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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JANUARY 7, 1932 Number 1

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The Dead Soldier Speaks

THE dead soldiers on Flanders Field and our boys who sleep in nameless graves in France rise up as prophets of righteousness to condemn the war making tribes who would thrust our nation into bloody strife and then like cowards slip away to profiteer therefrom, while our young men should die on the fields of battle. Every man whether young or old who advocates war should be hurried into a soldier's uniform and made a buck private to endure the rigors of military discipline and become the first to taste death in battle if such a day should arrive. This would put an end to all advocacy of war. We need to read again the words that Ethelean Tyson Gaw puts into the mouth of the dead soldier on Flanders Field:

I rode at dawn a chevalier of God,
Lifting the blazon of a glad new day;
At golden dusk all gladly down I lay
On Flanders Field, beneath the trampled sod,
My winding sheet a starry web of dreams,
Its woof, a world made safe from war's red ban,
Its warp, a deathless Brotherhood of Man,
Its purpled fringe of high hope's rainbowed gleams.
But knaves have stolen that knightly winding sheet,
Twisting its strands to make a trap of lies.
Scorned is the splendid quest, the dream forgot.
Shroudless I sink in ultimate defeat,
No chevalier of God on high emprise
But—so much cannon fodder left to rot.

Are You Preparing to Observe Good Literature Day in Your Church?

Good literature is to be presented in every church of the district, and a special canvass shall be made in every church by the pastor and his helpers to secure renewals and to get new subscribers for the North Carolina Christian Advocate.

The presiding elders and pastors are a unit in this special effort in each district. They are anxious for every subscriber to the Advocate to aid them in this urgent cause. No such united effort has been put forward in the interest of this Advocate.

Reports of the number of renewals and new subscribers from each charge will be exhibited in the columns of the Advocate. Do not wait to get a complete list before sending in; the new subscribers will want their papers at once.

Every interest of the church hinges on the circulation of the Advocate. This is our one medium of communication and our most effective use of the printing press.

DR. BUTLER'S NINE POINTS FOR PEACE

Nine points for peace proposed by Dr. Butler when he received the Nobel Award for Peace in 1931: In answer to the address of the Norwegian consul, W. deMunthe Morgensteine announcing the award of 1931 Nobel Peace Prize to Miss Jane Addams and to Dr. Butler, Dr. Butler in an address which was broadcasted proposed the following points for promoting world peace:

Abolition of War Department,

Abolition of compulsory military training,

Discarding battleships, destroyers and other fighting craft and the maintenance of a peace navy,

Development of codes of international law and international conduct,

Strengthening of the authority of the Permanent Court of International Justice as well as the Permanent Court of International Arbitration,

Increasing the authority and upholding the prestige of the League of Nations,

Bringing the American nation into international cooperation,

Development in co-operation with the League of Nations of a plan of safeguarding the peoples of the Orient.

Cultivation of international good will through an exchange of visits between national leaders.

In regard to abolition of the War Department, Dr. Butler proposed the substitution for it a Department of National Defense. He stated that signatories of the Kellogg Pact had no place in the titles of government departments for the word "war" and that "war between the nations is as much out of date as the torture chamber or the scalping knife."

AN INSULT TO AMERICAN SENTIMENT

On Monday morning of this week the press announced a navy program for $700,000,000 worth of new warships. This program has the approval of the Navy General Board and is launched at this time in the face of the talk and plans for arms limitation. Every one knows that such a move will arouse the fears of other nations and stimulate them to build more war craft.

Could there be a bigger insult to the best sentiment of America? This spirit is for peace and good will among the nations; not for stimulating strife among the peoples of the world. We are now burdened with the cost of past wars. To keep up millions in the preparations for future wars is not the will of the American people. This, too, in the midst of the depression following the world war. Under the present burdens of past wars the nations stagger on and the demand for retrenchment is heard in every community. The people are led to expect Congress to meet the present situation by way of relief from existing burdens rather than by heaping on a still heavier load. Seven hundred million dollars for warships. Think of that in such a time as this! People do suffer long and tolerate much.

In the midst of all this that we now endure there are many who spend their days and their nights urging larger armies and bigger navies in the name of preparedness. War is a cure for nothing. Were it such all the ills of our humanity would be gone for the record of the centuries has been a record of war. The history of the world really proves the truth of the words of the Prince of Peace: "They that take the sword shall perish with the sword."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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"I would rather have my church paper than an assistant pastor, who would be in the way. But a pastor's assistant, the silent unanswerable assistant who works at night and in the morning and in the hours of leisure is the religious journal."—Rev. H. C. Stuntz.

Give the church membership a newspaper education on the undertakings of the church and you will soon enlist them in the success of every good word and work in the religious life of the day. People cannot be interested in that of which they know nothing.

In these days of wavering and uncertainty, we suggest that every man who has to face people filled with fears and misgivings reads both morning and evening the eleventh chapter of Hebrews. That marvelous roll call of great men and women won by faith. Thus men win still. Try it.

Five pages each week devoted to the Sunday school work is the future program of this Advocate—four pages to the work of religious education in the two conferences and one to the Sunday school lesson. No other Advocate in all of Methodism is doing as much for the Sunday schools. Every Sunday school worker should strive to have many Advocates in the Sunday schools.

We are in the midst of a world that is never static but always moving, sometimes slowly, sometimes rapidly, but forever changing from something that was and is to something that is to be. Current thought for this present world demands a current literature. From week to week the printed page is expected to give some report of what is going on in this ever moving current of the world's life. The church paper is expected to furnish a cross section of this life. It should also be an assistant pastor, yea, it can be even more, for "A drop of ink may make a million think."

Hear the lamentations of one jaded editor: "Editors and proprietors of church papers are expected to foster the ambitions of individuals, praise worthless pulpit efforts, record the deaths of many church members who never did anything notable for the cause except to die and leave it, publish poetry and other contributions equally as worthless, and board themselves. As Jesus told the people of Jerusalem concerning their prophets, we kill our editors, and then build monuments to them."

"Brethren, the time is come for you to renew your subscription to the official paper, and Brother Richard Rowe will be glad to receive your subscriptions at the close of the service, or at his office, No. 13 Sleepy Street." The pastor who stands up and speaks thus never gets anywhere. The man who circulates the church paper and makes it a source of information to his people must have enthusiasm. The pastor who would set his church ablaze must first have a flame in his own heart. Then the fire spreads. "Behold what a matter a little fire kindleth." Note the flaming heart of William Booth in East London. See the Salvation Army.

Samuel L. Rathafel at the present time plays the same part in the amusement world that P. T. Barnum did two or three generations ago or that Oscar Hammerstein did in the nineties. "Roxie," as he is familiarly known, says: "There is one thing above all else that a theatrical manager must keep in mind. He must make his appeal to what all men and women have in the left sides of their chests. Inventions come, improvements are made, education spreads, but despite this all men and women still have hearts." How fine it would be if all preachers would keep this fact in mind. A sermon that does not make its appeal to the heart is a pitiable failure. Love is mightier than logic and life is measured by motives and emotions and these are of the heart.

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Hide Out and Quit

The people who act as though a better day will come by hiding away their money and marking time until the better day arrives are unmindful of the movements of the world. The man who hid his money instead of using it remains to warn of the consequences that follow the failure to use what one has. This process runs counter to the natural order—which is the divine order.

Stagnation and death is the process of the graveyard; life and activity characterize all the movements in the on-going of the world. "My Father worketh hitherto and I work," said he who went about doing good. Activity is the law of life; using the resources we have is the only guarantee of success. So faith and not fear should dominate all our actions.

"I was afraid." This closes banks, stops the yield of the fields, and retards the work of the church. Have we enough of faith and lofty devotion in the pulpit these days of wavering to put another spirit into our church people? Men have staked all on the abundance of the things they possess; these things have slipped away; too often, desperation follows. But why end it? To stop the wheels of business, to refuse to plough and to sow, is to end in ruin. Faith is the victory. "I was afraid and I went and hid my money."

During the war men said the church had failed or this slaughter could not have been. Is the church to fail again in these days of fear and spiritual collapse? Yes, unless we can stop this panic so widespread all about the world. A fresh grip on spiritual realities is an urgent need. When a man gets face to face with eternity the things of time and sense dwindle in his estimate of values. We are being torn from our earthly holdings; our only salvation is a grip on the things that never fail. This saves from panic and suicide; this helps men to use their talent for the good of man and for the glory of God.

Setting to the Task

The record of the old year has closed, the holidays have come and gone, and we are now well settled to the tasks of the new year. The demands of a private and personal nature will try us from day to day, and the issues of church and state will test the fiber of us all. The scourges of rum and war, as they have ravaged our humanity, must be faced anew in a most real way these coming months. Testing times are crowding in upon us. Can we endure and win?

Here in North Carolina the Methodist people have many most pressing obligations upon them. To meet these they must be dealt with in the most careful and systematic way, extending through the entire year. Most of the time since conference has been spent in getting the situation well before the churches. This can be met successfully if each one will do his full part. To loiter in the effort will mean serious hurt for our every interest. The specials and the regular collections must be met, but above all there is that needed quickening of the inner life of our people. Tears, heart-agonies, spiritual vigils, tired and exhausted bodies will all go into the work this new year. There are foes to face and crosses to bear in the work of the year. A mighty spiritual uplift would do much to lighten the load. It is certain we can not go it alone.

We read with glad hearts the wonderful welcome extended some of the preachers on their return for another year. These men of God have made God real to the people and brought victory over sin to the community. So the people are glad to welcome them for the new year. Oh, for a light to shine upon the road as we enjoy a closer walk with God!

Mary Emma Woolley

President Hoover's appointment of President Woolley of Mount Holyoke College as one of the American representatives to the Disarmament Conference at Geneva is one of the best. This truly remarkable woman is worthy to represent the women of the world in this effort to lift the burdens of war. So many honors have come to this woman and she has been enlisted in so many lines of work that space will not allow even the list given in Who's Who.

Fortunate are the American people to have such a representative at Geneva. The following taken from a recent article indicates the attitude of Mary E. Woolley towards war:

"What is strange is that all the women of the world do not declare their ultimatum: What is the use of assigning to us the function of race nurture, the title of guardians of the race, when the whole massacre called war leaves in its wake not only millions of dead, but other millions of human wrecks—wrecks physical, mental and spiritual? War shall not be."

The Special Mission of the "Man of God"

If the physician should talk to his patients about God his unusual conduct would become the talk of the town or the countryside. If the lawyer should announce that he intended to tell people how to find God, people would say at once that he had quit the law to be a preacher. But nobody is surprised if the Christian minister talks about God. In fact this is what they expect. And the people are correct in their judgment. It is the minister's chief business to teach people to know God. That is how he came to be called "the man of God."

The prophet of the old days was a man who spoke for God. The preacher of today is the man who speaks for God. Not so much of God's relation to the material universe, but of his relation to the human individual and to human society. When lonely souls go to church, they desire above all things to know whether God cares, and to be brought into conscious fellowship with the Divine Companion. The poor and homeless and forsaken wish to be told how better to know the Father and to be introduced to some of his more fortunate children who are willing to help them.

It is said that men have lost a sense of God. Probably so. And with it they have lost a great many things. They have lost a due appreciation of the supreme worth of truth and honesty. They have lost a true appreciation of values.

It is the minister's business to bring back to people the lost sense of God, and with that sense of God will return a host of virtues upon which personal and social salvation rest.

About the time that people think they have gotten rid of God they are overwhelmed with the results of their folly and they have to return to God. That is the lesson of history. And that is the lesson every man learns sooner or later who forgets God. Truly, God ought to be enthroned in the thoughts and lives of men. Give them to know there is a God in Israel. When the pulpit completes this task it will not have much time to give to things of less importance.

The Program for Christian Education

Both of our conference organizations are planning and praying for the best year they have known. Each local church is to be organized; the missionary cause is to have special consideration; and evangelistic efforts are to be fostered. These lines of action are sufficient to furnish every one a job in doing some work for the Christ and his cause. Preachers and other leaders will be put to the test in finding those who can do the work.

Cokesbury and standard training schools, the missionary special in Sunday schools and Epworth Leagues, and the effort to reach the unreached are not all the efforts that call for special concern. Sunday school day in April should be made one of the great days of the year. It was such a few years ago. It can be made such again to the delight of old and young. The local board, whether composed of two or a dozen, should be made to function to definite ends. This can be done whenever the pastor and the superintendent will put their heads together and pray as they plan. We plan and set up organizations; we should also agonize and pray until the soul is aflame. Then we would have more monthly offerings for missions, more eager, anxious teachers would come out of our training schools, and a revival flame would kindle in the churches.

We talk glibly about religious education as though it comes easy and quick. As a matter of fact all educational processes are slow and painful, they require infinite patience and labor. Religious education is no exception to the general rule. This is true in the home, in the church and in the college. Much of the soul is needed. Too much of our religious educational machinery is wanting just here. Love for childhood and youth and devotion to the great Teacher are essential factors in our religious education. We would do well to build up an inner circle in every church which would be the very heart and soul of our effort in religious education. This would secure the elimination of some teachers who do not know the first essentials in teaching the Christ and the cross.

A New Year Sentiment

To all men with a special relish for what they call the "good old days," and who with faltering steps approach the days that are ahead we commend the words of Robert Browning as a first rate new year sentiment when the great poet says:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made.
Our times are in His hands,
Who saith, 'A whole I planned.'
Youth shows but half, trust God, see all,
Nor be afraid."

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People and Things

"You may say for us that we have been royally received, pleasantly situated, and that Taylorsville contemplates the putting on, and the completion thereof, of a program that will enhance Methodism in this section and do justice to the cause of the Master."—R. L. Young.

Rev. J. G. Huggin, Jr., pastor of Asbury Memorial church, in Asheville, gave us his mornings and one evening to the college meeting at Weaver in December. He preached each morning at chapel time and held individual conferences with student enquirers until noon.

"The many friends of Rev. T. G. Highfill, Webster, N. C., will be glad to learn that he is rapidly recovering from an appendicitis operation which he underwent December 23. We wish to thank our good friends for the many favors shown us since our coming to Webster, especially during this present sickness."—T. G. Highfill.

Approximately 3,000 charges and 331 individual givers have to date participated in the special emergency missionary offering recently asked by our bishops. The amount thus far contributed is $81,304, according to a statement by Dr. W. G. Cram, general secretary of the board of missions.

"I have been cheerfully and happily received at Aulander by the entire charge. On my arrival with Mrs. Taylor from Cloverdale, the congregation from Lewiston had almost filled the pantry with groceries. Mr. and Mrs. W. T. Reece and Mr. and Mrs. W. F. Mitchell know how to do things for the preacher and parsonage."—R. F. Taylor.

There were 240,000 dimes received up to Christmas by the National Prohibition Board of Strategy, Washington, D. C., in its campaign to raise 1,000,000, or more, dimes, amounting to $100,000, or more, to uphold prohibition during the critical presidential contest of 1932, friends of the cause are asked to contribute at once so that the necessary fund may be in hand for the board's vital work.

A grand total of $100,000,000—a new record for community chests in a single year—seems to be assured for 1932, according to a summary of the campaigns already completed in 206 out of 391 cities. This was the substance of a summary submitted to Walter S. Gifford, director of the President's Organization on Unemployment Relief, by J. Herbert Case, president of the National Association of Community Chests and Councils.

Some preachers are never happy unless they can stir up some sort of a row, and the Asheville pastor who, in the course of a sermon, declared the Women's Christian Temperance Union to be "one of the deadest organizations in existence," is going to have his fill of satisfaction. The members of that organization will no doubt let the accusing preacher realize that it is still live enough to nail skins to the barn door. Woe be his lot!—Charlotte Obeserver Editorial.

In order to expedite the business of the general conference of the Methodist Episcopal Church next May in Atlantic City, N. J., a committee has formulated a set of time saving rules. Among these is the following: "The 'introduction of' and addresses of 'distinguished visitors' shall be limited to the first fifteen minutes of each session." That looks good for Zion, but what about a 'distinguished' visitor being limited to fifteen minutes? That conference may be indicted for cruelty to animals.

"The people here at Webb Avenue, Burlington, have given me a splendid reception and I'm already beginning to feel at home with them. We have a good church, a very comfortable parsonage, and a membership that seems eager to make this the best year yet. Dr. Smith will be with us Sunday night and we hope to have a good report."—Robert L. Jerome.

Would it have been worth all that labor and travail to give man a new idea of God? Surely there is something deeper, more awful, more glorious in the work of Christ. . . . He came to deal with error, he came also to deal with sin. He confronted error by his word, he confronted sin by his work. He found us not only thinking wrongly, but living wrongly. He came not only to reveal, but to restore. "I lay down my life for the sheep."—J. H. Jowett.

Undergraduates from 44 states, the District of Columbia, two dependencies and 19 foreign countries are enrolled at Princeton University this year, according to a geographical survey just completed by Wilbur F. Kerr, registrar of the university. The total enrollment at Princeton this year, including the graduate schools, is 2,554. The total number of undergraduates is 2,279, there being 256 graduate students and 19 partial students. Last year there was a total number of 2,527 students in the university.

Since February 14 is to be observed nationally by churches and other religious bodies on Race Relations Sunday, the Commission on Interracial Co-operation, with headquarters in the Standard Building, Atlanta, announces that it will send to any one interested a package of materials designed to be helpful in preparing sermons, addresses, and programs on the subject. Among the pamphlets included are "The Bible and Race Relations," "Our Christian Obligation to the Negro," "America's Tenth Man," "An Adventure in Faith," "Southern Opinion and Race Relations," "Southern Leaders Impeach Judge Lynch," and other interesting titles. There is included also an interesting selection of the best Negro poetry. A postal card request will bring the package without charge, though enclosure of postage will be appreciated.

"Grandmother Gandhi says that the more excellent way is to lie on your back 48 hours without batting an I or crossing a tea. He says that it is wrong to kill a man, so the only way to dispose of an enemy is to starve him. Now the Advocate comes along and says, 'Blessed is the ministry that can play football.' I lean toward the Advocate interpretation of life provided our ministerial football coach will slow upon open field running, side-stepping, lateral passing and faking. He might go strong on line plunging. We may have to muddy our new uniforms and some may suffer from concussion of the brain. But the lines of opposition are drawing up against our cause and I move, brethren, that we lay aside our plumes and our salutes and ask the opponents to please give place and let us by, as it were. Now while the laymen are lightening up on our diet, it is a good time for us to hang up some high scores and set some new speed records. What I mean to say is, there is no gumption or religion in planning to come to another conference with a net decrease in membership."—Ed Earnhardt.

Mrs. Gifford Pinchot, wife of the Pennsylvania governor, given two minutes in which to speak over the radio, conceded enforcement was a "tough nut to crack," but she said: "Difficult as conditions may be, and are today, they are not half—not one hundredth—not one thousanth part as 'tough' as they were when our mothers and grandmothers started the tiny ball of prohibition rolling many years ago." Mrs. Lucy Peabody said: "Time is on our side. Science is on our side. Wealth is on our side. The home is on our side. Mothers and children are on our side. Finance and industry are on our side. Athletics is on our side. The gospel is on our side. And the Saviour of the world is on our side."—Watchman-Examiner.

Epworth Methodist Sunday school has the distinction of having a men's Bible class with a membership twice as large as the male membership in the church, only six less than the entire membership of the church. The explanation of this record is in the fact that a great many men belong to other churches and attend this Sunday school class because of the fine Christian fellowship. One gentleman of 84 years stated that this was the only Sunday school class in which he had ever been interested. At a monthly meeting of the class and barbecue Saturday night stock was taken at the beginning of a new year, and Edward Murray, teacher of the class, called attention to the unique membership record of the class. Short talks were made by Rev. O. L. Hathaway, pastor of the church; T. M. Phillips, superintendent of the Sunday school, and by H. R. Williams, teacher of the women's class. W. F. Danielly is president of the class.

"People everywhere seem to be good to five-year preachers. It may be they are not afraid of being misunderstood, since he must soon move on. However, my people are measuring up with other fifth year fields. Monday following the annual conference Black's Chapel came rushing in the parsonage at Ervin with a pounding covered with smiles and praise. They had us to understand that this was not all, but that C. H. Randell of Fayetteville would send a barrel of flour. Later Angier came with the largest pounding we ever received from a small congregation. They too said all were not in—that a turkey would follow. Then just before Christmas Erwin came to see us. They too were happy. Among the hams one weighed 25 pounds. To climax it all the nurses of Good Hope hospital on Christmas eve sent the parsonage a large basket of Christmas goods. To one and all we thank you for such lovely expressions of good will."—J. J. Boone.

The Christian Advocate (N. Y.) carries the following story: "Dr. John A. Faulkner is the beloved teacher of whom Dr. Raymond H. Huse of Geneva, N. Y., writes in this paragraph which will touch a responsive chord in the breast of every Drew graduate: 'When I went to Drew over 30 years ago Dr. J. A. Faulkner was teacher of church history. He was then a combination of mystic, scholar and prophet. He has ripened in all those qualities during the years since. And with it all he possessed a rare faculty for unforgetting friendships. Among my choicest possessions are letters he wrote me about my own little books. Frank and humble as a child, gentle as a mother, but firm as Gibraltar in his loyalty to faith and duty. That was 'Uncle Johnny Faulkner.' He went to heaven the other day. What a great time he will have meeting the saints and seers of all the years. As a matter of fact heaven has been in his unworldly soul so long he will hardly notice the change."

"We have been returned to Spruce Pine for the second year. Seven have been added to the church since conference. There has been much in the Advocate recently abount poundings. Just before Christmas the people of Spruce Pine moved a grocery store to the parsonage. Along with the grocery store was a note from the board of stewards giving the pastor permission to be away the fourth Sunday and the Christmas holidays for a vacation. When we returned after the Christmas holidays the people of Penland moved another grocery store to the parsonage. Since so many things were brought to the parsonage, instead of saying 'we have been pounded,' we think it is more correct to say 'we are the recipients of a few grocery stores.' We appreciate the kindness of our people."—W. Reid Harris.

The National Geographic Society has brought out a map showing the travels of George Washington. Washington's travels divide themselves into four periods, his surveying and the French-Indian campaigns, his travels to the West from 1759 to 1774, the years of the Revolutionary War and his travels after the war, from 1784 to 1799. Small Roman numerals are used along the lines marking the routes to show in which period each route was traversed. George Washington's journeys covered a larger area in America than those of any other official of his time. They extended from Savannah, Ga., to Kittery, Me. Westward they reached to the vicinity of Lake Erie in Pennsylvania, to the neighborhood of Point Pleasant in West Virginia and to Gallioplis, Ohio. He traveled on horseback from Williamsburg to Fort Le Boeuf, from Mount Vernon to Boston and made three sea voyages, which are not generally realized, one of them to Barbadoes. "The accuracy with which Washington on horseback gauged distances well may excite our wonder," writes Dr. William J. Showalter, in an article accompanying the map. "Often he tells in his notes how far he traveled on a given day. In many places where a staff member of The National Geographic Magazine was able to check these distances with speedometer readings they corresponded with Washington's mileage record."

MAKING THE KINGDOM EXTENSION INSTITUTES A SUCCESS

Next week these meetings will come in rapid succession in each of the seventeen districts of the two conferences. All should strive to make each a victory for our Lord. The number present and the methods stressed are important, but they are not of first importance. A real love for the cause, the divine urge within, and a loyalty that knows no retreat are of first concern. "We can not go farther until we go deeper."

Are these gatherings going to be just so many more meetings with some in the house and others on the outside or on the way, but never able to become a vital part of the assembly? If so, they will not be worth the time and the expense. Let prayer take the place of fainting; let heroism take the place of shirking; let advance take the place of retreat. In other words, put prayer, the Cross, and the living Christ to the front. Know him; know the fellowship of his sufferings; and know the power of his resurrection. The sense of helplessness and the spirit of hopelessness is so widespread that only the Sacred Victor can make these meetings hours of victory.

The art of living consists largely of knowing how to brush away the little things that are likely to irritate.

The New Year Challenges

By HARRY EARL WOOLEVER

Not oftener than once in a generation do the peoples of a nation face such fundamental and history-making problems as those which now present themselves and which must be disposed of in 1932. Never were the currents of affairs running more subtly in the national capital than right now. Men and women in public life are swept off their balance, mentally and politically. Rumors develop into intrigues and falsity so envelopes facts as utterly to confuse many who are of honest purpose in private life and public service.

The first thing needed in 1932 is unity in the commercial and religious life of the people. In the commercial field prosperity will return only as men and women unite in action and confidence and each does his part with the rest to put prosperity into circulation. Not the lack of capital but the failure to circulate it holds America in a state of inactivity which fosters depression. However, it is in the religious realm that there is presented the saddest spectacle of the age in this hour when spiritual leadership of the highest order is the outstanding need. This is the division of the forces of evangelical Christianity, which can have no adequate justification in this enlightened age. The gesture of the Pope in his recent encyclical found temporary lodgment in some minds because of the general dissatisfaction with a divided church. However, the Pope's call to the evangelical forces to join the Roman Church but adds to the confusion. The enlightened peoples will never turn back to the days of Constantine, who, for imperial and political purposes, seized upon the ideas of a growing Christianity to use them as a veneer to cover paganism. Each day of history and Christian advance widens the real separation between the Vatican of Rome and the world-wide Church of Christ, which grows in numbers with every passing hour through the working of the Spirit of Truth which makes men free. The very truth represented in the growing separation between the evangelical Christian forces and the Roman Hierarchy knocks at the door of every sincere and enlightened soul of all Christian groups of whatever name —universal, catholic, evangelical, or free—with a call for a unity of those who sincerely follow Christ.

One need but take a most superficial glance at the world to realize that no force is so much needed in solving the problems which the world faces as that of a united voice and program on the part of evangelical Christianity. This is strikingly so because history will be given a fixed direction for generations to come by the international events of the immediate twelve months.

Largest International Conference

In February is scheduled to meet at Geneva to consider disarmament, the largest international conference ever held. Delegations from over fifty nations will enter into what is expected to be unquestionably the most important conference of the nations since that which drew up the Versailles Treaty of 1919. The best informed students of current conditions declare it no exaggeration to say that upon the outcome of this conference will rest the immediate destiny of the world.

For over sixteen years the mind of the world has been occupied largely with thoughts of the World War and with preparations for another war which the nations have feared would be forthcoming. If the Geneva conference next month could agree upon fulfilling of the program which was in mind when the peace negotiations in Paris reduced Germany's military forces to the level of police necessities, a relief would come to humanity unlike any experienced since the power of serfdom was shattered. The other nations, when disarming Germany, declared by treaty their purpose likewise to disarm. The reverse has occurred.

If the program resulting from the Geneva gathering would reduce armaments to where no nation would have an aggressive advantage over any other and none would have the ability to strike an immediately decisive blow, the mind of the world would turn completely from the thought of war to that of peace. The depression caused by the heavy black clouds of war would yield to the rising sun of a new day. New hope would seize mankind and a new life and spirit would be found across the world. During the Geneva conference, the church must bear—as it did during the London naval disarmament conference—the responsiblity for bringing a successful culmination. As the evangelical Christian forces stood between failure and achievement at London, declaring that the delegates must continue until results were accomplished, so the spiritual forces must prevail during the Geneva session.

Failure Means Disaster

If Geneva fails, Germany will re-arm. She will be justified by the failure of other nations to fulfill their treaty declarations. There would then recur a frightful race of competitive armaments, with its inevitable outcome, war. The League of Nations, which has worked for twelve years to bring about disarmament, would be seriously weakened. Soviet Russia, with the greatest standing army in the world, would lend her armed forces to the elements of unrest in her program to sovietize the world. The statement made recently in Washington that Russia has 72 munition factories working night and day producing implements of warfare has not been successfully denied. All of these eventualities point to the conclusion that failure at the Geneva disarmament conference would mean the darkest war clouds humanity has ever witnessed; in fact, compared with the shadows other war clouds have cast across the sun, this would be a total eclipse.

Faith and prayer and their resultant works have accomplished more to advance the world than all other forces combined. This year calls for Christians to exercise to the fullest both faith and work. There is, evidently, an increased realization of the need of divine aid, for men of sincerity in public life are appealing to God in a measure that we have never before witnessed.

Our Domestic Situation

Every great nation has, today, a serious domestic situation which has resulted largely from the international conditions. Washington is the center of a most appalling national condition. Every informed citizen realizes this and the further fact that one of the most confused Congresses of our history is now in session. Added to these disturbing factors is an impending national election, which alway interferes with the legitimate business of Congress. The diverse activities of selfish forces are found

at work in every quarter of the federal government at this time.

One of the examples of this is the wet bloc which, realizing it is too overwhelmed by the numbers of dry members of Congress to accomplish its desires by legitimate means, seeks methods of nullification and the promoting of disrespect for law. During the first two weeks of Congress, 81 bills bearing upon prohibition were introduced. Some were as ridiculous as any ever presented, while others were clear-cut and sought either to strengthen the enforcement of constitutional prohibition or to modify or repeal it. The increasing activity on the part of wet interests is one of the greatest evidences of the improving success of prohibition. Every observation and reliable source of information strengthens the convictions recently expressed to the writer by the President: "Every month there is improved enforcement of prohibition and a larger degree of observance on the part of the citizens."

Scarcely will this article reach the readers throughout the nation before another violent attack will have been made upon the President. The campaign to "smear" Hoover, carried on by the wets and their allies, including Hearst and his deplorable system of daily prints, will continue. These wet attackers disregard party lines, as do also the advocates of the dry cause. One of the most interesting inside views of our American political life is the fact that among the most active supporters of President Hoover is a group of leading dry Democrats. Even men who held high positions in the Wilson administration and who are still loyal Democrats are backing the present occupant of the White House. They are disgusted with everyone whom they have seen as likely to receive the Democratic nomination while the wets are in control of their party machine. Notwithstanding this fact, there are a number of Republicans who are co-operating with the wet machine Democrats in trying to "smear" the dry Chief Executive. There is growing a definite division between the wets and drys which is more potent than any traditional party loyalties. As one Democratic leader puts it, "The cause is more important than any organization."

THE FIVE HORSES OF THE APOCALYPSE

The first century of the Christian era was ushered in with a song of "Peace on earth," and before that century closed the Seer of Patmos, standing on the shoulder of a mountain looking down the ages, saw horses thundering across the fields of history, armies marching and clashing, governments tottering, nations crashing and civilizations crumbling. What he saw he painted in the unfading colors of the "Four Horses of the Apocalypse." There is nothing mysterious about these horses. Sundry teachers to the contrary notwithstanding, we venture to think they represent the commonplace facts of history.

The White Horse of the conqueror has been a familiar figure in every age. It is the victor who conquers by right of might. It is Pharaoh-Necho on the plains of Megiddo; Titus riding through the blood-red streets of Jerusalem; Attila, the Hun, marching across the plains of Italy; Genseric. the Vandal, sacking Rome; Mohammedanism crossing the Pyrenees into Europe. The White Horse is Napoleon after the battle of Jena riding triumphantly through the streets of Berlin; and Bismarck after the battle of Sedan swashbuckling into Paris; and it is France again in our own day riding back into Germany. For centuries these white horses of conquest have been chasing one another back and forth across the fields of history. When will the world learn that the might of the conqueror never brings "peace on earth," never settles anything?

A Red Horse follows the White. It is the logic of history. One follows the other as a natural sequence. The might of conquering imperialism has never won a lasting peace. It merely paves the way for "another day." A nation may ride the White Horse of conquest today, but the Red Horse of war will overtake it tomorrow. Napoleon rides his white horse into Germany in 1806, and in 1870 Bismarck rides a red horse back into France. Fifty-two years later Field Marshal Foch follows Bismarck back into Germany. Ask the statesmen of France why they sent their armies into the Ruhr, and they will tell you they did so because they feared lest if the might of Germany were not crushed, even annihilated, some day the Teutonic army should rise again. Is it not perfectly clear that unless the nations experience a change of heart, the world will continue at the mercy of white horses and red horses for unknown generations to come?

A Black Horse, the black of famine and despair, inevitably tramps on the heels of the Red Horse. The rider, says Whitsell Wilson, is a food dictator with a pair of balances in his hand. Peoples are rationed, prices mount upward, wheat rises to eight times its normal cost. The government issues orders, "Waste neither oil, nor wine, nor sugar, nor bread." Does that sound very modern? It was very old in John's day. Prices were fixed, food was rationed and black famine stared people in the face at the siege of Samaria, of Jerusalem and of Rome. It has been the same in every great siege from that day until our own day when the world was in a state of siege for four and one-half years. The next war—how glibly men talk about it!—may mean universal famine, the whole world riding a black horse.

The fourth is a Pale Horse. The White Horse of conquest is followed by the Red Horse of war, the Red Horse of war is followed by the Black Horse of famine, and never do these three travel the highway alone. A fourth horse invariably follows, the Pale Horse of pestilence and death. It is the final curse that war and conquest always loose from the bottomless pit. When has there ever been a great war that was not followed by a "black plague," whether of typhus, or cholera, or influenza? Science may some day conquer the danger of pestilence in a time of war, but it can never eliminate the danger of moral plagues. It is thirteen years since the armistice and we are still battling with a pestilential group of post-war plagues, crime, lust and hate.

But look again. Read on. There is a fifth horse in the Apocalypse, and the fifth is the White Horse of another Conqueror. On his head are many crowns, his eyes are of fire, his sword is the Word of God, his uniform is that of a field marshal. Those stripes of red were won on Calvary. It is the crusading Christ, who conquers by the might of right. And immediately thereafter John sees a new heaven and a new earth wherein dwelleth righteousness and peace and justice.

There is a poem by Norman Hall, "For God's own sake, don't go back on the guns." The Seer of Patmos also wrote a poem and the refrain of his poem sounds a deeper and a truer note—For God's own sake and for humanity's sake, don't go back on the Prince of Peace, King of Kings and Lord of Lords.—The United Presbyterian.

Statement and Appeal From Our Bishops

We, your chief pastors, after thorough investigation, and in consideration with the executive officers of the general boards of the church, concerning the financial condition of these boards, and other institutions of the church, are moved to give to our preachers and people the conclusions which we have reached as a result of this prolonged, prayerful and thorough study of the situation.

1. We desire to express, in no unmistakable way, our sincere sympathy for our people, throughout our borders, during this unprecedented condition through which we are passing. We would not lay upon you a single financial obligation at such a time as this that is not absolutely necessary. We believe that the condition is only temporary. But we do know that for the time being many of you have suffered, and are suffering, as you have not been called upon to suffer hitherto.

We also desire to record our appreciation of the loyalty, fidelity and sacrificial giving that have characterized so many of our people during this period.

2. After considering all the facts to which we have had access, we are of the opinion that it would be disastrous to the church and harmful to the progress of the kingdom of God for us to pursue a policy other than that of continued fidelity to these sacred interests. The church was never more sorely needed than today.

We are glad to report to you that the connectional boards have been and are pursuing a policy of economy such as has never characterized them in the past. We are assured that this policy will continue and that every possible economy will be put into practice, guarding carefully the vital interests of the kingdom in so doing. To accomplish this saving of funds, working forces have been reduced, departments have been consolidated, workers have been withdrawn, and appropriations have been reduced. This we are assured will continue.

3. As your chief pastors, we submit to you the following suggestions:

(a) The first and chief financial claim upon all our congregations at this time is the regular benevolences of the church. These benevolences are fundamental to the life and growth of the church. With very great propriety, therefore, we can afford everywhere to subordinate other interests, no matter how pressing or important under ordinary circumstances, to the consideration and securing of the funds asked by the church for benevolent purposes. We should have a care not to burden our people with outside matters during this crisis in order that they may the more liberally and joyously give of their substance to the maintenance of the regular benevolent activities of the church.

(b) Our preachers and lay leaders—both men and women—should inform themselves thoroughly concerning the present financial condition as it relates to the church and its benevolences. Sermons and addresses on the subject should be given in all our churches. The people must be informed. Having knowledge they may be depended upon to do their duty.

(c) We desire to emphasize very strongly the pastor's responsibility under the law for securing the benevolences. We fear that many of our churches have made the mistake of placing in one budget all the expenses of the local church, including the benevolences, and out of funds received have paid the local expenses, leaving very little or none at the close of the year for the benevolences. We believe that this is a mistaken policy. The budget of local expenses should be met, of course. A call for the benevolences on their merit, through the conference year, separate and apart from the general budget, will result in contributions that we have not been receiving under the other system. In other words, we believe that if these interests are placed on their merit and properly presented to the people, there will be no occasion for decline or failure in the benevolent enterprises of the church.

In every case where the general budget is insisted upon the only honorable course is to prorate the proceeds from the budget to the interests represented in it as the funds are received. It is not fair to the missionary and to the superannuated preacher to take their percentage of the budget to pay local expenses. This practice has worked untold harm, it is largely responsible for the present financial embarrassment which our connectional institutions are suffering.

(d) We recommend to the annual conferences that they carefully consider the annual conferences budget, reserving their funds for the support of institutions already established and in operation, and to be very careful in the matter of creating salaried officers to be supported out of the benevolences. The time is at hand when much of the work done by such officers can be done by voluntary workers and thus protect the church from unusual and extraordinary calls at a time when we need to be considerate of our people and when we must not fail in the support of the regular benevolences of the church.

4. The receipts on the benevolences during the past year have been proportionately the lowest in our history. If the suggestions made above and others that may occur to you can be carried out, sufficient funds can be realized to carry on our work without serious hurt. We do not hesitate to say that the situation is serious. It demands our best thought and best endeavor. Contributions must be increased. Plans must be formulated to give the best direction to the funds contributed to our people—contributions that mean self-sacrifice on their part.

It is important that we faithfully carry out the direction of the general conference in the kingdom extension offering and the preparation therefor, and in the securing of the apportionment placed upon the churches for the regular benevolences. To this end every possible effort should be made to inform our people, to secure a contribution from every one of them and to direct them in their devotions in the interests of these causes. We do not hesitate to say that having done these things, we may confidently expect the blessing of God upon us.

In conclusion, permit us to say that we have the preachers and the people of our great church upon our hearts. Their sorrows are our sorrows; their sacrifices are our sacrifices; their hopes are our hopes. We pray to God continually for their guidance and help, and we confidently believe that God will not be disappointed in their efforts at this crucial time to carry forward the great work he has already accomplished through them.

Bishops of Methodist Episcopal Church, South.

W. F. McMurry,
E. D. Mouzon,
U. V. W. Darlington,
Committee.

NORLINA SETS THE PACE

Rev. B. C. Thompson on last Sunday held one of the most interesting circuit-wide meetings possible. This was in the interest of good literature and religious education. The house was crowded and the finest interest sustained. Would that some such day could be enjoyed in every charge. Children and young people, as well as the older heads, gave eager ear to the exercises of the day.

Mr. L. L. Gobbel spoke of good literature in general and of the North Carolina Christian Advocate in particular in the work of Christian education. M. T. Plyler discussed the place of the press in our church work. Brother Thompson spoke enthusiastically of the Advocate and gave his people notice that he would be in every home in the interest of the church paper.

Mr. Gobbel met two of the classes at the Sunday school hour and held a workers' meeting in the afternoon. Not often does a congregation have so full and satisfactory presentation of good literature in its relation to the work of religious education as that at Norlina last Sunday. Much of the success of the day was due to the preparation made for it by Brother Thompson.

We would that many of our pastors could have been present to see the possibilities of such meetings. We are sure that many such would be held in North Carolina within the next three months did the pastors only know the possibilities of such. They would mean much to the Advocate and to the Sunday schools.

A FULL SUNDAY IN PERSON

Along with Rev. H. C. Smith, presiding elder of the Durham district, I spent the last Sunday of the year at Brooksdale and Roxboro in Person. The elder preached a most appropriate sermon at Brooksdale in the morning and delivered a Christmas meditation in connection with the Christmas music in Long Memorial church at night. These services, along with three quarterly conferences, made a reasonably full day.

I had the privilege of the fine fellowship at the parsonage home of Rev. S. F. Nicks at noon and of Rev. J. F. Herbert at the evening hour. The people in and around Roxboro think they have the pick of the whole conference when it comes to talking about their pastors. But one does not need to hear them talk; one becomes aware of the favorable situation at once. The Person Methodists expect this to be one of their best years.

All the day as we sped over those concrete roads I could but recall again and again the situation over there more than forty years ago of which Dr. T. N. Ivey wrote so interestingly when on this his first circuit. This is an entirely new world from that so well known to young Ivey in that land of mud in the winter and dust in the summer. The boys and girls of today know nothing of the conditions in our state fifty years ago. But this is another story. M. T. P.

P. T. BARNUM'S EGRESS

Many stories, illustrating his ability as a showman, has been told concerning P. T. Barnum, the greatest of all showmen of modern times. But the following, it is said, has not found its way into print until recently.

Barnum took over the management of the Crystal Palace in New York and at once the show place became a success. The only difficulty was to get the crowds to leave after visiting the various attractions, before which they would stand in awe and make the rounds again and again. Finally, Barnum caused to be placed above an innocently looking passage near the last booth a sign which read, "To the Egress."

Of course the average American of the middle of the last century had to inspect a thing so unusual as an egress and learn whether it was beast or bird and whether an inhabitant of the deep sea or the dry land. But the egress turned out to be, when too late to turn back, the open pathway to the great out of doors. Barnum's appeal to the curiosity of his patrons worked beautifully.

GOOD LITERATURE AND KINGDOM EXTENSION

In forwarding the work of the kingdom the printing press is one of the chief factors. The press enabled Luther to give the Bible to German people and the English reformers to do the same in old England. Today the press does the same among the natives. Thousands of power presses running day and night make possible the present output of kingdom extension literature.

In forwarding the work of the kingdom the press should be fostered. Some of our ministers think that the Advocate campaign in North Carolina fits in with the kingdom extension effort and that the two go well together. These next two months should be wonderful months for missions and for our church paper which is so fully committed to the cause of world redemption. Let reports of victory find a place in the Advocate columns these coming weeks.

TEXT FOR NEXT SUNDAY'S SERMON

Some preachers give much attention to themes for the pulpit. Allow us to suggest a good text for next Sunday: "Men ought always to pray and not to faint." An excellent text for the next Sunday is: "Men ought always to pray and not to faint." Then a superior text for the Sunday following is: "Men ought always to pray and not to faint."

Many good people are on the verge of despair. The number of suicides is alarming, but more alarming is the spirit of helplessness born of fear that has seized the people. Had many prayed instead of fainting not a few banks would have remained open; the churches would see victory instead of defeat ahead; and we would be marching steadily forward with the Cross going on before. "Men ought always to pray and not to faint."

A CHAT WITH OUR READERS

Wherever we go our readers speak encouraging words to us about the Advocate. These kind words are appreciated and they hearten us for the tasks of each day. What we are now asking is that you say these same things to your neighbors and friends and insist that they become readers of the Advocate. May we ask you, dear reader, to solicit new subscribers from the circle of your friends. If you will send us only one new subscriber your work will be greatly appreciated and you will at the same time help on the work of the church and of the kingdom of God. Let us hear from you.

Have you got energetically into the present Advocate campaign by handing in your renewal to the Advocate? One thousand acting upon this suggestion would greatly relieve the situation in the business end of the Advocate building. Many hands make light work.

On Turning Poetry into Prose

By F. C. HAGGARTH

Among other things Jesus was a poet, and many of his sayings can be appreciated only as poetry. The glory departs from them the moment they are touched by the literalist and the dogmatist. Yet how strong seems the desire to put the poetry into a formula. Men seem unable to rest until they get the mystery into a dogma. They prefer their religion, like their business contracts, in dogmatic black and white. By the time their disputes over dogmas and formulas are finished there seems little left, any more than there is when lawyers are engaged in dispute over a will. The substance is lost in the quarrel.

That spirit has done incalculable harm to the Christian religion. It has robbed of their beauty many of the loveliest sayings of Jesus, and has turned gardens into battlefields. Men have fought most bitterly in the place where they should have been one in admiration and reverence and love.

Jesus has been regarded as almost everything except a poet. He has been thought of as a logician and a metaphysician. The schoolmen imagined he resembled themselves. Others have thought of him as a legislator or even as an economist, and have turned his teaching into a code of laws or a treatise on political economy. Thus has God's poetry been turned into prose.

Jesus thinks and speaks in pictures, and moves freely in the region of allegory. The Gospels are full of tales, not of creeds. On every page are staggering flashes of truth, that we spoil in the attempt to systematize them. There is hyperbole, paradox, irony, humor, and, everywhere, imagination, the poet's master gift.

No wonder his words have been a problem and a perplexity to honest, unimaginative souls. Suspicious of imagination, they have hardly dared to think of Jesus as possessing that dangerous gift!

If we must have commentaries perhaps the only people fit to write them are consecrated poets, and they might refuse! Some of the nineteenth century's most suggestive interpretations of Scripture sayings are not in the commentaries, but are scattered here and there in the works of John Ruskin, who brought a poet's imagination to the task.

The dull literalist will always misunderstand and misinterpret Jesus. The well is deep and he has nothing to draw with. The parables and the Sermon on the Mount have suffered cruel things from his hands. When some interpreters have finished with a parable its glory and grace have departed. The habit of moralizing often endangers interpretation, and moralizing—the snare of preachers—is often painfully dull.

It is not difficult to appreciate the viewpoint of the little girl who confessed a preference for those preachers who had no morals!

The Parables of the Good Samaritan, the Laborers in the Vineyard, the Unrighteous Steward, have often been interpreted as though they were little more than commonplace tags or detailed anticipation of dogma. The meaning of the Good Samaritan story is missed when men see the two sacraments symbolized in the two pence, the anointing of the spirit in the oil and the blood of the passion in the wine. Yet what blinding flashes of truth it has, that even yet we are not able to bear. A heretic Samaritan nearer the kingdom than an orthodox Jew! What heresy is this? Is then the true orthodoxy one of conduct rather than of creed?

The Samaritan's triumph was that he served in the place of his greatest prejudice—he recognized neighborhood where it was most difficult. Love is hardly love unless it is conquering prejudices and bridging gulfs. Jesus risked much in telling that parable.

To a literalist the parable of Dives and Lazarus becomes a map of the hereafter. The fire, the thirst, the great gulf fixed, are regarded as a detailed picture of the future. They are nothing of the kind. By such methods men have come to most fearful and un-Christian conceptions of God. Jesus is there drawing upon his imagination. By means of arresting imagery he is flashing out truth about life and its failures in fellowship.

And how dull and unimaginative are they who regard the imagery as literal description! That is to turn poetry into prose with a vengeance. Nor does the parable teach that beggars go to heaven for no other reason than that they are beggars. We need to remember that Jesus is not afraid of using hyperbole for the sake of vividly presenting truth.

This needs specially to be borne in mind in regard to the so-called hard sayings of Jesus—such sayings as those about plucking out the right eye or cutting off the right hand, or hating one's father and mother, or about the dead burying the dead. In them hyperbole is deliberately used for the purpose of emphasizing important truth and of arresting thought. Jesus was quite ready to stab people awake.

Nowhere has the turning of poetry into prose caused more perplexity than in the Sermon on the Mount.

Believing that the words "give to him that asketh thee" meant what they said, no more and no less, William Law, the eighteenth century mystic and saint, gave away a fortune in alms. He fed and clothed all who came to him, and succeeded at a cost of about two thousand pounds a year in demoralizing the entire neighborhood. Tolstoy made a somewhat similar attempt to take the words at their face value, accusing the church of defacing and degrading the coinage. He went into the slums of St. Petersburg and gave as men and women asked. This also ended in failure and the tragedy of disappointment. He found he had created rather than solved a problem, and wrote somewhat pathetically about it.

It is certainly disheartening to loyal and disinterested souls seeking to be since followers of Christ, to find that their literal obedience leads, in Kelman's words, "down a blind alley, until the discouragement of constant and inevitable failure becomes intolerable."

But literal obedience is not intended. Christ is not telling us to give charity indiscriminately to every beggar. There is more than "charity" in this saying, more wonder and mystery than any literal interpretation grasps.

Quakerism got some of its peculiarities and mannerisms from the literal interpretation of some things in the sermon. "Judge not that ye be not judged" was regarded as forbidding Christians to do the work of magistrates and judges. They were to have no part in the legal ad-

ministration of the land. Taken along with such a saying as that of non-resistance, it has led some, like Tolstoy, virtually to contract out of the modern state. "Swear not at all" has been interpreted as forbidding the use of the oath to Christians.

One peril of literal interpretation is that in finding some lesser meaning, which perchance isn't there, men miss the greater meaning that is there. There are many "slumbering volcanoes" in that sermon.

Most of the difficulties in the dispute over sacramental doctrine, says Canon Guy Rogers, arise from the persistent attempt to interpret poetry as prose. It is neither the scientist nor the schoolman but the poet who is best able to explain our Lord's meaning when he said, "This is my body." The need, he adds is for more imagination and less argument, for more sensitiveness to beauty and less intellectual effort to explain.

There is imagery in Christ's brief teachings about the Last Things, that was never meant for literal interpretation. The imagery from the Valley of Hinnom where the city's rubbish was burned was surely never intended as a literal description of any unquenchable fires of Hell!

The marks of the poet are found everywhere in the Gospels. We do well to beware lest in any place we turn the poetry into prose, and so misinterpret and misrepresent the teaching.

MORAL CONDITIONS ABOUT THE DIVORCE MILL—A GLIMPSE OF RENO

There is no attempt to cover up Reno's open vice. On the contrary, certain features of it are blazoned to all the passing world. Center street, for example, after dark is a shrieking jungle of neon tube signs—those blazing reds and blues and greens that are so much more strident than any other form of outdoor signs—and practically all are advertising gambling "clubs." A "club," in Reno, is any vacant store that pays a license fee and installs gambling apparatus. Some of the gambling is with cards; some of it is race-track gambling; some of it is of the mechanical type—roulette, chuckaluck, keno and the like. Every known form of gambling is provided; if you want to play some game that is not now offered—if such exists—it will not take long to meet your wishes. The doors of these clubs, I was told, never close. I never saw them closed while I was in the town, and, as I said last week, I hung around one night until half past three. Business was still brisk at that time.

This is legalized, open gambling. Don't get the idea that gambling is a new experience in Reno. There has been plenty of it there for years. The Bank Club, for instance, operated for years before the law legalizing gambling went into effect last May. When the new law went into effect, the club simply moved out of the cellar, where it had been, theoretically hidden, and took over the whole main floor of the large building in which it is housed. Its neon tube sign is the largest on Center street. The crowds around its roulette tables, or listening to the chant of the keno dealer, are the largest in town. In fact, so large is the keno clientele that the dealer has to use an amplifier.

In some ways, this wide-open gambling of Reno's is a disappointment to the sensation hunter. Tales of the fortunes staked on a spin of the wheel or a turn of the card in the days of the old Nevada mining camps have prepared the visitor to this western Monte Carlo for something glamorous in the way of vice. There are, to be sure, several resorts outside Reno where stakes sometimes run high ,and where ladies in evening dress place their bets at the invitation of croupiers in dinner jackets. But these are largely intended as diversions for bored divorce seekers. (Even six weeks in a town no larger than Reno can come to seem a long time to a certain type of would-be divorcee.) The real gambling clubs are those which line the city's main streets, inviting patronage 24 hours a day. And the scene inside these clubs is anything but glamorous. It is, in truth, almost unrelievedly sordid.

The gambling clubs have drawn into Reno about as sorry a collection of the rag, tag and bobtail of humanity as could be swept up. The crowds that mill about the gambling tables have very little money (chips are on a nickel basis), sartorially they are about on a level with a breadline (perhaps a little better than that, but not much), and they are over-running the town with panhandlers and down-and-outers. Police problems have increased greatly since the wide-open law went into effect. And the exchange of some $12,000 a month in license fees for this floating population of unkempt drifters seems to me a transaction which, considered purely from the economic standpoint, Reno will soon come to regret.

For of course open gambling has drawn other vices in its wake. There is a "crib" district—one of the last areas of licensed prostitution to remain in an American city. Some of the recent building activity of which the chamber of commerce is so proud consisted of adding to the number of houses in this district. Mr. Jack Dempsey, as one of the town's leading citizens, has introduced prize fighting as a major industry, and a veritable horde swept in for the fights held last Fourth of July. Horse racing is also provided during the summer, although this year the returns from the pari-mutual betting machines were, from the standpoint of the promoters, lamentably low. Bootlegging, as might be expected, flourishes. That is about the only vice that remains, ostensibly, under cover.—Paul Hutchison, in The Christian Century.

ONE YEAR TO LIVE

If I had but one year to live?
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come across the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day he sends
To serve my gracious Master's ends.

—TheBaltimore Sun.

KINGDOM EXTENSION INSTITUTES

ELIZABETH CITY DISTRICT

Our kingdom institute for Elizabeth City district will be held in First church, Elizabeth City on Friday, January 15, beginning at 10 o'clock a. m. An interesting program will be arranged.

The following are invited to attend: All the pastors, district lay leaders, charge and church lay leaders, chairman of the board of stewards, Sunday school superintendents, presidents of the woman's missionary societies, and the presidents of the Epworth Leagues. The pastors from each charge please bring a good delegation. O. W. Dowd.

DURHAM DISTRICT

The Durham district missionary institute will be held at Trinity church January 12, beginning at 10 a. m. The pastors and two or three leaders from each charge are expected.

H. C. Smith.

NEW BERN DISTRICT

Our kingdom extension institute will be held on Tuesday, January 19, 1932, in Queen Street Methodist church, Kinston-N. C., at 10 a. m. I urge all pastors together with their charge lay leaders, chairmen of missionary committees, and presidents of the woman's missionary societies, and any others, to be present. This is the most important missionary meeting of the year! A full attendance is urged. J. H. McCracken, P. E.

GASTONIA DISTRICT

The Gastonia district kingdom extension institute will be held in Central church, Shelby, Wednesday, January 13, at 2 p. m. R. M. Courtney, P. E.

RALEIGH DISTRICT

The kingdom extension institute for the Raleigh district will be held in Central church, Raleigh, next Wednesday, January 13, from ten to two o'clock. I hope that the pastors will come and that they will bring with them the presidents of the missionary societies, the chairmen of stewardship committees and of missionary committees ,and any charge lay leaders or other workers who may be able to come. It will be well to have present those who are to teach the book during the cultivation period, or make talks on the subject. A fifty-cent luncheon will be served by the ladies of Central church.

H. M. North, P.E .

MARION DISTRICT

Kingdom extension institute for Marion district will be held in Marion at the Methodist church at 2 o'clock on January 14. Each pastor with the lay leaders and chairman of missionary committee is expected to be present. E. W. Fox.

APPORTIONMENTS FOR CHAPEL HILL AND COLLEGE PLACE CHURCHES FOR THE ELIZABETH CITY DISTRICT

Ahoskie	$ 38.50
Aulander	23.80
Bath	33.60
Columbia	29.40
Chowan	29.50
Currituck—K. H.	44.10
Dare	19.95
Edenton	33.60
City Road	63.00
First Church	140.00
Fairfield	22.40
Gates	46.90
Hatteras	22.75
Hertford	68.75
Kennekeet	24.65
Manteo	23.60
Mattamuskeet	33.60
Murfreesboro	40.60
North Gates	46.90
Moyock	52.75
Pantego-Belhaven	22.80
Pasquotank	46.90
Perquimans	46.90
Roper	59.50
South Camden	21.85
South Mills	59.50
Stumpy Point	26.60
Swan Quarter	33.60
Wanchese	33.60
Washington	94.30
Williamston	46.90
Windsor	33.60

I desire the pastors to make these apportionments to the individual churches of their charges and to begin to raise these collections, certainly by the first of February, and send the offering to our conference treasurer, C. A. Dillon. We are to remember that every dollar we raise and send in goes on the principal of this indebtedness. The interest on the debt is otherwise cared for. Let us not delay or postpone looking after this matter. O. W. Dowd.

BOUNTIES AT EAST FLAT ROCK PARSONAGE

It may seem a late date to tell the news at this time, but this thing was continued—one installment coming in recently.

All of the fine churches in the charge were represented in this fine contribution of groceries and country produce, being perhaps the largest in quantity and variety we have received during our ministry.

In addition to their share in the eats in general, the East Flat Rock folks entered into a separate and local conspiracy, and on the 24th day of December in the year our Lord one thousand nine hundred and thirty-one did send to the parsonage door a young man who is an Epworth Leaguer and member of the young men's Sunday school class, and who presented a fine young turkey, thus tempting their moral and spiritual leader to the slaughter of the innocent, to which charge he pleads guilty by here and now confessing that on the said 24th day of December, 1931, he did wilfully and premeditatively murder that innocent bird, the aforesaid turkey, but does hold East Flat Rock Methodism guilty of being accessory before the fact.

We shall hold these good people in grateful remembrance not only because we are fond of turkey and cranberry sauce, but also because of their thoughtfulness and their desire to contribute to the happiness and interests of their preacher's family.

May the good Lord richly bless the dear people of all these churches for these and all other kindnesses shown us during our stay among them. We have never served a more kindly, loyal and generous people. M. E. Leftwich, P. C.

A MARRIAGE OF INTEREST

Rev. Richard Franklin Taylor of the North Carolina conference of the Methodist Episcopal Church, South, of Aulander, N. C., and Mrs. Lucy Luck Hamilton of Cloverdale, Va., were united in marriage on Tuesday at 2 p. m., December 29, 1931, at the Methodist parsonage, Cloverdale. The ceremony was performed by the bride's pastor, Rev. W. D. Eye, and was witnessed by a number of the bride's close friends.

The bride was becomingly attired in dark brown and wore a shoulder corsage of sunburst wedding roses. The groom wore the conventional black.

Mrs. Taylor is a lady of charming personality, and comes from a family whose name has long been associated and identified with the affairs of Batetourt and Roanoke counties, where she has many friends who join in sincerest wishes for her future happiness and success in the responsibilities assumed in this new relation.

Mr. Taylor is a man of pleasing personality and made many friends among his new acquaintances here who wish him joy and happiness in his work.

Immediately following the ceremony Mr. and Mrs. Taylor left by automobile for Aulander, N. C., where Mr. Taylor is pastor of Aulander charge, having been appointed to that work at the recent session of his conference.

THERE IS A SANTA

I wish to thank the fine people of Leicester circuit for their nice reception of their new pastor.

One year ago when we came to the work everything looked blue, as the bands were closing up fast. But we had a good year, and I found the people were willing to try to do things for the preacher's good. Many things were put in the parsonage by the ladies' aid society and gifts by members. Rev. C. V. Hall and wife gave to the parsonage a living room set and kitchen cabinet.

But Santa Claus visited the pastor and family on this Christmas as never before. We went to Leicester Christmas tree and received a big pounding and other nice things off of the tree. Then we went to Dix Creek and received some nice things. But while we were at Dix Creek, Santa broke in the parsonage in the person of Mr. and Mrs. J. M. Smith of Leicester church, and when we returned from the Christmas tree at Dix Creek we found a new Majestic radio. We wish to thank them very much for this through the Advocate. We also received some Christmas gifts from Grace church.

We appreciate our work with these fine people and will hope to have the best year in our ministry.

F. L. Setzer, Pastor.

STATEMENT CONCERNING MUTUAL INSURANCE

Please say for me that Hon. Stacy W. Wade, representing the Bankers' Insurance Company of Jersey City, has been notified by said insurance company that it is no longer reinsuring old companies and brotherhoods. I am indeed very sorry to report this unfortunate ending to our negotiation which seemed on the eve of a satisfactory agreement. The N. C. Brotherhood has no other company in prospect for insuring the Brotherhood as a group. O. I. Hinson.

Read the One Hundred Third Psalm through and note how we are bidden to forget not all his benefits. Some one has said we cannot remember them all, but we must not forget them all. They are too numerous to keep them all in mind; let us therefore store some of them up in memory.—Watchman-Ex.

STATE-WIDE CONVENTION OF DRY FORCES MEETS IN GREENSBORO JANUARY 21-22

Up to January 1, 1932, the following had definitely accepted places on the program and definite arrangements had been made for them to discuss the topics indicated:

Hon. Ben Spence, outstanding authority on Canadian liquor systems, Toronto, Canada, "Canadian Liquor Control."

Hon, R. Q. Merrick, federal prohibition administrator, Richmond, "American Prohibition."

Miss Clara I. Cox, pastor Springfield Friends Church, High Point, "Christian Principles Underlying the Prohibition Movement."

Dr. J. M. Parrott, state health officer, Raleigh, "Effects of Alcohol on Human Economy."

Mrs. W. B. Lindsay, president North Carolina W. C. T. U., Charlotte, "Translating Resolutions Into Votes."

Supt. C. W. Crooke, Florida Anti-Saloon League, Jacksonville, Fla., "How the Battle Goes in Florida."

Dr. A. J. Barton, pastor Temple Baptist church, Wilmington, "How Prohibition Got Into the Constitution: Will It Remain?"

Supt. Atticus Cobb, Texas Anti-Saloon League, Dallas, Texas, "Wet Leaders As Public Enemies."

In addition to these Dr. F. Scott McBride, general superintendent of the Anti-Saloon League of America; Dr. George W. Morrow of Detroit, Michigan; Judge Johnson J. Hayes of Greensboro, and Dr. W. L. Poteat of Wake Forest, have accepted places on the program, but have not indicated the exact subject upon which they will speak. Arrangements were also being made to bring Senator Morris Shepherd of Texas to Greensboro for a great address in connection with the convention.

Convention Hours

The first session begins at 2:30 p. m. Thursday, January 21. The evening session will begin at 7:30 p. m. On Friday there will be a morning session, lasting from 9:30 until 12:30. There will be something going on every minute. One hour will be spent in a "pop-corn meeting' 'or round-table discussion. This is to be a free-for-all. It will probably take place from 11:30 until 12:30 Friday.

Co-operation Needed

This is the time when the dry people of N. C. should get together; should take counsel as to the threat of the wets; and should plan to call up the reserves, dig in and "beat a charge." This is no time for fears, cowardly compromise, or inglorious retreat.

KINGDOM EXTENSION INSTITUTES FOR THE W. N. C. CONFERENCE

Below is a list of the dates and places of the Kingdom Extension Institutes for the Western North Carolina conference. All our people are most cordially invited to attend these meetings. Each of the following are urgently expected to be present at the meeting of his district: The pastor, the charge lay leader, the chairman of the missionary committee, the president of the Woman's Missionary Society, the Sunday school superintendent, the director of the Golden Cross, chairman of the local board of Christian education, and any member of the conference board of church extension in his own district. The four boards that participate in the kingdom extension money will have representatives at these meetings as well as representatives from the general boards. Come for a short and enjoyable meeting. The institutes are as follows:

Winston-Salem district—Centenary, Winston-Salem, January 11, 10 a. m.

Mt. Airy district—Pilot Mountain, January 11, 2 p. m.

Greensboro district—West Market, Greensboro, January 12, 10 a. m.

Salisbury district—First, Salisbury, January 12, 2 p. m.

Charlotte district—First, Charlotte, January 13, 10 a. m.

Gastonia district—Central, Shelby, January 13, 2 p. m.

Statesville district—Broad Street, Statesville, January 14, 9:30 a. m.

Marion district—Marion church, January 14, 2 p. m.

Asheville district—Central, Asheville, January 15, 10 a. m.

Waynesville district—Sylva church, January 15, 2 p. m.

(Signed) Edwin D. Mouzon, Bishop; D. M. Litaker, P.E., J. W. Moore, P.E., R. M. Courtney, P.E., W. A. Newell, P.E., E. W. Fox, P.E., W. E. Poovey, P.E., H. C. Sprinkle, P.E., J. S. Hiatt, P.E., L. B. Hayes, P.E.

James E. Lambeth, Chm. Com. on Benevolences.

DELIGHTED WITH WATAUGA CIRCUIT

We are greatly delighted with our new appointment at Watauga circuit. Our reception by the entire community has been warm and gracious. We arrived to find the ladies of Henson Chapel and Valle Crucis present at the parsonage, which they had set in good order and in addition had stocked the larder and pantry with a bountiful pounding. The old man "Hard Times" does not inhabit this territory.

In many ways this charge is a supreme challenge to the new pastor. In the first place it is a rich and beautiful section. Splendid homes adorn the two valleys of Cove Creek and Watauga River the charge occupies. The lovely hills are yet green with pasturage, and the sheep and cattle range over them, a sight that greatly restores the confidence of an ex-farm lad. Sparkling spring water is available by gravity for nearly every home. Good roads, telephones, radios and electric current are also among the advantages enjoyed by the citizens. In more ways than just geographically these Watauga people are "sitting on top of the world."

However, the challenge does not lie in these items that have been mentioned, but in the people themselves. There are such numbers of children and young people here whose personalities literally glow with potent and inherent powers. They are active and responsive, standing chiefly in need of aroused imagination, lifted vision and spiritual vitalization. What I can do along that line by the help of God I shall undertake. At Henson Chapel we have a church plant that Prof. J. M. Ormond of the Duke Rural Life Foundation says is not surpassed in any rural community of the state. It is a substantial brick structure with an auditorium that will seat four hundred. Its facilities for the program of Christian education is also ample. The plant itself lays down a challenge and a heavy responsibility on pastor and officials to see that the most is realized from it. At Valle Crucis the church is of the older order, a one-room structure, but splendidly kept. The community in all respects bespeaks the ideal pastoral situation—good farms, good homes, good people. Our brethren of the Episcopal church have there an extensive mission, with a school and other features in addition to the church work.

So, from our tip-top altitude I send fraternal greetings, requesting their good will and prayers but no sympathy for a mountain circuit rider. Best wishes to the Advocate family, all of whom I do not overlook as my allies in this noble task up here among the hills.

G. C. Graham.

READING THE BIBLE THROUGH

(This is written because of Brother Bumpas' recent reference to my Bible reading habits.)

In 1921 I went to Wilson to hear Dr. G. Campbell Morgan lecture on the Bible. Among other things, he said many folks, the aged and especially the young, look upon reading the Bible through as an undertaking too big for them. In order to meet this objection he determined to "mark time" as he read it, being careful enough to know just what he was reading and be able to run over it in his mind what he had read when through a period of reading. He read his Bible in sixty-two hours—two days and twelve hours.

Though I had read the Bible through many times, I said at once "I'll try timing myself as I read it," and began at once and read through in 56 hours and 42 minutes, a difference of only eight minutes in the two readings. The Old Testament was read in 43 hours and 26 minutes. The New Testament in 12 hours and 42 minutes. Job, Psalms, Proverbs, Ecclesiastes, and Songs of Solomon can be read on an average of 11 to 12 verses the minute. Other portions of the Bible can be read on an average of eight to ten verses the minute.

To aid in holding close attention, the first time I watched for most helpful promises for most folks. The second reading I kept careful lookout for "old sayings," such as are heard among old folks, and by many not known as being found in the Bible.

By marking time method I found that I was inclined to read quite a number of Bible books at a sitting, or to group readings, as in Genesis from chapter one to 11; Gen. 12 to 20; Gen. 21 to 27; Gen. 28 to 36, and from Gen. 37 to Gen. 50—five readings. The first section deals with Bible history up to the flood to its finished judgment work and God's rainbow covenant with Noah. Second, to fifth sections with Abraham, Isaac, Jacob, and Joseph. I would not recommend the "marking time" method of reading the Bible to those who have never read it through, lest they be tempted to hurry through. But your—

Bible, read it through, believe it true, pray it in, live it out.
Give money to send it about, here and there, everywhere,
Doing good in Jesus' name till Jesus comes again.

D. H. Tuttle.

STATEMENT FROM THE TREASURER OF BOARD OF FINANCE, N. C. CONFERENCE

Owing to the closing of the United Bank and Trust Co., Greensboro, N. C., which was the principal depository of the Chatham Bank of Siler City, the Chatham Bank has been closed temporarily.

There are a few checks outstanding to the superannuates of North Carolina conference. Just as soon as the facts are known, new checks will be forwarded to pay the outstanding checks.

We assure you that not one penny of the money due the superannuates of North Carolina will be unpaid.

Junius Wren, Treasurer.

"The conference journal shows a deficit on salary at Calvary church, High Point, of $477. Will you please state through the columns of the Advocate that $411 of that deficit has been paid, for which the pastor is genuinely thankful. Thank you. Hope to send you some new and renewal subscriptions before long."—E. L. Kirk.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

STAFF DIRECTORY

JOHN F. KIRK, Executive Secretary
Box 315, Greensboro, N. C.
W. A. KALE, Extension Secretary
Box 315, Greensboro, N. C.
AGNES PEACOCK, Office Secretary
Box 315, Greensboro, N. C.
CORINNE LITTLE Direc. Children's Div.
Box 315, Greensboro, N. C.
G. G. ADAMS, Direc. Young People's Div.
Gold Hill, N. C.
C. P. BOWLES, Direc. Adult Div.
Box 495, Route 3, Greensboro, N. C.
J. C. GROSE, Asso. Direc. Adult Div.
Box 189, Randleman, N. C.

STANDARD TRAINING SCHOOL DIRECTORY

Jan. 10—Monroe.
17—Kannapolis (Class).
24—Wadesboro.
31—Newton.
Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
14—Elkin.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
28—Mount Airy.
Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.
Jun. 5—(Duke Commencement).
12—(Pastors' School).
19—(Pastors' School).
26—(Walkertown or Kernersville).
July 3—(Young People's Assembly).
10—
17—
24—
31—
Aug. 7—
14—Leadership School).
21—(Leadership School).
28—
Sep. 4—
11—Lincolnton.
18—
25—Marion.
Oct. 2—Cherokee County.
9—
16—
23—

THE GENERAL COUNCIL

The entire conference staff of salaried and volunteer workers were present at the sessions of the General Council of Christian Education held at Nashville December 28-January 1. In addition to the staff there were present from our conference the conference board chairman, Dr. W. W. Peele of Charlotte; the conference president of young people's work, Malcolm C. Reese of Hickory; the president of Davenport College, Rev. W. A. Jenkins, Lenoir; the director of religious education of Centenary church, Winston-Salem, Dr. R. A. Smith; the president of Duke University, Dr. W. P. Few; and Dr. H. Shelton Smith of the chair of religious education at Duke University. While the two latter are not geographically within our conference, they do represent one of our conference institutions. The conference staff members present were: Rev. J. Chalmus Grose, associate director of adult work, Randleman; Rev. Charles P. Bowles, director of adult work, Greensboro; Rev. G. G. Adams, director of young people's work, Gold Hill; Miss Corinne Little, director of children's work; Rev. W. A. Kale, extension secretary, and Rev. John F. Kirk, executive secretary, from the conference office at Greensboro.

The council sessions this year were a great deal more satisfactory than those of last year in one respect. The plans for organization and program last year were more or less nebulous, being in the formative stages and not yet completely worked out. This year the plans had been completed and were in definite shape for being presented to the church at large.

A Clear Cut Program

A definite program for 1932 was outlined by members of the staff of the various associate councils. A spirit of optimism was manifest throughout the entire territory of the church. Western North Carolina seems to be in as good shape as any part of our church.

Financial Situation

While it appears that budgets are reduced in practically all the conferences of Southern Methodism, yet there is such a fine spirit of going ahead with what we have that it now appears that even better work will be done this year than last. It was reported that volunteers had come forward to do a great deal of the work that had formerly been accomplished by paid staff members. It was also evident that a great deal of volunteer service would be rendered by instructors in standard and Cokesbury schools on reduced honoraria or on a purely volunteer basis, many instructors having volunteered to teach with no compensation except the actual expense incurred in travel and in entertainment during the sessions of the school.

The Main Objectives

The main objectives as outlined in the General Council sessions and in the auxiliary council sessions are:

1. A determined effort to reach those of our constituency who are not now being reached in our program of Chrstian education.

2. A general, continuous program of missionary education. This would include the effort to secure a missionary offering from as nearly every Sunday school in the church as possible on one Sunday in each month of the year.

3. A concerted effort to put on the organization in each church in Southern Methodism at once and to see to it that as nearly as possible each local church board of Christian education should function in the local situation.

General Board co-operates

There never was a finer spirit manifested by the general board staff than at this session of the council. Every member seems to recognize that we are facing peculiar difficulties this year. With limited resources we expect to do more work and secure greater results than ever in our history. So the general board proffers its services in a most generous way. It is expected that members of the general staff this year will spend a little more than half of their time out in the field assisting the conference boards in the work of putting on the new program.

Summer Assemblies

Members of the general staff from the various age groups interested have agreed to be present at the conference assemblies at Lake Junaluska, July 4-8. Rev. M. Leo Rippy, general director of adult work, will be present at the adult assembly, teaching one or more courses and conducting the open forum sessions and delivering an address each day of the Adult Bible Class Federation on Organization of the Division. The representative from the young people's division has not yet been designated, but one or more members of the staff will represent each age group.

MONROE STANDARD TRAINING SCHOOL

The first standard school for the calendar year has been scheduled for Union county, to be held at Central Methodist church, Monroe. It is expected that a minimum of two new courses will be offered in this school, both of which are of general interest to Christian education workers. The first, "Organizing for Christian Education in the Local Church," is a basic course in organization and program. This course deals with the entire set-up and organization in our new program of Christian education. It is designed for pastors, general superintendents, general administrative officers, and the divisional officers. It would also be of interest to all members of the local church board of Christian education, members of the board of stewards and officers of the Woman's Missionary Society. This new course will be offered in practically every standard training school during the year 1932.

The other new course that is to be of-

fered this year is "Teaching Children." Miss Corinne Little, the conference director of children's work, is being accredited for this new course. It has the advantage of applying to the whole field of Christian education in the four departments of the Children's division. All workers with children in the nursery, beginner, primary and junior groups will be interested in this new course. In small churches or in churches where only a small attendance has hitherto been recorded ,this course should make a very wide appeal. It is expected that this course will be offered in the Monroe school. Can we do so, we should like to make available in this school a Cokesbury course of interest to those on circuits or other small churches. We have a letter from Dr. C. N. Clarke, pastor of Central church, Monroe, which indicates that there is considerable interest in a set-up meeting being held at Monroe Monday night of this week.

ACCREDITED COKESBURY INSTRUCTORS, 1932

The following list shows the Cokesbury instructors in the Western North Carolina conference, with the courses for which they are approved, who are available for use in schools and classes during 1932:

Rev. G. G. Adams, Gold Hill. The Education Work of the Small Church.

Rev. C. P. Bowles, Greensboro. The Educational Work of the Small Church; Worship in the Sunday School.

Rev. O. E. Croy, Hot Springs. The Sunday School Pupil.

Rev. M. G. Ervin, Farmington. The Life of Christ.

Mr. Paul F. Evans, Lexington. The Sunday School Worker.

Rev. R. C. Goforth, Mocksville. Missions.

Rev. W. H. Groce, Farmer. The Educational Work of the Small Church; Worship in the Sunday School.

Rev. M. W. Heckard, Hanes. The Sunday School Worker.

Rev. C. C. Herbert, Jr., Charlotte. The Teacher and the Book.

Rev. D. D. Holt, Gibsonville. The Sunday School Pupil.

Rev. J. W. Hoyle, Jr., Winston-Salem. The Sunday School Worker; The Life of Christ.

Rev. F. B. Jordan, Greensboro. Evangelism; Worship in the Sunday School.

Rev. W. A. Kale, Greensboro. The Educational Work of the Small Church; The Sunday School Worker; Worship in the Sunday School.

Rev. C. O. Kennerly, Jamestown. The Sunday School Worker.

Rev. C. S. Kirkpatrick, Mt. Airy. The Sunday School Worker; The Life of Christ.

Rev. A. A. Kyles, Morganton. The Educational Work of the Small Church.

Miss Corinne Little, Greensboro. Elementary Work in the Small Church; The Sunday School Worker.

Rev. W. G. McFarland, Rutherford College. Worship in the Sunday School.

Rev. E. H. Nease, China Grove. The Sunday School Worker; Worship in the Sunday School.

Rev. S. M. Needham, Welcome. The Life of Christ.

Rev. I. L. Roberts, Hickory. Worship in the Sunday School.

Rev. S. D. Schofield, Jonesville. The Sunday School Pupil; The Life of Christ.

Rev. Fred H. Shinn, Asheboro. Worship in the Sunday School; Missions.

Rev. F. J. Stough, Badin. The Life of Christ.

Rev. L. F. Tuttle, High Point. The Sunday School Worker; The Sunday School Pupil; The Educational Work of the Small Church.

Rev. M. Q. Tuttle, Cullowhee. The Educational Work of the Small Church.

Mr. O. V. Woosley. Winston-Salem. The Sunday School Worker.

Rev. J. G. Wilkinson, Robbinsville. The Educational Work of the Small Church; The Life of Christ.

This list does not include the Duke University students who will give their full time to Cokesbury instruction during next summer. The names given above are those of pastors and leaders who work regularly in the churches of our conference. At a later date the names of the Duke workers will be given.

CHILD STUDY GROUPS

As a result of the widespread emphasis given last fall to parent education through Childhood and Youth Week observance several churches are now holding regular child study groups and many others report that such groups will be organized during the year.

Centenary church, Winston-Salem, has organized a group of parents who meet at the Sunday school hour to study the nature and need of children under six years of age. The very interesting and practical discussions in this class of 35 or 40 members are led by Mrs. Raymond A. Smith.

Wesley Memorial, High Point, has had a child study group for several years under the leadership of Mrs. J. A. Austin, the group meeting at the Sunday school hour and limiting their study to the nursery age child. Now they are studying the pre-school child, including nursery and beginner, while another class at the same time is studying the religious development of children from six to twelve years of age. Rev. L. F. Tuttle, the director of religious education, reports that their program for this year includes some provision, yet to be worked out, for reaching all parents of the church with some guidance in the Christian training of their children.

West Market Street, Greensboro, will hold child study meetings daily through the last week in January. Numbers of others indicated their purpose to enter into some plan of child study.

Suggestions for Child Study Groups

The following suggestions may serve to help carry out the plan:

1. Quarterly meetings of parents, teachers and interested adults.

2. Wednesday evening services will be used for study of a book relative to religious education of children. (See page 16, Program Pamphlet for Childhood and Youth Week).

3. Adult class will elect as course for six or twelve weeks the study of such a book.

4. The elective course on "Parents as Teachers of Their Children" beginning in the Adult Student next April can be used either for a Sunday morning class, for special week day groups of parents and teachers, for the Wednesday evening service, or for individual study.

5. Child study courses may be taken by supervised study: Early Childhood, Middle Childhood, Later Childhood. (Write this office for further information).

6. The Sunday school may provide a shelf of books with some systematic plan for distributing these among interesting parents and teachers. (Such library list can be furnished from this office).

7. "Childhood Guidance in Christian Living" and "The Elementary Teacher" may be used for study and reference.

8. List of valuable free pamphlets and many others which cost from five to twenty-five cents will be furnished upon request. These may be used for class study or individual reading.

Childhood and Youth Week has resulted in a new interest in child study and parent education. Let us conserve this through continued emphasis and through definite provision for study groups or at least directed reading material.

TRAINING WORK PLANNED FOR TAYLORSVILLE

Under the direction of Rev. R. L. Young, pastor, the leaders of our church at Taylorsville are giving careful thought to leadership training this year. Plans are being made to provide adequate training opportunities for all the leaders and potential leaders of this community. As a part of these plans it has been arranged for Rev. W. A. Kale, extension secretary, to conduct a class in "The Educational Work of the Small Church" during the week of January 17-22.

THE EXTENSION SECRETARY AT SALEM, WEAVERVILLE CT.

On Sunday, January 3, the extension secretary, enjoyed again the fellowship of the fine people of Salem church on the Weaverville circuit. It was his high honor to preach at the 11 o'clock hour in the same pulpit where he served as pastor several years ago. He found the people still enthusiastic about the work of the Sunday school and the church. He also heard many very fine remarks about the work of the new pastor, Rev. O. B. Michell. It was good to be back among these people for another day and especially pleasing to observe the work going along so well. Best wishes always to Salem! W. A. Kale.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

A SIGNIFICANT GATHERING

The simultaneous meeting of the General Council of Christian Education and the Educational Association of our great church in Nashville, Tenn., December 28, 1931-January 1, 1932, was, in many respects, a very significant gathering. The general theme of the joint programs was "Making Effective Our Program of Christian Education"; and to this end approximately 300 educational leaders in our church, including members of the staff of the General Board of Christian Education and of the staffs of conference board of Christian education, presidents and professors of our colleges and universities, and directors of religious education, devoted four days of serious consideration.

Among those delivering addresses were the following North Carolinians: Bishop Edwin D. Mouzon, President W. P. Few of Duke University, Dr. H. Shelton Smith, professor of religious education of Duke school of religion, Dr. W. W. Peele, president of the board of Christian education of the Western North Carolina conference, Rev. Chalmus Groce, associate director of adult work of the Western North Carolina conference, and Dr. R. A. Smith of Winston-Salem.

Mr. Gobbel represented the North Carolina conference board of Christian education.

UNIFIED STANDARD TRAINING

In keeping with the plans of our church for a unified program of Christian education, the general board of Christian education has just issued a booklet (No. 723-B) setting forth its Standard Leadership Training Curriculum (this booklet being released for the first time at the recent meeting in Nashville.

The general board has endeavored to set up a unified program of training for all the workers in the church so arranged as to meet the needs and interests of persons in their respective fields of work, resulting in a reorganization of the several former standard courses into one well-planned program.

Instead of various groups of courses with an award for each group, the newly arranged Standard Leadership Training Curriculum now includes all the training courses of the standard level.

In place of a diploma being awarded for the completion of four courses and a blue seal for eight, moreover, a Leadership diploma is issued as a mark of progress when 12 courses have been studied and certain conditions have been met. The Leadership diploma is the equivalent of the former award known as the gold seal.

Upon the completion of 24 courses beyond the 12 required for the Leadership diploma, the diploma in Christian Education will be awarded.

In summary, there are now just three awards, including (1) the certificate, for the completion of the course; (2) the Leadership diploma, for 12 courses, and (3) the diploma in Christian education, representing the completion of 36 courses.

CO-OPERATION OF BOARDS

In announcing its new training plans, the board of Christian education makes the following significant statements:

"The missions courses have been developed in co-operation with the general board of missions and the Woman's Missionary Council, and have thus become a joint program for the purpose of developing a greater missionary intelligence and passion throughout the church.

"The board of lay activities is co-operating in making the training program effective in reaching all the departments of the local church. . . . Now that the training program has the united support of the board of missions, the Woman's Missionary Council, the board of lay activities, and the board of Christian education, it can become a mighty force in the development of a virile Christian church."

HOW COURSES MAY BE TAKEN

Courses in the Standard Leadership Training Curriculum are offered through the following agencies:

1. Local church study classes, with examination.
2. Correspondence, by examination and supervised study.
3. Standard training classes.
4. Standard training schools.
5. Young people's training conferences.
6. Pastors' schools.
7. Leadership schools and young people's leadership conferences at Lake Junaluska and Mt. Sequoyah.
8. Departments of religion and of education in colleges and universities.

STANDARD SCHOOL SCHEDULE

We are now in the process of working out our schedule of standard training schools. To attempt to give a complete list now would be premature. It appears, however, that the first of a long series of such schools will be held at New Bern, February 7-12, with Morehead City, Goldsboro, Greenville, Wilmington, Greenville, Wilmington, Lumberton, and other places following soon thereafter.

A GOOD DAY AT NORLINA

The first Sunday of the new year found us at Norlina in a circuit-wide meeting planned by Rev. B. C. Thompson, the pastor, for the purpose of emphasizing Christian literature and Christian education. Dr. M. T. Plyler of the Advocate also was present and took part in the day's program.

It was our privilege to speak before two adult classes at the Sunday school hour, to address a great congregation at 11 o'clock, and to meet, informally, with a group of interested workers in the afternoon.

There was manifest a fine interest in the program of our church. The pastor's spirit of optimism and faith in his church and his people are calling forth splendid responses on the part of the people.

"THE GOOD SHEPHERD"

"The Good Shepherd," by Rebecca Caudill, is the name of the 1932 Sunday School Day program soon to come from the press of our publishing house.

"EPWORTH HIGHROAD" POPULAR

That the "Epworth Highroad," the new young people's periodical taking the place of the Epworth Era and The High Road, is meeting with immediate popular favor is evidenced by the fact that already it has a circulation of nearly 125,000, as compared with 86,000, the combined circulation of the two periodicals which it supplants.

NEED IS FOR INFORMATION

Rev. James W. Sneeden, pastor of the Aurora charge, is among those alert pastors who are informing their lay workers about the plans of our church for the promotion of a unified program of Christian education. Mr. Sneeden has just ordered a supply of the literature interpreting the new legislation, for use at South Creek and Bonnerton. The need of the hour is for information as a basis for intelligent action. The leaflets are explicit and available. Order now.

COKESBURY WORK AT MASSEYS

A Cokesbury training school, extending over a period of six weeks, has just been completed at Massey's Chapel, Durham district. Rev. H. M. Russell, student in the Duke school of religion, taught the course in "Christian Education in the Small Church." Rev. F. B. Jackson was the pastor when the work was begun, Rev. F. F. Loftin succeeding this pastorate at our last conference. There were 15 enrolled and ten receiving credit.

Young People's Division

Mrs. Blanche Barringer Brian, Director.

TRINITY CHURCH, WILMINGTON

For our Christmas entertainment this year we had two parties. Both of these parties were well attended and enjoyed by every one present. The first party we gave was Friday, December 18; this was given for the young people's division. The second entertainment was held Tuesday, December 22.

At the first party a play entitled "The Christmas Tree" was given, the parts

being taken by members of the young people's division. The climax of the party was when Santa Claus gave presents to the members of the division. Before the party the classes had exchanged names and each person brought a gift for the name he or she had drawn. Some of these gifts were comic and some were useful. The young people enjoyed this party very much.

The second party which was given was for the five poor families which we took care of at Thanksgiving; we have adopted these families and are going to take care of them throughout the year. We repeated the play given at our party, and the members of the junior department gave a Christmas play. After the play Santa Claus gave gifts and baskets to the poor families. These families enjoyed the evening and appreciated the gifts which we gave them, and the other people present enjoyed the entertainment very much.

These entertainments seemed to bring the true Christmas spirit to us as well as giving us a good time.

Bevvie Gilbert.

ACTIVITIES FOR YOUNG PEOPLE

The following program of activities for a young people's department of a young people's division was prepared by Miss Reba Cousins, vice president of the young people's department of Duke Memorial church, Durham, and also vice president of our Conference Young People's Organization. The program is printed here in full in the hope that it may offer practical suggestions to other young people's groups in working out their unified programs of activities. It illustrates some of the advantages of the new unified program as it relates to young people:

Worship

General theme: The Goal of Christian Living.

October—Theme: Attitudes of Living.

Morning

4th—The Mind That Grows.
11th—The Eyes That See.
18th—The Ears That Hear.
25th—The Heart That Feels.

Evening

New Fields for Mental Growth.
Knowing Our World.
Listening In.
Music and Poetry Evening.

November—Theme: Problems in Living.

Morning

1st—Jesus in the Family.
8th—I and My Neighbor.
15th—The Peace Mind.
22nd—How Can I Be Thankful?
29th—Brotherhood.

Evening

What Is a Christian Home?
Who Is My Neighbor?
Is Peace Possible?
Privilege and Responsibility.
World Citizens.
(Reports of group study).

December—Theme: Joy in Living.

Morning

6th—Joy in Being.
13th—Joy in Growing.
20th—Joy in Christ.
27th—Joy in Serving.

Evening

Christ's Demand for Personal Purity.
Discussion: How Has My Religion Changed?
Christmas Play.
Opportunities for Service.

Evangelism and Church Relationships

1. Furnish supply teachers for all younger classes needing them, in addition to regular teachers from the department.

2. Have a committee to work with the pastor on a Thanksgiving Day service.

3. Co-operate with the rest of the church in a Christmas white gift service.

4. Work with the social service committee of the church in holding outside services.

5. Secure volunteers to help the pastor in clerical work, visiting, and in other ways.

Missions and World Friendship

1. Have special charge of the programs for October 11, November 15, and November 29, and co-operate in the one for December 27.

2. Have a world friendship tea around November 11, with a program of music from all lands, and a silver offering for the young people's mission special.

3. See that the fourth Sunday collections are sent to the conference young people's treasurer, Mr. C. G. Cobb, Goldsboro, to be applied on the young people's mission special.

4. Secure mission special pledges from all members and send remittances in monthly.

5. Begin plans for a course in missions to be given the next quarter at the morning study period.

6. Have groups collect materials on various mission fields and make posters for a world friendship exhibit.

Citizenship and Community Service

1. Make a systematic study of the community to find the places of greatest need for service. Select one or two particular fields of interest and cultivate them.

2. Hold monthly service for the old ladies at the King's Daughters' Home.

3. Arrange for special baskets for poor families at Thanksgiving. Hold an early Thanksgiving cottage prayer service.

4. Play Santa Claus for a family at Christmas.

5. Begin special interest projects with special groups studying prohibition, adolescent criminals, etc.

Recreation and Personal Development

1. Co-operate with worship committee on Christmas play.

2. Give a Hallowe'en hike.

3. Thanksgiving play, followed by social hour.

(Continued on page 31)



SWEETHEART DAYS... FOR 50 YEARS

THEY met and loved. He wooed and won her. That was back in '79. And for fifty beautiful years they traveled life's highway together. Today she is that dear, brave, silver-haired little "Granny" you so often see. Grandad's work was done first... seventy fruitful, happy years.

It is our great privilege to have contributed an important service to "Granny". Especially when rains beat down and wild storms rage, she finds deep contentment in the unfailing guardianship of the CLARK Waterproof Metal Vault which was suggested when *he* passed on. She knows that it is a safe, secluded sanctuary into which neither water nor any other element of the earth can intrude.

CLARK Vaults are made of specially processed rustproofed *enduring metal* because only metal is completely proof against water and against *crumbling*.

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

FROM STREAMS IN THE DESERT

By Mrs. Charles F. Crowman.

I'll stay where you've put me; I will, dear Lord,
Though I wanted so badly to go.
I was eager to march with the "rank and file,"
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud—
But I'll stay where you've put me.

I'll stay where you've put me; I'll work, dear Lord,
Though the field be narrow and small,
And the ground be fallow, and the stones be thick,
And there seems to be no life at all.
The field is thine own, only give me the seed,
I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.

I'll stay where you've put me; I will, dear Lord;
I'll bear the day's burden and heat,
Always trusting thee fully; when the eve'n has come
I'll lay heavy sheaves at thy feet.
And then, when my earth work is ended and done,
In the light of eternity's glow
Life's record all closed, I'll surely shall find
It was better to stay than to go—
I'll stay where you've put me.

IMPORTANT NOTICE

Program literature has been mailed to all presidents of the auxiliaries whose addresses were sent to Mrs. Scott. If any auxiliary is without literature, send the address of the president to Mrs. S. H. Scott, New Bern, at once and the literature will be sent during 1932 in time for all monthly meetings.

TRIBUTE TO MRS. McCRACKEN

"What deiights can equal those
That stir our spirits' inner deeps,
When one who loves and knows not reaps
A truth from one who loves and knows."

These words of England's beloved poet express very fittingly the feeling the women of the Washington auxiliary have experienced during these years that we have been so fortunate as to have Mrs. McCracken live among us, love us, teach us in our study classes, guide us in our thinking in the work of the auxiliary, conduct our devotional periods, and lead us in our prayer life.

For all these pleasures and benefits we are deeply grateful to Mrs. McCracken. It has been a sacred privilege to have her working with us and loving us all the while.

It is our deep regret that she is leaving us to work in another field, but we congratulate the women of New Bern that they will gain one who will be an inspiration in their lives and a guide and co-worker in their Christian activities.

While we shall miss you greatly, Mrs. McCracken, in our active work, we are glad that you will be in a neighboring district and that the distance of only a few miles traveled will bring you to us and we may experience for a short while at least the inspiration and joy of your presence.

We are deeply grateful for your influence upon our lives and we trust that we may pray for you in your new work more effectively because you have helped us in our prayer life while you were with us.

May God's rich blessings be yours.

Mrs. M. O. Fletcher,
Mrs. Chas. A. Flynn,
Mrs. J. W. Bell,
Committee.

CURRITUCK EXALTS PEACE

A splendid peace program, sponsored by the Susan Sawyer Missionary Society, was given at Ebenezer church Sunday morning, December 13. This was a union service which was well attended by members from all four churches of the Currituck charge. Mr. Teague, principal of the high school, gave a very helpful talk on Looking Toward Peace. He said people are more intelligent today than they have ever been and, therefore, their thoughts need to be directed toward peace. The great discoveries of science which should benefit mankind would soon destroy it if directed along the lines of war. For instance, think of the possibilities of poisonous gas and disease germ warfare. He then outlined the program that has been made in the past toward the establishment of friendly international relations, mentioning the League of Nations, the Locarno Pact, and the Pact of Paris. He spoke of the Geneva Conference which will meet next February as an opportunity for the people of the world to denounce all recourse to war as a means of settling international disputes; that is, if they really want peace. He read and explained a petition to be sent to President Hoover asking that our delegation to the World Disarmament Conference stand for actual reduction of armaments on land, air, and sea. At the close of his talk these petitions were passed through the congregation, and many names were signed. While this was being done the choir sang a beautiful hymn of peace.

Another interesting feature of the program was an original play entitled, Through the Gateway of Prayer to Peace. In it the Missionary Voice was recommended as an advocate of peace and three books compiled by Florence Brewer Boeckel were mentioned as helps in educating for peace: Through the Gateway, a book designed to help children to learn to live in an interdependent world, Across Borderlines for teen age boys and girls, the The Turn Toward Peace for adults. The play was brought to a fitting close by the use of the worship program in the December Voice and a closing prayer by the pastor. Those taking part in it were Mrs. L. C. Baum, Mrs. Jerry Bunch, Glenn Bunch, and Rev. H. B. Baum.

Specal music had been prepared by the choir. The collection, which was a generous one, was sent for a special emergency fund to help keep our missionaries on the field. The responsive reading, in leafiet form representing a Bible, was a courtesy of the American Bible Society. The posters on the walls, the free literature distributed at the close of the meeting, as well as the books mentioned in the play were secured from The National Council for Prevention of war, Washington, D. C.

The pastor, Rev. H. B. Baum, was in charge of the entire service, and followed the regular order of worship. For the Old Testament lesson was substituted the service for the installation of officers of the Woman's Missionary Society for the ensuing year. The following are those who have been selected to serve as leaders: Mrs. A. B. Hampton of Aydlette, president; Mrs. Daniel Wright of Jarvisburg, vice president; Mrs. Charlie Wright of Jarvisburg, corresponding secretary; Mrs. George Doxey of Poplar Branch, recording secretary; Mrs. Edgar Gallop of Poplar Branch, treasurer; Mrs. Arthur Baum of Poplar Branch, assistant treasurer; Mrs. H. B. Baum of Poplar Branch, Supt. of study; Mrs. J. J. Evans of Grandy, Supt. of Christian social relations; Mrs. L. C. Baum of Poplar Branch, Supt. of publicity; Mrs. Clyde Barco of Grandy, Supt. of supplies; Mrs. Clyde Smith of Poplar Branch, chairman of young women's circles.

A certain pastor mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth: "You needn't say a single word, sir, I'll be there next Sunday."—The Christian Register.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A NEW YEAR PRAYER

Another year is dawning;
Dear Master, let it be
In working or in waiting,
Another year for thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days.

Another year is dawning;
Dear Master, let it be,
On earth ,or else in heaven,
Another year with thee.
—Frances Ridley Havergal.

REASONS FOR THANKSGIVING AND PRAISE FOR THE NEW YEAR

The eternal good news that Christ brought to men to show the way out of troubles and sin and into right relations with God and our fellowmen.

The more than twenty thousand ambassadors of Christ who are working amid difficulties in the non-Christian lands.

The many thousands of Christians who are working as missionaries in the home mission fields of Europe and America.

The faithful Christians in every land and of every race who are proving by their characters and lives the power of Christ to transform character and equip for life.

The Christian stewards in the home lands who are earnestly promoting the work of Christ by their prayers, their sacrificial gifts and their service—in the home, in the church, in business and in society.

The Christian churches and other organizations that are working to make known Christ and his message, to lead children and youth in the way of life, to educate, to enlist for service, to help the weak and the suffering—under the direction of the divine Saviour.

The widespread Christian spirit of brotherhood that leads men to relieve suffering, to bring economic relief, to promote social justice and international and inter-racial good will among men.

The signs of spiritual awakening in America, in individuals, in colleges and in churches; for the revival in Korea and India, in the Philippines and Papua, in Africa and Persia; for the great forward movements in Japan, China and Burma.—Missionary Review of the World.

ADULT YEAR BOOK FOR 1932

We are indebted to Mrs. S. H. Isler, conference superintendent of literature and publicity, for a copy of the 1932 year book for adult societies, a most attractive and interesting booklet.

The worship topics selected for the year are: "We Would See Jesus" and "Finding God"; discussion topics, "Christian Citizenship" and "Changing China," and problem questions, "How Can My Citizenship Be Made to Serve the Kingdom?" and "What Are the Results of the Investments of the Christian Church in China?" Literature bearing upon the suggested subjects will be found in the leaflets issued quarterly and in the Missionary Voice, so it will be to the advantage of our workers to enter their subscriptions to the Voice if they are not subscribers already, so as to have this material to aid in contributing to the success of the monthly programs.

We find the year book is "lovingly dedicated to Mrs. F. F. Stephens, late president of the Woman's Missionary Council, whose energies of mind and soul were unflaggingly devoted to bringing in the day of the Prince of Peace." It is very necessary that a carefully selected program committee should be appointed at the January meeting of the society, to plan in advance the programs for the year, and with the splendid suggestions and the helps available our monthly meetings should be most profitable and uplifting. These year books may be secured from the Literature Headquarters, Doctors' Building, Nashville, Tenn., at a cost of ten cents per copy.

PRAYER AGAINST WAR

Walter Rauschenbusch.

"O Lord, break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quite and steadfast mind when our nation clamors for vengeance or aggression. Strengthen our sense of justice and regard for the equal worth of other peoples and races. Grant to the rules of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer the call to duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last and thy sun may shed its light rejoicing on a holy brotherhood of peoples."—From Year Book of Adult Missionary Society.

WHO'S WHO IN CHINA

In the 1931 Who's Who in China there are the names of over 900 men and ten per cent of these men are Christians. When one considers that approximately one in 800 (some say 1,000) of the general population of China are Christians, it is certainly significant that one in ten of the men who are of sufficient importance to get into Who's Who are Christians. There are only 19 women in the book and 14 of them are Christian leaders.—From "The World in a Word" in Missionary Voice.

BROADCAST TO MISSIONARIES

"Broadcasting station KDKA of Pittsburgh, Pa., is giving the leaders of the Presbyterian Church U. S. A. an opportunity to broadcast a monthly message to their missionaries in foreign lands. The time is set for each third Saturday evening in the month—up to March—11:15 Eastern time. The Presbyterian church is at work in more fields than any other church in the world," says Our World Wide Outlook in its Current Events for January.

WORLD FRIENDSHIP THROUGH CHILDREN

"A half million sun tanned little faces were wreathed in smiles by the presents which came from the 28,000 friendship chests" from American children to Filipino children last year. As a result of this project thousands of Filipino children are looking toward the United States with the light of friendship in their eyes.

According to the Committee on World Friendship Among Children the results are fully as gratifying as those secured by the friendship projects to Japan in 1926-27 and to Mexico in 1928. Practically every class in every public school received one of the 28,000 chests which the teacher is to keep on her dask for school papers, while the 750,000 separate articles in the chests were distributed to the children.

Sixty nations of the world are together spending annually over $4,000,000,000 in preparation for "the next war," which should never come. Why not save the money for better use and avoid the inevitable catastrophes which are the price of war? Brave military men have been immortalized as the world's greatest heroes. A new type of hero must now come forward—the hero who will lead the way to demilitarize society. In this day and generation it will be done. Join hands with those who want a civilized world of peace.—Selected.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Beginning the first of January many of our pastors are going to start raising their orphanage assessment. Some have already sent part of their assessment to me. It would be a fine thing if all would raise their ten per cent assessment by Easter Sunday, which is the last Sunday in March. We can't meet our present obligations unless a large per cent of the assessment is sent to us by early spring.

* * * *

Elderly friends who have invested their savings in Methodist Orphanage annuity bonds feel very good these days when the foundations of the business world are giving way in so many places. The first day of January we mailed several checks to those who have secured our annuity bonds. These bonds are not only safe investments, but they yield from six to eight per cent interest per annum. I believe if more of our people from 60 to 80 years of age knew just how safe these bonds are, they would swamp us with requests for them. Now is a good tme to write to the superintendent about securing Methodist Orphanage annuity bonds which yield such a large rate of interest.

* * * *

The Christmas season, through which we have just gone, was the happiest and best we have had for many years. During the holidays we enjoyed two big weiner roasts which were had out in the woods, one late in the afternoon and the other at night. At each of these there were songs, much playing and more fun. There were several social gatherings at the different buildings. All the cottages had Christmas trees and many of the children gave and received presents. On Christmas afternoon the great Christmas tree in the auditorium was loaded with presents for the children. That fine group of women who compose the circles of Edenton Street Methodist church gave every child a nice present. Following a custom dating back to the beginning of our Home, Hon. and Mrs. Josephus Daniels, sent the children many good things to eat. From all parts of the conference came gifts from many churches, Sunday schools and individuals which our youngsters enjoyed and appreciated. Mrs. I. M. Proctor of Raleigh is loved very devotedly by our children because she leads the good women of Edenton Street in giving them such a wonderful Christmas tree. Our big family faces the new year with the determination to make good and to accomplish things worth while.

* * * *

Sunday evening, December 20, after the lights in the cities were turned on we drove through Durham and enjoyed the lovely Christmas decorations. The community Christmas trees looked as if they were hung with jewels bearing the many colored lights. It was all very beautiful and we caught the Christmas spirit. We drove out a few miles from Durham to Duke's Chapel. This is where the old church stood in which the Duke family worshipped. Now there is a beautiful stone church out among the pines on the highway that will mark the place of worship of this family for years to come. It has the sunken stone walks and pretty shrubbery about the grounds. On entering the church I thought "Surely the Lord has a good housekeeper here." We were told that the ladies of the church look after all this themselves. The singing class from the Methodist Orphanage gave their sacred concert to these people. Rev. and Mrs. E. D. Weathers are very happy in their home with their people. We had a splendid evening together. Nellie Bynum Rives.

REV. J. C. WILLIAMS ON PISGAH'S HEIGHTS

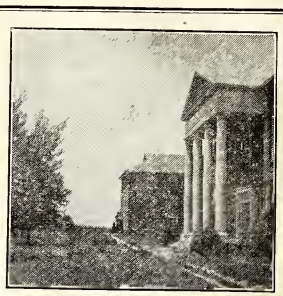
The entire community of the Bailey circuit share with the members of the Methodist church in their pleasure at the return of Mr. J. C. Williams, who has served this circuit for the past four years.

He preached his first sermon of the fifth year in the Bailey church December 20. A packed house demonstrated the unanimous appreciation of his return. A loyal welcome was given Mr. Williams by Mr. J. W. Privette, steward of the church. At the close of his remarks the audience whole-heartedly responded by rising in support of all that had been said and as proof that they stood ready to back "the new preacher" in any movement. Further evidence of their co-operation was maifested by a cash offering of $100 to reduce the debt on the heating plant.

Sunday evening a white Christmas service was held. A very impressive pageant was given under the direction of Miss Estelle Williams, the closing feature of which was the bringing of gifts to the foot of the cross for the needy and the aged members of the community.

During the past four years Mr. Williams has built a new church at Bailey and has added more than one hundred members. The Sunday school, during his pastorate, has more than trebled in attendance and is now one of the largest and the most completely organized in the county. His services, and those of his family, in other ways to the community have won the love of Methodist and non-Methodist, white and colored, and it was with the greatest delight that all learned of his return. The circuit hopes for him one of the best years of his life.

Mrs. Howard Farmer.



New Issue

$50,000.00

Rutherford College

6% First Mortgage Bonds

Dated May 1, 1931
Due May 1, 1941

Purpose of Issue

To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security

These bonds are secured by first mortgage on all the properties of Rutherford College, valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000. **Payment of interest guaranteed by Income from $53,000 par value Duke Power Company stock.**

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HIP-HOORAY!

The Advocate has come again! It has not only arrived, after skipping a week, but has reappeared with 32 pages of interesting reading matter, eight more than were carried during the latter half of last year. Your humble servant made four trips to the postoffice before getting the news he desired from his church paper, the mail being delayed because of New Year's holiday. However, Saturday, January 2, brings the first Advocate of the new year and we are happy to have it. We hope that our people will support the Advocate in such way as to guarantee its present proportions and quality. Congratulations are extended to the Plyler brothers, editors, and to North Carolina Methodism on being able to produce such a valuable paper.

ON GOING A-COURTIN'

Readers of the Advocate have noted that Elder Hayes of the Waynesville district, has asked for a book on how to be a nice presiding elder, and doubtless some of the same readers have noted that Treas. E. O. Cole has sent him one labeled, "Asset Or Liability?" That is what Elder Hayes gets for such a foolish request. No one with the personality of Lon Hayes should ask for a book on how to deal with folks—no more so than should a winsome lad call for a book when going a'courtin'. Certainly Elder Hayes and the Waynesville district are in love with each other and books on procedure should be thrown away. It was great to read Hayes' contribution in this week's Advocate. Only those who love the mountains and their people can truly appreciate it.

A DISCREPANCY

According to the conference journal $43,090 was raised in the various charges during the past conference year for the Children's Home. As a matter of fact the Children's Home received on the ten per cent apportionment from the various charges during this period of time only $29,380, a difference of 13,710. There seems to be a misunderstanding on the part of our pastors, the ones who furnish the data for the conference journal, as to what should be reported in the column, "Orphanage." A majority of pastors report only the amount they raise on the ten per cent apportionment. Others include the amount raised by their Sunday schools on fiifth Sundays and still others include everything that was secured for the Children's Home within the bounds of their charge.

There ought to be some common rule of procedure in regard to this matter. Since the amount of money raised in the Sunday school is reported under another heading, fifth Sunday school offerings should not be included. Gifts made directly to the Children's Home by individuals should not be included in the pastor's report to the annual conference, since the donor in such instances wishes to make a personal contribution and not a church contribution. However, the important thing is the receipt of the money and a uniform way of recording it. Since the Children's Home funds are not included in the conference budget it might be well for the treasurer of the Children's Home to furnish the editor of the journal with a certified statement of receipts in time for incorporation in the conference journal.



Everybody Loves Bettie

THE DISTRICT RECORD

According to records carefully kept at the Children's Home only 82 charges in the Western North Carolina conference paid in full their ten per cent apportionmen to the Children's Home last year; 165 others paid a part of their apportionment and 42 charges paid nothing at all. The record by districts is as follows, figures in first column standing for number of charges paying apportionment in full, figures in second column giving charges paying part of apportionment, and figures in the last column listing number of charges paying nothing:

Asheville	3	14	9
Charlotte	8	17	6
Gastonia	10	18	3
Greensboro	20	11	3
Marion	5	19	4
Mt. Airy	2	24	4
Salisbury	6	18	4
Statesville	12	17	0
Waynesville	5	13	6
Winston-Salem	11	14	3
Total	82	165	42

From the foregoing it will be noted that only one district, Statesville, shows every charge paying something to the Children's Home. Records show that the Greensboro district paid the greatest total amount.

HONOR ROLL

The ten per cent honor roll for the present conference year includes five charges. Quite a number of other charges have almost paid their apportionment in full. As a matter of fact a better record has been made so far this conference year than was made last year by this time. The honor roll charges with their pastors are listed in the order of payment:

Grace, Winston-Salem, Rev. H. M. Hauss.

Belwood circuit, Rev. E. E. Snow.

Forest Hill, Concord, Rev. Paul Hardin.

Central, Shelby, Rev. E. K. McLarty.

First church, Marion, Rev. H. P. Powell.

Additions to this honor roll will be published from time to tme.

FRIZZLETOP

The picture being presented on this page this week does not nearly do justice to one of the nicest little girls we have at the Home, Betty Welborn by name, but more commonly called "Frizzletop." Betty has lovely curly hair and a pleasing face ,but better than all that she has a lovely disposition and always carries a smile. Her pleasing personality and her position in the singing group make her an object of admiration. Betty is clothed and loved by the primary department of Dilworth Sunday school, Charlotte.

ADDENDA

Added to the bountiful Christmas poundings reported last week the following should be recorded. A truck load of apples and canned goods from Boone, in the land of the sky; a trailer filled with canned goods from the Dudley Shoals circuit; quite a nice supply of canned fruit from Unity, Thomasville circuit. Rev. J. I. Ingram brought the Dudley Shoals pounding. R. M. Brown drove the truck load from Boone and Mrs. A. L. Stone brought over the Unity supplies. Thanks, kind friends, thanks.

UNDER PRESSURE

All workers at the Children's Home are now working under pressure, particularly the superintendent. Continued sickness prevents Mrs. Laura T. Spencer, our case worker, from returning to her work and the superintendent in addition to his other duties is trying to investigate some of the numerous applications. Those urging immediate action will please be patient with us.

YOUR GROUP WILL GET A THRILL CLOTHING A YOUNGSTER—TRY IT

Sunday School Lesson

JANUARY 10

By William G. Chanter.

Binging Others to Christ

Golden Text: "Behold, the Lamb of God, that taketh away the sin of the world."—John 1:29.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

John the Baptist appears as the ideal teacher. Notice his complete unselfishness. He has no desire to keep his disciples dangling at his heels to enhance his reputation by their numbers and their complete dependence on him. Rather his great ambition is to bring them to the point at which they will be able to take up independently the great quest that has been the inspiration of his own life. For John was one of those men who have lost themselves in their task and are consequently supremely fitted for the great office of teacher. It is this which makes inspiring teachers, for nothing is more irresistibly attractive than a man completely possessed by a great passion for a wider and richer knowledge.

In the case of John this passion was guided by a quick insight. He could recognize in the Carpenter of Nazareth the Messiah of God. He could even discern the true nature of the Messiah's task, its essential spirituality, its moral purpose. Not to make Israel a world power was the Messiah to come, but to take away the sins of the people. And in a great moment of high inspiration, John the Baptist could even see the Messiah as the Saviour not of Israel only but of the whole world, so well had he understood his great predecessors in the line of prophecy, so completely did he transcend the narrowing influences of his own environment with its intense nationalism which ruled even in religion itself. The great teacher is quick to recognize the truth he seeks, knowing great moments of sudden illumination as well as the long hours of patient thought and study.

Nor did John fail in knowledge of men. He knew the two men to whom he spoke. One was Andrew, and we know the quickness with which he translated a broader knowledge into action. The other we may suppose was the beloved disciple. Both by the instant energy with which they followed John's lead showed the wisdom of his choice of them for his supreme lesson.

Unselfishness because the self is lost in the passion for truth; insight, which makes the truth, when once it is seen, stand out like a beacon; and skill in the handling of the pupil—these are the marks, the indispensable marks, of the good teacher in any field. But in no field are they more indispensable than in the most difficult of all, the field of religion.

And the two disciples heard him speak, and they followed Jesus.

Great teacher though John was, some at least of his disciples were worthy of him. These two men, for instance, were quick to learn and equally quick to act upon their knowledge. They had that quality of sincerity, of honesty that makes the good disciple. For there is a kind of mind that expresses itself in glib talk about the truth and about the pursuit of truth, but never sees the need for living the truth that it finds. And, on the other hand, there are those who allow themselves to be carried away by hot enthusiasms without taking time to make sure of their facts. These men, you will notice ,did not simply take the word of their teacher. They followed his lead, but they followed it for themselves, seeking first of all to acquaint themselves with the Man to whom the Baptist had pointed. They knew better than to base their action on second-hand knowledge.

Perhaps we have here the best example of the relation of the teacher's authority in religion to the achievement of independent knowledge. Authority he must have and that authority must be respected. No generation need start all over again at the sorry beginnings of primeval ignorance. But there can be no reality to the knowledge that consists simply in repeating after the teacher what he has learned. Reality comes only when the knowledge of the teacher has been tried and tested in experience. Then it becomes the real possession of the disciple, who has tried all the things that his teacher has pointed out and has held fast to that which is good. The authority of the teacher is that of the guide to be obeyed implicitly in following his lead. But he is not the goal at which the progress of the disciple stops.

In all sincerity these disciples of John followed Jesus. And their honesty was reflected in the way in which they went at the business of spreading the knowledge of their find. They told their friends to come and see. It was an honest challenge and found an honest response in men like Peter and Nathaniel. We may find in this more than a hint of the best method of religious approach. These men had made a discovery. And that is the first condition of success. People are not going to be interested in second-hand religion, but they cannot well help being interested in the message of those who speak from a personal experience. And the bearers of such a message have, as these early disciples had, a complete confidence in it. With honest conviction they challenge the world to taste and see.

But if takes not only honesty but courage also to follow the lead of a teacher like John. It always takes courage to leave one's teacher behind. It is easier to deal with problems when the answer is in the book than it is to face questions to which the answers must be

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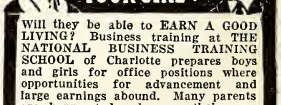
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found without the aid of teacher and text book. Between the sheltered harbor of school and college and the open sea of professional or business endeavor there is an immense difference. And many a man feels himself quail just when he faces the career for which he has been preparing himself. In the case of these men there was an especially heavy demand on their courage. For they were called upon to follow the Messiah ,and the Messiah was bound, as they well knew, on a great and perilous adventure. To be sure, the coming of the kingdom was the whole burden of John's message, but the sudden appearance of a great crisis is hardly the less formidable because it has been foreseen.

We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

There was another respect in which the courage of these men was put to the test. They found the Messiah and yet their message was one that only men with the courage of a profund conviction could have taken as their own. For their Messiah was only a village carpenter and he came from a village that was about the last place from which one would have expected greatness of any sort, much less the supreme greatness of the divine King of Israel. Furthermore, their Leader was to all appearance a very ordinary village carpenter. Nathaniel came from Cana and Cana was only a few miles from Nazareth, and yet he had never heard of Jesus before. It was not going to be easy to persuade proud Israelites that their Messiah had come in such a guise as this.

After all, we are face to face with the great paradox of the New Testament. The Fourth Gospel proclaims without qualification or equivocation the eternal Deity of Jesus, but it never seeks to conceal the humility of his earthly career. The incarnation of which it speaks is a real incarnation. The Word did indeed become flesh, and in the flesh proclaimed the strength of forces that the world ignores.

One of the sources of our failure is our inability to learn the lesson of this persistent paradox. We want to be strong, to deck ourselves with Saul's armor, while always our New Testament is telling us that the armor of the world is going to be only a hindrance to us. And if the New Testament were not enough , the history of the church through all the ages re-enforces its lesson. For it is when the church has been most willing to rely upon the force of love and the power of the Spirit that it has done most to advance the kingdom of God. And then when it has taken the pomp of circumstance and the pride of power it has fallen on evil days. They tell a story of a pope showing his monkish tutor through his palace and remarking complacently, "The church can hardly say now, 'Silver and gold have I none.'" "No," remarked his companion dryly, "nor can it say, 'Rise up and walk.'"—Zion's Herald.

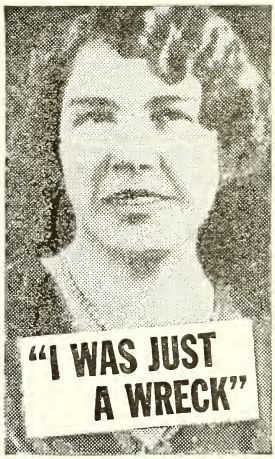
"ONE GENERATION PASSETH AWAY, AND ANOTHER GENERATION COMETH"

All one has to do to realize the truth of this scripture is to watch the procession of Methodist preachers as they come and go. John Wesley, Charles Wesley, George Whitfield and John Fletcher were the first to pass in review before the Methodist Church. But as they were passing a company of bishops was gathering to take their places. Bishops Coke, Asbury, Whatcoat, McKendry, Hedding, Waugh, Morris, Soule, Emory, George, Bascom, Roberts, Paine, Capers, Early and Andrew came in quick succession and occupied the stage. These all passed to their reward and another company came. Bishops Pierce, Kavanaugh, Marvin, Doggett, Wightman, McTyere, Granberry, Keener, Parker, Hargrove, Key, Wilson, Galloway, Duncan, Hendrix, Fitzgerald, Morrison, Hagood, and Smith served us a while and fell on sleep. Then came another college of bishops, part of whom are living today, but some of them have left us. Bishops Candler, Ward, Atkins, Denny, Kilgo, Mouzon, Hoss, McCoy, Darlington, Murrah, Lambuth, Waterhouse, Cannon, McMurry, Moore, DuBose, Ainsworth, Beauchamp, Hay, Dobbs, Boaz, Moore, Kern and Smith are following in the way their fathers trod. Ward, Atkins, Kilgo, Hoss, McCoy, Murrah, Waterhouse, and Beauchamp are happy now, and others soon their happiness shall see. All of them will soon pass away and another generation will come to take their places. There is one thing of which we should all be proud, we have never had a bishop expelled from the church.

When I came into the conference in 1886 there were about 280 preachers in North Carolina. All of them have passed away but about 30, and only three of them are engaged in active service: F. M. Shamberger, Mt. Gilead, N. C.; J. M. Downum, Boone, N. C.; and J. B. Tabor, Woodleaf, N. C. There were 13 presiding elders in the North Carolina conference: N. H. D. Wilson, T. W. Guthrie, P. J. Carraway, uncle of the writer, J. S. Nelson, M. L. Wood, V. A. Sharpe, S. D. Adams, W. H. Moore, R. A. Willis, W. S. Black, J. A. Cunninggim, W. H. Bobbitt, and J. T. Harris. They are all gone, and cabinet after cabinet has come and gone since then.

I joined with a class of 16, and two from the Holston conference made 18: H. B. Anderson, Z. J. Needham, W. H. Puckett, G. F. Smith, T. N. Ivey, M. T. Steele, J. M. Peele, E. H. Davis, D. P. Tate, D. C. Geddie, R. W. Townsend, H. M. Eure, J. G. Johnson, J. D. Pegram, C. W. Robinson, T. F. Marr, L. T. Cordell, and Z. Paris constituted the class. Twelve are dead and six are living, but all have retired. But, while the personnel of the conferences have changed a dozen times since I joined, the conferences are made up of the most scholarly young men to be found in the country, and we are expecting great things.

Zadok Paris.



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Golden Cross Collections, Western North Carolina Conference, 1930-31

Asheville District

Acton	$ 2.00
West Asheville	30.00
Saluda-Tryon	7.75
Total	39.75

Charlotte District

Ansonville, Salem	2.00
Belmont	5.00
Dilworth	25.75
Calvary	28.00
First Church	171.00
Hawthorne Lane	230.68
Myers Park	22.50
Wesley Heights	14.00
Matthews	14.00
Morven	4.15
Pineville	23.75
Polkton	27.75
Prospect	11.00
Unionville	4.00
Waxhaw	3.00
Total	586.58

Gastonia District

Belmont—Main Street	5.00
Park Street	15.50
Bessemer City	5.25
Crouse	3.50
Gastonia—Dallas	10.00
East End	8.25
Smyre	8.25
Trinity	11.50
Lincoln Ct.	1.00
Lowesville	9.25
Mt. Holly	12.00
Polkville	6.50
Shelby, Central	117.15
South Fork	3.25
Total	216.40

Greensboro District

Coleridge	6.00
Farmer	2.00
Gibsonville	1.00
Greensboro—Bethel-Grace	5.00
Centenary	49.25
South Greensboro	10.00
West Market	13.26
High Point—Highland	7.00
Wesley Memorial	15.00
Pleasant Garden	5.00
Ramseur-Franklinville	10.00
Randolph	8.00
Reidsville, Main St.	8.00
Total	139.51

Marion District

Bostic	5.00
Cliffside-Avondale	16.68
Henrietta	35.00
Marion Ct.	10.25
Mill Spring	5.60
Morganton, First Church	2.00
Morganton Ct.	4.00
Connelly Springs	10.00
Spindale-Pleasant Grove	24.75
Spruce Pine	4.00
Total	117.28

Mt. Airy District

Ararat	5.00
Boone	3.00
Creston	2.00
Elkin	1000.00
Helton	30.25
Jefferson	16.75
Jonesville	20.00
Leaksville	26.00
Madison	5.25
Moravian Falls	5.00
Mt. Airy, Central	46.25
Mt. Airy Ct.	10.00
North Wilkesboro	10.00
Pilot Mountain	8.00
Sparta	12.00
Walnut Cove	6.00
Watauga	15.50
Total	1221.00

Salisbury District

Albemarle, First	3.00
China Grove	16.95
Concord—Central	35.75
Forest Hill	16.00
Harmony	5.50
Westford	10.00
East Spencer, Long Street	14.88
Gold Hill	11.00
Kannapolis, Trinity	44.50
Landis	5.00
Mt. Pleasant	40.00
Norwood	16.50
Total	219.08

Statesville District

Balls Creek	8.00
Catawba	10.00
Cool Springs	23.06
Dudley Shoals	6.75
Elmwood	2.75
Granite Falls	5.50
Hickory, First	5.00
Highland-Rhodhiss	10.00
West View	6.25
Bethel-Fair Grove	1.25
Hiddenite	3.14
Hudson	20.00
Lenoir, First	43.00
Lenoir Ct.	9.00
Mooresville, Central	16.75
Mooresville Ct.	29.20
Mt. Zion	10.00
Newton	6.00
Olin	6.00
Shepherd	13.25
Statesville—Broad St.	32.00
Race Street	30.75
Statesville Ct.	9.13
Troutman	15.00
Total	321.88

Waynesville District

Bryson City	12.75
Canton	20.35
Sylva	1.75
Whittier	4.00
Total	38.85

Winston-Salem District

Cooleemee	25.00
Denton	9.00
Hanes-Clemmons	20.75
Lewisville	3.00
Mocksville	22.65
Lexington, First	26.00
Thomasville, Main Street	15.00
Winston-Salem—Burkhead	30.00
Centenary-West End	313.50
Grace	10.00
Total	474.90
Grand total	$3375.23

THOUGHTS ON CHRISTMAS DAY

Prov. 14:12, 16:25: There is a way which seemeth right unto men, but the end thereof are the ways of death.

As I sit thinking on this Christmas afternoon there are two passages of scripture that come to my mind. The one above mentioned and the one in Luke, 2nd chapter, telling of the birth of Christ. Life is given through Jesus Christ, death comes by way of man. In an age when people have followed the suggestion of the ways of man, I wonder if we should not stop and ask ourselves the question: Am I following the way that was provided in Jesus Christ, or the way of man? We are doing much now through certain ways and days to restore the church to spirituality, but on the other hand there are those who at the same time are holding the world and the way of destruction in the other hand. We have a statement every year in one report against picture shows, and yet some of our ministers attend them. Twenty odd were killed last season on football diamonds or died as a result thereof, and yet some of our people who claim to be Christians will announce a game on conference floor, if they get a half chance, as was done once against the wishes of many. And now one says it should be required of ministers to take a course. The Lord pity us, if we have come to think that football will cure certain ills, when a genuine case of old-time heartfelt religion will alone do the work. We have had too much of such now and not enough religion. I was even sent an invitation to attend a home coming at Rutherford College, and an insult to a football game along with it. I shall never give a dollar again to that institution as long as it practices such. They falsely ruled out one leader because he opposed football in part. But I am glad I was there then and not now. And remember, if I cannot come to a home coming without having it thought a football game is a part of it, I shall never be there, and I am not the only one either.

Just now they tell us Methodism is to have a loss in church membership for the year closing. I am not surprised, but astonished. Some are wondering why. Well, the word tells us we will reap what we sow. Two things have had much to do with this. Far too many have been busy with a golf stick when they should have had a Bible. We have spent too much time with the head and not enough with the heart. One thing asked of ministers being admitted into full connection is: Never be triflingly employed, never trifle away time. I think it would do good to read this as well as other parts of the ordination often. Then in the general rules of our church we find the statement: Doing what we know is not for the glory of God. The taking of such diversions as cannot be used in the name of the Lord Jesus. When Methodism comes back to herself and observes these and many others and helps people get religion, membership will flourish and not languish. We may be called foolish and fanatic, old fogy, and all such as some have said to me, but there is also a statement in form of value, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them, falsely for the Lord's sake. The soul of man is hungry for Christ; the flesh wars against it. "Not my will, but thine," said Christ. If the people of this world are ever saved it will be by true Christian people leading them to Christ; not supposed Christians being one with the world. Let us turn to Christ and let go the world. The way that seemeth right unto man may be death.

G. L. Wilkinson.

Let's Begin the New Year Right by Putting the Advocate in the Homes of Our People

In this New Year the Advocate is girding itself for a greater work than ever before. Thirty-two pages each week will be filled with up-to-date reading matter. The paper is squarely behind every institution and interest of the church. It is the pastor's ally. Its work is constructive. The knockers and the man with a personal grievance is not at home in its columns.

The Advocate is a Preacher of Righteousness

This paper does not take orders from men who are the allies of unrighteousness. It believes that "righteousness exalteth a nation and that sin is a reproach to any people." Hence morals and religion are our specialty.

TO COMFORT THEM THAT MOURN AND TO CULTIVATE THE DEVOTIONAL LIFE ARE AMONG THE PRIMARY AIMS OF THE ADVOCATE

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We wish to make an honor roll of every subscriber who sends us one new subscriber

Children's Storyland



WHEN MICKIE-DEAR WAS MISSING

By Minnie Leona Upton.

"Where's Mickie-dear?" cried Robbie, bursting into the kitchen and speaking to nobody in particular for there was nobody there. Jamie and Marjorie followed, all of the three just home from school in the little country school house down at the "Turn."

Mickie, Mickie, Mickie!" called Robbie, opening the door that led into the woodshed. "Got catnip for you! O Mickie, why don't you answer?"

"Kitty, kitty, kitty!" called Marjorie, opening the door that led into the dining room. "Kitty, kitty, kitty!"

"Mick, Mick, Mick!" called Jamie at the door that led through a covered "walk" from the kitchen to the carriage house. "Where are you, Mickie-boy? Wake up, there!"

But no big, plump, furry, golden-coated Mickie-dear came bounding to answer to his name.

"Queer!" exclaimed Jamie.

"He's always here when we come from school, no matter if he's at the barn all day. It is queer," agreed Marjorie.

Robbie's lips began to quiver. Mickie-dear belongs to the whole family in a general way, but very especially to Robbie and Great-Grandmother Burton.

"Maybe he's with gramma," said Robbie, suddenly. "Sometimes he takes a nap in her sunshine for a while in the afternoon, she says; and maybe he overslept; especially if he was pretty busy all the morning."

He hurried in through the dining room the great-grandmother's sunny southwest room. Hopeful he looked toward the west windows. But grandmother hadn't even seen Mickie-dear all day.

"Very queer, too," she mused anxiously. "I have learned to look for a visit from Mickie-dear every afternoon. I enjoy it exceedingly; he's always cheerful, and such a gentleman!"

Yes, Mickie-dear was all that and more. Robbie agreed mournfully. "We had some catnip for him," he explained. "Fresh catnip from Aunt Sweet-Marie's sweet-herb garden in her south cellar window." Robbie left his great-grandmother's room sorrowfully, and returned to the kitchen, where his sober little face told the others, without words, that he had no good news for them.

"Oh, if anything has happened to Mickie!" cried Marjorie.

"Oh, there couldn't!" wailed Robbie.

"Course not!" exclaimed Jamie. He tried to whistle, but the whistle stuck in his throat. "Let's look all over the house, thoroughly," he said. "How silly we were not to do that at first."

So they started, and made a thorough search, upstairs and downstairs and no Mickie.

Just then big-brother Kent came breezing in cold and snow-powdered, after his long drive from the village, looking around at their unsmiling faces.

"Mickie!" quavered Robbie.

Kent looked puzzled. "Sick abed in the wood-box from too much petting?" he inquired, drawing the corners of his mouth away down.

"Don't be funny, Kent!" snapped Marjorie. "He won't come for all our calling! Mickie-dear is lost!"

"Nonsense!" exclaimed Kent, impolitely, but cheerfully. "Mickie wouldn't get lost. In the first place he has too much sense. And in the second place, where would he get lost? And he would not run away, any more than I would, or you, or you!" Kent almost had them smiling at the idea of one of them running away from such a perfectly wonderful home as they thought theirs was . But the smile didn't come through. Things looked too serious for that.

"Well, of course, you've looked all over the house. Let's try the carriage house and the barn, and the tool-house, and the ice-house, and the old hen-house, and the new hen-house, the old sap-house, and the old stable and the new stable, and the pig-house and everything," rattled on Kent, still trying to get smiles back on those sober faces. It was no use, he found.

"He wouldn't be there," said Marjorie, briefly, but firmly.

"No, he's always here when we get home from school," agreed Jamie.

"Always!" said Robbie. "He knew we expected him to be here!"

"But we'll go with you and look," consented Marjorie. "I suppose we should leave no stone unturned."

She had heard her father use that expression that very morning, and this seemed to be just the place where it exactly fitted in.

So they started that very minute, none of them having taken off their outdoor clothing. And they searched in every one of those "outbuildings," which make almost a little village on the beautiful old Burton farm. Calling constantly, they went from one to the other, but no Mickie-dear appeared or answered. Down-heartedly they returned to the house. Mrs. Bruton had just come home from mothers' meeting, and Mr. Burton had come up from the west wood lot and was taking down the pails.

"Mickie-dear lost? Impossible!" exclaimed Mrs. Burton. But when she heard what a search they had made for him, she was anxious, too. So was Mr. Burton. "But he'll return all right," he said. Still, he looked sober.

"Oh, did you feed the hens, Jamie?" he asked.

"I forgot—hunting for Mickie!"

"Well, it's too late now—they've gone to roost. Give them an extra treat in the morning. Did you go down to the brook to look at your muskrat trap you set this morning?" he asked.

"No, I forgot that too!"

"Well, then go now. Can't take the chances of an animal suffering in a trap overnight when it may have been in all day."

"I should say not!" said Jamie. "I'll go right off!"

"I'll go with you," said Marjorie. "May I, mother?" she asked, as Mrs. Burton came out from great-grandmother's room. "May I go down to Jamie's trap with him? I'll hurry and set the table when we come back."

"Yes, run along," answered her mother, who knew as well as Marjorie that Jamie would like company. "But I don't like the trapping notion that Jamie's taken up. And neither does father, not really."

"But mother, the muskrats are a nuisance, a pest! They catch little young ducks in the spring. Mr. Farr says so. And you know father means to raise ducks next year. And Mr. Farr will pay me lots of money for the skins. And that'll help father out, you know."

"Well, run along," sighed Mrs. Burton.

So they ran down the pasture lane and through the cedar grove on the flat, and in a few minutes were within sound of the brook.

"The trap's right down there," said Jamie, "there under the bunch of elders that droops over the brook. Saw a musk what's that?"

At the sound of his voice, a pitiful cry had sounded to fill the air, all around, and its pain and terror. The children stopped. It came again. Then they knew it came from under the elders.

"Why, it sounds like a baby!" whispered Marjorie. "But it can't be! Oh, what can it be?"

They went slowly nearer. It came again. Something light-colored, but dark against the snow moved under the bushes. Then—

"Mickie!" gasped Marjorie. Mickie struggling to free one soft forepaw from the cruel jaws of the muskrat trap! As they knelt beside him he stopped his struggles, and looked up at them with great shining bewildered eyes.

Without a word, Jamie sprang back those crunching jaws. Tenderly Marjorie took Mickie in her arms and cuddled him under her cap where he clung to

her, trembling, and making strange little cries.

Jamie was unfastening the trap from the stake that held it. He lifted it high, and with his good baseball arm sent it flying through the air, to drop in the exact middle of a deep dark pool.

"There!" he said. "The animals that are pests will have to be 'tended to in some other way, for all me! I guess a muskrat would feel just the same, exactly, about having his paw in that trap, as Mickie does. And some trappers don't go to their traps for a whole day, even days in bad weather. No more trapping for me!"

"Goody!" cried Marjorie.

And from under the cap came a sound different from the little moaning cries. It sounded like "Goody," too!—Canadian Baptist.

THE FISHER OWL

By Mrs. W. D. Quattlebaum.

One evening last winter we heard a queer bird noise and going into our backyard, saw a gray screech owl sitting on a telephone wire, calling. The Eastern screech owl calls "Whoo-eo-too-whoo," but this California owl makes a quavering-gargley noise.

While we watched, another screech owl flew into a nearby tree, and soon they both flew away. The next night they repeated this performance. My husband and I hoped they would decide to live in the wooden bird-house he had put on top of a 20-foot pole in our rear yard.

Much to our delight about a week later we saw one of the owls sticking his head out of the round hole door of the bird house, viewing the landscape o'er. Each day both owls looked out of their door, but waited until dusk before flying forth to forage for food.

All the neighbors were much interested in our owls. One morning Ruth, who lives next door called: "An owl just flew up into our big tree with something red in its claw."

My husband looked through his bird glass and exclaimed: "The owl has a gold fish!"

We have a concrete pool in the yard with pink, white and apricot colored pond lilies growing in it. We had put ten gold fishes and mosquito fish in the pool, but had noticed that several gold-fish were missing. Ruth, who also has a picturesque, rocky pool in her yard, had also missed some of her gold fish.

As we three gazed at the fisher owl and excitedly talked of his fishing he transferred the gold fish from his claw to his beak and flew into his house. There I suppose he and his family had a good breakfast on our gold fish. It was Friday and fish day, so his selection of his breakfast food was appropriate.

Later my husband put mesh wire over the two pools to protect the gold fish, but it was not long before he removed this, as he felt he had hurt the feelings of the friendly owls. Mr. Owl could sit in his front door and gaze down on the nice fat gold fish swimming around. He was very quick and clever the way he would fly down, feet first, grab a fish and return to his home.

We were all anxious to see the owlets. One evening a neighbor phoned: "I saw two little owls sitting on cross beams of the telephone pole." Out into the back yard I ran, and sure enough there they were, and the parent owls were giving them a supper of moths.

During the last week in June the two young owls, almost as large as their parents, roosted in the carob tree during the day, although the mocking birds, linnets, towhees and humming birds flew all around them, fussing and telling them plainly in bird language that they were not wanted around the place. The owlets paid no attention to these rude remarks but enjoyed themselves in the tree all day, and at dusk flew around the yard always alighting on top of their birth-house, looking in the door as if they loved it. We hope the owl family will decide to live in our back yard this coming winter.—Watchman-Examiner.

FUNNY BONES

Gwen, aged six, was chatting with the man who had come to fix the window shades. Little Miss Curiosity plied him with questions about his home and wanted to know if he had any sisters.

"Three half-sisters," he told her, "and two half-brothers."

"Goodness!" said Gwen, "are you the only whole one in your family?"—Boston Transcript.

* * * *

"Mama," said little Elsie, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never see any pictures of angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."—Ex.

* * * *

Father: "Why were you kept in at school?"

Son: "I didn't know where the Azores were."

Father: "Well, in the future just remember where you put things."—The Gas Line.

* * * *

Lillian, aged three, went to church with her father, who sang in the choir. When she arrived home her grandmother asked how she liked the sermon. Lillian answered, "A lot. And the singing was fine."

"What did they sing?" asked grandmother.

"I don't know what the others sang, but I sang 'Marching Through Georgia.'"—Parents Magazine.

* * * *

The teacher was testing the knowledge of the kindergarten class. Putting a half-dollar on the desk, she said, "What is that?" A childish treble voice piped up from the back row, "Tails."—Epworth League Bulletin (Juniata, Neb.)

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FIRST ROUND—IN PART

	January
South Alamance, 11	10
Webb Avenue, 7:30	10
Branson, 7:30	13
Cedar Grove, 11	17
Mebane, 7:30	17
Stem, 11	24
Rougemont, 3	24
Orange-Carrboro, 7:30	27
Pittsboro, 11	31
Siler City, 7:30	31
	February
Yanceyville, 11	7
Duke's Chapel, 7:30	7
Mt. Tirzah	10
Milton, 11	14
Durham Ct., 11	21
Massey-Andrews, 3	21
Burlington Ct., 11	28
Holt's Chapel, 7:30	28

ELIZABETH CITY DISTRICT
O. W. Dewd, P.E., Elizabeth City, N. C.
FIRST ROUND

	January
Columbia, Columbia, 11	10
Roper, Roper, 3	10
Plymouth, Plymouth, night	10
Edenton, 11	17
Hertford, night	17
Aulander, Aulander, 11	23
Ahoskie, Ahoskie, 11	24
Murfreesboro-Winton, Murfreesboro, night	24
Chowan-Anderson's, 11	29-31
Perquimans, Epworth, 11	30-31
	February
North Gates, Parker's, 11	6-7
Gates, Philadelphia, 3	7
South Mills, McBride, 11	13-14
City Road, night	14
Moyock, Perkins, 11	20-21
First Church, night	21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

	January
Roberdel, St. Paul, a.m.	10
Ellerbe, p.m.	10
Caledonia, E. Laurinburg, a.m.	17
Laurinburg, p.m.	17
West End, 3 p.m.	23
Biscoe, a.m.	24
Troy, p.m.	24
Sanford, p.m.	26
Hemp, a.m.	31
Carthage, p.m.	31
	February
Laurel Hill, Snead's Grove, a.m.	7
Maxton, p.m.	7
St. John's-Gibson, Gibson, a.m.	14
Piedmont, W. Rockingham, p.m.	14
Glendon, a.m.	20
Goldston, p.m.	20
Jonesboro, a.m.	21
Rockingham, p.m.	21
Parkton, a.m.	28
Red Springs, p.m.	28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FIRST ROUND

	January
Pink Hill, Pink Hill, 11	10
Jones, Trenton, 7:30	10
Kinston, 11	17
Dover, Dover, 7:30	17
Grifton, Grifton, 11	24
Hookerton, Hookerton, 7:30	24
Pamlico, Bayboro, 11	31
Oriental, Oriental, 7:30	31

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

	January
Newton Grove, Hopewell, 11	10
Princeton, Princeton, 7:30	10
Central, 7:30	13
Mamers, Cool Spring, 11	17
Fuquay, Olive Branch, 3	17
Erwin, Erwin, 7:30	17
Middleburg, Middleburg, 11	20
Zebulon, Zebulon, 7:30	20
Four Oaks, Four Oaks, 11	24
Cary, Cary, 7:30	24
Louisburg, 7:30	27
Millbrook, Pleasant Grove, 11	31
Clayton, 7:30	31
	February
Edenton Street, 7:30	1
Jenkins Memorial, 7:30	3
Henderson, 11	7
White Memorial, 7:30	7
Benson, Benson, 7:30	10
Franklinton, 11	14
Oxford Ct., Stovall, 3 and 7:30	14
Selma, 7:30	17
Tar River, Kittrell, 11	21
Youngsville, Bunn, 4 and 7:30	21
Smithfield, 7:30	24
Garner, Ebenezer, 11	28
Bailey, Bailey, 7:30	28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

	January
Seaboard, 11	10
Tarboro, 7:30	10
Missionary Institute at Rocky Mount, 10	14
Stantonsburg, 11	17
Farmville, 7:30	17
McKendree	20
Rocky Mount, First, 11	24
Rocky Mount Ct., 3	24
South Rocky Mount, 7:30	24
Spring Hope, 11	31
Rocky Mount, Clark Street, 7:30	31
	February
Kenley, 11	7
Elm City, 7:30	7
Warren, Providence, 11	14
Warrenton, 7:30	14
Weldon	21
Wilson	21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

	January
Shallotte, Shallotte, 11	7
Town Creek, Zion, 3	7
Carver's Creek, Council, 11	10
Epworth-Wesley, Epworth, 8	10
Scott's Hill, Seagate, 7:30	13
Tabor, St. Paul, 11	17
Hallsboro, Shiloh, 3	17
Lumberton, 11	24
Chadbourn, Chadbourn, 3	24
Elizabeth, 11	31
Bladen, 3	31
	February
St. Paul, 11	7
Lumberton Ct., East Lumberton, 7:30	7
Whiteville, 11	14
Fairmont, Bethesda, 3	14
Jacksonville-Richlands, Richlands, 11	21
Swansboro, Queen's Creek, 3	21
Maysville, Maysville, 7:30	21
Southport, 11	28

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

	January
New Hope-Bethel, New Hope, 11	10
Peachland, Peachland, 3	10
Polkton, Polkton, 7:30	10
Ansonville, Ansonville, 11	17
North Monroe-Icemorle, Icemorle, 3	17
Unionville, Unionville, 6:30	17
Wadesboro, 11	24
Weddington, Weddington, 7	24
Marshville, Marshville, 11	31
Monroe, Central, 7:30	31
	February
Hickory Grove, 11	7
Hawthorne Lane, 7	7
Big Springs, 11	14
Myers Park, 7:30	14

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

	January
Gastonia, West End, 11	10
Gastonia, Trinity, 7	10
Mcadenville, 11	17
Cramerton, 7	17
Crouse, Landers Chapel, 11	23
Lowesville, 3 and 11	23-24
Gastonia, Maylo, 7	24
Gastonia, Main Street, 11 and 7:30	31
	February
Belmont, Main Street, 11	7
Bessemer City, Concord, 3	7
Dallas, High Shoals, 7	7
Lincoln Ct., McKendree, 11 and 3	13-14
Goodsonville, 11	14
Stanley, Iron, 7	14

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From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

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Rock Springs, Bethel, 11 20-21
Lovell, Bethesda, 3 21
Belmont Park Street, Bethesda, 7 21
Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January

College Place, College Place, 11 10
Summerfield, Morehead, 3 10
Proximity, Proximity, night 10
West Market, West Market, 11 17
Guilford, Pisgah, 3 17
Glenwood, Glenwood, night 17
Asheboro, First Church, 11 24
Cedar Falls, Central Falls, 3 24
Carraway, Carraway, night 24
Coleridge, Mt. Olivet, 11 31
Asheboro Ct., Mt. Shepherd, 3 31
Calvary, Calvary, night 31

February

Wesley Memorial, Wesley Memorial, 11 7
Centenary, Centenary, night 7

MARION DISTRICT

E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

January

Mill Spring, Bethlehem, 11 10
Rutherfordton, night 10
Cliffside-Avondale, Cliffside, 11 17
Spindale, Pleasant Grove, night 17
Gilkey, Gilkey, 11 24
Marion Ct., Glenwood, 2:30 24
Rutherford College, 11 31
Table Rock, Oak Hill, 2:30 31

February

Glen Alpine, 11 7
Old Fort Ct., Carson's Chapel, 2:30 7

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND

January

Spray, 11 10
Draper, 3 10
Leaksville, night 10
Sandy Ridge, Mt. Hermon, 11 17
Stoneville-Mayodan, Mayodan, 3 17
Madison, Madison, night 17
Danbury, Danbury, 11 24
Walnut Cove, Stokesburg, 3 24
Rural Hall, Bethel, 11 31
Pilot Mountain, Pinnacle, 3 31

February

Mt. Airy Ct., Salem, 11 7
Rockford Street, 7 7

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

Albemarle, First Street, night 7
Salem, Salem, 11 10
Albemarle, Central, 3 and night 10
Concord, Central, 11 and 3 17
Forest Hill, night 17
Kerr Street, 11 24
Harmony, night 24
Salisbury, First Church, 11 31
Spencer, Central, night 31

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., tatesville, N. C.
FIRST ROUND

January

Catawba, Claremont, 11 10
Ball's Creek, Pisgah, 3 10
Lenoir Ct., Littlejohns, 3 16
Lenoir First, 11 17
Hudson, Whitnell, 2:30 17
Olin, 11 24
Cool Springs, 2:30 24
Troutman, night 24
Statesville Ct., Bethel 31
Elmwood-Cleveland, 3 31

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

January

Franklin Ct., Salem, 11 10
Macon, Union, 3 10
Fines Creek, Pine Grove, 11 17
Haywood, Crabtree, 3 17
Clyde-Junaluska, Long's, night 17
Canton, 11 24
Bethel, Pisgah, 3 24
Waynesville, night 24

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

January

Linwood, Cotton Grove, 11 10
Hiatt Memorial, Crews, 3 10
Forsyth, Mt. Tabor, 7:30 ..... S..... 10
Central Terrace, 7:30 13
Lexington, First Church, 11 17
Burkhead, 7:30 17
Green Street, 11 24

How Good Doctors Treat Bad Colds

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Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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(Continued from page 19)

4. Sponsor program on music and poetry, October 25.

5. Organize groups for Christmas caroling.

6. Help with children's Christmas parties.

7. Watch night party and service.

Leadership Training

1. Advertise standard training school and try to get young people to attend.

2. Get one of the young people's training courses given as an elective course on Sunday mornings.

3. Keep a check-up on people interested in various places of leadership—study the young people—seek to discover leaders and urge them to take further training.

"OUR LITTLE LIVES ARE ROUNDED WITH A SLEEP"

There is an old adage to the effect that Death and Taxes are the only certain events common to the race. Recent news bulletins from Washington leave little room to doubt that the burden of taxation is going to bear more heavily on every family. But the death rate maintains an almost uniform level, year in and year out, regardless of business conditions, politics and all the variables in human experience. Statistics assure us that twelve persons out of every thousand will pass from this life each year.

But statistics make no reckoning of human sorrow. Each little life is precious to those nearest to it. Hence the desire of those who mourn to render to the mortal part of their dear departed the fullest measure of protection from the elements of destruction within the grave. This subject has been treated with exquisite delicacy and tact in a handsome little booklet recently issued by the manufacturers of the CRYPTORIUM, the "underground mausoleum."

We commend this booklet to the attention of our readers as well worthy of careful reading. A copy will be sent free on request. Address The Galion Metallic Vault Company, Dept. J, Galion, Ohio.

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Greensboro, N.C. —"About three years ago I was so weak and nervous I felt terrible. I would become dizzy and faint, had headaches, poor appetite, did not rest well at night and lost weight," said Mrs. Mary Davidson of 2 Jenkins St. (Revolution District.) "Finally I decided to give the 'Favorite Prescription' a trial. When I had finished one bottle I felt so good I decided to take two more, which restored my health making me well and strong again. I shall always think highly of Dr. Pierce's Favorite Prescription and advise others to try it." Ask you druggist for

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To really clear up skin troubles it is necessary to remove the cause. Curen, a new scientific ointment containing five different ingredients, goes direct to the seat of the trouble. It is quickly absorbed, and kills the germs and parasites that get under the skin where most remedies cannot penetrate. It then soothes the irritation, softens the tissues, prevents infection, and heals the sore. Use Curen for Itch, Eczema, Tetter, Athlete's Foot, Impetigo (Dew Sores), insect bites and pimples. Guaranteed to relieve, or your money back. 50c at drug stores, or from Thomas Chemical Co., Inc., Lynchburg, Va.

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THE FIVE WAY SKIN TREATMENT

THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips.
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IN MEMORIAM

ANDREWS—Mrs. Sarah F. Andrews of Bear Creek died November 18 at her home, where she had been confined for a few days, age 70 years, three months and eight days. Surviving are her husband, five children, two sisters, and a host of friends. She was a member of Fair Promise M. E. church. We loved her greatly and her life was precious to us, but God loved her more and her death was precious to him. We loved her because she was lovable as wife, mother, sister and friend. She was like a flower that God had carefully watched and cultivated in his garden. She was fragrant to us, but oh, how fragrant to him! And now he has taken her, as he had a right to do. Sister and Niece.

SMITH—On Monday evening, November 16, 1931, Mrs. J. W. Smith, one of the oldest and most faithful members of the Methodist church of Scott's Hill, passed to her reward. She is survived by her husband, four sisters and a brother. In the absence of her pastor, who had left for conference, the funeral service was conducted by Dr. J. H. Whitmore, pastor of the Church of the Covenant, Wilmington. Mrs. Smith was a real Christian. Her life was one of devotion to her God and to her fellowmen. Her chief interest was in the work of the missionary society, and into this phase of church activity she put all her activity. The life of Mrs. Smith reflected Christ at all times. Even in her last hours, hours of intense suffering, she maintained the Christian spirit—a spirit that gave her strength to pray that prayer of the Master: "Not my will, but thine." Her Pastor.

CRANFORD — Priscilla E. Cranford, daughter of William and Evaline Elliott Kearns, was born in Davidson county March 26, 1860, and departed this life December 1, 1931.

She was married to Milton Cranford in 1878. At the age of 18 she was converted and joined the church at New Hope. After moving into the community in which she died she united with the Salem Methodist Episcopal Church, South, on the Farmer charge. She has served her church faithfully and well. She was especially gifted as a Sunday school teacher and served in this capacity for many years.

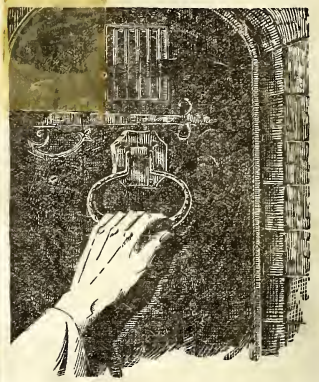
Mrs. Cranford lived a radiant life. Naturally a leader, she was always prominent in church and community life. Her home life was beautiful. She was a devoted wife and companion to her husband and a sincere Christian mother to her children.

During her last illness she quoted many Bible passages from memory. Death had no fears for her. She looked forward with great joy to the time that she could go and be ever with her Lord. Her life will always be a sweet memory to her husband, children, and all who had the privilege of coming under her influence. W. H. Groce.

BENNETT—Mrs. A. V. Bennett, over 85 years old, grand old lady of the Confederacy, passed away early Monday morning, November 23, at the home of her daughter, Mrs. James L. Winkler, in Boone, N. C. Funeral services were conducted from the Methodist church Tuesday morning by Dr. Rankin, dean of the Appalachian Training School, and Rev. Mr. Downum; very intimate personal friends of long standing of the deceased. Interment was in the city cemetery. The profuse floral offerings and the large concourse of sorrowing friends were evidence of the esteem in which Mrs. Bennett was held in the entire community. The pallbearers were Cloy, James and Frank Winkler, grandsons of the deceased, G. A. Thomson, Tracy Council and Walter Winkler. The honorary pallbearers represented the board of stewards of the Methodist church. The young ladies in charge of the flowers were: Mesdames Paul Coffey, Hooper Hendrix, B. J. Councill, Alice Robbins, Rob Rivers; Misses Martha Hardin, Margaret Clay, Louise Critcher and Mary Winkler. Surviving are two daughters, Mrs. Winkler of Boone and Mrs. Elma C. Rowland of Alexandria, Va.; eight grandchildren, Mrs. Geo. Thomson of Hickory, Mrs. S. J. Asbury, Jr., of Forest City, Miss Anita Winkler of Boone, Messrs. Cloy, James and Frank Winkler of Boone, and Jas. G. and Thos. B. Rowland of Alexandria, Va. There were also ten great-grandchildren, and two living sisters and one brother.

Mrs. Bennett was born in Collotin county, South Carolina, on August 14, 1846, her maiden name Amanda Victoria Kistler. Her girlhood days were spent in New Bern and there she was married to James Madison Bennett, a Confederate soldier, on January 5, 1865. After his death the greater part of her life was spent in Statesville and Charlotte and Boone. While a citizen of Statesville she taught school in that city, also in Mooresville, Thomasville and Blowing Rock, the period of teaching extending over forty years in these places, where she made many friends; and where she trained countless thousands into the paths of knowledge and right living. She became a member of the Methodist church at the tender age of 12 years, and throughout her youth and adult life she has worked and labored incessantly in the cause of the gospel ministry. She was a charter member of one of the very earliest woman's missionary societies organized in this state 50 years ago in Statesville. She had conscientiously read her Bible through every year since she was 14 years of age. With such a splendid training she was most able and willing to be affiliated with all the church organizations and proved her spiritual worth wherever she worked; her counsel being eagerly sought by all workers in the Master's vineyard. She took a great interest in the affairs of the United Daughters of the Confederacy, of which she was a member, and for several winters she chose to make her home with the other delightful ladies of the Old South at the Confederate Woman's Home in Fayetteville, where she became especially beloved by them and where she delighted in the companionship afforded her by the sisters of the 60's.

For more than a quarter century Mrs. Bennett spent her summers with her daughter, Mrs. Winkler, in Boone and visited her other daughter and grandchildren at intervals. Both daughters were with her at the time of her passing "over the river." She lived a life ripe in years, and ripe in the viewpoint of Christian work and spiritual achievement, and in her going the loss sustained is distinct and cannot be defined in terms of geographical boundaries. The life she chose to live furnishes a shining example to the younger generations and a rich experience in the life's history of the aged. Her favorite scripture was the 91st Psalm, and most especially the last three verses, such a beautiful benediction and promise: "Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my name: He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him ,and honor him. With long life will I satisfy him, and shew him my salvation."



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JAN[illegible] 1932 Number 2

John Wesley and Women

JOHN WESLEY is unquestionably entitled to a place in the very front ranks of the great religious leaders of the Christian centuries. The founder of Methodism who kindled afresh the flame of evangelism throughout the English speaking world was by every token a specially chosen vessel of the Almighty. Yet this mighty man of God seemed utterly lacking in his knowledge of women. All the evidence confirms that John Wesley should have lived a celibate. Charles Wesley had just prevented his marrying the widow of a sailor when the message came to Charles that John was about to marry another widow, a Mrs. Vazielle. Why such partiality to widows we are not able to explain. Charles Wesley says that he was thunderstruck to hear that John was to wed Mrs. Vazielle, but he went ahead and married her and it is general knowledge that henceforth John Wesley's home was like the throne of some of the ancient gods, the dwelling place of thunder and lightning. The blame for the terrible state of affairs that existed in that household has been placed primarily upon Mrs. Wesley and justly so. But not entirely. John Wesley in a tract on marriage described the duties of a wife to be twofold: First, she must recognize herself as the inferior of her husband and second, she must behave as such. Think of a married man advocating such a doctrine as that. Mr. Wesley must for the time have forgotten his own mother, Susanna Wesley, who was not only greater than her husband, Samuel Wesley, but even greater than her illustrious sons, John and Charles. Furthermore, John Wesley on one occasion dared to write his wife, that tornado of a wife in whose breast burned the fires of jealousy even like the fires of Gehenna, as follows: "Be content to be a private, insignificant person known and loved by God and me. Leave me to be governed by God and my own conscience. Then shall I govern you even with gentle sway, and show that I do indeed love you, even as Christ the church." All of which goes to show that John Wesley was utterly ignorant of the "female of the species" and that he should have lived as did Francis Asbury, the founder of American Methodism.—A Bachelor.

A QUESTION SCIENCE CANNOT ANSWER

"Science does not supply a definite answer to the question, 'Does death end all?'" was the statement of Professor Arthur H. Compton, Noble Prize winner in physics, in speaking at Yale University in the second Terry lecture on "Science and Immortality." Dr. Compton said: "If one is to have either a positive faith in a future life, or a conviction that death is the end, such belief must, it seems to me, be based upon religious, moral or philosophical grounds rather than upon scientific reasoning. Biologically speaking, life is essentially immortal. . . . Life, whether it be of an apple seed or the green cells of man, is essentially continuous and eternal. One may say, 'I want to know what will happen to me when the hull decays.' To this question science has no straightforward answer to give. For when you ask, 'What will happen to me?' you are concerned not with your body, but with your consciousness, mind or soul, which is not material, and regarding which science does not directly concern itself. The answers which science can give to seekers after religious truth are hesitating and tentative. A survey of the physical universe, however, indicates that mankind is very possibly nature's best achievement. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare. Let me close with an observation suggested by the way in which nature has been evolving intelligent life. We find strong reasons for believing that, in spite of his physical insignificance, man as an intelligent person is of extraordinary importance in the cosmic scheme. If we were to use our own best judgment, what would we say is the most important thing about a noble man? Would it be the strength of his body, or the brilliance of his intellect? Would we not place first the beauty of his character? A man's body is at its prime before middle life and his intellect probably somewhat after middle life. But it takes a whole lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall nature do with him? Annihilate him? What infinite waste!" Science does not supply a definite answer to the question, "Does death end all?" but Dr. Compton has given in the above one of the many great arguments for the immortality of man, and our risen Lord is the supreme answer to questioners of every age and land."—The United Presbyterian.

KINGDOM EXTENSION INSTITUTE AT DURHAM

The first of the kingdom extension institutes met in Durham Thursday of this week. This was a most unusual meeting, with preachers, laymen and lay women to the number of 115 from every part of the Durham district. The program, the attendance and the unflagging interest were most gratifying.

Rev. H. C. Smith presided. Rev. W. A. Cade led the devotions. Drs. W. P. Few, J. C. Wooten, F. S. Love and lay leader F. S. Aldridge were the principal speakers of the day. These addresses fit in admirably for the work of the day.

Following the lunch served by the ladies of Trinity church, the presiding elder met with his preachers in planning the work for the year. Every detail was looked after in a most careful fashion. It ought to be said that Dr. Few represented the Nashville office, Rev. J. C. Wooten is education secretary of the Commission of Benevolences, and Rev. F. S. Love is missionary secretary.

We are fully convinced that this year is to be the best year for a decade to do real Christian work if the leaders will only stick close to their tasks and work and pray without ceasing. There is a deep hunger for spiritual things as the material things have slipped away. Many new doors are wide open.

DR. JOHN VAN SCHAICK, EDITOR OF CHRISTIAN LEADER, SPENDS CHRISTMAS EVE AT THE OLD FARM HOUSE

No, I had no intention of going up to the farm all alone and spending the day before Christmas. It just happened so. A neighbor had died and I wanted to call on the family, and another neighbor had come home from the hospital and I wanted to see her, and I expected to run up from Cobleskill and straight back. But the rooms of the farmhouse said: "We are cold. Stay and warm us." And the three clocks said: "We have run down. Stay and wind us and we will strike for you." And the books said: "We are neglected. At least pick us up and look at us." And the birds, both the tame little chickadees and the wild screaming jays, said: "It's more fun if you will stay and watch us eat." And the fields and the hills said: "It is a dark, cheerless day. Come and see us before the snow hides us." So I stayed, and the bedroom stove warmed me, and the radio thrilled me, and some cold chicken fed me, and the rooms cheered me, and the great beautiful hills salved my every hurt, and drove away every fear, and made me realize that, even if the years do rush by at express train speed, perhaps there are more of them than we let ourselves think. Even the swift passing of the perfect day was ticked off cheerily by the clocks.

THE SIGNS OF THE TIMES

Dr. Henry Louis Smith, now of Greensboro, spoke to the New Garden congregation some weeks ago from Matthew 16:3: "Ye can not discern the signs of the times." The Friends Messenger reports that Dr. Smith listed ten signs:

Five growing assets of our generation—

1. Increasing brotherhood and national unity.
2. Increasing education and its wide diffusion.
3. Increasing health and long life.
4. Increasing wealth and its more general distribution.
5. Increasing leisure and more general recreation.

Five harmful liabilities—

1. Educational deficit. The omission of character training from American school sand colleges.
2. Moral deficit. The nation-wide criminality of America.
3. Government deficit. Our inability to handle crime and criminals, the breakdown of our laws, courts.
4. Temperance deficit—the demand for a change in our prohibition laws.
5. Christian deficit. American Christianity allowing selfish nationalism and growing militarism to dominate America, and nullify American influence for world peace.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Preachers of the Gospel, $1.00

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Mr. Edison not a great while before his death in speaking of the apparent slowness in the acceptance of prohibition by many people said: "Don't be discouraged. These great things don't happen suddenly. They take a long time, but they do happen because they are eternally right."

An inquiring husband said to his wife when he returned from work one evening, "Have you found out anything about our new neighbors?" "Not much, but they have no car, no electric refrigerator, no victrola, no radio, and not even a grand piano. I can't imagine what they have got." "Well," remarked the husband, "perhaps they have a bank account."

Every one who is opposed to liquor and all that goes along with it should plan to be in Greensboro on January 21-22 at the convention of the Anti-Saloon League. This statewide meeting should mean much in the fight on the liquor forces. Hear the speakers and join with the leaders in this great cause. Bring some one with you to Greensboro.

"Were all the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

Some unknown writer has given the foregoing estimate of the true worth of the Bible. It may be a bit extravagant but serves to emphasize a truth that we are prone to forget.

The womanhood of America should feel honored in having such a representation at Geneva as Dr. Mary Emma Woolley. Why should not the women of the land let the world know that they are behind her in the disarmament conference? She is fully capable and is so devoted to the cause of peace as to speak for the mothers of the world in the effort to end war. Let man, the fighting animal, know that woman, born to feed and to foster the race, is to be heard as never before.

Dear pastor, whatever else you do visit the sick and those who are in trouble. Here is a story to the point: "My little child was ill with diphtheria," said the old rector as he came to the office the other day. "My wife and I were alone in the house over in South Boston. Not a soul had come near us. I sat there with the child on my lap, not knowing whether she would live or die. My wife was crying. Then I looked up, and there was Phillips Brooks, bishop at that time, coming up the steps of the three-decker house where I lived. He came in and picked up that sick girl in his arms and blessed her. When he went away we felt better. We won our fight for that child's life. Yes, he was a great preacher. I admit that. But he was something much more."

Mahatma Gandhi was arrested as he was sleeping peacefully on the stone floor of his tattered tent on the top of one of Bombay's tenements, and a bit later was whisked through the dark streets to the prison that he left less than a year ago. The difficulty in attempting to punish these believers in non-violence is that the strokes intended for them react on the doer. Strike a helpless child and the whole world rises up and demands that a thousand lashes fall upon the man who did it. A brute who hits a defenseless woman only calls down upon his own unworthy head the fires of judgment. In cowardly fear Pontius Pilate refused to deal justly with Jesus, the silent and innocent prisoner who stood at his judgment seat, and as a result all generations will heap condemnation upon his name and reputation. Yet England has put Gandhi's sixty-year-old wife in jail and given judges the power to pass even the sentence of death upon persons disobeying the ordinances outlawing the nationalist activities. Where is Prime Minister MacDonald who one Sabbath day sat with President Hoover in the quiet forests of Virginia near the President's summer camp and discussed world peace and good will? We fear MacDonald is Premier only in name.

Membership Statistics of the Methodist Episcopal Church, South

On another page of this issue of the Advocate is to be found the membership statistics showing by annual conferences and episcopal districts the gains and losses for the past year. These tables are of unusual interest to one and all who may be interested in our church.

The one outstanding fact is a decrease of church membership in the United States that amounts to 13,402.

It is not worth while to begin to explain this loss by attributing it to the corrections of church rolls. That is an old chronic excuse which has outlived its day of usefulness. If that were the reason why should not some degree of uniformity in purging church rolls appear over the church? On the contrary, Georgia Methodism shows a loss of 7410 and the Mississippi conferences report a loss of 5562 while the Holston and Tennessee conferences show a gain of 2024. This roll purging idea won't work. Perhaps it would be best to fling aside all alibis and determine to do better this year than we did last year. It might do us good in this new year to read Francis Asbury's journal and determine to have in us the spirit of the Methodist pioneers and then there will be no decreases to report.

Here is a sample of that Asbury journal:

"Francis Asbury wrote in his journal as he in 1809 went on his long journey to the Virginia conference at Tarboro, N. C. The great bishop says:

" 'We are riding in a poor $30 chaise, in partnership two bishops of us; but it must be confessed that it tallies well with our purses. Well, but we have great news, and we have great times, each conference will have one thousand souls truly converted to God. Is this not an equivalent for a light purse? And are we not well paid for starving and toil? Yes, glory to God!' "

Mahatma Gandhi Is in Jail Again

Will England never learn that one cannot imprison ideas or bind truth with chains? "Truth crushed to earth will rise again. The eternal years of God are hers."

On highway number 7, forty-nine miles north of London is a tiny thatched-roof cottage that looks more like a doll house than a dwelling place for men and women. It was here that a poor tinker's son, that is, a mender of old pots and pans, brought his bride. This young couple had neither plate nor spoon and the bride's gift from her father were two religious books. Out of these she taught her husband to read. In this little cottage their first child, little blind Mary, was born. Truly they were poor people. But this poor man got to holding prayer meetings round about in the community and these meetings attracted wide attention. The result was that John Bunyan was put in Bedford jail, where he remained fourteen years because he would not promise to stop holding prayer meeting if released. His little blind daughter became a prominent figure on the streets of Bedford selling shoe strings in order to help her mother make a living.

But out of that Bedford jail came the Pilgrim's Progress, the greatest allegory of the English tongue, and also earthly immortality for John Bunyan.

Truth has a habit of bursting prison bars. The surest way to guarantee victory for truth is to put it in jail.

We had supposed that England got a lesson from the American colonies that she would never forget. But it seems that the Empire is about to adopt some of the pigheadedness of George III when it supposes that it can end the Indian uprising by putting Gandhi in jail.

Liquor Is an Outlaw

Intoxicating liquors, as such, have no legal place in the American nation. It has been so written in the constitution and in the statutes enacted to enforce the terms of the constitution. The man who makes, transports, keeps for sale, or sells liquor is a law breaker. And the man who buys becomes a moral ally of criminals. In a word, liquor is an outlaw in this country. This outlaw has many friends, but that does not affect his legal standing. Furthermore, it is quite an advantage to have an all time enemy of society legally outlawed.

Who will deny that liquor is an enemy of every man and woman? A man cannot be captain of a football team and drink liquor, a man cannot excel anywhere in the world of sports and drink liquor. Railroads cannot use men who drink liquor. It is an arch enemy of man no matter what his station or occupation. Not one good thing can be said in favor of liquor.

Why then seek to give the drink evil legal rights and social respectability? The fact is the people of this country are not going to put

again the keys of legal authority in the hands of Old John Barleycorn. He is an uncrowned king; he is a legal outcast and a majority of this country are eager to see him in chains.

And let it be said once again that any political party, no matter what name it bears, that seeks the legal return of liquor is headed for defeat. The mothers and fathers of this country who are interested in the welfare of their children, and most of them are, are against liquor. The school teachers of this country with few exceptions are against liquor. The Protestant ministry and many of the Roman Catholic priesthood are the avowed and uncompromising enemies of strong drink. The W. C. T. U. has carried its white plume in the fiercest of the fighting since the days of Frances E. Willard, and like the Old Guard these women may die but they never surrender. Who is for the legal return of liquor? A few big cities which are more European than American, the beer barons and distillers who expect to make their millions by the manufacture and sale of drink, and the man who wants to drink liquor. This man does not belong to the great middle class of American citizens, but to the would-be high-rollers and to those who are not now exactly the slum element but with liquor back would soon become slummers.

Why then should any self-respecting man or woman become an ally of the liquor crowd? Why should any political party hope to win on a liquor platform?

What Means This Sort of Talk?

James M. Cox of Ohio, who once ran for President and was on the program at the Jackson Day dinner in Washington Friday evening of last week, said:

"I am sure that the sons and daughters of the South have not forgotten Allan G. Thurman, Daniel W. Voorhees, Thomas A. Hendricks and Thomas F. Bayard. We forced the bloody shirt leaders in the North aside and let the truth go to our people. May we not, now, respectfully ask that you call political ecclesiastics back to their pulpits that truth may go to your people?"

What means this sort of talk from a liquor advocate of the North? It is rather early to be slandering the Christian ministry of the South.

When did the ministers of the South become the enemy of the common good? These men for a hundred years and more have had to contend with poverty and ignorance, with liquor and crime, with lust and sin in its many forms in their unselfish effort to further the common good. They have labored for the good of the home, the welfare of the state and for the promotion of the church.

The words of James M. Cox might be counted of slight significance had not the reporter added that the speaker's voice was drowned by the loud acclaim of the crowd.

Special Days for Special Prayer

A group of ministers in Atlanta have requested the President to set apart a day near the close of this present month for special prayer. This is to be in the interest of the present world situation. Why not? President Wilson during the World War set apart a day of prayer on behalf of the allied cause. We recall how our churches were filled to the doors. Much was at stake. Many had boys in the camps and in the trenches—the welfare of the world was at stake. Burdened lives and breaking hearts were in the homes of the people ready to cast their burdens on the Lord.

Surely Herbert Hoover in the days of peace can call the American people to prayer with much more assurance than did Woodrow Wilson in the days of war. God is more apt to bless peace than to bless war. That we may be saved from the consequences of past wars and that we may take our stand against future wars are the issues that crowd upon this weary world. This material depression is not half so bad as our moral and spiritual collapse. Only God can save us in the midst of our present desperation. Why should we not as a nation be called to our knees?

We would go further than this and enquire why not local communities set apart times of special prayer? In many places the people are paralyzed with fear. They are running to cover. Would that they might come together and still their hearts before God as they sing, "Faith is the victory." Fear is closing banks; fear is filling the land with suicides; fear is paralyzing industry. It is time to call the people to prayer for help in this desperate hour.

This is a good time to make the Wednesday evening service, as well as the Sunday hour, count for a great uplift. Let churches become houses of prayer and let Christian men and women learn anew the victory that is won in the hour of prayer. A day of special prayer in every church would be the beginning of a better day for our people.

People and Things

Rev. John R. Edwards underwent an operation for appendicitis at the Rocky Mount sanitarium last Saturday. Mrs. Edwards is with him.

Rev. E. G. Overton on the Swepsonville charge, Durham district, got an advance in salary. In this day of cuts and general retrenchment this is a real news item of value.

The Sunday before Christmas at Brooksdale in Person county the Sunday school made this showing: On roll 122; present 122. Collections $22.52. Not many schools can make a finer showing.

In regard to "The Creation," the greatest of all Hayn's compositions, the composer said, "The music came from above—from God." That is the source of all great music, art and literature.

Mr. Sam Goode, an evangelistic singer, is now ready to help in revival meetings. He is the son of Rev. C. P. Goode, a member of the Western North Carolina conference. For other information write him at Crouse, N. C.

The Golden Cross report in last week's Advocate was Rev. L. B. Abernethy's report as treasurer. It was given so that contributors could check against this report in order that records might be verified. By a mishap Brother Abernethy's name failed to appear in the report.

"The Board of Church Extension would like to secure the journals of the General Conferences of the Methodist Episcopal Church, South, of 1882 and 1890. A reasonable price will be paid for them. T. D. Ellis, Secretary, 1115 Fourth Avenue, Louisville, Ky."

Rev. J. N. Snow of Bostic walked six miles to visit a sick man, and when he returned at 9 o'clock in the evening he found that Oak Grove church had filled his kitchen with supplies for the coming weeks. A good man truly gets his reward. Sometimes before he expects it the first installment arrives.

"We have enjoyed a great reception on the South Alamance charge. Everything has been had from a continuous pounding to a kindly visit by our good presiding elder, district lay leader, and a good first quarterly conference. The outlook here is very encouraging."—E. G. Overton.

"There were not 111 removals from the Hallsboro circuit last year as the latest journal shows. There were only 32 removals last year according to the records of the charge. This leaves a difference of 79. Many mistakes like that would account for the decrease of 382 in the conference last year."—N. P. Edens.

On December 25, 1931, Rev. W. H. Benfield, pastor of Laurel Springs charge, and Miss Nell Holton of Statesville, N. C., Route 4, were happly married at the home of the bride's parents, Mr. and Mrs. W. S. Holton. They left immediately for the parsonage. They were married by D. A. Oakley.

Dr. R. P. Shuler of Trinity church, Los Angeles, writes that the good people have sent him $5690, most of it in checks for $4.77, for the fight he is making through the Supreme court to reverse the recent decision of the Federal Radio Commission and bring his radio station back on the air. The battle will cost him approximately $20,000. When the Federal Radio Commission cancelled his license they sent him a collect telegram notifying him that he was silenced. He paid $4.77 charges on that telegram.

Last Saturday Rev. H. C. Smith held the first quarterly conference for the Person circuit. Rev. W. L. Maness, pastor, reported $932.17 raised for all purposes; $400.50 of this was on salaries. The orphanage, mission special, conference collections and parsonage debt shared in the balance. Salaries were paid up to date.

Mr. Charles H. Ireland of Greensboro, who spent the late summer and early fall in the hospital and since then has been confined to his room at home, left last Monday in company with Mrs. Ireland and a nurse for his winter home in Melbourne, Florida. Brother Ireland, who has suffered from a weak, irregular heart, seemed hardly able for the journey, but he was eager to make the change with the belief that it would prove beneficial. His friends hope that his expectations will be fully realized. For several weeks he has appeared to improve slightly and we are all hoping for the best from his stay in Florida.

The Waynesville district starts off fine with its new presiding elder, Rev. L. B. Hayes. He is very popular at Franklin, and drew a large congregation of friends whom he served as pastor some ten years ago when the new church was rebuilt after a new one hardly finished was burned down without a dollar of insurance—a herculean task and a heroic undertaking. His sermon was strong, making appeal to Christians to "fight the good fight and keep the faith." A fine spirit of optimism pervaded the quarterly meeting which followed. This good people at Franklin are doing such splendid things for their new pastor, Rev. O. P. Ader, that he cannot help but do his best. The new year looks bright.

"We have been very kindly received on the Cool Springs charge for the fourth year. Yes, we have already been pounded, both by the Rose Chapel congregation and Clarksbury. We are very grateful for these expressions of kindness and appreciation. Before conference the men's Bible class at Rose Chapel made it possible for the pastor to go to conference clothed in a bran new blue serge suit. After conference the good women in the missionary society of Clarkesbury set the pastor up to a good new pair of shoes and his wife to a nice frock. The new church at Providence is now under roof and we hope to furnish the Advocate with a cut of it before long. As this is our fourth year here this charge will be open for some one next conference."—D. A. Oakley, P. C.

"Enclosed is my check for four dollars for one new Advocate subscription and one renewal. We now have an Advocate committee at work in every church and we are anticipating results. We are getting off to a good start in every respect here at Warrenton. We are preaching to growing congregations and they are most appreciative. We have raised for the missionary emergency fund $52. We paid a large special to the orphanage. We have taken two offerings with good results for the Chapel Hill and College Place churches, and hope to have a large report on that by the first of February. These people are treating the preacher and his family royally, and from every standpoint they are backing us up and encouraging us in our preaching and work. No finer people in North Carolina than here, on the Warrenton charge. And let me say that Dr. J. T. Gibbs is a big help and inspiration to me, and he is loved by all the churches in this community of every denomination."—E. C. Durham.

A New Venture for the Advocate in the Open Country



Several times in its history the Advocate has been put in every home of town and city churches, but never before in every home of a pastoral charge in the open country.

Bethel circuit in Waynesville district will wear this proud distinction.

Rev. G. N. Dulin is the young man who has put this thing over.

Eighty-nine new subscribers and 24 renewals with the checks accompanying have reached us and for a year the Advocate will go into every home on the Bethel charge. We shall watch with interest the effects of this venture in Haywood county. And at the same time we congratulate Brother Dulin upon his vision and ability to put over a big job.

The emergency collections for the board of missions of our church amounted to $92,000 the first of this week. The Western North Carolina conference contributed about $5,000 of this amount. The result is quite gratifying.

"Just a notice of some instructive and inspirational meetings that we held in Balfour and Mills River Methodist churches Monday and Tuesday evenings just past: Brother R. H. Caudill of Biltmore gave an address at each place illustrated with stereopticon scenes from the Holy Land and the Life of Christ. The last scenes of the cross were accompanied with appropriate music and the effect was worshipful indeed. The ministers, and particularly those of the Asheville district, would do well to schedule similar services with Brother Caudill. He has a splendid machine and abundant pictures, and is glad to render service."—Herman F. Duncan.

"The majority of the members of the Roberdel charge gave their pastor a hearty welcome for the fourth year. One of our stewards had some hams but did not have one as large as he desired for his pastor. He bought a nice ham and gave it to his pastor for Christmas. Other friends have given chickens, fresh meat and other tokens. On the night of January 7, while attending the prayer service at Steele's Mill, we were given a nice pounding, consisting of flour, meal, eggs, fruit, canned goods and other good eats. Mill wages being reduced again and farmers getting no money for their products, but the preacher has plenty to eat. Our successor will find some good people and kind friends here on the Roberdel charge."—M. C. Ellerbe.

"We are very happy on the Bethel charge, just as we expected to be. The old time camp meeting ground with the arbor, the beautiful church, the goodly number that attend service, and the fine spirit that runs all the way through the charge, are all pleasing and inspiring. I believe the people here know something about the old time religion, and I know they know how to pound a preacher in the good old Methodist way, for they have proved themselves. On the night of December 23 the Bethel folk paid us a visit and enriched our pantry indeed, and on January 4 I came out of the church after service at Love's Chapel and found my car well laden with good things. For these expressions of appreciation and generosity we feel indebted and grateful."—F. W. Kiker, P. C.

A SUNDAY IN BURLINGTON

Last Sunday we had the delightful privilege of preaching at Front Street, Burlington. If Brother W. A. Cade does not do some of the best preaching of his life in that church we shall be greatly surprised. Such a large and appreciative congregation is an inspiration to any preacher. This ex-elder is giving himself to every interest of the church and he expects to see great results during the year.

After three years as presiding elder of the Fayetteville district which is scattered over a large territory, he is prepared to enjoy the work of the pastorate. The reception given him is a stimulus to give the best he has to the work. Certainly one could scarcely be more favorably situated. The parsonage, the church, and the congregation are among the best.

Brother Cade is stressing the night service. The songs and sermon are suited to keep the evangelistic appeal to the front. The response has been fine. Our observation is that not enough variety is given to the evening service. Too often this differs little from that of the morning. We trust the Burlington venture may prove most successful.

JUDGE W. A. DEVIN SAYS LIQUOR MUST GO

Judge W. A. Devin in his charge to the Wake county grand jury last Monday morning said:

"The opposition to the prohibition laws seems to be growing, but I am convinced that it is merely temporary. It might be compared with the waves of the ocean in relation to the tides. The waves are sometimes large and then they disappear almost entirely. But the tides go on forever. There will come a time when all civilized countries will realize tht liquor must be done away with if happiness and prosperity are to abide with us."

To us that appears to be a truly judicial utterance in regard to the liquor problem. And we would expect a judge on the bench addressing a grand jury to speak not as an advocate but as a judge and it gives to these words added weight.

The reader of his church paper is a citizen of the kingdom of God throughout the earth.

Rev. Ludolphus E. Thompson——An Appreciation

Ludolphus E. Thompson, prominent minister and popular pastor in the Methodist itinerancy of the North Carolina conference for many years, died at his home in Lexington, North Carolina, on December 4, 1931.

While his passing was not sudden, it was not entirely unexpected, as he had been in declining health for a number of years, although his extreme illness was of a few days' duration. The nature of his affliction was such as to deprive him the privilege of attending church or of mingling freely with his neighbors and friends in the social amenities of life. It was the pleasure of the writer to visit him often during the past year, and among the dearest joys were the hours of a gracious fellowship with him. I learned that superannuation was not a vale of sorrow, a wall of wailing, a region of defeatism, but the Beulah land of a victorious and crowning ministry. He could say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth"—already anticipating the fruit of the heavenly inheritance. There were no jarring notes of regret disturbing the rhythm of the closing anthem; the day's work was done and God's victorious warrior was enjoying an evening of a well deserved rest.

Brother Thompson possessed fine social qualities, and being of a happy and genial nature made him a choice companion. He enjoyed a good clean joke and a hearty laugh, even though at his own expense. He had a fine sense of humor and a keen eye for the ludicrous and a happy tongue to express what he saw and heard. He never indulged in light and frivolous talk about serious things, never letting himself down by uncanny speech or unseemly ways, he maintained a high manly dignity whatever the occasion. He had a commanding presence, carrying himself well, with the bearing of a well trained soldier, being thoroughly disciplined in early youth in one of the best military schools of the state, Bingham's, at Mebane, N. C.

He was richly endowed with a splendid mind, well trained and stored with much useful knowledge. A diligent student, reading broadly, familiar with the best literature, a ready and comprehensive knowledge of the scriptures, he was well furnished for the great work to which he was called. History perhaps was his choice field, possessing a genius for that scource of culture and learning, and when his pulpit theme led him thither, he drew upon it easily and with telling effect. Brother Thompson was a good preacher, preaching well always, and at times with great power. His sermons were well prepared, evidencing strong and vigorous thought, clothed in terse and choice English. He loved the old themes of the gospel, and knowing well the doctrines of his church, he preached them often. He delighted in the orderly and beautiful ritual of the church and followed it with strictest deference. He never wasted his time with vageries and speculations; the meat of his message was Jesus and him crucified. His aim was not so much to instruct as to edify and to give comfort and peace. He called sinners to repentance, and pointed the saved to a higher and better life. His varied gifts did not shut him up to a certain class of appointments, which is always impoverishing to any preacher. But from small circuit to high steeple and from humble station to lofty station he covered the entire range of appointments in his ministry. For a number of years he served the church well and with much credit to himself as a presiding elder, and so was a well rounded, broad-minded and highly accomplished Methodist preacher. As an obedient servant and true itinerant he was ready to go anywhere and to whatever field that the superior authority of the church deemed wise, never intimating by word or act that he had been carelessly and unjustly dealt with in his appointment, but readily accepted it as the will of God. Brother Thompson was a proud man, but only in the sense-consciousness of personal worth. Ambitious, not for high place, simply to gratify and further personal promotion, never aligning himself with any organized group movement to reach such end; whatever of honor or distinction came to him, came through personal merit. It would have been but human to desire the honors of the church, but if he did no one knew it—and yet, who was more deserving or could have worn them with less ostentation or with greater dignity and grace?

He was a good preacher because he was a good pastor. He shepherded his flock, leading them into green pastures and beside still waters. He knew and loved his people and they knew and loved him. Possessing the rare gift of adaptation he was at home in the hovels of the poor as well as in the luxurious homes of the more fortunate. He patronized neither the one nor toadied to the other. Folks were just folks to him and he husbanded all classes for God.

Above all, he was a good man. Good, not because he did not have the physical vigor to go bad, but possessing all the characteristics of a positive and moral goodness—good intentions, good purposes, high aims, he walked steadily in the paths of virtue, truth and honor—without guile, nothing superficial, nothing of pretense, sincere, earnest, true, he was a genuine man.

He loved his home and made it a place where his children delighted to abide—a devoted husband, a loving and tender father, a genuine friend of mankind.

He was a Methodist preacher by inheritance, sprung from a long line of Methodist ministers and saints. His father and grandfather, uncle and great uncle, brother and three first cousins were all Methodist preachers in his day. He enjoyed a just pride in such a family record.

He was the son of Rev. Wm. H. and Elvira Arnold Thompson and was born July 19, 1855, near Oaks, N. C. Realizing in early youth a call to the ministry, he obtained license and joined the North Carolina conference at its session in Charlotte in 1878. During his ministry he served the following charges: Montgomery and Franklinville circuits, Lexington station, Hillsboro, Mooresville and Yanceyville circuits, Burlington and Louisburg stations, Pittsboro and Carthage circuits, Washington, Elizabeth City and Fayetteville stations, Wilmington and Weldon districts, Henderson, Calvary (Durham), and Mebane stations.

At the close of his work in Mebane, realizing his failing health and at his request, retired from active work, and at the conference in Durham, 1926, he took the superannuate relation and moved to Lexington, N. C., to spend the evening of his years in his own home among old friends and parishioners of other days.

February 14, 1883, he was happily married to Miss Lou McCrary, daughter of a prominent Methodist family

of Lexington, N. C. Highly endowed. both in heart and in mind, and possessing many personal charms, enjoying the culture of the best schools, Mrs. Thompson was an inspiration and a true helpmeet to her preacher husband in whatever position he was called to serve. To them were born five children, the first dying in infancy. Surviving him are his widow and only daughter, Miss Edna Arnold Thompson of Lexington, N. C., Hartwell McCrary Thompson of Lexington, John McCrary Thompson of Marion, S. C., and Earl McCrary Thompson of Goldsboro, N. C.; two grandchildren, and three halfsisters, Mrs. R. A. Moon of Durham, N. C., Mrs. Burl Utley, Moncure, N. C., Mrs. Duncan McGaskill of San Antonio, Texas. An only brother, Hartwell Thompson, a local minister of Virginia, died a few years ago.

Thus briefly and imperfectly is recorded the life and labors of one of God's chosen servants; names, dates and figures are given but these fail to supply the full account. Above and beyond all are there not other records being kept by One who sees and knows what the human eye cannot see and human knowledge realize—high aims, noble purposes, undaunted courage, the urge of great faith, sacrifices, self-denials and wants that material substances cannot assuage, foot-sore journeys, fields traversed, mountains climbed, battles fought, victories won, sermons preached, prayers offered?. Yes, there are unseen records kept by One who sees and knows all, and some day we shall understand. Some day the Christian heroism of God's victorious itinerant shall be made manifest.

Funeral services were held at the home on Sunday afternoon at three o'clock, December 6, 1931. Rev. T. G. Vickers of Rocky Mount, an intimate friend of the family, conducted the services, assisted by Revs. J. E. Abernethy and J. B. Hurley, both of Lexington. A large concourse of kindred, neighbors and friends, many from out of town, many from charges he had served, gathered to pay a loving tribute to his memory.

Amid the hush and quietness of the evening he was laid to rest in the city cemetery nearby to await the coming of another day.

Sleep on thou knighted soul, sleep on and take thy well deserved rest, in the beautiful Isle of Somewhere; some sweet day we shall meet again. J. B. Hurley.

THE DAYS IN WHICH WE ARE LIVING

By Rev. Robah F. Bumpas.

We have bright preachers, about the best. Sunday's theme was: "God's greatest sign to man—Jonah, the Jew." Before he began his argument the preacher told of a Salvation Army lass encountering a scorner who asked: "Do you believe that book of fables?" "I assuredly do." "Do you believe that God put Adam to sleep, took three ribs from his side and made a woman?" "Certainly." "Do you believe the story about Jonah and the fish?" "Sure." "How do you account for it that Jonah got his breath three days in the body of the fish?" "I can't explain that, but when I get to heaven I'll ask Jonah to give me the explanation." But suppose you find that Jonah is not there?" "Then," said the bright lassie: "You can ask him."

I am rejoiced to know that there is one potentate, the head of a strong and virile ecclesiasticism, who has issued an edict that no woman shall be given audience unless modestly attired from throat to sandal. If our great captains of industry would emulate his example and give such an order, it would become a blessing to millions of working girls. In Hollywood one may adopt any form of apparel. Some parade in their night fixin's, while others wear three things, two of them being slippers, and the wind cutting such capers as to make the third entirely superfluous.

Some girls push a go-cart holding a smiling infant, others lead a dog, and the dogs are more numerous than the babies. The census reports that California stands lowest in the average of the number of persons in a family, while North Carolina heads the list of states as having the highest average of individuals to the home, with South Carolina a close second. How happy I feel to know that there are still some ethics in my native section. May the slogan "Solid South" never become a mere tradition.

The skylark soars into the lofty empyrean and greets the rising sun with a carol of gladness and joy, offering to the Eternal Creator his tribute of worship and thanksgiving. The rose exhales her fragrance, breathing on the air a rich perfume, the incense of adoration and praise, ascending to the giver of every good gift. I believe with Browning in "Pippa Passes":

"God's in his heaven—
All's right with the world."

DR. CHARLES REYNOLDS BROWN WRITES OF HIMSELF

Forty-two years ago last June, I graduated from Divinity School and was ordained to the Christian ministry. I have been preaching steadily ever since. My ministry (unlike "all Gaul," which was "divided into three parts") falls easily into two sections of almost equal length. For the first 22 years of that time I was a pastor, serving three churches located respectively in Cincinnati, Boston and Oakland, Cal. For the last 20 years I have been connected with the Yale Divinity School, preaching almost every Sunday, mainly in the colleges, but occasionally in the churches.

My three pastorates—by the Atlantic, by the Pacific and in the Middle West—coupled with the fact that for about ten years I was president of the California Home Missionary Society, have brought me in contact with a great many ministers. In California, it was part of my duty to travel among the great, wide wheat ranches, the lumber camps and the mining towns of that far-flung state. I have often been in the churches and in the homes of the self-denying men and women who were rendering there an honored, effective service as ambassadors of Christ.

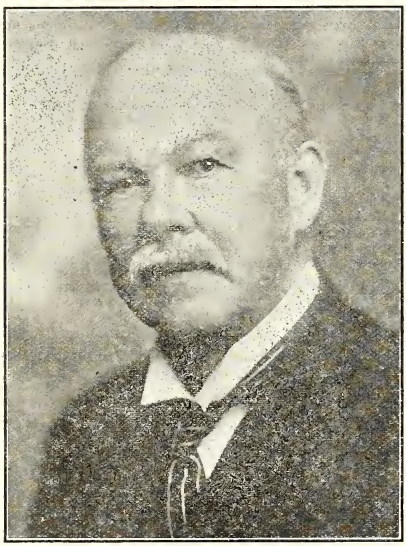
Their labor may lack something of the romantic picturesqueness of those who are in foreign lands ministering to people of alien race. But for heroism, unselfish devotion, patient fidelity and sympathetic interest in the needs of their fellow-beings, I personally know of nothing finer in our American history.

The ministry at its best is not a money-making profession. Whenever you find a wealthy minister, you know at once that it is either patrimony or matrimony. He either inherited it or he married it—he never earned it in his profession. My own salary for the first year of my ministry was a thousand dollars, with the privilege of living in a portion of the parsonage, as I was then unmarried. For the second year it was $1,100 and for the third year, $1,200. These annual increases were encouraging, but they were not sufficiently large and dazzling to make me financially reckless.—Congregationalist.

Rev. William Reynold Ware

Following several months' rapid decline in health Dr. W. R. Ware, a prominent member of the Western North Carolina conference, passed from earth at his home in Greensboro, N. C., in early morning of January 9, 1932. His wife and children were with him when the end came.

Funeral services were held in West Market Street church at 3 o'clock Sunday afternoon, January 10. Friends and neighbors filled the big church and the officiating ministers were Reverends W. A. Newell, H. G. Hardin, C. C. Weaver and A. W. Plyler. Monday afternoon another brief service was held in Central church, Shelby, which was Dr. Ware's birthplace and where in-



Rev. William Reynold Ware

terment took place in the family plot of the Shelby cemetery. Bishop Edwin D. Mouzon and Reverends E. K. McLarty and A. L. Stanford conducted these services in the presence of a congregation that filled the church.

William Reynold Ware was born April 26, 1859, in Shelby, North Carolina. He was the son of James M. and Naomi Ellis Ware, well-to-do people of Cleveland county. He was educated in the Cleveland county schools, Catawba College, Newton, N. C., and Vanderbilt.

In early manhood he taught school in Cleveland county and among his pupils were Judge E. Yates Webb, Governor O. Max Gardner ,and Hon. Clyde R. Hoey.

Brother Ware joined the North Carolina conference at Wilmington in 1884. His appointments were as follows: Plymouth 1885-86; Washington 1887-88-89-90; Reidsville 1891-92-93-94; Monroe 1895-96-97; Shelby district 1898-99-1901; Centenary, Winston-Salem, 1902-03; First, Salisbury, 1904; Monroe 1905-06-07; Main Street, Gastonia, 1908; Greensboro district 1909-10-11-12; Salisbury district 1913-14; Statesville district 1915-16-17; North Wilkesboro 1918-19-20-21; Albemarle 1922; Morganton 1923-24; Forest City 1925-26; Rutherfordton 1927-28-29 ;Walkertown 1930; Glenwood, Greensboro,1931.

At the recent conference in Asheville he took the superamnuate relation, but continued his home in Greensboro till the early morning of January 9, when he transferred to his Father's house within the veil.

At the time of his death he was chairman of the conference board of trustees and had been active in the work of boards and committees of his annual conference.

Dr. Ware married Miss Allie D. Brown of Greenville, N. C., who with the six children survive. The children are as follows: Mrs. C. A. Kriechbaum, Baltimore; W. R. Ware, Jr., Greensboro; H. M. Ware, Washington, D. C.; Mrs. J. L. Rendleman, Sr., Salisbury, N. C.; Rev. R. Dwight Ware, Charlotte, N. C.; Prof. E. Spencer Ware, Albany, N. Y. One daughter, Naomi Key, died in infancy in 1897. There are ten grandchildren.

More effective than any estimate that we could write of our fallen comrade for this column is to be found in Brother Ware's farewell address to his conference when he asked for the superannuate relation last November in Asheville. In Paul's farewell to the elders at Ephesus we see deep into the inner chambers of his life. Likewise, in Ware's farewell to his brothers at Asheville we are permitted to get a glimpse into the chambers of his heart. The address in full follows:

"My brethren, for forty-seven years my name has been called in open conference, and the answer has been, 'Nothing against him.' I would rather hand that legacy down to my children than give them a million dollars apiece, if I had that much to give, without it.

"If I live to the second day of next December I will have been a licensed preacher for fifty years. Three years were spent in college trying to get ready to preach to others. Through these years which have been spent on stations and districts I have tried to be thankful. God is always good, and you have been kind and considerate.

"The most profoundly grateful feeling that my wife and I have in this connection is that God has given us a son to take up the work where his father lays it down. I have tried to wield the sword of the Spirit for these years, and I hand over to my son now the sword of God. I drop my mantle on his shoulders, so far as I know, without a stain upon it.

"I have been sick for a year, and I have had to preach a good deal of the time sitting. My doctors tell me that I cannot do pastoral visiting any longer but that I might be able to preach. I love to visit my people, and from the time of my recent illness, with a scattered flock ,and without an automobile, I have made from six hundred to seven hundred pastoral visits and I have prayed in every home of my people.

"I love to preach, but I feel for the good of the church I ought to retire. I have always tried to put the church first, and I have never regarded myself first.

"My sainted mother, who is now in glory, when she bade me goodbye in 1884 as I went away to join the conference, with her arms around my neck and a kiss upon my face, said, 'Good-bye, my son, my God shall supply all your needs according to his riches in glory by Christ Jesus. Never let your mother come between your duty to God and your church.' When I was on the Greensboro district I received a telephone message one morning about ten o'clock to come home if I wanted to see mother alive. I remembered what she had said to me when she told me good-bye. I was to preach at West Market Street that morning, and I had an engagement at Holt's Chapel in the afternoon. As I entered the church at West Market I received a telegram saying to come at once. My wife said I had better go, but I replied: 'No, I believe if mother was here she would say, Go on and preach.' I told Brother McLarty that I did not know whether I could go over to Holt's Chapel that afternoon. I remember the hymn that we sang that morning:

'Holy Spirit, Faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land.'

I got home the next morning at seven o'clock, but mother had passed away; and not a member of the family has ever upbraided me for not coming home.

"I think the time has now come for the good of the church and perhaps for my own physical good that I should have the retired relationship, if you will kindly grant it to me. I love you, brethren. I love you, Bishop Mouzon. You are my brother and my friend. Be good to my boy as you have been to me. God bless you, brethren."

(For this verbatim report of Brother Ware's statement we are indebted to Brother Fred T. Barnett, who was present and took his statement down in shorthand and reported it for the Methodist Layman.)

Let Us Stop This Leak

By Bishop Edwin D. Mouzon.

The year book of the Methodist Episcopal Church, South, will report that during the past year our church in the United States has suffered a net loss of 13,402 members. This should cause us to stop and think and pray.

I am led to ask, Whence comes this leakage? How can this leakage be stopped?

It may be suggested that numbers of members in the past few years have become dissatisfied with men and methods in the Methodist church and have therefore withdrawn from the church.

I do not think that this is in harmony with the facts in the case. Indeed, I have not heard of any withdrawals from our church. Doubtless there have been a few; from year to year through all the history of the church there have been limited numbers of withdrawals. But in 1931 as a simple matter of fact there have been no withdrawals to speak of. We dismiss at once then the suggestion that we report a loss on account of withdrawals.

Most of the criticisms that are being directed against our church today, and most of these warnings with reference to possible withdrawals, come from men who are displeased because the Methodist Church stands and shall stand always for the application of the principles of Jesus to all departments of life—domestic, business, and political.

I am quite sure that I know one certain place of leakage. It is painful to call attention to it, but important that this leakage should be stopped at once. I refer to the dropping of names from church rolls to reduce the amount of money pastoral charges are called on to raise for the general benevolences.

I know that this is a source of numerical loss for the reason that I know churches that have dropped names for this reason. And I have during the past year had stewards and pastors write me asking what the law of the church intends when it speaks of members being "lost sight of on account of removal, or other cause." Such officials are hoping to take advantage of the phrase, "or other cause" and drop names with a view to cutting down the apportionments.

Now, this sort of thing must stop. The Church of Jesus Christ is not a human society merely, and certainly it is not something like one of our modern noon-day eating clubs. In such societies and clubs no objection can be offered to dropping names because of non-attendance or non-payment of dues. But not so with the Church of Christ. The church is a divine oganization; it is the body of Christ. Christ came into the world to seek and to save that which was lost; and the business of the church is to save the lost. The church owes a duty to all its members —the duty of seeking to save them, of bearing with them in their infirmities, of being patient with their weaknesses, of being a mother to them in all their wanderings. There may be reasons that we know nothing about why certain of our people do not attend a certain church. And shall we estimate the value of a man to the church by the amount of money he pays into the treasury of the church? On that basis, we would have cast out most of the prophets and apostles and martyrs and saints. Originally Methodism was the church of the poor. And that was the day of her power. Whenever the high cost of church membership drives the poor from us, then will some other take our crown.

And this leads me to call attention to something else, and yet it is something very similar. I refer to our Methodist custom of dropping country churches when they do not pay much to the pastor and the benevolences.

I think I have never held an annual conference where country churches were not dropped from circuits. As everybody knows we have in the past twenty-five years witnessed the shift in population from country to city and town. It has been nothing short of revolutionary. Circuits once strong in members and in wealth are now in many instances supported in part by missionary funds; some of these circuits have been merged with others; and many churches in the country have been entirely abandoned. I think we have gone too far. I think we have done too much of this. I believe the time has come to call a halt in our retreat from the country.

And there are good and sufficient reasons for saying this. First, the large majority of our people are still country people. A study of the minutes of annual conferences will show that it is from the country churches that we get our annual increase in membership. To neglect the country church is to commit suicide as a church. And I have no doubt that already the tide back toward the country has set in. The tenant farmer who moved his wife and children to town has now discovered that a house to live in and plenty of food to eat in the country, even without much money, is better far than no house, no food, and no money in the town.

I am therefore writing to all executive secretaries of conference boards of Christian education in my Episcopal district as follows:

"We have been too careless about dropping country churches and country Sunday schools. The time has come when we should go back and pick up those that we have dropped. I am therefore writing to request that your office make a careful study of this matter. Do what you can to revive these Sunday schools and give me your best advice with reference to what should be done about weak churches in country places and churches that have been abandoned. I look for a movement back to the country."

I hereby appeal to all pastors of circuits to look about them for Christ's lost sheep scattered abroad in the wilderness. Add to your circuits small groups wherever you can find them. Report to your presiding elders places where it appears that we should go in for the first time and places where we should go back and re-establish ourselves. Our interest is in human beings. One human soul is of priceless value. There is joy in the presence of the angels of God over the salvation of one sinner.

Before I bring this communication to a close let me add an encouraging fact. That fact is this. In the year just closed there were added to our rolls upon profession of faith 109,560 souls. This happens to be 517 more than in 1930. Our net loss, therefore, is not due to the fact that people are not joining our church. For this let us be thankful. And let us resolve to be more determined than ever to win men to Christ by personal and pastoral and revival efforts. "Speak to the children of Israel, that they go forward."

A Tribute to Peter Cartwright

Sept. 1, 1785—Sept. 25, 1872

Address by William L. Sherrill, Delivered Before the W. N. C. Historical Society.

We are gathered this evening to pay tribute to Peter Cartwright, a great evangelist, a great circuit rider, a great patriot and a great American.

He was the man, more than any other one man, with the possible exception of Asbury and McKendree, who made that vast empire which stretches from the Alleghany to the Rocky Mountains a fit place in which to live.

He was born September 1, 1785, in Amherst county, Virginia. His parents were poor, his father a soldier of the Revolution and his mother a saintly woman of the Methodist persuasion. Cornwallis surrendered at Yorktown in 1781 four years before Cartwright saw the light, and Washington four years afterward in 1789 became our first President, and two years later in 1791 John Wesley passed to his reward. Only a few months before Cartwright's birth, Asbury in 1784 was ordained our first American bishop, a worthy successor of Wesley, a mighty saint with holy zeal and apostolic spirit, whose mantle fell on McKendree who aroused the latent power in Peter Cartwright.

The movement of population westward after the Revolution was contrary to the manner of the barbarian hordes who in Europe forsook their rude cabins in the frigid north for the palaces and wealth of southern Europe, giving up poverty for the treasures of those who had ruled the world. It was the reverse in America, for here there was an irresistible urge from the centres of commerce and civilization to the dense and lonely forests of the West. They blazed the way across the Alleghanies, and overcame the savages to find fertile plains in what is now Kentucky, Ohio and Tennessee. They were self-dependent. "The pioneers stood in the presence of solitude." He had to depend upon his own arm for resources. In sickness, destitution or attack by savages, there was no friend to help.

The Cartwrights left Virginia in 1791, when Peter was a tiny boy six years old, with two hundred other families, all armed and protected by a mounted guard of one hundred young men. They followed the trail through Cumberland Gap to the dark and bloody ground first explored by Daniel Boone, and stopped at Fort Orchard in Lincoln county—the only settlement protected by a fort. On their westward journey the trail was literally red with the blood of those slain by the savages. Once they struck camp fire where some had been recently murdered and at another point they halted to bury six men whose dead bodies lay mangled by the way, and again seven families of their own company, against the protest of the leaders, voted to camp where night overtook them and were all slain but one, while the caravan went in safety seven miles further to Fort Orchard.

The Methodist circuit rider even then had reached the wilderness. The tide of Western emigration and the coming of Methodism were contemporaneous. The whole Methodist polity, built upon a military system, was especially fitted to carry the gospel to the most distant cabin. "It alone could be present at an open grave or when a new child was found in a cradle, or a troubled soul came for prayer." The people were as lost sheep in the wilderness. To whom should they look for instruction? The Puritans of New England were then poor missionaries. The Anglican clergy of Virginia, supported by the state, led a peaceful life and knew little of the poor people who were steadily seeking new homes in the Western solitudes. Other sects followed as fast as sufficient numbers of their adherents settled in the West, but the Methodist circuit rider was there on the ground to welcome the emigrant upon his arrival.

Thus Methodism exercised a positive influence over the mixed multitude and to it the mass of the Western population owes its instruction and religious faith.

It was first to the leadership of Asbury, and then McKendree, and then Peter Cartwright, that the great middle west is indebted for its spiritual and material development.

Very soon after they settled in Lincoln county, Mrs. Cartwright met two Methodist preachers, John Page and Benjamin Northcutt, the latter from North Carolina, under whose ministry she sat for a time. In 1793 they moved 140 miles further west to Logan county near the Tennessee line, and it was not long until Jacob Lurton, a circuit rider, preached in the Cartwright cabin. Peter, only nine years old, was sent out to invite the neighbors to hear the sermon. The cabin overflowed with people moved by the preaching and Peter's mother shouted for joy. A little class was organized and she walked every Sunday four miles to the class meetings. In 1799 a great revival was held, scores were converted and Ebenezer church organized, on what was called Cumberland circuit. Logan county was then commonly called "Rogues' Harbor," for here all kinds of criminals fled until they were actually in the majority and more of a menace to public safety then were the savages. Regulators were organized to suppress lawlessness, and finally they overpowered the criminals, killed and lynched some of them, while the others fled to parts unknown. Such was frontier life in the latter years of the eighteenth century.

Cartwright said:

"Then there was not a newspaper in that part of the world, no mill nearer than forty miles, no schools worthy of the name. Sunday was a day for hunting and fishing, horse racing and gambling. We ate wild meat, beat our hominy and meal with pestle and mortar, stretched a deer skin over a skillet, burned holes in it with the prongs of a fork and then sifted our meal and baked our bread. We had sage, spice and sassafras tea and I never saw coffee before I was ten years old. We made maple sugar and molasses, raised our cotton and flax, seeded the cotton with our fingers, water rotted the flax and the women carded, spun and wove the cloth."

The first time that he seemed affected religiously was when a Universalist preacher stopped at the Cartwright fence and said to Peter: "If you will bring me a coal of fire to light my pipe, I'll tell you how to get out of hell if you get there." That statement shocked him, but he gave religion no thought except when a preacher called and prayed in the cabin. In 1800 they held the first camp meeting at Cane Creek, where great multitudes gathered to worship. Peter as a boy remembered seeing at times fully a thousand together shouting with half a dozen

preachers at different stands preaching at once, and hundreds powerfully converted. But Peter's time had not yet come. They put him in a school taught by a fast young man from Georgia whose name was Beverly Allen, who had "a race nag, a pack of cards and a fiddle." He taught Peter to play cards so well that he won the teacher's cards and fiddle and would have won the nag too, but had no money to stake against it. Allen became a preacher and later went wrong and went South. After many years he returned to Kentucky a broken man and Cartwright, who meanwhile became a preacher, visited him in his last illness.

Peter's father never reproved him, while his mother often prayed with him and urged him to be good. Her prayers brought fruit, for in the great spiritual awakening in 1801, Peter returning home from a frolic where there was drinking and gambling, was much disturbed on account of sin, and his mother prayed through the night with her wayward boy. Under preaching of John Page he was brought to penitence, and in a meeting following was powerfully converted and in June, 1801, joined Ebenezer church.

In 1801 when he was converted, what was then called the Western Conference embraced all the territory west of the Alleghany Mountains. There was but one district in the whole Mississippi valley, all under the oversight of William McKendree, the presiding elder.

When the family in 1802 left "Rouges' Harbor" for Livingston county, Peter got his church letter and found with it a license to exhort, dated May, 1802, and signed by Jesse Walker of blessed memory. He was but seventeen and protested being licensed, and went to a school conducted by a teacher who was a Seceder but prejudiced against the Methodists, but as Peter had an exhorter authority he held prayer meetings and organized a class from the scattered Methodists thereabouts. This intensified the feeling of opposition in his teacher and classmates and persecution arose. Two students decoyed him to the creek, pretending they wanted him to pray for them, and they attempted to throw him into the deep water, but to their surprise he threw one of them in and then in a struggle with the others they both fell into the stream and had to swim out. Peter's difficulties increased and upon their complaint to the teacher he left the school. He then as an exhorter labored on Red River circuit. A good number were converted and he received about seventy into the society. Among those who joined was a young man named James Axley, who later became a very useful and wonderful preacher whose memory is still revered. In the fall of 1803 he reported to Page and Walker. It was called Livingston circuit, with Jesse Walker in charge, and he traveled part of that year. His father opposed his being a preacher, but his mother urged him on and he went. There were scarcely any members able or willing to pay the $80 limited for support, half of which was rarely paid. He literally gave up the world for the gospel and prayed God to bless his efforts and prove to him that he was called to preach. That night he preached and his text was: "Trust ye in the Lord forever." An infidel present was converted, joined the church and became a useful man. Traveling this circuit three months he received $6.00 and was transferred to Waynesville circuit, which reached from Green river to Cumberland river and down into Tennessee. He was then just 19, beardless, had just cut his wisdom teeth and was called the boy preacher. Revivals broke out in many neighborhoods, scores were converted and joined the church.

The boy preacher had in him the elements which made Peter Cartwright great. In 1804 he was sent to Salt River and Shelbyville with McKendree as presiding elder, and in 1805-06 to Scioto circuit in Ohio, which extended from the Ohio river to Chillicothe, then capital of the state. Dr. Tiffin, a local preacher, was then governor of Ohio. At the end of this pastorate he had been absent three years and was then 500 miles from home, on a blind horse, saddle worn out, bridle rotten, clothes patches so much that you could not tell the original cloth, with only seventy-five cents in his pocket. Thus he started home, which he finally reached and tarried with his parents for several weeks. His father gave him a new horse, bridle and saddle, new clothes and forty dollars in cash. Thus equipped he was ready for another three years' absence.

Cartwright says: "In the time of the great awakening in 1802 and years following the jerks broke out not only in Kentucky but all over the land." He saw fully five hundred under a spell of the jerks at one time. The first jerk or so made bonnets and combs fly from proud women's heads and so sudden would be the jerking of the head that long loose hair would crack almost as loud as a wagoner's whip. A drunken crowd at one point attempted to break up the meeting. One large man full of liquor cursed the jerks and all religion. Soon after, he took the jerks and started to run, but he jerked so powerfully that he could not get away. He took out his bottle and swore he would drink the jerks to death, but he jerked at such a rate that he could not bring the bottle and mouth together, then he fetched a sudden violent jerk and the bottle struck a tree and was broken. Then enraged he cursed and swore, his jerks still increasing. At length he fetched a very violent jerk, snapped his neck, fell and soon expired, cursing as he died. Cartwright always prescribed fervent prayer as the remedy for the jerks and it generally proved to be an effectual antidote.

When only 17 Cartwright was, over his protest granted exhorter's license, two years later over his protest he was licensed to preach. In 1812 he pleaded with Bishop Asbury not to appoint him presiding elder, but the bishop was determined and appointed him to Wabash district. He says: "I can say the office has never had any special charm for me. I have wondered at the aspirations of very many Methodist preachers for it and have often said if I were a bishop such aspirants would go without office under my administration. I look upon this disposition as the outcroppings of fallen and unsanctified human nature, and whenever this spirit in a large degree gets into a preacher he seldom does much good afterwards."

(To be continued next week)

A minister, like a shoemaker, should stick to his last. All wayside altars should be scrupulously passed by. If he sells life insurance or stocks as a side issue he is sinning against Christ and the people over whom he is overseer. Sooner or later he will be "in wrong," and the rule is that it is soon and not late. He may offer as an excuse, "I am on a starvation salary." Friend, center your energies on ministerial concentration and you certainly will not starve. Let your ministry claim all of your heart's devotion and your salary will increase and the good will and the provision of your people will make a pathway to your door.—The United Presbyterian.

THE SOUTH ATLANTIC QUARTERLY JANUARY, 1932

The South Atlantic Quarterly, published at Durham, N. C., by the Duke University Press for the South Atlantic Publishing Company, begins its thirty-first year of existence with a January number that contains nine articles filled with interesting and informative matter. An editorial occupying the first three pages of the issue reviews the history of the Quarterly, which was established in 1902 by the "9019," scholarship society of Trinity College ,and with the late Dr. John Spencer Bassett as its first editor. It is the second oldest publication of its type in the South.

"Is the Criminal Wholly to Blame?" is the first article in the current issue. It is a forceful discussion by a former attorney general of South Carolina of some of the causes of crime as he sees them ,and some remedies that seem to him practicable and necessary.

In "Religion and the Sciences of Life" Dr. William McDougall, internationally known psychologist, asserts that a thorough and complete study of such sciences as biology and psychology leads one to, and not away from, religion. It is a striking presentation in a new way of a vital subject.

Carl M. Frasure and Frances P. DeLancy contribute to the January Quarterly an illuminating article on "England's New Position in Foreign Affairs." After a review of various phases of the situation the conviction is expressed in the concluding paragraph of the article that "England, without doubt, is drawing closer and closer to her Dominions and the United States."

"Who Reads the Greek Classics Today?" asks Charles H. Compton, assistant librarian of the St. Louis Public Library. He answers the question in a novel way out of his wide experience as a librarian.

In "The Negro in the North," Archibald Rutledge, a South Carolinian who has spent many years in the North, discusses an interesting subject in a sympathetic manner. He concludes that "when the negro comes North, it appears that he is exchanging contentment for a gambler's chance at economic independence."

Bertha-Monica Stearns of the Wellesley College faculty, makes an interesting study of "Southern Magazines for Ladies, 1819-1860," recalling to mind many such publications that one seldom or never hears about nowadays.

Charles E. Landon points out some phases of "Recent Developments in the Tobacco Manufacturing Industry," supporting his statement of facts with significant statistical information.

Caroline B. Sherman in "The Vanishing Critique" deplores the passing, as she views it, of a virile type of literary criticism. The article is a plea for a disinterested, competent appraisal of books from the standpoint of constructive criticism instead of the over-enthusiastic reviews which are so often seen nowadays.

Howard Douglas Dozier, an economist who has contributed before to the Quarterly, has a thoughtful study of the unemployment situation, giving considerable attention to the status of women in industry.

There are seventeen reviews by competent authorities of books in the realms of religion, politics, science, literary criticism, history and biography.

The South Atlantic Quarterly is directed by an editorial board consisting of William H. Wannamaker, William T. Laprade, Newman I. White and Calvin B. Hoover. Henry R. Dwire is managing editor.

GREATEST REVIVAL IN THE WORLD TODAY

"The revival now going on in Brazil is the greatest revival in the world today, so far as I know," says the Rev. Walter G. Borchers, pastor of the Methodist church at Campinas, Brazil.

Mr. Borchers is referring to the widespread evangelistic movement in Brazil begun in the latter part of the summer of 1931 under the preaching of Dr. George W. Ridout of the New Jersey conference and for several years professor of the theological department of Asbury College, Wilmore, Ky. Mr. Borchers accompanied Dr. Ridout as interperter during his tour of the southern section of Brazil. While he was away from his charge, the professors and students of the Presbyterian Theological Seminary, located in Campinas, carried on his work, declaring that they had been so blessed by the Ridout meetings that they gladly took over Mr. Borchers' work in order to release him to go with Dr. Ridout to other cities. Both the native Brazilians and the American missionaries insisted that in his work as interpreter Mr. Borchers got Dr. Ridout's message across better than any one else.

The first of Dr. Ridout's meetings was held in the large Central Methodist church in the big city of Sao Paulo, and before the close of the ten days' services that building was too small to accommodate the crowds. Dr. Ridout also held services in Campinas, Ribeirao Preto, Piracicaba, Juiz de Fora, and Dio de Janeiro, and everywhere the same great crowds flocked to hear him and numbers of people received the baptism of the Holy Spirit.

Mr. Borchers in describing some of the scenes of the meetings says: "When people had been behaving themselves as though devil-possessed were marvelously transformed, then the members of their own family began seeking the same blessing. When people who had not been on speaking terms for years wept on each other's necks begging forgiveness and promised to forget all the past; when scores of people went out from the meetings to hunt up people they had offended and begged pardon; when people set about paying old debts and righting the wrongs of the past, the outside world began to realize that something unusual was happening down at the Methodist church. From curiosity, many came just as at that old Jerusalem Pentecost, heard the truth, got under conviction, sought and found peace and life.

"Many preachers sought and obtained their Pentecost, and now filled with a divine love, energy, joy, and passion for souls, are rejoicing to see that a strange new power attends their preaching and that wherever they go the same heavenly power that fell on them is being transmitted to other hearts."

At the urgent request of the Brazilian people and of scores of ministers of various denominations, who say they need Dr. Ridout's preaching just as much as do the Methodists, Dr. Ridout has promised to return to Brazil when he has filled speaking engagements in Africa and the United States. He declares he finds the Brazilian people more hungry for the gospel and more open to receive it than any nation of the world.

WARMLY RECEIVED ON THE DAVIE CIRCUIT

I have been reading some wonderful things about the poundings of the various preachers by their respective charges. Reid Harris of the Spruce Pine charge capped the climax with his reception of two grocery stores. Davie circuit is not one whit behind the best, except we have the contents of the farms coming instead of the grocery store, which we think is much better because it contains so much fresh country sausage and fresh butter and milk that groceries do not have.

We arrived at Mocksville the day before Thanksgiving Day a few hours after the departure of Brother Loftin. We found a number of folks from the Liberty and Salem churches at the parsonage engaged in tearing out the old rugs and placing down new ones. These same good people stayed and cooked a fine supper and then enjoyed it with the preacher and his family. These same churches came back later with a fine, generous and useful pounding; others keep coming with so many good things we cannot mention them.

We have been warmly received and made to feel at home among this fine farming class of people. We find here in Mr. J. G. McCulloch one of the very best charge lay leaders we have ever found. He is intensely interested in all the church is trying to do—safe to say if he can get the co-operation of all the churches Davie circuit will come out next fall with a record that any circuit might envy. The finances have been so managed that we hope to get the benevolences well paid by the first of March. The Children's Home and conference benevolences are constantly before our people and they are already paying on both these claims. The Sunday classes are working the benevolences, the worship hours take care of the ten per cent for Children's Home, and the stewards are taking care of salaries. We are making up a committee to take care of the Advocate. Specials will come in as specials, but we hope to care for all interests of our church. J. O. Banks.

DAY BY DAY REMEMBERED IN A SUBSTANTIAL WAY

We are comfortably housed on our new charge, the Norlina circuit. We are hoping and praying for a great year. We have been given a most hearty and cordial welcome. When we reached the parsonage late in the day we found a nice, warm fire and a smoking hot supper prepared by the ladies of the church at Norlina, for which we are truly grateful. When the ladies were gone we began to look about and found we had been provided for for many days.

The next Wednesday night while sitting in the quietness of an hour of reflection an unusual noise attracted our attention, and going to see what was happening we met a large company of men, women and children at the door, and they very unceremoniously marched in, went straight to the dining room and deposited many packages and bundles containing sugar, coffee, flour, meat, canned goods and other things we will not take time to mention, then said: "This is a small token of our appreciation of you and your family."

Day after day we are remembered in a substantial way by this good people. The charge is showing a wonderful spirit of co-operation and we are expecting a great victory.

We have taken collection for mission special at every church and received a creditable contribution, and we expect to bring up every claim of the church in full by next conference. May the Lord richly bless the good people of Norlina and the charge for their kindness to us, and may we be helpful to them in all their work for this year and during our stay with them. B. C. Thompson.

IN MY EVERY NEED

I look to Thee in every need,
And never look in vain;
I feel thy touch, Eternal Love,
And all is well again:
The thought of thee is mightier far
Than sin and pain and sorrow are.

—S. Longfellow.

GIVE THE PEOPLE A CHANCE!

By Wm. F. Quillian.

In the Christian Advocate of January 8 there is a statement and an appeal from our bishops. This statement from our chief pastors breathes a spirit of sympathy for our people and faith in their purpose to "carry on" in this hour of need. The general boards of the church are doing their utmost to practice rigid economy. The general staff of the board of missions has made a direct contribution of $5,000 to that board, while the general staff of the board of Christian education has made a similar contribution of more than $8,000 to the work of this board. Let us magnify the causes represented by these connectional boards: the promotion of temperance, the work of our laymen, the care of our worn-out preachers, the healing of the sick and the wounded, the building of chapels and churches, the teaching and training of our people in the way of life and truth and the sending out of the glorious evangel to the ends of the earth. What a wonderful challenge is ours to share with Jesus his plan, his thought, his passion for the world!

Our people are willing to be led. Many of them are ready to sacrifice for the kingdom of God. The Macedonian Christians out of their poverty practiced great liberality and in doing so found joy. The eighth chapter of Second Corinthians (Moffatt's translation) is a pertinent passage for present problems. The Macedonian church gave liberally because they "first gave themselves to the Lord." Poverty, Consecration, Liberality, Joy. Let us give our people a chance. Let us tell them about the conference and general claims. Let us tell them about the interests represented in the kingdom extension offering. Distribute the literature. Appoint a committee and let this committee see every member of the congregation. Give them a chance.

In this connection, let us study, not merely read, the Kingdom Extension Book, "Methodism and World Need," edited by Dr. C. A. Bowen. Study the "Christ of the Mount" by Stanley Jones and "Twice-Born Ministers" by Sam Shumaker. These are books for the day. Let us study them in connection with the Sermon on the Mount. Let us carry their message to our people. Let us believe that by the close of 1932 it can be said of us as Paul said of the Macedonian church, "They have done more than was expected."

STUMPY POINT EXTENDS WARM WELCOME

Returning to the good people of the Stumpy Point work for the third consecutive year, we were met with a very warm welcome from the people, and we have pledged ourselves to do a greater work for the Master than ever before. We shall strive to do more in every way, and with these earnest people here we feel that this coming year's work will exceed any yet. The stewards and pastors have already held their first quarterly meeting and plans for this year have been made, and the church has unitedly pledged itself to co-operate with the presiding elder in his plans toward raising all obligations quarterly and report to the elder each quarter of the year. It is our aim and earnest desire to see our report up to the standard set for us.

Just a few nights before Christmas the pastor and his family received quite a surprise when the parsonage doors flew open and the people of this work came rushing in, laden with many good things to eat for the new year. Our hearts welled up in joy and praise for the many nice things presented us. The dining table did not have space enough to care for the various things, and much of it had to be placed on the floor. Our Christmas here at the parsonage was one of many pleasures. We are thankful to these kind people for the thought and kindness they have shown to us since we have been on this work. The Christmas spirit was manifested by all in the community, and the adults and young people rendered two very beautiful church programs. On Sunday night before Christmas the adults presented an inspiring program which was enjoyed by all. Christmas night our young people gave their program and another fine program was presented to us. The music in both was especially beautiful. W. T. Cheek.

MR. RASKOB HITS THE NAIL ONE TIME

Mr. Raskob concedes that the demand for legalizing liquor comes chiefly from the large cities. He says that these cities want liquor because they face problems of congestion and have "large foreign populations." His solicitude for "large foreign populations" in the cities is consistent with his general convictions.

The wet attack in Congress up to January 4 backs up Raskob's view of the urban source of opposition to prohibition, as the following statistics prove:

The 79 wet bills and resolutions in the House were offered by 41 representatives from only 12 states. That is to say, just one-fourth of the Union is represented in these bills.

Twenty-nine of the wet bills were offered from the state of New York by 13 representatives, 12 of whom are from the city of Greater New York and the other from Buffalo.

Eleven wet bills were offered by five representatives from Illinois, three being from Chicago and one each from Peoria and East St. Louis.

Ten wet bills were offered by two representatives from Missouri, both living in St. Louis.

Seven wet bills were offered from Connecticut by three representatives living in cities of that state.

Six wet bills were offered from Michigan by two representatives living in Detroit.

Five wet bills were offered from Pennsylvania by three representatives, two of from Philadelphia and one from Scranton.

The remaining House bills are scattered but are largely offerd by representatives from cities.

In the Senate ten wet bills and resolutions have been introduced from the four states of Connecticut, Ohio, Wisconsin and Missouri.

A RUN ON THE LITTLE DAUGHTER'S BANK

We let the News and Observer tell the story which is as as follows:

"I started a run on a bank last night, and finished it, too," observed Thad Eure.

"It made me feel doubly guilty because I had been doing a lot of talking against that sort of thing, but this was one of those things that just had to be done.

"Closing of the banks down my way (Mr. Eure hails from Winton) left me with just 31 cents in my pocket, and in that state of poverty I observed my little daughter's bank—a tall, cast iron replica of the Woolworth building. I picked it up and it was heavy.

"Well, the run was complete and I didn't even leave a check with the bank for the withdrawal, but I hope when the Reconstruction Finance Corporation gets going that I will be able to thaw out the loan," said Mr. Eure.

KINGDOM EXTENSION INSTITUTES

WILMINGTON DISTRICT

The kingdom extension institute for the Wilmington district will be held in Fifth Avenue church, Wilmington, Wednesday, January 20, beginning at 10 a. m. The pastors, charge lay leaders, presidents of missionary societies and chairmen of missionary committees are expected. W. C. Martin, P.E.

FAYETTEVILLE DISTRICT

The pastors, lay leaders, Sunday school superintendents, presidents of women's missionary societies and the missionary committees of each charge are invited. Dr. Goddard will represent the General Commission on Benevolences and Rev. F. S. Love will speak for the Conference Commission on Benevolences.

Hay Street, January 21, at 10:30 a. m. J. C. Wooten.

ERROR IN CONFERENCE JOURNAL

Imagine my distress in reading the journal of our recent conference to find in the financial statistics: "Fayetteville, Hay Street, general and conference work, apportioned $2143, paid $453." I don't know how it happened unless the 2 and 1 of my report looked like a 4. Anyway it ought to have been paid $2153. That splendid congregation, despite hard times and a sick preacher, led by a loyal board of stewards and with the courage and increasing activity of one of the best financial secretaries in the church, Mrs. C. J. Jacobs, better known to many as "Pat Lamb," reported to conference everything in full. Please publish it far and wide that Hay Street according to its long custom paid its conference assessments in full.

N. H. D. Wilson.

A CORRECTION

Last week's issue of the Advocate carried an article written by myself on "Reading the Bible Through" which needs correcting in second paragraph. Instead of reading as it is printed then it should read as follows: Though I'd read the Bible through many times, I said I'll try timing myself as I read it, and began at once, and read through in 56 hours and eight minutes. A second reading, two years later by the timing method I read it through in 56 hours and 42 minutes, a difference of only 34 minutes in the two readings. Reader, it won't hurt you to get your last week's Advocate and make the comparison. This markingtime was done within a period of about three and a half months each time. Try timing method; it adds new interest. D. H. Tuttle.

A CARD OF THANKS

May we use this means also to express to our friends our appreciation of their every expression of kindness during the prolonged illness and recent death of our dear wife and mother. No effort of theirs to assuage our inexpressible grief has gone without notice, and for each one we are indeed deeply grateful.

J. L. Grady and Daughters.

NOT IN VAIN

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—Emily Dickenson.

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Box 495, Route 3, Greensboro, N. C.
J. C. GROSE, Asso. Direc. Adult Div.
Box 189, Randleman, N. C.

STANDARD TRAINING SCHOOL DIRECTORY

Jan. 17—Kannapolis (Class)
24—Wadesboro.
31—Newton.
Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
14—Elkin.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
28—Mount Airy.
Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.
Jun. 5—(Duke Commencement).
12—(Pastors' School).
19—(Pastors' School).
26—(Walkertown or Kernersville).
July 3—(Young People's Assembly).
10—
17—
24—
31—
Aug. 7—
14—Leadership School).
21—(Leadership School).
28—
Sep. 4—
11—Lincolnton.
18—
25—Marion.
Oct. 2—Cherokee County.
9—
16—
23—

THE ADVOCATE NOW SUNDAY SCHOOL LITERATURE

The Conference Board of Christian Education and the North Carolina Christian Advocate join in making the announcement that the conference, at its recent session at Asheville, voted to make the Advocate the official channel of communication between the board of education and the local church school. This action of the conference makes the Advocate as truly Sunday school literature as that published by Lamar and Whitmore, of our Publishing House.

The conference board of education recommends that the following officers of our school be furnished with a copy of the Advocate: the general superintendent, the chairman of the local church board of Christian education, the officer who remits home and foreign missionary collections, the superintendent of the children's division, the president of the young people's division, and the superintendent of the adult division.

In the majority of small schools where there is no organization into the three age-group divisions, only three copies of the Advocate will be needed to supply the three first named officers.

In the larger schools, the board recommends that all six of the above named officers be furnished with the paper.

The Advocate makes the following terms to the board of education:

1. It agrees to place at the disposal of the conference staff two full pages in the paper each week.

2. It makes a price of $1.00 per copy per year, where the Sunday school pays in advance and has sent in a single wrapper a minimum number of three copies of the Advocate for a full year.

3. It makes this concession in price on the conditions above outlined, and this offer is not to be extended beyond those officers above indicated.

The board for its part urges that in return for this generous service on the part of the management of the Advocate:

1. That each school order through its regular channels at least three copies of the Advocate to be mailed to the person ordering all Sunday school literature.

2. That all schools having the three organized age-group divisions subscribe for and distribute, as other literature is distributed, six copies of the Advocate.

3. That the school pay from its regular funds, in advance, for three subscriptions just as it would pay for other literature.

4. That each of the officers above named be urged to read carefully the two pages assigned to our board, since it is the officially designated channel through which the board is to give guidance this year.

Note: The Sunday school hereby becomes an agent to secure new subscribers to the Advocate at the regular rate of $2.00 a year.

THE QUESTION BOX

We are devoting one column, beginning next week, to questions and answers in an attempt to give desired information to the workers in the local church.

We invite contributions to this column in the form of questions. These questions should seek a solution of actual problems in your local situation. We do not promise a categorical answer to all your questions, but our staff here in the office will seek to give the best guidance of which we are capable.

This feature should prove of great value both to the members of the conference staff and to the workers in the local field. It will face up the staff to actual conditions in the field and give to its members the opportunity of rendering a wider service than would otherwise be possible. Send in your questions. We may not be able to get around to their consideration in this column for some time, but we shall be glad to deal with them from week to week as space may be available.

ORGANIZATION OUR FIRST OBJECTIVE

First in point of time but only as a means to the realization of our other objectives is the matter of organization in the local church. If we are to have a unified program of Christian education we must, as the first thing this year, organize in each local congregation the local church board of Christian education.

The Next Quarterly Conference

At your next quarterly conference I am asking that the pastor set up officially the local board in each congregation, that he see to it that a chairman is elected at once and that the name of this chairman and his postoffice address be forwarded to this office immediately. There is nothing complicated about this requirement. Every pastor knows who are the ex-officio members of the board and who are to be elected by the quarterly conference.

Eventually, Why Not Now?

The one to five members to be elected by the quarterly conference will have to be selected by the pastor and by his advisors prior to the date of the quarterly conference, at which they are to be elected. So why not do it now? A blank is to be mailed to each pastor requesting a report of the names and addresses of all local church board chairmen within the next month. Within three months we ought to have in this office a list of the names of these chairmen from each of the pastors in the Western North Carolina conference.

The Next Job

Once your local board is named it becomes imperatively necessary that it give some time to a study of its task. The new pamphlet, "Outline of the Organization and Program of Christian Education in the Local Church" and the other basic pamphlet, "The Local Church Board of Christian Education," will give

full guidance and direction as to the duties, responsibilities and plans of the new board. The first named pamphlet is so simple, practical and brief that any board may be able to master its contents sufficiently to begin to function with a fair degree of efficiency in two to four weeks time. The second named pamphlet, while not so easily mastered in detail, will be of value as a reference book for the whole year's activities and developments.

The Pastor May Help

The pastor can do nothing better than to take two to four nights with the local board of each congregation in going over and studying the first named booklet. The pastor will probably need in preparation for this group study the loose leaf binder entitled, "Christian Education in the Local Church." This binder contains all the basic pamphlets necessary for the set-up and functioning of the local church board and the pastor should have a copy at once. The chairman of the board should have a copy as soon as the board is organized and is ready to go into this study of its task. Other members of the board who desire to go into a detailed study should furnish themselves with this binder and its contents, but it is not necessary for the rank and file of the workers to have all these pamphlets at the start but only the two pamphlets first named.

Standard Schools

The standard schools to be held during 1932 will each have one course for a detailed study of "Organizing for Christian Education in the Local Church." This course deals especially with the problems and functions of the local church board of Christian education. It is expected that each member of the board will avail himself of the opportunity offered in these standard schools this coming year to acquaint himself with this task. Six full evenings of two hours each will be devoted to acquainting the local church with its task in Christian education.

This Is Our Task

We have outlined at length our task organization for 1932. It is now time to go to it, if we are to make our program effective this year. The first necessary step is to organize. Every pastor is to nominate the local church board of Christian education at the next quarterly conference. Immediately after the quarterly conference the pastor is to send in the name and address of the chairman of this board. Blanks will be in the hands of each pastor within the next ten to twenty days.

Now Is the Time

We are all agreed that now is the time for this work of organization. The conference staff recommends it to the conference board, the conference board recommends it to the annual conference, and the annual conference unanimously voted that this is our immediate task for 1932. The bishop urges it, the presiding elders see the necessity for it and we believe that each pastor will see to it that within the next six to twelve weeks practically every congregation in the Western North Carolina conference will be organized for its task to this degree, that it will have elected the local church board of Christian education and will have reported the name of the chairman to the conference office, Box 315, Greensboro, N. C.

LOYALTY AND INTEREST AT LIBERTY

That the church workers of Liberty charge are interested in Christian education and loyal to Methodism's cause and program was clearly revealed recently in an institute conducted by the extension secretary. It was a cold, wet night, and the roads were dangerous. Yet a fine group of representative persons from Bethany and Liberty churches were present, together with Rev. Lee Barnett, enterprising and popular new pastor of the charge.

The program for the institute consisted solely of brief discussions of the various elements of the new unified program of Christian education. The question was asked, How does a Methodist church carry on its educational work now? In answer to the question a brief explanation and interpretation of the legislation passed by the Dallas General Conference was given. Special interest in the work of the local church board of Christian education was evident. The work of the young people's division was also discussed. The new publication for young people—The Epworth Highroad—received special consideration.

It was decided that during the present year strong emphasis would be given to missionary education and to reaching those persons in the community who have not yet been reached. These plans are in harmony with the policies of the general and conference boards.

Things look well at Liberty. Pastor and people are pleased and are going forward. Great things are expected! Best wishes to them!

KANNAPOLIS STANDARD CLASS

A request has come from Kannapolis for a standard class in "Organizing for Christian Education in the Local Church," the new course on administration ,to be held the week of January 17-22. It is expected that for the calendar year 1932 that standard classes will become more and more popular in our conference. Last year we held only three standard classes. The first to be held in the Western North Carolina conference. In churches where an attendance of fewer than 50 can be secured a standard class is preferable to a standard school. The credits issued in a class are subject to practically the same conditions as credits issued in a standard school, except that instead of credits being issued on the last night of the school by the director, they are issued from the general office at Nashville a week later, being mailed to the local pastor or to some officer of the church school. A report on this class will be submitted later.

ADVISORY COMMITTEE IN THE CHILDREN'S DIVISION

Church schools, large and small, are now giving attention to the matter of organizing their forces for more effective work. A vital part of this organization is the advisory committee in the children's division.

As the name suggests, the chief function of this committee is to ADVISE on matters relative to the work with children. To be able to advise one must have an intelligent grasp of the present conditions in the school and also of the further unmet need, both immediate and deferred. It would therefore seem wise to place on this committee those persons who are, through present experience, in closest touch with the activities of this division and who are studying the problems and needs in this realm. It is desirable to have on this committee a person who is acquainted with the forces that hinder and help the Christian development of young children as well as older ones. The chairman of this responsible committee might well be named as superintendent of the children's division. Naturally her work is through her committee rather than individual. Therefore, the superintendent does not superintend the division but acts as chairman of a committee which is studying, trying out plans, and recommending to the board of Christian education other provisions for the improvement of the work in the several age groups of this division.

The Committee at Work

More than one has asked, "What need is there for such a committee?" In reply one might ask this: Who in your school knows the answer to these questions and knows what to advise in the light of that answer:

Is every group of children and is every teacher supplied with the lesson material provided by the general board of Christian education? (See pamphlet, "Church School Literature: Its Proper Use and How to Order It," provided through this office).

a. Are primary and junior children provided with the story paper, Boys and Girls?

b. Are the teachers using the Elementary Teacher?

c. Is Childhood Guidance in Christian Living available for workers with young children? Are the parents acquainted with this periodical?

d. Are the teachers co-operating in using, and accumulating for convenient reference the books, periodicals, and pamphlets appropriate and available for workers with children?

Intelligent recommendations on these matters and a score of others vital to good work can best be made through a group of persons whose responsibility it is to do this and whose experience and interest in this realm enables them to plan for progress.

May the lives of the children in your church be different because of the work of your advisory committee.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SHALL WE SERVE THE PEOPLE?

There are in the thirteen states in which the Methodist Episcopal Church, South, operates a population of 34,662,000 people, including 12,478,000 children, 14,550,000 young people, and 7,634,000 adults. It has been estimated that of these people 6,931,000 are our Methodist constituency; that is, 6,931,00 are potential Methodists and must be reached by the Methodist church if they are reached at all.

Yet we find from the records that our church membership is 2,608,496; our Sunday school enrollment 1,922,808; our Epworth League membership, 243,861.

The fields, white unto the harvest! Methodist church members, 2,608,496; potential membership, 6,931,000; possible gains, 4,322,504!

The field—?

Our Sunday school enrollment, 1,922,808; our potential membership, 6,931,000; possible gain, 5,008,192!

Of the 6,931,000 people who are our Methodist constituency, it is estimated that 2,495,000 are children, 2,911,000 are young people, and 1,525,000 are adults.

Of our 1,922,000 Sunday school membership, 690,000 are children. Where are the other 1,805,000 for whom we are responsible?

Of our 1,922,000 Sunday school members, perhaps 782,000 may be classed as young people. Where are the other 1,989,000? And what are we doing to find out? More to the point, what is being done to enlist them?

Of our 1,922,000 Sunday school members, it is estimated that 450,000 are adults. Where are the other 1,075,000 adults of our constituency? Are we seriously, earnestly trying to interest them?

The figures concerning the North Carolina conference indicate that our conference shares with the others of our connection in this tremendous opportunity for growth and expansion.

ONE OF OUR CHIEF CONCERNS

Our boards of Christian education, general and conference, are very much concerned about the problem of reaching the unreached. Attention has been focused upon this as one of three major emphases for the coming months. It was one of the chief items to be discussed at the recent General Council of Christian Education at its annual session in Nashville.

Our resident bishop, Bishop Edwin D. Mouzon, has this question very much on his heart. He feels that we have been too careless about dropping country churches and country Sunday schools and that the time has come when we should not only discontinue dropping country churches and Sunday schools, but should go back and pick up some that we have dropped.

Our office, in co-operation with the joint committee on Sunday school extension and the rural church set up in Greenville, is about the business of investigating the situation in the North Carolina conference. Our purpose shall be to work very closely with other boards, with Bishop Mouzon, with the presiding elders, and with the pastors in a very definite attempt to create such a concern about the unreached that we may find ourselves reaching out for the unreached and gathering them in, so that all of us together may learn of the Great Teacher and come to enjoy the abundant life which he came that all might have.

Hearts Are Hungry

Who knows but that Methodism, the religion of the warm heart, has come to the kingdom for such a time as this? It is increasingly apparent that there are hungry hearts, aghast as material things pass away in the economic upheaval which our country is experiencing, who will respond to it in the spirit of Jesus.

The Plan of Attack

In order that we may be definite and work together for the purpose of reaching the unreached, five items are suggested in the plan of attack:

1. **Let the district be the unit of attack.** Presiding elders to lead in the emphasis, quarterly conferences, especially the second, offering opportunities.

2. **Try to bring into the Sunday school the total church membership.** In Southern Methodism there are 2,608,496 church members and 1,922,808 Sunday school pupils, a difference of 685,688. In the North Carolina conference there are 116,789 church members and 89,824 in the Sunday school, a difference of 26,965.

3. **Reorganize abandoned Sunday schools.** In Southern Methodism there are 17,186 churches and 14,489 Sunday schools, a difference of 2,697. In the North Carolina conference there are 733 churches and 671 Sunday schools, a difference of 62.

4. **Enter unoccupied territory.** Are there areas not being served by any Sunday school? If so, shall we not organize schools in these areas and see that they have a chance to live and serve?

5. **Each church should face up to its own responsibility.** The new conference journal with its reports of individual churches makes it possible to know where are the gains and where are the losses. Where there are losses, pastors and superintendents should, wherever possible, take steps to regain the losses and to strive for increases.

Shall We Go Forward?

We have no easy solution in this problem. In fact, we have no solution at all. We do want to face the facts, however, and, in facing them, to realize the challenge which they hold. We do want to join heart and hand with others to whom they may offer challenge also. And we believe that if we hold Jesus up before this hungry world he will draw all men unto himself, and, if his church is worthy and faithful, also unto the church.

KNOW YOUR SUNDAY SCHOOL

"Know Your Sunday School" is the name of a play written by Mrs. Leon M. Hall, Wilmington, for a program at Fifth Avenue Sunday school, copy of which has come into our hands. Mrs. Hall is to be congratulated on the idea and the novel manner in which it is presented. As the title indicates, the object is to acquaint the people with the outstanding charactertistics and needs of the Sunday school, and these are vividly set forth by the various characters in the play. Fifth Avenue, by using this play, has called attention to a widespread need for acquainting the people with the work and needs of the church and has suggested one very effective method of meeting this need.

HALLSBORO TRAINS WORKERS

Hallsboro circuit, Wilmington district, under the leadership of Rev. N. P. Edens, the pastor, last year conducted a vigorous program of leadership training, with Mr. H. M. Russell of the Duke Endowment as instructor. Mr. Edens reports a total of 38 who received Cokesbury credits. Three points on the charge were served by Cokesbury training schools. It is expected that this fine record will be continued this year. Training, to be most effective, must be continuous.

MRS. THOMPSON'S GOLD SEAL

Mrs. B. C. Thompson of Norlina, wife of the pastor of the Norlina charge, has recently joined the ranks of those holding gold seal diplomas. Taking courses at Lake Junaluska in training schools, and by correspondence, Mrs. Thompson has completed the 12 courses required for the gold seal. Mrs. Thompson's zeal for the cause will lead her to use the training which she has acquired and to go on with her studies for even more effective service.

.. MRS. P. M. RONEY BLUE SEAL

Mrs. P. M. Roney of Haw River has demonstrated the possibilities of taking training through correspondence. She has earned credit for nine courses, six of them through correspondence. She has been awarded the blue seal.

OUR OWN ADVOCATE

We are proud of our own North Carolina Christian Advocate, which enters the new year with 32 pages. Those who read it are in position to appreciate it. Those who do not read it deserve to know about it. How appropriate it is for Sunday school officers and teachers to take special interest in calling this

periodical to the attention of Sunday school pupils and in securing subscribers.

The Advocate is good Christian literature. Many of us could testify to the powerful influence it has been in our lives, especially during the formative period of our development. It was the North Carolina Christian Advocate which took its place alongside the Sunday school literature and the Bible in our home and which stands out pre-eminently in our recollection of things that counted. And so it will be in the experience of children growing up today if those of us who have opportunity will see to it that the Advocate goes regularly into every Methodist home.

In this period of special emphasis upon good literature let Sunday schools and young people's groups boost the Advocate.

LOCAL CHURCH BOARDS

All are agreed that the first step in the process of making effective the new legislation in the local church is to set up the local church board of Christian education. This is a rather simple matter when once its importance is appreciated and its composition understood.

Experience in some places where certain phases of the new organization have been attempted without reference to the local church board confirms the judgment of those who have all along advised the organization of the board as the first step and as a means to the proper guidance and supervision of the total program of Christian education in the local church.

We canot urge too strongly attention to this important matter.

Young People's Division

Mrs. Blanche Barringer Brian, Director, College Station, Durham, N. C.

JENKINS MEMORIAL CHURCH

At the invitation of the pastor, Rev. Robert Bradshaw, I spent last Sunday at Jenkins Memorial church, Raleigh. There was a good attendance at Sunday school, and there was a very evident interest on the part of the adult leaders, as well as the young people, in the new program of Christian education.

A large group of young people, together with several interested adult workers, met on Sunday evening at the Epworth League hour to consider in detail the proposed plans for young people's work. Following a presentation and discussion of the new plan of organization, it seemed evident that the young people themselves were ready to make the necessary changes in their present organization and go to work at once on a unified program. I feel confident that under the leadership and guidance of their pastor, Mr. Bradshaw, and their Sunday school superintendent, Mr. Bashford, these Jenkins Memorial young people not only will set up an adequate organization, but will make that organization serve the best interests of the young people of the church.

I appreciated the privilege of attending the morning church service at Jenkins Memorial and of hearing an excellent sermon preached by Mr. Bradshaw. Mr. Bradshaw is truly a "son of his father," not only in the effectiveness of his preaching, but especially in the way in which he has already endeared himself to his congregation. Surely the young people of this church are to be congratulated on having as their pastor one who is so vitally interested in them and their work.

GRAHAM YOUNG PEOPLE

In spite of a heavy downpour of rain a large and interested group of young people, as well as members of the local church board of Christian education, met in the Graham Methodist church last Wednesday night to consider plans for reorganizing the young people's work of that church. The pastor, Rev. Garfield Evans, is to be commended for the splendid way in which he prepared for this meeting. Not only had he already secured the interest of the young people themselves, but he had found a most capable person who was ready and willing to serve as their adult counselor. In Mrs. W. B. Green, who is also a teacher of a large class of young people in the Sunday school, these young people will have an excellent counselor.

After the plans for organization had been presented and discussed rather thoroughly, the young people voted to appoint a nominating committee which will bring in a report next Sunday evening, at which time the organization will be formally set up.

It was very fitting that the pastor should have invited to this meeting Miss Margaret Freeman, adult counselor for the intermediate department of Front Street church, Burlington, and Miss Virginia Bradshaw, Durham, district secretary of young people's work. Miss Freeman agreed to assist the adult counselor for the intermediate (Hi-League) group in the Graham church in setting up that organization, and Miss Bradshaw urged the Graham young people to co-operate in the district program of work. With the assistance of these two workers, as well as their own pastor and adult counselor, we feel confident that the young people's division of the Graham church will get off to a fine start. We are expecting great things of them!

WHAT DO WE NEED?

Many questions are asked about different phases of our young people's organization and program, but one of the best questions I have heard recently is this: What do we need to carry on our work after we get organized?

Feeling that many groups of young people would like to have a list of the necessary tools for their work, I wish to give here a brief list of the things each group ought to have:

1. A charter. Each group of young people should order its charter as soon as it has been organized. This is to be ordered from Young People's Division, 810 Broadway, Nashville, Tenn., a blank for this being provided at the back of the leaflet on organization of young people's work. Fill out this blank and send it, together with 50 cents, to the Nashville office as soon as your group is organized.

2. Program Manuals. In addition to the manual on organization, which each officer should read, each committee chairman should have the manual for that committee. Therefore, each group should have at least five manuals: Organization, Worship, Missions, Community Service, and Recreation. These can be ordered from Lamar and Whitmore, Richmond, Va., or from the conference office, Durham, for five cents each.

3. The Epworth Highroad. Our new magazine is almost indispensable to any group of young people, since it carries programs for both Sunday morning sessions and Epworth League meetings on Sunday evening, in addition to a wealth of other material, including Sunday school lessons for young people. This can be ordered from Lamar and Whitmore, Richmond, for $1.25 a year, or $1 a year, if five copies are ordered sent to one address.

4. The Haversack and Torchbearer. These two papers will carry the program material for the Epworth League meeting of the intermediate department.

5. Secretary's and treasurer's books. These new record books are just off the press and may be secured from Lamar and Whitmore also, the cost being 50 cents each. We urge that every group order these books at once, so that their records may be kept in correct form.

6. Report blanks. These blanks will be bound together in a little booklet, the total set being sufficient for one year, and the cost being 50 cents. These blanks are not quite ready for distribution yet, but orders placed now with Lamar and Whitmore will be filled at an early date.

We feel that the tools listed above are almost essential if we are to carry out our program in the very best kind of way, and we, therefore, urge that our young people's divisions use these aids in making their work more effective.

N. P. EDENS AT WORK

The following paragraph from a recent letter from our pastor at Hallsboro illustrates the splendid way in which Mr. Edens is working with and for his young people:

"This is to inform you that your visit with us has already brought forth fruit. The young people at Shiloh have organized with 30 members. Mr. Carl Robbins, president; Miss Grady Caroll, vice president; Mr. Maxie Lee Ross, secretary-treasurer; Miss Leah Jones, chairman worship-missions committee; Miss Mamie Carroll, chairman community service-recreation committee. (All addresses Whiteville, N. C.). . . . Fifteen Epworth Highroads have been ordered —one for each home."

Let the poetry of the Bible put rhythm in your life.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MEETING OF BETTY BABBITT MISSIONARY SOCIETY

On December 13, 1931, the annual executive meeting of the Betty Babbitt Missionary Society was held at the Hobucken Methodist church with its president, Mrs. Joella Sadler, presiding. Prior to the meeting harvest day exercises were held. As a theme for harvest day Jesus, challenge to the young people of the world was discussed, with Mr. Grady Williamson leading the discussion. A well trained choir composed of the following young ladies assisted in the singing: Nellie Lupton, Odessa Lupton, Inez Williamson, Isthma Sadler and Elsie Haskins.

Miss Myra Pollard very ably and intilligently gave a reading of Belle Bennett and her life work in foreign missionary fields for Christ. This impressive exercise was well enjoyed by all who attended. Lunch was served at the noon hour by Mrs. Joella Sadler and the choir.

NOTES FROM PROGRESSIVE AUXILIARIES

First church, Elizabeth City; auxiliary has an enrollment of 138, a gain of 16 members during the past year, and 39 subscribers to the Voice.

Mrs. J. G. Fearing, superintendent of Christian social relations, magnifies her department by maintaining a day nursery and serving free meals, visiting the county home and The Children's Home and conducting services at these institutions. A total of $1156.00 was spent through this department.

The children's work under the leadership of Mrs. W. A. Peters is in excellent condition.

Two mission study classes and also a Bible study class with an enrollment of 29 were conducted by the superintendent of study, Mrs. Constant Fearing. The circulating library was used by 48 persons during one quarter.

Mrs. R. B. Sheely through the department of supplies sent books and other supplies to a minister, contributed to the support of an orphan, and sent 28 scrapbooks to Spofford Home, Kansas City.

Mrs. G. Ed. Taylor of Southport writes that their auxiliary enjoyed the study of "Korea, the Land of Dawn," more than any book they had used. That is quite natural, since a neighbor of theirs, Miss Ida Hankins, has given such wonderful service to that country. A box of Korean curios was loaned the auxiliary by Mrs. E. R. Clark, which greatly increased the interest of the study.

Mrs. M. L. Teague of the Mary Hambrick auxiliary, Roxboro, reports eleven who had perfect attendance through the past year. This auxiliary functions excellently in all departments.

There is no more loyal group than those of Dare county. After the last zone meeting two excellent reports were sent in to your conference superintendent of publicity at once. They give strict attention to all departments of the work. Mrs. Ruby Mann Gray of Stumpy Point reports ten subscribers to Voice and all renewed during past quarter.

THE ADVOCATE AND VOICE

In the beginning of another year every member of the Woman's Missionary Society should resolve to do better team work than ever before. The loyalty of the individual members makes possible the great achievements of the Council. It is essential that the members of a society should know each other's aims and activities; should be acquainted with the tasks set and learn how they are accomplished.

The Advocate gives a page each week to the activities of the North Carolina conference. To do the best team work every member should keep posted on the work of the conference society as well as the work of the Council. The Missionary Voice is a handsome illustrated monthly magazine, devoted to the extension of the kingdom. It contains more valuable material than any other monthly magazine for the money. World characters and world movements are discussed by able thinkers. Spiritual uplift is the aim of this excellent paper published by our church.

No Methodist can do without these excellent periodicals. Let all publicity superintendents devote the next two months to securing subscribers to these papers. Find out how many subscribers your church has , then make a thorough canvass of the congregation. Every superintendent should send in one or more subscribers to each paper. Some superintendents can easily secure five, ten or twenty new subscribers. At any rate, take up the work of circulating good literature and you will be sowing seed that will result in a great harvest.

Send in your subscriptions with remittances to each paper and make your report to your conference superintendent of publicity.

HARVEST DAY-CHRISTMAS EVENT AT PLANK CHAPEL

The Woman's Missionary Society of Plank Chapel Methodist church sponsored a service of unusual interest Sunday afternoon, December 20, at 2:30 o'clock. The church itself, the Sunday school, the Woman's Missionary Society, the Olive Allen Bright Jewel Band (junior missionary society) and the Pittman Epworth League co-operated in a Harvest Day-Christmas celebration. Rev. R. E. Pittman, pastor of the church, was in general charge of the program, which took the place, for the afternoon, of the regular Sunday school and church service.

After the congregation sang "Joy to the World" little Billie Kittrell gave a childish welcome to the splendid congregation. Mr. Pittman explained the nature of the program, explaining that the special feature of the entire service was that centered in the White Christmas. A beautiful tree had been placed in the pulpit chancel, flanked by a white and green background of ivy and holly; underneath and on the tree were gifts for the King, which were later distributed to the needy and underprivileged in 17 families (white and colored) in the community.

After reading the Christmas story from Luke and prayer by the pastor the Christmas carol, "It Came Upon the Midnight Clear," was sung by the congregation.

Introducing the harvest day of the service, "O What Shall the Harvest Be?" was sung by E. L. Fuller, T. L. Fuller and Clifton Fuller. Mr. Pittman gave a report of the church's activities; J. B. Allen, the Sunday school; Mrs. F. C. Gill, the Woman's Missionary Society; Elizabeth Young, the Olive Allen Bright Jewel Band; and Wayne Woodliff, the Pittman Epworth League. All were very interesting and full of enthusiasm and good cheer.

The Woman's Missionary Society put on a very clever skit, "Busy Monday," in which Mesdames J. Allen Harris and T. Raymond Smith presented, in dialogue, the whole field of the woman's work in the church.

Natalie Smith, president of the Pittman Epworth League, read Van Dyke's "Keeping Christmas" in well nigh perfect manner.

The junior missionary society gave a very effective Bible drill on peace, Elizabeth Young, president, directing the 20 children in the exercises.

A. C. Yow, Jr., of Henderson, accompanied by his sister, gave two beautiful violin solos, "Silent Night, Holy Night," and "No Room in the Inn."

Christmas hymns were sung by the choir and congregation, all joining in true Christmas spirit in the singing. Mrs. P. C. Smith, church organist, directed the music.

Rev. D. E. Earnhardt of the First church in Henderson, who was to have made an address on "The Golden Rule, the Law of Nations," was unable to be there on account of sickness. H. J. Whitmore of Henderson filled his engagement, making a splendid spiritual talk on "Christmas, Its Meaning and Spirit."

A free will offering was given for the local needs of the church community.

The service closed with "Praise God from Whom All Blessings Flow," sung in old style fashion, without the accompaniment, after which the pastor pronounced the benediction.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A MISSIONARY PRAYER

I go among unloving hearts:
Lord, go thou with me there
And let me breathe thy love alway,
Just as I breathe the air.

Let each day's hard and thankless task
Be temple-work for thee,
And every meal communion
And a feast of love to me.

May I through all the noisy streets
In thine own place rejoice,
And hear above the noise and strife
Thy spirit's still small voice.

So shall thy glowing love be lived
Ev'n in the common place;
And hearts unloving feel the throb
Of thy rich, seeking grace.

—"World Comrades" in Missionary Review of the World.

Hindrances to good citizenship:
1. Indolence—too lazy to know and do.
2. Selfish self-interests.
3. Party loyalty above principles.
Are we guilty of any of these?

ANOTHER NEW ORGANIZATION

Mrs. J. G. Sterling, district secretary of the Winston-Salem district, is rejoicing in the fact that she has a new society on her district at Advance. She writes that "a group of women at Advance have banded together in a Woman's Missionary Society and sent in a report of their work for one quarter, and I am expecting another quarter's report right away as their first one came in so promptly. The society is under the leadership of the following officers: President, Mrs. Minnie Bryson; vice president, Mrs. C. D. Ward; secretary and corresponding secretary, Miss Ethel Smithdeal; treasurer, Mrs. W. N. Rathburn; Supt. Christian social relations, Mrs. C. D. Peebles. The pastor and his wife, Rev. and Mrs. W. N. Rathburn, are untiring in their efforts in presenting and encouraging the advancement of the new work."

Congratulations and a hearty welcome to this new organization!

A CALL TO PRAYER

"February 12, 1932, has been designated by the Council of Women for Home Missions, The Federation of Women's Boards of Foreign Missions, and the World Day of Prayer Committee, for a day of intercession and the mission boards and their constituents are asked, as they approach the day, to think and plan and pray for united, purposeful intercession in behalf of the world, that this may be a season when we shall put ourselves so closely in tune with God that we may know, not only his will for us, but how we may best help his children everywhere. People of all lands are passing through times of unusual testing: unemployment, hardship, deprivation, sorrow and hunger are all around us."

Let us remember this date and join our prayers with others interested.

MISSIONARY THERMOMETER

Most attractive and interesting is the back page cover of the January number of the Missionary Review of the World, through which appeal is made for this splendid magazine so full of interest and information.

The page carries a drawing of a thermometer and instead of the usual figures on the left side, showing the position of the mercury, we find six descriptive words and opposite to them on the other side of the thermometer definitions of these words.

Over the thermometer is this heading:

HOW STANDS YOUR MISSIONARY THERMOMETER?

Blood Heat—Ready to go, helping to send, giving sacrificially and praying faithfully.

Warm—Informed, giving systematically, praying definitely.

Tepid—Spasmodic interest, occasional information, giving something, praying formally.

Cold— Indifferent, uninformed, non-co-operating.

Icy—Criticising without knowledge or sympathy.

Frozen—Antagonistic to Christ's program.

The Missionary Review will help raise your spiritual temperature to Christ's stndard.

. . . . . .

Where do we as members of the Missionary Society stand on the missionary thermometer? What helps are we using to increase our missionary interest? In addition to the Missionary Review there is the Missionary Voice, and our church paper, the North Carolina Christian Advocate and other helps. May one of our new year resolutions be that we will do all in our power this year for the advancement of the missionary cause.

AN OPEN LETTER TO PRESIDENTS OF AUXILIARIES

The women of the missionary societies are often called upon for help in special lines of church service, and just now we have an unusual opportunity for co-operative work. Nineteen hundred and thirty-two is election year. It will take serious work on the part of all Christian people to preserve the Eighteenth Amendment in the face of determined opposition. An elective course on the liquor problem is being offered through the Sunday school lessons for the adults and young people for the first quarter of 1932. At the same time our Adult Year Book will present five programs on Christian Citizenship, including the prohibition question.

The presidents of auxiliaries are members of the local church boards of Christion education, and are in a position to help in the selection of courses and may use their influence in the selection of this one. This matter also calls for the interest of the mission study superintendent, since it is a matter of study; and, since it is a question of good citizenship, this is also a task for the superintendent of Christian social relations.

These lessons will be presented in discussion form, and missionary women can add greatly to their value either as members or teachers of classes by bringing to the class facts gotten from reliable sources. No gains can be expected from "pooling our ignorance." We are calling upon the presidents and members of the societies to join the superintendents and teachers in the Sunday school in the fullest possible use of these studies. We are desirous that their zeal may be added to that of others, so that the entire church may work together for the support of our constitution and for civic righteousness.

A list of inexpensive leaflets and pamphlets will be available for supplementary study. The elective Sunday school lessons will be in the Church School Magazine and the Adult Student, and there will be no cost to members of the class for these.

Mrs. W. A. Newell,
Mrs. J. W. Mills,
Mrs. B. W. Lipscomb.

SEVEN MISTAKES

A famous writer names the following mistakes that many people often make:

1. The delusion that individual advancement is made by crushing others down.

2. The tendency to worry about things that cannot be changed or corrected.

3. Insisting that a thing is impossible because we ourselves cannot accomplish it.

4. Refusing to set aside trivial preferences in order that important things may be accomplished.

5. Neglecting development and refinement of the mind by not acquiring the habit of reading.

6. Attempting to compel other persons to live as we do.

7. The failure to establish the habit of saving money.—Southern Bulletin.

WAR

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God.
War!

—G. Studdert-Kennedy.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

In this week's Orphanage notes will be found three paragraphs taken from the report which was unanimously adopted by the North Carolina conference during its recent session in Greenville. Our friends will do well to read these paragraphs from the Orphanage report. I think the facts brought out by the conference orphanage committee are very illuminating.



Lindbergh Long, Methodist Orphanage

The orphanage singing class. during this year, has visited many of our churches, in which they have given sacred concerts. The unanimous opinion of the preachers and people is that these concerts have been an inspiration and benediction to our people. Furthermore, these concerts have deepened the interests of the conference in our orphanage.

* * * *

We note with pleasure that the orphanage is being operated upon a very economical basis. The Duke Endowment report shows that the average per capita cost per annum of the ten largest orphanages of the two Carolinas is $306. The per capita cost of our orphanage per annum is $262. This report reveals the fact that the per capita cost of the Methodist Orphanage per annum is $44 less than the average among the ten orphanages mentioned.

Your committee, after careful investigation of the many requests coming from pastors and laymen, has unanimously come to the conclusion that it would be to the best interest of the orphanage for this conference to take the orphanage assessment out of the conference budget and we hereby recommend that this be done. We further recommend that the conference levy an assessment for the coming year of an amount equal to 10 per cent of the salaries assessed for the pastors for year now closing, 1930-1931. We further recommend that all specials raised during the Thanksgiving season, both in churches and Sunday schools, and the monthly offerings from the Sunday schools, individual gifts, organized class, and from all other sources, be applied to specials and not on assessments. Since the assessment we are asking the conference for, if paid in full, will only meet 50 per cent of the operating expenses, we therefore urge all our Sunday schools, superintendents, teachers of organized classes, to give a monthly offering as far as is practicable.

FROM THE PEW

You can't learn to swim by being thrown overboard. You've got to go into the water a number of times before you can stay on the surface and go ahead.

You can't make a child like the water by dousing him with a pail of it, or by driving him in with a switch.

But it is in some such fashion as this that too many fathers and mothers try to cause their offspring to love the church and stay in it.

If parents do not love the place of worship themselves, neither will their boys and girls love it. Children prefer what father and mother choose.

Do you prefer a Sunday ride to an hour of worship? The child will, too, prefer the same; and don't blame him because he follows so marked an example.

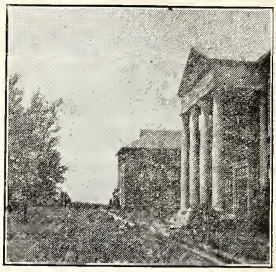
I know a lad who decided of a Sunday morning that he would not go to church. But he had a father; and this father, divining what lay in the boy's mind, observed, "Come, son, it's time to start for church." "I thought I would not go today," remarked the youth.

"Come right along, mother and I are nearly ready." No argument, no rod, but simply, "Come with us." And that boy loved to go because his folks loved it. And for more than a half century that love has endured.

Why do so many young people run wild, and get off the track? Here is the explanation: Their fathers have switched them off on the siding!

The trouble is not primarily with the young, the inexperienced; the switchman deserves whatever of blame attaches to the youthful wrecks which lie so pitifully about us.

If we would save the offspring, we must first save the spring.—J. B. Lawrence, in The Congregationalist.



New Issue
$50,000.00
Rutherford College
6% First Mortgage Bonds
Dated May 1, 1931
Due May 1, 1941

Purpose of Issue
To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security
These bonds are secured by first mortgage on all the properties of Rutherford College, valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000. **Payment of interest guaranteed by Income from $53,000 par value Duke Power Company stock.**

Twofold Investment
These bonds offer a safe investment paying a dividend of 6%, and an investment in the young manhood of our church.

For information write to
First Security Trust Company
Hickory, N. C.
or
Rutherford College
Rutherford College, N. C.

TRAINED HELP NEEDED
We often have calls for trained stenographers, bookkeepers and secretaries. You can use your present unemployed time in preparing for a bright future. Get started at once. Write us for catalog.
Draughon's Business College
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666
666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.
$5,000 in Cash Prizes
Ask Your Druggist for Particulars

Church Chairs
Adult and Juvenile Bentwood Chairs in new designs. Built to withstand years of severest usage. Neat appearance. Easy, noiseless folding operation. Fold to 1½-inch thickness. Priced unusually low. —Write for descriptive folder.

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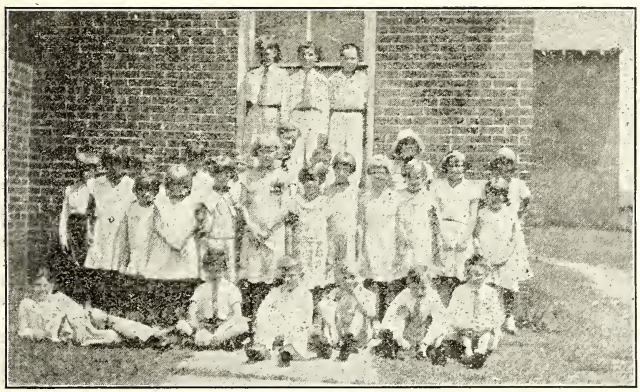
THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A MONTH'S SALARY

Each child at the Children's Home old enough to work earns a little stipend each month, this amount ranging from 25 cents to $2.50, depending upon age and the work the youngster does. If a child earns as much as 50 cents, half of his earnings is placed in a savings account and the other half is checked out by the child to be spent as he prefers, the only requirement being that his house-mother must countersign his little check. Every child at the Home, of his own accord, has agreed this year to give one month's salary—we call it an honorarium — to Centenary Methodist church's budget. This means that each child will give one-twelfth of his earnings to this cause. In addition contributions will be given at Sunday school. The total amount of money given by our children will not mean much in a church budget of $50,000, but it will mean much in influencing the lives of 316 children.



What-a-Dime-Can-Earn Club

A WELCOME ADDITION

The ten per cent honor roll is recruited this week with a most welcome addition. Centenary, Winston-Salem, forwards a check for $1234.36 with the request that it be applied on their ten per cent apportionment. Our Centenary friends are giving us a real Methodist measure, pressed down, heaped full, and running over. Our grateful thanks are extended to Doctor Weaver and his fine congregation.

PETER HAS COME

For several months we have had two husky little youngsters named James and John. Now their younger brother has joined the Children's Home family and while his name is William I shall feel like calling him Peter, thus enabling us to have in our midst three little roustabouts—Peter, James and John. Certainly the youngest is the most impulsive one of the trio and therefore I am all the more inclined to call him Peter. We will not have any mount of transfiguration with these youngsters, but there will be a season of much transformation.

WHAT A PITY!

Near the close of last conference year a certain prominent congregation in the Western North Carolina conference raised through special effort quite a nice sum for the Children's Home to be applied on the ten per cent apportionment. When the report was made at the annual conference this money had been applied on the conference collections in order that the church might be reported "out" and appear "white" on the big sheet of cloth that was stretched before the eyes of men and women. Added to this miscarriage came the report in the conference journal that this congregation had paid in full its ten per cent apportionment, whereas not a cent of this money was received at the Children's Home. What a pity that the Children's Home did not have a friend among that group of brethren!

WE LOSE TOO

The loss that many of our pastors are sustaining because of reduced salaries will not serve as gain to the Children's Home ,unless a larger number of our pastors see to it that the ten per cent apportionment is raised on their charges. It is, of course, evident to all that if the pastor's salary is reduced a corresponding reduction will accrue on the ten per cent apportionment, this apportionment being based on the pastor's salary. We confidently hope that the call of orphan children can be heard in every charge during the present year. The Children's Home is certainly trying to make the best out of the situation in which it finds itself. It certainly is trying to expend funds entrusted to it wisely.

OGBURN MEMORIAL

Last Sunday night our singing class was dressed up nicely and had somewhere to go, but when the driver of the blue bus turned on the ignition there was not the faintest assurance of getting anywhere. Our vehicle had gone dead and it was only a half hour until we were scheduled to appear before the fine congregation at Ogburn Memorial, in the northern suburbs of Winston-Salem. Substitute ways of conveyance were called in and the last of our children arrived in time to meet our engagement. Rev. O. L. Brown, the new pastor at Ogburn Memorial, being at another point on his charge, we were presented to the large congrgation by Supt. Carl Clodfelter, a good friend of the Children's Home. Following our program we mingled with friends, some of whom helped in bringing us home, rejoiced over the assurance that Ogburn Memorial will continue to be much interested in their foster children at the Children's Home. We were pleased to hear that Brother Brown, his good wife, and his interesting family have been well received on their new charge and that both pastor and people have fallen in love with each other.

A DIME! A DIME!! A DIME!!!

The picture this week is that of a hustling group of children at China Grove, each of whom under the supervision of Rev. E. H. Nease, pastor, was given a dime to invest in such way as was preferred during the year and at its close to bring in the results of the year's investment, same to be applied on the Children's Home ten per cent apportionment. Some of the dimes of these fine youngsters earned a five-fold increase and some even a ten-fold increase. Not a single youngster wrapped up his dime in a napkin and reported that his beloved pastor was a hard master. Every child in the China Grove congregation thoroughly loves his pastor. We are looking for this group to again this year raise a nice sum for their foster brothers and sisters at the Children's Home.

CASE WORK

The superintendent of the Children's Home spent two days last week doing case work. He traveled through seven counties looking into mother's aid applications, investigating numerous requests for admittance into the Home, and conferring with executors who are looking after certain bequests of our institution. As a result of this trip a mother with seven children with no income was placed on the mother's aid fund and in course of time five of the twenty children visited applying for admission into the Children's Home will doubtless join our family.

"Pass farther down the car, please," said the conductor to an old man and a boy who had just entered.

"Tain't father, it's grandfather," said the youngster.—Selected.

Sunday School Lesson

JANUARY 17

By William G. Chanter.

New Life From God

Scripture lesson: John 3:1-16.

Golden Text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews..

It would not be amiss to take Nicodemus as an example of the wrong kind of leader. His unfitness for real leadership might first be analyzed and then a study might be made of the genesis of such an absurd phenemenon as his elevation to the rank of a ruler in Israel.

His incapacity for real leadership appears at once in his immovable complacency. He began by complimenting the young Rabbi ,and the tone of patronage is unmistakable. For Nicodemus spoke not as a mere individual. He used the plural—"We know," he said. He was a man of the Pharisees and a ruler, and it was a great concession that he was making when he took the initiative and made this visit to the self-made Teacher from Nazareth. To be sure, he made it at night, when it would be as little noticed as possible, but nevertheless it was going pretty far to make it at all. Nor was his complacency much disturbed. Slightly puzzled and quite incredulous, he bowed himself out of the picture. He retained his somewhat superior respect for Jesus, but he remained a man of the Pharisees.

This complacency was born of an almost total lack of imagination. Just as he was greatly and immediately impressed by the miracles of Jesus, so he was only puzzled by the Master's teaching. The miracles were visible and obvious. They could be reduced to statistics—so many people cured of this, so many of that. Any man who could produce such results must evidently be some great person, divinely empowered. But what was this talk about being born again? There was just no sense to it. How can a man be born when he is old? The literal mind could go no farther. And yet the idea of a new birth, of a spiritual regeneration was one of the great ideas of the Hebrew religion. Its clear expression by Jeremiah was one of the crowning achievements of the race. But Nicodemus had not the imagination needed for a real understanding of the very religion of which he was by rank and title a teacher.

Furthermore ,this lack of imagination not only unfitted him to interpret the spiritual principles of his own faith, it made him dangerously open to the line of the spectacular. If miracles are wrought by those inspired by God, they are counterfeited by charlatans, and Nicodemus by his dull mind was unfitted to distinguish the charlatan from the prophet. In later days Jerusalem perished just because her leaders were unable to make this decision. Her people were led to choose Barabbas rather than Jesus—the man who achieved results rather than the Teacher of love. The inability to see beyond the spectacular is a costly thing in a leader.

One qualification for leadership Nicodemus had. He was honest. He did come to the Master when he was impressed by his miracles. And in the other two references made to him in the Fourth Gospel, he shows up well. But honesty is no safeguard against stupidity and when we think of Nicodemus as the best type of Pharisaic leadership, we are not surprised at the tragic outcome of its encounter with the true Messiah.

But how do such a person rise to leadership? To answer this question we must recall the fact that he was a ruler of the Jews in the sense of holding office in a highly organized system. Officials in a system are chosen because of their fitness for maintaining the status quo, especially when the system has become as completely consolidated as had the Jewish ecclesiastical system in which Nicodemus held office. Now, for office in such a system dullness is a qualification rather than a handicap. It is the man of imagination who is apt to forsake the beaten paths, and Nicodemus was certainly safe from the snares of a vivid imagination. He was a safe man and his honesty was the crowning element in an availability for leadership that was grounded in an invincible dullness. For those whose ideal of progress was a solemn march in a traditional circle, he was the perfect ruler in Israel.

Of course, Nicodemus was himself the product of the system that gave him his high place. The reduction of religion to a strict performance of exactly stated customs and duties is fatal to the average man's imagination. The more rigid a system is, whether it is ecclesiastical or political, the less room it has for real leadership, the more certain it is to produce human figureheads as wooden as the real ones ever were.

Except a man be born anew, he cannot see the kingdom of God.

The complacent dullness of Nicodemus is all the more apparent in contrast with the clear penetration of the mind of Jesus. For the Master saw at once that Nicodemus had not even a glimpse of the true nature of religion. He was not even a child in such matters—he had never been born! He set himself up as one who was able to discern the true marks of divine inspiration and in the same breath betrayed the fact that his standards of judgment were purely material, the evidence of certain miracles.

For the Master, true leadership is a living thing. It is not a matter of official position, it cannot be conferred by any system. It is a matter of possessing a certain spiritual sensitivity by which a man sees the real nature of the kingdom of God. It is, in other words, a certain kind of life. An artist is one who has a certain sensitivity to beauty, and no one who has not that living appreciation of beauty can ever see the kingdom of art. It is when somehow a man's imagination is awakened and he sees the possibilities of line and color and light and shadow building themselves into pictured loveliness that he is born into the kingdom over which the painter rules supreme. Without that new birth he remains only a workman, honest but dull. And when a man's soul begins to thrill to the presence of God until he finds a new hunger and new thirst, the hunger and thirst after righteousness, then and then only can he see the kingdom of God and lead other men into it.

Marvel not that I said unto thee, Ye must be born anew.

To the Master, all this seemed obvious enough. The sensuous apprehension of life through eye and ear and touch and taste is one thing. We know some things by our physical senses. But there is another sphere that cannot thus be known. Love cannot thus be known nor truth. These things are known by a set of spiritual senses and they, like the physical senses, must be born into existence and nurtured into power. But there are always people like Nicodemus who cannot understand. It seems so mysterious, this talk of a spiritual nature and of a second birth.

Of course it is mysterious. But the Master points out that to doubt a thing because it is mysterious is to doubt everything, wind and wave, flower and fruit, the processes of our own bodies—these are all mysterious. We accept them because they are familiar. Perhaps if we tried to familiarize ourselves with the things that we call spiritual, we might not find them so difficult to accept.

Art thou the teacher of Israel and understandeth not these things?

Certainly to the Master the possession of this inner response to the reality of the spiritual world was essential. Nor can we very well doubt the justice of his dictum. For religion is not a matter of intellectual knowledge. That is theology. Nor is it a matter of doing certain things. That is morality. It is not even a matter of feeling, for emotionalism in religion may have nothing to distinguish it from any other arousal of the aesthetic sensibilities. Religion is an apprehension of God, a discovery of the joys and friendship with him, a realization of filial relation to a heavenly Father. Theology becomes illuminated by a light from above, and morality becomes transformed by a great devotion, while emotion becomes a steady glow of love.

I wonder if we in our day and generation, holding this or that place in the great ecclesiastical systems of Christianity, are better able than Nicodemus to meet the question of the Master. Do we understand, as far as such mysteries can be understood, the new birth? For surely into such religion as Jesus taught the only entrance is through being born from above.—Zion's Herald.

Membership Statistics by Episcopal Districts

This table will appear in the 1931-32 vololume of the General Minutes and Year Book of the Methodist Episcopal Church, South, for which it was compiled by its editor, Mr. Curtis B. Haley. These figures include local preachers and lay members only.

	1931	1930	Increase	Decrease
First: Bishop Candler				
Mexico	.....	3,723	.....	3,723
South Carolina	64,595	64,440	155	.....
Upper South Carolina	78,590	77,650	940	.....
	143,185	145,813	1,095	3,723
Net decrease.	.....	.....	.....	2,628
Second: Bishop Denny				
Mississippi	73,574	75,903	.....	2,329
North Mississippi	68,765	71,998	.....	3,233
	142,339	147,901	.....	5,562
Net decrease.	.....	.....	.....	5,562
Third: Bishop Mouzon				
Baltimore	89,576	89,812	.....	236
Cuba	5,867	5,658	209	.....
Latin Mission	252	.....	252	.....
North Carolina	116,789	117,171	.....	382
Virginia	156,812	158,276	.....	1,464
Western North Carolina	148,769	146,591	2,178	.....
	518,065	517,508	2,639	2,082
Net increase.	.....	.....	557	.....
Fourth: Bishop J. M. Moore				
Florida	58,078	58,952	.....	874
North Georgia	141,858	145,848	.....	3,990
South Georgia	107,748	111,168	.....	3,420
	307,684	315,968	.....	8,284
Net decrease.	.....	.....	.....	8,284
Fifth: Bishop McMurry				
Illinois	6,430	6,401	29	.....
Kentucky	34,691	34,850	.....	159
Louisville	66,391	66,204	187	.....
Western Virginia	39,805	39,768	37	.....
	147,317	147,223	253	159
Net increase.	.....	.....	94	.....
Sixth: Bishop Darlington				
Belgian	1,059	1,041	18	.....
Czechoslovak	3,063	2,962	101	.....
Polish Mission	665	646	19	.....
	4,787	4,649	138	.....
Net increase.	.....	.....	138	.....
Seventh: Bishop DuBose				
Holston	98,797	98,278	519	.....
Memphis	88,614	91,125	.....	2,511
Tennessee	89,717	88,212	1,505	.....
	277,128	277,615	2,024	2,511
Net decrease.	.....	.....	.....	487
Eighth: Bishop Ainsworth				
Alabama	91,233	93,065	.....	1,832
North Alabama	131,413	134,683	.....	3,270
	222,646	227,748	.....	5,102
Net decrease.	.....	.....	.....	5,102
Ninth: Bishop Cannon				
Brazil	.....	6,817	.....	6,817
Central Brazil	.....	5,620	.....	5,620
Congo Mission (1920)	862	862	.....	.....
South Brazil	.....	3,460	.....	3,460
	862	16,759	.....	15,897
Net decrease.	.....	.....	.....	15,897
Tenth: Bishop Hay				
Central Texas	90,078	88,844	1,234	.....
New Mexico	18,535	18,579	.....	44
Texas Mexican	3,857	3,837	20	.....
West Texas	50,850	50,363	487	.....
	163,320	161,623	1,741	44
Net increase.	.....	.....	1,697	.....
Eleventh: Bishop Dobbs				
Little Rock	60,919	61,963	.....	1,044
Louisiana	59,254	56,081	3,173	.....
North Arkansas	67,721	67,430	291	.....
	187,894	185,474	3,464	1,044
Net increase.	.....	.....	2,420	.....
Twelfth: Bishop Boaz				
North Texas	89,188	90,635	.....	1,447
Northwest Texas	66,896	64,945	1,951	.....
Texas	96,532	94,732	1,800	.....
	252,616	250,312	3,751	1,447
Net increase.	.....	.....	2,304	.....
Thirteenth: Bishop A. J. Moore				
Arizona	4,890	4,939	.....	49
California Oriental Mission	586	550	36	.....
Northwest	3,960	4,239	.....	279
Pacific	18,528	18,663	.....	135
Western Mexican	1,923	1,694	229	.....
	29,887	30,085	265	463
Net decrease.	.....	.....	.....	198
Fourteenth: Bishop Kern				
China	13,616	12,628	988	.....
Japan	.....	.....	.....	.....
Korea	.....	7,879	.....	7,897
Siberia Mission (1930)	1,637	1,637	.....	.....
	15,255	22,144	988	7,879
Net decrease.	.....	.....	.....	6,891
Fifteenth: Bishop Smith				
Indian Mission	2,678	2,711	.....	33
Missouri	45,762	46,240	.....	478
Oklahoma	76,852	76,665	187	.....
St. Louis	43,538	43,447	91	.....
Southwest Missouri	40,087	41,544	.....	1,457
	208,917	210,607	278	1,968
Net decrease.	.....	.....	.....	1,690

Total present membership, including local and traveling preachers 2,630,027

Total net loss, including preachers 39,759

The loss in the United States is 13,402; the loss in foreign fields, due to the organizing of autonomous churches in Brazil, Korea, and Mexico, is 26,357.

—Christian Advocate.



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QUIETS NERVES

Dry Dads

By Rev. Edward Jeffries Rees.

"Give While You Live" are the words of a slogan upon which my eyes chance to fall. 'Tis better to give while we live than it is to make provision for distribution after we are dead. This is what my dad has done; he gave while he lived. He gave something to his children which will last longer than gold. He gave something to his community which will outlive bank accounts. He gave a godly character, a moral influence, a crusading spirit in behalf of all moral reforms.

Under the able direction of Prohibition Director Woodcock, the largest dry army ever seen on the face of the earth is now in the field. But I would assemble another force, a parental army, an army of Dry Dads—dads who are not wet, not even moist, but who are dry, bone dry, dry as the Sahara, dry as powder and as powerful when ignited by concrete convictions founded upon mental integrity and belief in an intelligent Christian cause.

Dry in the Home

My father was dry in the home. His children did not have to ask him where he stood on the liquor question. I have heard him say, "I was trained at my mother's knee on these matters." The training which he received at that maternal knee in Mississippi bore fruit in Tennessee. In his presence, a friend, who stated that he "did not use liquor," said, "I wish there were a law in this state (referring to North Carolina) whereby a man could keep medicinal liquor in his home without breaking the law." My father's candid and modest reply was, "I've never had any liquor in my home since 1875. I don't need it, and I don't want it."

One of the most potent recollections of my middle teens was a morning walk to Sunday school with my father, the first time that I had worn long trousers. This was the sermon that my father preached, not knowing the lingering effects it would have upon his ninth child: "Son,

'Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

You will realize how true this is as you grow older." And then his Sunday morning sermon ceased without further exhortations. Perhaps he did not know that Alexander Pope said those words in his Essay on Man, but he knew that a growing, adolescent lad needed them.

At family prayers, when Scripture verses were quoted by the group, more than once I have heard him say, "Wine is a mocker; strong drink is raging." The sight of the Union Signal in his hand was a most familiar scene. Yes, my dad was dry in the home.

Dry in the Community

My father was dry in the community. What he was in the home, he was outside of the home. It is my conviction that if we could solve the problem of the home and prohibition, we would the sooner reach a happy solution of the problem of the world and prohibition. From the dryness of the home life father went into the wetness of the community life. Before Tennessee went dry he helped to make his county of Lincoln dry. He not only lived his dry ideals, but he worked them. He was not willing to sing dry on Sunday, and to sleep on the job during the week days.

Because of this, bootleggers always knew that he was against their business, that he was fighting their game, not under cover, but in the open. He was not an enemy but a friend who went to them personally—often against the advice of his children and friends, lest harm might befall him—and counselled with them, suggesting one of two actions: Either stop the business, or leave town. Both actions have resulted from his advice. This kind of work demanded "backbone." My father had just that requirement.

Such activity brought, as the natural result, both praise and criticism. An officer found liquor in the basement of my father's store. The colored porter was found guilty of bootlegging and so confessed. Enemies accused dad of being in the business. When he opened his store door on a certain morning, just after this basement discovery, he found a note from wet forces accusing him. Later, in the presence of the judge, he dared any man to come out in public and place his finger on any act of his which might connect him with the basement revelation. The courtroom was as silent as death. "Where are those thine accusers?" He challenged them to place their finger on any act of his private or public life which would in any way incriminate him. That was twenty-five years ago and his challenge has not yet been accepted.

Practicing the Sunday School Lesson

Temperance Sunday rolled around. In Sunday school the lesson was ably taught by the teacher of the class. My father asked permission to say a word. Modestly he arose, and challenged the men of the class to continue to give their support to the dry officers, and to demand, as far as was in their power, that the mayor and the board of aldermen close up all "joints" which were carrying on an illegal business. As an immediate result, the mayor summoned him to appear and "state his case" before the board, repeating what he had said in the Sunday school class. Father did not flinch, but with the heroic spirit which was bred and born in him he told his story, and went further to add that "the man who bought bootleg liquor was just as guilty as the man who made and sold it." He so sanely and so truthfully put the facts before the board of aldermen that none dared challenge his integrity or the truth of his statements.

After chewing tobacco (only one plug a week) for thirty-five years, my father decided that he should stop. He said he did so "by the help of God." The lack of the use of tobacco caused him to put on some twenty pounds of extra weight. The wets said, "Yes, yes, he's fattening up because he's drinking beer." These false accusations, these mockings and scoffings did not cause him to sidetrack. His friends knew the cause of the increased weight.

All the while he stood like a rock in support of the work of the Lincoln County Woman's Temperance Union, urging the women on and on; advising them not only to pass resolutions, but to follow these up with action. Yes, my father was dry in the community life. This dryness took him to the polls.

Dry at the Polls

My father was dry at the polls. How could he be otherwise? The dry candidate always received his support. Morality meant more with him in the casting of his vote than party. With all due respect for my many friends who always "vote the straight ticket," I am compelled to have a great deal of sympathy for them. The man who always votes "the straight ticket" is compelled to vote for some very unworthy candidates. This conviction of mine is due largely to the parental influence of my childhood.

It happened that Mr. Hooper, a Republican, was once a candidate for the governor's office in Tennessee. Election day came, and when, at its close, my father came home, he was asked by his youthful son, "Dad, for whom did you vote?" The reply came back, "For Mr. Hooper, son, for I am of the opinion that he is the better and cleaner man of the two." "Well," I replied, "isn't Mr. Hooper a Republican?" "Yes, son, but in my opinion, he will make Tennessee a good governor." That successfully converted the lad to independent voting, which was based upon moral integrity rather than upon party politics.

For these resasons, and others which might be enumerated, I make no apology for thinking dry, for acting dry, for talking dry, for living dry, for praying dry, for preaching dry, for working dry. I expect to be buried dry. Over my study desk there hang two pictures. One is that of my heavenly Master praying in Gethsemane, as depicted by Hoffman. How it inspires and humbles me, and oftentimes forces me to my knees! There is another picture, one of him of whom I have been writing. In his hand is gripped that strong prohibition and Sunday school journal, the Sunday School Times, which he had read faithfully for forty-five years. Upon his face is an expression of resolute calmness, trust in his fellowmen, and faith in his God. Closely akin to that inspiration which thrills me at sight of the first-named picture is that which stills and lifts me up in the last-named picture. My heavenly Father! My earthly father! Fathers of mine!

I have referred to my father as though he had gone on to a better land. I have spoken of him in the past tense. I should have used the present tense. You may know the purpose which prompted this action. He lives today joyously, peacefully, courageously, triumphantly, "carrying on" in the same militant, sane, safe way in which he labored when a younger man. Before this article goes to the public he will have passed beyond his eighty-first milestone, enjoying poise, ease, comfort, a thoroughly Dry Dad, the best daddy, the finest daddy, the grandest dad in the world to me.

"SOUTH CAMDEN DISAPPOINTED"

In your issue of December 31, page 19, there is an article headed "South Camden Disappointed."

For fear that some will not fully understand, since there is an indirect implication that the pastor assigned to this work did not go to it because of the small salary, I send this note.

Brother Guy Hamilton was assigned to South Camden. The reason to my certain knowledge that he did not go was that he was not able to do so. I advised him not to ask for work before conference; so did Dr. M. T. Frizzelle, who was his physician while Guy was on this charge (Ayden). He was very desirous of getting back into the pastorate and the salary did not enter into his considerations.

Brother Hamilton did not complain at being sent to South Camden—he was while in my presence happy that he had an appointment. He asked to go into the hill section, but as he did not he remarked, "I am thankful for South Camden." Prepared to go, shipped by big truck, employing a man of the South Camden to move him. Went home to see his mother and was taken sick—not seriously—just a return of former conditions. Physicians there and Dr. Frizzelle advised him not to attempt work this year. With great reluctance he gave up and asked Brother Dowd to release him, hoping that within another year to build back so that he can resume his beloved work.

Those good ladies of South Camden did prepare a fine dinner. (I wish I could have been there to help enjoy it). Guy did ont go. He was hardly able. However, I regret that Brother Burgass did not take time in his article to mention the fact that Mrs. Hamilton did go. Made that long and costly trip and securing two other persons to accompany her on a two-day trip through bad weather so that those good people would not be disappointed. Mrs. Hamilton said that she fully informed them why her husband could not take the work; that it was not on account of the place or the salary, but her husband's health.

This is written with the hope that the good South Camden people may fully understand the situation and feel no hurt a,nd also that Brother Hamilton and his excellent wife may stand justified in the eyes of the church. They are now in Florida spending money and sparing no sacrifice with the hope of regaining lost health. All who know the Hamiltons as I do, know that they are people who could be correctly termed "Some of the salt of the earth."

E. D. Dodd.

DR. MATTHEWS TO A DYING WORLD

If an "unsaved, unwashed world is dying," it is not for lack of preachers to minister to it. What shall they say? Most, today, talk of depression. Some endeavor to be cheery, smart, topical. Others are modern, "humanistic." Of the group who preach the real old time religion, none is more zealous than a towering, white-haired patriarch of the Northwest, Dr. Mark Allison Matthews. Pastor of the world's largest Presbyterian church (Seattle's First, with a congregation of 7,886), he spoke forthrightly to his brothers recently. In The Presbyterian he wrote:

"The pulpit is to blame for the apathy and conditions of today. . . . The church was commissioned to evangelize the peoples of the world. Evangelism is her supreme business. . . . Does she know her business? Does she recognize her duty? Ninety per cent of the sermons are not evangelistic. . . .

"The pulpit is not an academic forum, nor is it a book review clinic. . . Such an effort is a waste of time. . . The pulpit is not a reform bureau. The gospel message is not primarily a reform message. . . . Christ came to save sinners, not to reform them. . . . Salvation is not by law, neither is it by works. . . .

". . . Ninety per cent of the efforts of the members of the church are unevangelistic. The men are concerned with machinery and budgets—souls are secondary. . . . The supreme business of Christian laymen—including women—is finding the unsaved and telling them the good news of salvation."

Flaying the "modernistic, rationalistic preacher" as a "curse to the church," Dr. Matthews pointed out that no one can become evangelistic who does not believe in "the Virgin Birth, the Deity of Christ, his vicarious death, physical resurrection and ascension. . . ." Nor can a worldly person make a conversion. "No deaconess ever led a girl to Christ at the whist table." Estimating modernism and rationalism as failures, he recommends positive, evangelistic action:

(1) "Never sound an uncertain note from the pulpit. . . ."

(2) "Preach only Christ and him crucified. . . . Preach the Blood. . . . The Blood covers, the Blood redeems, the Blood regenerates, the Blood saves. . . ."

(3) "Open the prayer closet in every home. . . ."

(4) "Begin personal work. . . ."

(5) "Let every Christian return to his church pew and fill it every service. No absentee can be an evangelist. The absentee pew lord is a curse. . . ."

"The world . . . is tired of harangues on subjects that it knows all about, therefore your pews are empty. . . When you tell about Jesus and his love, a dying world will listen."

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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

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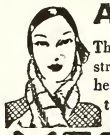
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Children's Storyland



MIKE'S ADVENTURE

Joe had had Mike for over six months before he took him on a long hike in the woods. "There are strange creatures in the woods," Joe would reason with his dog when he would coax to go along with him. "I don't think you should meet them yet awhile. Remember Tim?"

The name of Tim would quiet Mike when all other reasoning would not. He seemed to remember as well as Joe that awful day when his little brother pup had come home crying terribly and carrying with him a nasty smell that clung to him for days and days, although he rolled in the sand and swam and swam to try to get it off. Mike remembered as well as Joe that the smell had stayed with Tim until the doctor gave Joe a bottle of strong disinfectant to scrub his little dog. Then he had smelled of disinfectant, but that was much, much better than the other awful smell.

"Remember Tim?" was all that Joe needed to say to persuade Mike to remain at home. He wouldn't even try to follow after that.

But at last there came a day when even this would not keep Mike from coaxing. Mike coaxed and coaxed. He seemed to have forgotten "smelly" Tim entirely. He seemed to be determined that he would follow Joe.

"All right," said Joe at last. "There will be no more hikes after today, for we go home tomorrow to the city. We'll trust to luck that we shall meet no smelly polecats on the way. Come on, old fellow."

Joe had never seen Mike so happy as he was that day. He would run ahead and then come "lazing" back as if to say, "You see I could have come with you all summer. "I'm a fast walker." He would chase the chipmunks that came out to scold him. He would play with the dry leaves that, even so early in the fall, were flying about in the northern woods.

And Joe joined in the play. He covered himself with leaves, or at least pretended to, for there were not nearly enough to cover him as yet. He would lie quite still as if he were all covered, and Mike would come and lick his face and paw at the leaves as if to unbury his master.

Joe played with Mike until the dog was so full of nervous energy that he couldn't quiet down. Then, all of a sudden, something happened. Joe never knew just how. But one minute Mike was pawing at the leaves, and the next minute he was howling awfully and terribly.

"Here, Mike, here!" called Joe, with one stride coming to the poor dog's side. Then Joe could see that Mike was pawing at a porcupine, and that his poor face was already filled with cruel quills.

Joe pulled Mike with all his might to get him away from the now furious little animal which he had so innocently attacked. Joe now saw that Mike's whole side was covered with the quills where he had no doubt touched the angry porcupine. Joe tugged at the quills, but it only made Mike suffer more.

"We'll have to take you home to dad," he said at last. "Perhaps he'll know how to do it without hurting you."

As they started off towards home, Mike was almost beside himself with pain. This way and that he ran, then made things worse by rolling over on the ground. His howls were terrible.

"We're not so very far from home. I'm going to carry you," said Joe at last, picking him up as gently as he could. But carrying Mike was no easy task, for the poor dog was struggling in his pain and fear ,and very hard to hold at all. Finally when they came near the crossroads close to their home, Joe let him down once more. Like a streak of lightning, Mike was off down the wrong road, and Joe was frantically following after.

"Where are you going, old fellow? Do come back, and we'll get father to take out the quills," said Joe, trying to catch his pet and coax him home to get attention.

Then all at once Joe knew what Mike was doing. For at the only house on the crossroads lived the doctor, and already Mike was running in the doctor's gate.

"Well, of all the wise heads!" Joe was saying, as he followed Mike up to the office door which now stood wide open.

"Just put your hand upon Mike's head," the doctor was saying to Joe before he had time to think. "I am going to put him to sleep before I take out those cruel spikes. I's the only way when porcupines will have such jagged points on their quills. It won't hurt a bit."

"Poor old Mike," continued the doctor, as Joe stood there beside the table on which Mike lay unconscious. Then the deft fingers gently worked out the quills from the lacerated flesh. "He couldn't have stood the pain without it. But how did you happen to come this way?" he added with a peculiar twinkle in his eye.

"We didn't happen. Mike just came," said Joe. "Do you suppose it was because he remembered how you helped poor Tim?"

"I'm sure it was," said the doctor, smiling. "I'm becoming a regular veterinary since that day. Mike has brought two dogs and a wounded cat to me this summer, and now he's come himself."

The next day Mike was allowed, as a very special privilege, to travel to the city in the day coach with his master. But, as the train pulled out, Joe was very much afraid the privilege would be withdrawn. For Mike, with bandaged paw, was beating at the window and howling sadly. It was his farewell to his doctor friend until the next summer. —Alice Wetherell, in The New Outlook.

A BORN NATURALIST

Donald trotted off, taking a winding path leading through the woods. It was a longer way to the schoolhouse which stood on the other side of the stretch of timber. School had been closed for three days to permit the teacher to attend the State Association.

Down in the woods, on the banks of a clear, rippling stream, he stopped and turned handsprings over and over in the white sand. Then he stood very still, thinking aloud: "I want to know if one squirrel or two squirrels stay in the same hole in the winter."

In a short time he crept into a thicket behind a tree and kept very still. Only the red leaf falling on a carpet of gold could be heard. Then very carefully he imitated the call of the gray squirrel. He had not long to wait. In a hole high up in a walnut tree a little gray head appeared—then the squirrel came out—first its head, then half of its body, and each time it moved it hesitated, looked and listened, with its keen bright eyes taking in everything. Then out it came with a flirt of its tail and sat on a limb not far from the hole. It was followed by another and another. Donald watched them a long time, smiling. He was studying squirrel. He saw them run into the hole again and each return with a nut and sit on a nearby limb and crack and eat it.

"So much for that, you squirrels," he said. "I thought you kept your nuts in the same hole with you." At the sound of his voice the squirrels vanished.

The tinkle of a bell told of a flock of sheep nearby. Donald wandered on a short distance and climbed into a maple. In a dead limb of the tree a woodpecker had chiseled out a round hole.

"Now, I am going to see if that is a woodpecker's nest or a flycatcher's." Again the boy was thinking aloud. "'Most any one would say it is a woodpecker's. But the crested flycatcher has a queer habit of placing a piece of snake-

skin in the hole in which its nest is located."

Hitching along the limb on which he was seated, Donald carefully thrust his arm into the hole and brought out the nest. "Just as I thought," grumbled the boy. "He's whipped the woodpecker and stolen his nest. A flycatcher is a sneaking sort of bird—well, of course he catches flies—but I don't like him. He whistles fine."

Donald dropped to the ground and rolled over a few times, then sat up and emptied his pockets. There were small samples of everything of wood and field. "Shucks, I broke it." The broken egg shell interested him. "That's a siskin egg—greenish white speckled with reddish brown. The nest was in the tree just above where I found the egg. The siskin lines its nest with pine needles and hair."

He wandered on. Suddenly a ground squirrel ran into a pile of rocks. Whistling, Donald moved the rocks one by one until he found the nest, which he examined with great care. He fingered it gently. "You nice little nest," he said. "Now it's settled. I thought they lined you with fur." Then he replaced the stones. Just as he finished, a small reptile, having a scaly body and four well-developed limbs, came crawling from under the pile of rocks. "A lizard," and the boy laughed. "Now, there are two things I shall find out. Ned Kramer said a lizard had but two toes and I said five. And he said they would curl and stiffen the tail if angry." He found the last to be very true and discovered that the lizard had five toes. "Go on now, you ugly-looking thing. You're no better than any other reptile."

A rabbit slouched through a thicket, eyed him shyly and ducked into the briers, not quite out of sight. Without moving, Donald watched him lying flat in the brown grasses, ears forgetful of alert erectness, falling along his shoulders as if the wind had blown them so. One move and he would give a wild bound ready for fast runnin. His going is spasmodic. "He could not wear a pedometer," chuckled Donald.

And then—a mourning dove (just one) moaned for a minute and was still. A redbird called with a voice of flame from his ruby throat. A blue jay was busy stealing food. The boy called to him "You are a merry thief. You steal for the love of stealing. You forget where you hide your plunder." The blackbirds were making tumult in the treetops; talking all at once, evidently planning to leave the woods. In the morning they would be gone.

Donald enjoyed October. It was his favorite month for bird's-nesting. He had no cruel intent. The nests were empty and the birds gone—flown to some other land of summer. Now he was at liberty to take and study the nest for its beauty or novelty. Into every tree he looked or prodded and found many secrets that the birds did not tell. He knew but few built in treetops, that the birds loved best the thickets. Then, too, so many birds made their nests on the ground. He called one nest a poem and another a picture. "You wicker-basket, I know two happy birds spent days in making you," he whispered. The sunlight sifted through the falling leaves and the warm golden light was glad among the trees.

The boy trudged through the timber like an Indian. But the moment he set foot on the woods road he felt a hunger and turned towards home. When he had gone about a mile he came to the gate. its autumn colors. He was hurrying on

The place looked beautiful dressed in toward the house; but as he passed the garden he saw standing in one corner, with a large bunch of asters in her hand, his mother. His eyes lighted up with pleasure as he hastened to her.

"How do you happen to be home so early?" she asked.

"I found out about the squirrels and I am hungry."

"You must have hurried."

"No, I played along and saw many gay-colored flowers and weeds, animals and birds."

"And is that why you love the woods, my child?"

"That is why I loved them today. I found the funniest bird's nest. They wove together a piece of old newspaper, a lot of strings, grass blades, threads from rushes, roots, sticks, branches, as if they were in an awful hurry. It was in a little elm tree leaning over the stream."

"Did you see the sheep?"

"I heard the bell. They were not far in."

The boy's mother searched his face as he stood leaning over the fence with his cap in his hand. He was a happy, healthy child.

"Mother, I do not want to study biology unless it is really necessary. I do want to know all I can about animals and wild life—where they live and how they live."—Beulah Simmons Waterman, in Michigan Christian Advocate.

"Who's the stranger, mother, dear?
Look! He knows us—ain't he queer?"
"Hush, my boy, don't talk so wild;
He's your father, dearest child."
"He's my father? No such thing!
Father died away last spring."
"Father didn't die, you dub!
He joined a golfing club.
But they've closed the club, so he
Has no place to go, you see—
No place left for him to roam—
That's why he's coming home.
Kiss him; he won't bite you, child;
All these golfing folks look wild."
—Selected.

"Since he lost his money, half his friends don't know him any more."

"And the other half?"

"They don't know yet that he has lost it."

"What is your occupation?"

"I used to be an organist."

"And why did you give it up?"

"The monkey died."



When
TEETHING
makes HIM FUSSY

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North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FIRST ROUND—IN PART

	January
Cedar Grove, 11	17
Mebane, 7:30	17
Stem, 11	24
Rougemont, 3	24
Orange-Carrboro, 7:30	27
Pittsboro, 11	31
Siler City, 7:30	31
	February
Yanceyville, 11	7
Duke's Chapel, 7:30	7
Mt. Tirzah	10
Milton, 11	14
Durham Ct., 11	21
Massey-Andrews, 3	21
Burlington Ct., 11	28
Holt's Chapel, 7:30	28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

	January
Edenton, 11	17
Hertford, night	17
Aulander, Aulander, 11	23
Ahoskie, Ahoskie, 11	24
Murfreesboro-Winton, Murfreesboro, night	24
Chowan-Anderson's, 11	29-31
Perquimans, Epworth, 11	30-31
	February
North Gates, Parker's, 11	6-7
Gates, Philadelphia, 3	7
South Mills, McBride, 11	13-14
City Road, night	14
Moyock, Perkins, 11	20-21
First Church, night	21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

	January
Caledonia, E. Laurinburg, a.m.	17
Laurinburg, p.m.	17
West End, 3 p.m.	23
Biscoe, a.m.	24
Troy, p.m.	24
Sanford, p.m.	26
Hemp, a.m.	31
Carthage, p.m.	31
	February
Laurel Hill, Snead's Grove, a.m.	7
Maxton, p.m.	7
St. John's-Gibson, Gibson, a.m.	14
Piedmont, W. Rockingham, p.m.	14
Glendon, a.m.	20
Goldston, p.m.	20
Jonesboro, a.m.	21
Rockingham, p.m.	21
Parkton, a.m.	28
Red Springs, p.m.	28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FIRST ROUND

	January
Kinston, 11	17
Dover, Dover, 7:30	17
Grifton, Grifton, 11	24
Hookerton, Hookerton, 7:30	24
Pamlico, Bayboro, 11	31
Oriental, Oriental, 7:30	31
	February
Vanceboro, 3 and 7	3
Aurora, 11 and 2	6
Grimesland, Salem, 11	7
Greenville, 7:30	7
Newport, 3 and 7	10
Goldsboro Ct., Pine Forest, 11 and 2	13
Goldsboro Ct., Pine Forest, 7:30	14
Goldsboro, St. Paul, 11	14
Snow Hill, Mt. Herman, --	21
Fremont, Eureka, 3 and 7:30	21
LaGrange, Institute, 11	28
Ayden, 7:30	28

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

	January
Mamers, Cool Spring, 11	17
Fuquay, Olive Branch, 3	17
Erwin, Erwin, 7:30	17
Middleburg, Middleburg, 11	20
Zebulon, Zebulon, 7:30	20
Four Oaks, Four Oaks, 11	24
Cary, Cary, 7:30	24
Louisburg, 7:30	27
Millbrook, Pleasant Grove, 11	31
Clayton, 7:30	31
	February
Edenton Street, 7:30	1
Jenkins Memorial, 7:30	3
Henderson, 11	7
White Memorial, 7:30	7
Benson, Benson, 7:30	10
Franklinton, 11	14
Oxford Ct., Stovall, 3 and 7:30	14
Selma, 7:30	17
Tar River, Kittrell, 11	21
Youngsville, Bunn, 4 and 7:30	21
Smithfield, 7:30	24
Gerner, Ebenezer, 11	28
Bailey, Bailey, 7:30	28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

	January
Missionary Institute at Rocky Mount, 10	14
Stantonsburg, 11	17
Farmville, 7:30	17
McKendree	20
Rocky Mount, First, 11	24
Rocky Mount Ct., 3	24
South Rocky Mount, 7:30	24
Spring Hope, 11	31
Rocky Mount, Clark Street, 7:30	31
	February
Kenley, 11	7
Elm City, 7:30	7
Warren, Providence, 11	14
Warrenton, 7:30	14
Weldon	21
Wilson	21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

	January
Tabor, St. Paul, 11	17
Hallsboro, Shiloh, 3	17
Lumberton, 11	24
Chadbourn, Chadbourn, 3	24
Elizabeth, 11	31
Bladen, 3	31
	February
St. Paul, 11	7
Lumberton Ct., East Lumberton, 7:30	7
Whiteville, 11	14
Fairmont, Bethesda, 3	14
Jacksonville-Richlands, Richlands, 11	21
Swansboro, Queen's Creek, 3	21
Maysville, Maysville, 7:30	21
Southport, 11	28

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

	January
Ansonville, Ansonville, 11	17
North Monroe-Icemorle, Icemorle, 3	17
Unionville, Unionville, 6:30	17
Wadesboro, 11	24
Weddington, Weddington, 7	24
Marshville, Marshville, 11	31
Monroe, Central, 7:30	31
	February
Hickory Grove, 11	7
Hawthorne Lane, 7	7
Big Springs, 11	14
Myers Park, 7:30	14

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

	January
McAdenville, 11	17
Cramerton, 7	17
Crouse, Landers Chapel, 11	23
Lowesville, 3 and 11	23-24
Gastonia, Maylo, 7	24
Gastonia, Main Street, 11 and 7:30	31
	February
Belmont, Main Street, 11	7
Bessemer City, Concord, 3	7
Dallas, High Shoals, 7	7
Lincoln Ct., McKendree, 11 and 3	13-14
Goodsonville, 11	14
Stanley, Iron, 7	14
Rock Springs, Bethel, 11	20-21
Lowell, Bethesda, 3	21
Belmont Park Street, Bethesda, 7	21
Belwood, St. Peters, 10 and 11	27-28
Gastonia, West End, 7	28
	March
Lincolnton, First, 7:30	2
Gastonia, Bradley Memorial, at Myrtle, 7	3
Shelby, Lafayette Street, 11	6
Cherryville Ct., Bethlehem, 2:30	6
Cherryville, 7:30	6
Shelby Ct., Sulphur Springs, 11 and 3	12-13
Gastonia, Smyre, 11	13
Shelby, Central, 7:30	13

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Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January

West Market, West Market, 11 17
Guilford, Pisgah, 3 17
Glenwood, Glenwood, night 17
Asheboro, First Church, 11 24
Cedar Falls, Central Falls, 3 24
Carraway, Carraway, night 24
Coleridge, Mt. Olivet, 11 31
Asheboro Ct., Mt. Shepherd, 3 31
Calvary, Calvary, night 31

February

Wesley Memorial, Wesley Memorial, 11 7
Centenary, Centenary, night 7

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

January

Cliffside-Avondale, Cliffside, 11 17
Spindale, Pleasant Grove, night 17
Gilkey, Gilkey, 11 24
Marion Ct., Glenwood, 2:30 24
Rutherford College, 11 31
Table Rock, Oak Hill, 2:30 31

February

Glen Alpine, 11 7
Old Fort Ct., Carson's Chapel, 2:30 7

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND

January

Sandy Ridge, Mt. Hermon, 11 17
Stoneville-Mayodan, Mayodan, 3 17
Madison, Madison, night 17
Danbury, Danbury, 11 24
Walnut Cove, Stokesburg, 3 24
Rural Hall, Bethel, 11 31
Pilot Mountain, Pinnacle, 3 31

February

Mt. Airy Ct., Salem, 11 7
Rockford Street, 7 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

Concord, Central, 11 and 3 17
Forest Hill, night 17
Kerr Street, 11 24
Harmony, night 24
Salisbury, First Church, 11 31
Spencer, Central, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., tatesville, N. C.
FIRST ROUND

January

Lenoir Ct., Littlejohns, 3 16
Lenoir First, 11 17
Hudson, Whitnell, 2:30 17
Olin, 11 24
Cool Springs, 2:30 24
Troutman, night 24
Statesville Ct., Bethel 31
Elmwood-Cleveland, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

January

Fines Creek, Pine Grove, 11 17
Haywood, Crabtree, 3 17
Clyde-Junaluska, Long's, night 17
Canton, 11 24
Bethel, Pisgah, 3 24
Waynesville, night 24

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

January

Lexington, First Church, 11 17
Burkhead, 7:30 17
Green Street, 11 24

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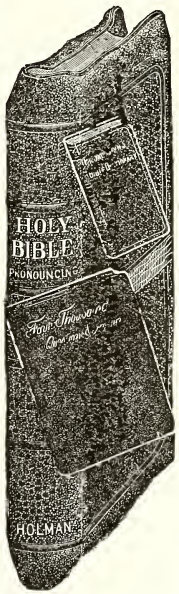
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Greensboro, N. C.

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IN MEMORIAM

BROADAWAY—The subject of this sketch, Mrs. Mary Ella Broadaway, was born September 24, 1861, and passed to her reward December 6, 1931. On that Sunday morning she was making preparation to attend services. While making preparation God called her suddenly to the church triumphant. She had been a consistent member of the Methodist church in Ellerbe for a number of years. She leaves two sons, Willie H. Broadaway of High Point and J. Furman Broadaway of Ellerbe, to mourn their loss. Her funeral was conducted from the Methodist church and her earthly remains laid away in the family cemetery to await that glad morning when she will meet her loved ones again.

J. C. Whedbee, Pastor.

BLANCHARD—On Sunday morning, June 7, 1931, God claimed as his own Mrs. Annie Blanchard, widow of M. F. Blanchard, who proceeded her to the great beyond five years ago. She had reached the age of 80 before the end came. Her death came rather suddenly and was quite a shock to all. She leaves one sister, two sons, two daughters, and ten grandchildren to mourn their loss.

When a young girl she professed faith in Christ and united with the Zion's M. E. Church, South, of which she was a loyal and faithful member. Besides her church she loved her home and community.

The funeral services were conducted at the home by the Rev. S. S. McGregor during the absence of the pastor. Her remains were laid to rest in the family cemetery beneath a great mound of beautiful flowers.

A Granddaughter.

IN MEMORIAM

The J. D. Bundy Bible Class and Aid Society of the Cokesbury Methodist church desires to give expression to the affection and esteem in which we held our faithful member, Mrs. Alice Strickland.

We feel deep sorrow and regret at her passing, but shall ever cherish the memory of her constant and unselfish service in our class and other branches of work in our church.

Because of her faithfulness she overcame many obstacles in doing her part, giving willingly and graciously of her time and means.

She was a kind and loving mother, whose watchful care and Christian influence should be a guiding star to her children and grandchildren.

We extend to her bereaved family our heartfelt sympathy and point them to Him who said, "My grace is sufficient."

Mrs. T. C. Maxwell, Mrs. H. R. Ashmore,
Mrs. R. N. McMillan.
Mrs. E. C. Blake, Mrs. L. D. Williams,
Mrs. J. D. Harris.

IN MEMORIAM

The Woman's Missionary Society of Asbury M. E. church, and in fact the entire membership of the church were deeply grieved to learn that the death angel had visited the home of our beloved pastor, Rev. L. E. Sawyer, of Dover, N. C., on Monday evening, December 28, and taken away his very affectionate and lovable wife, Mrs. Sue Sawyer.

To know Mrs. Sawyer was to love her. She was so devoted to her church and God, ever trying to do something to promote her Father's cause. She organized the Asbury auxiliary and was always willing and ready to help us in every way possible.

We keenly feel our loss in her passing, but we shall always cherish the memory of her sweet Christian character, and pray that God, who doeth all things well, may comfort her beloved family in their deep sorrow.

May they realize that our loss is heaven's gain, and that her passing is just a link to bind us closer to God and heaven. Hers was a well spent life which we may be proud to emulate.

Yes, we know that we shall miss her here, but the time will not be long before we can see her smiling face in our beautiful heavenly home.

For our Saviour, he will guide us, if we
will heed his tender voice,
Where we will meet our friend and loved
one; then we'll ever more rejoice.
There will be no pain nor sorrow when
we cross the mystic sea;
With our Saviour and our loved ones,
happy there we'll ever be.

Mrs. J. F. Perry, Pres.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father called from our midst on the evening of December 28, 1931, our pastor's wife, Mrs. L. E. Sawyer, we, the member of the Dover Missionary Society, feel a distinct loss.

Mrs. Sawyer has left a vacancy that no one else can fill. We will miss her.

She has left with us pleasant memories of her interest and efforts in the missionary work in our auxiliary here and throughout the Dover charge.

We extend our deepest sympathy to the bereaved family.

Mrs. W. L. Bell,
Mrs. J. P. Arnold,
Mrs. W. Y. Richardson.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his wise providence has called from labor to reward our devoted brother, S. C. Hendricks, we, for the men's Bible class of Dallas Methodist church, desire to express our appreciation of him and the feeling of our irreparable loss. We miss the inspiration of his presence and his example of Christian devotion. Therefore be it resolved:

First, That even though we are inexpressibly saddened by his going, we bow in humble submission to God's providence.

Second, That we extend to the bereaved family our heartfelt sympathy.

Third, That a copy of these resolutions be written into our Sunday school records, a copy sent to the family, and one to the North Carolina Christian Advocate.

J. F. Puett,
A. A. Willis,
Dr. S. A. Wilkins.

RESOLUTIONS OF RESPECT

Whereas, on December 14, 1931, the men's Bible class of Oak Hill Sunday school lost in the passing of Brother C. A. Harbison not only its oldest but one of its most highly esteemed members. For many years he was a prominent figure in the moral and spiritual life, as well as in the management of our church. His ardent faith in the Bible as the Word of God, evidenced by the daily devotional use, made him a strong character, and through him projected an influence that continues. He being absent is still felt; being dead he yet speaketh.

And whereas, too, he was deeply concerned about the spiritual welfare of his fellowmen, especially the youth with whom he came in contact, giving shape to perhaps his greatest usefulness, that of personal word and message. He esteemed it a privilege to speak a word for the Master to any with whom he came in contact. Therefore be it resolved:

First, That we, his class members, endeavor to profit by his worthy example, giving ourselves by the grace of our heavenly Father to enrich the lives of others.

Second, That we extend to his devoted family our love and sympathy, that in these days of sorrow they may be sustained and comforted by a loving Saviour.

Third, That a copy of these resolutions be placed upon the records of our Sunday school, and other copies be sent to the family and the N. C. Christian Advocate.

R. A. Winters,
J. L. Houk,
M. A. McGimsey,
T. C. Brown.

IN MEMORIAM

A finished scroll on which was traced the pattern of a life, beautiful in its characters, of wifehood, motherhood, friendship, and Christian graces, has been completed on earth, and removed by the hand of God to adorn the kingdom of heaven.

A shadow of sorrow came upon Swepsonville and the surrounding community when on Wednesday afternoon, December 16, 1931, it was announced that Mrs. Beulah C. Kirkpatrick, aged 55 years, wife of W. C. Kirkpatrick, had passed away at their home in Swepsonville, following failing health of a year with several weeks of critical illness.

Whereas, because of her intense suffering we deemed it a merciful providence when her heavenly Father gave his beloved sleep, yet because of all she meant to loved ones, friends, church and community we sorrow in our loss while we know all is well with her.

It was in keeping with God's plan that she should lay down her armour of service and pass out with the passing of the old year.

We loved her; yes, we loved her,
But God loved her more,
And he has gently called her
To yonder shining shore.

Mrs. Kirkpatrick was always willing to take part in any good work for the church, and in her days of health she always found time to minister to the needy and cheer the sick.

When the mother in a home, whose work is finished, goes home to heaven, the sorrowing loved ones would not call her back to earth—even if they could—but the heart aches for the sound of her voice and the touch of her dear hand. The heritage from this consecrated life is one that gives comfort and sweet peace. Her mantle falls on the shoulders that have been trained to wear it worthily, and honor it. Her influence and the memory of the Christian graces will rest, like a benediction, on the hearts of her children and radiate beauty and sweetness into their lives and the lives of all others who were fortunate enough to call her friend.

She is survived by her husband and two sons, D. Everette Kirkpatrick of New York, and Alton Kirkpatrick, student at Duke; her mother, Mrs. L. M. Clendenin, Elon College, N. C.; two sisters, Mrs. Pattie Bradshaw, Moore's Spriugs, N. C.; Mrs. Geo. W. Ford, Washington, D. C,; two brothers. R. M. Clendenin, Elon College, N. C., and John W. Clendenin, Richmond, Va.

Funeral services were held Friday afternoon, December 18, 1931 at Swepsonville Methodist Episcopal church by her pastor, Rev. E. G. Overton, assisted by Dr. W. W. Staley of Suffolk, Va., Rev. N. N. Fleming of Hawfields, and Rev. W. E. Harrop of Graham, and the body intered in Hawfields church cemetery beneath loads of beautiful flowers.

Truly Swepsonville has suffered in the death of this consecrated, capable, earnest woman a loss that will be felt deeply as time passes; and heaven is the birghter for her glorious presence among its inhabitants.

One who loved her greatly,
Mrs. John R. Nicks.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JANUARY 21, 1932 Number 3

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America's Making

God built Him a continent of glory and filled it with treasures untold;

He studded it with sweet flowing fountains and traced it with long winding streams;

He carpeted it with soft rolling prairies and columned it with thunderous mountains;

He graced it with deep shadowed forests and filled them with song,

Then He called unto a thousand peoples and summoned the bravest among them.

They came from the ends of the earth, each bearing a gift and a hope,

The glow of adventure was in their eyes, and in their hearts the glory of hope,

And out of the bounty of earth and the labor of men,

Out of the longing of hearts and prayer of souls,

Out of the memory of ages and the hopes of the world,

God fashioned a nation in love, blessed it with purpose sublime and called it America.

—Rabbi Silver.

Hear About the Advocate Campaign For A Moment

THE ADVOCATE CAMPAIGN GETS UNDER WAY

The numerous messages which reach this office each day indicate that the Advocate campaign is gathering momentum as the presiding elders and pastors lead this important work. Some pastors are appointing a Good Literature day and the best hour of the day is devoted to the subject of good reading. There are wonderful possibilities in these special services if properly conducted after being well advertised.

Many pastors are right behind their committees and they are certain of fine results. Not many committees can do much if the pastor fails to give enthusiastic support and to lend the prestige of his office.

The detailed report that appears on another page shows that quite a bit has already been done by the pastors in securing new subscribers and renewals. But the work has only begun if we may rely upon the reports that reach us. Keep in mind that we will send sample copies of the Advocate to any and all who ask for them. If you have not received an up-to-date mailing list drop us a line and we will send it. If you think that we can help you in any manner write us to come and be with you.

A ROLL OF HONOR

Our friends who are appreciated readers of the Advocate were asked a week or so ago to secure for us at least one new subscriber. Such friends occupy an honor roll. This list does not include pastors or those working for the pastor. We report the following:

Taylor Simpson, Winston-Salem	1
W. A. Richardson, Wendell	1
Rev. D. P. Waters, Mt. Ulla	2
Irene Pitts, Enfield	1
J. M. Lowder, Connelly Springs	1
Lucy L. Berry, Pantego	1
Rev. N. H. D. Wilson, Chapel Hill	1
Floy J. Leach, Cary	1
Mrs. C. R. Canipe, Alixes	1
Rev. John W. Moore, Charlotte	6
Mrs. C. E. Langley, Winston	1

Let us hope that many names will be added to this roll in the next few weeks. If you enjoy the paper and think it is really worth while get your neighbor or friend to subscribe and send us the subscription. Let's all join in this work for our church paper.

FEATURE KINGDOM EXTENSION

Good literature should be kept to the front these next two months in the kingdom extension effort. Books and papers should be used in great numbers and the church paper should be exalted at all times. We will not get far without making use of the tongue and of the pen. Not much real progress can be made by the use of one of these to the neglect of the other. The living presence and the output of the press are both essential in the forward movement of the cause of God in this present age.

Why not make these coming weeks a great time for the church paper that it may continue week by week to go into the homes of the people, getting in its good work through all the year? The pastor may not get there often and his stay must necessarily be limited, but the Advocate goes every week and remains through all the week.

Unless these next two months are used to the best advantage for the placing of the Advocate among the people one of the essential elements in kingdom extension will be left out. Let us make full use of tongue and pen.

ONE FULL, DILIGENT DAY!

Were each pastor in North Carolina to give one full day to the work of getting renewals and new subscribers for the Advocate wonderful results would follow. Let each preacher, as it may appear best to him, secure helpers who will gladly aid him in each and every church and fine results will follow. This will require diligence and wisdom, but it will pay in the work of the church.

Real, careful and devoted work done by six hundred Methodist preachers always gets results. A day for the Advocate would tell for all the year. Make this a memorable day in each church; let the results appear by the way.

GOOD LITERATURE DAY AT CARRAWAY MEMORIAL, GREENSBORO

Last Sunday was good literature day at Carraway Memorial. Rev. J. S. Gibbs, the pastor, had a week before announced that the services at 11 o'clock would be devoted to the subject of good reading and for that important hour he had prepared a timely program of two short addresses and some special music. An unusually large congregation assembled and there was not a dull moment from beginning to end.

Brother Gibbs at the close of the services stated that his plan is to secure the new subscribers for the Advocate through the Sunday school. This church has a big, well organized Sunday school and he expects to use the most effective organization of the church in the work for the church paper. In this he shows great wisdom and we expect results that are really worth while.

Why not every pastor in the conference set apart a special hour ,advertise it, prepare an interesting program and have a great day. Try it and you will be surprised to see how well it works and what benefits will accrue therefrom.

SOUL FOOD

God is very lavish in furnishing us food for our physical needs, but he is still more lavish in providing food for our souls. Wherever we are this soul food may be found in abundance, if we but seek it. A good book may give us a glance into heaven. A good lecture may carry us into realms of the soul's enriching. The beauty we see in a picture or landscape may enter within and be ours always. A bird singing in a tree advertises God, and all the faith and hope and love that God holds out to man.—Katherine R. Logan.

FIRST REPORT OF CAMPAIGN

On page 15 of this issue of the Advocate appears the first report by charges of new subscribers and renewals that we have received up to last Tuesday. Look this over and see if we have your report correct. If not, notify us and we will correct any and all mistakes. From week to week we expect to publish these figures and we are eager to have them free from mistakes and to give all their dues. It makes an interesting record for readers to examine.

KEEP AN EYE ON RENEWALS

In the search for new subscribers do not overlook the renewal of subscriptions that are over due. We are glad to wait on our friends who are not able to pay, but if you can be prompt, please help us, for we have a hard time to pay our bills which are many and some of them big. Making a paper is costly.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The attorney practices law, the doctor practices medicine, and it is the minister's chief business to practice religion. Preaching and practicing must go hand in hand. To preach and to practice what he preaches are the two great essentials of the Christian minister's profession.

Should this story be limited to the politician? An old darkey was tending the coats upstairs in the governor's mansion. He noticed a prominent politician tumbling them over.

"Kin I help you, suh?"

"I can't find my new hat; paid ten dollars for it yesterday."

"Bless you, suh. All the new hats bin gone over an hour or mo."

At the foot of the rainbow is a pot of gold, says the fairy to childhood. And to the dreams of youth the fairy's story is a joyous truth. But the search for that illusive pot of gold becomes a vain quest. Yet a child of dreams in quest of the treasure at the foot of the rainbow is far richer than the miser who hugs to his bosom a pot of the yellow metal, but is devoid of dreams and in whose sky is no rainbow of promise and of God's unfailing mercy. If compelled to choose between the two, give us the world of dreams rather than the sordid things of life with no bow in the cloud.

The United Presbyterian in recounting the pre-eminent success of the sons and daughters of ministers says: "The most remarkable instance is that of a Methodist preacher in London who had five daughters whom he supported and educated on less than $800 a year. One of them became the wife of the great painter, Sir Edward Burne-Jones. Another married Sir Edward Poynter, president of the Royal Academy. The third married John Kipling and their son was Rudyard Kipling. The fourth married a Mr. Baldwin and their son was lately the prime minister of England. We regret that the fifth remained unmarried."

Have you read the up-to-date version of Gray's Elegy in a Country Church Yard? Well, here it is:

The curfew tolls the knell of parting day,
A line of cars winds slowly o'er the lea,
A pedestrian plods his absent-minded way
And leaves the world quite unexpectedly.

The five pressing needs of Methodism, according to the Methodist Recorder, London, are as follows: "(1) A personal, vivid, and virile Christian experience, like that of Wesley himself. (2) A positive, pertinent, and persuasive preaching of the gospel, like that of our forbears, who proclaimed their beliefs and not their doubts. (3) An unmistakable passion for souls which will send church members of all sorts out of themselves in quest of 'the last, the lost, and the least.' (4) The rehabilitation of the prayer meeting, both on Sunday and week night. (5) An invincible determination not only to consolidate our work, but to evangelize the whole land." Who will deny that the needs of English Methodism are our needs in America?

At 5 o'clock last Sunday afternoon in West Market Street Methodist church, Greensboro, N. C., the Woman's Christian Temperance Union observed the twelfth anniversary of the adoption of the 18th amendment to the constitution of the United States. The local W. C. T. U. chapter entered the church in a body and occupied a central block of pews. The remainder of the big church was filled by friends who had joined them in this service. It was a great audience that assembled without any effort on the part of anybody to secure an attendance of the people, to hear the addresses of Dr. Henry Louis Smith and Judge Johnson J. Hayes. If that meeting Sunday afternoon expressed the sentiment of the best people of Greensboro toward th 18th amendment it becomes clear that this much discussed amendment is as firmly established as any other part of the constitution in the Gate City.

Can Kingdom Extension Win?

These extraordinary times unusual demands are upon us all. Are we able to carry on in the face of present difficulties? Men in business are much perplexed, but they have not surrendered. Should not leaders in the church disclose even more determination in the work of this present year?

The next two months have been set apart in all our churches to promote the extension of the kingdom at home and abroad. The usual program has been mapped out and the literature is being placed in the hands of the people. This is good but it does not go far enough. The ordinary methods and the usual efforts will not win. A few study classes, followed by a collection, will fall far short of present day demands. The situation is too desperate and the present sense of helplessness too widespread.

This is the day of the unified program. Why not make this kingdom extension effort indeed and in truth a unified effort? Special services should be arranged in all our churches in which Christian missions, Christian education, Christian literature, Christian hospitals and Christian evangelism are presented with all the intensity and devotion that belong to the cause. In the country churches many all-day services could be held to great profit. By a united effort of eager preachers and interested laymen for the next two months many districts could be set aflame. Forget for the time the jingle of the guinea; think only of the tingle of the blood in veins stirred with fresh enthusiasm for the cause of our Christ. Let hearts glow with the renewed sense of his presence.

Services on Sunday and the ordinary rounds of the week will not do. By day and by night, on week days and Sundays, with prayer and planning and loving and working, victory will come. Are we willing to pay the price? Have we an unflagging devotion that will bear the test of these next two months?

A real effective cultivation period would secure for us all the money we need for the specials asked such as the orphanage, Chapel Hill, and missions. The church paper and all our religious educational efforts would enjoy a wonderful uplift. Souls would be saved and church rolls made over. Songs of victory would be on our tongues and a new rapture would fill the soul.

But we must cast to the discard many of the plans and programs on which we have relied for the past ten years and we must rise superior to the present sense of helplessness that has settled down upon us. The Christ—the Cross—the Resurrection must come to us with a fresh sense of victory. The Scarred Victor must have a new place in our lives. Unusual times make extraordinary demands. Yes, kingdom extension can win.

More Than a Decade of Safety

We sent two million boys across the water to make the world safe for democracy and, incidentally, to save Europe, at that time bled white in the struggle. Then the churches raised millions on top of millions to make safe the peoples of this world-democracy. So great were our activities that we went on a big debauch for a decade in borrowing and spending. With the new freedom for women and the big gamble for men, we trampled under foot our traditions and discounted many of our most sacred inheritances. Ere we knew it, the financial crash was upon us, but this was nothing to our moral and spiritual collapse. Samson like, we are in the midst of the ruins.

The people in these last months still played safe, so they rushed to get in hand their holdings and thus succeeded in closing bank after bank. Now in the midst of the storm they are looking for something to hold to. The things in which they trusted are like dirt and ashes before the desert wind. Can we bring a new sense of security and offer treasures that abide?

This year will be the best in ten for doing church work wherever there are men and women who are willing to pay the price as they follow where He leads. Comparatively few are eager to follow the One who had not a pillow for his head or money to pay his tax—he was poorer even than Gandhi. Were he in the flesh, to enter and stand before any of our complacent religious assemblies, how many would be willing to follow where he leads? Most of our jubilant singing, "The way of the Cross leads home," is sheer bunk.

We are great for safety. We are always ready to save ourselves by taking care of our defenses. "He saved others but he could not save himself." Had he saved himself he could not have saved others. The preacher who saves himself will not save many others. "He that will save his life shall lose it."

The tongue and pen, the personal presence and the press output must become more potent

and be given a bigger place as effective agencies in our Christian crusades for a redeemed world. In home and school and church these are our main reliance. Things felt and seen are mightier than things heard. "I met a man that told me all that ever I did." Oh, the potency of the personal touch!

A Story That May Help

In this day of emphasis upon religious education as a means of salvation, and when the cross of Christ with some preachers has become of no effect, the following story is well worth a place in the public prints.

It is an old story that appeared afresh last week in the Central Christian Advocate:

Dr. Charles Berry was one of the eloquent ministers of England. A strong and persistent effort was made to have him succeed Henry Ward Beecher at Plymouth church. He once told the story of how he found the power of the gospel, as more than a form of words. Here is his story:

One night a Lancashire girl, wearing a shawl over her head and clogs on her feet, knocked at his door. "Are you the minister?" she asked.

"Yes."

"Then I want you to come and get my mother in."

Thinking it was some drunken brawl, Dr. Berry said, "You must get a policeman."

"O, no!" said the girl, "my mother is dying, and I want you to get her into salvation."

Dr. Berry went, and found her mother in a house of ill fame.

"I sat," he says, "and talked about Christ as a beautiful example, and so forth."

"But," said the dying woman, "mister, that's no good for the likes o' me. I'm a poor lost sinner."

Then Dr. Berry says: "I was face to face with a poor, dying woman and had nothing to tell her! I had no gospel. But I thought of what my mother had taught me, and I told her the old story of the cross and God's love in Jesus Christ."

"Now we are getting at it," cried the woman, eagerly. "That's what I want—that's the story for me!"

"And so," said Dr. Berry, "I got her in, and got in myself."

The Lord be praised, such experiences often have marked the turning point in a minister's life. Helping the seeker to the Saviour's heart he has found the way to a deeper experience himself.

The Plague of Partisan Politics

In the ancient times Egypt suffered the affliction of ten plagues as the judgments of Almighty God. One of our plagues here in America from which there seems to be no escape is the pestilence of partisan politics. This cannot be charged to the judgments of heaven but rather to the selfishness of earth. Men, for their own selfish advantage, care not for the hurt that may befall the land if only certain personal and partisan advantage come their way.

Again and again men will clamor for a term in the state legislature or for a session of Congress that relief may come to the people. For the common good they plead; for their own selfish advantage they act. Just now the nation should be a unit in the effort to meet the needs of this present desperate situation. But what do we see at Washington? Much of the press by means of headlines and editorial utterance gives itself daily to the effort to win partisan advantage rather than to promote legislation for the common good.

These next ten months the politicians will lead the people to believe that their future salvation depends upon the victory of this or that party. Why not make good right now? Both parties have a chance to show what they can do. Instead, many would make Washington a forum for winning partisan advantage rather than an opportunity to join in a united effort for the peace and prosperity of the nation.

Would that politics could be adjourned for six months. Were the people to duly appreciate one or two facts we would be saved from many ills. A propaganda of lies always goes with war and a propaganda of vilification goes with politics. Would that we might escape this pestilence these coming months as we struggle on to the better day that is ahead!

Doing Good Is No News

Dooley's friend Hinnessey said to him: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglars and graft and divorces and all kinds of divelment reported." Dooley replied: "That's so, Hinnessey, according to the reports, but ye must remember that doin' good's no news."

It will help us mightily to keep these things in mind. All sorts of devilment crowd the front pages of the papers. But rarely does a good deed, because of its goodness, find a conspicuous place in our dailies. But this will all be changed when evil deeds become more numerous than doing good.

A radio announcer, says Our Hope, not knowing his Bible, told his audience a big treat was in store for them. Dr. S. Parkes Cadman would speak. "I want you to know that of all the radio speakers, Dr. Cadman is the prince of the air."

People and Things

John Imrie, well known singing evangelist of Durham, N. C., will be glad to help pastors in revivals. He has rare talents as a song leader and is a tactful personal worker.

"With episcopal approval Rev. G. A. Hovis has been appointed as supply to Highlands charge in the place of Rev. L. E. Crowson who has been transferred."—L. B. Hayes, P. E.

"Introducing a little stranger, Wallace, who came to our door on January 14, and weighs eight pounds. One whom we recommend highly. Rev. and Mrs. Garfield Evans."

Sixty Democratic victory dinners, says the New York Times, were held throughout the nation on Thursday, so that whatever happens next November we Democrats will have made sure of a good meal anyhow.

"I see in our conference minutes the Swannanoa circuit has no report on conference collections. These should be reported $175. Please make this correction through the Advocate."—John H. Green.

"Our church at Swansboro has for sale at a bargain a good 32-volt light plant and gasoline engine. Plenty of power for lighting church and parsonage or two churches or farm house and outbuildings. Not junk. Write the pastor, Rev. E. B. Bell, Swansboro, N. C.

"We began our Cokesbury school last Sunday evening at Taylorsville with an enrollment of 28. We are elated over this number, but we are assured the enrollment of several others. Brother Kale is our instructor. We anticipate a good and profitable school."—R. L. Young.

According to tabulations made by the Bureau of Census, half of the farmers in the United States in 1930 had automobiles, and a third had telephones. One out of every eight had tractors, electric lights, or motor trucks. All of which sounds good. But wait a minute. Price levels of farm products are now lower than at any time since 1910.

"Many things are happening during these 'hard times.' Sunday morning recently, while I was in church at Sims, somebody went right into my car without permission and filled it with good things for our pantry. That's just like that little Sims crowd—springing up here with a surprise. We're grateful always for their kindness and loyalty to their preacher."—J. C. Williams.

The First Methodist church, Salisbury, Dr. A. L. Stanford, pastor, closed a two weeks' financial campaign with a banquet Tuesday evening, January 12. Following the banquet the stewards met and adopted the budget for the year. This amounts to something over $12,000. They also made plans for the anniversary service which is to be held in March and which marks the thirteenth year in the present house of worship. Excellent reports of committees were made at the business session.

A magistrate of Hancock, Maryland, strutting with a little brief authority, sentenced a young woman of high repute to jail for ten days because unable at the time to pay a ten dollar fine for driving through Maryland on an expired license plate of Kansas. The sheriff did not take her to jail but to his own house and put her in the care of his wife, and when Governor Ritchie heard of the act of the contemptible little official he immediately released the young woman. Such a magistrate is fit for nothing better than a spittoon for blackguards.

Mrs. T. J. Copeland of Baltimore, but a former resident of Greensboro, has been here for ten days as guest of Mrs. G. W. Whitsett and last week taught the annual school of missions at West Market Street Methodist church. Last Tuesday she went to High Point to be with relatives before returning to Baltimore.

Rev. E. D. Ballard, pastor of the Catawba circuit, was a welcome visitor to the Advocate offices last Tuesday. That word, welcome, ought to be underscored because he brought $16. This is a big sum these days and helps us keep the paper going. Furthermore, he is just beginning his Advocate campaign. Brother Ballard brings encouraging reports from his charge where he is in the third year of a very successful pastorate.

"We have had a great reception on Todd circuit. Pounding? Yes, from four churches—Blackburn Chapel, Calvary, Pleasant Valley, and Hopewell. Hopewell gave me one of the biggest poundings of my life. We are very grateful for these expressions of kindness. A fine spirit of optimism is shown by these people and I am preaching to growing congregations. These splendid people on Todd circuit are loyal to their pastor and I am anticipating a great year here."—P. L. Smith.

"Our copies of the conference journal came today, and in the financial exhibit the Hatteras charge is shown as not paying anything on the general and conference work. I shall appreciate it very much if you will say in the Advocate that the charge paid all of its apportionment. Our people are proud of the fact that they paid "everything in full"—and we are proud of them for it. Our work for the new year has begun in a fine way and we are having another great year with these splendid people."—Leon Russell.

Brother C. P. Jerome has closed his ten-year term as pastor and Bible class teacher at Elm Street church in Goldsboro, and moved to Burlington to be with his son, Robert Jerome, our minister at Webb Avenue church. The people of Elm Street church held a "farewell church visit" with Brother Jerome. The group was delightfully entertained at the home of Mr. and Mrs. A. E. Wilson. We are very reluctant to give up our senior pastor at Elm Street after ten years of happy association, though we know his life and service will be a blessing to the people at his new home. Brother Jerome says his house is right "beside the road" (N. C. No. 10) in East Burlington and will his many friends please stop to see him often.

"Rumrunners," says the Washington Post, "are engaged in running spirits into Norway and Sweeden, where the liquor traffic is controlled by the state and prices are high. Rumrunning activities came to light when a sloop Venus, laden with spirits, was wrecked recently on the Norwegian coast, all members of her crew, except two, being drowned. The Venus had sailed from Lerwick, in the Shetland Islands. Investigation since has shown that many similar vessels make Lerwick their home port. Aberdeen and Dundee also see their share of rumrunners, although the vessels clear ostensibly for some likely port. In reality they cruise about the Scandinavian waters, watching for opportunities to land their contraband. It is estimated that at least a hundred vessls are engaged in this traffic." Yet they would make us believe that national prohibition is responsible for rumrunning.

The Scotch joke died a natural death when this country ceased to regard thrift as funny.—Albany Knickerbocker Press.

The Christian Observer offered some time ago, two hundred dollars in cash prizes for the best advertisement on the subject, "If Every Elder and Deacon Read the Christian Observer." The advertisement that was awarded first prize began with this remarkable statement: "When they know, they care! When they care, they pray! When they pray, they give!" If every deacon and trustee in our Baptist churches should "know," "care," "pray," and "give" a great revival of interest and enthusiasm would result.—The Watchman-Examiner.

"Our work is going well for the new year with the exception of the financial end of the program, but we hope we can make up for this by having better co-operation and organization. I am stressing the necessity of good literature, and am urging our people to read the Advocate. I don't know any outstanding news from Newton, unless it be the fact that we entertained the young people and the Epworth Leagues of the Statesville district last Friday evening here in Newton. Mrs. G. W. Mann of Newton was the chief speaker at the devotional hour; Mr. Joe Mann, Jr., led the discussion in the new program of work for the district. Eight pastors of the district and the presiding elder were present at this meeting, and there were 250 young people of the district present. We had, it is said, the largest group of young people ever assembled in the district for a religious and social meeting."—M. B. Woosley.

"Our first quarterly conference was held at Olive Branch yesterday. Dr. North was with us and gave a splendid sermon on faith, the attendance was large and the members made a swarm on the preacher's car while he was in the church and filled it so full that he barely had a place to ride home. A few Wednesday nights ago the Fuquay Springs congregation made a raid on the parsonage and filled the dining room table to the full capacity with things to eat. We have had an average attendance at prayer meeting here of 32 and are increasing in number each week. 'Come over into Macedonia' and help us enjoy the riches of the Lord on Wednesday night and present the Advocate and tell how when taken by the membership it increases prayer meeting attendance and interest."—J. L. Midgette.

With newspaper files from 42 states of the Union, the District of Columbia, and 33 foreign countries, Duke University, in Durham, is believed to have one of the most interesting newspaper rooms in the world. The notable collection had its start many years ago with two volumes of old North Carolina papers, and has grown until today the 6,000 volumes of newspapers represent 457 cities in the United States, as well as those of foreign principalities. Canada, many countries of South America, Japan, Spain, Italy, Belgium, Switzerland, Austria, and Holland are a few of the foreign element represented in the newspaper room of Duke's tremendous library. Among notable collections of files at Duke are those of old colonial papers, published in New England, North Carolina, and Virginia; files of ante-bellum and Confederate war papers, published in the South; files of papers published in the South during reconstruction days; and German, Austrian and French papers published during the World War period, as well as a complete file of the London Times during the same period.

Bishop Edwin D. Mouzon, D.D., Charlotte, N. C., will preach the baccalaureate sermon before the graduating class of Greensboro College, Sunday, 11 a. m., next May 29, and will also deliver the anniversary message for the college Young Women's Christian Asociation on Sunday evening of the same date at 8 o'clock. Dr. Gilbert T. Rowe, professor of Christian doctrine, Duke University, will deliver the annual address during the graduating exercises of the Greensboro College commencement on Tuesday morning, 10:30 o'clock, May 31, 1932.

Visitors from many places see the new Centenary church, Winston-Salem. Approximately 1400 people have signed the visitors' register since the church was completed. Probably twice that number have visited it, for many did not sign. It is interesting to notice that these visitors came from many states and countries. We find people registered from countries of Brazil, Korea, England, France, China and Cuba. The following states are represented: North Carolina, South Carolina, Tennessee, Florida, Virginia, West Virginia, Alabama, Pennsylvania, New York, Georgia, Ohio, New Jersey, Texas, Indiana, Maryland, Kentucky, Washington, Connecticut, Michigan, Maine and Illinois.

During the last two years about 2500 aspirants knocked at the doors of the National Broadcasting Company and said they wanted to be announcers. All received auditions, and only ten were chosen. Most of the candidates went astray groping for the pronunciations of foreign musical composers. And almost all of them—practically all but ten—fumbled the sibilants of the first sentence in the test script. This was "The seething sea ceaseth and thus the seething sea sufficeth us." This is scarcely as hard as one of the tests given in the old Fifth Reader in the ungraded schools of long ago. "Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb. Therefore see that thou in sifting a sieve full of unsifted thistles thrust not three thousand thistles through the thick of thy thumb. Success to the thistle sister." Let the National Broadcasting Company try that one as a starter for aspirants as radio announcers.—From Event and Comment.

"College Place church should profit by the experiences of the pastor, Rev. G. T. Bond, who spent Monday roving the woods and fields of Ramseur community in company with Rev. A. C. Tippett and the writer, for with this training his eye will be keener to discover the game he is trying to secure and his vision broadened by this day in the great out of doors, to say nothing of the good dinner he had with Brother Tippett and family, who had also as their guest Mr. Henry Hunt of Greensboro. As for the benefit derived by Brother Tippett I am not so sure, as his marksmanship is held somewhat in question, though he shoots very strongly from the pulpit and is in fine favor with his hearers and the people of the community. In the woods he talks a great deal and burns lots of Dupont, while Bond says very little, except when he pulls the trigger each time he remarks: 'I saw him come down.' Between the two I didn't have a show at all, for who could make as much noise as two preachers? And of course I dared not argue with them. The time spent with these two fine Christian noblemen will be cherished as a great day. Men like these are leading their people through a dismal season with a faith that is like their Master's and will surely be crowned with success in their efforts this year. Come again, Brother Bond."—V. C. Marley.

What a Girl Expects of a Boy Friend

By MARY GARETT

"What do boys mean to girls?" the editor asks. How shall I answer? Boys may mean the loftiest and most beautiful ideals; boys may mean the crudest and most desolate of realities. Of course, I can only speak for myself; and many of you will probably differ—but that's part of the fun of writing on a subject like this.

The camp fire was burning low. The lap, lap of the water on the lake shore was soothing. It was Labor Day evening and the end of a short and lovely vacation for the girls, factory girls who were attending the Settlement Camp. They talked a little of their work, but that was a forbidding subject. Work would be a grim reality in the morning. The subject just now was "Boy Friends." And some of the points of view expressed were so different from mine that I am passing them on to you.

Rose was telling of her Jim and the wonderful movies that he took her to see. Flo displayed some of the cheap jewelry that her hero, Louie, had bought for her. A crescent of a moon shone, as that jewelry never did, over the tree tops. It was a time for dreaming, and a boy friend was the center of most of the dreams that these girls had. He meant to each one an exciting thrill, a release from long, hard hours at the factory, or the not-much-more attractive boarding house.

That same fall I happened to be a member of a group of college girls who were talking about their dates. (Yes, they to talk about them, boys, in case you are in doubt).

"I don't really care for boys," Peggy confessed frankly. "I'd much rather go to a show with a girl, but there's the matter of expense. And Don not only has the money to take me places, but a Cadillac in which to do the taking. Beside, his dad's something rather important here at the university. I'll confess quite frankly, as perhaps I shouldn't, that I rather like to show him off."

"You might as well," Mary put in. "You've got lots of sisters in this crowd."

Joan spoke up. "I really like Bill better than Roy, but Bill's poor and we can't do anything but walk to the park. That gets monotonous. I know every statue and fountain by its first name. But Roy has a big car and knows heaps of interesting places."

"What are boys good for if they can't spend money on you?" said Clarice.

"I don't feel that way about boys," spoke up the curly-haired freshman pledge, who had been all ears since the discussion began. She was plainly a little embarrassed about differing with her elders. "I don't care for their money. I like a fellow who's an athlete, who can do hard things and isn't afraid to try. I don't even mind if he knows he's pretty good. I like a chap who can dominate me."

"Tries to, you mean,' her roommate Sue interjected. And the interjector continued, "I agree nevertheless. A strong, manly fellow appeals to me. No gigolos. I enjoy being protected ,and I think most other girls do, too, although they think it is n't quite modern to admit it."

"I'm not so keen on the strong men, but I want a fellow to be good looking," said Betty.

"The Greek god gets his innings," was Clarice's comment.

Betty ignored the interruption. "A boy must be a modern Sir Lancelot for me. I want him always courteous and chivalrous. And that means being kind and thoughtful, doesn't it? Of course, I want him to be well dressed, in London modes if possible. I can't stand seedy-looking men."

Strangely enough, a week or so after that dormitory room discussion, I was a member of a group in a cozy apartment far above the noise of a busy street. The smell of recently popped corn assaulted our noses. We were draped over chairs and pillows on the floor. We didn't make an artistic picture, perhaps, but we were comfortable. The others in the group were three high school chums who had started on business careers in the city. When Lou brought in the popcorn we just naturally drifted into reminiscences about high school friends.

"My idea of men has changed a lot," said Lou. "I don't think of fellows merely for the good times they give me, although coming to the city has made me more in favor of a good time than ever. Fellows are companions to me now, not pocketbooks.

"I work with a man at the office who is a real pal," Lou continued. "We plan our work together and help each other get new ideas. We are both taking evening classes at the downtown university extension, and we really have lots of fun studying together. He always saves the good library books for me.

"Then we have good times playing tennis, too. He usually beats me, but my game is improving a lot. In the winter time we like to skate when there's ice. He's a real pal with whom I can share my troubles as well as my fun."

"I can't agree with all that," said Ann, her mouth full of popcorn. "I like a fellow who keeps his work and trouble to himself, and spends the time he has with me trying to make me happier. I like to have him feel sorry for me when I'm discouraged. I want him to cheer me up, and sometimes that isn't easy.

"I'll say," Polly, Ann's roommate, put in.

"Never mind," Ann came back. "You don't have to stand up and be courteous to customers all day. All you have to do is to be courteous to the boss."

"Sometimes I'd rather have a storeful of customers," said Polly. "Beside, aren't you selfish, Ann, in wanting to be cheered? You've never met the one man or you'd feel different. Now, with Bob and me—"

"Go on," said Ann. "Tell us all about what wonderful things Bob and you are going to do after the big event in June."

"Well, I don't know whether I should after that, but Bob has such wonderful dreams and I want to share them. He started his medical course with the idea that he would be a general practioner. That didn't appeal to me, for I thought that it would probably mean starting in a small place, though I knew that any place would be wonderful with Bob. Then he changed his mind and decided that he'd like to join the staff of some big hospital, like the Mayo Clinic, in Rochester. I liked that. A month ago he sprang this idea of being a missionary doctor. I don't know what the folks will say, or how I'll fit in the missionary field, but I'm going with Bob. Whatever is

best for Bob and his work is best for me, too, for I love Bob dearly."

If I had to answer in a paragraph the editor's question with which all this began, I should probably say that a boy friend means just what a girl will let him mean. He may mean cheap jewelry or a big car. He may mean a good pal, if that's what you're hunting. Or he may mean something—the most wonderful thing in the world—that makes washing greasy pans a delightful task.—The Epworth Herald.

NORTH CAROLINA NEWSPAPER INSTITUTE AT DUKE UNIVERSITY

This little story has to do with the visit to Duke University of the North Carolina Newspaper Institute which last week held a two days' meeting at Chapel Hill. Thursday afternoon these North Carolina newspaper men and women were guests of Duke University, and Duke proved a royal host to these Tar Heels.

Under the leadership of Drs. R. L. Flowers, W. H. Wannamaker, Frank Brown, Henry Dwire and other leaders of the university as assistants in directing the big group of quill drivers to the points of special interest the party visited the woman's college on north campus, then the new $2,000,000 chapel, which is nearing completion, and without question the most beautiful building of the sort on the American continent. After the visitors had used up their stock of adjectives in the chapel, which will probably be open for the baccalaureate address and the baccalaureate sermon next June, these appreciated and appreciative guests were directed to the library, then to the tower of the medical building, which vantage point offers an admirable view of the buildings and campus and of surrounding country with Chapel Hill ten miles distant.

The newspaper folks also saw something of the hospital. When this hospital with its eight acres of floor space was being erected a visitor got lost therein and asked one of the workmen to show him the way out. In reply he said, "Friend, I am sorry that I cannot help you for I have been here only one week." Whether any Tar Heel editor got separated from his party and is still wandering about looking for a way out is not known at this writing.

The Banquet

The banquet was at 6:30 o'clock and what a feast it was! In the course of the years I have attended a variety of such functions, but never, at hotel or club, one superior to this Duke banquet. Pardon this digression, but in all truth and honesty I know of no better public eating place in North Carolina than the Duke Union. Let the unbeliever go try it and their conversion will be complete and glorious.

President Few at the dinner tables spoke words of welcome and President J. L. Horne, Jr., responded for the Press Association. The banquetters then adjourned to the Page Auditorium for the following program:

7:30 p.m.—Evening session of Newspaper Institute. President J. L. Horne, Jr., of the North Carolina Press Association, presiding.

Selections by the Duke University Glee Club, J. Foster Barnes, director.

A Song of Fellowship (Gaul).

On the Road to Mandalay (Oley Speaks).

Lift Thine Eyes (Logan). Arranged by Baldwin.

Address, "What Is a Newspaper?" Justin Miller, dean of the school of law, Duke University.

Address, "Washington as a Newspaper Sees It." J. Fred Essary, director of the Washington office of the Baltimore Sun.

Announcements.

The big audience greatly appreciated the selections rendered by the Duke Glee Club, and Justin Miller, dean of the Duke law school, for 30 minutes in a delightful manner interested and instructed his auditors. But Foster Barnes' glee club and Dean Miller are too well known in North Carolina to demand in this connection any applause from me.

But not so with J. Fred Essary, who with fine effect told funny stories, both new and old, who every moment of the hour's address was colorful and at times almost lurid, and who with that sophistication which belongs to the seasoned Washington correspondent took liberties with the great and near great that made one think he had established a Gridiron Club all his own. When he assumed the role of prophecy and told us whom the Republicans and Democrats would nominate for President he without equivocation named President Hoover for the Republicans, but when he approached the Democatic situation he was a sort of Delphic oracle—specific enough, but with plenty of avenues of escape in any emergency that may arise in the convention.

Mr. Essary said Governor Roosevelt of New York has a "psychological" lead, based upon "the feeling that prevails among many party workers that he is the party's best vote getter."

"But Governor Roosevelt suffers serious physical disability. There is no blinking that fact and no concealing it. And the more I talk with party leaders—heavyweights and lightweigths—the more I hear people express concern over the possibility of installing a paralytic in the White House," he declared.

Owen D. Young, Essary continued, has taken himself out of the equation. "Who then is to stop Roosevelt, you may ask? And it is a fair question. Newton D. Baker? Albert C. Ritchie? Melvin Traylor?"

Alfred E. Smith was described as "one man who might upset" calculations, "not by becoming a candidate himself, but throwing himself behind Roosevelt," Essary said.

All this was very interesting, but for some time well informed newspaper readers have been familiar with these and kindred estimates that are little better than guesses based upon complicated facts and tendencies.

A. W. P.

LITTLE HOMES OF EARTH

By Gene H. Osborne.

The little homes of earth where gladness dwells,
Red chimneys on a sloping roof of white,
There happiness its blessed story tells,
And wreaths are hanging in the windows bright.

The little homes of earth, how dear are they!
Where someone tells the Bethlehem story old
And little children's lips are taught to pray,
And dreams come true—for Christ is in the fold.

The little homes of earth far down the street:
No cheer, no warmth, for them no windows bright!
Oh Christ of Christian love, the need now meet:
Send someone in thy name this Christmas night.

CHAPEL HILL DEBT IN SERIOUS CONDITION

Pastors and people in North Carolina should know that the debt at Chapel Hill is now critical. We have put off our creditors as long as we can. Their patience is exhausted.

We must have some money for this debt by February 1. Why? This is why. We owe today $1,000 on principal which fell due in 1929; $3,000 for 1930; and $4,100 for 1931. According to all business standards Methodism of North Carolina has defaulted in the payment of this debt. It is only because of the leniency of our creditors that we still have a church at Chapel Hill. Unless we can pay at least part of this overdue money we will be forced to the wall.

Pastors and church treasurers, if you have any money on hand for this cause, please send it to your conference treasurer today—E. O. Cole, Charlotte, N. C., or Clyde Dillon, Raleigh, N. C. If you can raise the apportionment for your charge by February 1, by all means do so. (In co-operation with the presiding elders I sent a letter to each pastor last week indicating the amount of his apportionment).

Please remember that this debt of $58,000 at Chapel Hill is the debt of the 515 pastoral charges of the state. Responsibility for it rests upon us all. The situation was never more urgent than now. Now is the time to act, before it is too late. Albea Godbold, Pastor.

DR. W. P. FEW AT DURHAM AND RALEIGH

At the Durham and the Raleigh district meetings Dr. W. P. Few spoke for the Nashville office in the interest of kingdom extension. Dr. H. M. North gathered the representatives at Central church and cared for every detail of the day's work. In the main, the same speakers appeared at Raleigh as at the other district meetings. Only at Durham and Raleigh was Dr. Few heard. The urgent demands upon him would not allow him to make the round, though his presence would have been most pleasing in each of them.

It is wonderful the way in which this busy minister-president has grown upon the people of North Carolina. With the development of Duke University, they have come to appreciate him as a man and to esteem him as an educational leader. We go all over North Carolina again and again, and there is nothing more gratifying to us than the growning esteem of this man who is so genuinely interested in all that makes for the welfare of all the people. His vision and words of inspiration are eagerly welcomed in the conferences when moral and spiritual interests are considered. The recent meetings at Durham and Raleigh were no exception.

DOCTOR LOUIS RAND WILSON

The press of the state has told the story of the going of Dr. L. R. Wilson from the State University to Chicago to head the graduate library school in that great university. This is not a news item; the daily press has cared for this piece of news in a fine way. I would say a brief word in appreciation of this devoted worker, loyal friend and valuable leader in all that is best. He has been all this and more at Carolina, into which has gone three decades of his work and full life.

I like to recall a quiet walk with him in the deepening shadows of the evening time, the day he had finished his final examination and his thesis—had been accepted for his doctor's degree. At the end of a long and hard struggle he knew the deep joy of the finished task. The busy years as student in college and in university were behind, but this finished work was only the beginning of days and nights of toil that have made possible the achievements of the past quarter of a century. He will enter a big field at Chicago and doubtless do a fine work, but let it be remembered that the best and most potential years of his life have been spent at Chapel Hill.

Those of us who know his real worth and appreciate him as a brother beloved hope to see him, after his stay in the Windy City on the Lake, return to the quiet, academic shades at Chapel Hill to cheer on the expanding work of Carolina under the guiding hand of President Frank Graham.

KINGDOM EXTENSION IN ROCKY MOUNT

The meeting last week in Rocky Mount in the interest of kingdom extension was one of the best. More than 100 preachers and laymen and lay women came, eager for the work of the day. The sustained interest was most gratifying. Reverends Euclid McWhorter, M. T. Plyler, J. C. Wooten, F. S. Love and Dr. W. K. Green of Duke spoke during the morning.

Following the lunch hour, presiding elder L. B. Jones assembled the ministers and laymen for the afternoon conference. Careful plans were laid for the work of the year. Mr. L. L. Gobbel got in some good work for the church school.

The stress placed upon Christian missions, Christian education, Christian literature and other plans of our church work gives promise of a cultivation period that will count for much in the work of the church. If the cultivation period is made effective the money for every interest will be forthcoming.

Much of our so-called cultivation period for missions in the past has been too limited in its reach to secure the best results. The so-called unified program calls for an effort that will touch every interest of the church and win support for all causes. The day at Rocky Mount promises much.

TENTATIVE SCHEDULE OF CONFERENCES AND SCHOOLS (1932) AT LAKE JUNALUSKA

June 10-July 19—Junaluska Summer School.
June 28-July 3—Temperance and Social Service Conference.
July 4-8—Western North Carolina Young People's Assembly.
July 4-8—Western North Carolina Young Adult Assembly.
July 4-8—Christian Adventure Assembly.
July 7-8—Western North Carolina Conference Wesley Bible Class Federation.
July 12-13—Regional Conference of City and Rural Work.
July 14-26—First term, Young People's Leadership Conference.
July 18-Aug. 29—Junaluska School of Religion.
July 20-25—Laymen's Conference.
July 28-Aug. 11—Second term, Leadership School.
July 28-Aug. 11—Missionary Conference.
Aug 2-12—First term, School of Sacred Music.
Aug. 11-17—Bible Conference.
Aug. 11-17—Presiding Elders' Conference.
Aug. 13-15—General Superintendents' Conference.
Aug. 16-26—Second term, School of Sacred Music.
Aug. 16-30—Third term, Leadership School (Special Program for General and Conference Board Workers).

SECRETARY GRANT MUCH PLEASED

The new journal of the N. C. conference pleases me very much. You and your co-workers have co-operated in every way possible to give us satisfactory work, and I am very grateful for what you have done. The "proof" was in the most satisfactory condition that I have ever known it to be. Thomas McM. Grant.

"BELIEVE IT OR NOT!"

Who stays away from church and church school when the weather is bad? This is a question about which perhaps all of us have given some thought, and concerning which some of us, at least, have some convictions. On first thought one is inclined to say that it is the children and young people who stay away. This idea may be attributed to the prevailing thought that the children cannot come and the young people are too indifferent. Certainly if anyone has an example it is the children. Certain records which have been kept in our church school, however, tell a different story. Evidently the children have passed their excuse on to their fathers and mothers, and the young people are more interested than we have credited them with being. The answer to the question so far as our local situation is concerned, believe it or not, is that the adults, men and women 24 years of age and over, are the ones who dare not brave rain, sleet or snow, or even a cloudy sky to come to church and church school.

I present the comparative record of our church school for two recent Sundays to uphold the position that it is the adult group which is guilty. The Sundays compared are December 6 and December 13 of the past year. The former Sunday was a fair day, while the later one was a cloudy, threatening one. Compare the records of the various groups.

		Attendance	
Group	Roll	Dec. 6	Dec. 13
Nursery Dept. (3-year olds)	30	24	29
Mothers' class (young mothers)	40	12	12
Beginner Dept. (4 and 5 years)	54	38	47
Primary Dept. (6 to 8 years)	125	95	95
Junior Dept. (9 to 12 years)	144	105	101
Intermediate Dept. (12 to 14 years)	129	88	102
Senior Dept. (15 to 17 years)	71	39	44
Young People's Dept. (18-25 years)	30	28	30
Susanna Wesley class (adult)	115	60	42
Woman's Wesley class (adult)	92	42	40
Peacock Bible class (adult)	210	132	116
Officers and teachers	88	78	82
New scholars	..	..	3
Visitors	..	..	29
Totals	1127	762	770

As the above records show each children's and young people's department was better attended on the bad Sunday than on the good one, except the primary, which had the same attendance, and the junior, which had four less. The junior department, however, had three new scholars and seven visitors, which more than made up for the loss of four regular members. A look at the attendance in the adult groups, on the other hand, shows that the three large adult Bible classes are considerably short of the previous Sunday's attendance. Past observation only strengthens this answer to the question. Perhaps some one else can answer "why?"

L. F. Tuttle, Wesley Mem. Church,
High Point, N. C.

BROTHER J. C. GENTRY IS DELIGHTED WITH THE MOUNTAINS

Just a line from the Bakersville district. We are happy in our work here. The work is geographically large, but we find brethren here who measure with the mountains in spiritual up-look and with the valleys in soul fertility. We are looking forward for a great spiritual development and growth among our people. We are organizing our boards of stewards into prayer groups. Our prayer is that our stewards be more to us than money gatherers. We desire in them and pray that each may become a power in helping the pastor in building a more spiritual church and leading the lost to Jesus.

These "over the mountain" men and women know how to pound Methodist preachers. They bring it in in quantities that speak of their generosity. Celso was first to come, even before the pastor arrived. They left tokens that made your humble servant feel no want. Then came Brother Homer Young from Martin's Chapel bringing a generous pounding from that church.

On the last night of the year the Bakersville church put on a watch night service, but I think they did the watching and saw how happy they made the preacher feel as they loaded my car with provisions that would drive the wolf far from any parsonage. Everywhere we go our people show their love and loyalty to the cause of Christ. May these forerunners of gladness and good fellowship bring to the charge our heartfelt devotion and cause the way to be opened for a great year's work in serving the Lord among these great people.

J. C. Gentry.

REV. E C. MANESS IN NORTHAMPTON

My address is Jackson, and not Norlina nor Bailey. I have been receiving some mail that went through the Norlina postoffice and some that went through the Bailey postoffice.

We have been very cordially received on the Northampton charge and have found some very loyal church workers—men and women who are interested in building up the church and spreading the kingdom of God and of righteousness. On our arrival in Jackson December 3 we found a goodly number of ladies waiting at the parsonage to give us a royal welcome into our new home. They had a very good and bountiful dinner spread for the new pastor and his family to enjoy, and the pantry had been furnished with a pounding so that we might have provisions to eat for some days following. We have also received other gifts of good things to eat since moving. Among the other things was a turkey for Christmas given by the board of stewards of Jackson church. For all these expressions of love and kindness we are very grateful and hope to repay them in service.

We have had good attendance at the services held thus far, and we are hoping and praying for a very successful year in the work of the kingdom here.

We were sorry to have to leave our many good friends on the Fuquay charge after four years of service together. They did so much for us to make life happy and our work a success. We shall ever remember them with love and sincere appreciation. The church at Fuquay was especially thoughtful of us in giving us just before leaving a special purse and giving the pastor a suit of clothes, including with it a pair of shoes, a hat, shirt, necktie and socks. E. C. Maness.

MRS. J. T. STOVER PASSES

Mrs. J. T. Stover, wife of Rev. J. T. Stover, superannuated member of the Western North Carolina conference, died January 14 at her home in Rutherford College. Mrs. Stover was 78 years of age and while she had been in failing health for some time, she was seriously ill just one week.

She was the daughter of the late Rev. and Mrs. R. W. Pickens of Weaverville.

She is survived by her husband; two sons, W. B. Stover of Charlotte, and T. R. Stover of Rutherford College; three daughters, Miss Lochie Stover and Mrs. H. L. Coble of Greensboro, and Mrs. T. P. Bumgardner of Albemarle; one brother, Rev. C. M. Pickens, pastor of Dilworth church, Charlotte; two sisters, Mrs. J. M. Garrison and Mrs. J. J. Reagan of Weaverville; three grandsons, Jack Coble, Henry Coble, Hilly Stover; two granddaughters, Mrs. R. M. Hauss of Winston-Salem and Betty Jeanne Stover, and two great-grandsons, Robert and George Hauss.

Funeral services were held at the Methodist church in Rutherford College at 10 a. m. January 14, and interment was at Weaverville.

Mrs. Stover was the daughter of an itinerant Methodist minister and married an itinerant Methodist preacher. Her entire life was spent in Methodist parsonages except the last few years in Rutherford College after Brother Stover retired. Her life greatly enriched the annals of the Methodist itinerancy and she goes to her eternal reward crowned with the honors of high service gladly and cheerfully rendered.

THE JANUARY PROGRAM

There are two items of interest in our January program which should receive immediate attention. One is the Chapel Hill-College Place special fund. By the action of the two conferences this money was to be in hand by February 1. It does not constitute a heavy burden upon any congregation, but if it does not receive attention at this time it will get in the way of the larger interests later in the year. Since every dollar raised this year goes to the reduction of the principal and none to interest, it should be much easier to get our people interested in this important enterprise. Let us do it now, for the kingdom extension campaign is just ahead and will absorb our attention for some time to come. After that the conference assessment will busy us for the remainder of the year.

The second item set for attention at this time is the Advocate campaign. Most of our districts selected this period for the work. The Advocate will serve the church in every field of endeavor and will be needed this year as never before. I know of no agency of the church that can help us in so many and varied ways in this time of stress and strain. But the Advocate can only help us where it is received and read. If we could place 10,000 new subscribers upon the list the effort would be repaid a hundred fold. It would quicken every interest of the church and aid us through every day of the year.

And this is the best time to do it. W. A. Newell.

CHAPEL HILL-COLLEGE PLACE FUND

This week a full exhibit is given of the money paid during 1931 for the benefit of Chapel Hill and College Place churches. This is important, but far more urgent is the cause for 1932.

The conferences fixed February 1 as the time for collecting the money asked of each church this year. The Jefferson Standard has been assured that the curtailment due will be paid at that time and the pledge must be met. If every preacher will send in even a part of his apportionment this desperate situation can be met. Neglect to do so will be fatal. Let laymen aid pastors.

Send all money collected in N. C. conference to Clyde Dillon, Raleigh, and all in the W. N. C. conference to E. O. Cole, Pineville.

A Tribute to Peter Cartwright

Sept. 1, 1785—Sept. 25, 1872

Address by William L. Sherrill, Delivered Before the W. N. C. Historical Society.

In the early days preachers were bachelors and did not need parsonages. When they married they generally located, but when Cartwright married he bought land and built a cabin for his famiy to live in while he was on his long pilgrimages. When he went to Illinois he bought there and built a home. He never in all his life lived in a parsonage. The first year of his married life he received $40 and the second year $60. He said he could make more splitting rails, but that he received an inward reward for his sacrifices which money could not buy. He always had poor salaries, and only three years in all his ministry was he able to report his salary in full at conference. He worked his crops often by moonlight to supplement his meagre salary. He reared a large family, gave liberally to many benevolences and when he died left a $40,000 estate; but don't charge that to parsimony, for he bought his Illinois farm when land was cheap and it increased in value with growth of population.

In his early ministry McKendree, his presiding elder, taught him how to study and what to study and had him submit, on his quarterly visits, to rigid examinations, and also directed his reading of general literature. He said: "I owe more to William McKendree for my attainments in literature and divinity than to any other man." Let us not forget that while he was witty and eccentric that he was a mighty preacher of righteousness. As he traveled on the road or stopped at cabins his constant theme was the love of God, so free that every poor sinner could claim a share in it. His favorite text: "Behold the Lamb of God which taketh away the sin of the world," never wore out. He went through storms and cold and heat, climbed mountains, plunged through valleys, swam rivers, sometimes lay all night wet, weary and hungry with a blanket for a bed, saddle bags for a pillow and a heavy coat (if he had one) for covering. He often slept in dirty cabins, on earthen floors before the fire, ate green corn for bread, drank buttermilk for coffee and ate with thankful heart the poor fare that poor people could serve.

Wherever he stayed, there he preached. He carried gospel light into dark corners and left a blessing where he went. Sometimes he found cold welcome which he generally overcame with tact and humor. His native intellect was of the highest quality and while his early literary opportunities were limited, he took to books like a duck to water, and by personal contacts and constant searching after knowledge, steadily stored his mind with a wealth of general information which steadily increased to the end of his life. He was thus a very broadly informed man and in any group his ability and sane judgment was recognized. He was not a classical scholar but withal an educated man, as Jackson and Lincoln were educated men. His autobiography is a model of literary excellence and preserves in detail the history of his wonderful career. He was a debater of extraordinary skill, and in the legislature and in the annual and general conference he led in discussion and in shaping policies in both state and church. He was an orator by nature as well as an accurate and logical reasoner. His bubbling humor and original wit indicated his warmth of heart and attracted to him troops of friends. He was an unfailing judge of men and could read character as he could read a book.

We have had mighty preachers in the East, but none now stand out pre-eminently among us as Cartwright did in the West, nor has any man of his day in American Methodism exercised quite so great an influence among the rank and file of people except Asbury and McKendree. He was a unique preacher who moved the multitudes by his eloqeunce and logical appeal and his popularity was not confined to the plain people, from whom he sprang, for he was heard gladly by all ranks and conditions. A preacher of overpowering force, he warned men, first by the terrors of the law and then by tender presentation of the compassionate love of Christ, melted them to penitence and to surrender and peace of heart.

It was such preaching by men like Cartwright who knew God by a rich experience that conquered the wilderness and planted Methodism as a mighty force in American life. These early preachers with a holy zeal which overcame every discouragement, were the mudsills upon which we are still building. They suffered hardship and exposure and never called it sacrifice. They would have counted the poorest mission in this conference a high steeple church, compared to the hard fields they served.

Under such conditions, who among us today would say: "Here am I, Lord, send me"?

Cartwright had many interesting experiences in his ministry which teach fine lessons. Passing through a section of the Cumberland mountains where preachers were scarce and Sunday a day for fun and frolic, late Saturday evening he stopped for the night at a wayside inn. After supper a company gathered for a dance. He was seated in a corner and a young lady asked him to dance with her. Cartwright "arose with many emotions and determined to make a risky experiment." He took his position on the floor beside the lady and the colored fiddler began to tune his instrument. The preacher called for silence and stated that he wanted to ask God to bless the company and said: "Let us kneel in prayer." She hesitated but finally kneeled. Some others knelt, some fled, some sat still, all looked curious, and the fiddler, in confusion, ran to the kitchen. During the prayer some wept aloud and cried for mercy. The young lady was deeply convicted. He exhorted and prayed all night. Fifteen professed religion, the meeting lasted through Sunday and as many more were powerfully converted. A society was organized with 32 members and he sent them a preacher.

Once when traveling on the train a lady spoke to him and stated that he baptized her when she was a child, that she was now with a large family on the way to a new home in a distant section, and wanted him to baptize all her children right now. When the conductor passed through the car Cartwright asked him for the privilege of baptizing them, but he said he could not stop the train for it. Cartwright said: "Only let me have the privilege and I'll baptize them with your cars going at lightning speed." Water was brought, the children baptized, and those who witnessed the service never forgot it.

When he joined the conference at Mount Gerizim in 1804 it has been said that he went on a longer horseback journey than any itinerant ever made except Wesley and Asbury. His saddle bags were filled with good books which he sold as he went. They say the Methodist Publishing House was started in his saddle bags, and it was he who had the Book Depository and Central Christian Advocate established in St. Louis. He was not only a preacher but "a merchant selling books." Cheaply clad he went through cold and storm, traveling on circuits measured by hundreds of miles, but he kept going, carrying the gospel of hope to the poor. He always brought inspiration, wider outlook and searching inlook to the people, and led them to a better life and went on "as a voice in the wilderness crying prepare ye the way" for a dispensation which he lived to see in fulfillment. I hope I take no risk in saying "he was an eccentric but honest man," for I feel sure if he could be with us now he could not only acknowldge that he was eccentric, but be thankful for the compliment. While a firm believer in education he resented the insinuation that Methodism had grown through the preaching of ignorant men who imposed upon the ignorance of the masses, and he looked with disdain upon Eastern preachers, camping on the Methodist trail and reflecting upon the work of circuit riders who could not read the Greek Testament, for while they were reading sermons to sleepy congregations, the Methodists were turning the world upside down.

1. His Conservatism

Association with Asbury made Cartwright conservative and he stood steadily by the work of the fathers, opposing any change in church polity. He held fast to the old landmarks and today would be termed a standpatter. He opposed the extension of the time limit beyond two years; election of presiding elders; the limit of the period of service in that office; the limitation of the appointive power of the bishop and lay representation in annual and general conferences; but the larger freedom of the later years has overcome such conservatism and given the laity full rights and privileges in all our representative bodies. He would not tolerate an organ in a church and a fiddle would have been unceremoniously thrown out of the window.

2. Temperance

Cartwright, like nearly every Methodist preacher from the time of Wesley and Asbury to the present was a foe of whiskey and intemperance. He consistently opposed whiskey and dram drinking. He preached temperance and would not tolerate drunken members.

In 1813 in Logan county, Kentucky, two men, claiming to be preachers, came to his home for the night. After supper he smelt whiskey on them which to him was a very bad sign. At bedtime he asked one of them to conduct prayers but he declined and then Cartwright prayed, but neither of the visitors even knelt in prayer. Next morning they acted the same way, but after prayers, brought out a bottle of whiskey and asked Peter to drink with them. Of course he declined in Cartwright fashion. After breakfast when they were about to leave they said, "I reckon you don't charge preachers?" Cartwright replied, "Yes, I charge all whiskey-drinking preachers—but you have given no proof that you are preachers, but when any man, preacher or no preacher, drinks whiskey, I take pleasure in charging him full price, so haul out the cash."

Temperance was the practice of his life from the time of his conversion to the end. His whole experience with drunken rowdies, his caustic denunciation of the liquor evil and his earnest pulpit appeals to the drunkard to forsake his cups, are proof of his attitude on this question.

3. A Militant Preacher

When Cartwright came upon the scene of action the country west of the Alleghanies was a wilderness. Think of that region without Cincinnati, Louisville, Memphis, Nashville, St. Louis, Indianapolis, Detroit, Cleveland and Chicago, but such it was when he trod the soil upon which Chicago stands—then a marshy swamp. He saw the West at first hand and saw it grow religiously, agriculturally, commercially and in old age had the satisfaction of knowing he had helped to make it great.

We should study any man in the light of his times. In the early days desperadoes rode rough shod over all who would permit it. Drunken rowdies went to religious meetings to break them up. Can you imagine a brave man like Cartwright surrendering to such intruders? He imbibed courage from his mother's breast, from his father's perilous experiences, from the trials of his youth and from the provocations of his enemies. He was there as God's man, willing to die for the cause, but he never dreamed of dying submissively, but militantly, if he must die. Remember, that for him to yield would have been surrender to the forces of immorality. Thus was he justified in using force to secure order, for it is criminal for one to pose as a martyr when he should be a soldier. While he did not always lay aside carnal weapons in his contacts with the ungodly, a few incidents of this kind in nearly seventy years of service "do not turn a preacher into a pugilist." His indignation was extreme toward those who tried to hinder the work of God. In this spirit of a soldier he volunteered to fight for law and order, grappled with ruffians, whipped them into submission, taught them to be decent, made them his friends and led them to the Everlasting Friend.

He was endowed by nature with a strong body, for one who lives eighty-seven years starts out with wonderful vitality and needs it to withstand the exposures and responsibilities of a strenuous life. He was not only strong in body but had rare physical courage, was devoid of fear, never quailed in the presence of danger and seemed without exception to make friends of foes, generally by arguments, sometimes by force, but never by compromise. Once when a man threatened to thrash him, Peter said: "Don't you strike me, for if you do, the devil might get out of you and into me and then we can't say what might happen to you."

Peter the Fisherman and Peter "Cartwright" had much in common, for both were impetuous by nature and very brave, though one time the fisherman did equivocate and tremble before a Jewish maid, but Cartwright never denied his Master.

When he went by invitation to dine with a Kentucky infidel, the host, when they entered the dining room told him that a blessing would not be permitted at his table. Cartwright replied that if he was not allowed to offer thanks to God at the table he would not eat with him and then left the house against the protest of his host. This rude treatment brought upon the infidel the contempt of his neighbors and applause for the preacher.

(To be continued next week)

PICTURES OF SILVER

I want to testify:

That Brother Pickens left this district in good condition. His records are complete and it is good to follow a wise administrator.

That all the preachers on new charges are doing well. Not a man has shown the white feather.

That Brother Higgins says he has more people at prayer meeting than the elder had on Sunday night. His joke is about true. He is serving the Lord acceptably in Murphy.

That the confidence and loyalty given to Brother Wilkinson at Robbinsville is whole-hearted and beautiful.

That Brother Ader has the fire burning brightly on the altar in Franklin. His plans for beautifying the church property indicate the soul of an artist.

That Brother Cornelius is the master of his task in the heart of Clay county. He will build the kingdom more firmly in that green and pleasant land.

That Brother Peeler has the united support of his people and they certainly can recognize genuine worth and character.

That Brother Bruton is three times as good as he was before he married a beautiful and sensible wife. There will be another good stone church near Lake Junaluska soon.

That Brother Stamper, known formerly as "the bishop of Greensboro," is maintaining his record for good humored conception and common sense. His wife, that elect lady of the parsonage, has been ill.

That Brother Somers gives the impression of "a man of God." No other praise is needed.

That it takes more than an operation for appendicitis to stop Brother Highfill. It only slowed him up for two weeks. He will finish "under the tape" ahead of the slow coaches.

That Brother Shankle is "a working boy" and is making things move successfully on Fines Creek. His circuit reminds me of the biblical phrase of "cattle on a thousand hills."

That Mrs. McKee of Sylva, North Carolina's foremost stateswoman, says her pastor is "just fine." Others there believe the same thing about Rhinehart.

That John Carper has not lost his punch. The Duke men will know what that means.

That Brother Cole sent me a good book. All the leder saints should read it.

That L. B. Abernethy is wrong. The best sourwood does not come from near Elkin but from Macon county. I have tried both.

That one almost loses personal identity standing near the falls below Glenville as the silver torrent tumbles over the ribs of the mountain and the rumbling echo comes from everywhere. Nature so wooes his soul that he becomes blood-brother to all God's creatures and things.

That the man at the fish hatchery said, as he stirred the trout eggs with a feather, "Where you find a man who does not love nature you find one who is not a good citizen."

That the other preachers of the district must not take offence—I am speaking only of the new men. The veterans are on the second, third and last mile and all going strong. God is blessing his ministers on the frontier. L. B. Hayes.

KINGDOM EXTENSION INSTITUTE, ROCKY MOUNT DISTRICT

The kingdom extension institute for the Rocky Mount district was held in the First Methodist church of Rocky Mount Thursday, January 14.

After the presiding elder, Rev. L. B. Jones, had conducted a short devotional service, Rev. E. H. McWhorter of Weldon delievered a strong message urging every one to do what they could to promote the kingdom of God.

Dr. M. T. Plyler spoke about the kingdom extension and the place good literature had in the program of the church. He emphasized the value of having good literature in every home and if we read our church papers we would be well informed about every branch of the church.

Dr. Green of Duke University spoke concerning general benevolences of the church. Dr. Green made a stirring appeal for people to turn away from the material that has not and never will satisfy to the things that will satisfy. When people trust less in mammon and more in God the benevolent causes of our church will be paid.

Dr. Wooten presented the book, "Methodism and World Need." This book is to be studied by the members of the Methodist church for the next six weeks. A good way to get this book before the people was to have it studied in the Sunday school instead of the regular literature. Dr. Lane of Edenton Street said that "this was being done in his church."

After lunch was served by the ladies of the church the institute convened at two o'clock and listened to a stirring address by Mr. L. L. Gobbel on our Sunday school work. He showed how the N. C. conference compared with other conferences of Southern Methodism.

Brother L. B. Jones, our much loved and appreciated presiding elder, urged every preacher and layman to take back home with them the thoughts that had been presented and make 1932 the best year that we have known.

W. G. Farrar, Sec.

LET US PASS OVER THE RIVER AND REST UNDER THE SHADE OF THE TREES

When our work is ended, we shall sweetly rest,
'Mid the sainted spirits, safe on Jesus' breast;
All our trials over, we shall gladly sing,
Grave, where is thy victory?
Death! where is thy sting?

CHORUS

Tho' the dark waves roll high, we will be undismayed,
"Let us pass over the river,
And rest under the shade, rest under the shade,
Rest under the shade of the trees."

Earth hath many sorrows, but they cannot last,
Our greatest troubles quickly will be past;
If we look to Jesus, he will give us strength;
By his grace we shall be conquerors at length.

When the storm is over, sweet will be the calm,
After life's long battle, bright the victor's palm;
And the cross of anguish which now weighs us down,
We'll exchange in heaven for a shining crown.

CHORUS

Tho' the dark waves roll high, we will be undismayed,
"Let us pass over the river,
And rest under the shade, rest under the shade,
Rest under the shade of the trees."

A DELIGHTED PASTOR

In this life of many changes the unexpected often happens. On listening to the reading of the appointments at our last conference in Greenville, when my name was read out for Aulander charge I was reminded of the colored man's song of long ago, who had once lived in the turpentine woods of Georgia, "Yes, I'se going back to Georgia if I can."

I am glad to know the good people of the entire charge of both the Baptist and Methodist have given me a glad welcome on my return to this charge. Just as I had been received before in 1928, Mr. and Mrs. J. W. Knight, the pioneers of Methodism here, who live next door to the parsonage, are as father and mother to the preacher and his family whose daily acts of kindness never cease as long as the preacher remains on the charge. When I first arrived in December they had prepared a sumptuous repast, which was very much enjoyed and appreciated after a long ride from the Glendon charge. And again on the 13th of December, when I arrived with my bride from Cloverdale, Va., they were on hand to greet us with a number of old friends from the charge, who gave us a royal reception.

We have been most pleasantly received at each of the churches on the charge. Mrs. Taylor joins me in thanking these kind people for the many acts of kindness and elaborate pounding received on our arrival at the parsonage.

We are praying God's richest blessings on the entire people of the charge that we may have the greatest year in the history of the church. R. F. Taylor.

DULIN TELLS ABOUT BETHEL

In the Advocate report of Golden Cross funds raised last year (1930-31) the Bethel charge does not appear. We sent in $4—$3.25 from Clark's and 75 cents from Harmony. Please make that correction to the report.

Last year we organized a Sunday school at Pisgah which has been doing splendid work under the leadership of I. H. Cogburn, superintendent. I was interested recently to learn of the plan adopted by him to meet the depression in Sunday school offerings. He permits the pupils to bring eggs, etc., to Sunday school and takes them as offering. Then through his store is able to sell the eggs. This Sunday school pays for its literature, sends H. A. Dunham his part, sends to the Children's Home ,and handles a few other matters out of its treasury. And now they are wanting to organize an Epworth League. This church last year paid $15 over salary and absorbed an extra $13 of the benevolences over and above the apportionment. This is giving credit to whom credit is due. They will do greater things this year. Our first quarterly conference meets there January 24, 3 p. m. G. N. Dulin.

GREENSBORO COLLEGE GLEE CLUB WELL RECEIVED AT DUKE UNIVERSITY

The Greensboro College club, appearing in recital at Page auditorium, Duke University, January 12, received prolonged ovations from the audience of more than 1200 people.

Among those receiving special recognition for their parts on the program were Director Edward Molitore; Miss Alice Barrow, soprano; Miss Audry Bruton, accompanist; Miss Ruth Maynard, soprano; Miss Mildred Royal, soprano. The club is composed of 24 young women.

Sponsored by the Duke University Y. M. C. A., the program was well received.

Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Burlington, Front St.—W. A. Cade		3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift		1
Carr—J .A. Russell	9	
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		2
Haw River—L. A. Tilley	4	1
Hillsboro—A. J. Parker	8	11
Leasburg—J. T. Stanford	3	1
Person—W. L. Maness	7	1
Roxboro—J. F. Herbert	2	
Siler City—F. B. Peele	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole		

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		3
Elizabeth City, First—G. W. Perry	2	
Gates—J. R. Edwards	2	
Kennekeet—W. G. Pilcher		4
Manteo—W. F. Walters	2	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton		6
S. Mills—J. M. Jolliff	2	
Stumpy Point—W. T. Check	2	
Swan Quarter—W. G. Lowe	3	
Wanchese—J. P. Bross		4
Washington—H. L. Glass		10
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee		10

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	4	
Raeford—W. F. Trawick	2	
Roberdel—M. C. Ellerbe	3	
Sanford—L .D. Hayman		3
St. John-Gibson—E. B. Fisher	3	
Troy—J .A. Martin	2	
Wadesville—E. C. Crawford		

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	3	
Fremont—K. F. Duvall	3	
Goldsboro Ct.—W. H. Brown		
Greenville—E. L. Hillman	2	
Hookerton—J. C. Humble	3	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L .L. Smith	2	
New Bern, Centenary—A. J. Hobbs	2	
Newport—R. W. Barfield	2	
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	4	
Pink Hill—H. L. Harris		
Riverside-Bridgeton—R. M. Price	2	
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	
Vanceboro—T. E. Davis	3	

RALEIGH DISTRICT

Bailey—J. C. Williams		1
Creedmoor—W. L. Loy	2	
Dunn—C. R. Culbreth	2	
Erwin—J .J. Boone	2	
Fuquay—J. L. Midgette	4	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough		
Oxford Ct.—P. H. Fields	2	
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	13	4
Youngsville—A. L. Thompson		2

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	3	
Enfield—S. E. Wright		
Littleton—Rufus Bradley	2	
Norlina—B .C. Thompson	4	
Northampton—E. C. Maness	5	
Rocky Mount, First—T. G. Vickers		
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		10
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		
Warrenton—E. C. Durham	3	1
Weldon—E. H. McWhorter	15	3

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	5	1
Maysville—M. W. Lawrence	8	
Roseboro—C. A. Johnson	4	
Shallotte—O. C. McIlou	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis		1
Grace—H. B. Porter		4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	4	4
Candler—D. V. Howell		1
Fletcher-Mill River—H. F. Duncan	2	2
Hendersonville—C. H. Moser	3	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell		

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kilker		2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		2
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	2	
Pineville—E. O. Cole	2	
Polkton—C. P. Rose	3	2
Waxhaw—A. L. Latham	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	11	
Bessemer City—C. B. Newton	2	
Cherryville Ct.—J. W. Bennett		2
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal		4
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C .E. Williams	2	
King's Mountain—J. R. Church		3
Lincolnton—P. W. Tucker	2	
Lincolnton Ct.—B. B. McLarty	4	
Lowell—F. H. Price	2	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	3	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. N. Randall		2
South Fork—R. A. Taylor	2	

GREENSBORO DISTRICT

Farmer—W. H. Groce	2	
Greensboro, Bethel-Grace—R .E. Hunt		1
West Market—H. G. Hardin		2
Bessemer—R .C. Kirk		2
S. Greensboro—C. P. Bowles		1
W. Greensboro—W. T. Albright		1
High Point, Calvary—E. L. Kirk	4	5
Highland—C. F. Womble	4	4
Wesley Memorial—G .R. Jordan	35	1
Pleasant Garden—G. W. Williams	4	
Randleman—J .C. Groce	2	1
Randolph—A. C. Waggoner	2	1
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	2	

MARION DISTRICT

Bakersville—J. C. Gentry	2	2
Bostic—J. N. Snow	3	2
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hickney		1
Mill Spring—P. T. Dixon	3	
Morganton, First—B. C. Reavis		1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Putherford College—W .G. McFarland	5	
Spindale—W. R. Kelly	2	

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville S. D. Schofield	2	
Moravian Falls—J. E. Hipp		5
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West		4
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough		1
Concord, Epworth—E. Myers	4	
Forest Hill—Paul Hardin, Jr.	5	5
Gold Hill—G. G. Adams	2	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		1

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	
Catawba—E. D. Ballard	2	3
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler		1
Hudson—C .A. Morrison	1	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber		1
Newton—M. P. Woosley	2	
Olin—W. Q. Grigg		1
Shepherd—G. L. Wilkinson	7	
Statesville, Race St.—E. J. Harbison	4	
Taylorsville—R. L. Young	2	6

WAYNESVILLE DISTRICT

Bethel—G .N. Dulin	5	89
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	3	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	2	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	4	6
Waynesville—W. O. Goode	2	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	4	4
Davie—J. O. Banks		4
Denton—B. A. Sink	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler		2
Centenary-West End—C. C. Weaver	3	45

A BRIEF TRIBUTE TO REV. W. R. WARE

As it was impossible for me to attend the funeral services either at Greensboro or Shelby I want to lay one flower upon the grave of my friend and brother, W. R. Ware. I first became acquainted with Brother Ware while he was pastor at Reidsville and I was at Pleasant Garden. Having assisted Rev. L. M. Brower at Old Salem church during the week in a meeting I preached for Dr. Ware Sunday night at his church in Reidsville while he filled an appointment at a mission church. While he was pastor iu Gastonia I was at Mt. Holly and frequently met with the ministerial association of which Dr. Ware was president. When I was at Burnsville Dr. Ware was at Morganton, where we frequently met at conferences. But our friendship became more intimate while he was at Rutherfordton and I at Gilkey. We met each month at the different parsonages in the county Methodist ministerial association of which Dr. Ware was president. For several weeks Brother Ware was in the hospital at Charlotte for a serious operation. During this time I preached several times for Dr. Ware. Dr. Ware assisted me in meetings at Mt. Hebron and Centennial, and I assisted him at Gilboa. To know Dr. Ware was to love him. He was frank, open, honest and brave. He was not a two-faced man. You always knew where he stood; you could not help admire his rugged honesty even if you differed in judgment. He loved his church. He believed her doctrine. He adhered to her usages. He believed in the Bible and preached the truth as understood by Methodism. He believed in the Methodist altar and having people kneeling, confessing their sins and finding Christ in the old fashioned way.

When Dr. Ware two months ago at Asheville made that brotherly talk and retired from active service, handing down to his fine son his sword and mantle, we did not realize the end was so near. We will miss his warm shake of the hand and brotherly service, but we know where to find him. After his experience in the hospital a few years ago he said to me: "I did not know how the result might terminate, but I was not afraid. I was prepared. Let me die the death of the righteous and let my last end be like His."

J. B. Tabor.

Farmers in Johnston county are growing more food and feed crops than ever before. Reports from supply merchants show a 50 per cent decrease in sales of meat ad lard and a one-third decrease in hay sold during the first six months of this year.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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STANDARD TRAINING SCHOOL DIRECTORY

Jan. 17—Kannapolis (Class)
24—Wadesboro.
31—Newton.
Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
14—Elkin.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
28—Mount Airy.
Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.
Jun. 5—(Duke Commencement).
12—(Pastors' School).
19—(Pastors' School).
26—(Walkertown or Kernersville).
July 3—(Young People's Assembly).
10—
17—
24—
31—
Aug. 7—
14—Leadership School).
21—(Leadership School).
28—
Sep. 4—
11—Lincolnton.
18—
25—Marion.
Oct. 2—Cherokee County.
9—
16—
23—

Set-up meetings for the above suggested dates for standard schools should be held as early as practicable. The executive secretary is arranging with pastors for set-up meetings as rapidly as possible.

KINGDOM EXTENSION TEXT BOOK

The title of the text book to be used in the 1932 kingdom extension campaign is "Methodism and World Need." Up to 1931, the church has given over January and February to the board of missions for a special period of missionary cultivation. Classes were organized with missions as the topic of study. This year a new plan is being tried, whereby the four boards participating in the proceeds of the kingdom extension offering are promoting the cultivation period. The first three chapters of the new text tells of the work of the board of missions; the fourth chapter explains the part that the board of church extension has in the work of the church; the hospital board describes its ministry of healing in the fifth chapter; and the board of Christian education sets forth its principles and task in the last chapter. A careful study of this text, it is hoped, will lead to a deeper appreciation of the work of the church.

FOR ADULT CLASSES

The arrangement of the book for this year leads itself to use as a text for adult classes. We recommend that wherever an adult class so desires that this book be studied during the month of February and the first two weeks of March, using a class period for each chapter of the book. There is a manual for teachers and leaders of study course, prepared by Mrs. B. W. Lipscomb and Miss Constance Rumbough, that has a wealth of suggestins as to teaching the new book. Doctor Bowen is the editor of "Methodism and World Need" and the material of the book is prepared in such form as to be readily teachable.

The first chapter contains a most interesting presentation of the work in China by Bishop Paul B. Kern. The fifth chapter contains a very fine presentation of the healing ministry of the church by Fred T. Barnett, and the chapter on Christian Education by Dr. C. A. Bowen, is a fine presentation of the meaning of Christian education, followed by a listing of some of the achievements of the new program of Christian education in the Methodist Episcopal Church, South. The other chapters will be found to be almost as interesting as the ones cited, but especial attention is directed to the three chapters mentioned.

MISSIONARY EDUCATION

It becomes more and more apparent that the church must again re-define its attitude towards a world without an adequate knowledge of Jesus Christ. The missionary emphasis must have first place in our thinking and in our teaching for some time to come. The general board of Christian education has decided that for 1932 at least it shall make missionary education one of its major objectives.

Mission Study

We should undertake seriously to study the ground of missionary activities, the basic reason for missions, whether our methods, as at present carried on, are adequate. We shall probably find it necessary to know more of the mind of the peoples whom we seek to serve. It has been represented very widely for the past few years that the nations demand a much larger share in the whole program of missionary activity than has been accorded to them under past practice. It is represented that they desire not only the control of church institutins within their particular areas, but that they want a directing voice in shaping the whole policy of the church in these lands. Our task is to inform ourselves as to actual conditions in the 11 fields that we seek to serve.

Information Gives Inspiration

There is nothing that will give renewed interest to the cause of missions more certainly than the acquiring of full information as to the actual work of the church at home and abroad. The board of Christian education should undertake to give this information to our people. If we are to have a church that is to support an adequate financial program, we must have a church fully acquainted with and interested in the foreign fields in which we operate. The same thing applies to our neglected areas here in the home land. Let us seek to inform ourselves and our people of actual needs and actual conditions at home and abroad.

The Church School and Missions

If missions is to continue one of the main activities of the Southern Methodist Church, it must have a central place in our program of Christian education. If we really believe that missions is at the very center of Christ's purpose in establishing his kingdom, then we can do no less than to make it central in its program.

1932

The conference board of Christian education desires again and again this year to urge upon pastors and general superintendents to make missionary instruction a very vital factor in its teaching program for 1932. The primary objective is not the fourth Sunday offering, but is a real, constructive study of missions that the church may become again missionary minded.

KINGDOM EXTENSION INSTITUTES

District kingdom extension institutes were held in each of the ten districts of the conference last week. Dr. J. W. Perry, a member of the staff of the general board of missions at Nashville, attended each of these institutes and delivered the main address at each one. He made a very fine impression by the masterly presentation of the cause of

missions, delivering a series of addresses which dealt with some general phase of the subject and each one entirely different from the ones delivered at other institutes. Rev. Walter B. West, the popular pastor of our Central church, Albemarle, represented the conference board of missions and made a very strong appeal for the adoption of specials during this year. Rev. L. B. Abernethy, pastor of our church at Elkin, and Rev. E. J. Harbison, pastor of Race Street church, Statesville, represented the Golden Cross and our own conference hospital enterprise at Elkin in a very forceful way. Rev. J. H. Barnhardt, the president of the conference board of church extension and pastor of Main Street church at Reidsville, briefly but strongly presented the importance of the conference board of church extension. Rev. J. F. Kirk of the conference staff of the board of Christian education, Dr. W. W. Peele, the president of the board, and Mr. H. A. Dunham, the treasurer of the board, represented the interests of the board of Christian education in the kingdom extension program and pledged the co-operation of the people in the cultivation period for February and March.

Attention and Interest

It is a noteworthy fact that during the present conference year, judged by attendance of conference-wide and district-wide meetings, that there is no diminution of interest in the cause of the church by our people, especially large crowds greeting the speakers and representatives of boards at each of the institutes held this year. Weather conditions were not entirely favorable, but it did not seem to dampen the ardor of our folks. Attendance at these conference meetings this year has been uniformly larger than the attendance at any similar meetings held any year since the Centenary. It appears now that the aggregate attendance of the various meetings up to the present has been fully as great as the attendance at the Centenary set-up meetings way back in 1918-19.

PARENTS' GUIDE

Once upon a time, long ago, the parents' responsibility toward the work which the Sunday school was attempting to do for and with children ended with sending the children on Sunday morning. And not so long ago the only co-operation the Sunday school expected or desired of parents was to see that John and Mary studied the questions, memorized the verses ,and recited some facts given in the Quarterly. But today, with a greater emphasis upon Christian experiences than upon mere facts about experiences of others parents are recognized, not only as the senior partners of the church school teacher, but as the only teacher who can best help the boys and girls to practice in daily life the desirable attitudes and conduct which the church school is attempting to teach.

Parents are today inquiring of the church school: "How can we co-operate? What are these new principles and methods and plans which are making such a difference in church school teaching?"

And for the first time in the history of our own church school it has an answer that is very definite, practical and potent. The answer is found in the "Parents' Guides" published with each of the new Graded Courses for Primaries and Juniors. This little book for parents is published in quarterly pamphlets, explaining the things which parents must know in regard to John's and Mary's church school learning if they in turn are to help guide John and Mary in the fullest and richest experiences in this learning process.

Some church schools provide the Parents' Guide as a part of its regular school literature. In numbers of other schools where finances are not sufficient to do this, parents are paying for them individually. The cost is only ten cents per quarter. It matters not how they are provided, but it does matter much whether or not parents use these guides and intelligently co-operate in the work the church school is endeavoring to do.

NEW ITEMS

New Courses

New courses for primary and junior groups in vacation schools are in preparation and are promised us by March 1. These materials give more definite help to the teacher in planning for her group and will more nearly meet our needs than anything that has been available before. Further details concerning this will be given later.

Boys and Girls

Beginning January, 1932, the story paper, Boys and Girls, will be increased from four to eight pages in order that material of particular interest to primary and junior children may be included. This is some of the larger ways in which the church school can minister to the religious growth of children. Order samples from Lamar and Whitmore.

Missionary Education

Missionary Education of Children is a pamphlet recently issued by our board which will help any teacher of children to understand better her opportunity as a missionary in her own church school. Valuable lists of missionary materials are given showing prices and where they may be secured. The price of the pamphlet is five cents each, or thirty-five cents each. We suggest that the church school secure one for each teacher of children out of its regular funds for literature. Order from this office.

THE QUESTION BOX

Note—The Question Box will be a regular feature on this page for the next three months. Its purpose is to be of help to our readers in clearing up any confusion and in solving any problems about the program of Christian education which may exist in the churches of the conference. Everyone is invited to send in questions to the conference office, and the answers will appear in this column. Let's see how interesting and practical our questions and answers can be. Sit down right now and write your question. Do not hesitate; and the more questions the better!

1. QUESTION. What is the difference between the work of the local board of Christian education and that of the workers' council?

ANSWER. The local board of Christian education is the body responsible for the administration and supervision of Christian education in the local church and as such is the final authority upon all educational matters. It handles such affairs as the formulation of policies and plans, the election or confirmation of all workers, the provision of equipment, and the general supervision of the work as a whole.

The workers' council is a larger body composed of all workers in the church which meets regularly for inspiration, information, fellowship, and discussion of common problems.

The board of Christian education may be compared to the public school board in a local community which directs the work of the school as a whole, while the workers' council is similar to the faculty meeting of the school. The board exercices power and direction over the council, but the council may make recommendations to the board.

See the Discipline (1930) paragraphs 460, 461, 466, and 467.

See also leaflet number 81, Christian Education in the Large Church, pages 10-20; and leaflet number 83, Christian Education in the Small Church, pages 8-12, and 28.

2. QUESTION. How is the Home and Foreign Missionary Enterprise money (fourth Sunday offerings) used?

ANSWER. (1) Forty-five per cent goes to the general board of missions for use in promoting Christian education in all foreign mission fields. In this is included the Africa special formerly carried by the Epworth League.

(2) Forty and one-half per cent goes to the conference board of Christian education for the support of the the extension program under the direction of Mr. Kale.

(3) Ten per cent goes to the general board of Christian education for the administrative expenses of the Home and Foreign Missionary Enterprise.

(4) Four and one-half per cent goes to the general board of Christian education for helping the weaker annual conferences provide an adequate program of Christian education.

"I should like a porterhouse steak, with mushrooms," said the stranger, "some delicately-browned toast, with plenty of butter—"

"'Scuse me, suh," interrupted the waiter. "Is you tryin' to give me an order, or is you jes' reminiscin' 'bout old times?"—Watchman-Examiner.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

KINGDOM EXTENSION MEETINGS

At Trinity church, Durham, on Tuesday, January 12, was held the first of the series of district-wide kingdom extension institutes, and in attendance and interest this initial institute exceeded expectations. The crowd overflowed the room in which the institute was conducted; and the call of the church for the support of its program in this day of unusual opportunity, as set forth by the speakers, made many hearts to overflow in joy and high resolve to meet the challenge of the hour.

President W. P. Few of Duke University, representing the General Commission on Benevolences, Rev. H. C. Smith, presiding elder, Rev. J. C. Wooten, representing the conference commission, and Rev. F. S. Love, conference missionary secretary, were the principal speakers. Others speaking were Prof. F. S. Aldridge, district lay leader, Dr. M. T. Plyler of the Advocate, and L. L. Gobbel, executive secretary of the board of Christian education.

In the afternoon the presiding elder met with the pastors of the district to discuss a number of important matters, including the work of Christian education in the district. Dates for Cokesbury training schools were discussed and plans for 15 or 20 Cokesbury schools were made. Among those speaking at the afternoon meeting were Prof. J. M. Ormond, Rev. A. J. Parker, Rev. W. C. Huckabee, Rev. F. F. Loftin, Rev. B. F. Jackson, Rev. S. F. Nicks, and Dr. W. A. Stanbury.

DOOR IS WIDE OPEN

"The door of Christianity is wider open today than ever before," declared President Few, speaking at the kingdom extension institute in Durham. "We have a chance throughout the world to take to the people the plain teachings of Jesus and Jesus himself as the way of life, and the door throughout the world is wide open as it has never been in 1900 years."

It was a heartening message concerning the opportunities facing the church today. The situation today gives the church a new chance, said President Few, who predicted that we shall see great changes in the thinking of people and in the writing of people in the years just ahead of us. The people are hungering after righteousness—after spiritual things, and they will listen to Christian preachers and teachers who have something to say.

DURHAM ADULT CLASSES

It has been the privilege of Mr. Gobbel to address two of the adult classes of Durham recently in the interest of the missionary and educational program of the church. These classes were Daughters of Wesley class of Duke Memorial, taught by Miss Lily Duke, and the Asbury class of Trinity, taught by Dr. Paul N. Garber. These are very active and aggressive classes and are rendering excellent service to their churches and community. They have assumed definate shares in the support of the Home and Foreign Missionary Enterprise, in addition to the other excellent work which they are doing. These classes are growing.

ADVOCATE'S SPECIAL OFFER

Readers of this page probably read last week, on another page, the announcement of this fact that the Western North Carolina conference board of Christian education had voted to make the North Carolina Christian Advocate the official channel of communication between the board and the local church schools. This announcement applies also to the North Carolina conference, for at Greenville our board of Christian education took similar action.

In order that our schools may have the benefit of this literature, along with that which they secure from Lamar and Whitmore, arrangement has been made whereby it may be secured at special rates. Read the following; if you read it last week, read it again, and present this matter to the local church board of Christian education or to the workers' council for action:

The conference board of Christian education and the North Carolina Christian Advocate join in making the announcement that the conference, at its recent session at Greenville, voted to make the Advocate the official channel of commuication between the board of education and the local church school. This action of the conference makes the Advocate as truly church school literature as that published by Lamar and Whitmore, of our publishing house.

The conference board of Christian Education recommends that the following officers of our school be furnished with a copy of the Advocate: the general superintendent, the chairman of the local church board of Christian education, the officer who remits home and foreign missionary collections, the superintendent of the children's division, the president of the young people's division, and the superintendent of the adult division.

In the majority of small schools where there is no organization into the three age-group divisions, only three copies of the Advocate will be needed to supply the three first named officers.

In the larger schools the board recommends that all six of the above named officers be furnished with the paper.

The Advocate makes the following terms to the board of education:

1. It agrees to place at the disposal of the conference staff two full pages in the paper each week.

2. It makes a price of $1.00 per copy per year, where the church school pays in advance and has sent in a single wrapper a minimum number of three copies of the Advocate for a full year.

3. It makes this concession in price on the conditions above outlined ,and this offer is not to be extended beyond those officers above indicated.

The board for its part urges that in return for this generous service on the part of the management of the Advocate:

1. That each school order through its regular channels at least three copies of the Advocate to be mailed to the person ordering all church school literature.

2. That all schools having the three organized age-group divisions subscribe for and distribute, as other literature is distributed, six copies of the Advocate.

3. That the school pay from its regular funds, in advance, for these subscriptions just as it would pay for other literature.

4. That each of the officers above named be urged to read carefully the two pages assigned to our board, since it is the officially designated channel through which the board is to give guidance this year.

Note: The church school hereby becomes an agent to secure new subscribers to the Advocate at the regular rate of $2.00 a year.

MISSIONARY OFFERINGS

Since the last report published in these columns Rev. C. K. Proctor, Oxford, treasurer of the Home and Foreign Missionary Enterprise for the North Carolina conference, has announced the receipt of missionary offerings as follows, some of which came in near conference time:

Durham District	
Duke Memorial, Durham	$233.67
Concord, Person Ct.	2.52
Oak Groce, Person Ct.	3.91
Elizabeth City District	
Trinity, South Mills	3.17
Englehard	3.00
Gatesville	3.00
Fayetteville District	
Hay Street, Fayetteville	15.54
Hamlet	5.00
Mt. Gilead	60.00
Steele Street, Sanford	15.82
New Bern District	
Black Creek, Fremont	2.06
Daniels Chapel, Goldsboro	1.00
Queen Street, Kinston	18.05
Oriental	2.95
Raleigh District	
Banks, Creedmoor	5.00
Fuquay Springs	40.93
Holly Springs	1.65
Oxford	10.11
Salem, Oxford Ct.	1.43
Selma	1.46
Rocky Mount District	
Mt. Zion, Elm City	1.40

Rich Square	2.00
Clark Street, Rocky Mount	6.27
Bethlehem, Warren Ct.	1.13
Bethlehem, Warren Ct.	1.18
Macon, Warrenton Ct.	4.15
Weldon	50.00
Whitakers	1.33
Wilson	12.31
Wilmington District	
Cerro Gordo, Chadbourn Ct.	2.00
Lumberton	8.00
Whiteville	3.76
Grace, Wilmington	10.00

SUNDAY SCHOOL DAY

Additional Sunday School Day offerings for 1931 have been received as follows:

Trinity, Wilmington	$11.27
Conway	6.11
Epworth, Raleigh	4.00
Cedar Grove	3.00
Rich Square	2.00

Attention is called to the fact that Sunday School Day programs for 1932 will soon be ready for distribution. The name is "The Good Shepherd." Let's restore to its former place of importance in the calendar of every church the annual observance of Sunday School Day!

HOW ABOUT THE BABIES?

Are the Methodists becoming careless concerning attention to little children? Let us take a look at the conference journal for 1931. Here we find it recorded that there are now 992 fewer children on the cradle roll (now more properly called nursery department) than there were a year ago. Every district shows a decerase as follows:

Durham	106
Elizabeth City	47
Fayetteville	138
New Bern	128
Raleigh	111
Rockingham	138
Washington	125
Weldon	69
Wilmington	130

Seventy-five charges report no cradle roll.

Can it be that we have forgotten the importance of the first three years of childhood? It is believed that nowhere does effort expended pay bigger dividends than that spent in ministering to infants.

OUR SCHOOLS AND COLLEGES

Attention is called to the plan of our church—1930 Discipline, paragraph 461 (3)—for emphasizing the place and importance of our schools and colleges in the educational system of our church. It becomes the duty of the local church board of Christian education "to see that information concerning the work of our schools and colleges is given regulraly to the local church through quarterly programs. And "it is recommended that the fifth Sunday be set apart for this program."

On January 31, therefore, our schools and colleges should be set before our people. Our various periodicals contain information pertinent to higher education and to our institutions promoting it. Institutions in our own conference will gladly furnish, upon request, more particular information concerning themselves and their work.

It is a good time to see our educational program as a unity and the continuity of the process from the nursery department to the university and throughout the period of life, and to come better to appreciate our schools and colleges.

MISSIONARY DAY, JANUARY 24

Observance of monthly Missionary Day comes Sunday, January 24, in all well-conducted Sunday schools throughout Southern Methodism. Let our leaders see to it that the educational agencies of our local churches give to our boys and girls and other people the facts about our mission fields and the opportunity, regularly each fourth Sunday, to share in supporting our church's missionary program. And let us not forget that the offering should be forwarded to Rev. C. K. Proctor, treasurer, to be applied to the support of our Home and Foreign Missionary Enterprises.

RALEIGH DISTRICT INSTITUTE

Central, Raleigh, was host to the representatives of the churches of the Raleigh district at the kingdom extension institute conducted there on Wednesday, January 13. Rev. J. C. Wooten, President W. P. Few, Rev. F. S. Love, Rev. D. E. Earnhardt, W. N. H. Jones, and L. L. Gobbel assisted Dr. H. M. North, the presiding elder, with the program, which followed very much the same lines as the Durham institute.

At the lunch hour attention was given to the schedule of training work for the year, and Dr. M. T. Plyler of the Advocate was heard.

Rev. A. S. Parker is the pastor at Central.

Young People's Division

Mrs. Blanche Barringer Brian, Director, College Station, Durham, N. C.

RED SPRINGS

The young people of the Red Springs Methodist church were entertained at the parsonage last Saturday evening. A splendid group was present and they entered quite enthusiastically into the delightful recreational program which had been planned by Miss Bessie Covington, their adult counselor. Mrs. Brian was glad to be the "honor guest" at this party and appreciated the opportunity it afforded of knowing personally the Red Springs young people.

Sunday night was observed as "young people's night." The pastor, Rev. B. D. Critcher, not only had made a special effort to get a large attendance of his own young people, but also had invited members of the local Christian Endeavor and B. Y. P. U. to participate in this service. The church auditorium was fairly well filled with young people and a number of adults interested in young people's work. After a brief preliminary service, Mrs. Brian spoke on "The Challenge of Young People's Work."

On Tuesday evening a group of young people, their Sunday school teachers, the Sunday school superintendent, and the pastor and his wife met for the purpose of discussing the new plans for the organization of young people's work. At this time plans were made to organize the young people's division Sunday evening, January 17. One feels confident that with the enthusiastic beginning these young people are making and with the evident interest of their pastor and adult leaders in their program the Red Spring young people's division cannot fail to succeed!

ELIZABETH CITY DISTRICT

Final plans have been made for a series of young people's meetings to be held in the Elizabeth City district beginning Sunday, January 24, and continuing through Friday, January 29. These meetings will be under the direction of the district secretary, Rev. H. B. Baum, and Mrs. Brian will be present to help interpret and discuss the new plans for organization of young people's work. The pastors, Sunday school superintendents, chairmen of local church boards of Christian education, leaders of young people, and the young people themselves are urged to attend the meeting nearest them.

Following is the schedule of meetings and dates:

Manteo—Sunday, January 24, 7 p. m.

Currituck-Kitty Hawk—Monday, January 25.

City Road, Elizabeth City—Tuesday, January 26.

Sunbury—Wednesday, January 27.

Swan Quarter—Thursday, January 28.

Plymouth—Friday, January 29.

It is earnestly hoped that the Elizabeth City district young people and their adult leaders will co-operate with Mr. Baum and Mrs. Brian in making these meetings not only inspirational but very helpful.

MISSION PLEDGES PAID

The report of Mr. Cobb, the treasurer of our conference young people's organization, for the first quarter (October, November, December, 1931) shows a total of $261.82 received for missions.

This is a good report, but we hope that this quarter's report will be even better. If you haven't paid anything on your mission pledge yet, won't you send in some part of it during this quarter? Send your pledge to Mr. C. G. Cobb, Goldsboro, N. C.

It was Willie's first ride in a railway train, and the succession of wonders reduced him to a state of hysterical astonishment. The train rounded a slight bend and, with a shriek of its whistle, plunged into a tunnel. There were gasps of surprise from the corner where Willie was kneeling. Suddenly the train rushed into broad daylight again, and a small voice was lifted in wonder. "It's tomorrow!" exclaimed the small boy.—Christian Register.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

If I stoop
Into a dark, tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day.
—Robert Browning ("Paracelsus").

NEWS ITEMS FROM AUXILIARIES

Mrs. Ruby M. Gray of Stumpy Point reports that a special program on the Missionary Voice was given at church service. This accounts for a good list of subscriptions. She also uses posters for her auxiliary as well as in presenting missions to the entire church.

Mrs. A. C. Wilkerson of Graham is a superintendent of publicity who knows her job and performs it. She keeps the "Minnie P. Gates Auxiliary" before the public, announcing all meetings beforehand and sending a write-up to the local papers after each meeting. She reports 12 subscribers to The Voice.

Hay Street auxiliary has 27 subscribers to Voice—four new this quarter.

Mrs. E. J. Barker reports 13 subscribers to Voice from Rowland auxiliary.

Carr church, Durham, has 18 subscribers to Voice.

Mrs. D. W. Galloway of Fairmont reports 12 subscribers to Voice.

The Mary Pescud auxiliary is a standard auxiliary that functions in all departments. With a membership of 38 members they raised this past year $593.25. Their week of prayer offering was $50.

Branson auxiliary, Durham, has taken Miss Euline Smith, Chulwon, Korea, as their prayer special for the year. Miss Smith served the conference during last year on furlough at various zone and district meetings, always inspiring her audiences to greater loyalty in missions. She writes from Chulwon: "The winter months will be used for classes, culminating in annual conference March 16. I know that the prayers of the women of North Carolina will aid me in accomplishing anything that may be done here and I am glad to belong to them. It is a privilege to work with them and the Master and the Koreans."

GANDHI'S FAITH

By Joe Hugh Reese.

When any man's religious faith has gained the attention and respect of the whole world, it becomes a mater of interest as to how he came by that faith. Was it by an instant conversion or by a gradual growth? I determined to put the question squarely to Mahatma Gandhi, and see what his answer would be.

Does one who has progressed so far in controlling his desires pass beyond temptation? Or does temptation persist? And if it does, by what means is it overcome? That, likewise, I asked India's great apostle of "soul-force."

The accounts of Gandhi's activities are filled with mention of seasons of prayer. Evidently, prayer lies at the very foundation of his experience. But why does he pray? What answer has he been conscious of receiving? What does prayer mean to him?

These were the questions that I asked Gandhi. In due course I received in reply the letter that is quoted here. It was written at Simla on July 21 of the present year, as the mahatma was completing his preparations to represent the Indian national congress at the London round table conference.

Dear Friend: I thank you for your letter of the 30th May last. Here are my answers:

2. I came by my faith through self-denial. I saw that the measure of my peace was the measure of my self-denial. But I could not sustain my self-denial without a living faith in the Unseen.

2. Yes, indeed, I am painfully conscious of temptation, which my faith alone overcomes.

3. I have never looked for any greater reward for my prayers than mere inward satisfaction. Prayer is God's due, and a discharge of debt is its own satisfaction. Yours sincerely,

M. K. Gandhi.

—The Christian Century.

AN INCIDENT BY BEECHER

There is a story of a missionary—a Moravian—who was sent out to the West Indian islands to preach the gospel to the slaves; but he found that they were driven so hard, that they went forth so early and came back so late, and were so spent, that they could not hear. At night they came from their toil to gnaw a crust, and roll in on the straw. The bell and whip brought them out again by light in the morning to go to the field; and he saw that he could not reach them. He was a white man, and they were black. It was the white man that oppresse them. There was nobody to preach to them unless he could accompany them in their labor. So he went and sold himself to their master, who put him in the gang with them. For the privilege of going out with these slaves and making them feel that he loved them and would benefit them, he worked with them and suffered with them; and while they worked he taught; and as they came back he taught; and he won their ear, and the grace of God sprang up in many of these darkened hearts. He bowed himself to their condition and took upon him their bondage in order that he might show his sympathy and love for them. Tell me, is not this the vary epitome of what Christ did, who, in order that he might reach the poor and needy, and bring the power of the truth to bear on their understandings, and mitigate their sufferings, and rescue them, and empower their moral nature against their animal nature, "took upon him the form of a servant ,and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross"?—Henry Ward Beecher.

CAN A WOMAN AID IN LAW ENFORCEMENT?

"What is my personal responsibility toward the enforcement of the law?" asks the conscientious woman as she continually hears appeals to mobilize the women for law enforcement. "I am in favor of enforcement of the Eighteenth Amendment and all other laws of course. So is every self-respecting American. But—

How can I, a home-body, help in any definite way in the big job of putting into operation these laws?"

How You Can

Make yourself intelligent on the subject. Become familiar with the law enforcement agencies in your town, county, state and nation.

Interest other people in the topic. Talk it in the home, your club, among your friends. Get the people you know to thinking long, deep thoughts about it.

Get acquainted with the law enforcement officials, even down to the traffic policeman who pilots your children across the perilous highways. Visit the courts when liquor cases are being tried. Introduce yourself to the judge and assure him of your moral support in his hard task. Write appreciative letters to the men who are striving to live up to their oath of office.

Enthuse the members of your church societies with a desire to help in the law enforcement and to "sign up" with the W. C. T. U. efforts.

Mrs. E. E. Peacock writes: "A large group of women from the Chapel Hill auxiliary assembled for four consecutive Monday afternoons to study 'Korea: Land of the Dawn.' J. A. Warren, the leader, has prepared an excellent program which, with the assistance of a large number of helpers, was carried out successfully. At our first meeting we were fortunate in having with us Miss Brown, a missionary who had spent some time in Korea. She brought us information which added greatly to the interest of the study. Each chapter of the book was presented in a helpful way and was then discussed. Splendid posters, pictures and maps were used. Our pastor, Mr. Rozzelle, concluded the study with the chapter, "What of the Day?" He spoke of the great outlook toward the future of Korea and of missionary work as a whole. An inspirational devotional was conducted at the close of each meeting."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A WAY TO A HAPPY NEW YEAR

By R. B. Beattie.

To leave the old with a brust of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer
Is to have and to give a Happy New Year.

FOUND ON FLY LEAF OF MOODY'S BIBLE

Repentance—A change of mind; new mind about God.

Conversion—A change of life; new life for God.

Regeneration—A change of nature; new heart for God.

Justification—A change of state; new standing for God.

Adoption—A change of family; new relation toward God.

Sanctification—A change of service; separation unto God.

Glorification—A change of place; new condition with God.

MISSIONARY SOCIETY MOURNS THE LOSS OF TWO MEMBERS

The Woman's Missionary Society of Central church, Asheville, is greatly bereaved in the loss of two of its most valuable and loyal members, Mrs. Daisy Weaver Williams, who passed to her reward on the morning of December 15; and Mrs. W. G. Fortune (nee Marie Scroggs), whose sweet and gentle spirit winged its flight from earth to heaven in the early morning of January 14.

Both of these women were consecrated Christians, living lives of beautiful loyalty and deep devotion to their Master whom they loved and served in a way befitting Christian women. They will be greatly missed not only in the church of which they were regular attendants, and in their communities where the memory of their good deeds will live on, but in the homes with those near and dear to them, the influence of their lives will linger as a benediction.

Both of them had been affiliated with the Woman's Missionary Society over a period of years, and they were always faithful and ready to give of their best for the advancement of the work.

We shall miss them but we know that our loss is their gain, and the memory of their beautiful lives will always be a sacred one for those of us who had the privilege of coming under their influences.

"They never quite leave us,
Our friends who have passed
Through the shadows of death to the sunshine above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

TRIBUTE OF APPRECIATION

With much sorrow we write of the death of Mrs. A. C. Flowers of the Stafford Missionary Society of Highland church in Hickory. Her beautiful spirit slipped silently from earth to her eternal home on November 11, 1931. She loved her church and attended its services unless providentially kept away.

She leaves her husband, five daughters and three sons, besides a large circle of other relatives and friends, to mourn her loss. Her life will ever be a sweet memory to her loved ones. She was a devoted wife and a kind and patient mother.

In her death a keen sense of loss is felt by the members of our Woman's Missionary Society. She was the first to join when we organized and remained a member until death. Therefore be it resolved:

First, That we are grateful to God for the long beautiful life of Mrs. Flowers in our community.

Second, That we extend to her family our deepest sympathy and commend them to the loving heavenly Father.

Third, That a copy of these resolutions be spread on our minutes, a copy sent her family and a copy sent to the Woman's Page in the North Carolina Christian Advocate for publication.

Mrs. I. L. Roberts,
Mrs. P. C. Williams,
Committee.

THE SPIRIT OF HOME MISSIONS

I am the Spirit of Home Missions.
I was born in the heart of the lowly.
My ancestors were pioneers:
My mother is the Church;
My father is the spirit of righteous adventure.
In my early life I fought against ease and stagnation.
I blazed new trails in thought and endeavor;
I slept in the great forests of the West;
I drank from her running brooks;
My footprints are seen everywhere.
I searched for stout hearts and found them:
John Stewart, Jason Lee, McKendree, Brother Van, Forsyth.
I have increased courage in the hearts of men who dare.
I always keep "on the lien of discovery."
I have welcomed the new-born babe in the frontier cabin;
I walk the crowded city streets;
I visit the sick;
I preach the Gospel to the poor.
I gave the Negro my right hand and helped him up.
I welcome the immigrant
And show kindnes to the stranger in our land.
I help build churches,
Your schools, colleges, hospitals, homes;
I help educate your youth and train your minister.
I live because I serve.
I am not a formal organization:
Departments, bureaus, secretaries, treasurers;
These are only my framework.
I am a spirit,
Commissioned of God and blest by the lowly Nazarine;
I must help men in heroic tasks—
For humanity gnaws at my heart.
Therefore let me go to the needy places.
My spiirt must live!

—Ezra Cox, in The Christian Advocate.

A NEW START

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's class is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Church Management.

PLACE FOR HOSEA

The speaker was addressing the gathering on "The Major and Minor Prophets." His discourse had already lasted more than an hour and his audience was becoming restless.

"And now," said he, "we have discussed at great length the major prophets; and, coming to the minor prophets, I ask you what place shall we give to Hosea?"

To the consternation of all present, one of the listeners arose quickly and, reaching for his hat, said: "He can have mine; I've got to go."—Methodist Protestant Recorder.

"A depression," says The Minneapolis Star, "is a period when people do without things their parents never had."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Under the leadership of Rev. Robert W. Bradshaw the congregation at Jenkins Memorial church is constantly increasing from Sunday to Sunday. His sermons are enjoyed and appreciated by the young and old alike. He has taken hold of his work in an earnest and sincere way. Everybody is not only pleased but delighted with him as a man and a minister of the gospel. The future looks bright for Jenkins Memorial church where our official staff and children worship.

* * * *

At this particular time our two N. C. annual conferences are emphasizing the importance of good literature. By giving this important matter due consideration great good will follow. All the causes of our church will be strengthened and advanced when our people read good literature. If more of our Methodists took and read the North Carolina Christian Advocate a greater response would be made to our two Methodist orphanages. According to my humble judgment our North Carolina Advocate is the best in Southern Methodism. I cannot recommend it too highly.

* * * *

The Thomasville Orphanage basket ball girls came down last Friday to play our girls. The game was played on the court of the Hugh Morson high school. A large number of our young people and several of the officers witnessed the game. Our girls were at their best and won by a score of 43 to 23. The young ladies from Thomasville Baptist Orphanage are very attractive and promising and conducted themselves in a becoming manner. Before Christmas our girls' team played Thomasville Orphanage girls at Thomasville and were given a most cordial welcome.

* * * *

The conference orphanage committee and the annual conference voted unanimously asking our pastors and Sunday school superintendents not to apply any Thanksgiving or Sunday school offerings taken during Thanksgiving season or through the year to the ten per cent orphanage assessment. I regret exceedingly that many have overlooked or disregarded the action of our conference in Greenville last November. The success of our orphanage depends in a very large measure upon following the directions of the orphanage reports as adopted by the annual conference.

* * * *

Rev. A. S. Barnes, our superintendent, told us last week of our appointment in Durham January 10. We were delighted to be at Branson church for the eleven o'clock hour. Rev. C. T. Thrift is pastor, and Mr. E. C. Gunter is superintendent of the Sunday school. We noticed that so many children remained after Sunday school for the morning service—an omen of good work here. After we gave our sacred concert Mr. Thrift administered the sacrament of the Lord's Supper. This was a beautiful service. One of our senior girls and pianist for our concerts, Cecillia Webb, and I, had a delightful stay of two hours in the parsonage—enjoyed a splendid dinner and the social time with the family. Members of the class were in other homes.

We were due at Calvary church about three thirty. Here we found friends waiting to take the class to Duke University. This we enjoyed, seeing the great work that is being carried on there. After the lovely drive we were assigned our homes for the evening. Mr. and Mrs. John Harris were indeed hospitable to the writer in their home. Calvary is a busy church—doing things. With Rev. O. I. Hinson as pastor, and Mr. G. W. Mumford superintendent of the Sunday school. The church was filled with people, and many extra chairs were brought in. It is easy to give a concert to attentive listeners. May this new year be rich in blessings and, if we are permitted to travel through it to its end, be the best yet because of our fellowship with Christ.

"What do we live for if not to make life less difficult for others?" For a number of years the singing class from the Methodist Orphanage has been asked to go over to the penitentiary and give a program of songs and readings for the prisoners. We are always glad of the opportunity to carry a message to these people. December 27 we were invited over by Mr. Loomis Goodwin, who is a friend to the prisoners, and is often with them in Sunday school. "He that brings sunshine into the life of others cannot keep it from himself." There were others there to help in the service, and to bring Christmas cheer to these people. Prisoners entertained us by singing some spiirtuals—"Swing Low, Sweet Chariot" and other numbers. The negroes sang these pieces well.

Nellie B. Rives.

The Sunday school lesson had to do with certain expressions in the Bible.

"What does 'Selah' mean?" the teacher asked a freckled-faced youngster.

The boy replied, "I asked me big brother an' he said it means 'Do you get me?'"—Boston Transcript.

A little girl, three years old, was asked what kind of ice cream she would like to have. After hesitating a few minutes she replied, "I think vanilla would look best on my dress."—Parents' Magazine.



New Issue

$50,000.00

Rutherford College

6% First Mortgage Bonds

Dated May 1, 1931
Due May 1, 1941

Purpose of Issue

To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security

These bonds are secured by first mortgage on all the properties of Rutherford College, valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000. Payment of interest guaranteed by income from $53,000 par value Duke Power Company stock.

Twofold Investment

These bonds offer a safe investment paying a dividend of 6%, and an investment in the young manhood of our church.

For information write to

First Security Trust Company
Hickory, N. C.
or
Rutherford College
Rutherford College, N. C.

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's is especially good for night coughing. It clings to your throat better than a spray or gargle. A bottle of Piso's at your bedside insures a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢ SIZES **PISO'S**

666

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

$5,000 in Cash Prizes

Ask Your Druggist for Particulars

Church Chairs



Adult and Juvenile Bentwood Chairs in new designs. Built to withstand years of severest usage. Neat appearance. Easy, noiseless folding operation. Fold to 1 1/8-inch thickness. Priced unusually low. —Write for descriptive folder.

BENTWOOD PRODUCTS
1551-65 S. 10th St., Louisville, Ky.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

MONDAY MORNING

This is Monday morning and our weekly letter to the readers of the Advocate has not been written. The writer of this letter finds himself pretty well worn after a hard week's work which ended late last night with the driving of our singing class safely through forty miles of a very dense fog. For two hours the writer has been trying to free himself from interrogators in order that he may express a few sentiments on paper and hurry them over to the Advocate office for publication. The superintendent of the Children's Home never gets away from his work, and as a matter of fact never desires to.



Let no typhoid fever ever come to the Children's Home

THE FOG HAS LIFTED

Things are looking brighter at the Children's Home this morning. The fog lifted, the sun is shining, the soiled clothing are in the laundry, and our children are either comfortably in school or busily engaged at their tasks. Our epidemic of chicken pox has about subsided and Robert Enow, our fine dairy boy, is recovering very satisfactorily after a serious operation on his leg. We give grateful thanks for being able to get out of the mist.

LET'S PULL TOGETHER

Investigation shows that ten per cent apportionment receipts at the Children's Home have shown a steady decline during recent years. As a matter of fact there wa sa big drop off in our income from this source last year. We are, however, glad to state that receipts from fifth Sunday offerings, groups and individuals, "love gifts,' 'show a healthy increase during this period of time. But for this latter situation the Children's Home would be in a bad fix. It is hoped that this year every charge will raise its ten per cent apportionment. By so doing we can take care of our enlarged family. We feel confident that our "love gifts" will not decline.

A HAPPY TIME

Our singing class had a wonderfully happy time at First church, Salisbury, last night. We were over there at the invitation of our good friend, Rev. A. L. Stanford, and appeared before a congregation that completely filled the large auditorium and much of the adjoining Sunday school annex. In fact I think the congregation was the largest that our children have ever appeared before. It was also enthusiastic and we were made to feel that we were among choice and genuine friends. It was really great to be there.

Everybody at First church seems happy as the new conference year opens up. Brother Stanford informed me that he had never in all his experience received a finer response on entering into a new charge and everybody was singing the praises of their new pastor. This fellow, Stanford, always good, has grown better since he got married. Certainly a fine situation prevails at First church, Salisbury.

A REVISED VERSION

When Mrs. Woosley in her primary department yesterday morning asked if anyone could tell the story of the Good Samaritan up went a little hand from a six-year-old youngster, and his story was as follows: "A man went down the street with a mule and a pocketbook and when he got down in a dark place some men jumped on him and beat him up and went off and left him. A fellow came along and wouldn't pay him any mind. Another fellow came along and wouldn't even look at him." Then the little youngster was about to get lost in his story, but after a slight hesitation exclaimed, "Oh, yes, then came another fellow a-galloping on a pony and picked up the hurt man and carried him to a filling station."

AN OUNCE OF PREVENTION

The picture this week shows one of the groups appearing before Dr. R. L. Carlton and his associates in the Winston-Salem city health department as they were being vaccinated last summer against typhoid fever. It is evident that the boys do not mind having their arms punctured. As a matter of fact, our youngsters never hesitate to enter into any enterprise prepared for them.

AN INTERESTING TRIP

Leaving the Children's Home long before day last Friday morning Mrs. Woosley and I had a very strenuous but enjoyable trip into the southwestern part of our conference, traveling over 600 miles and making a number of calls on important cases. I was happy to attend the Asheville and Waynesville district missionary institutes, and through the kindness of presiding elders Litaker and Hayes, was permitted to talk about the Children's Home to these sympathetic groups, the one at Sylva for the Waynesville district being particularly large and enthusiastic. We were particularly pleased to visit Dr. T. F. Marr, at Brevard ,and to find him about restored to his normal health. Quite a number of cases desiring service from the Children's Home were investigated and late Saturday night found us back on the Children's Home grounds anxious to check up on conditions here.

WORKING WELL

We are very much pleased so far with our experience in sending our high school boys and girls to the Winston-Salem high school, located on an adjoining hill. Members of our family vie with members of other Winston-Salem families in the grades they make and in the general activities of the high school. There is much evidence to show that the mental and social horizon of our youugsters has been not only widened but enriched. The experiment is proving very satisfactory.

REDUCED EXPECTANCY

Reports from a wide area indicate that there will be a general reduction in pastors' salaries during the present year. We join with the pastors in sharing this loss, since the ten per cent apportionment is based on the amount the charges agree to pay their pastor. The Children's Home's chief source of support from our Methodist people comes from the ten per cent apportionment, an amount equal to ten per cent of the pastor's salary for the current year. Let every charge strive earnestly to raise the ten per cent apportionment this year. In so doing the total amount of money received at the Children's Home will not be lessened, since so many charges failed to pay in full last year.

JANUARY BRINGS ONE OF THE YEAR'S FOUR FIFTH SUNDAYS. LET'S MAKE THE MOST OF IT

Sunday School Lesson

JANUARY 24

By William G. Chanter.

Jesus and Thirsting Souls

Scripture Lesson: John 4:9-26.

Golden Text: "Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

Sir, give me this water, that I thirst not, neither come all the way hither to draw.

As in the last lesson so in this, Jesus is dealing with an unpromising pupil. This woman resembles Nicodemus in her literal-mindedness, her inability to rise above the facts of the material world. In his case this was due to an incurious mind, a lack of imagination fostered by the complacency that sprang from the attainment of success in the great ecclesiastical system of which he was a member. Nicodemus was an example of the danger of that easy success that works like a drung, leaving a man with nothing to work for and consequently nothing to spur his mind into action. But the woman's dullness was due to a quite different cause. She was the victim of absorption in the petty round of toilsome drudgery that made up the life of the Oriental woman.

He whom thou now hast is not thy husband.

It is a tale too often told in twentieth-century America as in first-century Samaria. Monotonous work does not make for keen-mindedness in either women or men. But there was another side to the situation. She was a woman who had found relief from the deadly monotony of her life by a series of adventures in sensuality till at least she had not troubled herself with the formality of a divorce and was living in open contempt of the prevailing code. In teh normal life of a home she might have found in the love and care of children and in the affection of a good husband a way into a higher conception of life than as a treadmill journey between house and well. In the feverish excitements of her fleeting amatory experiences she found only an influence that reduced her always nearer to the animal level, rendering her less and less capable of responding to a spiritual appeal.

How is it that thou, being a Jew, asked drink of me, who am a Samaritan woman?

But she met a Master Teacher. Notice, first, how rich is the humanity of Jesus. The Fourth Gospel, which highly exalts the Lord Jesus as the Eternal Word, is insistent on the fact that the Word was made flesh. Jesus was a real human being. In this very lesson he appears as hungry, as thirsty, as weary. But of course that is only one side of his humanity. The other appears in his serene unconcern with the petty barriers by which men divide themselves from one another and so reduce the breadth of their humanity. He was a Jew, but he had none of that fatal sense of racial superiority which when it is fully developed makes men inhuman and cruel, which makes white men torture colored men, as it makes Chinese call strangers foreign delivls, and those very strangers pitilessly exploit Chinese children and women in their cotton factories. Those who are of some race first and are human second are not truly human at all, for they soon become powerless to discern the humanity of those who are of other races.

And then Jesus was a man with all a man's strength, with all the aggressive courage that we call masculine. But he had none of that masculine superority which cannot see in women anything more than members of a kindred but inferior species, cannot ever accept women as in any sense the equals of men. This is another dehumanizing force, which has led to enormous cruelties and injustices. Women as well as men have been dehumanized by it.

From all such limitations of his humanity the Lord Jesus was free. He was so truly and so richly human that he was bound to all those who shared in however small a degree membership in the great family of God. Just as it is the great artist who can see the beauty that is in the mud and scum of things while the mere craftsman is blind to it, so the ability of a man to feel for the humanity that lives in others is in proportion to the richness of the humanity that dwells in him.

Whosoever drinketh of the water that I shall give him shall never thirst.

This quick human sympathy was the basis of the power of the Lord Jesus as a teacher. For he could see the life of this woman and understand its pathetic concentration on the material needs that she had to supply, and he could take those needs as his starting point. How unsatisfying these material things were, and how the very sense of their inadequacy was a sign of the existence of deeper needs—for th animals do not rebel against routine and monotony—this was what the Master was trying to make the woman see. In the very domination of the world of matter he saw a pledge of the spiritual being of humanity, since the domination is felt as an indignity even when it is acknowled.

Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you . . . look on the fields . . . white already unto the harvest.

It is interesting also to note the quick perception that Jesus had of the reality of the opportunity that was his, and of the tremendous value of the work that he was doing. All through his life he dealt with what seemed to be petty and valueless things. Finally, his life crashed down into ruins as sordid and hopeless as any ruins could be. Yet he never doubted. It is one of the many miracles of his personality that is here seen. It is the secret of his power.

In this passage we see him trying to initiate his disciples into the secret. And surely we are warranted in thinking that his message to us in these times, with all their discouragements and disappointments, would be the same. He who in the cross could see a way to conquer would have us see in our hard tasks the joy of the harvest. He would have us spring forth to make the sacrifices from which we shrink, sharing his confidence that sacrifice will be used of God in the building of the stately fabric of his kingdom. He would have us life up our eyes.

God is a Spirit :and they that worship him must worship in spirit and truth.

In this sinful woman he could see possible greatness, the possible awakening of soul that would make her capable of some degree of understanding of the kingdom of God. It was this confident faith in her that made the Master set before her one of the most sublime conceptions of worship that even he ever put into words. It is a conception that we should try to make our own in order that we may do our part in making it the working program of religion wherever our influence extends.

It has a strange modern ring, this word of the Master's. Notice that his definition of true worship is in the form of a law, logical and rational. Since God is a Spirit, it follows that his worship must be spiritual. Today we are sure of one thing if of nothing else—if God is, he is a Spirit. We feel confident, too, that all reality is one great system ordered by law from which no nook or cranny is exempt. The saying of Jesus meets the demands of modern thought as though shaped by those demands. But that, after all, is only to say that the Lord Jesus had the words of eternal life, words that are always modern because they are ageless.

This saying is modern, too, in another respect. It insists on reality as the essence of true worship. Not this or that place, not this or that form, not this or that system of ecclesiastical organization, nor conformity to this or that tradition no matter how venerable—none of these things makes worship worthy of the name. Only a passionate sincerity, a hunger and thirst after righteousness, a search for God that will not be denied, will make possible actual approach to the God who is the supreme Reality.

The truth is, of course, that the modern temper will never find its own meaning till it comes to sit with the learned Nicodemus, and this shabby woman, and the uncultured Peter, and a host of small and great, at the feet of the Eternal Word made flesh. For the modern temper, if there is any truth in it, is a far-off echo of that ageless Word.—Zion's Herald.

MacGuire—I didn't see you in church last Sunday.

Hayes—I know you didn't. I was taking up the collection.—The Acorn.

GLIMPSES OF NEW BOOKS

"THE COUNTRY CHURCH IN NORTH CAROLINA"

Prof. J. M. Ormond's New Book

We have no desire to write a review of this remarkable book. Many of the brethren will feel impelled to perform this service. Our purpose is to urge the people of North Carolina to secure and to read this volume.

From the Introduction, written by Dr. E. C. Branson, straight through to the last word of the Index, the book is a mine of useful information—just the information that religious and social workers need if they would have a comprehensive grasp of the problems and opportunities involved in the cultural development of our commonwealth. The first three chapters give a brief review of the "Physical and Economic Conditions," "Educational Progress,' 'and "Religious Background." Then follows an analysis of the state, county by county, that brings into array a wealth of data that can be found in no other volume dealing with the life of the state. It is doubtful if such a careful survey has been made of any state in the Union. This is followed by a study of "County Groups" which give us a regional grouping that brings the different sections of the state into review. The last chapter in the volume is devoted to "An Interpretation of the Data Offered."

Professor Ormond is professor of Practical Theology in the School of Religion, Duke University, but this book is not a Methodist book. It is a book for everybody that is interested in the development of North Carolina. The study of each county unit begins with a map of the county upon which is shown every church of all denominations. Each church is shown in its proper geographical location. The population of each township is given upon the map. Villages, streams, roads, railroads, are indicated upon the map. Then follows a discussion of population, resources, wealth, products, industries, etc., that affect the life of the people. After this we have a discussion of all facts relating to the country churches of the county. Not one citizen in a hundred knows as much about his native county as Ormond gives in this volume.

We hope for an early second edition of the book which will embody all the facts revealed by the last national census. In fact it should go through several editions.

The book is published by the Duke University Press and is a model of good printing and binding. The pages are large, the margins wide and the type clear. The price is four dollars per volume. It may be had from the publishers. Get it and read it. W. A. Newell.

* * * *

THE PRESENT DAY SUMMONS

"The Present Day Summons to the World Mission of Christianity," by John R. Mott. Cokesbury Press. Price $2.50.

A new book by John R. Mott is always of more than ordinary interest. This book, the Cole Lectures for 1931, will win a wide circle of readers. The theme is most appealing.

Perhaps no other living person has a better right to speak on this subject, for Dr. Mott includes in this book the epitome of more than thirty years of leadership, observation, and analysis. In ten vital chapters he writes with force, directness, and discrimination. Situations inimical as well as favorable to the progress of Christianity are presented. The summons in his book cannot be denied, for Christian progress in our own land as well as abroad marks time. Dr. Mott sounds great forward steps. This book is every bit as momentous as his "The Decisive Hour of Foreign Missions," published in 1910, which brought about a great forward movement in the missionary enterprise.

The final chapter dealing with the leadership needed for this momentous day is strikingly significant. Note these words:

"In every country in every time the leaders who year in and year out achieve the most consistent progress are those who have a vivid and abiding sense of mission—that is, an unmistakable conviction that they have been called by God himself to their work. Their lives are marked by unselfish devotion to an unselfish cause. They invariably give you the impression that the cause is bigger than the man. This has ever been true of the great missionaries, and also of mission board secretaries and members to whom we trace the great advances."

Note these further words: "There is nothing which is quite so much needed throughout the world-wide mission of the Christian religion as a fresh summon to the impossible. For is this not precisely what Christ gave when he launched his world-wide program? Can those of us who are called upon to lead forward his world-mission do less?"

"WOMEN AND WINE"

The distinguished biblical scholar, James Moffatt, whose translation of the holy scriptures is widely approved, gives the following for Amos 4:1-3:

"Listen to this, . . . ye women in high Samaria,
you who defraud the poor and
are hard on the needy,
who tell your husbands, 'Let us
have wine to drink!'
As sure as I am God, the Lord
Eternal swears,
your day is coming,
when you will be dragged out
with prongs,
the last of you with fish-hooks;
out you go, through breaches in the walls,
each of you headlong,
chased to Mount Herman—
by order of the Eternal."

All of which is respectfully submitted for the edification of Sister Sabin and her deluded satellites.

W. A. Betts.



"WHEN I was first married I had a fall which caused a miscarriage. Then I had an operation but it didn't do me any good.

"I started taking Lydia E. Pinkham's Vegetable Compound and I also took two bottles of the Herb Medicine. I do not have the crampy pains like I did. I used to go to bed for three to five days each month." Mrs. Lula Reppes, 1160 West Kirby St., Detroit, Michigan.

Lydia E. Pinkham's
VEGETABLE COMPOUND

HEADACHE?



Don't suffer. Capudine, the new liquid prescription, works faster. Easier on your stomach. No harmful narcotics. Fine for nerves. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

ATLANTIC CITY
Where the General Conference Meets in May
The St. Charles
A Smart Hotel
On The Boardwalk At New Jersey Avenue
LEADING WINTER RESORT HOTEL
European or American plan
French and German cuisine
Winter rates most attractive.

REPORT OF THE CHAPEL HILL-COLLEGE PLACE CHURCH FUND

AMOUNT RECEIVED DURING YEAR 1931

North Carolina Conference

Durham District

Charge or Circuit	Amount
Duke Memorial	$175.00
W. A. Lambeth, Trinity, Durham	115.50
Dolian Harris, Treas., Duke Memorial, Durham	2.00
Burlington—Front Street	$ 172.90
Chapel Hill	66.00
Durham—Carr	5.50
Duke Memorial	51.00
Hillsboro	1.50
Leasburg Ct.	30.00
Person	15.00
Yanceyville	26.57
Branson	2.00
Total	662.47
Apportionment, $1600.	

Elizabeth City District

Chowan	3.36
Perquimans	11.76
Windsor	5.75
Hatteras	10.00
Gates	7.05
North Gates	1.00
Currituck-Kitty Hawk	13.80
First Church	19.00
Hertford	55.50
Kennekeet	27.00
Manteo	21.00
Moyock	44.00
Pasquotank	16.00
Roper	2.00
South Camden	10.00
South Mills	14.66
Wanchese	23.00
Williamston	10.00
City Road	12.80
Total	309.68
Apportionment, $1100.	

Fayetteville District

Carthage	70.25
Dunn	50.00
Erwin	3.45
Fayetteville—Hay Street	150.00
Fayetteville Ct.	30.00
Lillington	10.00
Sanford	121.50
Siler City	100.00
Stedman	20.00
Pittsboro	1.00
Elizabeth City	2.00
Total	554.75
Apportionment, $1300.	

New Bern District

Atlantic	$ 5.75
Beaufort	15.00
Dover	7.00
St. Paul	325.00
Goldsboro Ct.	40.00
Grifton	8.00
Jones	11.00
LaGrange	4.50
Mt. Olive Ct.	4.95
Centenary	15.00
Riverside-Bridgeton	9.15
Newport	3.40
Ocracoke-Portsmouth	10.00
Oriental	20.00
Pamlico	6.00
Pikesville-Elm Street	10.00
Pink Hill	3.75
Seven Springs	.50
Snow Hill	40.00
Straits-Harlowe	3.00
Total	$542.00
Apportionment, $1500.	

Raleigh District

Raleigh—Edenton St.	20.00
Amount collected	100.00
Edenton Street	15.00
Total	135.00
Apportionment, $1600.	

Rockingham District

Rowland	10.00
Aberdeen-Vass	25.00
Biscoe	10.83
Fairmont	35.00
Hamlet	17.00
Laurinburg	15.00
Lumberton	90.00
Maxton	9.00
Mount Gilead	25.00
Raeford	39.75
Rockingham	20.00
Roberdel	5.00
Rowland	10.00
St. John-Gibson	14.50
Wadeville Ct.	8.00
Total	334.08
Apportionment, $1600.	

Washington District

Rocky Mount, First Church	60.00
Vanceboro	6.10
Farmville	18.00
Robersonville	6.00
Clark St. (Rocky Mount)	4.16
Aurora	8.00
Bethel	25.00
Fremont	35.00
Greenville	46.00
McKendree	50.00
Nashville	19.50
Pantego-Belhaven	10.00
Rocky Mount Ct.	25.00
Tarboro	20.00
Wilson	36.00
Wilson—First Church	100.00
Washington	80.00
Total	548.76
Apportionment, $1600.	

Weldon District

Aulander	7.35
Ahoskie	16.25
Battleboro-Whitakers	10.02
Conway	65.00
Garysburg	5.16
Henderson—First Church	50.00
Middleburg	10.00
Murfreesboro-Winton	20.00
Norlina	23.29
Northampton	25.00
Rich Square	12.50
Roanoke Rapids	35.00
Rosemary	35.00
Scotland Neck	20.00
Seaboard	20.23
Warren	7.41
Warrenton	55.00
Weldon	12.00
Total	429.21
Apportionment, $1000.	

Wilmington District

Grace	196.00
Trinity	154.00
Fifth Avenue	25.00
Epworth	18.00
Faison	5.00
Chadburn	2.00
Total	400.00
Apportionment, $1200.	

Recapitulation

Durham	$ 662.47
Elizabeth City	309.28
Fayetteville	554.75
New Bern	217.60
Raleigh	135.00
Rockingham	334.08
Washington	548.76
Weldon	429.21
Wilmington	400.00
Total	$3591.15

Western North Carolina Conference

Asheville District

Hillside	$ 5.00
Saluda-Tryon	2.50
Total	7.50
Apportionment, $1000.	

Charlotte District

E. K. McLarty	25.00
Chadwick	5.00
Wesley Heights	17.00
New Hope-Bethel	10.00
Matthews	10.00
Waxhaw	10.00
Morven	10.00
Bethel	25.00
Thrift-Moores	10.00
First Church, Charlotte	25.00
J. M. Varner, Matthews	15.00
Trinity-Derita	12.00
Wadesboro	6.00
Total	181.00
Apportionment, $2200.	

Greensboro District

Holt's Chapel	10.00
Calvary, High Point	20.00
Liberty	15.00
Pleasant Garden	30.00
Randolph	25.00
Jamestown	20.00
Main St., High Point	100.00
College Place	300.00
Randleman	20.00
East Greensboro	12.50
West Greensboro	27.80
Proximity	25.00
Glenwood	20.00
Caraway Memorial	20.00
Farmer	10.00
Wentworth	15.00
West Market	361.15
Wesley Memorial	250.00
Ruffin	10.00
Reidsville	65.00
Stokesdale	10.00
Asheboro Ct.	4.00
Cedar Falls	5.00
Coleridge	10.00
New Hope	6.00
Ramseur-Franklinville	20.00
Total	1411.45
Apportionment, $2200.	

Gastonia District

R. M. Courtney	50.00
Bessemer City	5.00
Shenby—Central	75.00
Total	130.00
Apportionment, $1000.	

Marion District

Burnsville	15.00
Marion Mills	10.00
Spindale	25.00
Old Fort Ct.	4.00
Mill Spring	25.00
Avery Ct.	5.00
Broad River	10.00
Spruce Pine	3.00
Table Rock	10.00
Rutherford College	15.00
North Forest	10.00
Cross Mill	5.00
Forest City	25.00
Henrietta	20.00
Rutherfordton	25.00
McDowell Ct.	15.00
Glen Alpine	20.25
Elk Park	5.00
Old Fort	10.00
Marion Ct.	10.00
Morganton Ct.	11.00
Cliffside	20.00
Burke	10.00
Gilkey	10.00
Bostic	15.00
Morganton	90.00
Bakersville	5.00
Marion	71.75
Total	500.00
Apportionment, $500.	

Mt. Airy District

North Wilkesboro	21.77
Leaksville	50.00
Central, Mt. Airy	200.00
Madison	12.00
Spray	25.00
Elkin	35.00
Total	343.77
Apportionment, $500.	

Salisbury District

First Church, Salisbury	93.00
Central, Albemarle	190.00
Kannapolis	80.00

Forest Hill, Concord	50.00
Total	413.00

Apportionment, $1000.

Waynesville District

Franklin	5.00
Cullowhee	15.00
Bethel (Clark's)	5.35
Sylva	9.00
Clyde-Junaluska	11.50
Canton	50.00
Waynesville—First	25.00
Total	120.85

Apportionment, $500.

Statesville District

Hickory, First	34.00
Highland-Rhodhiss	10.00
Maiden	10.00
Newton	24.50
Elmwood	5.00
Broad St. (Mooresville)	10.00
Hudson	5.00
Mooresville Ct.	10.00
Taylorsville	5.00
Mt. Zion	20.00
Ball Creek	10.00
Shepherd	10.00
Cool Spring	10.00
Race Street (Statesville)	25.00
Olin	5.00
Broad St. (Statesville)	103.96
Lenoir Ct.	15.00
Catawba Ct.	15.00
Granite Falls	25.00
First Church, Lenoir	200.00
West View, Hickory	2.00
Broad St., Mooresville	5.00
Flake Sherrill, Statesville	10.00
Stateville Ct.	5.00
Hiddenite	5.00
Troutman	5.00
Davidson	4.00
Central, Mooresville	7.85
Bethel-Fair Grove	5.56
Total	581.87

Apportionment, $1000.

Winston-Salem District

Centenary-West End	1400.00
Lexington, First	77.00
Thomasville, Main St.	100.00
Cooleemee	19.00
Central Terrace	15.00
Linwood	10.00
Denton	10.00
Davie	4.40
Advance	5.00
Thomasville Ct.	20.00
Chas. E. Norfleet, Treas.	68.57
Total	1733.97

Apportionment, $2200.

Recapitulation

Asheville	15.00
Charlotte	181.00
Gastonia	130.00
Greensboro	1411.45
Marion	500.00
Mount Airy	77.00
Salisbury	413.00
Statesville	641.29
Waynesville	120.85
Winston-Salem	1733.95
Total	5223.54
Grand total N. C. conference	5223.54
Grand total W. N. C. conference	3591.15
Total	8814.69

Note: These reports come from many sources to three different treasurers without opportunity to check over the accounts, so there may have been omissions or duplications, but in the main this is a correct exhibit of the money collected for this cause.

THE LOVE CALL

By Rev. Robah F. Bumpas.

To Bedford jail are we indebted for Pilgrim's Progress and many another volume of spiritual food. There is the book in which Bunyan takes us with him to the poultry yard and points us to the hen and her little chicks, and to the four distinct notes with which she clucks to them: the night call, as the shadows begin to lengthen and the dew to fall she has a note by which she calls her young to the shelter of her wings: the food call, as she finds some tempting morsel she would share with her biddies, she gives a sharp cluck, and the biddies dart through the weeds and leap over the grasses, that each may obtain a portion of the delicacy: the warning call, as the shadow of the hawk falls upon the ground she utters a sharp, shrill cry, and the biddies lose no time in sheltering beneath her wings, and should the hungry hawk dare too near she will fly at him and risk her own life rather than suffer the loss of her young: there is the love call, when she wants the little biddies to nestle among the softest down and feel the warm throbbings of her great heart of love, and that she may revel in her love for them.

When a boy I raised chickens. I knew my birds and loved them and they loved me; I learned their language, and we talked to each other, and can witness to the fact that Bunyan was correct in his statement. Jesus talked of the hen: "As the hen gathereth her brood under her wings," says the Master; and the inspired Psalmist: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."

That love call, O how sweet: "Come to me, I'll rest you."

It is not possible that you realize the pleasure I experience from the weekly visits of the Advocate. I listen to the clarion call of the editors to loyalty and service. I shake the hands of multitudes I love, visit shops, offices, homes, I note the lengthening list of the superannuates. I have lived long enough to know personally five generations, knew their grandfathers and grandmothers before they married, and am familiar with generations back of that by reading. My dear brethren who are entering the noble army of veterans richly deserve the crown they have won, and the splendid class of young men now entering our ranks give assurance that when our hands relax, the old flag will not touch the earth but be lifted higher. I welcome the new superannuates to our noble brotherhood. They have answered the love call and know full well its significance.

WITH GOD

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much if God is in it;
Man's busiest day not worth God's minute.
Much is little everywhere,
If God the business does not share,
So work with God—then nothing's lost;
Who works with him does best and most.

—Selected.

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It is the belief of those who build Wurlitzer Church Organs that only an instrument specifically created for church service, designed and shaped with real understanding and seasoned knowledge, can fittingly bring to church music, and infuse into that music, the tonal glory which is its most precious part.

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Children's Storyland



CALVIN COON'S CURIOSITY

By Carrie Belle Boyden.

There was an old hollow tree in Hoppywood which was the home of the Coon family. Mother and Father Coon and all the little Coons lived there very happily. That is, they lived there happily when little Calvin Coon was not in mischief.

You see, Calvin had a big bump of curiosity and it was always getting him into trouble.

One evening, when he and his little brothers were playing together in the woods quite far from home, Calvin found a strange-looking, hard, black object that smelled of fresh fish. Now, Calvin was extremely fond of fish of all kinds, so he walked round and round the object. "Better leave it alone," advised his brothers. "It doesn't look safe." But Calvin was curious. He was sure he could see some fish way inside the black object, so he poked his paw into it. Click—went the iron bar and Calvin's paw was caught in a trap. Oh, how he yelped! All the citizens in Hoppywood came running up to see what was the matter. Sammie Squirrel, Peter Porcupine, Willy, Billy ,and Walter Woodchuck, and even Major Muskrat with his hickory stick appeared on the scene. Poor Calvin Coon was dancing around in a circle with his paw caught in the trap.

"Stand still," ordered Major Muskrat, and Calvin stood still. (Every one always obeyed Major Muskrat). He took his stout hickory stick and stuck it into the trap under the iron bar that was holding Calvin's foot; he braced himself and began to pry up the bar. Little by little the bar raised and Calvin pulled out the injured foot. For weeks after that he had a sore paw, and if he saw anything that looked like a steel trap, he ran away from it as fast as he could.

The next time his curiosity got the better of him was when he saw a piece of meat hanging on the limb of a tree. "I wonder who put that meat there," he thought. "It looks perfectly good. I believe I will take a taste of it."

He did. He ate it all. And he was the sickest little coon you ever saw.

"You have too much curiosity," scolded Mother Coon. "Probably that meat was poisoned just to catch curious little coons like you."

Calvin Coon slowly recovered and he wisely decided to stay nearer home and to leave things alone.

But as soon as he felt perfectly well again and his sore paw did not trouble him any longer, he took a long ramble into the dense woods. After a while he came upon an old picnic ground where some one had been camping. He smelled fish again.

He looked all around for a trap but did not see any. What he did see, however, was some empty cans. "I wonder what was inside those cans," he said. He pawed them all around and turned them over and looked inside. In one he saw some scraps of pink salmon. He ran his tongue way out as far as he could, stuck it down into the can, but it was not quite long enough to reach the salmon. So in went his head after his tongue and he got the salmon. My, but it tasted good! "This is not a trap," he thought, "and the salmon is delicious." So he licked it all out clean.

And then an annoying thing happened. He tried to pull his head out, but it would not come, for sharp edges on the can caught in his fur. He tried again and again, then he realized that his head was a prisoner in the tin can—and he was alone and far from home.

Meanwhile, Mother and Father Coon were beginning to wonder what on earth had become of Calvin. He did not return for his supper, which was quite unusual.

A little later Charley Coon came running in all excited. "Come on out," he shouted. "There is a tin can running around all by itself and bumping into trees and making such queer noises!"

"Nonsense!" said Mother Coon. "Tin cans can't run around and bump into trees and make queer noises."

"But it is! It is!" shouted all the other little Coons. Mother and Father Coon ran down from the hollow tree. And it was! The tin can was running around and around, bumping into trees and making queer noises indeed! And most surprising of all—it had legs.

By this time all the animals had assembled, led by Major Muskrat with his hickory stick. They had heard the queer noises too and had come out to see the tin can galloping around and around among the trees.

"Catch it! Catch it!" shouted Billy and Willy and Walter Woodchuck. But no one was brave enough to catch a galloping tin can.

Finally, Mother Coon stepped forth. "I believe that is my son Calvin," she said. "He has a bump on his right fore foot where it was caught in a trap, and look at the right fore foot under the tin can." She ran toward the lively tin can, so did Major Muskrat, and together they caught it just as it was about to bump into another tree.

A queer hollow noise came from the tin can—enough to scare any one, but Mother Coon held fast while Major Muskrat pulled gently—gently on the tin can until out came Calvin Coon's head. Poor Calvin looked quite foolish. He turned right around and ran home as fast as he could, entirely forgetting to thank good Major Muskrat.

For Mother Coon was saying, "Calvin Coon, your curiosity will be the death of you yet." Then she hastened in to bandage his head and get him some supper.

And that was the end of Calvin Coon's curiosity for a long time.—Zion's Herald.

JOYFUL NEWS!

By Edith L. Reid.

Louise is a new girl in town and on Saturday she had two callers who tried to help her get acquainted.

Cathie came first. She began to discuss the girls in her class. "Betty's awful poor and she can never have us at her house. Dorothy has the worst temper if she can't have her own way. Patsy's the prettiest girl in our crowd, but she's just as selfish as she can be. Beth's just about the most popular girl in school, but I never could see why."

Louise listened in a puzzled way. What kind of a place had she come to if no one deserved real honest praise? This was what she thought as she bid Cathie a half-hearted goodbye, feeling almost homesick, and at least surprised and discouraged over what she thought must be questionable friends.

Then there was another rap on the door and Beth came breezing in, as smiling and sweet as a sunshine fairy.

"I just met Cathie down the street," Beth began; "she said she had been to see you. Wasn't her new pink dress pretty? And we're all just in love with Cathie's yellow curls. Cathie's a good singer. She leads our class chorus."

Louise tried not to show the jolt she had received in this changed attitude of her second caller. "I did think Cathie's dress was pretty and her ringlets almost surrounded her face," Louise commented truthfully.

"Then there's Patsy. She's the artist in our class, and she paints the most cunning place-cards for our parties. Our club president is Dorothy. She's one of our hardest workers, and has done a lot for our little organization since we started six months ago. Betty is the chairman of our membership committee and you never saw any one so faithful! She'll be over to call on you, but she works on Saturdays, taking care of children in the neighborhood. Just to talk to Betty five minutes will make you ambitious."

"Oh, I'm so excited and interested," Louise exclaimed, "and I certainly hope that Betty will put me down as a new

member. I believe I'm going to have a wonderful time since I've heard all your joyful news!"

Here are two instances of tale-bearing and it is not hard to choose which is the better way. One was the unpleasant tale-bearer, the other the teller of joyful news. Talking about the faults of others was Cathie's habit, and yet Beth found the kind word to say for Cathie after all.

Cathie said she couldn't see why Beth was the most popular girl in her class. But Louise had no trouble in understanding Beth's popularity after her very first visit.—Junior Girl.

BRINGING NICE THINGS HOME

By Marion Brownfield.

"I had such a good time at Grace's house!" Edna told her mother as soon as she came home from her chum's, where she had been invited to dinner. "We had such a jolly time at the table!"

"What did you talk about?" asked her mother.

"Oh, I don't know!" said Edna. "Except everything seemed to be so pleasant, and it is every time I eat at their table."

Edna's mother smiled wisely. "Perhaps," she hinted, "no one brings their troubles to the table! If the algebra lesson is hard, nobody mentions it until study time."

Edna looked a little sheepish. Then she laughed, too. "Well, it isn't that nobody ever grumbles at Grace's dinner table, so much as that they all have such interesting things to tell!"

"Yet Grace goes to just about the same places you do."

"She saw some lovely flowers," Edna continued, "and her brother told us about the first blue bird of the season!"

"I think they keep their eyes open wide," returned Edna's mother.

"I guess all their family do, and save up the nice things to tell each other at dinner time. Even Grace's mother was telling us a pretty new way to trim curtains with colored frills. She saw them from the outside of a house she was passing."

"There is always something nice to see every time one goes out, if one only looks for it," replied Edna's mother. "I used to think when I first came to the city from the country that I had lost all of nature's loveliness. That was just because I missed the green fields and woods so much! But I began looking around and I soon saw that there were green lawns at least and beautiful flower gardens. Then I learned, too, that there were just the same twinkling stars every night in the city sky as there were in the country! Winter or summer, there they are ,to remind us that God is everywhere, too. So it's only a matter of noticing and remembering the beautiful things of life."

"And then bringing them home to the dinner table," added Edna.

"Yes," laughed her mother, "and 'shopping outdoors' doesn't cost any money. Pretty clouds, lovely sunsets, trees in bud, autumn leaves, beautiful icicles, rainbows and fresh rain-washed winds are bargains that any one can get! They only take a pair of bright eyes and a memory long enough to bring them home to share with other folks!" —Girl's Weekly.

TOMMY'S BAD HABIT

The donkey man was very busy. He said, "Take one from over there for the little girl; it'll be a shilling up to Sea View Terrace."

So Molly was lifted on to a donkey, and, shouting to her parents, "I'll see you when you come up," she started off.

"It's much more fun than riding on the sands," she thought, and was surprised because the man had said the donkey would go back by himself.

Up, up, she went, feeling happy and powerful, for you feel very different when you are climbing up a hill on a big, strong donkey, and the people on the sands are growing smaller and smaller every minute.

It took quite a long time to reach Sea View Terrace, and when they came to the house where they were staying Molly pulled hard at the reins and shouted, "Whoa! Woo—a!" But the donkey took no notice.

Molly went on shouting and pulling, but it made no difference; and as there was no one about just then she could not call for help.

When they reached the end of the promenade she felt sure the donkey would turn; but instead of that it suddenly left the road and went quickly along a field-path which led to a common. Though she shouted and pulled, and felt very frightened indeed, it just went on and on, across the field and common until, after a long time, it stopped by a little wood.

Then Molly saw two caravans and some other donkeys, and a little girl ran out shouting, "What d'you want?"

"I don't want anything; the donkey wouldn't stop at our house, and brought me here," said Molly.

The little girl, a rather dirty but jolly little gipsy, laughed merrily. "It's old Tommy," she said. "He's done that before. You'll have to stay till they come to fetch you. Get off."

Molly slipped off the donkey. "Oh, I've always wanted to see inside a caravan," she cried. "Could I see yours? Is your mother there?"

"Every one's in town but me. Come on, I'll show you; and you can share my dinner after."

Molly had a wonderful time; and when she had seen all, and was sitting drinking tea and eating bread and jam, her father arrived with the donkey-man's boy.

"Give the little girl some money to buy a beautiful doll," she whispered; "she's never had a proper new one yet."

So the gipsy child had a lovely doll and Molly an adventure; and all because of Tommy's bad habit.—My Magazine.



RESTFUL SLEEP for FRETFUL, FEVERISH CHILD

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When your child tosses and cries out in his sleep, it means he is not comfortable. Very often the trouble is that poisonous waste matter is not being carried off as it should be. Bowels need help—mild, gentle help —but effective. Just the kind Castoria gives. Castoria is a pure vegetable preparation made specially for children's ailments. It contains no harsh, harmful drugs, no narcotics. Don't let your child's rest—and your own—be interrupted. A prompt dose of Castoria will urge stubborn little bowels to act. Then relaxed comfort and restful sleep! Genuine Castoria always has the name:

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North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FIRST ROUND—IN PART

January

Stem, 11 24
Rougemont, 3 24
Orange-Carrboro, 7:30 27
Pittsboro, 11 31
Siler City, 7:30 31

February

Yanceyville, 11 7
Duke's Chapel, 7:30 7
Mt. Tirzah 10
Milton, 11 14
Durham Ct., 11 21
Massey-Andrews, 3 21
Burlington Ct., 11 28
Holt's Chapel, 7:30 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

January

Aulander, Aulander, 11 23
Ahoskie, Ahoskie, 11 24
Murfreesboro-Winton, Murfreesboro, night 24
Chowan-Anderson's, 11 29-31
Perquimans, Epworth, 11 30-31

February

North Gates, Parker's, 11 6-7
Gates, Philadelphia, 3 7
South Mills, McBride, 11 13-14
City Road, night 14
Moyock, Perkins, 11 20-21
First Church, night 21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

January

West End, 3 p.m. 23
Biscoe, a.m. 24
Troy, p.m. 24
Sanford, p.m. 26
Hemp, a.m. 31
Carthage, p.m. 31

February

Laurel Hill, Snead's Grove, a.m. 7
Maxton, p.m. 7
St. John's-Gibson, Gibson, a.m. 14
Piedmont, W. Rockingham, p.m. 14
Glendon, a.m. 20
Goldston, p.m. 20
Jonesboro, a.m. 21
Rockingham, p.m. 21
Parkton, a.m. 28
Red Springs, p.m. 28

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

January

Four Oaks, Four Oaks, 11 24
Cary, Cary, 7:30 24
Louisburg, 7:30 27
Millbrook, Pleasant Grove, 11 31
Clayton, 7:30 31

February

Edenton Street, 7:30 1
Jenkins Memorial, 7:30 3
Henderson, 11 7
White Memorial, 7:30 7
Benson, Benson, 7:30 10
Franklinton, 11 14
Oxford Ct., Stovall, 3 and 7:30 14
Selma, 7:30 17
Tar River, Kittrell, 11 21
Youngsville, Bunn, 4 and 7:30 21
Smithfield, 7:30 24
Gerner, Ebenezer, 11 28
Bailey, Bailey, 7:30 28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FIRST ROUND

January

Grifton, Grifton, 11 24
Hookerton, Hookerton, 7:30 24
Pamlico, Bayboro, 11 31
Oriental, Oriental, 7:30 31

February

Vanceboro, 3 and 7 3
Aurora, 11 and 2 6
Grimesland, Salem, 11 7
Greenville, 7:30 7
Newport, 3 and 7 10
Goldsboro Ct., Pine Forest, 11 and 2 13
Goldsboro Ct., Pine Forest, 7:30 14
Goldsboro, St. Paul, 11 14
Snow Hill, Mt. Herman, -- 21
Fremont, Eureka, 3 and 7:30 21
LaGrange, Institute, 11 28
Ayden, 7:30 28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

January

Rocky Mount, First, 11 24
Rocky Mount Ct., 3 24
South Rocky Mount, 7:30 24
Spring Hope, 11 31
Rocky Mount, Clark Street, 7:30 31

February

Kenley, 11 7
Elm City, 7:30 7
Warren, Providence, 11 14
Warrenton, 7:30 14
Weldon 21
Wilson 21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

January

Lumberton, 11 24
Chadbourn, Chadbourn, 3 24
Elizabeth, 11 31
Bladen, 3 31

February

St. Paul, 11 7
Lumberton Ct., East Lumberton, 7:30 7
Whiteville, 11 14
Fairmont, Bethesda, 3 14
Jacksonville-Richlands, Richlands, 11 21
Swansboro, Queen's Creek, 3 21
Maysville, Maysville, 7:30 21
Southport, 11 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

January

West Asheville, 11 24
Flat Rock, Moores, 3 24
Hendersonville, 7:30 24
Emma, Elk Mountain, 7:30 27
Hot Springs, Aantioch, 11 31
Hillside, 7:30 31

February

Fletcher, Mills River, 11 7
Skyland, Skyland, 3 7
Biltmore, 7:30 7
Central, 11 14
Haywood, 11 21
Acton, Oak Hill, 3 21
Asbury, 7:30 21
Saluda, 11 28
Fairview, Bethany, 3 28

March

Leicester, Leicester, 11 6
Sandy, Big Sandy, 3 6
Weaverville Ct., Alex Chapel, 11 12
Weaverville, 11 13
Swannanoa, Bethesda, 3 13

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

January

Wadesboro, 11 24
Weddington, Weddington, 7 24
Marshville, Marshville, 11 31
Monroe, Central, 7:30 31

February

Hickory Grove, 11 7
Hawthorne Lane, 7 7
Big Springs, 11 14
Myers Park, 7:30 14

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

January

Crouse, Landers Chapel, 11 23
Lowesville, 3 and 11 23-24
Gastonia, Maylo, 7 24
Gastonia, Main Street, 11 and 7:30 31

February

Belmont, Main Street, 11 7
Bessemer City, Concord, 3 7
Dallas, High Shoals, 7 7
Lincoln Ct., McKendree, 11 and 3 13-14
Goodsonville, 11 14
Stanley, Iron, 7 14
Rock Springs, Bethel, 11 20-21
Lowell, Bethesda, 3 21
Belmont Park Street, Bethesda, 7 21
Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough due to a cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

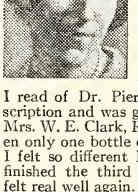
Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in those severe coughs which follow cold epidemics.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

BACK AND SIDES ACHED; WEAK



Asheville, N. C. —"About three years ago I was not in very good health, felt tired, weak and nervous and suffered from dull headaches. My back and sides would ache and I had very little appetite. I read of Dr. Pierce's Favorite Prescription and was glad to try it," said Mrs. W. E. Clark, Route 1. "I had taken only one bottle of the tablets when I felt so different I continued until I finished the third bottle and then I felt real well again. This tonic is worth all the praise I can give it."

Fluid or tablets. Ask your druggist for

Dr. Pierce's Prescription

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company
HICKORY, N. C.

Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT
W. A. Newell, P.E., 308 Summit Ave., Greensboro, N. C.
SECOND ROUND

January

Asheboro, First Church, 11 24
Cedar Falls, Central Falls, 3 24
Carraway, Carraway, night 24
Coleridge, Mt. Olivet, 11 31
Asheboro Ct., Mt. Shepherd, 3 31
Calvary, Calvary, night 31

February

Wesley Memorial, Wesley Memorial, 11 7
West Greensboro, Friendship, 3 7
Bethel-Grace, Grace, night 7
Randleman, St. Pauls, 11 14
Liberty, Randolph, 3 14
Holt's Chapel, Holt's Chapel, night 14
Ramseur-Franklinville, Franklinville, 11 21
Farmer, Salem, 3 21
Centenary, Centenary, night 21
Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13

The preachers of the district will meet in monthly session at Calvary church, High Point, Tuesday, February 5, at ten o'clock in the morning.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

January

Gilkey, Gilkey, 11 24
Marion Ct., Glenwood, 2:30 24
Rutherford College, 11 31
Table Rock, Oak Hill, 2:30 31

February

Glen Alpine, 11 7
Old Fort Ct., Carson's Chapel, 2:30 7

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND

January

Danbury, Danbury, 11 24
Walnut Cove, Stokesburg, 3 24
Rural Hall, Bethel, 11 31
Pilot Mountain, Pinnacle, 3 31

February

Mt. Airy Ct., Salem, 11 7
Rockford Street, 7 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

Kerr Street, 11 24
Harmony, night 24
Salisbury, First Church, 11 31
Spencer, Central, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., tatesville, N. C.
FIRST ROUND

January

Olin, 11 24
Cool Springs, 2:30 24
Troutman, night 24
Statesville Ct., Bethel 31
Elmwood-Cloveland, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

January

Canton, 11 24
Bethel, Pisgah, 3 24
Waynesville, night 24

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

January

Green Street, 11 24
Sedge Garden, 11 31
Ardmore, 7:30 31

February

Davie, Oak Grove, 11 6
Centenary, 11 7
Lowisville, Concord, 2:30 7
Farmington, Smith Grove, 11 14
Hanes, 7:30 14
Welcome, Vernon, 11 21
Denton, Siloam, 3 21
Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

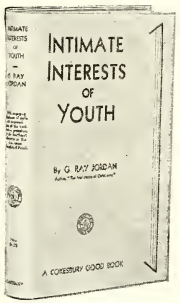
March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

"Intimate Interests of Youth"
Just Off the Cokesbury Press
By REV. G. RAY JORDAN
Pastor of Wesley Memorial Church, High Point, N. C.

His latest book and perhaps his best. It deals in an interesting and illuminating way with those questions and problems that interest the young people of this generation, as the following table of contents indicates:



I. Youth and Freedom.
II. The Enthusiasm of Youth.
III. The Religion of Youth.
IV. Modern Enemies of Youth.
V. Temptation: The Road to Happiness.
VI. Youth Choosing Pleasure.
VII. The Companionship of Books.
VIII. Choosing a Vocation.
IX. Commencement.
X. The Love Affairs of Youth.
XI. Courtship.
XII. Marriage.


REV. G. RAY JORDAN

This book may be ordered from North Carolina Christian Advocate, Greensboro, N. C. Price $1.50.

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

THE PEOPLE'S BIBLE SCHOOL

An interdenominational, unsectarian, sane, definite Bible School, offering thorough courses in High School, Bible and Music, is located in Greensboro, N. C.

Four spirit-filled, experienced teachers (three of them graduates from Asbury College compose the faculty).

Spring semester opens Jan. 25 and closes last of May. Board, room and tuition $115 for the semester.

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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

STEPHENS — Mrs. Fanny Stephens was born August 27, 1837, and departed this life July 11, 1931. She leaves one son, I. G. Stephens, and two daughters, Mrs. Minnie Bradsher and Mrs. H. M. Wagstaff. She lived her faith. Her life was a benediction to her family and friends. The savor of her clean life abides. Her days were ripe, her life complete. May God comfort her loved ones.

A Friend.

ROBINSON—Miss Laura Robinson, 72, died at the home of her sister, Mrs. W. L. Clark, Sunday morning, January 3, following a long period of semi-invalid suffering and for seveal months was a complete invalid. She joined the M. E. Church, South, at the age of 15, remaining a consistent and loyal member to her death. She is survived by one sister, Mrs. W. L. Clark. Funeral was in Beaver Dam M. E. church and burial in local cemetery. Her pastor was assisted by the Rev. W. H. Pless, M. E. pastor.

G. N. Dulin, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite love and wise providence has called home our devoted sister, Mrs. Cornelia Luther, of the Cedar Falls Methodist Episcopal Church, South, our hearts are sad, and we deeply mourn the loss of this departed friend. Therefore be it resolved:

First, That while we shall greatly miss her presence, our loss is her eternal gain.

Second. That we extend to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be sent to her son and one to the North Carolina Christian Advocate.

Mrs. Clyde Redding,
Mrs. A. L. Briles,
Mrs. B. W. Lefler.

HENDRICKS—Sidney Columbus Hendricks was born in Cleveland county, N. C., October 3, 1875; was taken from labor here to reward in heaven December 28, 1931.

April 20, 1905, he was united in marriage with Miss Cloe Harrelson, to which union ten children were born.

After spending a number of years in mercantile business Brother Hendricks was, in 1918, elected clerk of Superior court of Gaston county, which office he held with honor until his death.

In early manhood he joined the Methodist church. and through the years grew into a most useful and active Christian life. His presence has been a benediction to our church here in Dallas, where his membership has been for a number of years.

Funeral services were conducted in St. Paul church, Cleveland county, by his pastor, assisted by Rev. J. W. Bennett, in the presence of 2,000 people.

J. W. Vestal, P. C.

RESOLUTIONS OF RESPECT

Whereas, the angel of death has visited the home of our friend and teacher, J. J. Hamilton, taking therefrom his bebeloved wife, Mrs. Jannie Wadsworth Hamilton, to the eternal mansions of God; and

Whereas, our class as a whole, and its individual members, are deeply grieved by the passing of Mrs. Hamilton, which is a severe loss not only to the bereaved family, but to our church and community as well; and

Whereas, Mrs. Hamilton was greatly beloved by the members of our class for her kindness and graciousness, and for the beautiful example of Christian life which she lived among us; and

Whereas, our hearts are bowed with grief, at our loss and the loss of our beloved teacher and his family, but consoled in the glorious hope of happy reuion in our Father's house; therefore be it resolved by the Baraca class of Burkhead M. E. Church, South, in regular session assembled:

That we extend to our beloved teacher and the other members of his family our heartfelt sympathy in the hour of their sorrow; and

That our class as a whole feels deeply this great loss with our teacher and his family, and their sorrow is our sorrow and their loss is ours; and

Be it further resolved that a copy of these resolutions be presented to our beloved teacher and his family, a copy lodged with the secretary of our class to be kept with its permanent records, and that a copy be sent to the North Carolina Christian Advocate for publication.

R. P. Rawley, Chm.
C. E. Davis,
Robert C. Carmichael.

LUCK—Roy Harmon Luck, son of Mr. and Mrs. J. F. Luck of Cedar Falls, N. C., was born September 14, 1911, and died a tragic death after an automobile wreck on December 27, 1931.

At the age of 14 he united with the Cedar Falls Methodist Episcopal Church, South ,and lived a consistent life. Roy was one of the outstanding young men of the village. He was a man of fine integrity and took a keen interest in gospel singing and in the affairs of the community. His quiet, strong personality was keenly felt by those who knew him. He was highly esteemed in the community and was quite as much beloved of the elderly people as he was of the younger.

Funeral services were held at the Methodist Protestant church and the remains were laid to rest in the cemetery there under a mound of lovely flowers. Large numbers of people of all denominations gathered to pay tfibute to his memory and offer comfort to the bereaved family.

"It is not death to die,
To leave this weary road
And 'midst the brotherhood on high
To be at home with God.

"Jesus, thou Prince of Peace,
Thy chosen cannot die;
Like thee, they conquer in the strife
And reign with thee on high."

Mrs. B. W. Lefler.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom and love has seen fit to remove from our midst our friend and brother, Mr. W. G. Lowery, whose sudden death came as a shock to us on August 3, 1931, be it resolved:

First, That we express our appreciation of the life and character of our brother and co-worker. His life was sweet and gentle, and in his going we have lost a faithful member of the Pineville Methodist church and of the board of stewards.

Second, That the memory of his faithful attendance upon his church duties, and of his Christian character, will always be a blessing to our church and to the board.

Third, That we extend our sincerest sympathies to the bereaved family, and pray that God will bless and comfort them in their deep sorrow.

Fourth, That a copy of these resolutions be spread on our minutes, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate for publication.

E. E. Howie, Chm.
T. S. Ellington, Sec.

RESOLUTIONS OF RESPECT

We, the members of the women's Bible class of the Draper Methodist church, desire to express our affection and esteem in which we held our faithful and loyal member, Mrs. D. W. Gauldin.

We regret to lose this dear member, one so kind and loving, but we realize our loss is heaven's gain.

Re it resolved: That we extend to her bereaved family our deepest sympathy, and point them to the heavenly Father for guidance. That a copy be sent to the family, to the North Carolina Advocate and a copy be kept on the class file.

Mrs. W. O. Morlow, Teacher.
Mrs. Wade Munsey, Pres.
Mrs. E. J. Moore, Sec.
Committee.

IN MEMORIAM

During the conference year 1930-31 Bethel charge suffered the loss of the following of its most aged members:

Mr. and Mrs. Henry Hargrove, Mrs. Anna Childers, Mrs. H. S. West, I. S. Norris, Mrs. C. B. Robinson, Riley Cook, Robert C. Kirby, Mrs. J. A. Burrell, Mrs. M. D. Kinsland.

"Precious in the sight of the Lord is the death of his saints."

Life's shadows have met Eternity's day;
So when life's sweet journey ends,
Soul and body part like friends—
No quarrels, no murmurs, no delay;
A kiss, a sigh ,and so away.

G. N. Dulin, Pastor.

ALLEN—Mrs. M. I. Wike Allen was born September 21, 1852, died December 30, 1931, age 79 years, three months and nine days. Her husband, P. B. Clark, preceded her several years. One son, P. G., survives. She had been in declining health for several years, an invalid for 13 months.

She professed faith in Christ in young womanhood and joined Ivy Hill M. E. Church, South, where she remained a consistent and loyal member to her death. She was the oldest member of her church.

Often did she long for her mother, to sing with the white throng, to know the occupation of the saints; her dream is now a reality.

The funeral was held in Bethel church New Year's day and interment in the local cemetery. Her pastor was assisted by the Rev. Thomas Irwin.

G. N. Dulin, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom and plan for all mankind has called home our faithful Christian friend and co-worker, Mrs. A. V. Bennett, we, the members of the Woman's Missionary Society of the Boone Methodist church, desire to express a sense of deep loss, and a few words in appreciation of the noble character of our departed sister. The wonderful influence which radiated from this sainted woman was felt throughout her church and community. Her deeply spiritual life was an inspiration to all who knew her, while one look into her face found evidence that in truth she "walked with God." Her unusual knowledge and love of the Bible made her a marvelous Sunday school teacher, and was convincing proof that she sought first the kingdom of God and his righteousness.

Therefore let it be resolved that we extend to her daughters and their families our deepest sympathy, and that a copy of these resolutions be written in our minutes; also that copies be sent to each daughter, to the N. C. Christian Advocate, and to the Watauga Democrat.

Mrs. Joe Hardin,
Mrs. F. A. Linney,
Mrs. R. L. Clay,
Committee.

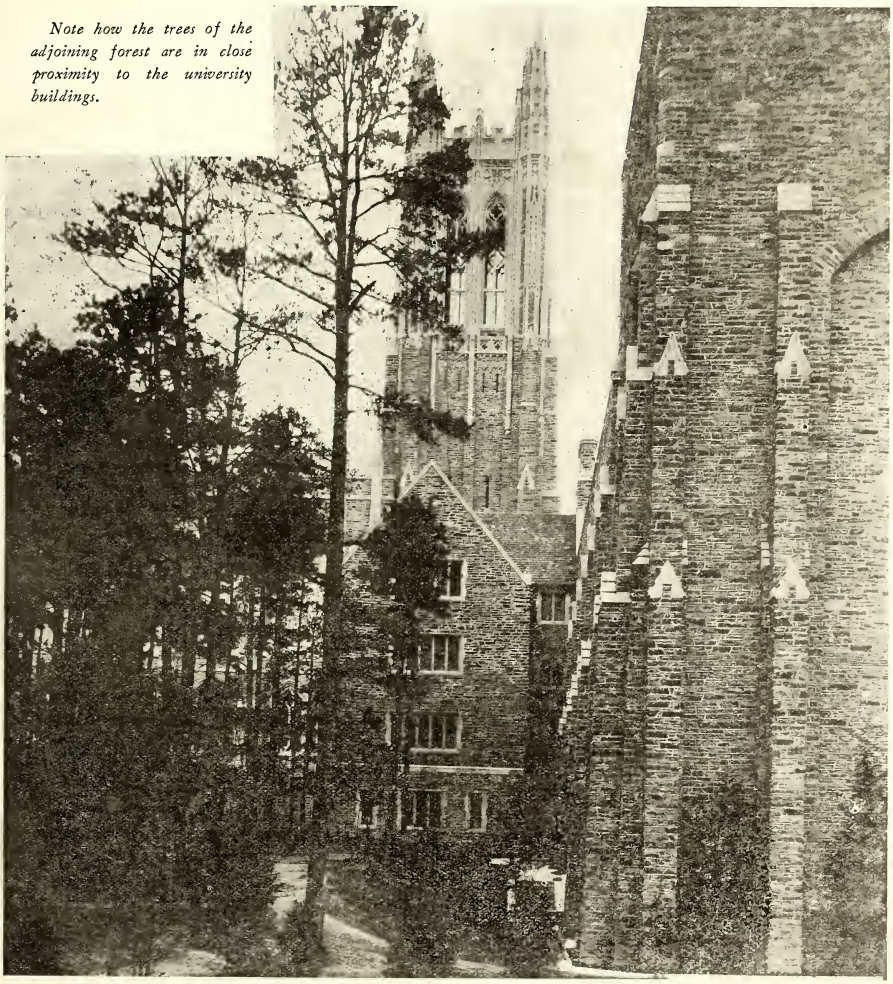
NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C. THURSDAY, JANUARY 28, 22 Number 4

DUKE DIVINITY LIBRARY

A New View of the Chapel Tower of Duke University

Note how the trees of the adjoining forest are in close proximity to the university buildings.



Hear About the Advocate Campaign For A Moment

BOWING BEFORE THE DIFFICULT

We church people have made so much of big outward show and rich material accumulations that with the failure of these we are left prostrate. This is the present situation. Many will not even make an effort to stand on their feet and make ready for an advance.

Certainly, the opposition is stubborn and the difficulties are many. No one can go to the skies on flowery beds of ease or win the prize here below by easy self-surrender. Bowing before the difficult is the sin which is now costing us so heavily.

The present trouble is not in our stars or in outward opposition; our real trouble is within ourselves. This causes the the faint-hearted to fall upon their knees in the presence of the difficult.

DO THE PREACHERS TAKE US SERIOUSLY?

In personal letters and in these columns we have told the pastors of our present situation. Once more we are going to say that hard and persistent work must be done by the last man of us in getting renewals and new subscribers for our church paper. The present needs must be met heroically. To draw more money out of a bank day by day than is put in will ultimately close it. This is strictly true of a church paper that has to rely chiefly upon its income from subscriptions.

Few of our pastors realize that an average of five new subscribers from each charge would go far to relieve the present situation. In district meetings, in churches, and by such statements as this, we have striven to keep our pastors informed. Our interests are one and the same.

A FEW SAMPLES

Reports reaching this office from many sections of the state indicate that an unusual number of people are working in this present effort for the Advocate. Not a few have been delayed by untoward local situations. The final report, however, will be most gratifying.

We must not forget the success of all of our church work depends upon the many who have a mind to work.

Durham Has Made a Good Start

Rev. J. A. Russell begins by forwarding $15 from Carr church this week. He gets the start on the city of Duke University. When all the churches of the town have been heard from we fully expect a fine showing from Durham in this special effort for our church paper.

Rev. C. C. Herbert, Jr.

Rev. C. C. Herbert, Jr., sends six new subscribers from Wesley Heights, Charlotte. When associated with Dr. C. C. Weaver at Centenary, Winston-Salem, Brother Herbert made a great record for the Advocate and he is continuing the good work in his new charge at Charlotte. We thank this fine pastor.

Rev. W. C. Wilson at Halifax

Rev. W. C. Wilson means to succeed at Halifax. He has already sent in eight new subscribers to the Advocate —most of which go to his officials. This young preacher has his eye to the future. This work for the church paper is only one of the lines along which he moves. May his tribe increase.

Read This and Then Ponder

"While many churches and charges are cutting salaries this charge has raised the salary for this year." These are the words of Rev. G. N. Dulin, pastor of Bethel charge in Haywood county. He has put the Advocate in every home on this charge. The people are charmed with their preacher and his work.

Many charges would make startling advances were the church paper going into the homes of the people so that they might know what the church is trying to do.

Rev. A. J. Hobbs, Jr., Keeps at It

This pastor at Centenary, New Bern, sends $28 for renewals and new subscribers. We are sure of more, for Brother Hobbs is such a careful and persistent worker that he keeps on getting things done. Watch his final report about Easter. He does not finish his tasks in a day.

W. B. Davis

Always count on Davis and Wadesboro. Those people are devoted to the Advocate as well as the other institutions of the church. The paper is widely circulated in Wadesboro, but four new subscribers are already in.

Powell at Mt. Pleasant

H. L. Powell sends four new subscribers from Mt. Pleasant charge. Brother Powell has a great field in that choice section of Cabarrus and we thank him for these new subscribers to the Advocate.

D. H. Rhinehardt

Sylva and Rhinehardt get on the map with a good beginning—seven new and five renewals. That is great. Those mountain Methodists are being heard from in this campaign and the end is not yet. We thank you, Brother Rhinehardt.

Rev. D. R. Proffitt

Rev. D. R. Proffitt, pastor of the Mooresville circuit, has sent us eight new subscribers, which at the present gives him the lead in the Statesville district. That is an excellent showing. Whatever Proffitt sets out to do he invariably performs in due order. This Advocate work is no exception.

Rev. J. S. Gibbs

Rev. J. S. Gibbs, pastor of Carraway Memorial church, Greensboro, sends us this week 12 new subscribers to the Advocate. These he secured last Sunday, after having prepared the soil the Sunday before by holding good literature services. It is wise to prepare for any sort of work and Gibbs is wise. He says that other new subscribers and renewals will come a bit later. This is a fine record.

Count on Rees at Oxford

A remittance from Oxford for a half hundred or more each year is one of the looked for events in this office. The reports are coming. Last week Rev. E. J. Rees sent a check for $45. Thanks for the first drops of the coming shower. "There shall be showers of blessings."

NOTICES TO SUBSCRIBERS

Notices are going out to our subscribers who are in arrears. Careful attention to these will be greatly appreciated by the management of the Advocate. We desire to keep our subscribers advised.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C. THURSDAY, JANUARY 28, 1932 Number 4

Kingdom extension is more than reading a book, talking about it and then taking a collection. It is the using of every means for setting up the rule of Jesus in the hearts of men. Much prayer, work, giving and going are needed to secure this end. We Methodists just now should not befool ourselves in this present stress upon kingdom extension.

This should be an epochal year for our Methodism. Many of the things in which we trusted have slipped away and much of our boasted religion counts for little. The best year in a decade is ours for real religious conquest. The nonessentials will go overboard and those who loiter will find no place in the vineyard. The real man will win a real victory. Genuine religion will now have its day.

What is this creature men call a child? We must watch out, lest in our scientific questioning we lose sight of his singing joy, his boundless gladness, and his wholehearted abandon to living. Lightly, deftly, with a touch of wonder in ourselves we must enter the life of a child, or these essential qualities of his will disappear like a mirage before our eyes and we shall have left only the "problem."—C. Madeleine Dixon in Children Are Like That.

The nation-wide effort is to lift ourselves out of this present low estate in a financial way into which we have fallen. Will every one in the churches who has faith and loves the Lord in sincerity set himself in a united way to escape the present moral and spiritual slump into which we have fallen? This is the most urgent need just now. The deep fountains of all that is truest, holiest and best must be reached. The prayer, fasting, and almsgiving must meet the standard Jesus set. This effort to get money for the poor by opening the movies on Sunday indicates the miserable pretense of our religion. We render the sacred commonplace in the name of the poor.

Wherever there is a ringing challenge more folks are going to church than have been going for a decade. Many who have not cared are anxious to satisfy a deep sense of need which the world can not meet. The atmosphere of our churches and the messages from our pulpits should not fail a broken and hungry world in this present desperate hour. Men are always glad to hear of a Saviour in the hour of their need. Tell them of Jesus mighty to save.

The pastor of one of our leading high steeple churches preached last Sunday on sin. The entire congregation seemed to know what the preacher meant. This sermon went home. Oftentimes the people do not know what the preacher is talking about, but this is never true when sin is the theme. About the best preparation for this kingdom extension effort would be some sermons on the present hurt and the future results of sin. Words aflame from a man with the prophetic fire burning in his bones would stir some of our churches to better living and finer efforts in the coming of the kingdom. Sin and salvation, lost men and a wonderful Saviour is the primal need just now.

While wet organizations in the United States are asking Congress to repeal prohibition for economic reasons, the Woman's Christian Temperance Union of Ontario in conjunctions with religious bodies is appealing to that government to stop its million dollar a week sale of liquor and divert this large sum to industries suffering from business depression. A communication to that effect has been received at the World's W. C. T. U. headquarters here. The petition declares the Ontario government spent $58,000,000 for all purposes in the last fiscal year and in the same time the expenditure for alcoholic liquor was approximately the same amount. The petition declares that "this enourmous expenditure is unquestionably a contributing cause to the ecenomic depression."

Use the Little You Have

Much is said about the secret of success and the cause of failure in life. This is a fruitful field for discussion. We would not enter this vast domain. Our desire is to draw attention once more to the secret of success in our personal fellowship with the living Christ. He set us the example and also gave us the assurance of victory.

Without the parade and circumstance of some one who is doing some great thing, he went about doing the simple acts of kindness and engaging in the unheralded deeds of little moment in that far away land. Those who have the spirit of Christ will be found living the same life in these last days, eager to use what little they have, as they follow in his footsteps.

Just now the church is helpless and church folks are paralyzed because of the little they have to do with. Many have quit; others have lost their enthusiasm for the work. One would conclude that God has forgotten and that the Christ had never left the tomb. Would that with eager joy we might go to using what little we have and see results that would startle. Oh, ye of little faith!

The attitude of many Methodists in North Carolina these last days is most humiliating. If our people would live for a little while with the pioneers by reading some such book as Garber's "Romance of American Methodism" a new spirit would be abroad in the land. Fresh faith in the power of the unseen would take the place of reliance on the abundance of things for which we long. Soon fear and sore misgivings would give place to daring and heroic adventure.

Were we to use all that we have in the interest of a real advance, we would be astonished at the outcome for missions, for Christian education, for Christian literature, for evangelism and for all other efforts in the redemption of our humanity. The testing time is upon us and we are destined to find how much of the spirit of Christ is ours in doing the lowly deeds, in walking in the darkness, in drinking the cup to its dregs, and in the ascension glories.

These Next Sixty Days

Kingdom extension is the main work before us these next two months. The success of the year is largely wrapped up in the efforts of these weeks. No one can loiter by the way save at the peril of every interest of the church. Presiding elders and pastors and other leaders are key men of this situation. We can advance or we can suffer defeat. The one requires hard work and daring; the other needs nothing more than the ordinary rounds of complacent living. Extraordinary occasions demand unusual efforts.

In the pulpit, Sunday school classes, missionary societies, Wednesday evening services, circuit-wide all day meetings, on week days and Sundays, kingdom extension should be the theme. Tongue and pen, personal effort and printing press should be used day in and day out all the week through in this crucial hour. We are now in the testing time. The assurance of ultimate victory awaits us. Shall we determine to win?

Count on the Advocate as never before these two months ahead. It is a vital part of the literature in the effort to promote the cause of our Lord. Why not use the paper in all the churches and kingdom extension meetings in town and country? Missions, Christian education, revivals and Christian literature are all stressed with each weekly issue. Let us use every agency for this spiritual advance. Every district in the state can be set aflame if we will only allow God to have his way with us and we will put all our resources on the altar. Today each one of us faces the judgment seat. What will the verdict be?

An Editorial by a Roman Catholic

The Catholic Citizen of Milwaukee has been edited for half a century by Humphrey Desmond. We give a sample of the sound wisdom of this veteran editor. He writes:

"Says Montaigue: 'I speak truth, not so much as I would, but as much as I dare; and I dare a little the more as I grow older.' Probably we are all too timid about declaring the truth; and when we seem to suffer for telling the truth, it is the crude or rude method of our expression that has unfavorably affected our case rather than the truth expressed.

"Sometimes men do not 'find themselves' until late in life. There are dull pupils who come to great consequence. Henry Ward Beecher was not a bright scholar. On several occasions, he tells us, he was next to head of his class, 'but that was when the class was arranged in a circle.'

"As long as a man can rebel against routine, he is alive. But when he sinks into the self-satisfaction of habit and formula, never thinking of improvements or reforms, never

posting the books of his mind or soul for the sake of a good resolution, he is dead before he knows it.

"A bald-headed barber, offering for sale a bottle of hair restorer, can only be explained on the ground that business is business. There are preachers and polticians and brokers who may be explained on the same ground. But they are not convincing in the degree that they need explanation."

Which Is Worse?

It is said that within fifty miles of Boston are thirty-two Sunday schools where the children are taught atheism, and in Pittsburgh is a soviet Sunday school with an average attendance of seven hundred. The children in these schools are taught to hate God, to hate Christ, and to hate the Bible. We look with a degree of alarm upon these things. But what about the millions in this country who never enter a church door and who live as if there were no God, no Saviour, and no Bible? Who are most to be feared, the soviets or the pagans that are at our doors?

The answer is obvious. In the face of such facts how can a church degenerate into a social club, or the Christian minister become an hireling? The church must ever be a great evangelizing agency if it fulfills its mission in the world. Apostolic men were needed in the first century and they are needed in every succeeding century if the Christian church fulfills its mission on earth.

The Advocate and Kingdom Extension

The North Carolina Christian Advocate is now an organic part of our church school literature. The boards of education have so ordained. The paper is also a vital part of the kingdom extension efforts which have to do with promoting all interests of the church. The Advocate knows no other work. All that makes for good morals, good citizenship, good religion and good literature the Advocate supports at every turn. The welfare of the home, the advance of the church and promotion of good citizenship is a passion with this paper. All that hinders or hurts one of these has the weekly opposition of this paper which is at all times committed to the cause of Jesus Christ. The welfare of humanity and the glory of God must be first in the coming of his kingdom. The Advocate craves a big place in the present efforts to bring in the kingdom of God upon earth.

Never Failing Security

In the midst of the present collapse we have lost confidence in many and we have lost our grip on much we called our own. Men and things have played us false. Some are in desperation, others are sad and broken, ready to quit in the midst of wreck and ruin about them. They refuse to be comforted with the assurance of the early dawn of a better day.

This want of confidence applies to individuals and also to groups with which we have had to do. Men in positions of trust have greviously disappointed those who have entrusted their all to them. So there is a serious want of confidence abroad, resulting in fear supplanting faith, followed by the stampede of the crowd rather than by the heroic advance of men full of faith and courage. So now we stand in the midst of wreck and ruin. Men have disappointed us and the things of life have eluded us. We know not whither to turn.

Some are most seriously enquiring if there be any security; they would get hold of something that will endure during the storm. Even their religion has disappointed them and they are ready to quit the church. A formal and complacent church life of ease and self-indulgence went well with flowers and sunshine everywhere, but now that the storm has broken there is nothing to hold fast to. Is there any real security?

They have found that the abundance of things and the religion of outward show will not do. Such will not stand the storm. Only that which stands the test of the long centuries, as the race has struggled on, will endure when we are in the fires or the storm has broken upon us. Only the spiritual endures and our security rests in the unseen. This is the one lesson taught us by the long bead-roll of worthies who through the centuries have been victors. The New Testament has no other message for us; the victories won by the followers of the ever present though unseen Christ tell the same story.

The extent to which we lay hold of the unseen and the loyalty with which we live the life, showing forth the spirit of Christ in our own lives, in the home and in the church, will be the measure of our security and the guarantee of ultimate victory. Not with the abundance of things but in the power of the spirit do we win.

I wonder why some folks take their children to the circus, but send them to Sunday school?—John D. Clinton.

People and Things

How is this for an elephant story, and are elephants like men? In Ringling's circus one big elephant had violent chills, and the keeper poured a gallon of strong, hot water and whiskey down its throat. Five minutes later every elephant in the line was shaking violently.

"Please state in the Advocate that the splendid people of the Bethel church on New Hope-Bethel charge, Charlotte district, gave the pastor and wife a fine pounding a few nights ago. They brought plenty of good things to eat. Blessings on these fine people! We are starting off well with these appreciative people."—R. P. Fikes.

The upper classmen's Sunday school class has been fortunate in getting eight good men from the faculty to speak to them for this quarter. They are Dean F. F. Bradshaw, Dr. Collier Cobb, Dean D. D. Carroll, Dr. L. R. Wilson, Prof. H. D. Meyer, Prof. George McKie, Dr. Archibald Henderson, and Dr. W. T. Holmes, Jr.—Bulletin of Chapel Hill church.

Mr. C. H. Ireland of Greensboro, who for several months has been confined first to the hospital and then to home, is greatly improved since his arrival in Melbourne, Fla. ,where he went two weeks ago. The doctor there says that he is on the road to complete recovery. This is good news to his numerous friends in all parts of North Carolina and beyond the borders of the commonwealth.

"Rev. A. W. Jacobs, aged and honored superannuate, entered the mansions of rest January 20. He was buried at Salem, his old home church. His pastor, Rev. H. C. Freeman, the presiding elder, Rev. J. L. Teague, Rev. J. C. Umberger, Rev. F. O. Dryman, and Rev. O. P. Ader and a congregation that crowded the church all gave evidence of the love and respect that he commanded from his fellow ministers, family and friends. The last talk he made was in the quarterly conference in behalf of the Advocate."—L. B. Hayes.

At the morning service January 17, at First church, Salisbury, after the pastor, Rev. A. L. Stanford, had preached a splendid sermon on "Consecration,' 'an invitation extended by the pastor resulted in seven joining the church on profession of faith. In addition the names of several were read who were joining by letter. An unusual incident in connection with this service was the reception into the church of two grandchildren of Dr. W. R. Ware, who died a week ago, Richard and Bill Jake Rendleman. Mr. Stanford referred to their grandfather and his 50 years in the Methodist ministry and used in the service Dr. Ware's discipline.

Albemarle is one of the good cities of North Carolina. Industry and thrift characterize the citizenship of Stanley's capital. Its factories are going good, its banks are secure, its people are filled with hope, its churches are a mighty influence for good. It was the writer's privilege and pleasure last Sunday morning to visit the Sunday school of Central church and at 11 o'clock to preach for Brother E. M. Avett at First Street church. 'Twas a peculiar pleasure to enjoy the hospitality of Mr. and Mrs. Avett at the noon hour. What delightful hosts and hostesses are these Methodist preachers and their wives in the parsonages of North Carolina, and Mr. and Mrs. Avett are among the best.

The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.—Albert Einstein.

Mrs. J. H. West, wife of Rev. J. H. West, pastor at Brevard, N. C., died in Brevard Tuesday night, January 26, and the funeral services were held in Reidsville, N. C., at 11 o'clock Thursday, January 28. This message came to us just as we were going to press. Mrs. West had through the years fulfilled in an admirable way the multitudinous duties of a Methodist preacher's wife. She has reared a fine family and came to the end with all the honors of a good and useful life. Walter B. West, pastor at Albemarle, is one of her sons. We will next week give a more extended account of the life of this good wife and mother, the details of her family life and other facts of public interest.

The first quarterly meeting of Ahoskie charge met with the Ahoskie church last Sunday. Rev. O. W. Dowd, P.E., preached to a large congregation at 11 o'clock a strong and forceful sermon. The music by the choir was well rendered. The celebration of the Lord's Supper followed the sermon. A bountiful dinner was served in the basement of the Sunday school room, despite the failure of the banks in the county. Conference convened at two o'clock with E. J. Gerock, secretary, and the interest and reports made brought forth the favorable comment by the presiding elder that this was the best conference that he had held during the year. E. J. Gerock, J. W. Leary, C. W. Winborne and S. W. McKeel were elected delegates to the district conference which meets during the month of May with Manteo church on Roanoke Island.

"Traveling with presiding elder J. W. Moore one day lately he remarked that he was asking that the circuits have revival meetings now, and not wait until July and August. What he meant was a circuit-wide revival, all the churches on the circuit joining in at a central point, where the folks can be made comfortable, with an eye also to the roads to be traveled. Little is being done at this time of the year on the farms and with interest revived there could well be two services each day. He did not say anything about who was to hold these meetings, but the inference was the pastor was to be in charge. He should be in charge, and nothing better can come to him than to try his wings on such a meeting as this, even if he never conducted a revival. A brother pastor nearby might be a great help, but the idea here is that the pastor get some of the fire he is trying to spread. Nothing is needed on the work in all places like a revival of religion. Men and women have just about reached the end of the tether of their own ability. Some feel helpless and will listen to a message that leads them to something to lean on, and what better, what else can they find than the real religion of the Lord Jesus Christ. The pastor who can hold, alone or with help, a circuit-wide revival now is not only getting his people on a higher plane of living, but is quickening their zeal for the church and its benevolences—it's success for the the whole year."—C. W. Hunt.

SIXTEENTH BIENNIAL CONVENTION OF NORTH CAROLINA ANTI-SALOON LEAGUE

This convention was held January 21-22 in West Market Street Methodist church, Greensboro. Those who have attended all these conventions say this was the most largely attended and most enthusiastic of any of the 16.

We know from personal knowledge that the entire program was of a high order, the attendance large, and there was plenty of enthusiasm, not of the noisy sort, but of the deep running variety.

It was our privilege to hear Dr. J. M. Parrot, state health officer, Raleigh, N. C., on "Effects of Alcohol on Human Economy." In manner he is as serious as an undertaker, but in fact he is as funny as Will Rogers. His fun will make an advocate of liquor feel silly.

Dr. A. J. Barton is the same fighting parson that he was four years ago and he knows just which way he is headed.

Ben Spence of Canada presented an array of facts and figures that showed the absurdity of turning to the Canadian system for a solution of the liquor problem. We expect to give our readers some of his figures at an early date.

Miss Jenn Coltrane of Concord, N. C., was one of the speakers at the luncheon Friday, and she captured her audience as few speakers are able to do. Another speaker at the luncheon was Capt. R. Q. Merritt, Richmond, Va., federal prohibition administrator for Maryland, Virginia, North and South Carolina. He told of the rigid requirements made of his men and of the work they had been able to do. It was an interesting story.

The anti-liquor forces of North Carolina have girded themselves anew for the fight against old King Alcohol who once wore a crown and rode in state. But his crown is mud, and as an outlaw he hides from the presence of law-abiding citizens. And he is going to remain an outlaw.

REV. A. WAYNE JACOBS

Following several years of declining health, but more especially the last month of serious illness, a very much beloved member of Western North Carolina conference, Rev. A. W. Jacobs, peacefully passed to his eternal reward on the evening of January 20, 1932, just as the sun was hiding its face behind the western hills, to take up his future abode with the Son of Righteousness who will be to him both life and light.

Funeral services were held in Salem church, Franklin circuit, the church of his boyhood. Friends filled the church building to overflowing. The services were conducted by his pastor, Rev. H. C. Freeman, assisted by Rev. L. B. Hayes, presiding elder of the Waynesville district, Rev. J. L. Teague, Rev. F. O. Dryman, Rev. J. C. Umberger, and Rev. O. P. Ader. Interment took place in the Salem cemetery of Macon county.

Brother Jacobs was born August 17, 1852, at Dandridge, Tenn. When he was a mere lad his father with the family moved from Tennessee and settled in the beautiful valley of the Cullasaja river in Macon county, N. C. Here Uncle Wayne, as he was affectionately known, grew to manhood and spent the declining years of his life. Early in life he professed faith in Christ and united with the Methodist Episcopal Church, South, at Salem church, of which he was a very faithful and efficient member. He was united in matrimony to Miss Margaret Louise Gray. After several years of pleasant companionship she passed to her reward May 27, 1922.

Brother Jacobs responded to God's call to the ministry and joined the Western North Carolina conference of the M. E. Church, South, in the year 1888. He served his Master and church faithfully as a minister in active service from the pulpit until forced to discontinue because of failing health. Afterwards he was a great personal worker for Christ, and until the end came it was his delight to tell the story of the Good News. As an expression of his appreciation of God's blessings and interest in the youth of the land, I understand that he gave his Conference Brotherhood benefit to The Children's Home at Winston-Salem. Only eternity can reveal the good he has done, but we are persuaded to believe that in that day many will rise and call him blessed. He was a good man full of the Holy Ghost and of faith. H. C. Freeman.

TRIBUTES TO JULIUS ROSENWALD IN MEMORIAL SERVICES AT BENNETT COLLEGE

Last Sunday afternoon at Bennett College, Greensboro N. C., memorial services were held in honor of Julius Rosenwald, America's great philanthropist, who has done so much for the progress of this country.

Among the speakers was N. C. Newbold of Raleigh, N. C., who cited Mr. Rosenwald's aid to North Carolina, which included his contributions to help the state build and equip 2,500 class rooms for its negro children. His aid in the purchase of more than 17,773 books for school libraries, 50 buses, and aid on operating 18 others, and $20,966.23 for extension of school terms have stimulated both the negroes themselves and school officials to provide good schools for this group in the state. His total contributions to January 1, 1932, to negro public school enterprises amounts to $1,001,407; for private schools and colleges, $95,500, a total of $1,096,907 for North Carolina.

THE CHAPEL HILL CALL

The plans for Chapel Hill and the urgency of the present call have been fully set before the Methodist pastors by the Rev. Albea Godbold and in the columns of the Advocate. February 1 is the date fixed by conference action for this cause to be met. Were each pastor to determine to get a part of his allotment this desperate situation could be taken care of. This cause should be presented to all our people fully and sympathetically so that all who are interested in the religious life of the students at our colleges and those who have a special concern for Chapel Hill can come to the rescue.

Let every dollar secured by next Monday be forwarded at once to Clyde Dillon, Raleigh, or to E. O. Cole, Pineville, care being taken to give the name of the charge and the district so that a detailed exhibit can be made later in the columns of this paper.

OXFORD CIRCUIT MID-WINTER RALLY

We are going ahead with our plans for the circuit-wide mid-winter rally of the Oxford circuit at Salem church the fifth Sunday. The meeting will begin at 10 a. m. with a circuit-wide Sunday school participated in by all the Sunday schools of the seven churches. Then preaching service at 11 o'clock by Rev. M. T. Plyler. He will teach one of the divisions in Sunday school on subject relative to kingdom extension. In the afternoon (afer the basket dinner) two or three speakers will speak on the program of the cnurch in missions and evangelism.

The people are meeting the call with a fine spirit of cooperation and interest. We look forward to a fine time together. Paul H. Fields.

President's Reconstruction Proposal Wins:

Hopes of People Revive

By Harry Earl Woolever, Editor National Methodist Press.

Washington at present has four outstanding topics which are pervading the discussions of every club, assembly, governmental department, and congressional session. At least one of these subjects is the center of conversation at each of the scores of public functions held here every week, and they are so absorbing that the social season now in full swing in governmental and diplomatic circles receives scant public attention. These four main topics are: the depression, speculation as to whom the Democrats will nominate for the presidency, prohibition, and disarmament. These issues have ramifications so many and varied as to reach into even the most remote phases of every major governmental, business, and industrial enterprise of the nation. They keep the atmosphere at the national capital vibrant and present for constructive thought questions which merit and require the interest and study of every alert citizen. At this moment, however, the breaking of the depression is the subject commanding immediate attention.

One of the evils which, like war, statesmen and economists have not yet been able to destroy, is the recurrence of financial depressions. This nation has always come out of each one and enjoyed thereafter a larger prosperity then ever before, which is an encouraging fact as far as the immediate future is concerned but which furnishes no argument for curtailing the efforts to improve the economic system with a view to preventing later recurrences of economic disaster. Moreover, the United States has not only come through the various depressions to greater prosperity, but she has also suffered less frequently from this cause than other lands. England has faced depressions at approximately ten year intervals and the United States about every twenty years. England records major depressions in 1816, 1825, 1837, 1847, 1857, 1866, and 1873. Every alternate date indicates a slump also in the United States.

It is interesting to read and compare with today's writings some of those current in former hard times. The public press of 1894 contains the appeals of President Grover Cleveland for faith in the government during those trying times. In 1857, Governor James Pollock of Pennsylvania made an appeal which reveals an even worse condition in that state than has visited the commonwealth during these recent years. He said: "Every department of industry has felt and been disastrously affected by the shock; trade and commerce have been paralyzed; the merchant, the manufacturer, the mechanic have seen their bright prospects suddenly blasted, and many have been involved in a ruin which no ordinary sagacity or foresight could avert. Many of our furnaces, rolling mills and factories have been closed, extensive and valuable coal operations have been suspended or abandoned and thousands of workmen are out of employment, oppressed with doubt and anxiety and alarmed with gloomy apprehensions of the future."

Governor Pollock suggested certain remedies, then appealed to his state legislature to put partisanism aside in view of the significance of the problems presented, saying: "The questions submitted for your determination are important and momentous. They rise far above all partisan or political considerations or calculations. A suffering community in the hour of anxiety and peril expects at your hands prompt and patriotic action for their relief."

President Monroe, on December 7, 1819, after describing to Congress the frightful state of affairs caused by the depleted currency, declining prices, unemployment, and the panic of the people said: "In what way the evils adverted to may be remedied is submitted to the wisdom of Congress."

National Leadership

If the President of this day should bluntly place upon the "wisdom of Congress" the task of finding the way out of national difficulties, he would be accused of lacking entirely the qualities of leadership and the people would experience a feeling of hopelessness akin to that of passengers on a ship without a pilot and in a stormy sea. This is true because Congress ,although it has many good and able men within its ranks, has not the unity of mind necessary for a constructive solution. Indeed, some of the most sagacious members of Congress who hold the country's good above every political consideration, declare that not in sixty years has Congress been in so confused a state. The fault is not to be laid upon individual members nor upon anyone in particular. There has been a confusion in the whole citizenry of the nation due to a lack of outstanding moral leadership inspiring the confidence of the people in any general fashion. However, there are some signs of a recurrence of stability, as the times are sobering the people into more definite thinking. In Congress itself there is evidence of an increasing realization that the only hope of getting out of the depressioin is for the members to unite more closely under one leadership, and further, that the proper leadership under the circumstances and irrespective of party is embodied in the individual the people have chosen as their Chief Executive.

Two Billion Reconstruction Fund

The President has proposed going to war with the depression in the same ample way his predecessor of 1917 set forth to relieve Europe of its catastrophe. To Congress he sent a message on economics in which he asked that a reconstruction corporation be inaugurated to take the place of the war finance corporation. The effect of the resultant approval by Congress of a $2,000,000,000 reconstruction finance corporation was felt immediately, for it put the United States government, with its tremendous resources, back of the financial transactions which are necessary to relax the grip upon money and set it to flowing through the veins of industry and production. These in turn give employment and thus enable the people to purchase the products of labor. This measure provides a means of relief for agriculture, banking institutions, and industries; in fact, for every field of endeavor from the smallest farm to the largest railway corporation in America.

In effect, this act, passed by a vote of 63 to 8 in the Senate and 335 to 55 in the House, puts the United States government further into the banking business. Already the government, through its postoffices, has provided a local bank of deposit in every community in the United States. The postal savings system of the United States has provided for people who are fearful of or have no recourse to a local savings bank, the opportunity to place their savings in interest bearing depositories as safe as the government itself. This system is available to all, for if one of the nearly eight thousand specified postal depositories is not in the town where lives an individual wishing to enjoy its benefits, the deposits may be sent by mail to such a depository.

The Savings of the People

The wonderful years of prosperity in this country—a prohibition country, if you please—have been reflected in the savings banks, which show the people of the United States to have enjoyed incomes beyond those of any other people in all time. Recently, a statement based upon figures furnished by local bankers in the District of Columbia, was made in these columns to the effect that there was more money in the banks of the country than ever before. We are indebted to Mr. W. Espey Albig, deputy manager of The American Bankers' Association, a regular reader of these columns, for a correction of any impression that this was a country-wide condition and for some additional interesting facts with regard to the savings of the people. Mr. Albig tells us that during the recent months of depression and fear there has been a recession of some three billion dollars in bank deposits. This authority attributes the recession in part to a hysteria which has led to hoarding. In a very thorough analysis of the situation he points out that whereas $415,000,000 is the amount hoarded normally, that has increased now to the neighborhood of $1,000,000,000.

It is interesting to look over other significant figures furnished by this banking authority. He gives tables showing the total individual deposits of the people to have increased as follows: In June, 1916, the total was $22,064,000,000; in 1921 it reached $34,232,000,000; in 1926 it had jumped to $47,472,000,000. It continued to advance to over the $50,000,000,000 mark and now, notwithstanding the depression and consequent hoarding, it is over $47,472,000,000. At the same time the Comptroller of Currency reports that all deposits, public as well as individual, on June 31, 1931, totalled $56,864,000,000, which is more than double the corresponding figure in 1915. At the same time this great total was reached, the resources of the banks were over $70,000,000,000.

That the American people appreciate the postal savings provisions made by the government is demonstrated by the response to the system during the current economic disturbance. The deposits in postal savings grew from $175,000,000 in June, 1930, to $600,000,000 by December, 1931. This amount would be greatly increased except for the fact that the mutual savings banks have protested against the government's receiving from any one depositor a sum totaling more than $2,500, although the Postmaster General has recommended the limit be raised to $5,000. The fact is that there should be no limit. No group of bankers should be allowed autocratically or selfishly to direct the people as to where they should place their own money or to restrict them in using the services offered by their own government to any extent they may desire. Both the money which is deposited and the government providing the postal savings depositories belong to the people and no one class should be permitted to curtail the rights of an individual or of the citizens as a whole.

One of the most important features in the postal savings system is the fact that the deposit of savings therein does not lock up the money and keep it from circulation as does the placing of it in safety deposit boxes or the hiding of it in mattresses. The government, upon the receipt of good securities,

puts into circulation the money deposited with it and at the same time gives the depositors the assurance of protection.

Some day the government which issues the money for the people will provide for its proper security. Furthermore, through reduced taxes and interest on public debts, it will save for the people the large sums which are now garnered by such great banking institutions as have been recently under investigation by the House and Senate.

Uncle Sam Stimulates the Nation

So gigantic an effort as is proposed in the reconstruction corporation designed to stimulate the economic life of the nation has never been undertaken in peace times. The great industrial organism which American initiative has produced is now suffering from a lack of confidence which the President and Congress believe can be relieved through making available liberal financial tonic. The Chief Executive, in proposing such an effort, said to Congress:

"In order that the public may be absolutely assured and that the government may be in position to meet any public necessity, I recommend that an emergency reconstruction corporation . . . should be established. It may not be necessary to use such an instrumentality very extensively. The very existence of such a bulwark will strengthen confidence."

Mr. Hoover then proceeded to indicate how this would "liberate the full strength of the nation's resources," aiding agriculture and industry and stimulating employment. The response of Congress so readily and by so large a vote approximating two billions of dollars for this purpose showed a willingness to follow the President's leadership in this regard.

After all the abuse which has been heaped upon the President by the publicity machine of the opposing party and by individual members of Congress of all parties, authorization of the reconstruction corporation must have heartened the head of the nation. In accord with this expression of the confidence of Congress was the statement of former Vice President Dawes, who ranks high as a business man and former public servant, having been Comptroller of Currency of the United States, organizer of the Dawes Plan, and ambassador. Mr. Dawes, in rebuking those who insisted he was an aspirent for the presidential nomination, said, "As for President Hoover, whatever may be the temporary reactions—and they are unimportant in such times—he has made a record in presidential initiative and constructive accomplishment unparalleled in the economic history of this nation or of any other. He has done this without faltering and without discouragement."

These words from one in whom the people have great confidence, as well as the act of Congress, have had a heartening effect upon business and in the circles of governmental leadership.

Facts and Opportunity

A survey of the whole economic field shows a present tendency upward from the bottom and people are realizing that it is only by comparison with our former unexcelled prosperity that we are depressed. There is also the realization that in this machine age enough to meet human demands can be produced with the employment of fewer laborers. Here industry and labor are now working to find a solution in a shorter working week and by constructive economic adjustments.

Back of the depression economically, say the greatest students of the business world, was a moral and religious depression. Political leaders are introducing an unprecedented program to restore industrial progress, but such progress will never be permanent except upon the basis of a moral foundation. The call in our national life today—a call echoed the world around—is for a spiritual leadership which will meet the present hour with a call to righteousness commensurate to the call found in recent legislation.

As was proclaimed in the panic of 1873, "We have brought this calamity upon ourselves. We have spent too much borrowed money. We have lived too fast." In view of the growing realization of the people that they have followed false gods, there need be taken up either by one voice or by the voices of many uniting, the words of Paul proclaiming to all men that "they should repent and turn to God and do works meet for repentance." A revival that will shake America to her very foundations should be the prayer of the millions of Christian citizens.

EDUCATIONAL COUNCIL, METHODIST EPISCOPAL CHURCH, SOUTH

The recent annual meetings of the Educational Association of the Methodist Episcopal Church, South, and the General Christian Education Council, held at Nashville, December 28-January 1, proved to be historic events, for the climax of the separate sessions found the two organizations welded together under the common name, Educational Council.

The merger, while it involves only an incomplete coalition, was regarded as a happy omen forecasting complete unity of purpose, program and personnel.

The new organization will be operated under two divisions, each with its own officers and executive committee and its own program. In addition, there will be joint mass meetings of the two sections over which the respective presidents will preside alternately.

The division of schools and colleges in the merger will comprise associate councils composed of representatives of universities; of senior colleges, junior colleges, and academies; while executive secretaries, conference board chairmen and professors of religious education will have membership in both sections.

In addition to the last mentioned groups the section of local church will include the following associate councils: Conference executive secretaries, extension secretaries, children's workers, young people's workers, and adult workers. Ex-officio members include the members of he administrative and editorial staff of the General Board of Christian Education, presidents of conference young people's organization, staff officers of conference boards, general and conference board presidents, full time instructors in training schools, and professors of Christian education and directors of Christian education employed by the church.

Officers elected to the Educational Association will become the officers of the college section of the educational council as follows: Dr. Robert H. Ruff, Fayette, Mo., president; Dr. King Vivion, Georgetown, Texas, vice president; W. E. Hogan, secretary-treasurer. Dr. C. M. Dannelly of Winchester, Ky., was elected a member of the executive committee.

Officers-elect of the General Christian Education Council will become officers of the local church section, as follows: Dr. Ira Barnett, Lakeland, Florida, president; the Rev. Walter Towner, Nashville, vice president, and the Rev. Emmett Johnson, Chattanooga, Tenn., secretary-treasurer.

The recent meetings were marked by a high degree of interest and the attendance included approximately 400 of the church's outstanding leaders in the field of religion and education. The program was on the general theme, "Making Effective Our Program of Christian Education."

Dr. D. M. Key, president of the Educational Association, and Dr. J. Emerson Ford, president of the General Council of Christian Education, in their respective presidential messages outlined the place of the church college in the unified plan and the objective which leaders must keep in view in interpreting the new methods and programs, namely, development of Christ-like character and Christ-like living.

Dr. W. F. Quillian, from the viewpoint of the general secretary of the Board of Christian Education, in his address on "The Unified Task of Education," commented favorably upon the close inter-relationship of all phases of Methodist education under the new system. "Not only did the church take a long step in the right direction when it consolidated all the educational interests into one board," Dr. Quillian declared, "but the United Board of Christian Education, representing the former Education, Sunday School, and Epworth League boards, is operating on a budget which is $101,000 less than the amount expended by the three boards in 1929-30."

Dr. A. N. Ward, president of Western Maryland College, and Bishop Edwin D. Mouzon, president of the Board of Christian Education, were the guest speakers, the latter delivering a noon-day address at a mass meeting of the two bodies.

Dr. Ward, speaking under the auspices of the Educational Association, made a plea for the small, privately endowed liberal arts college conducted under religious auspices.

Each of the bodies expressed appreciation of special courtesies offered by Lamar & Whitmore, and by Scarritt College, where the annual banquet was held.

Resolutions honoring the life and work of the late John R. Pepper of Memphis were passed by the General Council of Christian Education.

KINDLE NEW FIRES OF PATRIOTISM

What an opportunity is yours in 1932 to instill in the minds and hearts of the youth of our land an appreciation of the personality, character, and ideals of George Washington! A hundred years will pass before such an opportunity is again given to the people of the United States to join in a united effort in paying tribute to our First President.

George Washington believed in education. He became well educated although he did not have the opportunities or privileges in youth which we have. He learned by travel, by study, by thinking things out for himself, and by doing—never throwing the responsibility on another.

The United States George Washington Bicentennial Commission seeks to open every avenue of expression in the Nation-wide Celebration of the Two Hundredth Anniversary of the Birth of George Washington. The activities are many so that the people of this nation may find various ways in which to express their appreciation of the services of the greatest of Americans. One of the avenues open to the students is the nation-wide series of educational contests. Sol Bloom, Asso. Director,

United States George Washington
Bicentennial Commission.

THREE PROMISING MEETINGS

Last week at Kinston, Wilmington and Fayetteville were held three meetings full of promise for the coming of the kingdom. In round numbers, a hundred representative men and women, preachers and laymen, met at each place to plan for the work in the New Bern, the Wilmington, and the Fayetteville districts. Some were in the depths, but most of them were alert, hopeful and ready to do the impossible. Yes, to do the impossible! This is what always happens in making the kingdom come.

Rev. J. H. McCracken at Kinston, Rev. W. C. Martin at Wilmington and Rev. J. C. Wooten—these three elders—guided the goings of the day. Dr. E. O. Goddard of Nashville, and L. L. Gobbel and M. T. Plyler of North Carolina spoke at each place. But the most hopeful feature of each day was the spirit manifest and the plans laid. If these are followed up with zeal and unwavering effort the work of the year will be a grand success.

The ladies at Queen Street, Fifth Avenue and Hay Street did their part well. But this goes without saying.

Having spent a night in the intimacy of the home with each of these three presiding elders, we are prepared to testify that these men have an eager concern for the church and they have determined to magnify their work as they go among the preachers and the people. Think of that vast stretch of teritory and the capable preachers and laymen in all those churches! Song, prayer and testimony should be heard; books, periodicals and papers should be broadcast; the kingdom should prevail mightily in all the town and country places of the Neuse and of the Cape Fear. Would that something of the spirit of those who knew Francis Asbury could stir in the hearts and homes of this people. Let the ancient traditions become real experiences in the lives of this present generation. The echoes of a century gone should resound in the ears of this later generation.

THE WALDENSIANS OF BURKE COUNTY, NORTH CAROLINA

In last Sunday's Charlotte Observer J. C. Patton has an engaging story of that little group of Waldensians who thirty-nine years ago arrived from the lofty peaks of the Alps in northern Italy to establish themselves on the red, barren hills of Burke.

We mention here only two incidents that are taken from Mr. Patten's story and they are as follows:

"For 20 years there were only two minor infractions of the law in Burke county on the part of these people. The legislature decreed they might sell their wine in three-gallon lots. A Waldensian was brought into court for having sold one gallon, but upon explaining his ignorance of the law was promptly released.

Another Waldensian, Peter Tron, was engaged in carpenter work with a Burke county native when an argument started and Tron was struck over the head with a hammer. Bloody and mad, he went to W. C. Erwin, well known lawyer of Morganton, who has been the warmest friend of these people from the first, and explained his trouble. The Burke county man was indicted, convicted and fined $50. "Fifty dollars" was all that Tron could understand of the trial, and immediately after the verdict he went to Erwin to get his $50. Patiently Mr. Erwin explained that he did not get the $50, but that it went to the state school fund. Immediately Tron asked, 'An cef I pay the state $50 can I hit him over the head with a hammer?'"

A LIVE ISSUE

The question of enlarging the presiding elder's district came up at the district stewards' meeting in the Waynesville district. The leading laymen of the conference are looking into this matter, and they are asking why it cannot be done. It will be done, of course, when they speak out with united voice in favor of the enlargement of districts.

It was a surprise to find recently in the Winston district that every pastor who had a chance to sign a petition favoring the enlargement of districts signed it freely—all except one, who wanted to do a more radical thing. He wanted all secretaries in Sunday school, League, and mission work dismissed, and their task turned back to the presiding elders. There is a feeling that our ministry is like some fine cakes that have several layers; the first layer in this ministerial matter (let us not call it a cake) is the bishops, then the presiding elders, then the pastors, then the secretaries, then the evangelists—five ministerial layers, not counting junior preachers or educational directors. This makes the overhead expenses very heavy.

Those who heartily favor a continuance of the presiding eldership feel that this layer could well be spread out a bit, thus exalting the leadership and working a big economy in what may be called overhead expense to the local church. If three districts could be absorbed that would make a saving of some $15,000 in salaries, plus the amount now asked for in the up-keep and debt-paying on district parsonages; and this last sum amounted to $2,484 in one district alone. Of course these three presiding elders would return to the pastorate and get their salaries in the fields they would serve there. If this were done, the reduction in overhead expenses in several large charges would enable them to employ several junior preachers, which they want to do and would do if this economy was instituted.

Again, some of the big circuits would like to divide and employ two preachers, if it were not for the burden of our present system.

It is a matter of great satisfaction to us to see that in some conferences north of us they have as many as 57 charges in a district, and one conference, the Philadelphia, has 83 charges in one district, giving us a hint that this thing is not a mere theory, but has been put into practice by thrifty and efficient Methodists north of us. It is a matter of great satisfaction, too, to see that in the North Carolina conference the number of districts was reduced by two—two being absorbed, leaving seven instead of nine.

We have in our conference 289 charges. If these were divided into seven districts we would have only 41 charges to the district, an easier burden to carry today than were 25 or 30 charges in the horse-and-buggy age.

Few preachers in the conference do not favor this economy. It is for the laymen to get together and act in this matter. Some few preachers who have ambition to become presiding elders may oppose this measure; but let it be said again, "personal aspirations must be laid on the altar of God, if we are to please him."

The laymen pay the bills;
Let them speak their wills.

O. P. Ader.

Suspicion is that feeling that creeps over a person when he goes into a chop suey restaurant and sees the Chinese waiter eating a ham sandwich.—Pathfinder.

REV. C. C. ALEXANDER STRICKEN IN THE PRIME OF LIFE

Stricken in the prime of his life, in the midst of a career of glorious achievement, Rev. Clark C. Alexander, pastor of the Clinton and Keener Methodist churches and former president of Louisburg College, succumbed to an attack of bronchial pneumonia last Thursday, January 21, at 8 a. m. His death came almost suddenly, and was unexpected until just a few hours before. He had been ill with bronchitis for about ten days, this developing into pneumonia, from which he suffered a sudden collapse Wednesday afternoon.

The deceased had been pastor of the Clinton church for little less than a year, beginning his pastorate there in March, 1931, and taking up whole-time duty in July, when his services at Louisburg College were terminated. During his brief stay in Clinton he had endeared himself to the people of the town and community. Perhaps no man had ever won such universal esteem of the people of the town in so short a time, and his death cast a pall of sorrow over the entire community. Only 39 years of age, a young minister of exceptional ability, an indefatigable worker, endowed with a lovable personality, rich in Christian grace coupled with a deep sense of humility, he quickly won the esteem of all with whom he came in contact. During his brief service as pastor of the Clinton church, more than 100 members were added to its rolls, largely the result of his untiring efforts and his ability to carry Christ's message into the hearts of his people. The spiritual awakening that he instilled into the membership of the church was more than commensurate with the growth in numbers.

Clark C. Alexander was born at Cottage Grove, Tenn., and attended school at Martin, Tenn. He graduateed from Trinity College, now Duke University, in 1919, obtaining the degree of bachelor of arts. At college he was a student of more than ordinary ability, and was a leader in student activities. He represented the college in intercollegiate debates, and during his senior year was editor of The Trinity Chronicle, student publication. While in college he demonstrated his abilities as a leader, and is generally credited with being instigator of the successful movement to restore football as a college sport at Trinity. He was a member of the Sigma Chi fraternity, and since leaving college he was made a member of the Duke chapter of Phi Beta Kappa, national honorary scholarship fraternity, his election to membership being based upon his record of achievement since leaving college.

After his graduation from Trinity the deceased entered Princeton University, where he received the master of arts degree. Later he entered the Princeton Theological Seminary, and received the degree of bachelor of sacred theology. Ordained first as a Presbyterian minister, he was pastor of a Presbyterian church at Dutch Neck, N. J.

In 1923 the deceased joined the North Mississippi conference, and served the First Methodist church at Tupelo, Miss., one of the largest churches in the conference. After his service there he was called, in 1926, to a professorship in Birmingham Southern College, Birmingham, Ala., where he distinguished himself as a teacher. In 1929 he was called to the presidency of Louisburg College, where he served with great credit until June of last year, when he began full time service as pastor of the Clinton church.

In addition to his duties as pastor, the deceased identified himself actively with community affairs in Clinton, and during the last two months aided greatly in the work of the Sampson County Relief Association, organized for the relief of suffering among the poor during the winter. He was a member of the Clinton Rotary Club, and of the Masonic order.

Funeral service was held at the church in Clinton on Saturday afternoon, attended by around 1000 people, one of the largest crowds ever seen at a funeral there. The service was in charge of Rev. W. C. Martin of Wilmington, presiding elder of the Wilmington district, who was assisted in the service at the church by Rev. H. B. Porter, pastor of Grace church, Wilmington, Rev. J. H. Shore, pastor of the First Methodist church at Hamlet, and Rev. M. O. Sommers, pastor of the Graves Memorial Presbyterian church of Clinton, the latter representing the other denominations of the town. The services at the grave in Clinton cemetery was conducted by Dr. Walter Patten of Hay Street Methodist church, Fayetteville, and Dr. T. M. Grant of Wilson. Around 50 ministers from the North Carolina conference, and from other denominations, attended the funeral in a body. Representatives were also present from Duke University and Louisburg College.

The deceased is survived by his wife, formerly Miss Allie Hobbs of Corapeake, Gates county, and by three small daughters, Rachel Hobbs, Martha Clark, and Sarah Newland Alexander. He is also survived by his aged mother, Mrs. M. B. Alexander of Fulton, Ky., and by several brothers and sisters, most of whom are living in Tennessee and Kentucky.

TWO FULL DAYS IN NEW BERN

Sunday, January 17, I spent the morning in the Sunday school and at the church service with the people of Centenary; in the evening I was with Brother R. M. Price at Riverside. Both congregations know how to give a visitor the most cordial reception.

The Sunday school at Centenary is one of the best in all the history of that old church. Unless all signs fail, Brother A. J. Hobbs, Jr., is in the midst of a most successful pastorate. That Sunday school, as well as the words of his members, bear testimony to the permanent work that is being done. Monday spent with him in many homes gave proof of the personal knowledge he has of this big congregation of more than 1000 members. He could call off the street numbers of many; he seemed to know New Bern about as he knew his own church yard.

The stay in the parsonage was a delight. The master and the mistress of the house were both reared in Gates county with its traditions for hospitality equal to the best in Virginia. Those two fine boys and the baby girl fill that home with glee.

A night at the district parsonage closed my delightful stay in the old town at the junction of the Neuse and the Trent. Rev. and Mrs. J. H. McCraeken are happy in their work and blessed in their family. The daughter, a senior at Duke, the youngest son a successful doctor in California, and the other son in business at Henderson indicate the output of that home. The welfare of the New Bern district rests heavily upon the heart of Brother McCraeken.

My time with Brother R. M. Price was limited, but no one could do more than he to cheer an editor's heart—had found renewals and new subscribers. M.T.P.

A Tribute to Peter Cartwright

Sept. 1, 1785—Sept. 25, 1872

Address by William L. Sherrill, Delivered Before the W. N. C. Historical Society.

In Scioto county, Ohio, in 1806 a drunken crowd, all armed, swore they would break up the camp meeting. It was early Sunday morning, Cartwright was half through his eight o'clock sermon and the disturbance was terrible. They stood on the seats cursing and threatening. The officers were afraid to act. Determined, at the risk of his life to restore order, Cartwright went into the breach and one desperado made for him, but he jerked the fellow to the ground and pounded him well. Another ruffian attacked him, but he gave him a blow on the burr of the ear and floored him and the others fled. Friends of order then caught thirty of the ruffians who paid $300 in fines. Great confusion followed and no one from John Sale the Elder down was willing to preach, except Cartwright, who said he had done his duty with a clear conscience and asked the privilege of preaching. His text was: "The gates of hell shall not prevail against it." The power of God came upon the congregation—three hundred fell like dead men in battle, the meeting lasted through the day and night and until Tuesday. Two hundred were converted and joined the church.

4. His Political Activities

In politics he was a Democrat of the Andrew Jackson type. When in the Illinois legislature of 1828 his first act was to introduce a bill prohibiting the sale of liquor within a mile of a camp meeting or the college at Jacksonville. He also sponsored bills for fair distribution and protection of school funds and of state banks and he fathered the well thought out bill for the creation of the Illinois State University, and while smothered in committee it was later passed in the form he had drafted it. He was speaker pro tempore of the house in 1833, chairman of committee on rules, education and petitions and grievances, and served on nineteen special committees and was chairman of seven of these.

At the request of President Jackson in 1833 he prepared the resolution against nullification in South Carolina, which critics say "was worthy of praise for excellence of composition, diplomatic verbiage, judicial temper and patriotic impulse." The journal shows that he was one of the most active members of the house and particularly interested in schools, roads, education and internal improvements and was always punctual at roll call.

In 1846 he was defeated for Congress by Lincoln. During that campaign he preached in Springfield and made the proposition for all who are bound for heaven to stand up, and the whole congregation except Lincoln stood up. Cartwright asked Lincoln where he wanted to go and he replied: "I am going to Congress, Brother Cartwright," and that reply brought forth lusty applause.

He was a Jackson and not a Calhoun Democrat, so when the Civil War began he, with Douglas and many other Democrats of the West stood for the Union; he ran up the Union flag on the Methodist church in Springfield and threw his influence to the support of Lincoln, his former political rival.

He personally knew five Presidents—Jackson, Polk, the elder Harrison, Lincoln and Grant, and they all appreciated his open honesty and manly courage.

He was one of Jackson's chaplains in the War of 1812. Before the battle of New Orleans began, General Jackson exhorted the chaplains to preach to the soldiers the justice of their cause and assure them if they died in battle they would go straight to heaven. Cartwright replied: "General, I can't quite go that far, but I can say our cause is of God and that if any of them should be killed God in the last account would give them credit for their sacrifices."

Once when a candidate, he met a crowd at a ferry landing and one fellow said it was a disgrace for a rascal like Cartwright to run for the legislature and that on sight he would whip him. Cartwright was not courting trouble, but finding it impossible to avoid it, told the rowdy to try it now if he dared to, and then the fellow pretended that the stranger was not Cartwright. When all were on the ferry he began again to abuse Cartwright who said to him:

"If you don't shut your mouth, I will put you in the river and baptize you in the name of the devil, for surely you belong to him."

That cooled his ardor, he became Cartwright's friend and voted for him at the election.

In 1827 Cartwright with Governors Cole, Reynolds and Edwards, Judges Breese and Hall, with others, organized the Illinois Historical Society, which proves that very soon after moving to that state, he became a leader among pioneer public men, irrespective of church affiliation.

He preached in Nashville about 1820, and when General Jackson came into the church the pastor, fearful that Cartwright might be too rough, caught him by the coat tail and whispered, "Be careful for General Jackson has come in." Cartwright broke the silence when he asked: "Who is General Jackson? If he don't get religion he will go to hell as quick as a Guinea negro?" The pastor was afraid Jackson would resent it, but the next morning they met on the street and Jackson said:

"Mr. Cartwright, you are a man after my own heart, for I approve your independence. A minister of Christ should love everybody and fear no mortal man. If I had a body of fearless officers such as you are, and a well-drilled army, I could conquer the world."

It was not personal ambition but opposition to slavery which first brought him into politics. When it was proposed to amend the anti-slavery constitution of Illinois, he went into politics and to the legislature for the purpose of strangling that movement. He was willing for slavery to remain in the South until the Southern people voluntarily emancipated their slaves, but at the same time he wanted Illinois to be forever free. His attitude as far back at 1824, seemed to anticipate the sentiment of the North in 1856, to let slavery alone where it existed and oppose its extension into new territory. Thoroughly imbued with the Jacksonian tenet of an indissoluble union of the states he carried into the General Conference of 1844 the idea of a church union so closely knit that it could not be legally broken, claiming that no por-

tion of the church had the constitutional right to withdraw and that when it did, it had no legal claim to any property of the original organization. The federal supreme court later ruled to the contrary. Unfortunate as it seemed at the time, Methodism was saved in America by the split of 1844. If the Northern delegates had stood by Bishop Andrew, against the protest of the anti-slavery sentiment of that section, the growth of Methodism would have been materially hindered north of the Mason and Dixon line, while at the same time, if the Southern delegates had not stood solidly for Bishop Andrew it would have literally ruined the Methodist Church in the South, where pro-slavery sentiment was dominant and intolerant of opposition.

Happily the slavery issue which then divided the church has long since been buried without hope of resurrection. Three generations have passed by since then, and some already anticipate that 1944, the centennial of the separation, may be the auspicious time for a happy and glorious reunion of American Methodism.

5. His Good Natured Humor

Unlike Cartwright, Peter Akers had no farm but an empty pocketbook, and in a sermon said:

"If you people don't pay my salary, so that I can support my family, I shall be compelled to give up the ministry and do something to feed my wife and children."

Cartwright in the congregation, jumped to his feet and said: "Peter Akers, I am older than you and I never talked to my people like that in all my life. If I could not get enough wool from the sheep I'd shear the goats."

He had a miserly neighbor named Hill. Cartwright said: "He sometimes had grave doubts as to whether or not Hill had a soul, until he had conceived the idea of placing a silver coin on Hill's lips, whereas his soul came gurgling up to get the silver."

Cartwright's first visit to New England was when the General Conference met in Boston in 1852. A considerable company of delegates met in New York and took train there for Boston. About the time they entered Massachusetts the conductor announced a halt of ten minutes. Cartwright dashed out without a hat to get a drink of water and hurrying back found the preachers engaged in a hearty laugh which he thought was at his expense, and he said, "Gentlemen, what are you laughing about?" One replied: "How dare you enter the classic land of the Pilgrims bareheaded?" And Peter wittily answered back: "I think it no more harm to enter Massachusetts bareheaded than for the Lord to bring me into the world without a hat."

When a member of the Book Committee he made annual trips to New York to attend its meetings and stopped once at the Hotel Irving, where he had difficulty in finding the way from his room down to the hotel office. He asked the clerk for an axe. The clerk inquired what he wanted with it and Cartwright, in Western vernacular replied: "To blaze the way to my room."

6. Cartwright an Orator

The blind man, eloquent and once chaplain of the United States Senate, Dr. W. H. Milburn, says:

"Peter Cartwright had a voice capable of almost every modulation, and it made him an orator to win and command the sympathies of a western audience. His humor was resistless. His figures were borrowed from the realm in which he lived. You might hear in a single dicourse the thunderous tread of a herd of buffaloes as they rushed wildly across the prairie, the crash of the windrow as it fell smitten by the breath of the tempest, the piercing scream of the wildcat as it seared the midnight forest, the majestic rythm ot fhe Mississippi, the silver flow of a mountain rivulet, the whisper of groves, the jocund laughter of prairie flowers. Another of his poetic attributes was his power to create his own language; he was the best lexicon of Western words, phrases, idioms and proverbs that I ever met."

Only a remnant of one of Peter Cartwright's early sermons remains. Perhaps a memory of the same pioneer who recalled that "Brother Cartwright took right holt ez ye might say, and swung em till their feet touched perdition." Speaking to a woman at camp meeting he said:

"Ye're at the cross roads, sister, ye'll have to choose one or t'other; en the years en the months are gone for most of ye, an thar's only this hour left fer to choose. Which will it be? Will it be the road that leads up yonder or the road that leads down by the dark river whar the willows are weeping night and day? Sinners is jest like the coon asleep in a tree, never dreamin' of danger. But the varmint is waked all on a sudden by a thunderin' smell o' smoke and has to take to the branches. Some one climbs up the tree en shakes the branch where the coon is holding on. A leetle more, a leetle more, an' a l-e-e-t-t-l-e more—and the varmint's bound to drop square o nthe dogs, . . . but the sinners," he concluded with solemnity and in measured accents, "drop down to whar the wailin' en gnashin' air a million times more terrible than the sufferin's of that coon."

In 1832 a crowd near Springfield waited one Sunday for Cartwright, the new presiding elder, to arrive, but instead a messenger came bearing this note:

"Dear brethren, the devil has foundered my horse, which will detain me from reaching your tabernacle until evening. I might have performed the journey on foot, but I would not leave poor Paul (his sick horse) especially as he has never left Peter. Watch and pray, and don't let the devil get among you on the sly before candlelight, when I shall be at my post. Your brother, Peter Cartwright."

James Finley said: "In the evening he arrived and began to speak in a beautifully modulated tone; then all of a sudden his eye brightened, his face reddened and his whole countenance changed to an expression of illimitable humor, and then his wild, waggish and peculiar eloquence poured forth like a mountain torrent. His every sentence was like a warm finger tickling the ribs of the hearer. This continued for thirty minutes while he pointed out the folly of the sinner. Then he changed, his voice grew earnest and then solemn and soon wailed out in tones of deepest pathos. His eyes were shorn of their mild light and yielded streams of tears. He pictured the horrors of hell. Brave men moaned like frightened children and women shrieked as if a knife were working among their heartstrings. Again he changed the theme, sketched the joys of a righteous death, its faith, its hope, its winged raptures and what beautiful angels attended the spirit to its starry home. Then he invited mourners to the altar and five hundred, some of them until that night infidels, rushed forward and fell upon their knees. The meeting was continued for two weeks and more than a thousand converts were added to the church."

(To be continued next week)

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The twenty-second annual meeting of the Woman's Missionary Council will be held in St. Mark's Methodist Episcopal Church, South, Atlanta, Ga., March 9-15, 1932. Hotel headquarters will be at the Atlanta Biltmore.

The schedule of meetings for March 9 and 10 are as follows:

Wednesday, March 9 at 9 a. m.—Executive committee meeting.

Wednesday, 2 p. m.—Sessions committee meetings.

Wednesday, 8 p. m.—First public session—Missionaries' evening.

Thursday, 8 a. m.—The celebration of the Holy Communion.

Thursday, 9 a. m.—First business session.

Bishop John M. Moore will preach the annual sermon Sunday morning, and consecrate the candidates Monday evening; and Dr. Forney Hutchinson will have charge of the noon worship period. Other speakers will be Dr. Luther A. Weigle of Yale University, and Dr. Fletcher S. Brockman of the committee to promote friendship between America and the Far East.

Reduced railway rates according to the certificate plan have been granted. This means that a full one-way fare of not less than sixty-seven (67) cents must be paid for a ticket to Atlanta, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred (100) regularly issued and properly dated certificates are presented in time to be counted and duly validated. Each person when purchasing a going ticket must request a certificate, and as soon as possible after arrival in Atlanta, turn the certificate over to the secretary of the Council or her representative, to be counted and properly endorsed.

The required number of certificates (100) properly signed by the Council secretary must be in hand before the railway agent can validate one. When conditions are met he will validate a certificate any day from March 9 to 15 except Sunday.

The date of sale of tickets, except from the more remote points, are March 5-11 inclusive. From the more remote points the dates will be early enough for the purchaser to reach Atlanta in time for the meeting. The final date of honoring certificates is March 18.

The return ticket must be purchased not later than March 18, but its limit is thirty days in addition to the date of sale of the going ticket, as stamped on the certificate.

Publicity agents are requested to take note of these dates, and to urge all who are to attend, to purchase tickets to Atlanta on the proper selling dates; also to urge those who attend, to travel by rail that there may be no shortage in attendance. If the number of tickets purchased may as nearly as practicable reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

Mrs. J. W. Perry, President.
Mrs. F. S. Parker, Rec. Sec.

ROBERT C. STEVENS: AN APPRECIATION

By O. J. Chandler.

Soon after moving to Asheville, N. C., in the spring of 1916 I visited Mt. Pleasant Methodist church ,a small chapel that stood on the same plot of ground where Asbury Memorial church now stands, and near the place where Bishop Asbury visited and preached in what is known as the Killian home. Here at the head of the Sunday school was Prof. Horace L. King, a very unusual man—rich in knowledge of men and things and very devout and deeply spiritual.

For this man and his family I readily formed very strong attachment and the ties of friendship grew stronger as the years went by. His only living child, a daughter, Miss Pearl King, was married to Robert C. Stevens, and as her father and mother were growing old she and her husband lived with them to comfort and protect them, and thus R. C. Stevens came into my life, and I soon learned to appreciate him as a man of fine character and a true and worthy friend.

He and his good wife were members of the Mt. Pleasant church and among the most liberal and loyal supporters of its every interest, and when the growth of the city of Asheville made it necessary that the little chapel be displaced by a new and larger building, he was ready to give liberally both of time and money to the new enterprise; and beautiful Asbury Memorial speaks loudly of his benefactions, for he and Mrs. Stevens put so much into it that it became a part of their lives and they loved it as such.

But while the church held the central place in their interest and affections, yet they were active in all other movements that have for their purpose a better citizenship. He was a veteran of the Spanish-American War and a genuine patriot. But on the morning of January 5, 1932, having gone to his work, seemingly in usual health, while talking with some of his workmen his heart stopped beating and he was gone, being only 53 years old.

The news that "Bob" Stevens was dead cast a gloom over our city and brought tears to many eyes and sadness to many hearts. As an evidence of the great esteem in which he was held, his funeral was held in Asbury Memorial church before a throng so great the church would not hold all the people.

I have seldom known a couple in private life so widely known who enjoyed so large a circle of friends as Mr. and Mrs. Stevens. In his passing I have suffered the loss of a great personal friend and the city of Asheville a good citizen and the church a liberal and loyal member.

To his devoted wife I pledge my sympathy and share with here in her great loss, and may I add she is left all alone; her father, her mother, her only sister, her baby son, and her husband all sleep in the beautiful little cemetery by the side of the church they loved so well.

PRESENTING THE VARIOUS CAUSES

By E. C. Durham.

More and more I am finding real joy in presenting the various calls of the church at large to the local church, and the results are gratifying.

The calls are more numerous than ever, and the first few months of the conference year are full of them. The preacher may wonder sometimes what he shall do with them. The only thing to do, however, is to present them, and to be enthusiastic in doing so; then comes joy, both to the preacher and his giving members, and more joy comes to the preacher if he is the first to respond with a gift.

By way of approach, it is my pleasure to say something like the following, as the causes are presented: "It is just as much my duty and privilege to present all the calls of the church at large to the local church as it is for me to go to the charge to which the bishop appoints me. These calls are signs of a growing church, and the enthusiastic response of us all to these calls makes a growing local church. If we ignore these calls and center upon saving the local church we lose the local church, and then looking out over the great world-parish we behold nothing that is ours. Responding, as I am sure you will, you reap a golden harvest everywhere and your own church is saved."

After such presentation, the results are always good, and oftentimes they exceed our anticipation. The first church on this work to which I presented the call from the Chapel Hill and College Place churches was a small country church, where the people have been saying that they made scarcely enough to pay their land taxes; and the response was not a few cents but a few dollars, and I heard not a complaint against the call. The same was true when the missionary emergency appeal was made. Now the Advocate call is being presented and every church is seriously at work. Soon we shall be doing the same thing with the kingdom extension work, and at Easter time we shall make a united effort for the benevolences.

MRS. MASSENBURG BURIED AT HOME PLACE NORTH OF RALEIGH

Last Sunday afternoon one of the largest crowds ever seen at a funeral in the country gathered to pay their last tribute of love and respect to Mrs. James S. Massenburg. They came with their flowers and their tears thankful for the beautiful life ended too soon. The Raleigh News and Observer carried this notice of the deceased:

"Funeral services for Mrs. Ellen Sewell Massenburg were conducted yesterday afternoon from the Sewell home place, Oak Forest, about 12 miles north of Raleigh. The services were in charge of Dr. M. T. Plyler, formerly presiding elder of the Methodist church in the Raleigh district, and Dr. W. McCauley White, pastor of the First Presbyterian church here.

Mrs. Massenburg, the wife of James S. Massenburg of Hendersonville and Tryon, died Friday afternoon after a critical illness lasting two weeks.

The daughter of Mr. and Mrs. Joseph Lacy Sewell, Mrs. Massenburg was born in Raleigh in 1900 and spent her girlhood in Raleigh and Wake county. She was educated in the Raleigh public schools, Peace Institute, North Carolina College for Women, Greensboro, and William and Mary College in Williamsburg, Virginia.

She was prominently connected throughout North Carolina, the South and New England. She was married in 1927 to Mr. Massenburg who, with two children, James S., Jr., and Edward Sewell Massenburg, survive her.

In addition to her parents, husband and children, Mrs. Massenburg is survived by the following brothers and sisters: Edward, Henry, Richard, Elizabeth and Octavia Seawell.

ALL DUES PAID BUT—

I've paid my dues to the D. A. R.,
Colonial Dames, and the Eastern Star,
The P. T. A., and the U. D. C.,
American Legion Auxiliary,
College Alumnae—that check's been made—
Country Club statement is due and paid;
Everything's settled—a clean-wiped slate.
My church pledge?—well . . .
It will just have to wait!

—Dorothy Brown Thompson.

LOWESVILLE CIRCUIT

The people of this charge received us for the second year with open hearts and doors. Lots of good things have been said and done about and for the pastor and family so far. Things have been on the move. Our first quarterly conference was held December 11 and our second quarterly conference was held today (January 27). Don't you think that is going some? At this rate we will run out about May and have to sit down and wait for the annual conference. It seems that we will have to change the name of our elder from Courtney to Crowder, for he can sure keep things going. He is some elder, and always on the job. Our people are very fond of them.

We had a fine attendance today and the brethren were in good spirits. Finances in very good shape and the outlook is splendid for a good year.

We are building a $4500 brick veneered educational building at Hills' Chapel, which is now ready for the roof.

New Hope has laid down lumber towards a new brick veneered church with Sunday school equipment. This church will cost some six or seven thousand dollars. They have been wating on the blueprint for several weeks and almost champing the bit, as they are so anxious to begin the building.

Then Snow Hill is talking of remodling or building a new church. You say, how can you do all that over there in the country? I'll tell you: We just knocked old man depression in the face and got busy. Then another secret is, our people are workmen and can do most of the work. You see, that hustling elder of ours is a fine leader and we try to follow. Yes, he is a strong, warm-hearted preacher.

The fifth Sunday in this month we are to have a mass meeting in the school building at Snow Hill. All the four churches are to come together with a program to begin at 10 a. m. classed off for S .S. There are to be morning and afternoon programs with picnic dinner at noon. There is to be speaking and Kirk and Miss Little are to tell us about the new order of things.

E. N. Crowder, P. C.

REMINISCENCES OF A SUPERANNUATE

Being physically unable to do anything much, I thought I might, by the permission of the good editor of our Advocate, tell some of my experiences to the pleasure and profit of some of the readers.

It was during the third year of my life as an itinerant Methodist preacher that the big guns of Satan's army began to fire into our ranks. The question of prohibition was before the people. The preachers, most of them, were preaching on the evils of strong drink and urging their congregations to vote for prohibition at the next election, which was to be the next November. Some of the people were saying that the church had no business in politics and that the preachers had better be preaching the "gawspel" instead of prohibition.

I went to my appointment one Sunday afternoon and preached on the text: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whasoever things are lovely, whatsoever things are of good report, think on these things." I proceeded to show my congregation that the whiskey business was neither lovely nor of good report. After the service was over and we had gone out into the church yard a big red nosed bloated eyed liquor dealer demanded that I apologize to him for what I had said. This I refused to do. My friends came to my rescue and, I suppose, kept me from getting a thrashing. We had a glorious victory over the whiskey forces in the November election, and I am in favor of keeping the good work going on.

D. P. Waters.

A CORRECTION

I note from this week's issue of our Advocate in the report of the Chapel Hill-College Place special that you credit our church with having raised $80, when we raised $120, the full amount of our apportionment, and led the district.

You will recall that we have had this up with your office once before, had the matter certified to you by Brother C. A. Dillon ,our conference treasurer, a copy of whose letter I have, and you made a correction in the Advocate. Now, however, when you publish this again, you use the same figures. I am sure that you will appreciate the embarrassment which this caused.

I am asking that you do two things: 1, As some of our advertising friends say, just now while you have this in your hands, will you not turn to your record which you use in printing the results of this offering, and where you have $80 opposite Washington church, will you not write $120 instead; 2. will you not again publish a correction of this in your next issue.

H. I. GLASS.

THE KIND OF MEN WE NEED

Not men with gold, but men with God.
Not men with cash, but men with courage.
Not men with greenback, but men with backbone.
Not men with silver, but men of service.
Not men with good bank accounts, but men of good account.
Not men with fortune, but men with fortitude.
Not men of great names, but men with good names.

E. J. R.

THE CHRISTIAN ADVOCATE

By Rev. J. R. Steele.

I come into thy home each week,
I come in silence there to speak,
I come with words from lands afar,
I come to tell you how things are,
I come from realms of God's wide plan,
I come to help and comfort man—
I am the Christian Advocate.

I come with meager cost to you,
I come with brilliant faces new,
I come with pages full of news,
I come to keep away the blues,
I come in times such as these,
I come to help you and to please—
I am the Christian Advocate.

I come from out the heart of things,
I come with hope that laughs at things,
I come to help you when you weep,
I come to rest you ere you sleep,
I come a half hundred times a year,
I come to banish care and fear—
I am the Christian Advocate.

Does this paper come to your home? It is the silent visitor with help. Campaign now on. Join in.

GENUINE KINGDOM EXTENSION

If the efforts of the next two months for kingdom extension does not result in a larger use of the church paper and a new estimate of the output of the printing press, we may be sure that not much has been done for the permanent advance of the cause of our Lord. The press is too important an agency at home and abroad to be neglected in any undertaking for world conquest.

Not much real headway can be made in the church at home until it has officials who know something of what the church has set out to do. Were every church to set about putting one-half of its officials to reading the church paper a worthy goal would be reached. Informed and consecrated leaders will go somewhere and they will know for what purpose. Kingdom extension means kingdom extension. To make a pass at it these coming weeks will be a disappointment and a snare.

WHY DOES A BIRD SING?

Several years ago you asked in the North Carolina Christian Advocate, Why does a bird sing?

As a reader of your paper I want in my humble way to give one reason. Some years ago my best friend on earth had been sick for many months, and one beautiful fall day she walked to the door of my humble home. Nature had done its wonderful work. The leaves on the trees were beautiful with their many different colors, and a little bird perched on a limb nearby began to sing. My wife looked up and smiled faintly and said, "I love to hear the birds sing." And from that time she began to take hope and is now the stoutest I have ever seen her. I believe the birds played an important part in the case.

A Reader.

MORE THAN A STUDENT

Rev. W. C. Dutton, on Battle Ground charge in Guilford, is a student in the school of religion at Duke University, but he is more than an academic. Last Sunday he told his people what a wonderful paper the Advocate is and set out for them the value of our church paper. Then he went out on the grounds and secured six subscriptions. The work is not yet done.

Good for Dutton! Fortunate are we that we are training men who believe in the output of the printing press!

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

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STANDARD TRAINING SCHOOL DIRECTORY

24—Wadesboro.
31—Newton.
Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
14—Elkin.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
28—Mount Airy.
Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.
Jun. 5—(Duke Commencement).
12—(Pastors' School).
19—(Pastors' School).
26—(Walkertown or Kernersville).
July 3—(Young People's Assembly).
10—
17—
24—
31—
Aug. 7—
14—Leadership School).
21—(Leadership School).
28—
Sep. 4—
11—Lincolnton.
18—
25—Marion.
Oct. 2—Cherokee County.
9—
16—
23—

Set-up meetings for the above suggested dates for standard schools should be held as early as practicable. The executive secretary is arranging with pastors for set-up meetings as rapidly as possible.

REACHING THE UNREACHED

No more important goal has been set for 1932 than that of "reaching the unreached." We are presenting this as the third of the series of goals set up by the general board of Christian education and strongly urged by the general staff at Nashville, endorsed by the Western North Carolina conference at its session at Asheville and now being promoted by the conference board of Christian education. Rev. J. Q. Schisler has recently stated that for every person now reached by the Southern Methodist Church that there are two persons unreached and not touched by any educational or evangelistic agency of our church. This is a grave responsibility.

We Must Get Busy

These four millions of unreached potential Methodists in the South must be evangelized and trained into Christian living by our church or in all probability they will never be reached. Remember, these are our proper constituency, members of Methodist families or of Methodist traditions and preferences, and should be enlisted in our Sunday schools and churches. It is not a question of a five per cent increase or a ten per cent increase, or of formal quotas. It is a matter of reaching and saving to effective service these four millions of people for whom we are responsible. What method may be used? How are we to reach and save these people? If the educational approach can be shown to be an efficient method then we should seek first to enlist as large a proportion of these unreached and unserved people during 1932 as can possibly be reached. But mere formal enrollment in our church school is not enough. There must be a definite effort to secure the commitment of the lives of these people to Jesus as personal Saviour and Lord. This means nothing less than that our educational efforts for 1932 shall be shot through with a spirit of fervor and evangelism. Only the spirit of the crusader can possibly reach these people.

Are We Ready?

Bishop Edwin D. Mouzon states in a letter of January 5 that during the past year our church has suffered in the United States a net loss in membership of 13,402. He is very much concerned as to the cause operative in causing this apparent net loss. We should all be concerned. The secretary of our extension department of the conference staff is now at work tabulating the number of abandoned churches, including, as nearly as can be arrived at, the number of church members lost and the number of Sunday school scholars swallowed up in this abandonment in the past decade. For the past 18 years we have not been as successful in our revival program as it seems that we ought to have been. Taking into consideration the whole period since the outbreak of the World War, it is apparent that there has been a slowing down in the spirit of aggressiveness that has always characterized Methodism.

What Is Our Trouble?

Are we less earnest in our attitude toward an unsaved world? Are we less sure and positive in our own personal religious experience? Has an aggressive, materialistic world engulfed the spiritual? Are we less evangelistic than formerly? Does the program of Christian education hold any promise of rendering a solution to this pressing problem?

No Ready-Made Answer

There is no easy and certain answer to the above question. One thing, however, may be said with some positive assurance. We must change the present situation. We cannot be content with a mere static condition of the church, numerically considered even were we not losing in number, and it is a question whether the apparent loss may not, after all, be more of a matter of ecclesiastical bookkeeping than of a real loss, yet we certainly have lost what our fathers used to call "A passion for souls." There is apparently a spirit of easy acquiescence in the statistics presented at our annual conference that should give us pause. The first necessity is for the church to become aroused over the present situation.

We Can Do Something

We know from past experience that we can build up the numbers in our Sunday schools. We have cut off from the rolls of our Sunday schools in the past 15 years literally thousands of names in order to make a better showing on average attendance. It may well be questioned whether this cutting off of names in order to achive an average 60 per cent attendance in our Sunday schools has done anything worth while toward securing the active attendance of people at the Sunday school hour. Three years ago the undue emphasis on a percentage of attendance at Sunday school in our church was dropped, and, I think, none too soon. The opportunity that we do have with these people who cannot make a consistent record in regular attendance is that much good accomplished.

Getting the Folks Enlisted

It is perfectly apparent that we cannot affect favorably the people who are not enrolled in our Sunday schools or enlisted in our church membership. The very beginning of an effective program of Christian education is the enlistment of the folks in our program and the enrollment of the people in our church schools. This is a practical and tangible goal. This is something we can do and that we can begin on at once. Our present problem is whether the church is interested. Do we care, and do we care enough to do something about it? First of all the pastor must show his solicitude. The general superintendent

should feel and manifest a deep interest and the local board of Christian education must become so concerned as to those not being reached as to give time, study and effort to the importance of reaching them.

Our Goal

Our goal for 1932 is to reach these folks. It is the concern of every official in the church, of every leader, of every earnest-minded Christian in the church, to get busy on this important matter. These columns are open to any suggestions, briefly stated, that will offer any promise of helpfulness. Members of the conference staff invite personal correspondence of any pastor or church school leader who is interested in this phase of our work.

NEWS FROM THE FIELD

Prof. J. R. Duncan writes that the local church board of Christian education of Weaverville took up the matter of courses to be offered and the instructors desired for the school planned to begin there on February 7. Weaver College always joins in the support of this school, and gives a relatively larger number of credits than any other college community in our conference.

* * *

Monroe, at its set-up meeting, decided to postpone the date of its school until a more favorable time. They desire more time for publicity than would have been given under the former suggested date. Dr. C. N. Clarke, the pastor of Central church, is very much interested in the unified program of Christian education.

* * *

Rev. C. D. Brown, who was admitted on trial into the Western North Carolina conference last fall and is now serving the New Hope charge as his first appointment, has begun his work well. A recent communication from him informs us of some of his plans. He is especially interested in the training and development of his leaders, which indicates he is moving in the right direction. Brother Brown may be certain that this board will co-operate with him fully.

* * *

During the Cokesbury schools held on the Bethel charge last summer certain definite needs were listed and plans were made for meeting these needs. A word from the pastor, Rev. G. N. Dulin, shows the progress which has been made. Among the needs listed last year were: At Bethel, (1) better worship programs, (2) a workers' council; at Clark's Chapel, (1) better worship programs, (2) adequate system of records, (3) new song books; at Harmony Grove, (1) more aggressive leadership, (2) training in worship and music, (3) better equipment. In meeting these needs the pastor reports that a worship committee has been set up in each church, the workers' council has been organized at Bethel, the Cokesbury system of records has been adopted at Clark's Chapel, and some improvements in building and equipment have been made at Harmony Grove. This is the kind of "follow-up" work that is effective. We congratulate this pastor and his people and hope to hear of other charges which have done a similar work.

* * *

Rev. C. S. Kirkpatrick, pastor of Central church, Mt. Airy, has just ordered shipped from this office 20 copies of White's "Teaching in the Sunday School." Brother Kirkpatrick is arranging to give the regular course, "Principles of Teaching," in a local class in his church. We are delighted that he is beginning this type of work. A great many churches have given Bible courses in local study classes, but not many have undertaken such courses as "Pupil" and "Principles of Teaching." The board of Christian education is encouraging the local churches to undertake, on its own resources, a systematic and continuous training program through local classes. We hope Brother Kirkpatrick secures a large attendance and a fine number of credits in this class.

IMPORTANT NOTICE

Will all the pastors who have not sent to the Adult Director the names of his superintendents of the Adult divisions of each church, presidents and teachers of adult classes, do so at once. It is very necessary that we have this information at once to complete our mailing list. By doing this you will help us help your church schools as we wish to send to each worker helpful information and guidance.

Young People's Division

G. G. Adams, Director.

WANTED: MORE NEWS!

Please send us news items telling of the happenings in the young people's work of your church. Those of other churches and groups are always glad to read about your good work. If you have organized your young people's work under the unified plan, write us about your aims, purposes and accomplishments. If you are still carrying on with an Epworth League and Sunday school departments separately either under the Co-operative or Correlated plan, write us and let us share in the knowledge of your successes. We would also appreciate items telling of the activities of each young people's union (formerly Epworth League unions). We have circuit unions, city unions, county unions and other groupings within our conference. Most of these meet monthly, some quarterly; all are doing good work and we would like for you to send us the facts for our column on this page. Thank you.

REMIT

Please see that the local treasurer of your young people's department, division or league remits promptly each month to J. Everette Neese, 224 S. Davie Street, Greensboro, N. C., all funds raised by your group on conference fund and mission special or home and foreign missionary enterprise. Mr. Neese is, as you remember, conference treasurer of our young people's organization.

QUILTING PARTY

On Tuesday evening, December 29, Miss Elizabeth Howard entertained the young women of the Mulberry Epworth League with a quilting party. One quilt was finished for the Children's Home in Winston-Salem. This was a part of the League's work for the past year. A fine spirit of co-operation made it a joy to work. It was an evening of good fellowship enjoyed by all. Delicious refreshments were served in the dining room.

THE QUESTION BOX

QUESTION 1: What are the requirements for a diploma in the Cokesbury course?

ANSWER: Persons completing the six required units and two elective units will be awarded the Cokesbury diploma. The six required units are: (1) Educational Work in the Small Church, (2) The Sunday School Pupil, (3) Teaching in the Sunday School, (4) Evangelism in the Sunday School, (5) Bible, (6) Worship in the Sunday School. The elective units may be selected from the following: (1) The Church School Worker, (2) Missions in the Church School, (3) Bible, (4) Religious Education in the Home, (5) The Meaning of the Christian Religion, (6) A Methodist and His Church.

QUESTION 2: Who should be chairman of the local church board of Christian education?

ANSWER: The chairman of the local church board of Christian education should be the best qualified person available for this work. His religion should be unquestioned and he should be intelligently acquainted with the educational work of the church. This office should be his chief interest in the church. He should be willing to give the necessary time to this work and should show a desire to learn.

The pastor should not be the chairman of the local board. He is the chief officer of the local church in all its work and organization. Some strong, consecrated, and well qualified layman should be given the chairmanship of the local board.

QUESTION 3: Where can helps and materials for the programs of the Hi-League be found?

ANSWER: The program materials for the Sunday evening meetings of intermediates (the Hi-League) are carried now in the Haversack and Torchbearer.

QUESTION 4: Who selects the president of the Young People's Division in the local church?

ANSWER: In the small church he is elected by the young people themselves and is confirmed by the local board of Christian education.

In the large church he is elected by the advisory committee from among its members as chairman of the committee and president of the division.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

EXTENSION STUDY SUGGESTIONS

"Methodism and World Need," the kingdom extension study book being used throughout Southern Methodism for the cultivation period through which we are now passing, may be used by adult classes in the Sunday school instead of the usual lesson materials found in the Adult Student. A number of Sunday schools, including Edenton Street, Raleigh, are already using it with excellent results.

Suggestions for the use of this book are contained in the January and February numbers of the Church School Magazine (the magazine taking the place in our Sunday schools of The Sunday School Magazine and the Workers' Council). Nine lessons are devoted to various phases of the study, including our several mission fields in foreign lands, our home mission work, church extension work ,our work of healing, and Christian education.

Although January is already almost gone, there is no good reason why classes beginning the study in February, for instance, should not begin with the first lesson as set forth for January and continue as long as may be required to get in the nine lessons. Or if a class should want to spend fewer than nine weeks in the study, it might combine the lessons as may seem most logical and appropriate.

One chief objective of the kingdom extension movement is to acquaint Methodist people with the program of the Methodist Church, and Methodist Sunday schools can do a great deal to help reach this objective.

Dr. C. A. Bowen, editor of our church school literature, is the editor of "Methodism and World Need."

NEW BERN SCHOOL FACULTY

Rev. A. J. Hobbs, Jr., pastor of Centenary church, New Bern, has been made chairman of the board of managers of the standard training school to be conducted in this church February 7-12 for the various charges of Craven county. Miss Laura Roberts is chairman of the enrollment committee. Courses and instructors are as follows:

"Organizing for Christian Education in the Local Church"—Mr. L. L. Gobbel.

"Program and Organization of the Young People's Division"—Mrs. Blanche Barringer Brian.

"Story Telling in Christian Education" —Mrs. W. F. Dowdy.

The school begins at 7 o'clock Sunday evening, February 7.

NASHVILLE MOVES OUT

Rev. W. G. Farrar of Nashville launched the kingdom extension movement in his congregation Sunday, January 17. At this time the 11 o'clock service was devoted to a consideration of this movement, Mr. Gobbel speaking to the people about the program of the Methodist Episcopal Church, South, at home and abroad.

At the Sunday school hour Mr. Gobbel spoke briefly to the young people, adult department and to the young people's class. This class is doing excellent work, with Mrs. C. C. Cockrell as teacher. It meets not only Sunday morning but also in the evening and is, in effect, the young people's division of the church. Among other fine services which it renders is that its membership constitutes the church choir.

MOREHEAD CITY, FEBRUARY 14-19

At Morehead City, February 14-19, our churches of Carteret county will unite in a standard training school, Rev. B. B. Slaughter of Morehead City, Rev. R. F. Munns of Beaufort and others having agreed upon this time for this school. Three courses will be offered.

IN PRAISE OF MRS. BRIAN

Rev. E. G. Overton, pastor of the South Alamance charge, adds the following note of praise to the many we are receiving concerning the good work being done by Mrs. Blanche Barringer Brian, our extension secretary and director of young people's work:

"We have just completed a hard day's work on our charge with Mrs. Blanche Barringer Brian from the board of Christian education office. We feel that much was accomplished by her visit, she having instructed six groups in two churches. It is more evident than ever that we need our Sunday school and church officials 'on the field' to show us how, rather than to tell us how from the office.

Too much cannot be said in praise of the good work being done just now in the setting up of our new Christin education organization by Mrs. Brian. We should add that it was also a great pleasure to have her with us in the parsonage. Mrs. Brian, we hope you can come again soon."

KINGDOM EXTENSION MEETINGS

At Fayetteville on Thursday was held the last of the series of kingdom extension institutes, similar meetings having been conducted on Wednesday at Wilmington, on Tuesday at Kinston, on Friday of the previous week at Elizabeth City, and Thursday of that week at Rocky Mount, on Wednesday at Raleigh, and the first having been held at Durham on Tuesday, January 12.

No similar series of district meetings which it has ever been our privilege to attend has offered so much of hope and assurance of victory in the midst of financial difficulties. Less reliance upon the material and more dependence upon the spiritual; on the whole, less faltering and more daring and a determination to "lift high His royal banner." Many seem to have rediscovered the fact that in weakness there is strength.

The fellowship with Rev. J. C. Wooten, Dr. O. E. Goddard, Dr. M. T. Plyler, Rev. F. S. Love, Dr. W. K. Greene, and others who assisted in these institutes and with the presid'ng elders, pastors, and laymen, whose meetings they were, was an experience not to be forgotten.

In addition to the kingdom extension programs as they relate to the January-February period, opportunity was afforded at these meetings for planning for Christian education work for the year. Dates for standard and Cokesbury training schools were made, less extensive visits to charges were arranged, informal conferences were held, questions answered, literature distributed, and, on the whole, much good work was accomplished.

The spirit of co-operation all along the line was all one could wish.

IN THE FIELD FEBRUARY 7-12

The week of February 7-12 will be a full one for all members of our staff. Not only will we be busy in the standard training school at Centenary, New Bern, but we will also go out from New Bern to several neighboring churches to discuss with local workers ways and means of doing more and better work. The first of these churches in which we will work is Reelsboro, on the Riverside-Bridgeton charge, at 2:30 on Sunday afternoon, February 7. Rev. A. J. Hobbs, Jr. ,has kindly consented to arrange the schedule of our visitation. Pastors or superintendents interested should communicate with him or with us; there may be one or two open dates yet.

ARE LITTLE ONES NEGLECTED?

The last conference minutes indicate that there are 75 charges in the North Carolina conference in which there is no organized effort to take care of little children under four years of age; that is, there are 76 charges which do not report a cradle roll or nursery department. These 75 are distributed among the districts as follows:

Durham 12, Elizabeth City 10, Fayetteville 10, New Bern 3, Raleigh 7, Rockingham 4, Washington 9, Weldon 13, Wilmington 7.

Our opportunity? Our opportunity is to pay attention to the little children, throw around them, in their homes, by co-operation with parents, the most wholesome Christian influences. Seventy-five charges are virgin territory, entirely unworked, according to the record. Then, on many of the circuits that report a cradle roll (now called nursery department) there are one or more Sunday schools where no work is attempted for the children under 4.

If we pay attention to the little children we not only may regain the 992

loss shown in the nursery department last year but show an increase. And when we begin to pay attention to the children we begin to win also their older brothers and sisters and their parents.

WORSHIP HELPS—INTERMEDIATES

Questions are sometimes asked about where to find suggestions for worship services for intermediates. The answer is that the Church School Magazine (continuing the Sunday School Magazine and the workers' council) always contains suggestions for worship services for the leaders of intermediates and the Haversack and Torchbearer furnish material for the program of the Epworth League meeting of the intermediate department—the Hi-League. These papers should be ordered regularly from our publishing house in Richmond.

THE ADVOCATE CAMPAIGN

All good Methodists (and that of course includes Sunday school and Epworth League workers) are interested in the succes of the effort being made by the North Carolina Christian Advocate to increase its circulation. Unusually attractive concessions have been made to church schools ordering the Advocate in clubs of three or more subscriptions. This should be added incentive to help secure new subscribers. The editors help us in every worthy undertaking; let us help them.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

SWEPSONVILLE-PHILLIPS' CHAPEL

The pastor, Rev. E. G. Overton, the charge lay leader, Mr. Charlie Thompson, and Mrs. Brian met with the Sunday school at Phillips' Chapel last Sunday afternoon and assisted the superintendent and his co-workers in reorganizing the school. Following the reorganization of the school, the board of Christian education was organized and plans made for the complete organization of the Young People's Division next Sunday. There is a splendid group of young people in this church, and one feels confident that they are going to put their very best into their new organization.

One wonders if many churches the size of our church at Swepsonville can boast of so good a Sunday school as this church has. Of the 186 enrolled there were 171 present last Sunday morning, and there was in that group as fine a spirit and as much enthusiasm as one often sees. The church has its board of Christian education already organized and beginning its work and in its young people's division there is a group of young people of whom any church would be justly proud. This division is fortunate in having for its counselor Mr. Charlie Thompson, who is also charge lay leader. The effectiveness of Mr. Thompson's service with these young people was evident in their meeting last Sunday evening, at which time a splendid group of these young people, together with a large group from Phillips' Chapel, met in the Swepsonville church for the purpose of discussing with Mrs. Brian plans for the more complete organization of young people's work and suggested activities for young people's divisions.

The pastor, Mr. Overton, is to be commended for the splendid work he is doing in both of these churches, and the people are to be commended for their loyalty to the church and their co-operation with their pastor in carrying on the program of the church.

CALVARY CHURCH, DURHAM

At a meeting held at the home of Mrs. W. A. Beasley last Thursday evening definite plans were made for the complete organization of the young people's division of that church. Mrs. Beasley was unanimously chosen adult counselor for the young people's department and a nominating committee appointed to select officers for that department. These officers will be elected and the organization completed at the Epworth League meeting next Sunday evening.

TRINITY, WILMINGTON

Mrs. L. C. Larkin, who is adult counselor for the young people's department of Trinity church, Wilmington, has recently sent us a list of the officers for both departments of the Trinity young people's division. Both departments have secured their charters and are carrying on in a most effective way a unified program of work. The officers are:

Young People's Department

President—Henry Boyd.
Vice President—Harlan McKeithan.
Secretary—Zula Donnell.
Treasurer—W. S. McKeithan.

Intermediate Department

President—Sherman Shulken.
Vice President—Charles Davis.
Secretary—Charles Gray.
Treasurer—Margaret Frances Allen.

FIFTH AVENUE, WILMINGTON

The intermediate department of Fifth Avenue church is organized according to the correlated plan of organization and, under the leadership of Mrs. Leon Durant and Mrs. L. M. Hall, adult counselors, these boys and girls are doing a splendid piece of work. Following is a list of their officers:

Intermediate Department of the Sunday School

President—Helen Fergus.
Vice president—Janith Jackson.
Secretary—Ruth Jewell.
Treasurer—Marvin Armstrong.

Hi-League

President—Eleanor Walton.
Vice President—Wilbur Gohlson.
Secretary—Ellen Rackley.
Treasurer—Joe Legwin.

Standing Committees (for both Sunday School and League)

Worship and Evangelism: Mattie Schaefer and Margaret Hollingsworth.

Missions and World Brotherhood: Julia Farrar and Janith Jackson.

Citizenship and Community Service: Mary Bethea and Pattie Hartis.

Recreation and Personal Development: Gladys Swinson and Eula May Russ.

EXECUTIVE COMMITTEE

The executive committee of our conference young people's organization will meet on Wednesday, February 3, for the purpose of making plans for our summer assembly at Louisburg and of discussing possible plans for a camp for intermediate-age boys and girls. This committee will also officially appoint assistant district secretaries and a publicity superintendent to succeed Miss Mildred Allen ,our former publicity superintendent, who was recently married to Mr. L. C. Nicholdson of Buffalo, N. Y., and is now living in Florida.

GRAHAM YOUNG PEOPLE

The young people's division of the Graham church has recently been organized and the following officers elected:

President—Thomas Moon.
Vice President—Holt Henderson.
Secretary—Daisy Williams.
Treasurer—Ruby Malette.
Chairman Worship Committee—Louise Buckner.
Chairman Missions' Committee—Ruth Ward.
Chairman Community Service Committee—Helen Bradshaw.
Chairman Recreation Committee — Ruth Henderson.
Reporter—Elsie Boswell.
Agent for Periodicals — Winston Wicker.
Pianist—Hazel Andrews.
Adult Counselor—Mrs. W. B. Green.

HABITS

That our nature grows according to the way in which it is exercised is of vital importance in the formation of character. "Well, that is done with," we say of some particular bit of conduct. It isn't done with. "Just once," we say. "We won't count this time." But there is no such things as once in nature. What is done once tends to be done again. Tracks are beaten down in our nature, channels are worn out along which the stream of life flows. Six weeks, according to one authority, are sufficient to lay the foundation of life-habits, good or bad. The ancient Greeks had a fabled dog, Cerberus, who guarded the exit from Hades. It was easy enough to get in, but quite a difficult thing to get out. Cerberus welcomed all who entered, but those who sought to escape felt his teeth gripping them. It is much like that with evil habits—they are easily entered upon, but who knows whether, once begun, we shall ever find escape from them?

We do well, therefore, to make friends of our habits. Good habits are as guardian angels that will stand us in great good stead. In the crisis of life a good habit may save us.—Young People.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. R. E. Atkinson of Oriental writes: "At our January meeting there were practically one hundred per cent present and our society is enthusiastic over the plans for the year. Our president, Mrs. E. Y. Aldridge, had prepared a splendid program and the pledge cards were signed. On the preceding Sunday, at the evening service, there was a public installation of the new officers conducted by the pastor. The pastor taught our study class during December, the meetings being held at the parsonage."

Dear Friends:

As many of you already know, Mrs. H. B. Baum of Poplar Branch, has accepted the secretaryship of the Elizabeth City district. I feel that we are indeed fortunate in securing one so well trained and prepared for Christian service. I bespeak for her the same loyalty and fine spirit of co-operation that you have always given me.

I trust there may be such a deepening of the spiritual life throughout the district this year as we have never before known, and that under our new leadership we may go forward in every department of our missionary work.

Thanking you for standing by me so faithfully, and with grateful appreciation for all that you have done, I am,

Mrs. R. H. Willis.

QUESTIONS FOR ALL AUXILIARIES

I. Is your auxiliary receiving the monthly program literature and the monthly News Bulletin?

If not send the address of your president to Mrs. S. H. Scott, New Bern.

II. Is your auxiliary conducting a Bible study class and a study class on foreign missions and a study class on home misions each year?

If not get in touch with Mrs. J. LeGrand Everett, Rockingham, to function properly in this department.

III. Is your auxiliary building Christian social relations in your community and the world at large?

If not tell your problems to Miss Vara Herring, Blount Street, Raleigh.

IV. Is your auxiliary doing its share to raise the sum pledged by your district secretary?

If not write to your district secretary and pledge your financial support.

V. Is your auxiliary training the children in missions?

Ask Mrs. J. C. Wooten, Fayetteville, to help you to do this work better.

VI. Is your auxiliary keeping informed on world movements for Christianity? Does your auxiliary know living conditions in heathen lands? Does your auxiliary know what your church and other denominations are doing to alleviate these conditions? Does your auxiliary know what plans the Council is using to make the name of Christ known and honored? Does your auxiliary know what property the women of Southern Methodism own and operate for the extension of His kingdom? Does your auxiliary know how many of our conference daughters are working on our mission fields? Does your auxiliary keep posted on the activities of your conference? Do you know how many members of your auxiliary read our woman's page in the North Carolina Christian Advocate each week? And how many read The Missionary Voice each month?

If your auxiliary can't answer all these questions in the affirmative, let your auxiliary superintendent of publicity write to Mrs. M. T. Plyler, Durham. In the meantime, let the auxiliary superintendent of publicity secure subscriptions to the North Carolina Christian Advocate and The Missionary Voice; buy a copy of Mrs. J. LeGrand Everett's book —"Seven Times Seven"—and keep missionary information before the auxiliary each month.

OXFORD UNITES THREE AUXILIARIES INTO ONE GROUP

At the regular monthly meeting in January the three auxiliaries met together in the business session and were merged as one group with four circles that will meet separately and use the monthly program literature.

Mrs. A. M. Gates was present on this occasion and made a most inspiring talk on "We Would See Jesus." She emphasized the importance of each individual presenting in her own life such a portrait of the Christ that those who have not seen Jesus and are seeking him may find him in human character.

Let all auxiliaries secure individual subscriptions to the Voice. All diligence should be given to this task during January and February. Then let the auxiliaries buy a number of subscriptions to the Voice and pay for them at $1 each with local work funds in order to send these magazines into selected homes that do not now receive it. The Voice lost 19,000 subscribers last year. Mrs. J. W. Perry is making this appeal to relieve a critical situation.

FOUR CHURCHES JOIN IN THANKSGIVING MISSION PROGRAM

A Harvest Day service of which giving thanks was the central theme was held at Thompson's Chapel Sunday afternoon by the combined Woman's Missionary auxiliaries of Thompson's Chapel, Daniels Chapel, Pine Forest church, and Salem church—churches which comprise the Goldsboro Methodist circuit, of which Rev. W. H. Brown is pastor. Miss Cora Thompson of Thompson's Chapel presided. The chapel was crowded for the occasion. The program was arranged by Mrs. F. M. Kendall, district attorney.

The feature of the meeting were the presentation of a life certificate of membership in the auxiliary and accompanying pin to Mrs. W. H. Brown, wife of the pastor, talks by Mrs. John R. Raper and Mrs. F. B. McKinne of Goldsboro, and representation in some way on the program of each of the four churches.

A fitting harvest background was furnished with the bounty of fruits, melons, corn, cotton and home-grown flowers.

The devotional service was led by Mrs. Brown, who was followed by Mrs. John R. Raper, introduced as the mother of the four auxiliaries. Miss Thompson explained that all of the auxiliaries had been organized while Mrs. Raper was president of the Wayne County Missionary Federation and that she was instrumental in their formation. Mrs. Raper spoke words of encouragement to the women in their good work.

Mrs. F. B. McKinne, conference treasurer, spoke on "Planning Your Work," and gave the women concrete guidance in conducting their auxiliaries.

Music for the afternoon included a solo number by Mr. Lynton Scott of Salem church; a quartette from the Pine Forest church, given by Misses Inez Smith and Bryant, Paul Thompson and Forest Smith, with Miss Evelyn Thompson accompanying; and the offertory selection played by Mrs. Virginia Kendall Thompson of Goldsboro.

A dialogue given by Mrs. Charles Davis of Pine Forest and Mrs. Grover Dees of Salem, entitled "Busy Monday," interspersed the music and talks.

Excellent reports of the past year's work were given by the four auxiliaries, each of which will be able to count on their missionary pledge for the year their proportionate part of Sunday's offering.

Just before the conclusion of the service Miss Bert Casey made a speech in appreciation of the services Mrs. W. H. Brown had rendered all the circuit auxiliaries and as a complete surprise to Mrs. Brown presented her with the life membership pin and certificate, and along with them roses from a hundred-year-old rose bush on the John Barden place. Mrs. Brown responded.

In order that Mr. Brown might not feel left out in the presentation he was told that he would find a gift of the harvest's bounty for him near the door.

The benediction was pronounced by the pastor, Mr. Brown.

As an interesting sidelight on international friendship Dr. Mary Emma Woolley is quoted as saying that a Japanese woman stated that "one of the greatest agencies for good will she had ever known was the cargo of friendship dolls sent by the children of the United States to the children of Japan a few years ago, an dthat wherever those dolls were distriubted an American visitor was always hailed as a friend."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE WILL

Lord, knowledge is not all I need:
Nor yet a mind intent on truth;
But strength within to do the deed—
The will! The will!

For often when I know the way,
And truth before my eyes is clear,
Ashamed I reach the close of day.
Give me the will.

—F. J. Moore, in Missionary Review of the World.

THE BIBLE: THE REVELATION OF GOD TO MAN

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

MRS. A. J. OWEN OF FLORIDA

It will be news of interest to the hosts of friends of Mrs. A. J. Owen, district secretary of the Gastonia district, to know that she is now in Florida with her family, where she will spend the remainder of the winter season. Before she left for the "land of sunshine and flowers" she "wound up the business" of the last quarter for her district and during her absence has been fortunate enough to secure as her substitute Mrs. Joe Nixon of Lincolnton, one of the efficient and capable workers of the district.

In a recent personal letter Mrs. Owen says she is very much delighted with Florida, but misses the "folks back home" and "her missionary co-workers in the district and conference" who have been such a stimulus to her in her work. We shall miss her while she is away, but are so glad to welcome Mrs. Nixon as her assistant. Mrs. Owen stresses the importance of the Gastonia district auxiliaries sending their first quarter reports to Mrs. Nixon and asks that the presidents of the auxiliaries see that this is done promptly and accurately, as they have been sent to her heretofore.

ANNUAL MID-YEAR EXECUTIVE MEETING

The officers and district secretaries of the Woman's Missionary Society of the Western North Carolina conference are holding their mid-year executive meeting today (January 28) at Statesville. This meeting is always of interest because it is the time of review of the past year's work, the laying of further plans for the work of the new year and the selection of a date for the anuual meeting ,which meets this year at Myers Park church, Charlotte, in April.

In addition to the business of the meeting the opening service will be a retreat for prayer and spiritual enrichment which will be led by Mrs. C. E. Exum of Charlotte, chairman of committee on spiritual cultivation of the W. N. C. Conference Society. The meeting is presided over by the president, Mrs. C. C. Weaver, and is well attended by officers and district secretaries.

MESSAGE FROM SUPERINTENDENT OF CHILDREN'S WORK

Dear Mrs. Harris:

Will you please put a notice on our page of the North Carolina Christian Advocate saying to the superintendents of children's work in the conference that I have an exhibit to be used with the study of industry by primaries and juniors this quarter? It is most interesting and instructive about cotton—its growth, health, clothes, various kinds of cloth; various uses—in fact much valuable information.

I want this exhibit to pass throughout our conference to all who may want it. If anyone desires it, write me and I'll try to arrange a convenient itinerary. It will only cost each society transportation one way. Mrs. George A. Hoyle, tion one way.

Mrs. George, A. Hoyle,
Conf. Supt. Children's Work.

HARVEST DAY AT LENOIR

A most unusual and attractive harvest day service which was held at Lenoir in December is written up in a recent issue of the Lenoir paper and we are glad to have it for the benefit of our readers. This report says:

"The Woman's Missionary Society of the First Methodist Church of Lenoir, celebrated the harvest day festival for 1931 at a very unique and attractive service in the Sunday school auditorium of the church on Monday afternoon, December 14. The stage was beautifully decorated with baskets Christmas greeu and red. In the center hauging from a tripod was the harvest day pot, under which glowed a realistic fire.

The program opened with a piano solo by Mrs. A. G. Foard, after which Mrs. C. G. Stimsou read a selection from the Bible and Mrs. French prayed a fervent prayer. After the rendition of a beautiful vocal solo by Mrs. J. T. Ingram, Mrs. H. W. Courtney, the retiring president of the auxiliary delivered the harvest day message. She told how the pot was started boiling when the work was begun at the opeuing of the year 1931, and how each act completed by the various departments added a fagot to the fire under the pot.

After Mrs. Courtney's splendid address the chairman of each division of the society and the circle captains gave their reports, which showed that all obligations, both local and conference, had been paid in full. As soon as each report was read it was dropped into the pot.

A very clever little playlet, "Busy Monday" was then given by Miss Mae Kinsland and Mrs. Douglas Hamer, Jr.

Mrs. A. D. Abernethy of Granite Falls, district secretary, was present and made a brief talk. The society welcomed as new members Mrs. C. E. Rozzelle and Mrs. Rozelle, Sr.

A closing feature of the meeting was the presentation, by Mrs. E. L. Steele, of a gift from the society to Mrs. H. W. Courtney, who after two years of unselfish, splendid service as president retires from her office.

At the close of the meeting the Emily England Society served refreshments."

MISTAKES

When a garage man makes a mistake he adds it on your bill.

When a carpenter makes a mistake it's just what he expected.

When a preacher makes a mistake nobody knows the difference.

When a lawyer makes a mistake it was just what he wanted, because he has a chance to try the case all over again.

When a judge makes a mistake it becomes the law of the land.

When a doctor makes a mistake he buries it.

But when the editor makes a mistake —GOOD NIGHT!—Bennington Banner.

THE BEAUTIFUL WORLD

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Anonymous.

Those who best fulfill their destiny are worshipful.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I am requesting and expecting our Sunday schools and organized classes to take a free will offering for our home the fifth Sunday in this month which is this coming Sunday. Unless this request is carried out in all of our schools I shall be forced to borrow several thousand dollars to pay our January bills which are due February 1.

* * * *

Some of the pastors seem to think the orphanage assessment for their charges is an amount equal to 10 per cent of the salaries paid pastors last year instead of 10 per cent of the amount assessed. The conference fixed the orphanage assessment on the basis of 10 per cent of the salaries assessed and not on the amount the charges paid pastors. I trust that there will be no confusion at this point.

* * * *

If our pastors will send me a part of their orphanage assessment right away it will save us from the embarrassment of having to borrow several thousand dollars with which to pay bills that are due next week. We can't afford to let these accounts go unpaid. It would be too bad to have to pay interest on loans stretching over a period of months. By rallying to our support now you will save us several thousand dollars on interest which ought to be for feeding, clothing and schooling our big family.

* * * *

It is not generally known that the conference made the orphanage assessment for this year nearly $3000 less than it was last year. This came about by reason of the fact that many salaries were reduced last year over the preceding years. The assessment last year was about 50 per cent of our operating expenses. This is a hard blow to us when we need funds so badly. Last year the 10 per cent orphanage assessment fell behind $28,000.

* * * *

It is always a privilege to visit orphanages in this and other states. Several days ago I spent a night as guest of Mr. and Mrs. Shuford at the orphanage of the Junior Order at Lexington, N. C. I am sure that it will be a surprise to many of our readers to know that the Junior Order Orphanage is caring for 248 children at Lexington. The buildings, grounds and children all show the splendid work that this great fraternal order is doing in our midst. The children are well cared for and have the best advantages along all lines. I had the privilege of speaking to that fine group of young people at the chapel service. Mr. Shuford is superintendent and Mrs. Shuford is lady supervisor and they are accomplishing splendid results.

* * * *

Wednesday night of last week I was a guest in the home of Mr. and Mrs. O. V. Woosley, Winston-Salem. Brother Woosley is the wide-awake, efficient superintendent of the Children's Home of the Western North Carolina conference. Every possible courtesy was shown me personally and officially. Brother Woosley came to the Children's Home well qualified for the work. For many years he was the successful executive of the Sunday school board of the Western North Carolina conference. He is in full sympathy with young life, having a mind and heart that understand and interpret the needs and aspirations of the 325 children in his home. He is full of energy and enthusiasm and is putting every ounce of his being into the training and development of the boys and girls under his supervision. I predict that under his wise leadership the Children's Home will continue to grow and expand along all lines.

* * * *

A pleasant evening was spent with our good friends in Clayton January 17. At 7 o'clock we were in the church ready to begin our service of worship. From the beginning to the close of our sacred concert there was a stillness in the congregation that inspired our children to be at their best. At the close of the service, with the children and the writer, standing within the chancel, led by their splendid pastor, Rev. B. H. Houston, many of the congregation came up to assure us of their friendship and faithfulness to us—helped us to bring back cheering reports from our work to our superintendent, Rev. A. S. Barnes. We were glad to welcome members of other churches who, too, expressed their appreciation of the service.

Nellie B. Rives.

TRY THIS FOR SKIN TROUBLES

To really clear up skin troubles it is necessary to remove the cause. Curen, a new scientific ointment containing five different ingredients, goes direct to the seat of the trouble. It is quickly absorbed, and kills the germs and parasites that get under the skin where most remedies cannot penetrate. It then soothes the irritation, softens the tissues, prevents infection, and heals the sore. Use Curen for Itch, Eczema, Tetter, Athlete's Foot, Impetigo (Dew Sores), insect bites and pimples. Guaranteed to relieve, or your money back. 50c at drug stores, or from Thomas Chemical Co., Inc., Lynchburg, Va.

CUREN

THE FIVE WAY SKIN TREATMENT



New Issue

$50,000.00

Rutherford College

6% First Mortgage Bonds

Dated May 1, 1931
Due May 1, 1941

Purpose of Issue

To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security

These bonds are secured by first mortgage on all the properties of Rutherford College, valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000. Payment of interest guaranteed by Income from $53,000 par value Duke Power Company stock.

Twofold Investment

These bonds offer a safe investment paying a dividend of 6%, and an investment in the young manhood of our church.

For information write to

First Security Trust Company
Hickory, N. C.
or
Rutherford College
Rutherford College, N. C.

Night Coughs

require something more than ordinary remedies. Piso's is especially good for night coughs. Clings to your throat better than a gargle. Checks the cough spasm, opens the air passages and you get a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢ SIZES **PISO'S**

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of **Malaria Chills and Fever Dengue**

It is a Reliable, General Invigorating Tonic.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

CHILDREN'S HOME SUNDAY

Next Sunday is Children's Home Sunday. It is a fifth Sunday. There are only four such Sundays in the entire year. Fifth Sundays this year come in January, May, July and October. They always come at the last of the month instead of the first. If the Children's Home Sunday came earlier in the month it would probably remind people of the Home at a time when they had more money. But fifth Sundays just won't come that way. We feel confident, however, that our friends in the 833 Sunday schools of the Western North Carolina conference will remember the needs of our boys and girls and share with them, even though the pay check for January's services will not have been delivered to every one desiring to make a contribution to the Children's Home.

GROWING SOME

During 1929 the total fifth Sunday offerings to the Children's Home amounted to $9,797.03. During 1931, two years later, the fifth Sunday offerings amounted to $12,917.95, an increase of over $3,000. But for the increase in fifth Sunday offerings we would be in a bad fix, since the receipts from the ten per cent apportionment have fallen off about twice as much as the fifth Sunday offerings have increased. We are, however, mighty glad to report that the "love gifts" from our Sunday schools are growing not only in total amount of contribution, but in the range from which they come, more Sunday schools now forwarding their offerings than in the history of the Home.

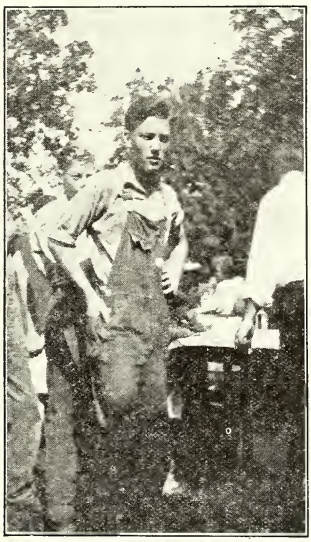
A GOOD FRIEND

"I am writing to tell you that four ladies in our church will continue to clothe Audrey this year. This quartet is not composed of singers but is composed of helpers. We are all tithers and are happy to spend a part of our tithe in this way."

Mrs. B. H. Morrow, writer of the foregoing lines, isuues the following fine exhortation: "Friends, let's not fail our orphan children. Let's prove to them that we are real Methodists from our head to our toes, and as long as we have a crumb they shall have one, too."

MISS JOSE

Miss Jose is a great friend of the Children's Home and of Methodist preachers and their families. She is 83 years old and lives alone. One of her chief delights is to make regular contributions to the Children's Home on each fifth Sunday. Recently she found herself without funds and began to ask the Lord for some opportunity to make at least $1 by the next fifth Sunday so as to be able to put it in the Children's Home offering. On Thursday before that Sunday came a preacher who lived in a distant section, not knowing of Miss Jose's prayer, drove up before her home with a long tail coat to line, and thus this good woman was enabled to make sufficient money to make her usual contribution to the Children's Home. Thank the Lord for Miss Jose ,the minister and his long tailed coat.



From "Sweet Union"

WELCOME VISITORS

The Children's Home has had many welcome visitors, but none more so than Rev .and Mrs. Paul Hardin, Jr., Mr. and Mrs. S. J. Sherrill, and Mrs. Goldston, from Forest Hill, Concord, who recently came to see us bringing with them over 300 cans of choice fruit. They arrived at noonday just as some of our boys were coming out of the dining room and these youngsters had a great time helping in the unloading and unwrapping of the numerous cans of fruit. We are greatly indebted to our Forest Hill friends. They have already paid their ten per cent apportionment, they give liberally to the fifth Sunday offerings, clothe two of our youngsters and in addition have pounded us with over 300 cans. To Hardin, Sherrill & Co. we give our cordial and grateful thanks.

WORTHY AND WISE

The following quotation is taken from a recent letter from Dr. M. L. Kesler, general manager of the Mills Home and dean of the orphanage men in North Carolina. Dr. Kesler and the Mills Home, formerly Thomasville Baptist Orphanage, were the originators of the mother's aid work in North Carolina.

"I have just received The Home Chronicle and the picture on the front page caught my eye. I want to congratulate you on the development of mother's aid. More and more it seems to me that that is the only way to handle cases that can be handled in that way. I believe the people are more and more going to sustain us in trying to save families and keep them up in their own homes."

OUR POULTRYMAN

We are presenting to you this week the likeness of James Helms, our poultryman, as he appeared last summer just prior to taking his first typhoid "shot." James and his boy assistants give much of their spare time to the care of our fine flocks of Rhode Island Reds and White Leghorns. James now has over 200 fryers ready for the market. In addition to his chicken business he and his boys care for over 100 choice Chinchilla and White Flemish rabbits. James is a Union county boy.

IT TAKES MONEY

We are continually reminded that it takes money to raise a family. We never get to the point when there is not some outlay to be made. Recently the Children's Home spent $400 for chairs for one of its dining rooms and $500 for bed linen and towels, these being small purchases as compared to many of our clothing and food bills. However, our family is worth more than it costs.

OUR AUDIT

Sufficient progress has been made in the annual audit of our books to assure that the Children's Home was enabled to live within its income during the past year. Early in November it appeared that we would have a deficit of about $10,000 due to reduced income from the ten per cent apportionment. However, increased offerings came in during December to such an extent as to enable us to close the year's work without a deficit. The increased receipts did not nearly offset the $10,000 loss, but they did serve to assure us that our friends are numerous and that they are willing to share with their foster children in times of stress.

QUALITY OF WORK

Methodist Children's Home is one of the four institutions out of 45 in the two Carolinas standing at the top of the list with regard to quality of work done, according to Marshall I. Pickens, representive of the Duke Foundation. Mr. Pickens, who is working under the direction of Dr. W. S. Rankin in the orphanage and hospital division, has just completed a study on the quality of work that is being done at the local home. He was thoroughly well pleased with the Winston-Salem institution and unhesitatingly placed it among the four leaders in the two Carolinas, consisting of 30 in this state and 15 in South Carolina. —Winston-Salem Journal.

Sunday School Lesson

JANUARY 31

By Dr. Henry W. Tiffany.

Jesus Feeds the Multitudes

Jon 6:1-13, 48-51.

A journey from Jerusalem to Galilee and almost a year of time intervened between the fifth and sixth chapters of John. In chapter five Jesus was in Jerusalem attending the Passover. He then retired to Galilee for the second year of his pulpit ministry. It was an eventful year. The enthusiasm of the masses rose higher and higher as they witnessed his miracles, which in their judgment proved his Messiahship. The growth of his popularity with the people was paralleled by the intensified enmity of the rulers. In both Jesus saw the prophecy of the end and began to devote himself more and more to training the twelve and fitting them for their responsibilities after his death. When the time for the next Passover arrived Jesus withdrew with his disciples across the Sea of Galilee for a season of seclusion and instruction. The multitudes arrived almost as soon as Jesus and the twelve (1-2).

The Feeling (3-9).

The multitude followed Jesus from Galilee because they saw the miracles he was working on the sick. Having crossed the lake Jesus went up into the mountain to rest, but rest was impossible because of the crowds pressing upon him. There is not a trace of impatience, of reluctancy, or regret as Jesus gave up the prospect of a quiet season with his disciples. Looking upon the weary, the weak, the sick and the aged, Jesus was moved with compassion, because they were like sheep not having a shepherd. He turned to Philip and said: "Whence are we to buy bread that these may eat?" The question was to test Philip.

Philip ran his practical eye over the crowd, took a business man's view of the situation ,and announced that $50 would be needed.

We learn from the other Gospels that the disciples suggested Jesus send the people away. The Lord responded to their suggestion with the command that the disciples feed them. Then Andrew reported the boy with the five loaves and two fish.

The Feeding (10-13).

"Make the people sit down" that there be no crowding around Jesus and crowding out of the weaker. Obedience to this command tested the faith of the people. Mark says they sat down in groups of hundreds and of fifties. The organization and the order were essential to effectiveness. Only those were fed who sat down in one of the companies. The churches should learn the lesson of systemization.

Having prayed over the food, the Lord gave it to his disciples who distributed it to the people. The only limit to the food received was the appetite of the eater. It would seem that the bread and fish were multiplied as the disciples continued to break and to distribute.

What was left after the meal was finished far exceeded the supply with which they began. The twelve baskets filled with real food after thousands had eaten were evidences of the reality and the greatness of the miracle. The masses were on the point of suddenly snatching Jesus and rushing him to Jerusalem where they would crown him as king. We are astonished that the witnesses to such a work thought they could force Jesus into Herod's palace and crown him during the Passover. The plan of the people was a return of the temptation in the wilderness when the devil offered Jesus the kingdoms of the world if he would worship Satan.

The Food (48-51).

"I am the bread of life" was spoken to some who shared the food of the five thousand. When the multitude awakened the fact that the twelve were sailing across the lake and that Jesus had gone, some made their way homeward, while others stayed on still hoping to find Jesus and achieve their design of making him kind. Next morning those remaining behind crossed the lake to Capernaum, where they learned that Jesus was in the synagogue. They hastened thither and greeted him with: "Rabbi, when camest thou hither?" Jesus answered their question by saying that they sought him because they wanted their breakfast. He commanded them to work for the bread which does not perish. They asked what they must do to work the work of God, and Jesus answered: "Believe on him whom he hath sent." They asked for a sign like manna in the wilderness. Jesus replied that the Father, not Moses, gave the manna. They said "Lord, evermore give us this bread." Jesus answered: "I am the bread of life. He that cometh to me shall not hunger ,and he that believeth on me shall never thirst" (35).

The leaders listened in silence until Jesus said he was the bread from heaven, then they murmured and said: "Is not this Jesus the son of Joseph, whose father and mother we know?" Jesus reaffirmed and amplified his claim to be the bread of life, the living bread come down from heaven, of which man may eat and not die. When a man eats food he incorporates it into his being. Somewhat in the same way the saved man appropriates Christ until the Lord becomes his life.—The Watchman-Examiner.

Johnny had been the guest of honor the day before at a party to which his little chum Tommy had not been invited. After hearing all about it, Tommy said to Johnny: "Have a good time, Johnny?"

"Did I!" answered Johnny. "Why, I'm not hungry yet!"—Liberty.

DIGESTION AND GENERAL HEALTH IMPROVED



Spartanburg, S. C.—"Some years ago when I became in a rundown condition, I read about Dr. Pierce's Golden Medical Discovery and thought it would help me. Before I had finished the first bottle I noticed an improvement in my condition and a couple more bottles built me up to perfect health," said J. T. Hawkins of 797 So. Church St. "I am now 70 but feel like 40, and give Dr. Pierce's Discovery the credit for keeping me in perfect health. It builds up and strengthens my nerves and keeps my digestive organs in perfect working order." All druggists sell

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GLIMPSES OF NEW BOOKS

NON-JEWISH MESSIAHS AND REFUGE-CITIES

Allen H. Godbey.

Dr. Walter Hart Blumenthal, revision editor the Universal Encyclopaedia (12 volumes, 1904-1906), and literary editor of the Standard Jewish Encyclopaedia since 1928, and associate editor of the American Hebrew, has for 20 years been gathering material that may help determine the origin of the American Indians. (Anthropologists now write "Amerinds"). Rejecting, as all competent Americanists now do, the long championed theory of Indian "Lost Tribes of Israel," there remains to be considered, What American customs and institutions produced the theory of Israelite origin, from Columbus' priest-friend LasCasas on? This question did not belong in my Lost Tribes a Myth. Dr. Blumenthal is the outstanding bibliographer on this subject, and his immense collection of anthropological facts are expected to be published in a monumental work. He has just published a few selected chapters in an 80-page booklet (In Old America. Walton Book Co. $2.00).

Of these, the opening chapter on "False Messiahs and Psychic Frenzies," "Circumcism in Red America," "The Primitive Right of Refuge," "Lo, the Poor Squaw," "The Sacred Number Seven," amount to more than half the book, and give it an important place among my books of reference for students. For the average Sunday school teacher or ministerial college graduate, does not know that such institutions are not unique inspired characteristics of a secluded racial group, but are found in pre-Israelite humanity and in all parts of the world. To recognize the fact will in time bring religionists closer together, on the basis of a common psychology and psychopathy.

With keen sympathy Dr. Blumenthal appraises messianism among many lands and peoples; but chiefly in America. He closes his study thus:

"The messianic longings of man have ever been a reflex of his mundane distresses, often heightened by the memory of a glorious past. Such longings have been his reactions to the pangs of persecution, his protest against the buffets of outrageous fortune, his dream of deliverance from things as they are. And so, often, he was led or misled to embody his long-deferred hopes in the flesh of one or another obsessed figure. These messianic pretenders, the strange vessels of man's outpoured spirit, are now seen to have been pathetic rather than revolting; and the credulity of their followers natural rather than vile. They were not, perhaps, conscious imposters, but self-deluded: hence undeserving the appellation "Pseudo-messiah." The afflatus which led them to believe that they were appointed to usher in the redemption of their people was not false merely because it failed."

MORE THAN A TEXT BOOK

"The Teachings of Jesus," by B. Harvie Branscomb, M. A. (Oxon), Ph. D. Cokesbury Press; price $2.50.

This is primarily a text book, but it is much more than an ordinary book for college classroom work. Dr. Branscomb has given us a book that will interest more than the technical scholar. It is a book with life and spirit.

The author is favored in that he was blessed with a good mother and a devoted grandmother, as was Timothy of old. His book has a soul. Dr. Branscomb has been able to give us something of the spiritual content of the message of Jesus. Truly does he say: "The true Church of Christ is the church of the heart. And the final proof of the truth of what he taught has been the fact that when the Man of Nazareth has stood outside, lowly and unadorned, the church of the heart has opened and has taken him in."

Preachers ,students in the field of religious education, and teachers in church schools will find this volume by Professor Branscomb of value and of increasing interest in their work.

This is one of the best of the Cokesbury good books. The author is professor of New Testament in Duke University. He was for three years a Rhodes Scholar at Oxford.

* * * *

HONOR TO GEORGE WASHINGTON

Dr. Charles Dehaven Bulla in his monograph, "George Washington: The Second Mile American," has given all the essential facts in the life of Washington; and Dr. Archibald Henderson in his pamphlet, "Washington, the Tarveler," this being pamphlet number 11 of the series, Honor to George Washington, edited by Dr. Albert Bunnell Hart, gives all we know of the travels of this great American.

Dr. Charles D. Bulla, during a residence of twenty years in Washington, Baltimore, Winchester and Alexandria, became intimately acquainted with the haunts of George Washington; he has also gone carefully through the writings of those who have portrayed the life of this great and good man.

Dr. Archibald Henderson gives us an account of the western journeys, the New England journeys and the southern journeys of Washington. He also recalls many incidents of travel in that early day. Those who would know Washington in his extensive travels will not be content to miss "Washington, the Traveler," by Archibald Henderson of the University of North Carolina.

Write Dr. Charles D. Bulla, Nashville, Tenn., and Dr. Archibald Henderson, Chapel Hill, N. C., for these publications that will be of unusual interest this year during the bi-centennial celebration of the birth of Washington.

"Do they ring two bells for school?" a man asked his small niece.

"No, uncle," replied the little girl from Boston. "They ring one bell twice." —Boston Transcript.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Burlington, Front St.—W. A. Cade		3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dinnnette		1
Durham, Branson—C. T. Thrift		1
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		6
Haw River—L. A. Tilley	4	1
Hillsboro—A. J. Parker	8	12
Leasburg—J. T. Stanford	3	1
Person—W. L. Maness	7	1
Roxboro—J. F. Herbert	2	
Siler City—F. B. Peele	6	6
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole		1
Pittsboro—J. A. Dailey	11	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		3
Elizabeth City, First—G. W. Perry	2	
Gates—J. R. Edwards	2	
Kenneketsee—W. G. Pilcher		4
Manteo—W. F. Walters	2	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton	6	
S. Mills—J. M. Jolliff	2	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	5	
Wanchese—J. P. Bross	4	
Washington—H. I. Glass	10	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee		10
Edenton—J. A. Guice		1

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Bialock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	4	3
Raeford—W. F. Trawick	2	
Roberdel—M. C. Ellerbe	3	
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	3	3
Troy—J .A. Martin	2	
Wadeville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	
Dover—L. E. Sawyer	3	
Fremont—K. F. Duvall	3	
Goldsboro Ct.—W .H. Brown	3	
Greenville—E. L. Hillman	2	
Hookerton—J. C. Humble	3	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	
Newport—R. W. Barfield	2	
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	2	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	2	
Erwin—J .J. Boone	2	
Fuquay—J. L. Midgette	6	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		1
Millbrook—T. B. Hough		2
Oxford Ct.—P. H. Fields	2	
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	13	4
Youngsville—A. L. Thompson	2	1
Oxford—E. J. Rees	18	4

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	3	1
Enfield—S. E. Wright		1
Littleton—Rufus Bradley	2	
Norlina—E .C. Thompson	4	
Northampton—E. C. Maness	9	
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		10
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		4
Warrenton—E. C. Durham	10	3
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		8

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	5	1
Maysville—M. W. Lawrence	8	
Rosebore—C. A. Johnson	4	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	4	
Grace—H. B. Porter		

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	4	
Candler—D. V. Howell		
Fletcher-Mill River—H. F. Duncan	4	
Hendersonville—C. H. Moser	3	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell		

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lilesville—R .H. Kennington		
Peachland—P. H. Brittain	2	
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	3	
Waxhaw—A. L. Latham	4	
Wadesboro—W. B. Davis	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	12	
Bessemer City—C. B. Newton	2	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal		
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C .E. Williams	2	
King's Mountain—J. R. Church		
Lincolnton—P. W. Tucker	2	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. N. Randall		
South Fork—R. A. Taylor	2	

GREENSBORO DISTRICT

Farmer—W. H. Groce	2	
Greensboro, Bethel-Grace—R .E. Hunt		
West Market—H. G. Hardin		
Bessemer—R .C. Kirk		
S. Greensboro—C. P. Bowles		
W. Greensboro—W. T. Albright		
High Point, Calvary—E. L. Kirk	4	
Highland—C. F. Womble	4	
Wesley Memorial—G .R. Jordan	35	
Pleasant Garden—G. W. Williams	4	
Randleman—J .C. Groce	2	
Randolph—A. C. Waggoner	2	
Reidsville—J. H. Barnhardt		
Wentworth—B. V. Crouse	2	
Carraway Memorial—J. S. Gibbs		

MARION DISTRICT

Bakersville—J. C. Gentry	2	
Bostic—J. N. Snow	3	
Burke—C. S. Plyler		
Broad River—J. W. Kennedy		
Elk Park—E. B .Edwards		
Marion Ct.—W. J. Hackney		
Mill Spring—P .T. Dixon	3	
Morganton, First—B. C. Reavis		
N. Forest—A. A. Kyles	4	
Morganton Ct.—H .M. Wellman		
Rutherford College—W .G. McFarland	5	
Spindale—W. R. Kelly	2	

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		
Jonesville—S. D. Schofield	2	
Moravian Falls—J. E. Hipp		
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Russell		
Wilkesboro—T. C. Jordan		

SALISBURY DISTRICT

Albemarle—W. B. West		
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough		
Concord, Epworth—E. Myers	4	
Forest Hill—Paul Hardin, Jr.		
Gold Hill—G. G. Adams	2	
Kannapolis—J. F. Hipps	3	
Spencer—Wade Johnson		
China Grove—E. H. Nease	2	
Mt. Pleasant—H. L. Powell		

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	
Catawba—E. D. Ballard	4	
Elmwood—R .L. Bass		
Hickory, Highland—I. L. Roberts	3	
Bethel—L. L. Smith	2	
Hiddenite—J. G. Winkler		
Hudson—C .A. Morrison	1	
Lenoir—C. E. Rozzelle	13	
Maiden—C. F. Tate	3	
Mooresville, Central—N. C. Williams	5	
Mooresville Ct.—D .R. Proffitt	1	
Mt. Zion—W. A. Barber	2	
Newton—M. B. Woosley	3	
Olin—W. Q. Grigg		
Shepherd—G. L. Wilkinson	7	
Statesville, Race St.—E. J. Harbison	4	
Taylorsville—R. L. Young	2	

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	95
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	3	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	2	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	3	6
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Sylva—D. H. Rhinehardt	5	7

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	4	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45

HOW POOR WE BE

By Rev. Marcus L. Gray.

Our corn cribs full we all agree,
Our cattle fat as fat can be,
How poor we be!

Our cellars filled with fruits for thee,
Our orchards blessed with fruitful tree,
How poor we be!

Our autos busy as a bee,
Our shows are thronged with you and me,
How poor we be!

Big banks piled up with currency,
Big airplanes roar from sea to sea,
How poor we be!

Our surplus cash we've spent with glee,
From now until eternity,
How poor we be!

IT IS PATHETIC

What about the children of this machine age? Or the kiddies, as the word has become in the American language. Judge Kenesaw Mountain Landis fell into line with us the other night on the homeward march up the Boulevard Michigan and he wondered, too, and he told us about his little granddaughter, who spent the vacation upon the judge's farm in northern Michigan. She was looking in wonder at a cow and the beastie suddenly emitted a loud, plaintive "moo." "Oh, mother,' 'exclaimed the little girl excitedly, "the cow is honking its horns." "I ask you," said the judge solemnly, "isn't it pathetic?"—From "A Line o' Type or Two," in Chicago Tribune.

PRAYER

O thou God of all comfort and peace, we adore thee as the Giver of all that we need. Thy mercies are unfailing, and all thy gifts to us are fitted to our best desires. In the way that we take be thou our companion and guide. May the clear shining of the light of thy Word and thy Spirit save us from all misadventure and defeat. We would learn more trustfully to walk by faith, and not by sight. And may we not fail to find at last thy glory. For we ask in the name and through the grace of Jesus Christ our Lord.—Amen.

A Suggestion——to the Clergy



MAKE THE CHRISTIAN ART CALENDAR YOUR CHRISTMAS GIFT TO YOUR CONGREGATION

Christmas, the season of gift-giving, is an excellent time to serve your friends a Christmas Art Calendar, which they will enjoy for a year.

INDISPENSABLE as—A DAILY GUIDE

¶ A month to a page, superb reproductions of authentic religious masterpieces, grace the cover and the 13 inside pages, fitting Bible passages for each day, the Sunday School Lesson each Sunday, the Golden Text on Saturday.

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HELPERS NEEDED FOR THE WORK OF CHRISTIAN EDUCATION IN MOUNTAINS OF VIRGINIA

Eighteen years ago the Woman's Missionary Society of the Virginia conference and the conference itself began educational work in the mountainous section of the conference. This work is carried on under the name of Ferrum Training School and there are six branch schools connected with it. These branch schools consist of two-story frame buildings, with two school rooms, cloak rooms and porches below ,and five or six living rooms above for the teachers. These rooms are furnished for housekeeping. A small family can live very comfortably in one of these buildings. There is plenty of wood close at hand, a garden may be cultivated, poultry kept, and all kinds of supplies for the table may be had at very reasonable prices.

These schools afford a fine opportunity for service for people who are positively Christian and who can teach others by their lives, as well as in other ways, the great truths of the gospel of Jesus. No other kind is wanted.

It is necessary for the teachers to hold teacher's certificates granted by the Virginia State Board of Education. This, good health, and a sincere desire to do good in the Master's name, including a spirit of self-sacrifice for the good of others, are all the qualifications needed for the doing of the work, except that the workers should be preferably members of the M. E. Church, South.

These schools afford an excellent opportunity for a man and his wife if they are teachers of the kind described above. If there are children of such an age as not to interfere with the work of the parents they could be cared for. The teachers could live the year round in these buildings and we would be glad if they would do so, so that they can care for the buildings and do Christian work in Sunday school, prayer meetings and in the homes of the people.

We should be very glad to correspond with any who may be interested. Of course, unmarried people can be used also if they have the right qualifications.

Address Ferrum Training School, Ferrum, Virginia.

WHERE DID IT COME FROM?

On June 16 last, after undergoing a dreadful operation at Brantwood hospital, surrounded by friends and loved ones my devoted wife and companion, Lucye Roberts Cheatham, passed to her reward.

On the morning before she died our beloved pastor, Rev. E. J. Reese, conducted a short prayer service, and in the afternoon just as the sun was sinking behind the western hills our friend, Rev. Reuben Meredith of the Episcopal church conducted another very touching prayer service.

That night about two o'clock, as I sat there by the window that hot June night, and as she was passing out, I heard over a radio across the road a choir singing in the most beautiful melody I think I have ever heard "Nearer My God to Thee," and I wondered where such beautiful music came from at such an hour of the night and under such circumstances. It has been an inspiration to me.

Her devoted husband,
C. Hamlin Cheatham.

"Two good aids to health," says a doctor, "are to swim regularly and drink plenty of water." To insure the most gratifying results, of course, these should be done separately.—Humorist.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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Children's Storyland



WINTER STREAMS

By Bliss Carman.

Now the little rivers go
Muffled safely under snow.

And the winding meadow-streams
Murmur in their wintry dreams.

While a tinkling music wells
Faintly from their icy bells.

Telling how their hearts are bold
Though the very sun be cold.

Ah, but wait until the rain
Comes a-sighing once again.

Sweeping softly from the sound
Over ridge and meadow ground!

Then the little streams will hear
April calling far and near,—

Slip their snowy bands and run
Sparkling in the welcome sun.

—Selected.

NEIGHBORS

By Evelyn Winn.

Mary Ann's blushing face dropped lower over her reader as the other children in the third grade began to giggle, making her wish she had kept quiet when Miss Robbins had asked, "What does the word 'neighbor' mean?" But Mary Ann had been so anxious to tell that she had blurted out, "Oh, I know who your neighbor is! That's somebody you borrow things from!" Even Miss Robbins was smiling broadly.

"Unfortunately, that is the only use many people have for neighbors," the teacher said in a rather sober tone. "But I think we'll ask Mary Ann to find out something else that word means."

A little frown still lingered on Mary Ann's face when she reached home, and her mother inquired.

"What's the matter, dear?"

"Teacher told me to find out what neighbor means. I told her it was somebody you borrowed things from and all the children laughed at me. How am I going to find out who my neighbor is?"

"Suppose you begin by looking in the dictionary," her mother advised.

With mother's help, Mary Ann found the word and written by the side of it was the meaning, "one who dwells near to another; an intimate."

"An intimate," mother explained, "is a very good friend. Keep your eyes open and you'll find many things neighbors do for each other."

That afternoon mother called, "Come dear, run to the store and get some thread for me, please."

As Mary Ann stood on the corner a very old man in a shabby coat came along. He had gone but a few steps past when a big gust of wind blew off his hat, landing it at Mary Ann's feet. Instantly the little girl stooped, picked up the hat, and carried it to the old gentleman.

"Thank you, my dear," he said. "It isn't often we find any one so eager and thoughtful to do us a kindness. You're the sort of neighbor I like to have."

With a beaming face he smiled at Mary Ann and went on his way.

"Me his neighbor?" Mary Ann wondered as she continued across the street. "Why, I never saw him before in all my life! I'm sure he doesn't live on our street. It must be because I helped him."

The next day during arithmetic period Mary Ann was having trouble with subtraction when Elspeth, an excellent little mathematician across the aisle, tiptoed up to the teacher and whispered, "Please, Miss Robbins, may I help Mary Ann? She doesn't know how to work these examples yet." Miss Robbins nodded consent and the two little girls worked hard for a few minutes. Then remembering the old man of the previous afternoon, Mary Ann smiled at Elspeth and said:

"I think they are real easy to do now. Thank you very much for helping me. You're a fine neighbor to have."

But it was not until Thursday afternoon that Mary Ann learned the full meaning of the word. While playing in the back yard she looked up and saw two brown eyes peeping through the fence. She climbed upon a box and peered over the palings.

"What are you doing, Dago?" Mary Ann began to scold. "You know better than to stay around here. Go on home now!"

The owner of the big brown eyes, a little Italian who lived down the alley, did not say a word but heaved a great sigh and turned away. For a full minute Mary Ann leaned on the fence and watched. Then she thought, "She looks lonesome. I believe I'll ask her to come and play."

"Dago, Dago!" she called. "Come back and stay awhile."

At Mary Ann's invitation the little Italian whirled about and stood looking at the other child a long time.

Then, "You mean-a it?" she asked finally.

"Of course I do!" exclaimed Mary Ann.

Jumping down from her box, Mary Ann ran to open the gate.

"Is your name Dago?" she asked, as the other timidly entered the yard.

"The children they call-a me Dago," answered the child sullenly, "but my name is Nicoletta."

"Why do they call you Dago?" asked Mary Ann. "I thought that was your name.

"It is to poke-a da fun at me," Nicoletta explained bitterly. "They think they are better than us."

"That's not nice," championed Mary Ann.

"It is-a not true!" Nicoletta spoke like a true patriot of old Italy. "My father says we come from a great country. He says countries should be good neighbors, just like-a da people."

"How can countries be neighbors?" she asked.

"By not fighting da wars any more," Nicoletta answered dreamily. "By everybody being kind to the folks from another country."

"By not calling them names," suggested Mary Ann ,and Nicoletta nodded her black head vigorously.

"Well, I'm not going to call you Dago any more," promised Mary Ann. "I think Nicoletta is such a pretty name. And I want you to come up and play with me and my friends whenever your mother will let you. I bet you could show us lots of new games you used to play over there."

"Me? I have never been to Italy. But my mother, she can show us some," answered Nicoletta with shining eyes.

Mary Ann could hardly wait for the bell to ring next morning, so eager was she for school to begin. She had learned such a lot about neighbors! She even ran down the sidewalk to meet Miss Robbins as she was coming to school, and whispered, "I know all about neighbors now."

When the children were in their places Miss Robbins said:

"I think Mary Ann has something interesting to tell us."

Mary Ann stood proudly before the class. She knew the children would not laugh this time!

"Neighbors are not just the people who live next door to you or across the street,' 'she explained. "Neighbors can be anywhere because they're the people you love to help and who love to help you. And I've learned that countries are neighbors when they don't fight wars. We can make America a good neighbor by being friends with the boys and girls that have come over here from other countries."

"I think that is a great deal to learn in one short week," Miss Robbins said very seriously. "If all the nations were friends, then the whole world would be one big wide neighborhood."—Zion's Herald.

WHAT SCREECH OWL TOLD ROBIN

By M. Louise C. Hastings.

Robin Redbreast flew into Farmer Brown's wood-lot and lit upon a tree. At first he did not look around, but a slight breeze made him change his position ,and he saw he was not alone.

"Oh, excuse me," he said politely, "I did not know anybody was here."

"I am always here in the daytime," replied a solemn voice. "I live right here in this hollow tree."

"Is that so?" said Robin. "Would you mind telling me your name?"

"My name is Screech Owl," was the reply. "Haven't you heard me calling early in the morning?"

"No, I think not," said Robin eyeing his new friend. "Do you ever join our morning chorus in the orchard?"

"Never," was the firm reply. "I am a lonely bird, and when your choir begins its music I am about ready to go to sleep for the day."

"That's queer," said Robin, looking Screech Owl over from head to foot.

"Not at all," said Screech Owl. "There is nothing queer about me, but I work in the night-time while you do your work in the sunshine."

"Can you see to fly at night?" asked Robin.

"Yes, indeed," replied Screech Owl. "My eyes are made to see in the dark. I am one of nature's night bird scouts. I get all my food during the midnight hours."

"What do you eat?" asked Robin. He was learning many things!

"Oh, I eat field mice and spiders and insects and other things," answered Screech Owl.

"I should think the field mice would hear you coming and run out of your way," said Robin thoughtfully. "I should if I was a mouse."

"That is one of the interesting things about me," said Screech Owl. "My feathers are made so that there is no sound when I fly. I am a bird that is known for his silent flight and keen eyes."

"Well, I never knew anything about you before," said Robin. "You are quite a wonderful bird. Can you sing?"

"I have no beautiful song like yours," replied Screech Owl, "but my mate likes to hear my call. She thinks that is pretty fine music, and my little ones like my song, too."

For a while Robin sat very still, thinking of all Screech Owl had told him. Then he remarked, "The farmers must think a great deal of you and your work. If you eat the mice that injure their grain they must be glad to have you live in their wood-lots."

"I hope they like me," replied Screech Owl, "but I don't know. You see, we do all our work while they are asleep, and I fear some of them do not understand how helpful we are."

"I shall tell all the farmers around here about your good work when I return from the sunny South next spring," said Robin. "I shall sing about you from the housetops. Good-bye, I am going south now," and Robin flew away as suddenly as he appeared in the tree, and Screech Owl saw him no more. "Now I'll finish my nap," he said as he dropped his eyelids.—Sunday School Times.

"BUT PREFERRED THE OLD WAY"

By Robah F. Bumpas.

Peep into my holiday mail and see the many expressions of appreciation for the little stories from my pen which the Plylers have been so liberal as to print from time to time. The one oftenest mentioned is the one of the little birds, written for the child.

I wish to assure my little friends that this story is no myth, but as true as that of Saint Frances preaching to little birds.

Who in great joy did greet him, flying
swiftly to meet him,
To alight on his shoulders and feed from
his hands,
As he came home once more from the
far distant lands.
As the story of St. Anthony preaching to
the fishes:
"The sermon now ended, each turned
and descended,
The eels went on eeling, the pikes went
on stealing;
Much delighted were they but preferred
the old way."

And just as my good people in North Carolina ,to whom I so loved to preach, when preaching was good, in the good old days, and who worshipped with exalted devotion,

With ardent emotion did shout, sing and
pray,
But preferred the old way.

CHILDREN'S SAYINGS

Louise's aunt lives in a large house. She seldom airs it or lets the shades up so that the sun can shine in, consequently the house has a musty odor. When aunty asked Louise why she didn't visit her oftener, the child replied, "Oh, I don't like the breath of your house."—Boston Transcript.

* * * *

A woman had been inoculated against typhoid preparatory to going abroad. Being disinclined to see anybody for a time, she remained in bed. It happened that an intimate friend arrived, and a small daughter was sent downstairs to explain.

"Mummy's in bed," she said.

"In bed!"

"Yes. She was intoxicated yesterday, and has a bad headache."—Western Christian Advocate.

* * * *

Teacher (to class)—What is an octopus?

Small Boy (who has just commenced to take. Latin)—Please, sir, I know, sir; it's an eight-sided cat.

* * * *

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never do stop."



Made specially for

BABIES *and*

CHILDREN

Physicians tell us that one condition is nearly always present when a child has a digestive upset, a starting cold or other little ailment. Constipation. The first step towards relief is to rid the body of impure wastes. And for this nothing is better than genuine Castoria! Castoria is a pure vegetable preparation made specially for babies and children. This means it is mild and gentle, that *it contains no harsh drugs, no narcotics.* Yet it always gets results! You never have to coax children to take Castoria. Real Castoria always bears the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine

FOR HEADACHES

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Every Bible proper name and the names of all natural objects requiring explanation are found in it. Each word is followed by a translation in English of its original. The definitions are concise and pointed yet ample for good understanding and effective working purposes. This Holman Dictionary separates all words into syllables and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks.

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N. C. CHRISTIAN ADVOCATE

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FIRST ROUND—IN PART

	January
Pittsboro, 11	31
Siler City, 7:30	31
	February
Yanceyville, 11	7
Duke's Chapel, 7:30	7
Mt. Tirzah	10
Milton, 11	14
Durham Ct., 11	21
Massey-Andrews, 3	21
Burlington Ct., 11	28
Holt's Chapel, 7:30	28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

	January
Chowan-Anderson's, 11	29-31
Perquimans, Epworth, 11	30-31
	February
North Gates, Parker's, 11	6-7
Gates, Philadelphia, 3	7
South Mills, McBride, 11	13-14
City Road, night	14
Moyock, Perkins, 11	20-21
First Church, night	21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

	January
Hemp, a.m.	31
Carthage, p.m.	31
	February
Laurel Hill, Snead's Grove, a.m.	7
Maxton, p.m.	7
St. John's-Gibson, Gibson, a.m.	14
Piedmont, W. Rockingham, p.m.	14
Glendon, a.m.	20
Goldston, p.m.	20
Jonesboro, a.m.	21
Rockingham, p.m.	21
Parkton, a.m.	28
Red Springs, p.m.	28

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

	January
Millbrook, Pleasant Grove, 11	31
Clayton, 7:30	31
	February
Edenton Street, 7:30	1
Jenkins Memorial, 7:30	3
Henderson, 11	7
White Memorial, 7:30	7
Benson, Benson, 7:30	10
Franklinton, 11	14
Oxford Ct., Stovall, 3 and 7:30	14
Selma, 7:30	17
Tar River, Kittrell, 11	21
Youngsville, Bunn, 4 and 7:30	21
Smithfield, 7:30	24
Gerner, Ebenezer, 11	28
Bailey, Bailey, 7:30	28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FIRST ROUND

	January
Pamlico, Bayhoro, 11	31
Oriental, Oriental, 7:30	31
	February
Vanceboro, 3 and 7	3
Aurora, 11 and 2	6
Grimesland, Salem, 11	7
Greenville, 7:30	7
Newport, 3 and 7	10
Goldsboro Ct., Pine Forest, 11 and 2	13
Goldsboro Ct., Pine Forest, 7:30	14
Goldsboro, St. Paul, 11	14
Snow Hill, Mt. Herman, --	21
Fremont, Eureka, 3 and 7:30	21
LaGrange, Institute, 11	28
Ayden, 7:30	28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

	January
Spring Hope, 11	31
Rocky Mount, Clark Street, 7:30	31
	February
Kenley, 11	7
Elm City, 7:30	7
Warren, Providence, 11	14
Warrenton, 7:30	14
Weldon	21
Wilson	21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

	January
Elizabeth, 11	31
Bladen, 3	31
	February
St. Paul, 11	7
Lumberton Ct., East Lumberton, 7:30	7
Whiteville, 11	14
Fairmont, Bethesda, 3	14
Jacksonville-Richlands, Richlands, 11	21
Swansboro, Queen's Creek, 3	21
Maysville, Maysville, 7:30	21
Southport, 11	28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

	January
Hot Springs, Aantioch, 11	31
Hillside, 7:30	31
	February
Fletcher, Mills River, 11	7
Skyland, Skyland, 3	7
Biltmore, 7:30	7
Central, 11	14
Haywood, 11	21
Acton, Oak Hill, 3	21
Asbury, 7:30	21
Saluda, 11	28
Fairview, Bethany, 3	28
	March
Leicester, Leicester, 11	6
Sandy, Big Sandy, 3	6
Weaverville Ct., Alex Chapel, 11	12
Weaverville, 11	13
Swannanoa, Bethesda, 3	13

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

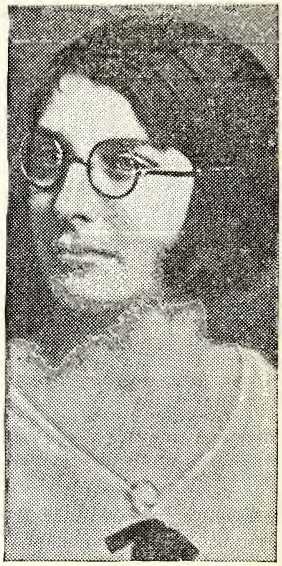
	January
Marshville, Marshville, 11	31
Monroe, Central, 7:30	31
	February
Hickory Grove, 11	7
Hawthorne Lane, 7	7
Big Springs, 11	14
Myers Park, 7:30	14

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

	January
Gastonia, Main Street, 11 and 7:30	31
	February
Belmont, Main Street, 11	7
Bessemer City, Concord, 3	7
Dallas, High Shoals, 7	7
Lincoln Ct., McKendree, 11 and 3	13-14
Goodsonville, 11	14
Stanley, Iron, 7	14
Rock Springs, Bethel, 11	20-21
Lowell, Bethesda, 3	21
Belmont Park Street, Bethesda, 7	21

Was Tired . . . Every Morning!

"Wouldn't be without a Bottle"



"WHEN I got up in the morning I would be as tired as when I went to bed at night.

"I was rundown and weak. I also suffered as women do. A friend praised Lydia E. Pinkham's Vegetable Compound so highly that I decided to take it.

"Now I would not be without a bottle on the shelf. Two of my girl friends have found great relief by taking it.

"I will answer letters if I can help some other person."—Mrs. Jesse Fletcher, writer of this letter lives at 701 Sherman St., Litchfield, Ill.

This is Mrs. Jesse Fletcher...write her if you want to hear more about this famous Vegetable Compound.

Lydia E. Pinkham's VEGETABLE COMPOUND



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P. O. Box 1395 Raleigh, N. C.

Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January

Coleridge, Mt. Olivet, 11 31
Asheboro Ct., Mt. Shepherd, 3 31
Calvary, Calvary, night 31

February

Wesley Memorial, Wesley Memorial, 11 7
West Greensboro, Friendship, 3 7
Bethel-Grace, Grace, night 7
Randleman, St. Pauls, 11 14
Liberty, Randolph, 3 14
Holt's Chapel, Holt's Chapel, night 14
Ramseur-Franklinville, Franklinville, 11 21
Farmer, Salem, 3 21
Centenary, Centenary, night 21
Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13

The preachers of the district will meet in monthly session at Calvary church, High Point, Tuesday, February 5, at ten o'clock in the morning.

MARION DISTRICT

E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

January

Rutherford College, 11 31
Table Rock, Oak Hill, 2:30 31

February

Glen Alpine, 11 7
Old Fort Ct., Carson's Chapel, 2:30 7

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND

January

Rural Hall, Bethel, 11 31
Pilot Mountain, Pinnacle, 3 31

February

Mt. Airy Ct., Salem, 11 7
Rockford Street, 7 7

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

Salisbury, First Church, 11 31
Spencer, Central, night 31

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., tatesville, N. C.
FIRST ROUND

January

Statesville Ct., Bethel 31
Elmwood-Cleveland, 3 31

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

January

Fines Creek, Pine Grove, 11 31
Jonathan, Maggie, 3 31

February

Bryson City, 11 7
Cherokee, 2 7
Whittier (preaching only) 7:30 7

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

January

Sedge Garden, 11 31
Ardmore, 7:30 31

February

Davie, Oak Grove, 11 6
Centenary, 11 7
Lowisville, Concord, 2:30 7
Farminton, Smith Grove, 11 14
Hanes, 7:30 14
Welcome, Vernon, 11 21
Denton, Siloam, 3 21
Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13

666

LIQUID - TABLETS - SALVE

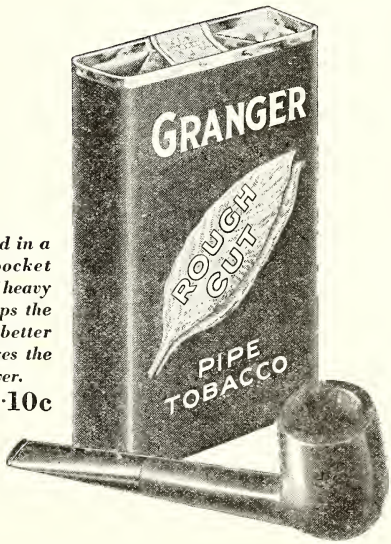
666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

MOORE—Mrs. Della M. Moore was born December 12, 1861, and died January 8, 1932. Her funeral was conducted in the Webb Avenue Methodist church, of which she had long been a devoted member, by her pastor, Rev. R. L. Jerome, and former pastor, Rev. E. G. Overton. She was a woman who commanded the love and respect of all who knew her. Surviving Mrs. Moore are her husband, Dr. H. F. Moore, Burlington, and six children, J. O. Teer, Burlington; Mrs. Effie Johnson, Graham; A. R. Teer, Chicago; Mrs. Frances DeCastro, Mexico; Mrs. W. M. Teer, and G. C. Teer, Chester, Pa. A choice Christian character has gone to rest. R. L. Jerome.

YOUNG—Sister Lizzie K. Young was born January 4, 1868; departed this life January 12, 1932, aged 64 years, eight days. In early youth she professed faith in Christ and joined the Methodist church in which she has been a faithful member for nearly 50 years. Her home was a home for God's servants of all denominatoins. She was always happy in doing service for her Lord, even though it was the giving a cup of water to some one because he belnoged to the Lord.

Surviving are one son, W. B. Young, 11 brothers and sisters, and three grandchildren.

The funeral services were conducted in Windom church. The pastor was assisted by Rev. J. L. Reynolds and Rev. Mr. Jamerson, friends of her son. The body rests in the cemetery on the hill above the church in which she often worshipped. J. C. Gentry, Pastor.

WOODY—Julia, the wife of Brother John P. Woody, was born December 31, 1895; departed this life January 10, 1932, aged 36 years, 10 days. Sister Woody was a faithful member of the Deyton Bend Methodist church on Bakersville charge. Her home was a happy home consisting of husband, son and daughter. Loving hands and medical skill could not keep death out of this home of love and happiness. Nothing was spared that would promise relief or length of life to Sister Woody. She bore her suffering patiently, and near the end she was heard to say, "That is a beautiful country to which I am going."

The funeral services were conducted from the home by her pastor, assisted by Rev. Mr. Turbyfill, a Baptist brother. The body was carried to the top of a nearby hill and there placed to await the coming of her Lord.

The life of Sister Wood is to be missed in the home, community and church; but her soul has gone to dwell where no one shall say "I am sick." A good wife, a kind mother, and a friend to all was she. J. C. Gentry, Pastor.

YOUNG—Mr. Zephaniah Young, the father of one of Yancey county's largest families, was born September 17, 1850, and departed this life January 13, 1932, having lived to the ripe age of 81 years, three months and 26 days. On December 16, 1873, he was married to Miss Malisia Marsh. To this union were born 15 children, all living except Mrs. Essie Miller and Mrs. Mattie Miller.

At the age of 45 years Brother Young joined the Methodist church and lived for his church and family until he was called to spend eternity with God in the church triumphant.

Besides the aged wife the following children survive: Messrs. Molten, Linsey, Lat, Tarter, Sronce; Misses Agnes and Cordie Young; Mrs. Sallie Sparks, Mrs. Gertrude Ellis, Mrs. Sudie Young, Mrs. Dollie King, Mrs. Nellie Ferguson, and Mrs. Lizzie Phillips.

The funeral services were conducted in the home by Rev. J. C. Gentry, pastor of the family. The sorrowing relatives and sympathizing neighbors were visible signs of love and esteem held for the deceased. The body rests in the Young cemetery to await the call of Him who will speak to land and sea and they shall give up their dead. J. C. Gentry.

RESOLUTIONS OF RESPECT

On Monday night, December 28, God called our much beloved and faithful coworker, Mrs. L. E. Sawyer, from her labors here to a higher and better work in his heavenly kingdom. Not only the Welcome class of the Dover Methodist Sunday school of which she was a member, but the entire church community suffered in her passing. She endeared herself to all by her unfailing Christian kindness and sympathy for all in sorrow and trouble. We shall miss her gentle presence in our gatherings, but we would not grieve for her, believing that all is well with her, and our loss is her gain. Therefore be it resolved:

First, That we bow in humble submission to our heavenly Father's will, believing that he does all things well.

Second, That we have lost a loyal member whose influence for good will live on in our hearts and be an inspiration to us to live closer to our Lord and give him our best.

Third, That we extend to the bereaved family our heartfelt sympathy in their sorrow.

Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy be written upon the minutes of the Welcome class and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. D .C. Ross,
Mrs. G. E. West.

RESOLUTIONS OF RESPECT

On Saturday morning, December 26, 1931, God in his infinite wisdom and love saw fit to suddenly call from our midst our much beloved and faithful co-worker, Mrs. J. J. Hamilton, to a higher and better work in his heavenly kingdom. We, the Woman's Missionary Society of Burkhead Methodist church desire to express a sense of the loss we have sustained in her passing. She endeared herself to all by her unfailing Christian kindness and her splendid example of Christian service in all phases of church work. We shall miss her gentle presence in our gathering, but we should not grieve for her, as our loss is her gain.

For she has gone to be with Jesus,
In that happy home to dwell.
And the beauty of his mansions
Mortal tongues can never tell.

When death came he found her ready,
With her lamps all trimmed and bright.
Now she is safe beyond death's portals,
Crowned in glory, robed in white.

First, That while we are inexpressibly saddened we bow in humble submission to our heavenly Father's will, knowing he doeth all things well.

Second, That we have lost a loyal member whose influence for good will live on in our hearts and be an inspiration to us to live closer to our Lord and give our best to him.

Third, That we extend to the bereaved family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy be recorded in the minutes of the missionary society and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. D. E. Walker,
Mrs. J. W. Van Hoy,
Mrs. R. H. Shelton.

RESOLUTIONS OF RESPECT

On December 4, 1931, God in his infinite wisdom called from our midst our beloved friend and co-worker, Mrs. John Woods. We feel that this day was a great day of rejoicing "over there," for Mrs. Woods had lived to make this the crowning day of her life.

As a county federation of missionary society we have lost an officer, vice president, and a hearty supporter of our work. As an auxiliary we have lost one of our faithful members. She was at the time of her death our president. Her life was like a shining light to all who knew her. We feel that our community and church have suffered a great loss.

She leaves behind a devoted husband and three children to mourn their loss. Her last words were in prayer to God for her small sons. Mrs. Woods was a mother, wife or friend in the truest sense, a devoted Christian who lived her faith everywhere and with everybody. To those who succeed her we recall with our poet that—

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time."

Therefore be it resloved:

First, That we are thankful to our heavenly Father for giving us such a splendid leader, and for the years of faithful, loving service to her church and missionary society.

Second, That we bow in humble submission to his will, believing and trusting that he doeth all things well.

Third, That we strive to measure up to her ideals and carry out her plans, which were all for the uplift of our fellowman and for the fulfilling of our Master's will.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy be written upon the minutes of our missionary society ,and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Fred L. Johnson,
Mrs. H. I. Coggins,
Mrs. Emma Piland.
Committee.

RESOLUTIONS OF RESPECT

In the death of Brother Fergus Stikeleather, which to our human seeing came all too soon, the board of stewards of the Central Methodist church, Asheville, of which he was for long a devout and faithful member, feels keenly the sense of its great loss; for those of us whose privilege it was to fellowship with him in the service of the church learned to know and value him as a man of genuine worth and sterling integrity. And as a further experience of our appreciation of his noble character and our esteem; therefore be it resolved:

First, That we are comforted by the assurance that he has passed to a rich reward, knowing that our God is not forgetful of the righteous service of his faithful servants.

Second, That we will cherish his memory and profit by the fine life he lived before us.

Third, That we hereby extend our deep sympathy to his devoted wife and children and pledge to them our concern and prayers that the consciusness of the heavenly Father's care may be their daily portion and the memory of their loving companion and father may be as benedictions upon their lives, and an inspiration to all their endeavors.

Fourth, That a copy of these resolutions may become a part of our permanent records and a copy be sent to the family as an assurance of our interest, and that a copy be given to the Christian Advocate.

C. E. Morgan,
Edwin L. Brown,
J. A. Richbourg.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUAR[illegible] 1932 Number 5

Duke Divinity Library
Oct 132



Phillips Brooks—Prophet of God

MEMORIAL, BY ST. GAUDENS, ON THE GROUNDS OF TRINITY CHURCH, BOSTON

See Page 8

By Courtesy of Zion's Herald

Hear About the Advocate Campaign For A Moment

A SECRET UNCOVERED

A goodly number of our pastors are interested in the Advocate but are at a loss to know how to proceed in order to interest their people in the church paper.

We can let you into that secret. Set apart a day, or at least one service of the day, to good literature, or good reading, or whatever you wish to call it. Prepare a sprightly, interesting program with music and a few gripping speeches, and then tell the people about what you are going to do. It is all so new that the people will come whether interested in reading or not. And you will have one of the best services of the year.

This is no theory. It has been actually tried with the very best results. Brother Walter West tried it at Central, Albemarle, J. S. Gibbs tried it at Carraway Memorial, Greensboro, Clemmer at Proximity, Greensboro, A. J. Hobbs, Jr., at Centenary, New Bern, and all who have devoted a good service to the question of reading and followed it up with a campaign for the church paper, have gotten the very finest results.

Try this, brother pastor, and you will be delighted with the results.

SUNDAY AT REHOBETH AND PROXIMITY

It was our privilege last Sunday morning to be at Rehobeth, five miles south of Greensboro. Rev. G. W. Williams held a fifth Sunday union meeting of the Pleasant Garden charge and it was an excellent service. The congregation was large, the firemen's orchestra of Greensboro added greatly to the occasion and the spirit of the meeting was excellent. In addition to the music and the sermon, Brother Williams received an offering for the Chapel Hill church and announced plans for his Advocate campaign.

At the evening hour Rev. G. B. Clemmer held a special service at Proximity in the interest of good reading. He had announced what he intended to do and the congregation seemed greatly interested in every part of the service. Proximity will be heard from in fine style when the report is in for the Advocate. Brother Clemmer has been warmly received by his new congregation and both he and Mrs. Clemmer are delighted with Proximity. The prospects are for a very happy pastorate on the part of both pastor and people.

GOOD FOR DUVAL

Rev. K. F. Duval of Fremont in sending in three new subscribers adds this note:

"We have just sent in $40 for Chapel Hill and have raised almost that much on Kingdom Extension. We can do something for the Lord when we try, even in depression."

Right you are, my dear brother. Just here is the assurance of victory. Doing the impossible! Going in the face of difficulty! Seeing the unexpected happen! Such as this has made the glorious record of the Christian centuries.

Would that we had half a thousand such men in North Carolina. We would see great things before mid-summer and most of this depression would hie away.

Keep going, Duval, you have come out of hard places before.

A HAPPY LAYMAN

We clip the following from the Canton Enterprise, and it's an interesting story:

Editor Canton Enterprise:

Will you please allow space in your valuable paper for these few lines of congratulation, love and praise?

As I went into our Sunday school last Sunday morning I was handed a copy of the North Carolina Christian Advocate, and as I turned to page seven there before my eyes was the picture of my pastor with the congratulations of the editor which made my very heart leap in my breast for joy for the accomplishments of one of his great visions, of making that which seems impossible—putting our church paper in every Methodist home on his charge (Bethel charge). Knowing him as I have known him for the last two years—this his third year—I know that it is his great ambition to put the very best of himself in everything for the better life, both in homes and church.

He is a young preacher with bright prospects before him, a clear vision and a big ambition to do something, so all join in with me and follow after him, for "greater things than these shall he do." Let every church on the Bethel charge join in congratulating ourselves on having a pastor who is not only trying but is doing something. W. L. Clark.

WHY NOT URGE OTHERS?

Literally hundreds of letters come to this office from appreciative subscribers who tell us how they enjoy the weekly visits of the Advocate and how impossible it would be to get on without the church paper. Why not tell others and make an earnest effort to get a neighbor to enjoy the same privilege. Hundreds could be added to our rolls and much good be done in the homes of the people. It is wonderful how content we are to keep good things to ourselves?

A few hours' work by some of our readers could be spent to fine advantage if they would only set out to win. To spend four cents a week for such a paper is the finest investment possible.

JUST STARTING

Rev. J. R. Edwards of the Gates charge in sending in a check for $10 adds this note:

"I have been in the hospital for operation and am a little late in getting to the Advocate, but you will hear from us some more—we are just starting. I am about well again."

Such notes as these are good for the blues. A message from a man just out of the hospital who is eager for the task ahead gives encouragement all along the line.

WALTER WEST AND CENTRAL, ALBEMARLE

A few days ago Brother West had good literature day and a day or so later Miss Lena Spinks, secretary, sent 26 renewals and 12 new subscribers and a check for these. This shows what an alert pastor and a capable young lady who is interested in the Advocate can do. These are examples worthy of all emulation. Hats off to these superb leaders.

REV. R. A. SWARINGEN

The old war horse of Advocate campaigns is again on the field of conquest. Swaringen as a starter from Norwood sends us four new subscribers. Thank you for this good beginning.

Norwood and Albemarle are worthy examples, not only for all Stanley county, but for the entire state.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUARY 4, 1932 Number 5

We are very greatly indebted to Dr. L. O. Hartman, editor and manager of Zion's Herald, Boston, Mass., for the cut on our front page and for the estimate of Phillips Brooks as given by twenty-eight leading ministers and laymen of this country. All readers of the Advocate should appreciate what Zion's Herald has done for them.

Twenty years ago German militarism was the threat of the world's peace; today the militarism of Japan is the same. It is always thus. Still there are many who think the peace and welfare of the world rests upon big armaments. One wiser than men said they that take the sword shall perish with the sword. Russia and Germany are modern examples.

Some of the preachers are being poorly paid. The only hope of relief is by double diligence in doing the work before them, being careful to secure every dollar possible for which the pastor is responsible. The man who counts not his life dear unto himself, as he goes forward, with the cross going on before, will surely find loyal souls coming to his rescue. The Lord is never exhausted and his money is never all gone. We could call the names of preachers who have tried this out through the years. Our need is a real offensive for God.

The early Methodist circuit rider owned a good horse and a pair of saddle-bags. These constituted the sum of his earthly belongings. The horse carried him on his long journeys through the wilderness and the saddle-bags were the repository for his wardrobe and for books that he carried to provide good reading for the scattered pioneers of this great continent. He sang and prayed and preached, and at the same time provided as far as able books and papers for the people. Those oft times illiterate preachers were invariably the friends of schools and of books. As a result learning and culture followed in their train. But what about us of the present day?

The revival does not begin with the summer meeting. Its genesis goes far back of this occasion. Right now is the time to begin the revival. It depends on what is being done for Christian education, Christian literature, Christian missions and all else that makes for the extension of the cause of our Christ. Much depends on what is going on these days and nights in the head and heart of the preacher, and the new grip the preacher and the people are getting on God. If little is doing now, little will be doing later.

Even a cursory glance at the nations must be sufficient to convince us that only by co-operation can the welfare of the world be secured. The world is too much of a neighborhood for any other policy. Indeed, co-operation is the only method of successful procedure in the more limited undertakings. How slow are we to learn! We have not yet made full use of this principle in our church work. In some of our towns even the Methodist churches will not co-operate fully in the work to be done. Each one goes his own way. On the circuits in many places this neglect is pitiable.

The pastors in the main are getting from ten to fifty kingdom extension books—some a few less than ten and others more than one hundred—but the number of copies bought is not the main issue. Are these books to lie around the churches and in the homes, or are these facts and figures going to be made to live again? Can these books become the starting point for a big advance in all our churches? A few leaders, by study and much prayer, must hide them in the heart and then give them out to the people. Yea, more than this. Extension of the kingdom must mean the forwarding of every interest of the church. These efforts of the next few weeks should be so intense and so comprehensive as to set the churches aflame in every district. Tongue and pen should be used for the conquest. Sin, salvation and a wonderful Saviour must be at the center of all.

Giving, Not Getting, Is Christian

Selfish human nature puts getting first; Jesus made giving primary. We are ready to grant all this to the life lived in the hereafter. Those above are allowed to partake of the waters of life freely; while Dives with all his getting could not get a drop of water. But when it comes to the life lived here on this earth, we are convinced that this theory will not work. In practice we insist that Jesus was wrong and that we are right. Self and not service must be of first concern. Getting is primary; giving is secondary.

The world has tried out very fully the principle of getting all possible and then keeping it for self. This is the record of the race. In the Christian centuries men got religion for themselves and a holy life was for self. So they took to the monasteries and other secluded places to live holy lives. Jesus did none of this. He went about doing good, showing men that it is better to give than to get, more blessed to give than to receive. In such a world as that in which he lived this was costly business. He gave his life that he might make all things new. Slow and painful have been the processes of this principle of loving service in gaining prestige over selfish greed. But each new century has become more and more convinced that Jesus was right.

In the family the existing need and not the ability to pay is the basis of our conduct. The measure of help for our children is the need and the ability to meet this need. The baby and the afflicted child get the freest and the fullest gifts. Loving service is never measured by the returns in kind, by the ability to pay back. Such is never even dreamed of in the well regulated family. We do not feed some of the children and leave others to go hungry. It is only among the grown-ups and those who are outside that the principle of buying and selling holds sway and getting wins the first place. Those outside our family or our own selfish circle must suffer the consequences of tooth and claw.

With Jesus there were no outsiders upon whom the favored were to prey. All are of one family—all are children of one common Father. Here is where our Christianity breaks down. The brotherhood of man is nothing more than an idle tale with the many who say, "Lord, Lord," and continue to make capital of their fellows. Getting and holding instead of sharing dominates all they say and do. But the judgments of the world are fast bringing men to see that Jesus was right. More and more only those who place giving first can hold the love and the respect of humanity. The man who is willing to give freely of all that which he has can command his fellows and gain a place in the esteem of those who come after him. The doctor, the lawyer, the preacher, the merchant win the respect of their generation by the service they render rather than by the amount of money they may gather. Those who render a great and loving service are granted by a grateful public the returns due them.

In his earlier years, men of his own state considered James B. Duke a man bent on getting all he could for his own selfish ends with little regard for any one else. Many hated him with a perfect hatred. But the future estimate of this same man will place him among the benefactors of the race. Why? Because he gave for the welfare of mankind. That which he gave will be the measure of the estimate placed upon him in the long record of the ages.

How glorious would it be if the things necessary to a decent living could be so distributed that all who care might give themselves without stint to the public good. So much valuable effort must be spent to keep the wolf from the door that life is largely exhausted in getting a competence rather than in glad and joyous service for the good of the less favored. In the better ordered world that is ahead the man who gets simply to hoard will be branded a criminal against society. Even in the desert place the thousand faced by starvation had abundance with much to spare when men exchanged distributing for holding on to what they had. The miracle most needed in this day as in that is the inner transformation in the hearts of men that would put giving above getting—sharing above hoarding—loving service rather than selfish indulgence. Jesus was right. Our paganism is most seen in refusing to follow his rule: it is more blessed to give than to receive.

The End of the World

The end of the world has been much in the thought and the expectation of men. Certain groups have from time to time fixed a definite date for the end of all things. By a fantastic use of the Bible they have been able to speak with much assurance. But so far all these dates have come to naught.

The generally accepted doctrine of those who made large use of the Bible in dealing

with this question has been that the world was destroyed by water the first time; the next time it will be destroyed by fire. Some hold that this would come to pass as soon as the gospel has been preached to all nations. Just now comes Dr. E. Albert Cook in the Congregationalist with the announcement that the material world came to an end in 1927. It was not destroyed by fire or by water, but by the investigation of scientists.

Dr. William McDougall in the current South Atlantic Quarterly has this to say of material evolution:

It has become almost a matter of general agreement among biologists that the mechanical theory of evolution, of which the principle of natural selection was the backbone, has broken down. On all hands we find biologists either accepting the significant expression, "creative evolution," or speaking of orthogenesis, which means much the same thing, an evolution directed towards a goal. Under these terms the admission is made that mind, instead of being a mere product or by-product of evolution, has been and is in some sense and manner the essential active agent in evolution. For the only directive and creative agency we know or can conceive is of the nature of mind.

But we would return to the article by Dr. Cook and allow him to be heard:

Since the twentieth century began most astonishing changes have come into science, through the world's most famous scientists, Einstein, Millikan, Planck, Rutherford, Heisenberg, Bohr, Michelson, Born, Jeans and others. Atoms are now known to be composed of charges of electricity—electrons and protons, and these to be convertible into flashes of light or photons or quanta. The teaching of scientists that "matter" is the only ultimate reality, and consciousness or thought merely an accidental appearance accompanying human (and perhaps other) life on this little speck we call earth, and the teaching of those so-called "dualists" who gave more importance to the existence of thought but held that it was something utterly different from matter, is yielding to the position taken by Sir James Jeans and others, that the best possible explanation of the so-called "material" world, if not the only possible explanation, is that it is the product of thought.

Well to Take Stock

We are now well into the much urged kingdom extension work of this present year. By this time it will begin to appear what is going to result in forwarding every interest of the church. Is this going to be merely a gesture, or have we lined up for a real advance?

More earnest prayer for a genuine revival, an enlarged circulation for the church paper, a new consecration to the training of children and youth, and an intenser passion for world redemption will be fine evidence of real kingdom extension. This will cost much and make heavy drafts upon all the leaders these busy days and nights.

No one need to give much attention just now to the offering to be taken. This money will come when there is a real advance for God and the rule of Christ in the hearts of the people. Whenever folks are informed and stirred they begin to "shell out." These days will be no exception. Take stock and see what is being done. Trifle not!

Improper Use of the Radio

Objectionable use of the radio in broadcasting has in two instances at least attracted nation wide attention. One of these is the case of Father Coughlin of Royal Oaks, Michigan, and the other is that of "Bob" Shuler, Los Angeles, Cal.

It is said that the behaviour of Father Coughlin, erratic, illogical and sensational preacher that he is, has led the Columbia chain to limit religious broadcasts to officially chosen representatives of the Roman Catholic, Jewish and Protestant faiths. Since then Father Coughlin has organized his own chain as a commercial broadcast.

In the case of Rev "Bob" Shuler, the Radio Commission has closed his station and he has gone into the courts to recover those rights of which he claims to have been deprived by said commission. Multitudes of people were delighted with the work of Shuler, but many were not. The evil doers whom he scourged and whose evil deeds he made known to the public were especially hostile to him.

These references to Coughlin, the Roman Catholic, and Shuler, the Protestant, is not for the purpose of passing upon the merits of these cases, but to bring attention to the fact that laws must be enacted, if they do not already exist, to properly regulate talk upon the air. And it seems to us that the handling of this new problem which has arisen with the radio is not difficult. Why not let the same freedom maintain with the radio as with the press? And most of those regulations have already been fixed. The laws against libel and slander as pertains to the printed page and to scurrilous and obscene matter through the mails will in most cases be sufficient to care for improper utterances upon the air.

Many folks who think they are aboard the elevator for heaven will never get past the mezzanine floor.

People and Things

If you have an idea that the Children's Pages in the Advocate are without merit, read these pages this week and get your eyes open to the light.

That Rev. John R. Edwards of Gatesville, who has been in a hospital for an operation, is out once more is good news to his many friends. He has taken up his work with his usual interest and vigor.

Am open for dates for revival meetings to sing or preach. Have had thirty years experience. Reference given if requested. I am making this my work for 1932. Rev. W. J. S. Walker, Box 174, Elkin, N. C.

Beginning with February all fourth Sunday offerings will be sent to the conference board of Christian education as called for by conference action, and all fifth Sunday offerings will go to the orphanage.—Chapel Hill Church Bulletin.

"Rev. and Mrs. Theodore Webb Hager announce the marriage of their daughter, Crosby Marian, to Mr. Paul Bennett Morrow on Wednesday, January twenty-seventh, nineteen hundred and thirty-two, Mooresville, North Carolina."

As light to the sun, as the heart to the body, as weight to the hammer, as the foundation to the building, as point to the spear, as edge to the sword, as fruitfulness to the tree, so is Christ in preaching; and preaching without Christ can no more enlighten the world than the sun without light.—John Bate.

Bishop Edwin D. Mouzon will preach in Brevard, N. C., February 14, both morning and evening. The morning service will be under the auspices of Brevard Institute and the Methodist church of which Rev. J. H. West is the pastor. At the evening hour all the churches of Brevard will join in a union service, when Bishop Mouzon will preach.

Dr. Carlock Hawk writes a correction that the public should have: "Some time ago I wrote Brother Sherrill concerning the report of Canton church at the last annual conference. The minutes failed to show $1,100 raised by the Woman's Missionary Society, and $360 raised for Children's Home. Please make note in this week's Advocate of this error. The amount omitted is $1,460."

"Bishop Edwin D. Mouzon will spend Sunday, February 21, in Reidsville, speaking at Central Methodist church both at 11 a. m. and 7:30 p. m. Neighboring pastors and people who find it convenient to do so are invited to come to Reidsville for the occasion and enjoy the day with the congregation of Central church."—J. H. Barnhardt, Pastor.

A collegiate gas well was recently brought in on the 100-acre campus of Millsaps College, Jackson Miss., and it is estimated to have a capacity of 40,000,000 cubic feet a day, according to President D. M. Key. The income from the well, which for the present will probably amount to $1,000 a month, will be added to the permanent funds of the college, since the life of a gas field is uncertain. The cost of sinking the well will be repaid within a year. The new gas well will not only add income to the college funds, according to President Key, but will also furnish a good part of the fuel used by the college community.

"We are comfortably settled in Lillington and the cordial reception we have received sustains the reputation of these good people. Our hearts were made glad recently by a generous pounding given us by the members of two of our churches. Here is a field 'white to harvest' and we enter it with faith and consecration. Hoping to see a rich harvest in the year that is just ahead of us."—E. M. Hall and Family.

"The people here at Highlands and on the entire charge has given me a splendid reception, and I'm already falling in love with the people and the work which I serve. I was away Thursday night and the good people of Highlands went to the parsonage and gave us a wonderful pounding, which was greatly appreciated. Our work is starting off wonderfully. We are planing for a good year over here at Highlands charge."—G. A. Hovis, P. C.

"Last Friday night the men's Bible class of Wesley Heights church in Charlotte gave an oyster supper at the church in honor of the choir. All the adult members of the church were invited, and well over 100 were present. Several musical numbers were presented, the members of the choir were introduced by the director, Mr. G. W. Foard, and a spirit of good fellowship pervaded. The speaker of the evening was Hon. D. E. Henderson, who kept all laughing with his sparkling humor. In serious vein Mr. Henderson stressed the importance of good music in a church and gave emphasis to the need for a fighting spirit to overcome obstacles. This church has begun its year in a splendid way."—C. C. Herbert, Jr.

Rev. F. E. Hartsfield and Mrs. Hartsfield of Danbury were welcome visitors at the Advocate office last Tuesday. These faithful servants of the church are in their fourth year on the Danbury charge. The people asked for their return at last conference and they are happy to be allowed to finish their quadrennium. These have been fruitful years at Danbury. The debt on the church has been paid, Sunday school rooms added and the parsonage improved until it is now one of the most comfortable homes in all that section. In the last three years 100 members have been added to the churches in the charge, the Sunday schools are being reorganized and three of the five run all the year. Brother Hartsfield is breaking the record with this four year pastorate.

In the series of special services that he is conducting every Sunday night especially for young folks, Rev. W. L. Clegg is creating a great deal of interest among both young and old. Members of other congregations have joined with the Methodist members to hear Mr. Clegg's special sermons and the "question box" idea is creating interest that will doubtless draw others to the services to hear the questions discussed. Maxton churches have always shown a fine spirit of co-operation. It would be a fitting tribute to the splendid work the Methodist pastor has started with the Maxton young people if services could be suspended at the other churches next Sunday night so that the full congregations may unite in enjoying the interesting program that is in store. "Young People and Temptation" will be Mr. Clegg's subject Sunday night and special music will be provided by the Flora Macdonald College Glee Club.—Editorial in The Scotish Chief, January 29, 1932.

"I wish to express our appreciation of the wonderful way in which the people have welcomed the return of their pastor to Town Creek charge. There is an old saying, 'It's the little things that count.' Well, if that is the case this pounding from the Bolivia people wouldn't count for it certainly was not small. Last Wednesday I went to Bolivia to prayer meeting and the result was that I came home with a loaded car. Everything good to eat and to help out on the grocery bill. It may be hard times, but these fine Methodists find a very expressive way of letting their preacher know that they have his good at heart. May God's richest blessings be upon these dear people."—E. H. Measamer, P. C.

Dr. C. C. Jarrell, geenral secretary of the general hospital board of the Methodist Episcopal Church, South, will be one of the principal speakers at the fourteenth annual meeting of the National Methodist Hospitals, Homes, and Deaconess Convention (of the Methodist Episcopal Church), to be held in the Congress Hotel, Chicago, Illinois, February 10-11. The subject of his first address at this notable convention will be, "The Religious Motive in Philanthropy," and his theme for the closing address of the convention will be, "Toward the Future." It is interesting to know that the work of hospitals, homes for the aged, homes for children, and of deaconesses is included under one board of the Methodist Episcopal Church, thus co-ordinating the work of all the social agencies of the denomination.

The first contingent of the 1700 or 1800 Christian refugees from Russia will leave their temporary haven at Harbin, Manchuria, this week. Three hundred Mennonites will sail from Shanghai for Marseilles Saturday, February 13, on the steamer Athos II, arriving in France about March 18. Following the overland transfer to Bordeaux, the group will be transported on the S. S. Kurguelen to Buenos Aires, Argentina, thence to proceed up the Paraguay river to Asuncion and Puerto Casado, Paraguay. It is several days' journey from P. Casado by rail and wagon to the territory on the "Chaco" where the refugees will be permitted to settle. The Nansen Refugee Commission is managing the work of transportation; the Mennonite Central Committee will superintendent the actual work of colonization and look after the settlers until they can become self-supporting. For most of the refugees the arrival in Paraguay will mark the end of a long trek from the banks of the Volga river, clear through Asia into Manchuria, in constant fear of pursuit and recapture by Soviet patrols.

"Benson has one of the prettiest church buildings in our conference or any other, and one of the best choirs anywhere. Our woman's missionary societies are very active and our Sunday school under the leadership of W. R. Strickland is growing nicely, and among the best is our leagues under the leadership of Mrs. Evitt Denning. Not a great number in membership but of the finest quality, and they do things. They are raising the orphanage assessment for the charge this year and have a fine plan for it. A good number of people have moved from our midst because of business changes, which makes it appear we are not growing, but we are busy and things are moving along in a good way and in a good spirit. One of the most encouraging features of our work here is the growing attendance at Wednesday night prayer services. It has increased three or four times the usual attendance and the interest is good. We are beginning our kingdom extension work at an early date and we are attempting to meet our financial obligation each month, bringing up any arrears at each quarterly conference. The cry of hard times is sometimes heard, but no one pays any serious attention to it when it comes to pleasure and things like that."—Jas. H. Frizelle, P. C.

THE MOST IMPORTANT MISSIONARY EVENT OF THE YEAR, OKLAHOMA CITY, MARCH 1-3, 1932

The General Missionary Council, meeting at Oklahoma City the first three days of March, will be addressed by Dr. Charles W. Gordon ("Ralph Connor") of Canada, United States Senator Morris Sheppard of Texas, Bishop Arthur J. Moore and other prominent missionary and evangelistic leaders. Dr. Gordon will deliver three addresses on "The World Crisis, the Church's Opportunity." Senator Sheppard, outstanding prohibition leader, will bring a ringing mesage on "The Enforcement of the Law." Bishop Arthur J. Moore, chairman of the General Conference Commission on Spiritual Life, will preach three stirring sermons on "Evangelism." Bishop J W. Tarboux, the first bishop of the autonomous Methodist Church of Brazil, will tell about "The First Experiences of the Methodist Church of Brazil."

In addition to these speakers, addresses will be delivered by Dr. W. G. Cram, Mrs. J. W. Mills, Dr. O. E. Goddard and others. There will be discussions and open forums on various missionary and evangelistic topics.

The official members of the General Missionary Council and officially coopted personnel includes all the bishops, editors, missionary secretaries, chairmen of annual conference boards of missions, conference missionary secretaries, and members of the education committee of the general board of missions. All meetings are open to the public and preachers, laymen and women are urged to be present in this inspiring assembly. About 500 church leaders are usually brought together at the council annually.

The meeting of the council will be held in St. Luke's church in Oklahoma City, opening with an address by Senator Sheppard on the evening of March 1. Special rates of $1.50, $1.75 and $2.00 per day will be offered by the Black Hotel and the Wells-Roberts Hotel. Persons attending should make hotel reservations in advance if possible.

RESOLUTIONS OF RESPECT UPON THE DEATH OF REV. CLARK C. ALEXANDER

Whereas, Dr. Clark C. Alexander became a resident of Clinton about a year ago, and soon thereafter became a member of the Rotary Club, where his Christian character, his cordial fellowship and his eager co-operation in all things conducive to the moral and spiritual betterment of the community endeared him to the hearts of his fellow Rotarians and to the community at large; and

Whereas, Dr. Alexander died on Thursday morning, January 21, 1932; now therefore, be it resolved by the Rotary Club of Clinton, North Carolina:

First, That in the death of Clark Alexander the Rotary Club loses a useful and beloved member and the community an outstanding minister and a respected and able leader.

Second, That as a token of our respect for him and our sympathy for his family in the great loss and sorrow that has so suddenly come upon them, the Rotary Club unanimously adopts these resolutions, and it is ordered that they be spread upon the minutes of this club, and that a copy be sent to his family and to the official publication of the Methodist Church.

(The above resolutions unanimously adopted by a rising vote, and the club adjourned in honor of Dr. Alexander.)

One of the evils of modern industry is the allowing of bonuses to men which they have not earned and to which they have no moral right.—Presbyterian Advance.

Phillips Brooks——Prophet of God

TWENTY-EIGHT OUTSTANDING CHRISTIAN PREACHERS AND LAYMEN PAY TRIBUTE TO THE GREAT PREACHER OF ANOTHER DAY WHOSE INFLUENCE IS STILL A LIVING POWER

Symposium Prepared by Howard W. Whitaker for Zion's Herald.

"WHAT were the chief contributions of Phillips Brooks to his own day? What has he meant to you personally? What is the extent of his influence today?" These three questions were sent to fifty or more prominent Christian leaders in America some time ago. The persons addressed were told that their answers would be used in making Phillips Brooks better known. Practically all of them wrote promptly, fully, and enthusiastically.

Many of the writers sent sermons, addresses, articles, or pamphlets that they had written about Brooks. Among these were Edwin Hughes, Willard L. Sperry, Francis G. Peabody, and William L. Stidger. Others cited chapters they had written about him in their recent books: Joseph Fort Newton, William Lawrence, and William F. McDowell. The letters received were often lengthy, and quotations here given are limited to the space available.

These tributes speak for themselves, Men of every shade of thought and opinion, of many sections and communions, unite in expressing the highest appreciation and admiration for that prince of preachers, that Christian man—Phillips Brooks.

FRANCIS J. McCONNELL

Phillips Brooks has proved to be one of the determining influences in my own life. He seems to me to have the two elements of spiritual fulness and of spiritual quality better than any other man of his time. I never could read his sermons without feeling that I was in the presence of sheer immensity of spiritual vitality—a vitality which at the same time was of inexpressibly fine quality.

LYNN HAROLD HOUGH

I have always greatly admired Phillips Brooks. First of all as a tremendous human being, and then as a man who made religion forcefully and fascinatingly human.

ERNEST F .TITTLE

In my judgment Phillips Brooks is quite the most influential preacher America has yet produced. His influence still lives and is the influence not only of a great preacher but of a great and beautiful human soul.

JOHN R. MOTT

I question whether there has been any clergyman on this side of the Atlantic during the last fifty years who, in his personality, has done more to attract strong young men to the Christian ministry, or to hold men already in this sacred office to higher standards of attainments and achievement, than Phillips Brooks. As a layman I owe to him profound and undying debt of gratitude for all that his massive character and vital, dynamic messages have meant to me personally.

ROBERT E SPEER

I think that Phillips Brooks is one of the few ministers of past years whose influence still visibly abides. He and Bushnell and Robertson would seem to be three of the most lasting influences among the preachers of the last century. These men and others like them live today not so much in their sermons as in the influence which they left on the thought and life of the world. Such influence fades out of men's consciousness after a while, but the influence itself endures and the world will always be different because such men lived in it. Their contribution was one of moral and spiritual reality, of personality surrendered to and dominated by the truth of God in Christ, of the interpretation of life in terms of the mind of Christ and the eternal values. In their day Bushnell and Brooks were two of the greatest preachers in this country to any audience. If they were back now they would be preaching sermons, not for their day but for this day, and would be wielding now, I believe, no less power than they wielded in their own time.

RALPH W. SOCKMAN

I am glad to express my indebtedness to Phillips Brooks. Of all the published volumes of sermons, none seem so perennially appropriate as those of Phillips Brooks. There is an enduring freshness which testifies to the fact that Phillips Brooks tapped the deepest springs of life. The continuance of his usefulness is nothing less than amazing.

FREDRICK F. SHANNON

Brooks ranks, unquestionably, among the supreme preachers of the world. He is as vital today as ever because he dealt with spiritual reality in the spirit of the Eternal Christ. His style is of the finest; his outlook upon life and history is wide and deep because of his abiding inlook at life and the universe through his vision of God in Christ.

HENRY H. CRANE

I wish I could write an adequate paragraph that would express my appreciation of Phillips Brooks. It just can't be done. I love him more than I can say, and it's not so much what he preached with his words as what he preached with his personality that emerges in a vast emancipation for those who know him even through his books.

MERTON S. RICE

I prize his full set of printed sermons as the finest collection of printed sermons to be had. He is the only really great preacher whose sermons do not suffer from print. There is, however, to me very great encouragement in my own poverty-stricken preaching ,to read the foreword of Brooks' last volume, a word from the publisher—"Even Phillips Brooks could not always maintain so high a standard as are the sermons thus far printed. Hence no more volumes will be printed." That is not the exact wording, but it bears the encouraging fact to all of us little fellows that even genuine greatness is not always supremely great.

FREDERICK B. FISHER

When I was a boy, I always planned to go to Boston for my theological studies because of a secret hope that I would be able to hear Phillips Brooks. When I got to Boston, Brooks was gone; but his memory was fresh and clear everywhere. I remember with what thrilling interest I saw his statue outside Trinity church grow from a stone base to a completed work of art. Brooks put a new value upon prophetic ministry. Very few people remember that he was ever elected bishop, and he served in this capacity a very short time before his death. The thing we remember about him is that he was a prophet preacher, a dynamic personality, a voice of power.

HARRY EMERSON FOSDICK

Of all the great preachers of past generations, I should easily give Phillips Brooks the first place so far as his personal influence upon my life is concerned. I never had the privilege of hearing him preach, but I early began reading his sermons and getting acquainted with his life. And both as a man and as a preacher he has always seemed to be a prince to be followed and admired.

CHARLES R. BROWN

I was greatly helped by Phillips Brooks. I heard him preach almost every Sunday while I was a divinity student in Boston. I think his power lay in the fact that he was a great, beautiful soul. I count it one of the great privileges of my life that I heard him so many times in those formative years in my own ministry.

CHARLES M. SHELDON

During the first year of my ministry here in Topeka. I was in much preplexiy over many problems in my parish, and one day in a moment of despair over a matter where I did not see my way out, I wrote a letter to Phillips Brooks asking him a number of questions and seeking his wise counsel. I had no more than posted the letter than I began to have misgivings about troubling a great minister like him about my little problems in my little parish. And I do need to say that I was greatly surprised and wonderfully helped by receiving a reply from him, written in his own hand, and answering my questions with sympathy and wisdom. Among other things he said was this: "Do not be afraid to yield to your honest Christian impulses after seeking help from the highest source. If you really want to do the Master's will, the way to do it will be shown you. The main thing is to want to do it." I have his picture when he was in his prime on the wall of my study where I can see it every day as I sit at my desk. Under it I have his autograph, as it came on that letter he wrote me. He was a great man to whom I owe very much in the way of inspiration.

RAYMOND CALKINS

Phillips Brooks was college preacher when I was an undergraduate at Harvard. No one who ever saw him, heard him,

or came in personal contact with him could ever recover from the impression conveyed by his personality and the extraordinary spiritual genius of his preaching. His swift and original mind, matchless powers of expression, and tumultuous delivery completely captured the imagination of his hearers and produced an indescribable spiritual impression. In my judgment, he was as great a preacher as our English-speaking world has known. I have heard Henry Ward Beecher, and I have read the sermons of Parker, Robertson, Spurgeon, and others. No one of them equals Brooks in his influence on my life. He was loved by the whole breadth of the communities in which he lived, and his personality—if it were possible—spoke even louder than his words.

S. PARKES CADMAN

Personally I do not think that Brooks, great as he was, surpasses Beecher as a preacher, pure and simple. They were very different men, but both relied upon intuitional perceptions of Divine Truth, more than upon logical argument. In this lay the secret of their power.

JOHN TIMOTHY STONE

Phillips Brooks has always influenced my life. I heard him preach when I was a student in college, and have read his significant and comprehensive biograhy with great interest. I have always been inspired by his manhood, intelligence, insight ,and sympathetic personality.

ALBERT W. PALMER

Whenever I go to Boston I like to look upon St. Gauden's statue and feel that the mystic presence of the Christ behind him was the secret of the great preacher's power and abiding influence.

JANE ADDAMS

Like all my contemporaries, I always admired Phillips Brooks and read what he wrote. I also heard him preach at Westminster Abbey, and met him for a few days afterward at the Isle of Papri, where I had one rather illuminating talk with him.

EDGAR J. HELMS

During my student life in Boston University I had many opportunities to listen to the marvelous sermons of Phillips Brooks. I had the still greater delight of attending one of his Lenten classes. His marvelous spiritual insight has always strengthened my life.

RICHARD C. CABOT

Phillips Brooks was the greatest preacher that I have ever heard. I still read his sermons and no other sermons. His greatness was central, I think, in the profundity of his study of Jesus Christ and his keeping Christ's personality, rather than any doctrine about him, always before his readers and hearers.

HENRY B. WASHBURN

So far as our school is concerned, let me say that each year a friend gives a copy of Dr. Allen's "Life of Phillips Brooks" to each new student. A number of our faculty knew Phillips Brooks personally and are glad to keep his influence very vital among us. It is extraordinary with what vividness his influence is felt even by those who never saw him.

WILLIAM F. ANDERSON

The influence of Bishop Brooks is felt very widely throughout New England, and I think that the well-known broad view of the Episcopalian leaders in and around Boston is due very largely to his influence.

JAMES I. VANCE

Phillips Brooks cut the ground from under Unitarianism in New England. In so far as Unitarianism is a present-day issue, and it is still an issue, Phillips Brooks's message is virile and unspent in its influence over religious thinking today.

CHARLES E. JEFFERSON

It has been a great many years since I called on Dr. Brooks, and the three things that stand out in my mind most vividly are as follows:

1. I felt I was in the palace of a king. It was a large library or drawing-room into which I was ushered. Everything was elegant and costly. The room seeemed to me to be full of precious treasures which Dr. Brooks had gathered up in his trip around the world.

2. I was impressed by his cordiality and his apparent leisureliness. We sat down before the fire and he acted as though he were willing to spend a half-day with me. He did not give me the slightest hint he was in a hurry. I had the good sense to leave at the end of an hour, but he graciously invited me to come again.

3. I don't remember much that he said to me, but there is one sentence which will never be forgotten. I asked him the question: "Have I got to believe in the miracles?" His reply was, "I would not say that you must believe in them. There are good reasons for believing them."

He was a great man. He lifted religion to a higher level. He was not interested in petty matters. He lived far above them all. His power lay in his charming personality and in his moving proclamation of the man Jesus as the Son of God.

A. Z. CONRAD

Phillips Brooks was one of those rare personalities whose influence is perennially strong. His was a life quietly triumphant, radiating righteousness and good will during his entire lifetime, and his posthumous influence is phenomenally great. In all lands where Christianity is known at all, the leaders of Christian thought turn to the biography of Phillips Brooks for inspiration and a true demonstratiion of Christian discipleship.

REINHOLD NIEBUHR

I remember that Allen's life of Brooks was a great inspiration to me in my seminary days, but I don't think that Brooks is an influence now. He was a great Christian personality, but not sufficiently original in thought to make him a force beyond his day.

WILFRED T. GRENFELL

Personally, I think that Phillip Brooks was one of the greatest of modern Christians, by which I mean that in his sacrificial life he showed his practical and actual love for his Master so that any one who had any contact with him could not help seeing it. He never sought money for himself. He never sought social position for himself. He never sought to make his church bigger at the expense of others. Those who had the pleasure of knowing him knew that, when they met Phillips Brooks, they met the Christ in him. It was not Phillips Brooks' superior creed or his larger intelligence, but his great faith; which, as Gladstone says, is the work of a great man. Everything on this earth has to begin on a plane of faith. Phillips Brooks will grow, like John Wesley, Francis of Assisi, and Abraham Lincoln ,as the ages pass, and will always be "a fisher of men."

HENRY K. SHERRILL

Phillips Brooks resigned the rectorship of Trinity in 1891 for his few months as bishop of Massachusetts. I became rector in 1923, thirty years after his death. It has been an inspiring experience to realize how his influence has lived on. Almost every week strangers come and speak of the inspiration of his sermons. Even more remarkable has been his influence upon preachers of all communions. Many clergymen outside of the Episcopal Church have testified to all that he gave them. I call to mind now Dr. George A. Gordon of the Old South Church, Dean Brown of Yale, Bishop McDowell of Washington ,and Dr. Charles E. Jefferson of New York.

But perhaps the greatest witness to his power is in the lives of his own parishioners who knew him intimately as a pastor. Here is an old lady who tells of his weekly call to her invalid son. Here is a middle-aged woman who recalls how he always got down on the floor to play with her as a child. Here are countless people who have treasured through the years his letters of congratulation or of consolation. So it is that today, throughout this whole land, there is a great company thanking God for the abundant life given them in the ministry of Phillips Brooks. His influence is today a living power.

—Zion's Herald.

GREAT BALL

By R. F. Bumpas.

That was a great game, Tulane vs. Southern California. When the band struck up "Dixie" the crowd cheered. When Tulane rushed on the field the crowd cheered again. But it was tragic, the score running up round after round until it stood: Tulane 0, S. C. 21. Suddenly Tulane woke up; gained 6, the crowd cheered; ran it up to 12, and the crowd cheered. Given 30 minutes Tulane would have won. Well, next time. See!

Funny thing this weather bureau. When they say storm, I wake and the sun is shining; and when they say fair, I wade out in the rain to get the morning paper and spread it on the radiator a long time before I can read it, and it's not because so much is due on it. My subscription is paid up. Possibly when they've been here 54 years they will catch on to this California weather. It has been that long since we had snow in the city, but the other night it snowed all night. Joy, what a time next day! May be 54 years before it snows again. We'll see!

One of our preachers used his radio to expose corruption; the grafters said he is interfering with our business; the Radio Commission slapped him in the mouth and commanded him to shut up. A Buffalo minister took up the same matter. He believed the nabobs should be regulated by the ethics that govern the people. The commission slapped him in the mouth and told him to shut up. A congressman from Wisconsin presented a resolution requiring the commission to enforce the observance of free speech.

'Tis good nature only wins the heart.
It molds the body to an easy grace,
And brightens every feature of the face.
It smoothes th' unpolished tongue with eloquence,
And adds persuasion to the finest sense.

—Stillingfleet.

REV. DAVID S. RICHARDSON PASSES

Rev. D. S. Richardson, pastor at Gilkey, Rutherford county, died Friday night, January 29, at his home in Gilkey. First came a slight stroke of paralysis several weeks ago, but instead of regaining his health he grew worse and January 21 grew much worse and the end came as indicated above.

The funeral services were held in First church, Morganton, Sunday at 3 o'clock and interment was in the Morganton cemetery. Revs. E. W. Fox, B. C. Reavis, J. F. Armstrong and J. W. Williams conducted the services.

Rev. E. W. Fox, his presiding elder, kindly sends us the following story of his last days and of his work as a Methodist preacher:

Rev. David S. Richardson, son of D. C. Richardson and Mary Ragsdale Richardson, was born in Davie county July 2, 1865. In August he was born of the spirit and entered upon a long life of spiritual experience and Christian growth. Though but 15 years of age when he was converted and joined the church, he felt at once a call to the work of that ministry in which he rendered such acceptable service. He studied to prepare himself for his work and kept up this habit in the preparation of his sermons to the end.

In 1887 he was happily married to Miss Sallie C. Powell of Iredell county. Brother Richardson taught school for three years after his marriage and then began his work in the ministry. For twelve years he served as a pastor in the Blue Ridge conference of the Methodist Episcopal Church. At the meeting of the Western North Carolina conference of the Methodist Episcopal Church, South, held in High Point in 1903, he was received as a member of that body. Since that time he has served the following charges: Creston 1904, North Catawba 1905, Spruce Pine 1906-7-8, McDowell 1909-10-11-12, Stony Point 1913, Davidson 1914, Leicester 1915, Macon 1916-17, Broad River 1918-19-20-21, Ansonville 1922-23-24, North Monroe 1925-26, Taylorsville 1927-28, Morganton circuit 1929-30-31.

At the last session of our conference Brother Richardson was appointed pastor of Gilkey charge and entered gladly and happily upon what he said was a charge and a fellowship with the membership that gave him great satisfaction. He seemed well and strong and did his work so well in the first few weeks that he won the confidence and love of the whole charge. Then there came a slight stroke of paralysis. His people and his brethren in the Marion district stood ready to carry on his work till he could recover as it seemed he would, but on January 21 he beame much worse and gradually failed in strength till on Friday night, January 29, he passed peacefully to be with the Christ who has gone on before.

From the record of the pastorates served by Brother Richardson in the Western North Carolina conference it will be seen that more than half of his work was done within the bounds of the Marion district. It was here that he received most of the twelve hundred who joined the church on profession of faith under his ministry. He accepted his call to preach as from God and preached with authority. People were convicted and converted under his ministry in great numbers. His own conviction of sin, his consciousness of God, his consciousness of personal salvation, his belief both in the spiritual need of all men and the sufficiency of Jesus Christ to meet that need gave him a passion for souls that gave emphasis to his preaching.

In the presence of many sorrowing friends among whom were many whom he had served as pastor and about twenty of his fellow Methodist preachers his funeral was conducted on Sunday, January 31, at 3 o'clock in First church, Morganton, by Revs. E. W. Fox, J. F. Armstrong, J. W. Williams and B. C. Reavis, and in the cemetery at Morganton his body awaits the resurrection.

As a man Brother Richardson was friendly and sympathetic, honest in word and deed, sincere, punctual and faithful in all his work. As a follower of Christ he followed not for the loaves and fishes, but he learned how to become a fisher of men. His ministry was to all the peopeople and especially to the poor and aged people of his congregation. With many others I loved him sincerely and shall miss him very much. E. W. Fox.

MOST PROFITABLE DAY ON OXFORD CIRCUIT

The mid-winter rally last Sunday on Oxford circuit proved to be all that the most enthusiastic had looked for. The crisp, cold winter day, following the heavy rains, kept some away, but the crowd, the interest, the fellowship around the table in the yard and the discussion of vital themes made the day a fine success. To inform others who may have in mind such an occasion we are giving the main features of the program carefully wrought by Rev. Paul H. Fields, the pastor. This was planned for all phases of kingdom extension.

The morning session began at ten, with a circuit-wide Sunday school

Class for men, taught by Dr. M. T. Plyler.

Class for women, taught by Rev. W. L. Loy.

Class for young people, taught by Rev. Paul H. Fields.

Class for children, taught by Miss Edna Crews.

Services at eleven: Sermon, "Methodism Facing a Needy World," by Dr. M. T. Plyler.

Circuit-wide basket dinner.

Afternoon session: Devotions led by Rev. W. L. Loy.

Presentation of Christian literature by the pastor.

Missionary address by Rev. Ed J. Rees.

"The Church in Evangelism," Rev. D. E. Earnhart.

At the close of the full day, following the ringing words of E. J. Rees and D. E. Earnhardt, all were convinced that it is possible to have a great time at a country church on a winter day. We would that half a hundred such meetings could be held in the state the next two months! Missions, education, Christian literature, evangelism and Christian fellowship would be greatly promoted. We congratulate this young pastor on being able to take a new tack in the work for kingdom extension. It takes additional work and careful planning, but it is well worth the pains. How the people did enjoy it!

FALSE ALARM ABOUT ELKIN HOSPITAL

Rev. L. B. Abernethy wires us: "Report is current that hospital is closed on account of bank being closed. The Elkin Hospital is not closed and with help of good Methodists we expect to keep up work for relief of sick."

This false alarm about the Methodist hospital in Elkin must be local. There has no such report reached Greensboro that we have heard of. But it is good to have this reassuring message from Brother Abernethy for the benefit of those who may have given credence to such a rumor.

MRS. J. H. WEST

Mrs. J. H. West, after a period of prolonged and patient suffering which she bore with Christian fortitude, passed to her reward from Brevard, N. C., on Tuesday evening, January 26, 1932. Her body was brought to Reidsville, N. C., where, after suitable services conducted from the home of Mr. and Mrs. Wesley A. Trotter, the latter being her daughter, it was committed to the earth in beautiful Greenview cemetery, in the presence of a host of friends and admirers who vied with each other in their ministry of love so generously offered in connection with her passing.

The service was brief, but most impressive. Dr. J. H. Barnhardt, pastor of Central Methodist church, officiated, being assisted by pastors of the local churches with whom Brother West had recently been associated during a full quadrennium of successful service as pastor of Central Methodist church. A group of friends sang impressively the ever heartening hymn, "Jesus, Lover of My Soul." This was followed by Scripture selections read by Rev. J. H. Barnhardt and Rev. T. L. Sasser, pastor of the First Baptist church of Reidsville. Rev. M. S. Huske, pastor of the First Presbyterian church of Reidsville, offered a beautiful and impressive prayer. The service at the house was concluded with the singing of another hymn and the benediction. At the graveside Rev. A. W. Plyler, editor of the North Carolina Christian Advocate, and Rev. A. C. Gibbs, pastor of the First Methodist church of Hickory, read the brief committal and ritual parts.

Active pallbearers included the following well known citizens: H. L. Morrison, E. D. Watt, D. R. Allen, B. C. Trotter, J. F. Womack, W. B. Richardson.

Flower bearers were Mrs. H. L. Morrison, Mrs. E. D. Watt, Mrs. D. R. Allen, Mrs. C. N. Hall, Mrs. W. B. Richardson, Mrs. J. H. Barnhardt, Mrs. Abe Womack, Mrs. R. H. Satterfield, Mrs. C. A. Pamplin, Mrs. H. B. Clark, Mrs. S. W. Siddle, Miss Susie Stokes, Miss Ruth Rawley, Mrs. E. F. Hall, Jr., Mrs. R. E. Moffitt, Mrs. W. J. Irvin, Jr., Mrs. Paul Turner, Mrs. H. W. Foushee, Mrs. W. H. Long, Mrs. C. W. Swann, Mrs. L. T. Smith and Miss Elizabeth Price.

There were a number of ministers representing various communities, who came to bear their silent tribute to this elect woman, and to offer their condolence to the bereaved husband and children. Among them were noted the following: Rev. A. W. Plyler, Rev. G. T. Bond, and Rev. J. S. Gibbs of Greensboro; Rev. L. D. Thompson of Winston-Salem, and A. C. Gibbs of Hickory. In addition to these, the local ministerial association was represented by Rev. J. A. Taylor, Rev. T. L. Sasser, Rev. M. S. Huske, and Rev. Morrison Bethea.

Then, attesting the love and esteem in which this good woman and members of her devoted family are held in places where they have served in the ministry and elsewhere, there were present groups of interested friends from many sections of the state outside of Reidsville, including Greensboro, Winston-Salem, Hendersonville, Brevard, Hickory, and Wadesboro.

Besides her husband, Rev. Joseph H. West, an honored member of the Western North Carolina conference, she is survived by one daughter, Mrs. Wesley A. Trotter of Reidsville, and four sons: Mr. A. M. West of Hickory; Rev. Walter B. West, also a leading member of the Western North Carolina conference, now pastor of Central Methodist church, Albemarle; Mr. Henry West of Greenville, S. C.; and Mr. Claude West of Belhaven, N. C. There are many other relatives surviving who share the benedictions of her godly life.

The following tribute, furnished by "a friend" in Reidsville, is appended:

"Mrs. J. H. West was laid to rest today (January 28, 1932,) and to those who knew her well the world is less bright because the light lives no longer in those dear brown eyes that shone as jewels in the delicate, cameo face, typifying, it seemed, the courageous, loving spirit bound in her frail body. 'Twas not always thus though. The body was not always frail—but she, one of the unsung heroines of life—drove it hard, keeping the home fires burning, and rearing a full family while her mate went about his business of 'breaking the bread of life' to the members of his flock. Moreover, there was a new home to make, new friends to try in a different community every two, three or four years, as is the case with a Methodist minister's family. But she made the home! And such a home! She made the friends, and such friends as came miles across the state to show their love and respect in the last service for her. She was a typical mother, loving and self-sacrificing always, until at last her body refused to do her behest, and she had to sit quietly and accept with appreciation the loving service from those she had served.

"Her children have already risen up and called her blessed; her husband has realized the strength and help of a courageous companion; her friends have relied on the love and loyalty of one whom they could trust. What more could she have asked of a well spent life. And what more could we ask than the memory of such a life."

A SACRIFICE FOR CHAPEL HILL DEBT

The urgent appeal for the Chapel Hill debt has brought a sympathetic response from some of the brethren, and so, like Paul, we thank God and take courage. None touched our hearts more than this from Brother W. A. Betts of the superannuate home in Bamberg, S. C.:

"Dear Brother Godbold: The record shows mine was the first contribution for its (Chapel Hill church) erection, and I am herewith handing you out of my penury as a superannuate Methodist minister another offering for the present distress, and my prayers ascend in behalf of the early payment of the debt. Cordially, W. A. Betts."

Brother Betts inclosed a one dollar bill.

"Out of my penury!" It is that spirit of sacrifice which does the impossible. That spirit moves the world and lifts empires off their hinges. When it becomes more generally spread abroad it will pay the debt at Chapel Hill and many other debts.

One remembers the observation of the Master that day when he stood over against the treasury and said, "This poor widow hath cast in more than they all!"

Albea Godbold.

GREENSBORO COLLEGE DOES NOT PERMIT STUDENTS TO SMOKE

In a recent news dispatch from Burlington resolutions by a Bible class were published in some of the papers to the effect that the authorities of "Greensboro College for Women" had granted permission to its students to smoke. Greensboro College has not granted smoking privileges of any sort.

A Tribute to Peter Cartwright

Sept. 1, 1785—Sept. 25, 1872

Address by William L. Sherrill, Delivered Before the W. N. C. Historical Society.

7. His Jubilee Speech

The Illinois conference at Quincy in 1868 resolved that a year hence when they should meet at Lincoln, the special feature of the session should be a jubilee service in honor of Dr. Peter Cartwright who closed his fiftieth years as a presiding elder in 1869.

It was a great occasion. Many notable men, governors, senators, bishops, Methodist leaders from Canada and England were there. Words expressive of the love and appreciation in which Dr. Cartwright was held were spoken by many notable men and letters from many others were read. Dr. Cartwright, feeble and with feelings of gratitude, responded with an appropriate speech, excerpts from which are here quoted:

"I was never complained of in quarterly conference but once. McKendree was the presiding elder. Under the question, "Are there any complaints?' a grave old class leader said, 'The young brother is corrupting the morals of the young people by wearing galluses.' McKendree said, 'Never mind, I will talk to the young brother about it,' and Cartwright wondered what would be done, but that night the elder and he slept in the same room and when McKendree undressed, Cartwright's fears were relieved when he saw that the elder also wore gallusses."

"I lived through the log cabin dispensation and had preached for several years before I ever saw a shingle roofed house."

"Through the influence of my venerable friend Dr. Akers, I got D.D. stuck to my name in 1842. I think the doctor labored hard to get it more for his interest than for my profit, for he was lonesome, being the only D.D. we had and he wanted company. The very day when I was presented with it I was taken with a pain in my back and I hardly knew what to do."

"My father was a soldier of the Revolution and though a poor man, wanted me to have an education, but there was no school worthy of the name in that part of Kentucky. I had a good mother, thank the Lord for it, a religious mother, and when it pleased God to give me her religion it was not one of your fashionable silver slippered kind, but a backwoods conversion which I struggled hard for and I knew my sins were pardoned. I have lived to see this western wilderness improve and become wealthy without a parallel in the history of the world. I have outlived hundreds and thousands of my contemporary ministers and members as well as juniors and still linger on these mortal shores. Though all these have died they shall live again and by the grace of God I shall live with them in heaven forever."

"Now I retire from the regular work, not because I do not like it, for I say to you, one and all, to the young preachers and to the old, that with all the losses and crosses and with all the labors and sufferings peculiar to the life of a Methodist traveling preacher, I would take, if it was left to my choice, the same track over again, with the same religion to bear me up, rather than to be President of the United States."

8. His Family Life

On August 18, 1808, he was married to Frances Gaines, who was born in Charlotte county, Virginia, in 1789. She was a homekeeper and a good wife and mother. She exerted a remarkable influence over her husband and on all questions of doubt his wife was the supreme court of his earthly affections and to its decisions he rendered cheerful obedience. He was a devoted husband and she was worthy as a wife, of all his love and confidence, as proved by her beautiful faith and her willingness to endure loneliness and privation during his long and weary journeyings.

"I am thankful that I have been permitted to have a worthy companion who never hindered me from preaching or traveling, who never scolded me for leaving her destitute and lonesome, but always urged me on to my full duty."

In 1824 they moved to Illinois and one of the children was killed on the way by a falling tree in camp one night, and he said:

"That night the tree by which we built the fire fell and the dear child was caught under it. There was no one in reach to help us extricate the body, but we laid it in the feed trough and drove on twenty miles to the home of an acquaintance and there buried it. Although this was a tragic sorrow, yet God was kind to us, for if we had stretched our tent that night and slept in another position, the tree would have fallen directly upon us and we would all have probably been killed instead of one."

Again he writes: "Our third child has just died. Our home is emptier but we have one more in heaven. All unknown to me the angels had carried our baby to the skies. The dear boy was lent to us for about seven weeks. I knew nothing of his illness or death until I reached home from conference and found my wife in tears and loneliness. We could only weep together and bow in submission to the will of him who doeth all things well."

While there were pathetic experiences there was also sunshine with the Cartwrights. One pleasant reference to Mrs. Cartwright is the story of one of Peter's Sundays at home in Pleasant Plains. She had just sold an old cupboard and with the proceeds bought a new bonnet and walked into the church Sunday wearing it. Peter was preaching but slowed down to say: "Well, there comes Sister Cartwright with her cupboard on her head," and continued with his sermon as though nothing had happened.

He welcomed young preachers to his home and when one came he would say:

"Now, brother, yonder is the stable and corn for your horse, here is a room and plate for yourself, but if I ever catch you making sheep's eyes at my girls, remember there is the door and never enter it again. One woman in the family is enough for the wife of a traveling preacher."

In spite of this warning three young preachers did marry three of the Cartwright girls. One daughter, Eliza, married to Peyton Harrison, a noted rowdy, who had caused Cartwright much trouble. He had frowned upon the growing intimacy of the daughter and this son of his neighbor. Cartwright upon returning home from a jour-

ney in 1827 found that the young pair had run off to get married and at once left in pursuit, declaring he would break up the marriage if he had to follow them within two jumps of hell; but he failed to overtake them, for he went one road and they another and they were married. When she returned home some days later, she said. "Well, I have beat the devil." "Why? How?" And she replied: "I have headed off old Peter and the devil never could." The sequel to that runaway was a tragedy, for a son of that marriage, "Peachy" Harrison, was tried at Springfield in 1859 for killing a young law student. Lincoln was one of the attorneys for young Harrison. "Cartwright was featured as the chief witness in the trial." The dying man had forgiven his assailant and begged that he be not punished for the crime. Lincoln pleaded with the jury to be merciful to the defendant, as the murdered man had been and not bring a tottering old man "in sorrow to his grave." And the jury under this pleading "and out of love for Peter Cartwright gave freedom to his wayward grandson."

Peter Cartwright died September 25, 1872, and his body was buried at Pleasant Plains graveyard near his home. Engraved on his tomb is the text used when he preached his first sermon in Logan county, Kentucky, in 1802: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Four years after her husband died Mrs. Cartwright attended an experience meeting at Bethel church near her home. She gave her experience in a very touching way and concluded by saying:

"The past three weeks have been the happiest of my life, I am **just waiting for the chariot."**

Then she sat down and bowed her head on the back of the pew. When the congregation was dismissed the preacher noticed that she was still there. He went to her side and spoke, but there was no response, for her tired heart had ceased to beat and he announced to the few still present that **"the chariot has come."**

9. Tributes to Cartwright

From Zion's Herald in 1872:

"Peter Cartwright was the primate of all Prairiedom. The whole West recognized his superiority and supremacy. For two generations he ruled in that realm."

Abel Stevens, the historian, writes:

"Rough and hardy as the oak, overflowing with geniality and humor; a tireless worker and traveler, a sagacious counseller, giving often, in the strangest disguise of wit and humor the shrewdest suggestions of wisdom; an unfailing friend, an incomparable companion, a faithful patriot and an earnest Methodist, Peter Cartwright was for three generations one of the most noted, most interesting and unique characters of the West and of Methodism."

Helen Hardie Grant, one of his biographers, writes:

"He should be hailed not only as a great Methodist, but as a great man. The greatest loss to us of a new generation, however, is the loss of his personality. We can never recapture his chairm, his vivacity, his bubbling good humor. We can never welcome and be welcomed again by the man who was a friend of Lincoln and Grant as well as the humblest man in his beloved Sangamon county."

Dr. Chamberlain, president of McKendree College, in 1872 wrote:

"What now have you to say of this child born during the closing scenes of the war of the Revolution; this lad who listened around the camp fire to the tragic tales of danger which beset the families with whom he traveled over a crimson trail in search of homes in the wilderness and the young men whose associates were citizens of Rogue's Harbor?

"If with his great natural abilities he had continued his career as a gambler he would doubtless have come to the head of some formidable Monte Carlo. If with his judicial mind he had been schooled for law, he might have taken his seat in our highest tribunal. If he had adopted the business of an iron monger he might have anticipated the career of Carnegie. He was a born leader and had he devoted himself to politics he might have held any office in the gift of the people."

"He accepted rather, and from a sheer sense of duty, the humbler life of an itinerant preacher, ignoring the glamour of earthly honor, title and emolument, the things which inspire the bulk of the race to highest endeavor, in the belief that though the laurel wreath was denied him here, he would in the hereafter be crowned with one, the 'leaves of which would never wither.'"

He was for fifty years the outstanding leader of Methodism in the West; nineteen years a circuit rider, fifty years a presiding elder and thirteen times a delegate to the General Conference.

It was a long journey from Rogue's Harbor in 1801, when he first found the Saviour, to the day of his final triumph and release in 1872, but the whole way was illumined with revival fires and multiplied thousands were converted and tens of thousands more quickened and inspired to loftier living through his unselfish ministry.

The End.

YALE UNDERGRADUATES FAVOR DISARMAMENT

Somebody must have been "boring from the inside" rather effectively at Yale, if that is the term to be applied, as it often is, to promulgating non-militaristic attitudes. The Yale News, "the oldest college daily," has taken a vote of the 2,452 undergraduates on a number of questions. That the results were not loaded by editorial prejudice in favor of pacifism is indicated by the editorial statement that the freshmen, who voted more strongly in favor of armament than the upper classmen, were "less visionary." The returns showed that only about 7 per cent favored compulsory military training in college. (It is not compulsory at Yale). Complete disarmament by all nations was favored by 41 per cent of the seniors and 37 per cent of the freshmen, the other classes falling between. About 40 per cent favored reduction of armaments by the United States regardless of the action of other powers. Sentiment in favor of joining the League of Nations rises from 54 per cent with the freshmen to 62 with the seniors, and in favor of adhering to the world court from 79 to 85 per cent. About one-third of those voting had had military training. Further analysis of the returns is being made to determine whether those who have had military training are more or less favorable to armament and isolation than those who have not.—The Christian Century.

The true worth of a man lies about half-way between what his wife thinks of him and what his mother thinks of him.—Brooklyn Times.

HUGH CHATHAM HOSPITAL, ELKIN, N. C.

Since April 20, 1931, 539 patients have been admitted to this hospital. One hundred and twenty-three major and 186 minor operations have been performed. These patients have been in the hospital a total of 4026 hospital days. Of this amount, 1040 days were charity. There have been 22 charity patients; 15 major and 12 minor operations, estimated at $4,358 in value. Among the outstanding results of the hospital the following patients are given, which, for convenience, we will number:

Patient No. 1—A woman 51 years of age of Wilkes county; husband paralyzed and unable to work. Large family of children depending on mother for support. Brought to the hospital after suffering 15 years of strangulated rupture. Brought 15 miles in a buggy and was vomiting when admitted. Operated on and sent back home cured.

Patient No. 2—A woman 55 years af age of Surry county; husband ruptured and unable to work. Woman brought to the hospital in a home made push cart. Operated on for tumor on back.

Patient No. 3—Boy nine years of age; ruptured from infancy. Mother a tubercular patient not expected to live but a few months. Mental distress because of the condition of her boy and begged that he be taken in hospital for operation. Boy operated on and sent back to mother perfectly well. Mother had satisfaction of seeing her child cured before her death which occurred six months after the child was cured.

Patient No. 4—A man 34 years of age of Alleghany county; burn on leg of several months duration. No relatives or funds and leg in serious condition. After three weeks of treatment, number of skin graftings, was dismissed from hospital able to go about work.

Patient No. 5—Woman 64 years of age of Wilkes county; widow with large family. Supported family by farming. Tumor on leg caused by enlarged veins. Tumor bruised while plowing. Left family of children in helpless condition. Tumor removed and after 22 days this woman was well and able to work.

Patient No. 6—A woman 44 years of age of Wilkes county; ulcerated sore on leg caused by enlarged veins. Husband was compelled to do house work, making it impossible for him to make support for family. Vein was removed and leg healed after 35 days in hospital. This women is now doing house work and husband has taken up support of the family.

Patient No. 7—A boy ten years of age of Stokes county; pernicious anemia due to diseased spleen. Kept in hospital and given blood transfusions and treated until restored to health. Able to walk for first time in three years.

Patient No. 8—Woman 20 years of age of Surry county; mother of two children. Had been in other hospitals for nine weeks. Husband had been compelled to close business and used all his funds for two operations at other hospitals. Brought to us seemingly without blood. Was given two blood transfusions and a major operation. Treated for 56 days and entirely cured.

These are only a few of the many cases where familes were restored to living conditions through the agency of this hospital.

MARRIED SIXTY YEARS

Mr. and Mrs. N. M. Dellinger of Charlotte, N. C., write:

"We celebrated our sixtieth wedding anniversary January 23, 1932. I have been a subscriber to the North Carolina Christian Advocate for fifty-seven (57) years. I am sending you are picture that was in the Charlotte Observer."

With the picture of which these good people write appeared the following story:

(By Hazel Mizelle.)

To those young people who find it hard to keep out of the divorce courts, Mr. and Mrs. N. M. Dellinger of 200 South Torrence street, who today celebrate their sixtieth wedding anniversary, offer numerous rules for making their married lives successful.

"I've had 60 years," said Mr. Dellinger, "and, even though my health is not so good as it once was, now that I am over 80, I should like to have as many more years as possible."

Mrs. Dellinger also believes firmly that married life offers happiness. She hasn't had to exert much effort on the rolling pin in the three score years since she married Mr. Dellinger, and she attributes this to several very important reasons.

"If young people today would stay home together more and not spend so much time in trying to live high, they wouldn't have so much trouble, and we wouldn't hear of so many divorces," she said.

Wives who spend their time at bridge parties and moving picture shows can't expect to keep their husbands happy. They should stay home, cook good meals, and have children, in the opinion of Mrs. Dellinger.

Husbands, too, could learn a good lesson if they would, she continued. Instead thinking about running out to clubs and spending so many hours away from home, they should go home when their job is finished for the day and try to add something to the home life of their families.

In fact, it is the old rule of simple living that would bring marriage back to its important basis and take business away from divorce courts, said Mr. and Mrs. Dellinger.

Mr. Dellinger will be 81 in June and Mrs. Dellinger will be 81 in May. They were married when they were 21 years old. Their anniversary will be spent quietly at home with visits from their two children who live in Charlotte, G. H. Dellinger and Mrs. W. A. Aderholt. Another son, Lester C. Dellinger, lives in Cherryville.

Mr. and Mrs. Dellinger came to Charlotte 12 years ago from Lincolnton and have made their home here since that time.

SPRAY SPUTTERINGS

By W. H. Willis.

Spray, like ancient Rome, rests on seven hills—and then some. Including the lusty suburbs of Leaksville and Draper, the community contains 15,000 people. These are served by 15 churches, six public schools with more than 100 teachers, and four Y. M. C. A.'s It has four postoffices, some picture shows, chain stores, dinner clubs, a civic association, a golf course, and other accessories of a progressive community—and some bootleggers.

* * * *

The churches occupy the "high places" with the exception of the Baptist, which prospers by one of the water courses. The writer's trusty Ford has climbed all these hills and has rattled up all of these ravines. The gas has been turned off before the 220 residences that house our 490 Methodists. In addition, about 201 other homes have been entered and 30 or 40 unaffiliated Methodist have been unearthed. It is both comforting and complimentary for a man of ripening years to be assigned to a grown man's job. Haven't found much time yet for cracking hickory nuts or playing croquet.

The writer finds himself following in the steps of such good men as John Ingle, Frank Armstrong and Riley Proffitt. their names along with many others are pleasantly mentioned. But the man who has earned the right to be called their patron saint is Rev. H. P. Powell. His name is as ointment poured forth. He comes to the Y. M. C. A. here in February to fill a week's evangelistic engagement, and will preach in his old pulpit on the morning of the 21st.

* * * *

The ten-foot board wall, without knot holes, that skirted one side of the parsonage lot has been blown down—and communication has been re-established with neighbors to the south of us.

* * * *

Some days ago the Greensboro News had some illustrated front page stuff telling of a woman who is a grandmother at 35. The same day in the course of my visiting I found a grandmother who will not be 33 till June.

* * * *

Leaksville, Spray and Draper have been co-operating this week in a three-day public study of the mission book, "Methodism and the World's Need." The pastors took turn about in teaching and the congregations went from church to church.

* * * *

The writer following a custom if his is beginning a series of four evening sermons on great local evils. The congregation has by ballot determined what these evils are.

* * * *

It has been reported that some elders are so dry that when they preach dust flies out of their noses. But the over-shepherd of this district is not in that category. His recent sermon here greatly pleased. In fact one good woman declared that "if he continues to improve like that he will come up to our"—but why call names!

MR. AND MRS. BAUM HONOR MRS. BRIAN

At their parsonage home in Poplar Branch last Thursday evening Reverend and Mrs. Herman B. Baum entertained at a delightful dinner party in honor of Mrs. Earl W. Brian, a recent bride and conference director of Young People's Work.

The dining room table was pretty with its lace cover and four burning tapers in silver holders. Covers were laid for 12 guests, who found their places by means of attractive bride and groom place cards. At the conclusion of a five-course turkey dinner, Mrs. Brian was presented with a beautiful bride's book.

Mr. and Mrs. Baum's guests were: Mrs. Earl W. Brian of Durham; Mr. and Mrs. L. L. Draughon and Mrs. M. J. Prichard of Whitakers; Reverend and Mrs. O. W. Dowd, Reverend and Mrs. George W. Perry, Reverend and Mrs. J. H. Lanning, and Master Cushman Lanning of Elizabeth City.

REV. W. Y. STEWART COMMENDED

Rev. W. Y. Stewart, recently of Burlington, N. C., but now residing in Winston-Salem ,is an evangelist of the Southern Methodist Church. Rev. Mr. Steward is a splendid preacher—thoughtful, convincing and spiritually minded. He has assisted several of the brethren in revival work in the Winston-Salem district, and ministers and congregations have been highly pleased with his methods, spirit and style of preaching. I trust that many charges in the Winston-Salem district and the Western North Carolina conference will employ him in the work of evangelism. His address is Rev. W. Y. Stewart, Reynolda, Winston-Salem, N. C.

Loy D. Thompson, P. E.

DR. S. A. STEWART OF JAPAN WRITES

Just back from our mission meeting. There was a fine spirit among the missionaries, in spite of the depressing news from the board of missions. Bishop Kern makes an excellent presiding officer. His messages were strong and inspiring both intellectually and spiritually. His three addresses on "The Significance of Jesus for our Day" were of a high order. One wishes they might have been broadcast to the whole nation.

Reports of the work were sometimes encouraging, sometimes not so, but every man was full of hope. Many interesting "human interest" stories came out in the individual reports. One young man, a postoffice employee, meets Mr. Shaver and sends his regards to a lady missionary. It turns out that this lady had spoken to him once on a boat when he was lonely. As it happened, he had at one time been a Christian, but had lost his faith. That conversation resulted in his being brought back to faith, and he has led several friends to Christ. He remembers gratefully the work of that lady missionary.... Mr. Palmore writes an article for a big Osaka daily newspaper, and gets some two hundred inquiries about Christianity from all over the country. One young man, reading this and other articles, became a Christian, and was trying to lead three girl friends to Christ. He writes Mr. Palmore that they all fell in love with him, and he was already engaged to another girl, so what would Mr. Palmore advise him to do? This is the embarrassment of success.

But the work goes on. In spite of the militarists and their wild rampage in Manchuria, which practically all missionaries regret and disapprove of, the hearts of the people are more and more open to the gospel. Bishop Akazawa in a very earnest speech said that the introductory work has been done so well that what we need to do now is to tell the people directly how to be saved. The people know about Christianity even in the country places. What they want now is the real power of the Holy Spirit bringing witness of personal salvation. Shall the church retreat in the face of such a situation?

Another illustration of the embarrassment of success may be given in closing. Mrs. C. said that the motto she and her young men's Bible class took was, "Open my eyes that I may see." This motto worked too well with C., as she said she had been waking lately every morning at four o'clock. Then she added the significant words, "I just lie there thinking of the many opportunities that I cannot enter." S. A. Stewart.

P. S.—Bishop Kern appointed us to Korea. For a few months during the cold winter we shall live with Dr. R. A. Hardie (31 Naingdong, Seoul, Korea,) then if my health permits we shall move to Wonsan. As there have been indications of the return of my athma and as the mission has desired for several years to send a missionary to work among the Japanese on the east coast of Korea, the bishop thinks this the providential time. He thinks the drier climate over there will be better for me, and so we are to try it out. I am enclosing a statement to the home churches from our mission. S.A.S.

Reverend Mose Johnson arose one Sunday morning and made the following announcement: "Now, brudders an' sistern, we done tried in ever' honest way to raise money fo' dis yeah chu'ch, but you all don't come across, so we's done decided dat owin' to de fack dat you won't carry out our proposals, we gonna have a bazaar!"

SPEAKING EVIL OF OUR RULERS

By D .H. Tuttle, Minister.

What the Bible says:

"I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." —Paul, First Tim. 2:1-3.

Do you pray for all officers of the law. Read again from Romans 13:1-3:

"Let every soul be subjected unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God :and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."—Titus 3:1-2.

On these scriptures, rule 8—"General Rules" of all Methodist churches reads: "Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers." Psa. 105:15. "Magistrates" includes all officers of state or nation. In a public gathering of about 50 of our leading men and women I heard President Hoover spoken of as a "jackass in the White House." A loud laugh followed. I did not join in. My spirit of patriotism was hurt. I spoke of it afterwards to a to obey magistrates, to be ready to every good work.
friend. He said it was only a joke. What the hypodermic needle is to the dope that follows the joke is to persons or things spoken of. Especially is this true in matters of religious or political prejudices. The joke is the keen fang; at its root is the poison that hurts. Read Eph. 5:4 to know God's attitude as to jokes, etc.: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."

I uttered a hearty "amen" when I read the following words spoken by Governor Roosevelt a few days ago: "The Democratic party can never tolerate abuse heaped against the person of the President of the United States," Governor Franklin D. Roosevelt, himself a potential presidential candidate, declared.

"I deplore the tendency to blame all our present troubles on the President," he told several thousand Democratic leaders at the party's New York "Victory Dinner" in the grand ball room of the Hotel Astor.

I have heard men use profane words in speaking of both our President and governor this year. You cannot pray and curse officer either of state or nation with the same tongue and in the same breath. Read James 3:10-11. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter?

A SUPERANNUATE ASKS QUESTIONS

There are many questions the superannuates, preachers, and laymen are asking all over our conference about the bank closing at Greensboro with a large sum of money belonging to the sacred superannuate fund.

Was the fund in the bank at the time of closing that given by the laymen during 1931? If not, what fund was it? And, if not, why is not the fund of 1931 being sent out to the superannuates? Was it given for any other purpose? Is there any other place to put it? Can it be diverted or invested to accumulate interest? If so do the superannuates get the interest?

On what principles does the board do its work anyway? What is done with what is held back, if any be held back? Was it not given to help support the claimants during the year? Just what is the reason for holding it back and sending it in check form each month? Are the superannuates without intelligence to handle the small amounts they are allotted by the the board? Would it not be safer to turn it over to them at conference like the board used to do instead of putting into a bank and losing it? If a board can not handle it safely, why have a board?

Why not make a responsible institution trustee of this sacred fund and send out checks monthly if it must be checked out? Frankly, does not an individual need to be a decided success in handling finances if a large sum like the one in question is safe in his hands or even in the hands of the ordinary church board? Not that any one is dishonest—only so many are failures in handling money.

Why is there a solemn stillness about this matter? Are not the claimants in great need as well as other people. No not some of them have children in college, some sick wives, some are sick themselves, some have Brotherhood dues to pay, most if not all are without any income; all have to have groceries, clothing, fuel, and many other things to live on just like other people? Why hold it back? D. F. Carver.

OPEN FOR REVIVALS

We are now beginning to plan our spring and summer revival work. Those desiring our help in revivals may address me at 720 Silver Avenue, Greensboro, N. C. Jim H. Green.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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STANDARD TRAINING SCHOOL DIRECTORY

Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
14—Elkin.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
28—Mount Airy.

Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.

Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.

May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

Jun. 5—(Duke Commencement).
12—(Pastors' School).
19—(Pastors' School).
26—(Walkertown or Kernersville).

July 3—(Young People's Assembly).
10—
17—
24—
31—

Aug. 7—
14—Leadership School).
21—(Leadership School).
28—

Sep. 4—
11—Lincolnton.
18—
25—Marion.

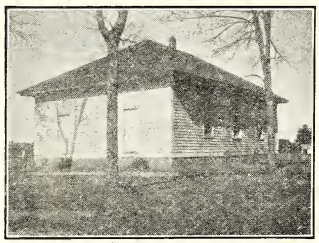
Oct. 2—Cherokee County.
9—
16—
23—

Set-up meetings for the above suggested dates for standard schools should be held as early as practicable. The executive secretary is arranging with pastors for set-up meetings as rapidly as possible.

FRIENDSHIP CHURCH MAKES PLACE FOR CHILDREN

Do the children have a place of their own in your church? They do at Friendship church, on the West Greensboro circuit. You see on this page a picture of this church which has a membership of 61 and Sunday school enrollment of 79. Here the pastor, Rev. W. T. Albright, gathered his church school workers in the beginning of last year to consider what could and should be done to make their school a better one.

At this first meeting changes needed in equipment were listed on the board



Friendship Church, West Greensboro Circuit



The "Children's Church" in the Corner —Friendship Church

as follows: Clean and beautify church grounds, place name of church on building or grounds and also at the intersection of highway and road leading to the church, clean and repair windows, remove old posters and other useless things from sight, provide wood box or basket, remove enough pews to make place for chairs for children, and provide screens to separate classes.

Since space does not permit a detailed report of the splendid way this group has worked to make this church a more suitable place for adults and children to worship, we call your attention to the one big thing they did. Look at that attractive corner which is now the children's church.

How They Did It?

Three pews were removed from one of the "amen corners," thus giving a floor space of 9 by 16 feet. Eighteen inexpensive chairs were purchased and one of their own members made a beaverboard screen which separates these two classes.

How Does It Work?

Prior to this arrangement the writer observed a group of three or four beginner children perched on a pew near the middle of the church and four primary children on the back seat. There was no response or participation on the part of any of these children but an attitude that said: "We come, we sit, we endure!"

A later visit revealed a happy group of primary boys and girls occupying the chairs near the beginner group. There was an increase in attendance of more than 100 per cent. (When Brother Plyler saw this picture in the Advocate office he remarked: "Why those boys and girls will go to church just to get to sit on the chairs.")

More noticeable than the increase in number present was the changed attitude. Now there was interested discussion instead of non-participation. There was joy in the whole experience of the hour that caused the superintendent, who was watching with interest the activities in the children's church, to hesitate in giving the closing signal.

A Big Program in a Little Church

No one can estimate what this provision for children will mean in terms of "reaching the unreached." Many children are not in Sunday school because they do not want to go. Like our adults, they rebel against going to places where they are bored and find nothing that seems of value to them.

Nor can one measure in terms of richer Christian experiences the value of such consideration for each child who attends.

Friendship church has led out in a most worthy example of the way in which a small church can provide for its children. Rev. W. T. Albright and his workers are to be congratulated.

A CHALLENGE TO ADULTS

The recent issue of our conference journal revealed what would be some alarming facts if they had not been repeated there year after year. Table number one shows that there were 6040 additions on profession of faith last year. On the other hand, table number two reveals that 4815 pupils from the church school joined the church in the year just past. This means that approximately 80 per cent of our additions last year came out of the church school. This says nothing of other young people who might have come into the church through the League and other young people's organizations. Some would say that this is as it should be, bringing the children into the church through its organizations, and it is. But, these facts clearly show that the church is failing to reach the adults of our communities. It would be fine to stress the former plan altogether ,if all the adults in every community were saved. This, however, is far from being right. It would be ideal

to have a community in which all adults were active members of the church, but such is not a reality. Until these conditions do prevail it is very necessary that we stress adult evangelism in all our churches. Let the church school organize for this type of work among its adults as well as among the young people.

NEWS FROM THE FIELD

Rev. G. Ray Jordan and Brother "Red" Tuttle are busy arranging for a set-up meeting for the school at High Point to begin March 6.

* * *

Rev. T. J. Rogers is already busy arranging for the standard training school to be held at Kernersville the latter part of June. Walkertown is expected to join with Kernersville in making certain the success of this school.

THE QUESTION BOX

QUESTION 1. On a circuit should there be a board of Christian education for the charge or one for each church?

ANSWER. The legislation clearly says that the local board of Christian education shall be set up in each church. No matter how large or how small the church is this board can be very useful. See Discipline (1930) paragraph 459, and leaflet number 83—"Christian Education in the Small Church"—pages 8-12.

Many pastors find it wise and necessary to have some circuit-wide organization and arrange to bring all the local boards together several times a year to discuss the work of the entire charge. On a number of circuits there is set up a circuit council, composed of all officials of any sort in all the churches, which has regular meetings together throughout the year. The members of the boards of Christian education are members of this council.

QUESTION 2. How are officers and teachers in all departments elected?

ANSWER. (1) The general superintendent is elected by the quarterly conference on nomination of the pastor.

(2) The general secretary and general treasurer are elected by the quarterly conference on nomination of the general superintendent, the pastor concurring.

(3) Other general officers are elected in the same way as the general secretary.

(4) The workers in the children's division, including the superintendent of the division, the members of the advisory committee, and all the department officers and class teachers, are elected by the local church board of Christian education.

(5) The workers in the Young People's Division:

(a) The president of the division. In the large church he is elected by the advisory committee (composed of pastor, general superintendent, and two representatives from each department in the division) as chairman of the committee and president of the division.

(b) Department counselor. Nominated by a committee composed of representatives from the department and the general superintendent. The nomination should then be submitted to the department for approval, and finally to the local church board of Christian education for election.

(c) Department officers. Elected by the departments.

(d) Teachers and classes. In large churches they are nominated by the classes in consultation with the department counselor and elected by the local church board of Christian education. In small churches they are nominated by the general superintendent in consultation with the president of the division and elected by the local church board of Christian education.

(e) The chairmen of standing committees. Elected by the young people, after the department council (in large church) or division council (in small church) has determined the number of committees.

(6) The workers in the adult division. In large churches the superintendent of the division is elected by the local church board of Christian education. Teachers and class officers are elected by the classes themselves and confirmed by the local church board of Christian education. In small churches probably the only workers to be elected are the teachers and class officers. They are elected by the classes and confirmed by the local board.

[See leaflets: Outline of the Organization and Program of Christian Education in the Local Church (No. 89-B), Christian Education in the Large Church (No. 81), Christian Education in the Small Church (No. 83), The Local Church Board of Christian Education (No. 580-B), The Children's Work in the Local Church, The Young People's Division in the Small Church (No. 202), Program and Organization of the Young People's Division in the Local Church (No. 200), The Adult Division in the Local Church (No. 401).]

Young People's Division

G. G. Adams, Director.

ASHEVILLE BANQUET

Station A. E. L. U. announcing from the banquet hall of Asbury Memorial Methodist church here in Asheville, N. C., this Thursday night, January 14, 1932.

We have just finished our annual Asheville Epworth League Union banquet with an attendance of 282 young people; and only wish you were here to have enjoyed our splendid meal as well as the spicy program you heard over our chapter to chapter network. Rev. J. G. Huggin, Jr., was toastmaster as well as radio announcer, and filled both jobs perfectly. For the benefit of those of you who tuned in too late for the program, we will, in a few minutes, go over the numbers and tell you something of those on the program and what they did.

Rev. Carlock Hawk, pastor of West Asheville church, delivered the invocation. During the early part of the meal we were entertained by special musical numbers from the leaguers. Mrs. Sayles of the Oakley League gave a selection on the piano ,and later accompanied Mr. J. C. Coston, who sang two numbers for us. As you possibly know, Mr. Costen is well known and highly thought of all over the conference and we in Asheville feel that we are lucky to have him in our midst. Mrs. J. G. Huggin, Jr., in her usual charming manner, honored us with several vocal selections. Miss Grace DeLoach of West Asheville Methodist church played two piano selections, including an old favorite, the Missouri waltz. Mr. Jess McMinn sang, "I Passed by Your Window," but as Mr. Huggin said, "He would only pass there once," for he would not heed the encore hand that was given him. Ethelbert Nevin's "Venetian Love Song" was played by Miss Martha Evans of West Asheville, and later she told us she was going to play American's love song and if anyone recognized it she requested that they sing it for her. It so happened that this was none other than the famous "Let Me Call You Sweetheart," and everybody joined in, the 282 voices shaking the house. This ended the musical part of the program, which was also interspersed with fun. Mr. Huggin played the part of Sherlock Holmes, in announcing that it was requested that Mr. George Mitchell take the silver out of his pocket. Some one had jokingly placed some silver in his left pocket, and a great deal of fun was had when the "evidence was produced."

Going into the speeches of the evening, Rev. J. Clifton Ervin made the toast to the young people, in which he greatly praised youth and told of challenge to our opportunities. Miss Susan Allison, president of the union, responded to this toast, thanking Mr. Erwin for his toast, and urging the young people to "press forward to their goal, to look up, and not down, out and not in, forward and not back, and to lend a hand."

Mr. Huggin then introduced the speaker of the evening, Rev. Russell H. Caudill, the pastor of Biltmore Methodist church, and a new addition to the district, who made a most interesting and forceful talk on "Resolutions." He took first the lives of Moses, and William Cary, Asbury and other famous characters, telling of their resolutions and how they carried on. He then took Christ and his resolution to save the world and establish the kingdom of God. and how he died that he might keep his resolution. He urged that the young people, if they make resolutions, keep those resolutoins even though it cost them their life's blood. The enjoyable evening closed with the League benediction.

Ladies and gentlemen of the radio world, if you want to find a group of the widest awake, most alive, happiest and most accomplished young people in the Southern Methodist Church, we invite you to come to the Land of the Sky.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

BEGINNING IN EARNEST

Many pastors in the North Carolina conference are beginning in earnest to put into effect the new plans of the Methodist church for a unified program of Christian education.

Among the number is Rev. J. J. Boone, pastor of the Erwin charge, who have over Sunday, January 24, entirely to the promotion of the new plans at Erwin and Angier.

Assisting the pastor in getting these plans before the congregations and workers at these places, Mr. Gobbel spoke at Erwin briefly at the Sunday school hour, talked to the congregation at 11 o'clock, and met with the workers' council at 2:30 in the afternoon. At the evening preaching hour Mr. Gobbel spoke at Angier.

Both Erwin and Angier seem very much interested and ready to go ahead with the plans. It is expected that, with this fine spirt and the active leadership of the pastor, all the churches of the charge will soon have their boards of Christian education set up and the various divisions functioning.

Mr. O. A. Zachary, the superintendent at Erwin, is doing his work in a most excellent manner. Capacity crowds fill the building every Sunday morning. Nearly 300 more were in attendance last Sunday.

One of the reasons for this fine attendance is the excellent worship programs. Mr. Zachary has the programs carefully prepared and in mimeograph form for distribution before the opening of the services. Punctuality is another fine characteristic of the superintendent and his school. One of the most pressing needs is for more room.

Mr. J. E. Williams, the superintendent at Angier, is thoroughly in accord with the new plans. He and several of his workers attended the district meeting at Sanford last fall and have been in favor of them ever since.

It was a pleasure to spend the day on the Erwin charge and to enjoy the fellowship of these good people.

NEW BERN, FEBRUARY 7-12

Preparations are going forward for the Craven county standard training school to be conducted at Centenary, New Bern, the week of February 7-12. Rev. A. J. Hobbs, Jr., the pastor and chairman of the board of managers, is being assisted by Miss Laura Roberts, chairman of the enrollment committee, by Rev. R. M. Price, pastor of Riverside-Bridgeton, and others. Courses to be offered as previously announced will be taught by Mrs. Blanche Barringer Brian, Mrs. W. F. Dowdy, and Mr. L. L. Gobbel. Class work will begin Sunday evening at 7 o'clock.

MOREHEAD CITY, FEBRUARY 14-19

Under the local leadership of Rev. B. B. Slaughter, Rev. R. F. Munns, Mr. Chas. S. Wallace and others, there will be conducted at Morehead City, February 14-19, a standard training school for the churches of Carteret county. This school will feature a study of the new unified program of Christian education in the local church and a study of the Bible. Courses and instructors are as follows:

"Organizing for Christian Education in the Local Church," Mr. L. L. Gobbel.

"Program and Organization of the Young People's Division," Mrs. Blanche Barringer Brian.

"Bible," Prof. H. E. Myers.

The Carteret county school has been well attended in the past, not only from the churches in Beaufort and Morehead City, but from the churches of the neighboring charges. Newport, especially, has taken great interest and attended in large numbers.

STANDARD SCHOOL SCHEDULE

Quite a number of standard training schools have been requested. Correspondence is being conducted looking to the fixing of definite dates and the arrangement of courses. Schools which already have been definitely scheduled are as follows:

New Bern, February 7-12.
Morehead City, February 14-19.
Norlina-Warrenton, April 3-8.
Roxboro, April 10-15.

Among the other places considering dates for schools are Goldsboro, Lumberton, Wilson, Greenville, Elizabeth City, Fayetteville, Oxford, Graham, Manteo-Wanchese.

VACATION SCHOOL PAMPHLETS

Vacation school pamphlets, recently revised, are subject to order as needed. The titles are:

"Vacation Schools on a Circuit. Free.

"The Vacation School in the Local Church." Price 5 cents.

The latter contains descriptions of helpful activities for any vacation school.

Attention is called, also, to the fact that the list of the curriculum materials will be found in the March and April periodicals and will be published in leaflet form for free distribution at an early date.

Miss Mary Skinner, director of the chilren's division of the general board, Nashville, Miss Barnett Spratt, specialist in week-day and vacation schools with the general board, Nashville, and our office, Durham, are offering to give special guidance to churches interested in vacation schools in order that the summer time may be used effectively in a large number of places.

OUR DISTRICT WORKERS

Although it is not proposed that there should be an elaborate district organization in the districts of the North Carolina conference, the plan of our church for the promotion of its work of Christian education does call for a small staff of volunteer workers in each district to form the connecting link between the conference staff and the local church and to help carry forward the new plans for an effective program of Christian education in every local church.

With the assistance of the presiding elders, who, of course, are recognized as the head of all the church's work in their respective districts, progress has been made in enlisting these district workers. The staff is not quite complete in some districts; yet it is hoped that the vacancies may be filled as soon as capable and willing workers are discovered. Following is the list as it now stands:

Durham District

Rev. H. C. Smith, presiding elder.

Children's division: Miss Eunice Jones, West Durham, director.

Young People's division: Miss Virginia Bradshaw, Burlington, director.

Adult division: E. S. Yarborough, Durham, director.

Elizabeth City District

Rev. O. W. Dowd, presiding elder.

Children's division: Mrs. C. D. Barclift, Jr., Gates, director.

Young People's division: Rev. H. B. Baum, Poplar Branch, director.

Adult division: To be filled.

Fayetteville District

Rev. J. C. Wooten, presiding elder.

Children's division: To be filled.

Young People's division: Rev. E. B. Fisher, Gibson, director.

Adult division: To be filled.

New Bern District

Rev. J. H. McCracken, presiding elder.

Children's division: To be filled.

Young People's division: Rev. J. G. Phillips, Pikeville, director.

Adult division: Maj. W. A. Graham, Kinston, director.

Raleigh District

Dr. H. M. North, presiding elder.

Children's division: Mrs. C. B. Culbreth, Dunn, director.

Young People's division: Rev. P. H. Fields, Oxford, director.

Adult division: To be filled.

Rocky Mount District

Children's division: Miss Maude Hunter, Roanoke Rapids, director.

Young People's division: D. L. Fouts, Wilson, director.

Adult division: Wm. L. Knight, Weldon, director.

Wilmington District

Rev. W. C. Martin, presiding elder.

Children's division: To be filled.

Young People's division: E. P. Crow, director.

Adult division: To be filled.

"MADE A FINE IMPRESSION"

"We were happy to have Mrs. Brian with us for her period of work in the Wilmington district. She made a fine impression on our workers here in Wilmington ,and I believe her service throughout the conference will be of a very high order."

So writes Rev. L. C. Larkin, pastor of Trinity church, Wilmington, member of our conference board of Christian education, and dean of our Young People's Assembly at Louisburg.

Such expressions concerning our extension secretary and director of young people's work, are not infrequent. Mrs. Brian is doing her work with fine devotion and good success, and we are happy that she is being received so cordially.

CALLERS AT OUR OFFICE

No effort is made to keep a record of the numerous callers who drop in at our office in Durham. Not a day passes, however, but that a number of persons, including presiding elders, pastors, superintendents, Duke University students and others interested in some phase of work in connection with our program of Christian education call for conference. Among those who visited our office in the past few days were Rev. L. B. Jones, presiding elder of the Rocky Mount district, Rev. W. Carleton Wilson of Halifax, Rev. D. M. Sharpe of Rosemary, Rev. E. G. Overton of Swepsonville, Rev. J. W. Dimmette of Cedar Grove, Dr. G. R. Combs of Trinity, Durham, Dr. H. M. North, presiding elder of the Raleigh district, and Rev. N. M. Wright of Elizabethown.

LEST WE FORGET

This is not the time to plan for promotion day; it is not the time for many things that should receive our careful attention in their place. But now is the time to work definitely and hard for membership increase, for evangelistic emphasis, for missionary cultivation, and for proper organization.

Shall we not put uppermost in our work these days the supreme privilege of serving folk—reaching and enlisting children, boys and girls, men and women?

Shall we not, also, begin afresh to cooperate with pastors with a view to bringing boys and girls and older persons into vital relationship with the Lord and membership in the church?

Shall we not, furthermore, put the plan of our church for missionary educatin into our Sunday schools and Epworth Leagues?

And, that we may all move forward together through the great open door which the recent general conefrence opened for us, shall we not set up boards of Christian education in every local church and, through them, effect the proper organization of our churches and unify their programs?

It is a great time to be busy. It is a wonderful opportunity to build constructively for the future and, in the doing, to reap a fine harvest of joy and satisfaction in these days of unrest.

THIRTY THOUSAND CLASSES

Rev. M. Leo Rippy, director of the adult division of the general board, is authority for the statement that there are more than 35,000 adult Bible classes in Southern Methodism. How to relate these groups in such a way as to enable them to accomplish the greatest amount of good in the local churches and in the church at large is a question to which Mr. Rippy and his associates have given great thought. A definite plan has been worked out. Read Mr. Rippy's article on pages 71 and 72 of the February number of the Adult Student.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

MANTEO

The church at Manteo was well filled last Sunday evening with large groups of young people and their leaders from Manteo, Wanchese, Kitty Hawk, and one representative from Salvo. The service was conducted by the pastor, Rev. W. F. Walters, and the district secretary of young people's work, Rev. H. B. Baum. Following the presentation and informal discussion of the new plans for young people's work, led by Mrs. Brian, it was suggested by the district secretary, Mr. Baum, that the young people of Wanchese, Manteo, and Kitty Hawk unite in a young people's union to meet quarterly. This suggestion was unanimously adopted and plans made for the organization of this union at an early date.

The young people at Manteo are very fortunate in having the leadership and guidance of their pastor and his wife and of Mrs. E. E. Meekins, their adult counselor. The interest which these adult leaders showed in the new program for young people's work was particularly encouraging and we feel sure that good reports will come to us from this group at Manteo.

While the young people at Wanchese have not been organized according to the new plans, their pastor, Mr. Bross, as well as Mrs. Bross, is very much interested in their work, and will co-operate with them in setting up their orgnization and carrying on an adequate program.

HEBRON

Under the leadership of Rev. and Mrs. Herman Baum the young people's division of Hebron church on the Currituck-Kitty Hawk charge was organized in December with a membership of 20. Mr. James Newbern is president of this division, and Miss Clara Forbes is secretary.

These young people are very active in community service, as is evidenced by the fact that at Christmas time they supplied provisions for six needy families. Since Christmas they have done a splendid service in cleaning the church grounds and at present are planning to insure the church property.



"LYDIA E. PINKHAM'S Vegetable Compound is worth its weight in gold. I took it at the change. My mother told me how wonderful it was and you should see the result.

"Everyone takes me to be ten years younger than I am. I have good color and feel fine all the time. I recommend this medicine to any woman that I hear complaining." Mrs. D. H. Page, 637 Court St., San Bernardino, Cal.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Gray Hair
Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

DON'T BE DISCOURAGED
A few months training will fit you for a good position, and our employment bureau will render you assistance. Write today.

MISS HARDBERGER'S SECRETARIAL SCHOOL
P. O. Box 1395 Raleigh, N. C.

CHURCH and SUNDAY SCHOOL FURNITURE
SEND FOR SPECIAL CATALOGUE
The Southern Desk Company
HICKORY, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE COMMITTEE MEETS AT HAY STREET, FAYETTEVILLE

Wednesday, the 27th of January, was given completely to the discussion of the best interests of the conference society, Mrs. A. M. Gates presiding.

Rev. Walter Patten conducted an impressive opening devotional service, using the fourth chapter of St. John.

The treasurer made a full report, which indicated loyalty and sacrificial giving on the part of many of the auxiliaries.

The Durham district led in finances, having raised in 1931 $7690, an increase of $1800 over the amount raised three years ago.

Plans were made for the approaching annual conference in Wilson, April 19-21 inclusive. It is our pleasure to announce that Mrs. J. W. Perry, Council president, will preside during the entire session. Other delightful features are being arranged.

The committee was glad to receive a delegation composed of Mrs. Blount, Miss Callie Quales and Mrs. Wiggins from the Wilson auxiliary, who discussed arrangements for our annual session. The members of the local auxiliary extended many delightful courtesies to the committee, preparing a most delicious luncheon and giving other tokens of hearty hospitality.

Two of the committee have recently made Fayetteville their home, and our conference leader of spiritual life groups resides there; so there was from the first an at home feeling and renewed fellowship with other conference workers.

NOTICE TO DISTRICT PRESIDENTS

In the letter sent to you January 18 mistakes were made as to the dates of meetings.

The annual meeting will be held in Wilson April 19 to 21, instead of the dates given; and the district meeting will be held at Prospect, in Caswell county, either May 18 or 25.

Please change these dates so there may be no mistake—and plan to go.

Florine Robertson, Dis. Sec.

QUARTERLY ZONE MEETING

The quarterly meeting of the county missionary zone was held in Rich Square Friday, January 15. The meeting was opened by county president Mrs. Eldridge Taylor. Devotionals were conducted by Rev. O. P. Fitzgerald, followed by a splendid paper on Peace by Mrs. Russell Johnson of Conway. The address of welcome was given by Mrs. R. L. Aleen of Rich Square. The response was given by Miss Bagley of Jackson.

Rev. Mr. Maness of Jackson conducted noon devotionals. After a hymn lunch was served by Rich Square auxiliary.

Mrs. B. C. Thompson of Norlina opened the afternoon session with devotionals, after which the leader's groups assembled in various rooms to discuss vital subjects in relation to missionary interests. Reports from each auxiliary were given, showing good work being done. A voluntary contribution was taken to pay for a life membersh,p for Mrs. Wood, deceased, vice president of this zone. Mrs. J. F. Shoulars was elected to fill this vacancy. Meeting adjourned to meet at Zion in March. Reporter.

MISSIONARY GROUP MEETING IN ELIZABETH CITY

A large assembly gathered in First church, Elizabeth City, Friday, the 17th, to hear and take part in the program of the kingdom extension meeting for Elizabeth City district.

At the noon hour the ladies of First church served a bountiful lunch, for which their guests thanked them most heartily.

At 1:45 group meetings were held, one for the preachers, one for laymen and one for the women.

The woman's meeting was presided over by Mrs. H. B. Baum, our new district secretary. Mrs. Baum was introduced by Mrs. R. H. Willis, retiring secretary, who has filled the office with marked success for several years, and who has won the abiding love of the women of Elizabeth City district. Mrs. Willis bespoke the loyal support of the women of the district for the new secretary.

After a few introductory remarks Mrs. Baum proceeded to the business of the hour. First, she wished to get in touch with the zone leaders and arrange for officers' training day. Most of the zones were represented by the leaders or other members. Officers' training day is usually held in January, and there has been one meeting for the district. This year each zone will hold its own meeting, it being the consensus of opinion that the smaller groups do more successful work.

Our secretary wished to complete the list of officers and superintendents for the district. Mrs. Sadie Barrow of Elizabeth City was appointed superintendent of spiritual life and message, other vacancies to be filled later.

A very gracious and deeply spiritual message was delivered by Mrs. M. Leigh Sheep, a member of the conference committee on spiritual life and message. Mrs. Sheep stressed the importance of the family altar in the cultivation of spiritual life. She said the conference goal for Elizabeth City district this year was 100 new family altars.

Mrs. T. W. Costen, "key woman for social service" of the district, spoke on Christian social relations, emphasizing the duties of intelligent citizenship, the importance of unremitting effort to fight the forces of evil so prevalent today, safeguard the home, community and state, to retain the 18th amendment in our constiuution and to work for peace.

Mrs. R. H. Willis was appointed secretary of education and promotion for the district. The ladies were glad to hear this announcement because they were loath to sever the tender association with Mrs. Willis which has endeared her to each of them.

On motion of Mrs. Rosser Brinn, a rising vote of appreciation was given Mrs. Willis, and a promise of loyalty to Mrs. Baum, who by her quiet and consecrated manner and by her opening address won the esteem of all present.

Before the meeting closed the group of laymen came into the room and, being given an opportunity to address the meeting, through Mr. E. E. Bundy urged the women to re-establish the family altar. Mr. Bundy spoke most earnestly and his message given a hearty response.

I am sorry that in cold print it is impossible to convey to the reader the spiritual and inspirational value of such a meeting. The meeting was marked by deep feeling and evident purpose to carry on for the advancement of the kingdom, and not the least of all the blessings enjoyed that day was the fellowship of Christian workers.

Just before the meeting closed our hearts were made glad when Mrs. Willis announced that she had heard from Mrs. McKinne that Elizabeth City district had gone "over the top."

Mrs. T. W. Costen.

ELM CITY AUXILIARY

The first business meeting of the year for the Woman's Missionary Society of Elm City Methodist church was held in the primary Sunday school room Wednesday afternoon, January 6, with the president, Mrs. K. B. Bailey, presiding.

In spite of the rain there was an unusually good attendance. Splendid reports were given by different officers, and every member seemed more enthusiastic over their work for the coming year. The social relations committee have interested the adult Sunday school classes and other organizations of the town in helping to furnish food for undernourished children in this vicinity.

We were happy to find many more pledge cards signed for this year than last year in this society.

Mrs. Sam Dixon,
Supt. Miss. Study and Pub.

MEMORIAL AUXILIARY OBSERVES WORLD DAY OF PRAYER FEB. 12

Memorial auxiliary has prepared an excellent program for this occasion and extended an invitation to the women of all denominations of the city to unite in this service.

Mrs. James Cannon III is president of this group.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY

The twentieth annual meeting of the Woman's Missionary Society, Western North Carolina conference, will meet in Myers Park church, Charlotte, April 12-14, beginning at 2:30 on the afternoon of the 12th, and closing on the afternoon of the 14th. All delegates are asked to arrange to be present at the openiug service and remain through the entire meeting.

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The twenty-second annual meeting of the Woman's Missionary Council will be held in St. Mark's Methodist Episcopal Church, South, Atlanta, Ga., March 9-15, 1932. The annual sermon will be preached by Bishop John M. Moore on Sunday morning and Bishop Moore will also consecrate the candidates on Monday evening. The noon-day devotional services will be in charge of Dr. Forney Hutchinson. Other prominent speakers will be Dr. Luther A. Weigle of Yale University and Dr. Fletcher S. Brockman of the committee to promote friendship between America and the Far East.

Our conference will be represented by Mrs. C. C. Weaver, president ,and Mrs. W. R. Harris, conference secretary.

NEW ORGANIZATION FOR MOUNT AIRY DISTRICT

Mrs. J. L. Woltz, secretary of the Mount Airy district, continues the work of organizing new societies in her district and we are always glad to welcome the new workers into our conference and wish for them success. Her latest organization is at Jonesville, N. C., which has started its work with 24 members and the following officers: President, Miss Mildred Ingram; vice president, Miss Iris Minnish; cerresponding secretary, Mrs. J. D. Compton; treasurer, Miss Mae Triplett; Supt. Christian social relations, Mrs. D. E. Boles, and program chairman, Miss Maxie Mathis. Address of all officers is Jonesville.

MRS. H. A. DUNHAM RESIGNS AS CONFERENCE SECRETARY

It was with the keenest regret that the executive committee of the Woman's Missionary Society of our conference accepted the resignation of Mrs. H. A. Dunham, as conference secretary, at the meeting in Statesville Friday of last week. For 17 years Mrs. Dunham has served in the capacity of corresponding secretary and most efficient, painstaking and successful has been her work in that important office. She has had the satisfaction of seeing great growth in the work during the years that she has served, and while she is severing her official connection with the conference, we know that she will continue to carry on in the work that lies so near to her heart and to which she has given so many splendid years. We shall miss her presence at our executive meetings, her wise counsel, her enthusiasm, and the delightful fellowship of years with her in our conference work, and our very best wishes are with her.

MRS. W. R. HARRIS NEW CONFERENCE SECRETARY

My Dear Sisters:

A few days ago, upon the resigation of Mrs. H. A. Dunham as our conference secretary, the executive board of our conference named me as her successor. This appointment came as a genuine surprise to me and it is with hesitancy and a feeling of deepest humility that I undertake the duties that devolve upon me in this important office of our woman's work.

In looking back over the 42 years of our existence as a conference society, I find that during that time this office has been filled by only three devoted, loyal, efficient and consecrated women, Mrs. Frances M. Bumpas (1890-1898) and Mrs. L. W. Crawford (1898-1915), both of sainted memory, and Mrs. H. A. Dunham (1915-1932), who now gives it up.

May the inspiration of the lives of these faithful Christian women and the remembrance of their good works inspire, hearten and encourage me as I try to continue the work which has been committed to me.

Sincerely,
Mrs. W. R. Harris.

EXCERPTS FROM EXECUTIVE MEETING IN STATESVILLE

The mid-year meeting of the officers and district secretaries of our Woman's Missionary Society, which met in Statesville Thursday of last week was featured by a 100 per cent attendance, every officer and a representative from every district being present.

The sessions were held at the Vance Hotel with the first meeting at 3:30 in the afternoon. Mrs. C. C. Weaver, president was in the chair and after a brief introductory in which she expressed her gratification at the fine attendance she presented Mrs. C. E. Exum of Charlotte, chairman of the conference committee on spiritual cultivation, who brought to us a wonderful message, beginning with an account of her recent trip to Nashville, where she attended the Retreat at Scarritt College, which had for its purpose a new realization of God, a discovery of his will and plan, and a new commitment of life to his service. Those were days fraught with interest and the inspiration of the messages, the prayers and the hours of meditation will live on in the hearts of those who gathered there for that wonderful meeting—the first church-wide Retreat for women, the deepest concern of the group being that the church shall be revitalized. Mrs. Exum left with her hearers two heart-searching questions, "How do we approach our Father?" and "What has brought us into closest contact with our Father during the year?" As a basis for her remarks she gave couferences from the 13th, 14th, 15th and 16th chapters of John.

The reports brought by the district secretaries and officers were encouraging notwithstanding the conditions under which the work was done the past year. The pledges for 1932 were assumed by the district secretaries subject to approval at the annual meeting.

April 12-14 was designated as date of the coming annual meeting to be held in Myers Park church, Charlotte, and the pleasing announcement that Bishop Mouzon would be present for the first evening service, Tuesday, April 12, was made by the president, Mrs. Weaver. In addition a representative of the Council and a missionary, if available, will be present.

The question of sending in the names of delagates on time to entertainment committee of hostess church, for annual meeting, was discussed and it is earnestly desired and urgently requested that each society be sure that the delegates' names are sent to district secretaries not later than March 25, so that they may be sent to entertainment committee in plenty of time to arrange for their entertainment. Let us not neglect this important matter.

A publication committee for publication of annual minutes was named by executive board and consists of the following: Mrs. W. R. Harris, Mrs. A. L. Thompson and Mrs. S. H. Isler.

FIRST CHURCH, LENOIR, REPORTS GOOD WORK

Mrs. F. J. Mooney, superintendent of publicity of Woman's Missionary Society of First church, Lenoir, sends us the following:

"The beginning of 1932 looks most hopeful for our Woman's Missionary Society. We have our work well organized and our women seem optimistic and willing to work. I have sent 25 subscriptions to Nashville for the Missionary Voice, having all renewals promised with a goodly number of new subscribers. I feel very thankful for the support the women of the society have given me in this work. We went over the top last year in this respect and I'm hoping we shall do the same this year.

The missionary society gave a lovely silver tea at the home of oue of the members January 25 from 3 to 5 p. m., and during that time 100 or more members called to enjoy the occasion which consisted of music, delightful refreshments, carrying out the Valentine idea, and the social features as well as to aid in enlarging the treasury of our organization. We feel very joyful over the beginning of the year's work."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Generally where there is a will there is a way. Just the other day Brother A. L. Thompson, pastor of the Youngsville charge, sent me three-fifths of his orphanage assessment. This is a fine showing for Brother Thompson and his circuit. I sincerely trust that many more of the preachers will do as Brother Thompson has done. We need a good part of the orphanage apportionment NOW.

* * * *

If conditions do not improve by late spring it will be absolutely necessary that at least one-third of our children be returned to the communities from which they came. Pastors and laymen are doing the best they can under existing circumstances to provide for us the necessities of life. It requires several thousand dollars each month to meet our operating expenses. To continue to support our present number with a litttle more than one-third of our needs provided for means that we shall have to go hopelessly in debt and destroy our credit. This month we shall be compelled to borrow money to pay our January bills. For seventeen years I have never had to borrow a dollar for operating expenses before September or October. It is far better to return a large number of children to the churches that sent them here, than for the orphanage to destroy its future usefulness by piling up a hopeless debt.

* * * *

By every possible means I am endeavoring to persuade the pastors and Sunday school superintendents to continue sending me monthly specials. The orphanage cannot maintain more than two-thirds of its present population unless Sunday schools and churches send me Thanksgiving specials. Many of the Thanksgiving offerings this year were applied to the orphanage assessment. In addition to this many of the Sunday schools that have been sending monthly or fifth Sunday offerings as specials are asking for such offerings to be applied on orphanage assessment. Suppose by following this plan every dollar of orphanage asessment is raised, and such a thing is unthinkable, we would need an additional $32,000 to maintain our home. The trouble is so many seem to think that the orphanage assessment is adequate to cover our budget of $89,000. If all will bear in mind that the orphanage assesment fixed by the conference is only $42,000, and our actual need is $89,000, all must agree that the monthly offerings from Sunday schools and Thanksgiving offerings from churches and Sunday schools must go to supplement the 10 per cent orphanage apportionment.

* * * *

HOW TO RAISE MONEY FOR THE ORPHANAGE

1. Do not "beg." Make the square appeal. Ask for an investment in promising boys and girls who are deprived of the average chance.

2. Keep the orphanage before the Sunday school. Let the superintendent or someone else make short, pointed talks on the orphanage occasionally. It is information plus real personal human interest that counts.

3. Devote the collection on one Sunday each month for the orphanage.

4. Organize for giving by classes. Let the class decide on how much it will give once a month. Get a personal agreement from each member of the class, this subscription to be paid whether he is present or not. Don't be discouraged if these subscriptions at first are small. The sum total will surprise you, and it will grow. Sometimes it is well to undertate the support of a child by the class. Again you need the personal touch and push. In most cases the teacher should do it; but in the organized classes some one may be appointed to this special work. The Sunday schools that have become famous in the receipt columns have become so by following this course.

5. And then once a year at the Thanksgiving time let all the forces work for a thank offering to the orphanage from every man, woman and child in the church and the Sunday school, amounting at least to "one day's work or income."

But do not neglect the once a month collections in the Sunday schools. This is our main dependence.

Thomasville Baptist Orphanage.

* * * *

The singing class from the Methodist Orphanage left Raleigh January 24 for Roxboro. It was raining when we left and by the time we had reached Roxboro quite a hard rain was falling. When it was known that we had arrived Rev. J. F. Herbert, the pastor, and Mr. Hambrick, the superintendent of the Sunday school, had umbrellas at the car for us. They showed us every courtesy. Regardless of the rain we had the church filled with people ready to hear our message at the 11 o'clock hour. This is a loyal church and in many ways helps us to carry on in our work. We appreciate this. It was pleasant to be entertained in the home of my good friend, Mrs. Mamie Merritt. Several homes were opened to the children for dinner. We remember so pleasantly Mr. Herbert while pastor of Central church of Raleigh, his visits to the orphanage and the good sermons he gave us. Long Memorial church is fortunate to have him as pastor.

Nellie B. Rives.



New Issue
$50,000.00
Rutherford College
6% First Mortgage Bonds
Dated May 1, 1931
Due May 1, 1941

Purpose of Issue

To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security

These bonds are secured by first mortgage on all the properties of Rutherford College, valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000. Payment of interest guaranteed by income from $53,000 par value Duke Power Company stock.

Twofold Investment

These bonds offer a safe investment paying a dividend of 6%, and an investment in the young manhood of our church.

For information write to

First Security Trust Company
Hickory, N. C.
or
Rutherford College
Rutherford College, N. C.

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's is especially good for night coughing. It clings to your throat better than a spray or gargle. A bottle of Piso's at your bedside insures a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢ SIZES **PISO'S**

ATLANTIC CITY
Where the General Conference Meets in May
The St. Charles
A Smart Hotel
On The Boardwalk At New Jersey Avenue
LEADING WINTER RESORT HOTEL
European or American plan
French and German cuisine
Winter rates most attractive.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A BEAUTIFUL DAY

Yesterday, the fifth Sunday in January, one of the four Children's Home Sundays of the year, was a beautiful day. In company with our singing class I had the pleasure of seeing the light of this day appear and the sun rise in all its beauty and grandeur over the eastern horizon. As the morning opened up the day seemed to grow more pleasing. Between ten and eleven o'clock the Children's Home was wondering just how many of its friends were offering "love gifts" to its support. At this writing only one report has come in, that one being from Mt. Olivet, Davidson circuit, and it is as usual a good one. At any rate, the day was beautiful and doubtless many friends of the Children's Home used it in making lovely gifts to their foster children.

OUT OF DEBT

The Children's Home is out of debt, and we think our friends ought to have an opportunity to share with us this distinct satisfaction, even though it be for only a short while. We paid off our last note a little over a week ago, some two months before it was due, thus enabling us to save an interest charge of $60. But we now have only a little over $100 in the bank. We are confidently counting on our fifth Sunday receipts to carry us well along into February, and when we run out of funds we will have to borrow again. But now we are out of debt for the first time since the present superintendent has been at the Children's Home and we are enjoying the sensation.

THE IDES OF MARCH

We wish we had a little more assurance as to our income during March. We cannot look to this blustery month with a great deal of assurance, since the mind of our people will be given to other interests than those of their orphan children. If we could get through with the February pay roll and the current expenses of March we would be assured of a good financial rating till the lean period of dog days. If one-third of the charges would pay ten per cent apportionment during the next 60 days we could face our creditors with a smile, one which the March winds could not blow away.

FIRST CHURCH, CHARLOTTE

We were hurried a little bit, but our singing class managed to arrive at First church, Charlotte, by 9:30 o'clock yesterday morning in time for the opening of that wonderful Sunday school, so ably directed by E. R. Bucher and his corps of associates. Our class received a very fine reception from the adult department, and then under the direction of D. E. Henderson deployed into various other departments of the school. Your humble servant was pleased to talk to the large class of men and then hastened into Mrs. J. B. Ivey's class for a short conference with her fine body of women, this class contributing funds, over and above the usual Children's Home offerings, sufficient to clothe two of our fine youngsters. We had a lovely time with our First church friends, among them being Dr. W. W. Peele, who for the fifth year is wisely leading this energetic and loyal group. First church gave the largest November fifth Sunday offering. The January report is not in.



James is dependable

BELMONT PARK

On arrival at Belmont Park for the 11 o'clock hour we found it difficult to find a parking place, and emerging from our conveyance we found it more difficult to get into the church, even from a rear entrance, so great was the congregation that completely filled the church auditorium, the Sunday school annex, the aisles and even the space around the pulpit. We, however, found ourselves in the good hands of Rev. P. L. Shore, pastor, and L. M. Smith, superintendent, and our class was fittingly placed in time to begin the morning service.

One seldom sees a more responsive and interested group than was our pleasure to sing and talk to at Belmont Park. At the close of the service many more than could be accommodated urged that they be allowed to take our children home with them for dinner. Brother Shore and his congregation, while sorely pressed financially, are carrying on in great fashion, registering the second largest attendance among the Methodist Sunday schools of the city. Belmont Park congregation is a mighty force for righteousness in the Queen City.

DEAD, YET LIVETH

Rev. A. W. Jacobs, a grand and good old man, has passed to his reward. Following an active career as an itinerant he served his church for a number of years as a superannuate. On numerous occasions I had the pleasure of his good company and counsel in connection with religious educational activities in Macon county. Brother Jacobs never missed a Sunday school meeting, nor did he miss any other meeting where the interests of his church and Saviour were involved. Among other good things he bequeathed his Conference Brotherhood benefit to the Children's Home. His pastor, Rev. H. C. Freeman, writes me that the following inscription is carved on the stone which he had erected at his wife's grave: "In memory of my wife I bequeath Western North Carolina Brotherhood benefit to the Children's Home, Inc., Winston-Salem, N. C. The interest only to be used as a loan fund. Students give notes bearing four per cent interest after quitting school. Signed, A. W. Jacobs."

MAKING GOOD

We are presenting this week the picture of James Hartman, as he stands at the door leading into our Children's Home printshop. James graduated from our high school last June and immediately took charge of our linotype. As weeks and months have passed we have learned to count on him as a full fledged linotypist. He is one of a number of good printshop men developed by the Children's Home.

A GOOD INVESTMENT

C. W. Hunt, a member of Myers Park, Charlotte, congregation, and lay leader of the Charlotte district, writes as follows: "I presented the fifth Sunday collection to Myers Park adult class Sunday to the best of my ability, and am now going to say that in spite of the hurry you had a live Children's Home page in last Advocate. Tell it over and over again that the caring for orphan children is the best investment."

HIT HARD

Charles T. Weatherly, superintendent of our Sunday school at Pleasant Garden, and a good friend of long standing, writes as follows "I am sending you check for $75 to be applied on the ten per cent for Pleasant Garden church. I wrote you a check for this on the day the bank in Greensboro closed, but did not send it on hearing of the failure of the bank. I have had to make some more money to make the check good. This bank's closing hit me hard, but I will send the balance as soon as I can get it."

And Wetherly will do that very thing. No truer man ever lived. No busting bank can bust his spirit.

CENTRAL, MOORESVILLE, FRIEND IN DEED TO THOSE IN NEED, JOINS THE 10% HONOR ROLL

Sunday School Lesson

FEBRUARY 7

By Edward Laird Mills

Slavery or Freedom?

Matt. 24:45-51; John 3:31-36.

Golden Text—Every one that committeth sin is the bondservant of sin.—John 8:34.

It is frequently and properly asserted that "you cannot make people good by law." That is not the intention of prohibitory or sumptuary laws, whose aim is to render evil practices hazardous and unprofitable. Statutes restricting or prohibiting the traffic in liquor and drugs affect primarily the dealer and not the possible user. They diminish the temptation to which the latter is exposed and render more fruitful those educational endeavors which seek the formation of right personal habits. Neither process is adequate without the other.

The outstanding social benefit arising from prohibition is the de-legalizing of the traffic in intoxicants. It has no longer any standing in courts of law or halls of legislation. The enormous power of advertising (which in the case of cigarettes as exploited by newspapers and on the air is such an offense to truth and good taste) cannot be employed to promote the trade in liquor. The man who desires to drink can still do so, but indulgence has been made more difficult and expensive. Meanwhile the non-drinking section of the population, which comprises an undoubted majority, is no longer compelled to put up with the disagreeable and disgusting sights and sounds which invariably accompanied free and legal drinking. In the correspondence column of a New York religious weekly a woman recently wrote a letter lamenting the fact (?) that so much more liquor was consumed now than prior to prohibition. Visitors to the metropolis must be allowed to differ. For drunkenness follows drinking as the night does the day. And drunkenness shows an enormous decrease as compared with pre-prohibition times. Either the quantity of liquor consumed is much smaller than formerly or else its potency has largely departed! The demand for the restoration of the legal sale of liquor comes chiefly from brewers and distillers who are anxious once more to secure the exorbitant profits incident to the handling of habit-forming drugs; or it arises from rich men who hope that imposts upon liquor may lighten the burden of their income taxes. The latter class invites the application of Theodore Roosevelt's biting phrase, "malefactors of great wealth."

Unforunately scientific temperance teaching has fallen into innocuous desuetude. Church, school and home now have a magnificent chance to expound the danger of using stimulants and narcotics in a machine age. The late David Starr Jordan, a biologist of repute, used to say of them that "one and all, their function is to force the nervous system to lie. One and all, the result of their habitual use to render the nervous system incapable of ever telling the truth." The thrill they give is deception. But to seek something different from the routine of daily duty is natural. Therefore the teaching of temperance must be affirmative as well as negative. The delights of motoring, hiking, reading, nature study, photography and athletic games of various sorts should be set before all young folks. Years ago people drank to drown their feelings of misery. More recently this and other bad habits have been taken up in the attempt to absorb the unaccustomed leisure provided by the increasing use of machinery.

Sin involves at least two things—outward solicitation and inward response. A Christian experience enables a man to say "no" to temptation. He is not above it, but he is above the necessity or likelihood of yielding to it. Partly this new freedom must rest upon the way in which religion provides a man with new purposes. Service to others comes to replace self-indulgence. The purity exemplified by Jesus Christ stands forth as an ideal calling for imitation here and now. While John puts it differently, his teaching has a profound affinity with Paul's doctrine of the mystical union of the believer with his Lord. John pictures Jesus as the great liberator, whose function is to make men free from sin, from fear, from hampering habit and from unworthy prejudices as to sex, class and race. This freedom is the real thing. Its beneficiaries are "free indeed" and act like it. Unfortunately many professed Christians have failed to enter into that expansive experience. Some of them think the cost is too great, not in money but in self-denial and the continuous will to do right.

Once gain the hearers of Jesus, many of whom were critical of his message, made known their hope of salvation as resting upon their decent from Abraham. Jesus punctured this bubble by reminding them that "handsome is as handsome does." If they committed sin, they were in bondage to it, no matter what their ancestry might be. Once again the individual is brought to the front as against family, clan or nation.

The passage from Matthew reminds us that if the virtues of honesty, industry ,and integrity have shown a decline in recent years, that fact is probably due to the fading out of the idea of God as the great taskmaster who takes a personal interest in whether men make good or not. Observation enforces the conviction that personal religion affords a highly necessary sanction to morality, which being deeper and wider than conventionality, demands more than society as such is able to give. "Don't get caught" is a poor substitute for "Thou shalt not."

Questions for Discussion

1. Appraise the value of rewards and

When Your Cough Hangs On, Mix This at Home

For coughs due to colds, the best remedy that money could buy can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

NERVOUS, WEAK . . . COULD HARDLY STAND



Greenville, S. C. —"I was very much rundown in health and so nervous I could hardly stand up and the least little noise would bother me. I suffered from headaches and fainting spells, and felt terrible all over. My mother having used Dr. Pierce's Favorite Prescription advised me to try it, and I noticed a great improvement after the first bottle," said Mrs. J. C. McPherson of 17 Wrigley St. "I took three or four bottles and was then feeling natural again, felt stronger and better all over."

Write to Dr. Pierce's Clinic in Buffalo, N. Y., for free advice. Druggists sell

Dr. Pierce's Prescription

At the office or at home your duties become drudgery if you allow yourself to suffer with headache



Take STANBACK to Relieve PAIN

Nightingale IRIS COLLECTION



Three large, fragrant, 50c Reds; 3 large, tall, fragrant, 50c Pink Lavenders; also 2 Black Crimson, for prompt orders. All labeled, prepaid; full instructions, only 50 cents. Would retail for $2.25 Three 50c collections for dollar bill. Planted by April 20th, should bloom in May Order now—shipment made right time. You will love this big, little collection—sweetest offer we ever made List of ten beautiful, cheap collections and Iris literature free.

50c

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punishments as incentives to right living.

2. Specify some of the things implicit in the phrase, "Abide in my word."

3. Discuss the social aspects of temptation, as illustrated for instance by the habit of "treating."

4. Differentiate the terms "vice," "crime," "sin."

—N. Y. Christian Advocate.

REMEDY FOR OUR DECREASE IN MEMBERSHIP

The preachers are as much responsible for the decrease in our church as the laymen. Neither are doing their best. We show such little interest in unchurched people. Our community has more people out of any church than we have members of the churches. We laymen and preachers are too indifferent toward unchurched people. The laymen and pastor used to go out and talk to them and invite them to come to the Saviour, and that they would be glad to see them at church. Now they do not take time to do any special work. The world is waiting for somebody to show that they are interested in them and their souls. When we laymen and preachers get more faith and more religion and have abounding zeal to save souls for God and his kingdom we will see a larger increase in the church.

The decrease in our church today is because our religion is so weak and shows so little of God's grace and the spirit of Christ. It has no attraction on the outside world; it does not draw men to Christ. He is to draw through his church (the Christians). He wants the world to be drawn through personal touch. Not until the laymen and preachers have this power we will see further decreae in church membership. When the church is filled with love of God and we are willing to go out to look for the lost, then we will see an increase in the church. We have lost that drawing power. The pastor has his hands full with no time to visit his members, especially if they live in the country. We laymen are just as bad—cannot get to Sunday school on time even though they live two blocks from church. Some charge lay leaders will not pray in public or teach a class at Sunday school. In this depression we find lots of country people that have no way to go to church except to walk. It looks like the church should make arrangement to convey them to church. Christ said to go out in the highways and hedges and compel them to come to the feast, for the table now is spread and all things are ready.

The above table mentioned has a supply to feed the whole world. I would to God that we were daily visitors to this table. We are much like Isaiah; we live among unclean people and our hands and lips are unclean. We used to go to God and let him burn the dross out of us. Then he would call us to go and teach and lead the world to Christ. Christ will give them that power that draws sinners to him. Then our churches will be filled with saints. Then the doors of the church will be opened at every service to reecive new members.

How many preachers and laymen have been out to look for lost souls in the last decade? If any of the world comes to church it seems to be all O. K., and if they do not come it is all right. We say we would like to do religious work if we had time. If we are eating from this spiritual table we will find the time to talk and pray for unsaved souls.

C. H. May.

GOOD TIMES IN A FAT LAND

We have begun our third year at South Mills. You said some time ago this charge had a history. We are vain enough to believe that it is still making history. We have added eight to our membership since our annual conference (six by profession of faith).

These people also know how to get next to a preacher's heart. They say nice things about him. There is another thing that gets close to a preacher—pounding. We can stand a lot of it; and they know how to do it. Tuesday night before Christmas, just as we were ready to make a call, we discovered there were people in the yard. They came right in the back door and took charge of the dining room and loaded the table with many good things to eat. Among the other edibles was a fine Christmas turkey. That is the way Trinity did the job. Monday night, January 25, some one said, "There are others in the yard." We went to the front door, but by the time we reached the front door they were at the back door. They came in so heavy laden that they said, "We can't shake hands now." They laid their burdens down. We said, "Come in to the fire." "No, we'll have to go out and get more; we haven't brought it all in yet." Well, it is useless to try to tell what we had. Ham, shoulder, sausage, eggs, home canned fruits and things galore. This was the way Newland did the job. And when they departed we said as kindly as we knew how, "Come again." What would you have said? We were trying to be polite.

We are trying to minister to them in spiritual things. We are praying for grace to be more effective and more efficient this year than we have ever been before. Yes, we are down here on the Dismal Swamp canal. However, it is not so dismal as the name would indicate. We have very litle money but plenty to eat. Come to see us. J. M. Jolliff.

An investigation by the New Jersey Board of Pharmacy reveals that many druggists are filling prescriptions with inferior ingredients. One remedy would be a law forcing all drug stores to get a new ham and a new chicken on the first of every month.—Life.

Federal Department of Fisheries is going to investigate the shrimp. Glad to see some government bureau take an interest in the taxpayer.—N. Y. Evening Journal.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Burlington, Front St.—W. A. Cade		3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimnette		1
Durham, Branson—C. T. Thrift		1
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		6
Haw River—L. A. Tilley	4	1
Hillsboro—A. J. Parker	8	12
Leasburg—J. T. Stanford	3	1
Person—W. L. Maness	7	1
Roxboro—J. F. Herbert	2	
Siler City—F. B. Peele	7	6
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole		1
Pittsboro—J. A. Dailey	11	
Duke Memorial—W. A. Stanbury	2	2
Durham Ct.—B. H. Black	3	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		3
Elizabeth City, First—G. W. Perry	2	
Gates—J. R. Edwards	6	1
Kennekeet—W. G. Pilcher		4
Manteo—W. F. Walters	2	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton	6	
S. Mills—J. M. Jolliff	2	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	5	
Wanchese—J. P. Bross	4	
Washington—H. I. Glass	10	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	4	3
Raeford—W. F. Trawick	2	
Roberdel—M. C. Ellerbe	3	
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	4	3
Troy—J. A. Martin	3	
Wadeville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	4	2
Greenville—E. L. Hillman	2	
Hookerton—J. C. Humble	1	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris	1	
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	2	
Jones—P. O. Lee	3	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	2	
Erwin—J. Boone	2	
Fuquay—J. L. Midgette	7	8
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		1
Millbrook—T. B. Hough		2
Oxford Ct.—P. H. Fields	5	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	13	4
Youngsville—A. L. Thompson	2	1
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	2	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	3	1
Enfield—S. E. Wright		1
Littleton—Rufus Hadley	2	
Norlina—B .C. Thompson	4	
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		10
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		
Warrenton—E. C. Durham	10	3
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	5	1
Maysville—M. W. Lawrence	9	1
Roseboro—C. A. Johnson	4	
Shallotte—O. C. Melton	2	1
Southport—R. H. Broom		3
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	4	1
Grace—H. B. Porter		4
Swansboro—E. B. Bell	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	5
Candler—D. V. Howell	2	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	3	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Robinson		1
Weaverville Ct.—O. B. Mitchell		1

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		8
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	3	2
Waxhaw—A. L. Latham	4	2
Wadesboro—W. B. Davis	2	4

GASTONIA DISTRICT

Belwood—E. E. Snow	12	
Bessemer City—C. B. Newton	2	
Cherryville Ct.—J. W. Bennett		2
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestul	2	4
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C .E. Williams	2	
King's Mountain—J. R. Church		6
Lincolnton—P. W. Tucker	2	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	4	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	2	

GREENSBORO DISTRICT

Farmer—W. H. Groce	2	
Greensboro, Bethel-Grace—R .E. Hunt		1
West Market—H. G. Hardin		2
Bessemer—B. C. Kirk		3
S. Greensboro—C. P. Bowles		1
W. Greensboro—W. T. Albright		1
High Point, Calvary—E. L. Kirk	4	5
Highland—C. F. Womble	4	4
Wesley Memorial—G .R. Jordan	35	1
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	4	1
Randolph—A. C. Waggoner	2	1
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	2	
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett		1
Battle Ground—W. C. Dutton		5

MARION DISTRICT

Bakersville—J. C. Gentry	3	3
Bostic—J. N. Snow	3	2
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B. Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—F .T. Dixon	3	
Morganton, First—B. C. Reavis		1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	2	
Moravian Falls—J. E. Hipp		5
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. Russell		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West	26	12
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Blough		1
Concord, Epworth—E. Myers	4	
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	2	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		1
China Grove—E. H. Nease	2	
Mt. Pleasant—H. L. Powell		4
Concord-Harmon—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen		4
Woodleaf—J. B. Tabor		2

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	
Catawba—E. D. Ballard	4	9
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	2	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	2	1
Newton—M. B. Woosley	3	4
Olin—W. Q. Grigg		1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	4	
Taylorsville—R. L. Young	2	12
Hickory, First—A. C. Gibbs	2	
Lenoir Ct.—R. T. Houts		1
Stony Point—C. M. McKinney	2	1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	95
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	2	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	6
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Sylva—D. H. Rhinehardt	5	7
Robbinsville—J. G. Wilkenson		1

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3

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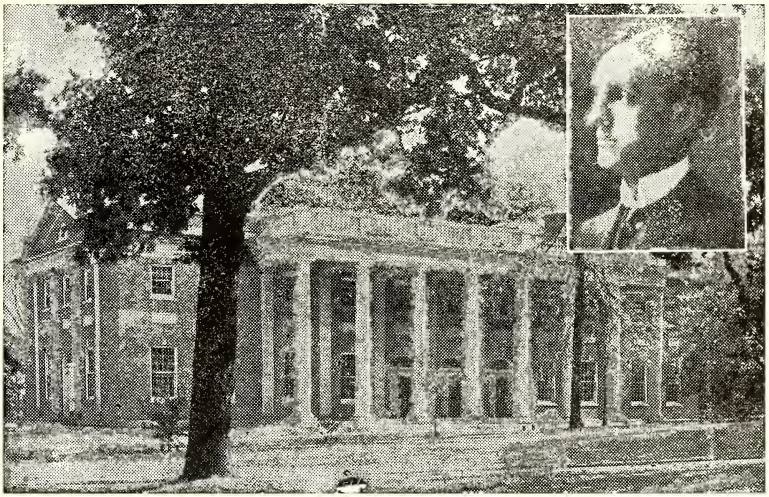
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Graham Memorial Building, University of North Carolina. Dedicated Friday, January 29, 1932

ANNUAL BANQUET OF YOUNG PEOPLE'S UNION AT RAMSEUR

The annual banquet of the Asheboro Young People's Union was held in Ramseur Thursday evening, January 21. This union is composed of the Epworth Leagues of Randolph county. Approximately 100 young people were present and the meeting was a decided success from every standpoint. The dinner was served by the two circles of the Ramseur Woman's Missionary Society and added much to the pleasure of the meeting. The building was beautifully decorated in the colors of the rainbow and a "rainbow program" was rendered. Rev. A .C. Tippett, pastor of the Ramseur church, was toastmaster. Mrs. Russell Hodgin of Ramseur was the song leader. The address of welcome was made by Miss Madge Craven of Ramseur, president of the union. Edward Craven of Asheboro gave the toast to the girls, and the toast to the boys was given by Miss Myrtle Hudson of Franklinville. Mrs. Claude Dorsett of Farmer responded to the address of welcome.

The speakers, each of whom was asked to speak for three minutes, subjects were as follows: "Royal Purple," Miss Margaret Lane of Ramseur; "Dark Blue Thoughts," Dr. R. S. Truesdale; "True Blue," Carl Dollar of Staley; "Green Members," Miss Lillie Hughes of Franklinville; "Who's Yellow," Miss Virtle Lambert of Ramseur; "Orange Hopes," Rev. J. C. Groce of Randleman; "Everything Is Rosy," John Waggoner of Farmer. The following leagues were represented in the meeting: Asheboro, Franklinville, Staley, Randleman, Farmer, Greensboro and Ramseur.—A. C. Tippett.

GRAHAM MEMORIAL DEDICATED

Graham Memorial, student social activities center at the University of North Carolina, was dedicated at exercises in Memorial Hall Friday morning, January 29. The building, which cost $250,000, was made possible through alumni contributions. It is a memorial to the late President Edward Kidder Graham, beloved leader of the university from 1914-18. Inset shows picture of Dr. Graham.

Not often does an occasion pass with every word so appropriately spoken as did the dedication of the Graham Memorial last Friday at Chapel Hill. The presentation by Dr. L. R. Wilson and the acceptance by Mr. Manye Albright, president of the student body, were all that could be asked. Rarely does one hear such an utterance as the dedication address by Mr. C. W. Tillett, Jr., of Charlotte. His high appreciation and personal knowledge of Edward Kidder Graham enabled this talented young lawyer to speak as few men could have done. Most appropriate were the words of Justice Brogden, representing the class of E. K. Graham.

This memorial is expected to be for students, alumni and all friends of the university. In other words, it is a university hall rather than a building simply for the use of the students. It does honor to the memory of a former president, but it is expected to serve the entire university through the years to come.

Plumber (over phone): "But, madam, what seems to be the matter?"

Mrs. Newlywed: "Oh, come quickly! The thingumabob has come loose from the thingamajig, so the little doohicky won't work and the bathroom is flooded!"—Pathfinder.

"You're not living at the Phi Delt house any more?"

"No, I stayed five weeks and then found out they have no bathtub."—Northwestern Purple Parrot.

Backache bother you?

A nagging backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on *Doan's Pills*. Praised for more than 50 years by grateful users the country over. Sold by all druggists.

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Children's Storyland



THE BOY THAT LAUGHS

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry:
He's worth a dozen boys I know
Who pout and mope and sigh.

—Wide Awake.

TWO LONDON WAIFS

The fog hung heavily over the streets of London. It was like a pall of black in the heart of the city while toward Bayswater it had a ghastly yellow hue. As one went nearer the suburbs it became white like a sea mist. Just beyond Willesden it lifted altogether. People coming in by train to their work or their shopping made the casual winter remark, "There's a heavy fog today."

"Bad for business on Christmas eve," murmured some discontentedly.

"Hope it goes before tomorrow," said the least pessimistic.

The fog was very bad for Bobby's business, poor little boy. He sold penny toys, carrying them on a tray hung around his neck. Every time he made one shilling, he had to give back half of it to the store that supplied him with these toys. The rest of the money he gave to a cross woman called Martha who, in return, allowed him to sleep in a dark attic, gave him a little food and some second-hand clothes. This kind of life would have been unbearable to any other boy, but Bobby had Cedric, his little brother. It used to be such fun coming back to him every evening and telling him the quaint happenings of the day; for Bobby was a bright little chap and often he saw humor where no one else could. After all, while Cedric had been in the dull attic or sometimes staying with him while he sold, there had been happiness; but one day a taxi had knocked down the lad who now lay in St. Mary's Hospital—not very ill, but too weak to be moved.

"Besides," thought Bobby unselfishly, "why hurry Cedric home. (Alas for the spot that stood for home!) He is having good food and kind attention. All the nurses love him with his bright, winning ways. I shall not be so lonely on Christmas Day. I may go to see him now."

What was worrying Bobby was how to take a real nice present to his little brother. Every penny he earned by selling had to be given away. There was only one thing Bobby thought he had a right to keep, that was tips. Generally they rained down around Christmas. The boy with his large blue eyes and sunny smile was well known in his corner off Oxford Street and Edgeware Road.

Who could see him now? Who would think of buying penny toys in a darkened street? Quickly as they could, they sought the shelter of the well-lighted shops. Even the fog outside did not take from the glamor and excitement incidental to Christmas once one entered the portals that seemed to lead to Fairyland so gorgeous were the wares put out to tempt customers this Christmas eve.

Alas for Bobby outside in the bitter cold! Once he had entered an A. B. C. shop and bought himself a cup of hot milk, which he had drunk with his slice of bread thinly spread with bacon grease. He did not care for the grease; it was rather old, but probably it helped keep the cold a little from his thinly clad body.

With shivering fingers he counted his coppers.

"Business is very bad," he told himself. "How shall I get a present for Cedric?"

Of himself, he never seemed to think. All his short life, he had been too busy thinking of the tiny brother whom a fond mother had left to his charge.

"Be good to Cedric," she had begged, and he, through his tears, had whispered, "Mother, I promise."

He almost blamed himself because the little boy had been knocked down, yet it was not his fault. He had been obliged to go to a shop for change for a customer whom he had asked to look out for the child. Cedric had suddenly seen a bright object on the road. He had rushed to get it and thus the accident had happened.

"Only a penny," cried the tired boy. "Only a penny! Bright, colored toys to hang on your Christmas trees! Only a penny!"

Were the passers-by hard and selfish, or merely thoughtless? There had been just one tip for two pence. What Bobby wanted to give Cedric was a bright scarf that he could wear when he left the hospital. He could see the little brother's eyes shine at the sight of it. He could imagine his surprise and joy. The scarf hung in a shop window in High Street, Marylebone. It cost one shilling and six pence.

"One shilling and six pence," muttered Bobby. "One shilling and six pence," he said the words almost out loud, then pulling himself together he repeated, "Only a penny! Only a penny for a pretty toy!"

A woman laid her hand on his arm.

"Are you selling well?" she asked.

He shook his head.

"Then will you take me home?" she questioned. "I cannot find my car. I've lost it somehow in this awful fog. I'll pay you well."

Quickly Bobby put his toys away. This looked like a real job. The woman had white hair and she seemed old.

"I shall have to walk slowly and carefully," thought Bobby, offering his arm.

"I live in No. 7 Rosary Gardens," said the woman. "Do you know where it is?"

"Oh, yes," answered Bobby.

He had to go very slowly across the streets. The woman was nervous and clung to him.

"I should not have tried to come out," she told him. "I wanted to get something I had forgotten. Well, I got it," she added with secret satisfaction. "They are sending it up tonight. How are you spending Christmas?" she asked kindly.

Gradually Bobby told her of his plans, of his short life, of his loved brother. It was a pathetic story of two lonely orphans, common enough in London in the olden days.

It was difficult to see the numbers on the houses, but at last they reached No. 7.

"Come in, Bobby," said the woman, ushering him into a delightful room where a bright fire blazed on the hearth.

Mrs. Clayton (that was the woman's name) ordered hot milk and biscuits with thick slices of well-buttered brown bread and jam.

"I am going to keep you here tonight," she said as Bobby attacked the good meal put in front of him. "Do not worry about the scarf. I am going to give you your choice of some pretty ones I brought from India a long time ago. They are beautful. You shall spend Christmas Day with me. We can visit the hospital in the afternoon, at visiting hours. We shall go together. I want to see that little brother of yours." She took out her purse and handed Bobby a five-shilling piece. He had never seen such a large bit of money in all his life.

"But I did not earn all that," he protested honestly.

"You earned a great deal more," she told him. "I might have been killed trying to get home alone. Yes, boy, take it without scruple. The fog was getting into my lungs. I was getting dazed and feeling sick. I might have phoned for a taxi, but they do not always want to come out in bad weather, besides there was such a crowd in that shop, the only thing I could think about at the time was how to get out."

He put the five-shilling piece carefully away. What visions it conjured up for the brother he loved!

Christmas eve found Bobby sleeping in the guest-room in a beautiful bed with soft white sheets and blankets, besides the loveliest quilt he had ever seen. Never, even in shop windows, had he seen anything like it. How he wished Cedric were here!

Christmas morning meant a good meal facing a sweet-faced lady, who looked as if her thoughts were only for him. He was not used to people caring for him. It was a new thing in his life, he who had always had to care for others.

The meal over, they both went to church, where the singing of carols sounded the most beautiful music the lad had ever heard. Everything was rare and good just now. Back they went to Rosary Gardens for dinner. There was no fog today. The weather was cold and bracing. The sun shone out bright and clear.

At two o'clock a maid took Bobby up to the guest-room again. Here he found a completely new suit of clothes, which he was told were Mrs. Clayton's Christmas present to him. The suit was a sailor one of navy blue—there was even a white cord and a whistle! At half past two, an excited boy stood near Mrs. Clayton holding a precious packet in his right hand. It was his present for Cedric.

"Oh, Bobby! There's Bobby," cried an

eager voice from one of the hospital beds. "Look what I've got! We had a Christmas tree."

A big teddy bear lay on the coverlet beside a woolly, happy dog.

"The bear growls, and the dog barks," cried Cedric excitedly, showing his treasures. Bobby waited his big moment, then with all the ceremony which he could muster, he presented his gift. Out came the brightest scarf the world has ever seen. It was gorgeous—a thousand times handsomer than the one in the shop window in High Street, Marylebone, marked one shilling and six pence.

"Oh, oh, oh," cried Cedric. "Is it for me for keeps? Really? Oh, you're all dressed up. Did someone lend you the clothes from the pawn-shop?" Even thus early in life Cedric knew of the pawnshop.

Explanations had to follow after this, heaps of explanations, until Mrs. Clayton, who had been talking to a nurse, came forward and said:

"Cedric is well enough to leave the hospital."

"But he can't," exclaimed Bobby unselfishly. "He can't leave on Christmas Day. He has everything he wants here. We have nothing."

He thought of the dull attic, the draughty window, the poverty.

"He is coming to my house," said Mrs. Clayton. "We shall take him in my car. I had a grandchild once." Here she paused and the tears came into her eyes. "I am going to adopt him."

"Oh!" exclaimed Bobby. "Oh, yes, that will be the best for him." Slowly the idea dawned on him. "Cedric adopted. Will he forget me as he lives in comfort in Roseary Gardens?" But no selfish words passed his lips.

What was best for Cedric he must have. Still he could hardly help the sob which he tried to choke back. He turned away his head a moment, then, having brushed his eyes with his sleeve, he asked Mrs. Clayton: "May I come to see him sometimes?"

"What can you mean, boy?" questioned the woman. "Oh, you wonderful, unselfish lad! Do you think I would adopt Cedric without you? How cruel I must have sounded. I have already taken you for myself. I thought that was understood. The house is big enough for two small boys. It is sadly lonely at times. Of course I am adopting you both. Does that please you?"

Bobby put his hand in Mrs. Clayton's. "I will try to please you always," he whispered.

Late that evening, two boys sat on a rug near the open fireplace, listening to the old, old story read to them by a woman who had made room in her heart and home for two little London waifs.—Mrs. Neston Noel in Young People.

"JOHNNY SQUIRREL"

By Margaret Littell.

Johnny is a little grey squirrel. He has shiny black eyes ,and he wears a fine grey fur coat, as soft as silk. He has a long bushy tail that waves in the air, and four tiny, tiny feet.

Johnny Squirrel lives in a big tree with his father and mother, brothers and sisters. He likes nuts better than any other food, because his mother taught him how to eat them.

He holds the nut in his two front feet, that look like little hands. Then he turns the nut round and round, biting off the outside of the shell. By and by the shell is gone, and the good kernel is left. He eats it daintily, taking very small bites as polite children do. After he has finished, he brushes the crumbs from his hands and from the front of his coat.

Johnny Squirrel is very busy all day long. He must hunt and store away nuts in the summer and fall. Then in winter he and his family have plenty to eat.

Sometimes the children bring him nuts and he takes them and hides them in the ground. He first digs a hole in the earth with his two front feet. Then he lays the nut in, and pushes the earth back over it. He pats it down smoothly. When hungry he will dig it out to eat.

Johnny Squirrel finds many nuts under the trees, where they fall from the branches. As the nuts ripen in the fall, that is the time when he is very busy.

One day Johnny Squirrel was running about over the grass. He was hunting for nuts. All at once he saw something —a big black walnut. Johnny was very happy.

"Ho! Ho!' 'he said to the walnut. "You are so fine and big that I will save you for winter."

Then he hunted for a very safe place to hide it. He held it between his teeth and ran here and there over the ground. But no place seemed safe enough.

He scratched his head and thought and thought. Suddenly he saw the house where the children lived. Perhaps there was a good hiding place up there.

He hopped up the steps and on to the porch. He saw a big deep chair. The cuishion was soft.

"Here is the best place," thought Johnny Squirrel.

He laid the nut down on the cushion, then he hunted for a place to dig. At last he found it, a lovely deep space behind the cushion. He put the nut there, down as far as it would go. Then he patted the cushion back in place, and jumped off the chair and ran home.

The children were inside the house, looking out the window. They stood very still so as not to frighten Johnny Squirrel.

After they had gone, they ran out on the porch. They peeped at the nut, hidden there behind the cushion.

"We must not touch it," they said, "We will leave it here for the squirrel."

Then they went into the house and got another nut. They put it behind the cushion, beside the one Johnny Squirrel had hidden.

"That will be a surprise for him," they said. "When he comes back he will find two instead of one."—Presbyterian.

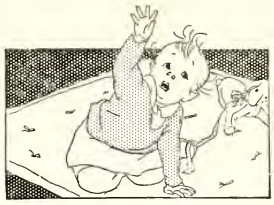
Dorothy (age nine)—"Every one tells me I look like you, mother."

Mother—"Well, dear, and aren't you pleased?"

Dorothy—"I suppose so, but I'd like to be credited with a little originality."

Aunt (to visiting nephew)—"You must not eat so fast, Harold; you take three bites of toast while I am taking one."

Six-year-old—"Yes, but your mouth is three times as big as mine."—Boston Transcript.



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N. C. CHRISTIAN ADVOCATE

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FIRST ROUND—IN PART

February

Yanceyville, 11 7
Duke's Chapel, 7:30 7
Mt. Tirzah 10
Milton, 11 14
Durham Ct., 11 21
Massey-Andrews, 3 21
Burlington Ct., 11 28
Holt's Chapel, 7:30 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

February

North Gates, Parker's, 11 6-7
Gates, Philadelphia, 3 7
South Mills, McBride, 11 13-14
City Road, night 14
Moyock, Perkins, 11 20-21
First Church, night 21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

February

Laurel Hill, Snead's Grove, a.m. 7
Maxton, p.m. 7
St. John's-Gibson, Gibson, a.m. 14
Piedmont, W. Rockingham, p.m. 14
Glendon, a.m. 20
Goldston, p.m. 20
Jonesboro, a.m. 21
Rockingham, p.m. 21
Parkton, a.m. 28
Red Springs, p.m. 28

March

Rowland, a.m. 6
Hamlet, p.m. 6

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

February

Edenton Street, 7:30 1
Jenkins Memorial, 7:30 3
Henderson, 11 7
White Memorial, 7:30 7
Benson, Benson, 7:30 10
Franklinton, 11 14
Oxford Ct., Stovall, 3 and 7:30 14
Selma, 7:30 17
Tar River, Kittrell, 11 21
Youngsville, Bunn, 4 and 7:30 21
Smithfield, 7:30 24
Gerner, Ebenezer, 11 28
Bailey, Bailey, 7:30 28

NEW BERN DISTRICT
J. H. McCrackon, P.E., New Bern, N. C.
FIRST ROUND

February

Vanceboro, 3 and 7 3
Aurora, 11 and 2 6
Grimesland, Salem, 11 7
Greenville, 7:30 7
Newport, 3 and 7 10
Goldsboro Ct., Pine Forest, 11 and 2 13
Goldsboro Ct., Pine Forest, 7:30 14
Goldsboro, St. Paul, 11 14
Snow Hill, Mt. Herman, ... 21
Fremont, Eureka, 3 and 7:30 21
LaGrange, Institute, 11 28
Ayden, 7:30 28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

February

Kenley, 11 7
Elm City, 7:30 7
Warren, Providence, 11 14
Warrenton, 7:30 14
Weldon 21
Wilson 21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

February

St. Paul, 11 7
Lumberton Ct., East Lumberton, 7:30 7
Whiteville, 11 14
Fairmont, Bethesda, 3 14
Jacksonville-Richlands, Richlands, 11 21
Swansboro, Queen's Creek, 3 21
Maysville, Maysville, 7:30 21
Southport, 11 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

February

Fletcher, Mills River, 11 7
Skyland, Skyland, 3 7
Biltmore, 7:30 7
Central, 11 14
Haywood, 11 21
Acton, Oak Hill, 3 21
Asbury, 7:30 21
Saluda, 11 28
Fairview, Bethany, 3 28

March

Leicester, Leicester, 11 6
Sandy, Big Sandy, 3 6
Weaverville Ct., Alex Chapel, 11 12
Weaverville, 11 13
Swannanoa, Bethesda, 3 13

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

February

Hickory Grove, 11 7
Hawthorne Lane, 7 7
Big Springs, 11 14
Myers Park, 7:30 14
First Church, 11 21
Dilworth, 7:30 21
Lillesville, Lillesville, 10 and 2 27
Weddington, Indian Trail, 11 28
Ansonville, Wightman's, 3 28
Belmont Park, 7:30 28

March

Prospect, Prospect, 10 and 2 5
North Monroe-Icemorle, N. Monroe, 11 6
Unionville, Grace, 3 6
Calvary, 7:30 6

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

February

Belmont, Main Street, 11 7
Bessemer City, Concord, 3 7
Dallas, High Shoals, 7 7
Lincoln Ct., McKendree, 11 and 3 13-14
Goodsonville, 11 14
Stanley, Iron, 7 14
Rock Springs, Bethel, 11 20-21
Lowell, Bethesda, 3 21
Belmont Park Street, Bethesda, 7 21
Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13

How Old?



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And feels like forty.

At the age of 62.

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This appetizing syrup is made from fresh laxative herbs, active senna, and pure pepsin. One dose will clear up almost any case of headache, biliousness, constipation. But if you want to keep in fine shape, feel fit the year 'round, take a spoonful of Dr. Caldwell's syrup pepsin every few days. You'll eat better, sleep better and feel better in every way. *You will never need to take another laxative.*

Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

Have a sound stomach, active liver and strong bowel muscles that expel every bit of waste and poison every day! Just keep a bottle of Dr. Caldwell's syrup pepsin on hand; take a stimulating spoonful every now and then. See if you don't feel new vigor *in every way.* Syrup pepsin isn't expensive.

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Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Wesley Memorial, Wesley Memorial, 11 7
West Greensboro, Friendship, 3 7
Bethel-Grace, Grace, night 7
Randleman, St. Pauls, 11 14
Liberty, Randolph, 3 14
Holt's Chapel, Holt's Chapel, night 14
Ramseur-Franklinville, Franklinville, 11 21
Farmer, Salem, 3 21
Centenary, Centenary, night 21
Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13

The preachers of the district will meet in monthly session at Calvary church, High Point, Tuesday, February 5, at ten o'clock in the morning.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

February

Glen Alpine, 11 7
Old Fort Ct., Carson's Chapel, 2:30 7
McDowell, Nebo, 11 14
Morganton Ct., Salem, 2:30 14

MOUNT AIRY DISTRICT
W. E. Peevey, P.E., Mt. Airy, N. C.
SECOND ROUND—IN PART

February

Mt. Airy Ct., Salem, 11 7
Rockford Street, 7 7
Mt. Airy, Central, 11 14
Elkin, 7:30 14
Wilkesboro, Wilkesboro, 11 21
Moravian Falls, Adley, 2 21
North Wilkesboro, 7:30 21
Yadkinville, Center, 11 27
Jonesville, Ronda, 11 28
Dobson, Siloam, 3 28

March is Advocate month on this district.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Coburn Memorial, 11 7
Park Avenue, night 7
Albemarle, First Street, 11, (Q. C. night Apr. 7) 14
North Main Street, N. Main St., night 14
Albemarle Ct., Pine Grove, 11 21
New London, Richfield, night 21
China Grove, 11 (Q. C. night Apr. 18) 28
Epworth, night 28

March

Landis, Landis, 11 6
Kannapolis, Trinity, night 6
Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

February

Bryson City, 11 7
Cherokee, 2 7
Whittier (preaching only) 7:30 7
Highlands (preaching only), 11 14
Cullowhee, Speedwell, 3:30 14
Webster 11, Wesleyanna 3 21
Sylva, 7:30 21
Andrews, 11 28
Robbinsville, 3 28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

February

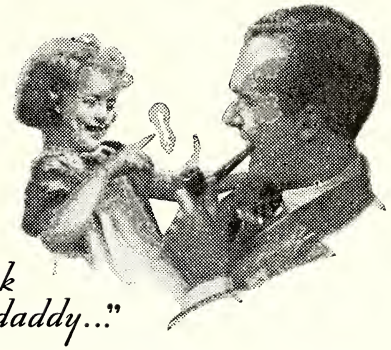
Davie, Oak Grove, 11 6
Centenary, 11 7
Lowsville, Concord, 2:30 7
Farmington, Smith Grove, 11 14
Hanes, 7:30 14
Welcome, Vernon, 11 21
Denton, Siloam, 3 21
Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13

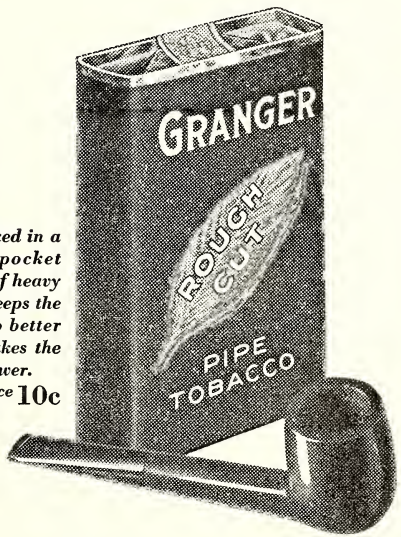
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IN MEMORIAM

CRANFORD—Milton Worth Cranford was born March 22, 1853, and passed to his reward December 22, 1931. He was married in 1878 to Priscilla Kearns, who preceded him to the better land only three weeks before his death.

Mr. Cranford was converted and joined the Methodist church at the age of 14. Since that time he has been a faithful and consistent member. He was interested in the work of the church, and in his home its ministers were always welcome.

He had been in ill health for the past two years ,and during this time he endured periods of intense suffering. During his last illness he was often heard to speak of the time when the spirit should be released from the frail body and be at rest. We therefore can rejoice and be glad in knowing that his spirit has passed from the pain and weakness of yesterday to the joy and strength of today, beyond the portal through which no mortal eye can see.

W. H. Groce, P. C.

HARDEN—Mr. John F. Harden of Boone, and one of the oldest citizens of the county, being nearly 82, passed away last night at about 7 o'clock (January 22). He had been in declining health for some time. He had lived in Boone from his early boyhood, and was one of the best men, being a faithful citizen through all of his long life, ever ready to do his part in town or county, state or nation at any time. No truer man could be found anywhere, who like him was standing for the right. Had been a faithful member of the Methodist church for a long number of years and filled many of the official positions of the church. He could always be depended on to do his part in every way at any time. One of the truest Christian men, always faithful to every duty where the church might need his service; always ready to render service to all who might need his help. A true, faithful and consecrated man has gone to his reward in the better home for God, we all feel sure.

J. M. Downum.

LYERLY—A shadow of sorrow came upon the home of Mr. L. E. Lyerly and f amily on Sunday morning, January 17, 1932, when the wife and mother, Mrs. L. E. Lyerly, was called to meet her God, aged 43 years, 11 months and four days. She is survived by her husband, Mr. L. E. Lyerly; two children, Mrs. C. R. McDaniel, and Arnold A. Lyerly, student of Duke University; father and mother, four brothers and two sisters.

She was a kind and loving mother, whose care and Chrnstian influence should be a guiding star to her children and friends.

We shall miss her here, but the time will not be long before we can see her smiling face in our beautiful, heavenly home. She has gone to meet her little son, who was called to meet his heavenly Father years ago, and her friends who have gone on before. We all know that all is well with her. She has left with us pleasant memories. She was ever devoted to her church and God; she was ever trying to do something to promote her heavenly Father's cause.

She professed faith in Christ at an early age and joined the Methodist church, in which she remained a faithful member until death. She was a Sunday school teacher and a great singer. She served a long time until her health grew such that she could not attend church. We greatly miss her as her place is left vacant.

She had long strived to see her son get through schoo', as she had encouraged him to become a minister of the gospel; but God called her home before his goal was reached. She was especially concerned in the welfare of her son.

Before her death she requested that two songs be sung at her funeral, "Abide with me" and "Sweet hour of prayer," which appealed to her very much.

Funeral services were held Monday afternoon, January 18, 1932, at South River Methodist church, where her little son is laid to rest. Rev. J. B. Tabor, her pastor, and Rev. R. L. Melton conducted the funeral services.

Truly South River community suffered in the death of this capable, earnest woman, a loss that will be felt deeply as time passes; and heaven is the brighter for her glorious presence among its inhabitants.

One who loved her greatly, a niece,
Rebecca Steele.

RESOLUTIONS OF RESPECT

Rutherford College has suffered a great loss in the passing of one of its best beloved citizens, Mrs. Emma Abernethy Moore. Her going was a great shock to her loved ones. It brought the deepest sorrow to her wide circle of friends who loved her for her noble traits of character.

Mrs. Moore was a charter member of the Rutherford College Missionary Society, and in recognition of her many years of service and of the high esteem in which she was held we wish to pay a loving tribute to her memory.

We have lost a loyal friend and we shall miss her cheery smile. God knows best and has called her from her labors. We therefore resolve:

That we thank our heavenly Father for blessing us these years with her loving service to our society, the community, and the family.

That we seek to follow her unselfish service and to make each of our lives a fuller, better life.

Mrs. H. I. Johnson,
Mrs. W. G. McFarland,
Mrs. Z. E. Barnhardt.
Committee.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the members of the Ladies' Aid and Missionary societies of Walkertown church record the death of Mrs. N .D. Sullivan, the oldest and most beloved member of our society (90 years).

Her presence among us inspired confidence and her memory will ever remain with us and urge us to press onward and upward with a greater and stronger faith.

There is an empty place in the home, a vacant pew in the church and missionary society, yet we are thankful to have known her. Therefore be it resolved:

First, That we bow in humble submission to his divine will, knowing that "some day we will understand."

Second, That as a society we, who have known her, we who have seen the faithfulness and loyalty to her church, society and home, may try to emulate her exalted life, assured that in "God's own time we shall meet again."

Third, That we extend our deepest sympathy to the bereaved family and relatives and pray that God will watch over and care for them.

"When death came he found her ready,
With her lamps all trimmed and bright;
Now she is safe beyond death's portals,
Crowned in glory, robed in spotless white."

May we not think of "Aunt Lena" as dead. Think of her as the same. She is not dead—just away.

Mrs. E. M. Leight,
Mrs. D. C. Moir.

RESOLUTIONS OF RESPECT

God in his infinite wisdom has removed from our mdist one of our best and truest members, Mrs. Eva Eure McKenzie, who fell asleep December 25, 1931. Mrs. McKenzie was the daughter of Rev. and Mrs. H. M. Eure, born October 31, 1903, at Greenville, N. C., and married to W. Elsie McKenzie March 10, 1929. Soon after her marriage she moved her membership to the Candor Methodist church.

The members of our church, Sunday school and community in appreciation of her Christian character and influence wish to offer the following resolutions:

First, That in her death we have lost a friend who was always loyal and true, one whose life was gentle and whose kindly nature endeared her to all who knew her.

Second, That during her life her willing hands and tender heart were an incentive to greater endeavor on our part. That in our midst her memory will linger long and her kindliness will be a guiding spirit to us.

Third, That our loss would seem almost irreparable were we not confronted with the thought that in her everlasting home our heavenly Father has for her a fuller and nobler duty than that which she so richly fulfilled here on earth.

Fourth, That a page in the minutes of our Sunday school record be dedicated to her memory, that a copy of these resolutions be sent to her bereaved family, and that they be printed in the county paper and the North Carolina Christian Advocate.

Mrs. V. W. Burkhead.
Elizabeth Steed,
T. W. Burkhead.

RESOLUTIONS OF RESPECT

On June 3, 1931, J. S. Jones answered the final summons and went to be with his God forevermore. Brother Jones lived in Red Springs for 45 years, but a few months previous to his death he was living with his daughter and son-in-law, Mr. and Mrs. C. E. Leigh of Johns, N. C. For several months prior to his passing he was afflicted with heart disease and little hope was entertained for his recovery. When it was announced that Mr. Jones was dead, grief and sadness filled the hearts of the people of Red Springs and community, for he was loved, trusted and honored by his host of friends.

J. S. Jones was an exemplary gentleman. He loved his church and walked close with his God. For 40 years he was superintendent of our Sunday school, and for the same length of time he was a faithful steward of the Red Springs Methodist church, always giving liberally of his time and means for the advancement of the kingdom of God.

About one year previous to his death his devoted wife preceded him to the grave. He was a loving husband, a kind father, and a loyal friend to all. At the close of Brother Jones' life he could have said as did the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Now, therefore be it resolved, that we bow in humble submission to Him who doeth all things well.

And be it further resolved, that the Red Springs Methodist church has lost a true and devoted member, a loyal and faithful steward, our community an upright citizen, his family a loving father.

Be it further resolved, that a copy of these resolutions be spread upon the records of the church, a copy forwarded to his family, and a copy to the Red Springs Citizen and the North Carolina Christian Advocate for publication.

Board of Stewards Red Springs Methodist Church.
John T. McNeill,
W. R. Graham,
A. P. Spell,
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUARY 11, Number 6

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Sight-Seeing in Havana, Cuba, Along With the Pilot Life Insurance Company's Recent Convention Held There

Right—Old Fortress Cabana.



Below—Capitol in Havana.



Hear About the Advocate Campaign For A Moment

CAN WE FACE A HARD TASK HEROICALLY?

We are being weighed in the balances. Can we do the work of the hour in our Methodism? Too many are waiting for a more opportune moment some time in the uncertain future. Ours here in North Carolina is a hard job that is going to make demands every day of the year. The last thirty days will not be sufficient.

Just now we are in the midst of the demands for the Advocate, for Chapel Hill and for the orphanages. None of these are heavy but they are urgent. In most places these urgent calls could be met in a glorious way in the next thirty days.

An average of $10 from each charge for new subscribers for the Advocate and $10 for Chapel Hill would mark a new day for both these causes. A special plan laid would care for the orphanage fund. Then think what an inspiration this would be for the year! A few have done this job already and a new sense of victory is theirs. Something done always means more to be done at an early day. Such a record is not easy, but it is wonderfully inspiring—from conquest to victory!

There are no easy victories this year, but there are going to be some conquests filled with jubilant acclaim. We are finding who can face hard tasks heroically.

HAVE YOU TRIED A SPECIAL SERVICE?

What a winter we have had for doing church work! Most of the Sundays have been full of sunshine and good cheer. The man in official position in our Methodism who has not made much of these fine days has sinned away his days of opportunity. Some have made them count in a great way.

How about that special service for good literature in particular and for kingdom extension in general? Some of these have been high days for promoting the cause of our Lord. The one regret we have is that too few efforts of this sort have been tried. Many have been content to plod on in the same old way when a real advance could have been made by an effort to stress the place of the tongue and the pen in the coming of the kingdom. The personal presence with tongue aflame and the output of the printing press well directed will certainly get results.

Days of grace may have gone by but some may yet do a great work if they will only give time and pains to making ready for a special day to be followed up with diligence and care.

THE WOMEN IN THE CAMPAIGN

Along with the Missionary Voice the women are placing the Advocate. Both of these are most essential in the women's work—the page in the Advocate is local and the Voice is connectional. These are being worked together. Well and good.

The Advocate is fully committed to the work of the women at all times. We expect much good to result from the help given the Advocate in the work we are all trying to do here in North Carolina.

May we request the pastors to aid in every way possible the women in the work of putting good literature in the homes of the people. They keep at it month after month—too many men faint by the way.

DO THE PREACHERS TAKE US SERIOUSLY?

In personal letters and in these columns we have told the pastors of our present situation. Once more we are going to say that hard and persistent work must be done by the last man of us in getting renewals and new subscribers for our church paper. The present needs must be met heroically. To draw more money out of a bank day by day than is put in will ultimately close it. This is strictly true of a church paper that has to rely chiefly upon its income from subscriptions.

Few of our pastors realize that an average of five new subscribers from each charge would go far to relieve the present situation. In district meetings, in churches, and by such statements as this, we have striven to keep our pastors informed. Our interests are one and the same.

FOLLOW CAREFULLY LIST ON PAGE 26

This list reports the renewals and new subscribers received and from whom. The list lengthens each week and the reports of the changes each week. This keeps all informed in every section of the state. Errors are corrected whenever they are pointed out.

About half of the charges have been heard from. We expect to have every one on this list before many weeks have passed. Remember what an average of five new subscribers for each charge will do—it will put the paper in more than 2500 additional homes.

SOME LISTS OF NEW SUBSCRIBERS

The charges that have sent in lists of 10 or more new subscribers are the following:

Hillsboro—A. J. Parker	12
Windsor—T. W. Lee	10
Central (Raleigh)—A. S. Parker	10
Rosemary—D. M. Sharpe	10
Halifax—W. C. Wilson	12
Carraway Memorial—J. S. Gibbs	12
Albemarle—W. B. West	17
Taylorsville—R. L. Young	12
Bethel—G. N. Dulin	95
Sylvia—D. H. Rhinehardt	12
Centenary—C. C. Weaver	45

MISS LENA SPINKS

Miss Spinks, who last week sent in a great report from Central church, Albemarle, comes again this week with big additions. She encloses a check for $25. Six of these were new subscribers and the remainder were renewals. Central church, Albemarle, with Brother Walter West and Miss Lena Spinks as leaders in this campaign makes a remarkably fine showing and the end is not yet. Good people, we thank you.

TO OUR SUBSCRIBERS

This is a special note of thanks to all our faithful subscribers who have sent in their renewals so promptly. Others who have received the notices of expiration will greatly aid us by sending us even a part of the amount due. One dollar advances a subscription six months; $2 for a whole year. We are trying to work together with our friends for our mutual good.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUARY 11, 1932 Number 6

"Why are you and your little sister always quarreling?" "I don't know, dad; unless she takes after mother and I take after you." That was a bright boy, but does it raise a question of heredity or one of teaching by example? Parents should think about it.

It takes two to make a bootlegger—the one who sells and the one who buys. These two are the leaders of this present hue and cry in favor of modification or repeal. The first runs with the outlaw gang; the other would set the pace for church and state. Many of them look pious at church and count themselves good citizens, eager for law and order.

When will people who are against liquor demand of every man who is a candidate for office—from constable to President—that he declare his position? A man who is in favor of liquor cannot be relied upon to enforce the prohibition law. Politicians befool folks by insisting that wets be put in office to enforce laws against liquor. How absurd!

Never were quite so many looking for a new Reformation. We have surrendered to pagan ideals and we are helpless with our present religious institutionalism. New currents of life must flow through those who would enable us to overcome our practical paganism. Geneva will be the test of this present year—it may determine the course of a century.

If the owners of farms in North Carolina are wise and even humanitarian—to say nothing of being Christian in their attitude towards the thousands of tenants, both white and colored, who are in danger of being set adrift—they will be careful to keep these people on the land. With the many acres of open land these people can be enabled to make a living without any big cost. With the turn of the tide both landlord and tenant will be mutually benefited.

Somehow the churches in which the pastors are giving themselves to the work with all the intensity and devotion characteristic of constraining love are experiencing a thrill of new life. The people are responding to the urgent demands made of them. Some are asking as of old, Can these dry bones live?

"Where did the 'praying bands' originate? —Ohio. Where was the Woman's Christian Temperance Union organized?—Ohio. Where was the Anti-Saloon League of America organized?—and where has been the national headquarters for nearly forty years?—Ohio. From what state have the three national superintendents of the Anti-Saloon League come?—Ohio. Where is the great prohibition publishing plant located?—and from what state has the editor of those publications come? —Ohio. What state with the full knowledge of the records of its two native sons actually gave Warren G. Harding a majority over James M. Cox of 400,000 plus?—Ohio."—James Cannon, Jr.

Do it differently. Do what differently? A great many things, but we have in mind, especially, the making and delivering of sermons. Get out of the rut of convention, though this much used rut be smooth and easy to travel. Something different would please people mightily. For example, W. H. Willis writes for the Advocate, as he did last week, and people cry for more, just like children cry for Castoria. L. B. Hayes, the rider of the black horse, writes, and the people cry for more. Why? Because it's different. Likewise, should we dare to do things differently. Conventional methods which never fail to be clothed in a drab monotony are robbing the pulpit of its power. Away with insipid and conventional sermons and substitute the courage of a prophet with the attendant fire and the apostolic zeal that turns folks upside down and inside out so the world may see how bad or how good they are as the case may be.

Making a New World

The growing seed and the growing child, the new wine in new wine-skins, told of a new order with the coming of the kingdom. Jesus came to make all things new. The spirit of man is changed as He brings in a new social order. A new world is in the making. The old social and industrial systems built up through the ages for the plunder of the many by the few must give place to a holy brotherhood. The principles of the Sermon on the Mount must become workable. This is the end sought in all our missionary efforts of the present day. The urgent need just now is a new mission technic —a new method or order of procedure.

We have relied on organizing certain boards to direct and supervise the gathering of money and the training of missionaries to be sent to the far off lands to teach, to preach and to heal. Much has been done and many in other lands have been won to the Christ. But now the old methods are breaking down; a new missionary technic is needed. The boards are in desperation in the face of present failure to secure enough money to carry on. In all the plans of these last years the main objective is to get more money. True, money must be had, but can it be got by the use of the same old methods of procedure?

Not many decades ago the frontier of missions was in the far away lands. There are now no far away lands and the frontier of missions passes through every land. Indeed, every town and country place, every college campus and university hall have become mission fields in the new order of things.

A new world order is in the making. What means this present conference at Geneva? Whatever may be the outcome of this assembly, it must remain of serious moment in the history of the race. The mere fact that it has met means much—it marks an epoch. The world is all astir. In every land readjustments are on.

Just now we Methodists are dealing with this missionary problem in the same manner as in the years gone. We gather a few faithful in a study class and talk about certain mission fields for a spell and then take a collection. No results follow sufficient to meet the present situation. We are simply befooling ourselves. Kingdom extension must be more many sided and of intenser effort than any of these present undertakings; it must know such a passionate concern for the need at our doors and experience hearts aflame with the desire to redeem the nations so that tongue and pen will win a new place in this complacent age. The situation is truly pathetic. Every year less and less money with more and more stress on the same old methods. We need a new missionary approach. Our present efforts enable us to pick up pennies when we should be gathering up dollars. The call is long and loud for us to help keep a few men and women on the field. Would that the passion at home was so intense as to win new recruits for every field at home and abroad.

Jesus found his mission field in the hearts of men. In the churches of his day, in the multitudes like sheep without a shepherd, in the vast regions beyond he found the lost. The religious folks gave alms, they fasted oft, they prayed much. But this was largely pretense. They did not ring true. Some of our best mission fields this urgent hour are in the official boards of our churches, in our missionary societies, in our regular congregations full of sinners of every class and condition. Not much headway can be made until there is a resurgence of spiritual vitality that will find it's own methods and move upon the world with fresh vigor. We are more in need of spiritual initiative than we are of ancient methods of procedure. A bonfire should be made of some of our outgrown plans of procedure. The old methods of the Centenary will not work today. We are in a new world—a world of material, moral and spiritual slump. No headway can be made by relying on religious institutionalism. The vital urge must be felt. A spiritual revival is in order for the work of kingdom extension. At present, we are making a miserable pretense of this whole business. Many of the study books will be left unused and the real advance never heard of. Still, we claim an active part in making things new.

Husbands Help Your Wives

In this we have in mind the daily tasks of the household, even the menial tasks of washing pots and pans and sweeping the floor. Help the good wife with Martha's part of the housekeeping and thereby qualify yourself for residence in a mansion of the skies.

Let the Watchman-Examiner tell us all about our duties at this point:

We desire a word with the man who feels that helping his wife with the housework is not a man's job. "A man's work is from sun to sun, but a woman's work is never done," is an old adage in which there used to be much

truth. It is true now as far as the woman is concerned, but daylight saving time enables the man to get away from work in time for a round of golf or a set of tennis before supper. We wonder who ever started the idea that a fresh and husky husband should not give a lift to his pale and overworked wife? Let him stay home with the children three days, meanwhile doing the cooking and a bit of washing and ironing, and he will telephone the office the next day that he does not care for the rest of his two weeks' holiday! In these days when kitchen maids are a luxury it is well for the men to realize that the Bible is clearly on the side of the wife who desires her husband's assistance. We respectfully refer all inquiring husbands to 2 Kings 21:13, which reads, in part, as follows: "I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down."

Term Tenure of Bishops

Term tenure of bishops instead of life tenure, as it is now and has been since the beginning of American Methodism in 1784, is demanding attention as the general conference of the Methodist Episcopal Church approaches. What action the general conference at Atlantic City next May will take, if any, remains to be determined. But the question is being discussed. Dr. Claudius B. Spencer, the dean of Methodist editors, and one of the ablest, fires the first editorial broadside in the Central Christian Advocate. The Northwestern has its say and the agitation has awakened Pittsburgh, which argues that the change from life tenure is not a constitutional matter, but may be determined by vote of the general conference. The question will doubtless reach the floor of the general conference to be discussed and voted upon, but there is no method whereby one may estimate the numerical strength of those members who will favor the term episcopacy rather than life tenure.

Will the Passing Years Lead Us This Way?

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for another's name;
A broader view and a saner mind;
A little more love for all mankind;
A little more charity in all our views;
A little less thirst for the daily news;
A little more leisure to sit and dream;
A little more real the things unseen—
And so we are faring a-down the way
That leads to the gates of a better day.

The writer of these lines—unknown to us—must have learned that the approach of age can have compensations that truly make a better day. In them seems to be the promise of the beauties of an autumnal sunset when the little day of earthly existence is closing.

A Minister and Layman Ask and Answer Questions

The Christian Observer is a high grade Presbyterian paper published in Louisville, Ky., and circulates through all parts of the country. The editor is very careful what goes into the columns of his paper. Yet he has allowed the following to get into the Observer:

Th following is the report of an actual dialogue which took place between two American citizens, one of them a business man and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "prohibition is a failure, and we must get used to the idea of making America 'wet' again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied, "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me or pay their bills so promptly."

"Would you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we are better off without it."

The Juniper Tree Is Getting Yellow

Someone has said that the juniper tree is getting yellow. Hasn't its leaves from the start been yellow? Elijah was the man who placed the juniper tree in literature and in the world's thought, but people have been so engaged with the prophet's state of mind and heart that they have forgotten to look at the color of the leaves of the first juniper tree. But those leaves must have taken on a saffron tinge, at least by reflection. Elijah did the reputation of that tree great harm and one could not think of its leaves remaining untouched by the color of the man who gave the juniper tree a reputation that clings to it through the rolling years. Elijah on that memorable occasion was yellow and the tree is still yellow.

People and Things

Born to Rev. and Mrs. E. C. Price, January 1, 1932, a six-pound baby girl—Wanda Louise.

"Announcing the arrival of Wanetta May on January 15, 1932; weight 6½ pounds. Mr. and Mrs. Ernest Widenhour."

Rev. C. W. Kirby, who is in his third year at Rutherford College, has been appointed to supply the Gilkey charge in the Marion district for the remainder of the conference year.

Rev. Carlock Hawk writes: "A fine spirit prevails in my church; 556 in Sunday school last Sunday morning; 51 additions to the church since conference, several of these on profession of faith." Good for West Asheville.

The presiding elder and pastors of the Marion district met on Thursday of this week at Rutherford College to review the work of the first quarter and to plan some future work. They were the happy dinner guests of President E. P. Billups.

It was my first sermon at my new charge. At the close of the discourse I announced hymn 560 from the list given me by the chorister. To my great chagrin the audience sang, "And are we yet a live, And see each other's face?"—Rev. Paul E. Carson.

Rev. John Howard Carper, pastor of the Murphy circuit, writes: "Having a great time on this work; enjoying, and I am tremendously interested in the people. Hoping to have greatest year in its history, though there is much that could discourage the heart of any pastor. But with the 'faith' we are coming through."

Mrs. C. E. Steidley spoke Sunday to two of the largest audiences gathered together for many years in the First Baptist church, High Point. At the morning service she chose as her theme "Acceptable Service." At the evening service Mrs. Steidley brought a powerful sermon on "Sin as God Sees it."

"It was my privilege and pleasure to worship last Sunday with Brother G. L. Wilkinson and his fine people of Jones Memorial. Brother Wilkinson is in his second year on this charge and his work is going fine. His people are very fond of him and they follow his leadership without question. Any circuit is fortunate in having such a fine pastor."—D. P. Waters.

"Will you kindly state through the columns of the Advocate that there were only five dismissals on the Currituck-Kitty Hawk charge instead of 87 as reported by the conference journal. Table No. 5 shows the proper number of dismissals, while table No. 1 reports a discrepancy of 82. I feel it due the churches on this work that the error be corrected."—H. B. Baum.

Brother W. B. Davis of Wadesboro has this to say of last Sunday's service: "We had the great pleasure of having Bishop Mouzon with us last Sunday. The day was almost perfect. The bishop seemed to be at his best in every way and preached a most splendid sermon. The church was crowded and every one enjoyed the great message very much. We hope he can come again soon."

"We are off to a good start at Mooresville Central. Congregations have been large and appreciative. Prayer meetings are largely attended, ranging from 75 to 100 at each meeting. We are looking forward with delight to the 28th of this month when we are to have with us Bishop Edwin D. Mouzon. We are expecting an unusually large congregation to hear him. We should also be delighted to have the editor of the Advocate to spend a Sunday with us and preach to one of the finest congregations in this conference."—N. C. Williams.

A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, the Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about $1,200 gold.

A personal note from Brother D. H. Rhinehart tells us of the great sorrow through which Rev. T. G. Highfill of Webster is passing. This brother needs the prayers of all. His five-day-old baby was buried at Love's Chapel on the Webster charge on Saturday morning, Rev. L. B. Hayes, presiding elder, conducting the funeral services. Monday morning of this week at five o'clock Mrs. Highfill passed away. He and his only child of about three years are on their way to Bethlehem, Penn., to bury the wife and mother. Brother Highfill himself has been sick and in the hospital for an operation and is hardly able to make the trip.

We are all sick of figures, a soldier so said as he turned from a screen exhibit that was persuading him to keep the Ten Commandments. I know some one thousand families. I traveled 3,000 miles last summer to study other places of the East and Middle West. I have come to the conclusion that the radio talkers against prohibition are at least weak and gullible. Not one of the thousand families I know has any apparatus for brewing or distilling on the premises. I am sure they would not think of letting their children indulge habitually in stimulants. I am sure that not even ten per cent of Catholic school children have anything like home saloon life.—The Rev. Father T. J. McDonald, Baltimore.

From her home in Marion on January 21, 1932, Mrs. Leila Ada Conley Little passed to her eternal reward. In 1881 she was happily married to Rev. C. G. Little and served with her husband in the regular Methodist ministry till the death of her husband in 1903 when he was serving as presiding elder of the Morganton district. After the death of her husband she lived in Marion, where for 31 years she made a happy Christian home for her children, gave herself in helpful and sympathetic friendship to her neighbors, and loyally served God in the Methodist church which she loved so much. She leaves the following children: Mrs. Conley, Mrs. J. H. Tate, and Miss Annie Little of Marion and Cecil Little of Newport, Tenn.

There was a period when the North Atlantic could properly be considered as the division between the Old World and the New. That period is over. The North Atlantic has now become comparable to the Mediterranean in the days of Greece and Rome; it is a body of water on whose various shores are to be found the different elements of a closely interrelated society. . . .A North Atlantic civilization is coming into being, and henceforth the problems of either one of the continents which frame the Western World are problems of common concern.—Francis Miller and Helen Hill.

"We are in our first year on Old Fort circuit and things have started off in a very encouraging way. Some of these good people started us with a good pounding and we haven't wanted for things to eat since. We found faithful, loyal and enthusiastic people here, with whom it is a great pleasure to work. We are working on our conference collections now and expect to make our drive for kingdom extension and Christian Advocate soon. These people have their ears and hearts open to the gospel, and with this class of people we mean to accomplish things for Christ. We are also praying for the fire of heaven in our hearts and lives."—E. C. Price, P. C.

The Volunteer State Life Insurance Company of Chattanooga, Tenn., donated $7,000 to the indebtedness at West Asheville Methodist Episcopal Church, South. They also cut the rate of interest from six to two per cent on the balance of the loan for the year 1932, which is a saving of $5,000 interest for this year, and that amount with the donation from this company saves the West Asheville Methodist Episcopal Church, South, $12,000 this year. The indebtedness is, therefore, reduced from $144,000 to $137,000, and between now and the close of the conference year they expect to reduce the indebtedness several thousand dollars more.

"Our Longhurst church has made great progress since our new pastor, Rev. D. C. Whitsett, has been in charge. Fifteen new members added to the church roll since conference. The congregation is increasing each Sunday. Last Sunday at 11 o'clock service the church was filled to capacity. Our Sunday school has increased 20 per cent. Mr. Cecil Robbins of Duke University will be over each Sunday to teach the men's Bible class. The Epworth League has been reorganized with Mr. C. B. Hudgins as president. New department superintendents have also been elected, and we are looking forward to good programs each Wednesday night."—O. J. Blue, Supt. S. S.

"The regular Wednesday night prayer meeting held in the Fuquay Springs Methodist church is a service of great interest. It is largely and enthusiastically attended. Since the beginning of the conference year the attendance has steadily increased. The average attendance for December was 30, for January 36, and so far in February 56. Not only do members of the Methodist church attend, but members from other churches are there. Those who go once feel constrained to go again and are not willing to miss a service. The pastor, Rev. J. L. Midgette, brings weekly a splendid, inspiring message to his people. His untiring efforts in this direction have endeared him to the community in no small degree. His adjustment to his new work has been rapid and we rejoice that we have come in contact with this earnest and tireless worker for the Master."—A Member.

Although I have been associated with it (the political mind) for many years, I always found difficulty in understanding it. It is a strange mixture of vanity and timidity, of an obsequious attitude at one time and a delusion of grandeur at another time, of the most selfish preferment combined with the most sacrificing patriotism. The political mind is the product of men in public life who have been twice spoiled. They have been spoiled with praise and they have been spoiled with abuse. With them nothing is natural, everything is artificial. A few rare souls escape these influences and maintain a vision and a judgment that are unimpaired. . . . They are not sufficient in number so that the public business can be transacted like a private business.—Calvin Coolidge.

"This makes ten renewals and five new subscribers so far for the Warrenton charge. I am enjoying the work of presenting to these people the opportunity of subscribing to the North Carolina Christian Advocate. I find that many of the people of this charge really read the Advocate, for they often refer to things seen therein. It is a great church paper, and this is a great charge. These people have recently paid $38 for the Chapel Hill and College Place churches—in addition to their good response to the call of the church paper, the missionary emergency fund, the orphanage, and they have almost paid their pastor in full up to the present time. Macon church, with its modern church plant and its many obligations, yesterday morning voted unanimously to use the monthly envelope system for raising its budget for the year; and you will notice that quite a few Advocate subscriptions and renewals have gone in from the church at Macon. And Warren Plains has raised one-fourth of its orphanage assessment."—E. C. Durham.

THE CHAPEL HILL FUND

Some have forwarded remittances to the treasurers for this fund. Many more need to get in the game. Think of it! An average of $10 from each pastor would relieve the present desperate situation.

There are but few churches in which five people could not be found who would give twenty-five cents each. In many churches five could be found who would give $1 each. In other churches five could be found who would give $5 each. All that is necessary is for the preacher to select with care a committee and then keep back of them. Soon the churches would be sending in a stream of $1, $5, $10, $20—and the churches would be inspired by the success of the effort.

A woman who has no personal ties at the university, but one who loves to do good every way possible, got the women of the missionary society together and talked over the situation—in a little while their church had paid its quota.

President Frank Graham is going to the people for money to help boys stay at Chapel Hill. He is succeeding. If we will go to the people in behalf of our church that ministers to the boys at Chapel Hill we will get the money. Yes, the times are hard! These are the days for heroic deeds. Our church is finding anew its soul—it is getting a new spirit for heroic understandings.

In a little while an exhibit of the Chapel Hill-College Place fund will be made. Let it be a long list though the amounts reported be not so large as one could wish. This is but the beginning of success—the end will come later.

Statement From the Commission on Spiritual Life

The reports received from the annual conferences held during 1931 show that 109,560 souls were received into church membership by profession of faith. This is a gain of 517 over the number received by the same method in 1930. We regret to state that the church suffered a net loss in the conferences in the United States of 13,402. We believe this is largely accounted for by too great eagerness on the part of many churches to erase names from the church roll, and a lack of an effective follow-up system to care for removals.

The distressing and perilous times through which we are passing has evidently created an unparalleled opportunity for the church, but apparently the nation has not yet been brought to realize that the secret of the world's cure is with Jesus Christ. The disintegration of the normal family life, the breakdown of authority, the lure of pleasure, the lowering of moral standards reveal that above all else the nation and the world needs a revival of religion . Our need for social and industrial reconstruction is great, is imperative, but our need for a spiritual awakening is greater and more imperative.

The situation challenges the church of God to deep searching of heart, prayer, and courage. We must wait before God in consecration for a new Pentecost, and then, with the radiance that characterized early Methodism, go forth carrying the cross of Christ. We must frankly and fearlessly face up to our responsibility. The realization of the world's need must become so compelling as to disturb our complacency. A conviction that the indispensable need of America and the world is a spiritual awakening is the first step in the march toward our goal.

We desire to lay upon the conscience of our preachers and people the absolute need of a more aggressive evangelism. If the forces of evil are to be defeated and the men won to Christ the passion to share Christ with others must be given a primary and central place in all our programs. We must apply the best methods that experience has discovered in making the principles of Jesus Christ effective in all the areas of human life.

That there may be unity of purpose and action among all the churches in this enterprise we make bold to offer a suggested program:

First, we urge that our preachers and people observe Wednesday, March 2, as a day of fasting and prayer.

As a foundation and preparation for all the Holy Spirit was to do for the first disciples a period of time was given entirely to prayer. They were all in one place with one accord. There can be no substitute for the presence of the Holy Spirit. Without his presence the ministry becomes formal, the church cold, and the world indifferent.

The entire day should be devoted to heart searching and prayer. The mechanics of all our programs are utterly worthless apart from the power of the Divine Spirit. Here is the way to spiritual power. "And ye shall seek me and find me, when ye shall search for me with all your heart" (Jeremiah 28-13).

Second, we urge our presiding elders to emphasize in the district conferences the importance of the deepening of the spiritual life of our people. A definite program, carefully prepared for an announced hour, will serve to impress upon our people that the superlative task of the church is to win men and women to a personal experience of Jesus Christ, the Saviour of men.

Third, a suggested evangelistic program has been prepared by the department of evangelism of the Federal Council of Churches. We take from it such suggestions as we believe to be adapted to our needs. The months intervening from now until Pentecost (May 15) offer the church the most challenging and fruitful opportunity of the year. The Lenten season commemorating His humiliation and sacrifices; Palm Sunday, the day of His triumphant recognition by the people; Easter, the day of victory and vindication of His claims; Pentecost, the birthday of the Church. What a series of significant dates about which to build a campaign of evangelism! February and March offer a splendid season in which to challenge our people in behalf of daily devotions, church attendance, self-denial and soul winning.

We urge our preachers to hold revival meetings. Methodism was born in the atmosphere of a revival. Combine home visitation evangelism, personal evangelism, Sunday school evangelism with the appointed revival meeting. Other denominations are using mass evangelism to win thousands to Christ. Methodism must not throw away this method which God has so signally blessed in the past, and which our church sorely needs today.

We believe the suggestions given below will prove effective in the work of the Lenten season:

I. The deepening of the spiritual life by—

(a) Enrichment of public worship. Men hunger for God. They desire to experience him. Feeling their need, they come to church. In these days when men's souls are tried we must give our worship services a richer content.

(b) Observe appointed day of fasting and prayer (March 2).

(c) Stimulate loyal church attendance. A large per cent of our membership attend church service occasionally or not at all. Great emphasis and effort needs to be placed at this point. Organize groups of faithful workers to visit and enlist the indifferent.

(d) Seek to enlist each Christian home in a plan for daily family devotions and the observance of grace at the table.

(e) Place Christian literature in the homes of our people. People are reading, but what? Our pastors are urged to take the lead in placing our church papers in the homes of our people.

(f) Hold special meetings. A revival in every church is a worthy goal. Let pastors exchange service with each other. Employ our chosen evangelists. Let Methodism be Christianity in earnest.

II. Conserve results by—

(a) Organizing pastor's instruction classes. The children should be placed in such a class and instructed for church membership. These children of tender years are of such infinite value in the eyes of Christ and have such possibilities for the church of tomorrow that none should be neglected or overlooked.

(b) Integrate new members into active life of the church. Each new member should be placed quickly in some active organization of the church for fellowship and service.

(c) Follow the members who move. Many of our people who move fail to transfer their membership, and as a

result become indifferent and are finally lost to the church. Here is the point of our greatest loss in membership and we cannot urge too great earnestness in following up removals until they become identified with the church in the community where they have moved.

Without a spiritual awakening the better days for which we long will not come, and the good things we already have will crumble. Jesus Christ is the secret of the word's cure and the hope of the world's future. If our church with a courage that fails not in the darkest hour, with a consecration that gives Christ the supremacy, will dare to follow, victory is sure.

Arthur J. Moore, Chairman,
F. N. Parker,
F. M. Massey,
Committee for Commission on Spiritual Life.

A CALL TO PRAYER: A PASTORAL LETTER

By Bishop Edwin D. Mouzon.

Our pastors and people have already had their attentin drawn to the fact that the Commission on Spiritual Life has set aside Wednesday, March the 2nd, as a day of fasting and prayer throughout the entire church. I am issuing this pastoral letter by way of emphasizing the importance of the proper observance of this day of fasting and prayer.

If there was ever a time when there was need of prayer, this is the time. For when has the church faced such an hour as this? When has the world stood so much in need of the gospel of Jesus Christ as today? I am asking therefore that special preparation be made to observe Wednesday, March the 2nd, in the most effective way. I am requesting that our presiding elders and pastors make definite plans to the end that the entire day may be a day of fasting and prayer. There should be special services in the forenoon, special services in the afternoon, and a great gathering of God-fearing people in all our churches at night. May God send us all to our knees!

1. Let special prayer be made for the peace of the world. Not yet had we recovered from the demoralizing and brutalizing effects of the World War when now we find ourselves threatened with another war that might wreck civilization. We should pray for the President of the United States and his Cabinet and for the Congress of the United States. We should pray for all our ambassadors to other nations. Unitedly we should pray that Almighty God our Heavenly Father may guide the nations of the world into the ways of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Saviour Jesus Christ.

2. Let prayer be made that there may come to our nation solid and lasting prosperity. We may be sure that it is not the will of God that the few should live in extravagant luxury and the many spend their days and nights in want and anxiety. We may be sure that it is not the will of God that men and women should find it impossible to find work to earn their daily bread. We need to look to God for his guidance. And it is certain that we need to repent of our sins. We need not pray if we regard iniquity in our hearts. We are in confusion because we have violated God's laws. While we pray for those who give direction to the economic and political affairs of the nation, let us not fail to search our own hearts to discover whether or not in all our business dealing we have lived in harmony with the teachings of Jesus. May we humble ourselves now under his mighty hand, and see that of God's very faithfulness he has caused us to be troubled. Above all may we come back to our heavenly Father and trust him for the future, casting our cares upon him, never forgetting that he careth for us. And may it please God to make these present trials work for our everlasting good.

3. Let earnest prayer be made for the missionary and all the Benevolent Enterprises of the church. The forward marching armies of the Cross must not be called back or halted. There can be no doubt that the fundamental and essential cause of the confusion in which the world now finds itself is moral and spiritual. We have lived extravagantly at home. We have thought too much of our own ease and selfish enjoyment. And even now, while the actual continuance of the world program of the church is threatened, many congregations are considering chiefly or only the support of their pastors and the payment of local obligations. In this crucial hour of the world's need we might very well postpone the final settlement of certain local obligations and give first consideration to those things for the furtherance of which the church stand in the world. To withhold now our contribution to missions and to the Benevolent Enterprises of the church and shut ourselves up to things that concern us locally would be to drop out of the army of the Lord and demonstrate that we had not understood what the Church of Jesus Christ is in the world to bring to pass. Last year the church at large paid forty-five per cent on the Benevolent Assessments. It requires not less than sixty-five per cent to finance the work of the church. This means immediate disaster at home and abroad. Let us learn to seek first the kingdom of God and the rightcousness of the kingdom. On the day of fasting and prayer let special preparations be made for understanding and united prayer for work of the church at home and in distant lands.

4. And let us pray that we may come to understand anew just where our true riches lie. After all, our real wealth is in the spiritual realm. If this world has been our universe then indeed are we bankrupt when disaster sweeps from us our earthly possessions. But if we have laid up our treasure in haven where moth and rust cannot corrupt and where thieves do not break through and steal, then do we have the abiding riches. There was never a better time than this to point the minds and hearts of men to the abiding realities of religion. We need the heroic and victorious faith of the prophet Habakkuk, "For though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will rejoice in the God of my salvation."

In view of the gravity of the present situation in all its aspects, I earnestly entreat our presiding elders, pastors, and people to give heed to the things that I have written in this pastoral letter. Let missionary societies, Sunday schools, Epworth Leagues, men's brotherhoods, boards of stewards and all the organizations of the church unite to make the best use possible of the day of fasting and prayer.

There is transcendent power in example. We reform others unconsciously when we walk uprightly.—Madame Swetchine.

REVEREND MICHAEL BRADSHAW CROWNED

Tuesday afternoon of this week more than fifty ministerial friends assembled with a host of others from every walk of life to pay tribute to this beloved friend and esteemed minister. The spacious Duke Memorial church of which Dr. Bradshaw has been pastor at one time for four years and then later for five years was filled with the many who knew and loved this man, always able to make loyal and devoted friends wherever he went. Thirteen years of his life had been spent in Durham; so no other place seemed quite so much like home to this Methodist preacher.



DR. MICHAEL BRADSHAW

The simple funeral service was conducted by the Reverends W. A. Stanbury, J. D. Bundy, H. E. Myers and H. C. Smith. The scripture selections and the hymns used had been selected by Dr. Bradshaw. In keeping with the habits of a long life the service was marked by sincerity and the utmost simplicity.

No words of eulogy were spoken and no life sketch was read. Later Dr. W. P. Few will furnish a memoir for the press and for the conference memorial service. Our brother had lived his life in such a fine way that words would have been empty on that funeral occasion. With much suffering in his later years, in calm simplicity and heroic faith in God our dear brother lived his life of kindly interest in all classes and conditions of men, having literally served his day and generation in all fidelity as a good minister of Jesus Christ. What more can be said of any one? The hymns sung, "How firm a foundation" and "The Son of God goes forth to war," sounded out the two chief notes dominant in the life of this triumphant soul.

Dr. Bradshaw joined the North Carolina conference of the Methodist Episcopal Church, South, at Greenville in 1891 and early grew into prominence as a preacher and civic leader wherever he went. His numerous pastorates included those at St. Paul's, Goldsboro; First church, Wilson; St. Paul's, Maxton; Edenton Street, Raleigh; and Duke Memorial, Durham. He also served as presiding elder of the Wilmington district two years, the New Bern one, the Raleigh four, and the Durham four.

In January, 1930, after his retirement and return to Durham to live, Dr. Bradshaw was elected pastor emeritus of Duke Memorial church. He held many positions of distinction, among them a trusteeship of Duke university and of the Methodist Orphanage at Raleigh. Four times he represented the North Carolina conference at the general conference of the Methodist Episcopal Church, South.

Dr. Bradshaw was connected with Duke University, as a student, active alumnus, and trustee for more than 50 years. Born in Alamance county December 18, 1859, he entered Trinity College in 1874 and remained a student there for four years, graduating in 1878. After teaching for several years he studied law and spent the year 1885-1886 at the University of North Carolina, and until 1891 he was in active legal practice.

It was as a great preacher that he won the love and admiration of thousands. In November, 1930, when retiring from the active ministry because of failing health, he gave his farewell message to his fellow ministers at the conference in Henderson, and in so striking and sincere a way as to make it one of the most dramatic moments of his life, impressing all who heard him. Addressing Bishop E. D. Mouzon, he said in part:

"There is just one hard thing about this (his retirement) and that is the thing of quitting—quitting the work you love and to which you have given your life. I hope that I will not be remembered in this conference as a quitter, but as a fighter in my humble way for the great causes of truth and righteousness. I do not feel that I am quitting today. I am simply taking a day off. I am turning aside for a little siesta or afternoon nap. I am just a little bit nearer home than the rest of you are."

Dr. Bradshaw's contacts gave him close friends among all classes. He was a friend of Senator F. M. Simmons and many others of the older generation, as well as many of the younger with whom he never lost contact. Much of his most successful work was done with young people, especially in the fields of the Sunday school and religious education generally.

Dr. Bradshaw was married to Miss Mary Whitehurst on April 7, 1897. In addition to Mrs. Bradshaw, the following children survive: Mrs. W. D. Linton, Atlanta, Ga.; Rev. Robert W. Bradshaw, pastor of Jenkins Memorial church, Raleigh; Prof. Michael Bradshaw, Jr., University of Texas, Austin, Texas; and William G. Bradshaw, Durham.

THE GOSPEL OF DOING WITHOUT

Doing without may not be the negative and hampering thing we fear at all, for it may be, and often is, the dropping of things that are least important that we may have better and richer and fuller use of those that are finer and more worth while. The things which cannot be taken from us are always the things that are best. That truth the poet sings for us most beautifully:

Rich is he, and poor am I.
And we stood and looked at the summer sky.
And a wild thrush gave us a burst of song,
And the blossoms smiled as we walked along.

The breeze came sweet through the leafy trees.
I thought: I see what the rich man sees;
I feel all things which the rich man feels,
And I share in all which the day reveals.

Beauty of flower and joy of song
Were mine and his as we walk along,
Nor blossom, nor bird, nor summer sky,
Knew which was the rich man, he or I.

MORNING RAINBOWS

The times are out of joint. Hamlet never lived in a more mystifying age. I waded snow in the lowlands all last winter. Coming to the mountains I have not made a track in or seen any of "the beautiful" except from afar on Pisgah. Every day has been spring except a few. The weather bureau has missed it many times, but coming down a ridge out of the Balsams we ran on two hogs. The largest was busy carrying leaves to make her bed. I pointed to nature's best barometer and said, "Boys, you may doubt Uncle Sam's predictions, but when you see a sow toting stuff for her bed you can go home and get in your wood." That night the wind whistled and the next day was worse.

Today I saw a sea gull over the city of Waynesville. No, it was not a heron and it was not a pigeon. I know my birds—it was a gull flying uncertainly and slowly. I have seen them before after a storm. Besides, that chain of lakes on the Catawba is almost an inland sea. Who knows? Brother Nollner and I may ask the sandlappers from the east to go crabbing with us in Junaluska next summer or to a clam bake on the shore.

It is said gulls go out to sea at night or in time of storm. It was pure genius that pictured the flight of the soul in those words: "My grey gull lifts wings against the nightfall and takes the dim leagues with fearless eye."

We had fished for an hour and only one bass was in the bag. The rain ran us to the shore of Linville Lake and we sat under a big hemlock. "T. R." turned to me and said, "What is the great weakness of this age?" With sophomoric certainty I replied, "The loss of the fear of God." Puffing his briar slowly he agreed and added, "It is also the absence of the sense of and experience of tragedy in life. We do not feel deeply the burden of pathos and we are shallow because of it." Brother Wolfe is right. Read the prophets or Psalms or great poetry in the light of his remark. The enduring literature of the world is in the language of sorrow.

For instance, the picture drawn by Edna S. Vincent Millay. The father dies and leaves his family destitute. Then the mother gathers her children about her and says, "Life must go on; but I have forgotten just the reason why." Here is tragedy, unspeakable, met by a courage as high as the cross. The gallant Christ carried on when there was no human reason why.

The storm is abating. Today the lady of the parsonage called from the kitchen, "Come here. Did you ever see a rainbow so early in the morning?" I looked and there framed in the window over to the right of Eagle's Nest was the Bow of Hope, multicolored and clear in the light of the new day. L. B. Hayes.

"THE BLESSED OLD CASWELL HILLS"

When Bishop O. P. Fitzgerald held the conference in Elizabeth City as the preacher from Caswell made his report the bishop made some special enquiry about the work up there. Then he lifted his face, with a dreamy, far away look in his eyes as he exclaimed, "The blessed old Caswell hills!" Evidently the memories of his early boyhood days in the valley of the Dan came back to him. It was an echo across the vast stretch of years.

Well, last Sunday in company with presiding elder H. C. Smith, I had the rare privilege of being once more in the Caswell hills. It was one of the most glorious days of mid-winter. The house at Yanceyville was filled with devout worshippers. The elder preached just such a sermon as is needed in most places these days, telling folks how to keep going when so many are ready to stop. After the old Methodist fashion I exhorted, following the sermon. Then came a fine session of the quarterly conference. Victory was in the air. Something had been raised for Chapel Hill, for the orphanage, for the kingdom extension, and the stewards kept the salary the same as last year. The Advocate fared well and the people have their faces to the future. Wherever the preacher is caring for all the interests of the church the work advances. This is the general rule.

Rev. S. J. Starnes did a fine work for four years in Caswell and Rev. Ivey Poole is continuing the job.

M. T. P.

DR. CHARLES D. BULLA LEAVES US

This genial soul known and loved by so many from Baltimore to San Francisco belonged to the whole church, but he was in a peculiar sense one of us here in North Carolina. Some of his ancestors were of this state; then he was often among us. In addition to this, he and our own T. N. Ivey was as David and Jonathan. He always called his friend "Dear Tom." Never were two more congenial souls than Charles Bulla and Tom Ivey.

Many of the Sunday school workers of the whole church thought of Dr. Bulla as one of them and welcomed him again and again. He spent much of his earlier life in and around Baltimore and Washington; later he lived most of the time at Nashville. Few men knew the life of George Washington as did Charles Dehaven Bulla.

Not until quite recently was it known that his condition was serious. So his going was a surprise to most of his friends. For many much of the sunshine has gone out of life with the passing of this genial soul.

PEDIGREE VS. HOSS

A certain preacher with a car load of degrees, a theological graduate and said to be one of the best trained men that a certain theological school had ever sent out, did not seem to be able to remain in any one church more than a year at a time, according to Conrad's radio storyteller. Every year he had to move. Finally the bishop in charge decided to investigate. He called together the officials of the last church where this preacher had been asked to resign, and the following dialogue took place:

Bishop: "Now I want to know the truth about this preacher. He has to move from every church I give him at the end of the first year. I want you fellows to be frank with me about him. He is the best prepared man we have in the conference. He has six degrees, including a Ph.D. He is a college and seminary graduate. He is one of the finest minds we have in the church world."

An old farmer board member answered the bishop, bluntly but truthfully: "Bishop, what's the use o' having a pedigree if you ain't got a hoss?" J. S. Hiatt.

CONFERENCE BROTHERHOOD CLAIM

Call No. 43 on account of the death of Rev. M. Bradshaw is made. Preachers $3, laymen $1.

B. B. Slaughter, Sec.

God can put nothing into the hand that never opens to give.

What is Left?

By G. Ray Jordan.

Text: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." —Hebrews 12:27.

For some years we have been living in earthquake times. There was the world war when everything seemed to be trembling. Nations, governments, social orders, the hearts of people everywhere quaked in the time of that storm. The world trembled.

Ever since then we have witnessed a period of political turmoil; and that has not been restricted to one area. Russia is the glaring illustration. But look at what has been going on all over Europe and the Orient.

Religiously we have been disturbed, too. There has been a shaking of institutions and churches, the crashing of ecclesiastical machinery, and the collapse of many external standards, built on theological foundations.

We do not have to be reminded of what other kind of earthquake has been shaking the entire surface of the world. It would, however, be unreasonable to think that the other conditions could prevail, and this be excluded. Though evidently many seemed to expect an escape of material matters, there is no justification for such belief.

We certainly do know there has been a removing of those things which can be shaken. What reassures us this morning is the belief that there is something which will remain, that some things are certain, indeed, that some things cannot be shaken.

But what does remain? Is there anything to remind one of Gibraltar? Where shall we look to find something which will sustain us?

I.

Whatever else may be tossed about with the winds and blown away by the hurricanes, or swept into oblivion by the storms, the real values of life still remain. Of course we have emphasized for so long the matter of quantity that we know little about quality. As Frederick Shannon has said, we know the price of everything and the value of nothing.

Nevertheless, those of us who are wisest are going to turn our attention toward worth rather than price, values rather than costs, qualities rather than quantities. Here are what some people call the intangibles. They are; but the intangibles give value to the tangibles.

1. Look at truth. It still remains. I realize the cynic may say that like Diogenes he is out looking for a truthful man. But truth is; and truth is the only foundation on which we dare build. You can still hear the message of truth as you listen to the words of Jesus speaking through the centuries. But that is not all. Truth has been incarnated. There are still men who will surrender their lives rather than give up this high virtue of life.

2. Because truth shall not die, right too, lives on forever. It cannot be destroyed. Because some people surrender this principle is not a denial of its reality. That persists! It remains. It cannot be destroyed. Said Henry Clay, "I'd rather be right than be President." Now, whether you agree with all that Clay did is not the matter of primary importance; that high idealism is what gives worth to any cause or any person. That spirit is eternal, everlasting!

3. Unselfishness is a virtue that remains. I am not talking about it as it is generally misunderstood. I mean that noble spirit which includes all people and refers definitely and practically to every individual whom one can benefit. It is the virtue of a gentleman. George Bernard Shaw discerningly declares a gentleman is "one who tries to put back a little more than he takes out." And this noble spirit is still left. Do not be mistaken about that!

Look at this if you want to know what is worth keeping and what still remains! There are still parents who will readily give up every so-called pleasure in life in order to bring their children to the highest kind of religious experience. There are still hosts of people who will not let others needlessly suffer. They care; they are interested; their hearts beat with the throbbing hearts of suffering humanity. They have not gone off to live by themselves, and therefore are not trying to forget everything and everybody except themselves.

II.

But virtues and ideals are not all. You and I remain. The ideals of life could not cheer us unless we were here to be cheered! But here we are! We are left. That mystical but most real being called the human soul remains, and shall remain! Other things may be removed or destroyed or lost; but personality remains. Yes, that part of you which is your real self—I mean you who will continue forever—you yourself, I myself!

1. If one should begin to talk as if this were rather insignificant, let me remind him that nothing else is at all significant except as it is related to personalities. Personality is our greatest value. Even those fine characteristics about which we have just been thinking are not possible except as they are the characteristics of people. What makes us eternally valuable is personality.

Let us not get our values confused. There is nothing you have which can be compared in value and importance to what you are yourself. All the material things in the world are not to be compared to you.

2. What should concern us most of all is just this: Do we know who we are and what we are? So long as we constantly think in terms of the physical or the material, we shall be in great doubt about values. Seneca said: "A great fortune is a great slavery, not worth one wrinkle on a good man's forehead." Seneca had a great fortune; he was in a position to know.

Are we always going to keep working our heads and hands until we collapse just to minister to our bodies, our physical being? Would it not be wise to give some consideration to that part of us—our real self—which is to live forever?

At any rate, we are left. The soul remains, whatever else may have happened. Things have been shaking to pieces, but the human soul remains! Virtues, values, human personalities—these all remain. But there is a reason. They remain because there is a cause for them.

III.

God is left! When you begin worrying about the turmoil and confusion, the harassing disturbance, just stop and rest and think: God remains! Hear the words of

that singer of Israel: "Lord, thou hast been our dwelling place through all the generations." Again, go and read: "God is our refuge and strength, a very present help in trouble." Those are strong words for the people who will let them sink into the deep part of their being.

1. Surely it is well that God does remain, for all values and all personalities inhere in him. He is our dependence. As one little girl knelt to say her evening prayer, she prayed as usual for her parents, her brother, and sister, asking that God would take care of them. Then she added a new petition: "And, dear God," she said, "do take good care of yourself, for I don't know what would become of us all down here if anything should happen to you." Well, that prayer contains thought enough to hold the attention of young and old. But I have seen many people during these trying times acting as if they must be afraid he is not going to be left. For, surely, if he is left, everything is all right! Or, if it is not now, can be made right. For we have one with whom to co-operate to make things what they ought to be.

2. Some of us would do well to stop long enough to think about the meaning of God's reality. Possibly if we were to stop long enough during these days we might be able to make our very own such words as these: "Though our outward man perish, yet the inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Of course such confidence as this demands cultivation. But that steadfastness can be ours. Of course, the firm confidence of genuine trust is an achievement. But those who want it can have it. God remains. All of us can be increasingly certain of that fact if we persist in our spiritual search with the same intensity of desire which characterizes the work of the scientist in the laboratory, or the same earnestness with which we have tried to make money.

Yes, we can know that God remains. He is ours! And because he is, we can make our own the words of another: "God is our refuge and strength . . . therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . the Lord of hosts is with us; the God of Jacob is our refuge."

"A mighty fortress is our God,
A bulwark never failing:
Our helper he, amid the flood
Of mortal ills prevailing."

Yes, surely enough is left! The high values of character, you and I, and God!

A TRIBUTE TO MRS. SARAH BAILEY LEE

Mrs. Sarah Bailey Lee passed to her eternal reward from Mocksville, N. C., December 29, 1931. She was the only daughter of the late Braxton B. and Jane (Johnstone) Bailey of Mocksville, and was born October 29, 1841. Her parents were substantial and influential people of high Christian character. They believed in education in a day when we had no public school system and gave to their children the best educational advantages within reach. This daughter was sent first to a private school conducted by Rev. Jesse Rankin in Salisbury and then to Greensboro College, from which she graduated in 1858. Then she attended Music Vale Seminary in Connecticut. Later she returned to her home in Mocksville and taught school for a number of years, exercising a wonderful influence over those who came under her tuition.

On October 3, 1872, she was married to Rev. Dr. W. D. Lee of the old North Carolina conference, and was his valued helpmeet as he served the Pineville, Shelby, Rutherfordton and King's Mountain charges until his death in 1880.

They had three children, who still survive—Misses Bertha M. and Alice J. Lee of Mocksville, and Thomas Bailey Lee, now the chief justice of the Supreme Court of Idaho. She was the step-mother of Rev. W. B. Lee, who now for more than forty years has been a missionary of the Methodist Church in Brazil, and Miss Mary Lee of Mocksville.

She was the sister of the late Thomas B. Bailey of Mocksville, a fine citizen and Christian and a distinguished lawyer, who died about fifteen years ago. During the more than fifty years of her widowhood she lived in the old family residence in Mocksville. The funeral service was conducted from her late residence by her pastor, Rev. R. C. Goforth, assisted by Rev. E. O. Cole and Rev. R. S. Howie, former pastors, and the body was laid to rest in the town cemetery, there to sleep until the resurrrection morning.

The foregoing brief sketch of this elect lady who lived through the ninety years between 1841 and 1931, conveys a very faint conception of what her long life meant to the church and to society. She was no ordinary person, for she possessed a high order of intellect, a clear and penetrating mind which had been well cultivated, for she was to a rare degree versed in history and polite literature. She was not content with what she had learned in schools, but continued through the long years to search in all fields for knowledge until her fund of information, covering a wide range of subjects, gave her an extraordinary quality of mental culture.

Her interest in the church at home and abroad and in world affairs never lagged, for she diligently read the papers and magazines and kept in close touch with the wide world even down to old age.

Just a few days before her decease, as she suffered intensely, she heard that the roof of the great Vatican library in Rome had fallen in, and then, to the amazement of her nurses, she gave a minute description of the whole plan of the library. She had not only superior literary attainments but the sanest quality of practical common sense, the keenest sense of humor and the widest range of sympathy, for her purse was ever open for the relief of distress in Armenia, China, the Bible cause and for missions anywhere and everywhere. She also had pronounced opinions about everything, so that everybody knew where she stood. Among her private papers they found various memoranda written with her own hand. One item was: "I am a Democrat. I am a free born American citizen and take dictation from nobody." She did her own thinking and arrived at her own conclusions, through conscientious reasoning, and held to them. Another was: "When I am dead let there be no eulogy of me." She was humble in spirit and content to let her life speak for itself.

When fourteen years of age, while a student at Greensboro College, she was converted and united with the Methodist church under the ministry of Dr. W. H. Bobbitt, who was then pastor of West Market Street church.

Her conversion was positive and clear, with that experimental change of heart and inward peace which gave full assurance of sin forgiven, but she did not rest content with that single experience, for she diligently used all the means provided, was active in every good word and work, grew in grace and knowledge and cultivated all the Christian virtues through all the long years of an active life. Then in age and feebleness extreme, steadfast in her devotion to duty and rich in all the qualities which make for nobleness of heart and loftiness of chraracter she came down to the end of her pilgrimage with unfaltering faith and prayed that the Lord, whom she had so long served, would take her to himself.

In her last days she suffered much, but endured with fortitude and patience and talked about the heavenly world as one who walks by faith and not by sight. A few days before her departure she had a dream which she related to the family as follows:

"I wish you could have seen what I saw in my dream. I was on a long journey through a country the fairest I ever beheld. I was traveling alone, but at each stage of the journey I got along with difficulty. The scenery was indescribably beautiful. The customs and language of the people were different, but I recognized many of my girlhood friends as well as those of later years, and there were thousands upon thuosands that I had never seen before and they were all radiantly happy."

She knew with St. Paul that "Jesus Christ hath abolished death," and when the end came there was great peace and complete victory. While devoted to her church she possessed a broad Christian spirit, loved Christians of every name and order and labored with them for the promotion of the kingdom of our Lord and Master.

Consecrated to her Lord, loyal to her church, her family, her friends and to society, she wrought well in her day and has gone to receive the eternal reward, leaving to her children the rich legacy of a well spent life. When I was a child in Lincolnton, her husband was the pastor of our church there, and many years later I was her pastor in Mocksville. She was my steadfast friend, and her departure brings sorrow to my heart and I count it a privilege to prepare this tribute to her memory. May great grace come to the children who feel so lonely since she has gone.

William L. Sherrill.

THOUSANDS AT BURIAL OF SHERIFF JAMES A. LEONARD

By Jake Wade in Charlotte Observer.

Upwards of 5,000 persons stood silently by as they witnessed the eloquent and impressive American Legion ceremony. Two Boy Scouts, Jack Bower and Charles Harris, sounded the final note of the burial. The taps from their bugles echoed faintly over the surrounding hills.

Sheriff James A. Leonard came to his strange death early Friday morning. Two pistol shots in his body were fatal. Last night a coroner's jury found that the pistol shots came from the hands of Solicitor George Younce and Attorney W. F. Binkley, both life-long friends.

At this hearing Younce testified the shots were accidentally fired when he tried to wrest a gun from the officer. The sheriff had just shot down and seriously wounded a youth who had befriended him, following a trifling argument.

Younce, Brinkley and the sheriff had been in a party together, and they had been drinking. The community can only attribute the strange double shooting, which exacted the life of one of the county's most esteemed and colorful citizens and placed in the hospital an innocent youth, to minds dulled and crazed by liquor.

But the grim shadows that lay over Jim Leonard's conduct in the final chapter of his life did not prevent his thousands of life-long friends from paying him a tribute in death.

Still dazed and dumfounded over the tragedy, the love they bore for their idol was unshaken. There he lay in his casket, unable to give his version of an incident that has produced many and varied versions. They could only weep and wonder and marvel.

Sheriff Leonard was probably best known as a legionnaire and a veteran who served his country with courage and distinction in the World War.

Col. S. W. Minor of Danville, Col. Don E. Scott of Graham, and Major S. P. Bodie of Louisburg, three men who were associated with him in the same regiment, were among those on hand.

Solicitor Younce, so closely involved in the tragedy that snuffed out the sheriff's life, himself with shattered nerves, was also there. Brinkley did not attend, but during the morning he called at the home and expressed his condolences to the bereaved.

A brief ceremony was conducted at the home after 3 o'clock. Rev. W. L. Hutchins, pastor of the Main Street Methodist church at Thomasville and formerly pastor of the First Methodist church of Lexington, of which Sheriff Leonard was a member, conducted the services.

He was assisted by Dr. J. E. Abernethy, who was Sheriff Leonard's pastor at the time of his death.

Brief eulogies, two songs, "Nearer My God to Thee" and "Abide With Me," a benediction and the simple home services were over.

The 130 floral pieces, many from organizations and groups, including the colored employes of a hotel and restaurent operated by the sheriff, were loaded into 22 automobiles. The corpse was laid in the hearse. The bereaved, including the pathetic widow, tortured by the grim tragedy, was assisted to a waiting machine. The procession formed.

In the long line were sheriffs and deputies from all the adjoining counties, a section of the state highway patrol, and city police officers from neighboring towns. Nearly two hundred legionnaires from posts throughout the state marched in a body.

The color guard was by the Thomasville Culbreth-Harris post number 41. The firing squad was by the Lexington post number 8.

The cortege moved down West Second avenue toward town and then through Main street. Finally it turned down by the hospital where up on the second floor lay Neal Wimmer, the 18-year-old Roanoke, Va., youth ,another figure in the tragedy. Wimmer had been shot by the dead man.

Wimmer was thankful to be living. In his room were flower sent by the sheriff's widow. And in the procession was Wimmer's brother and others of his home town friends who had come to visit him. A dreadful irony lay over it all.

Rev. A. Odell Leonard, pastor of the Second Reformed church and chaplain of the Lexington Legion post, conducted the Legion services at the grave. He was assisted by Post Commander H. R. Shoaf. The firing squad saluted. The color guard went through its manueuvers. The colors were lifted from the casket. Taps were sounded. Rev. Mr. Hutchins and Dr. Abernethy pronounced the benediction.

The active pallbearers were Major Wade H. Phillips, H. E. Oliver, Roswell W. Robbins, Charles Young, H. R. P. Earnhardt, P. V. Crichter, R. L. Green, and Dr. J. A. Smith.

The honorary pallbearers were the deputies who worked under Sheriff Leonard, the county court officials, the city police force, members of the county bar, and all of the employes of his business enterprises.

Sheriff Leonard was 40 years old. He is survived by his widow, who was Miss Etta Vestal before her marriage, and one daughter, Mary Vestal Leonard.

His aged mother, Mrs. Sallie Leonard, also survives, along with four brothers, June Leonard, H. C. Leonard and P. Dave Leonard, all of Lexington, and Hayes B. Leonard of Auburn, Wash., and a sister, Mrs. J. L. Pleasants of Linwood.

CARVER'S CREEK CIRCUIT

Just a word or two from this part of God's moral vineyard. I was read out for Mt. Tirzah at Greenville, but on account of some dissatisfaction among us preachers I finally landed here. We were all very sorry to leave Fayetteville, but we are happily located, and we are already in love with the folks. This is a large circuit—entirely too large for one preacher. We are fortunate in having a junior preacher this year in the person of Rev. D. D. Traynham. He is in great favor with the people. He is working with the young folks, and has already organized an Epworth League at Wayman. He is expecting to organize one at Council soon. Our Sunday schools are taking on new life, our preaching services well attended. We are expecting a great year here.

We had a circuit-wide prayer meeting at Carver's Creek on the fifth Sunday in January. It was a great day. Confessions, testimonies, new resolutions, etc., each had a prominent part in the program for the day.

Bro. W. C. Martin, our presiding elder, was with us the 10th of January for our first quarterly meeting. Brother Martin is a real elder. He is not a boss in any sense of the word. He's a real friend. Ready to help, ready to serve—in short, he is possessed of those qualities which go to make up a successful elder. Wilmington district is going to make a good showing this year under his leadership.

Plans are under way for building a new church at Bladen Springs, or at least some drastic changes will be made in the old one. All the other churches are in good repair, with the possible exception of Shiloh. We are planning Sunday school rooms there.

The parsonage lot has been grubbed off, some new fence put up, new furnishings inside; it begins to look as if the folks really are in love with the preacher and his family.

Have we been pounded? Bolton led off just prior to Christmas, Frenches Creek followed, then Wayman, then Delco. Almost every day something is put in the preacher's car, or brought to his door. Country folks as well as town folks know how to bring good cheer to a preacher's heart. Some of the salt of the earth are on Carver's Creek circuit. I close with the words of Tiny Tim, "May God bless you every one."

R. J. Lough, P. C.

METHODIST RECEPTION AT HENDERSONVILLE

A reception was given last evening in the church parlors for Rev. and Mrs. Claude Moser, the former being the new pastor of the First Methodist church, the delightful affair being arranged by the missionary societies.

Miss Bessie Allen greeted the guests at the door and introduced them to the receiving line which was made up of Rev. and Mrs. Moser, honor guests; Dr. and Mrs. D. M. Litaker of Asheville; Mr. L. R. Geiger, chairman of the board of stewards, and Mrs. Geiger; Mr. A. W. Honeycutt, superintendent of the Sunday school; Mesdames J. W. Payne and Jean Williams, presidents of the missionary societies.

The committee on entertaining consisted of Mesdames Thomas Shepherd, S. T. Hodges and Georgia K. Hunter. The committee in charge of serving refreshments was made up of Mesdames A. L. Gurley, R. L. Felder and J. B. Ward, assisted by others. Delicious pound cake and coffee or hot chocolate were served by Misses Garnette and Verna Hogsett, Margaret Stokes, Tommie Shepherd, Edith Byrd, Ruth Hoke and Louise and Grace Bly. An added attraction of the evening was the music, instrumental selections by Misses Kate Dotson and Vera Whisnant and Mrs. Arthur Byrd, and group singing.

Several hundred guests called to welcome the new residents and enjoy this lovely affair.—The Times-News.

PEDDLERS OF PENCILS

A man on crutches stood by the side of the road just outside Edenton the other day, thumbing automobiles for a ride to Elizabeth City. An Elizabeth citizen, homeward bound, feeling sorry for the cripple stopped to pick him up. But our citizen was going fast and couldn't stop all of a sudden; when his car stopped he was 150 feet or more beyond the man on crutches. And the man on crutches picked up his crutches and ran to catch up with the automobile. He didn't want to miss that ride.

The man on crutches turned out to be a peddler of lead pencils. The country is full of them; they go from town to town, get permits from soft-hearted city officials like our own Mayor Flora, to squat on the streets and prey upon the sympathies of the public.

Don't waste your nickels on these peripatetic venders of pencils, shoe strings, etc.; they are almost invariably professional beggars who wouldn't do an honest day's work for substantial pay, if it were offered them. If they are truly subjects of charity they should be charges upon the communities of their origin and not upon the public everywhere.

Put your nickels and dimes into the community relief fund and the next time one of these peripatetic pencil peddlers or other strange beggar asks you for help, send him to your county welfare officer. Be sure he won't go.—The Independent (Elizabeth City.)

REV. AND MRS. J. DOANE STOTT SEND INTERESTING MESSAGE FROM JAPAN

Although we are to be in charge of two churches, two organized chapels, and six other preaching places when we move to our new home in Uwajima, we shall have a much better opportunity to learn the language. In fact, before we can do any speaking in any of our churches we must first acquire enough of the language to express our thoughts. In that section little or no English is spoken, not enough to secure a good interpreter, much less a congregation of people who could understand. The nearest member of our mission will be six hours away, and other than one aged Roman Catholic missionary, we shall be the only missionaries within a radius of six hours 'travel either by land or sea. We shall have a parish of 350,000 people scattered for 60 miles along the coast and in the mountain valleys on the west coast of the island of Shikoku; and only our church is doing mission work in this section. Uwajima is 220 miles or 30 hours by boat from Kobe, the headquarters of our mission. Although it is the most isolated station in our Japan mission, yet for that very reason it is most conducive to rapid progress in language study. In another sense the Uwajima work can more correctly be classified as rural work than any other station in our mission; yet our home is located in a city of 40,000 people, with gas, electric lights, and an abundant supply of pure mountain water.

Until we acquire a speaking knowledge of the language most of the work in the churches mentioned above, none of which are in the city of Uwajima (the church in Uwajima has already become self-supporting and is a part of the Japan Methodist Church), will be done by four native assistants—three preachers and one Bible woman. But, apart from the advantages and opportunities mentioned above, we are very happy over our new appointment for yet another season. It will be our privilege to work with and among some of the finest people of the whole Japanese Empire, a section of Japan which was never darkened with any persecution of the Christian faith. In fact the days of persecution were over before our work was opened there by Rev. W. P. Turner in 1887. Soon after he went there he taught the people that cream, formerly dipped off and given to hogs or chickens, was even richer and better food than the milk. He taught them this lesson by saying he would pay them twice as much for the cream as for the milk. When he went there hogs were skinned just as cows, but he taught them the better way. In the early years of our mission Bishop Lambuth, then in Kobe, answered a summons to Uwajima to see if he with his medical knowledge could do something for the aged feudal lord who was seemingly at the point of death at that time. As a result of Bishop Lambuth's ministry the old man became well again, and since that time our missionaries there have always stood in high esteem. From the standpoint of money invested or number of missionaries employed in the work there, the progress made exceeds that of any other station in our mission. It is rather a coincident that we are to succeed a fellow student at Duke, Rev. J. W. Frank, who, incidentally ,is the one other member of the North Carolina conference in the Japan mission. During the ten years of faithful service given to this work by Mr. and Mrs. Frank the church membership increased ten fold, contributions ten fold, the value of church and parsonage property fifteen fold, and salary for the native pastor twenty-five fold.

J. Doane and Flora Belle Stott.

THE FAST MAIL, NUMBER "97"

(Twenty-five years ago the fast mail from Washington to New Orleans attracted much attention along the Southern railroad. This mail service was heavily subsidized by the government and train "97" was given right of way over all others, being on a very fast schedule. In the Charlotte Observer of April 22, 1906, appeared the poem "97" by John Charles McNeil; later this found a place in his volume of poems, "Songs, Merry and Sad.")

"97"

Where the rails converge to the station yard
She stands one moment, breathing hard,

And then, with a snort and a clang of steel,
She settles her strength to the stubborn wheel

And out, through the tracks that lead astray,
Cautiously, slowly she picks her way

And gathers her muscles and guards her nerve,
When she swings her nose to the westward curve,

And takes the grade, which slopes to the sky,
With a bound of speed and a conquering cry.

The hazy horizon is all she sees,
Nor cares for the meadows, stirred with bees,

Nor the long straight stretches of silent land,
Nor the ploughman that shades his eye with his hand,

Nor the cots and hamlets that know no more
Than a shriek and a flash and a flying roar;

But, hearing her tidings, she trembles and throbs,
And laughs in her throat, and quivers and sobs,

And the fire in her heart is a red core of heat
That drives like a passion through forest and street,

Till she sees the great ships in their harbor at rest
And sniffs at the trail to the end of her quest.

If I were the driver who handles her reins
Up hill and down hill and over the plains,

To watch the slow mountains give back in the west,
To know the new reaches that wait every crest,

To hold, when she swerves, with a confident clutch,
And feel how she shivers and springs to the touch,

With the snow on her back and the sun in her face
And nothing but time as a quarry to chase,

I should grip hard my teeth ,and look where she led,
And brace myself stooping, and give her her head,

And urge her, and soothe her, and serve all her need,
And rejoice in her thrill and her thunder of speed.

—John Charles McNeil.

ONE WHO LOVES HER BIBLE AND GOD

The following article was written by one who loves what is right and holy. She is a faithful member of Cox's Chapel church, walking about three miles each Sunday with her sister to church. She crosses New river each time in a boat, and the river has to be swollen very much to debar her coming to church. C. M. Russell.

I am 46 years old. I have read the Bible through 26 times. I had rather read it than any book that I have ever seen. It is a comfort to me each day that I live. We would not be wrong in saying that the Bible is our way bill to heaven. If we were traveling in a far country, I am sure that we would read our way bill; then why not read our way bill to heaven? The end of that road is life everlasting in a city with gates of pearl and streets of gold.

Jesus said in John 5:39: "Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me."

I love to do all that I can to lead sinners to the Saviour, and I love to give all that I can to help send the gospel to those who have never heard the glad tidings. If we will do all that we are able to do, we will be blessed as the Bible tells us. We are requested by the Bible to bring our tithes and offerings, and the windows of heaven will be opened to pour out blessings to us. Will a man rob God? Yes, we are told in the Word of God that if we do not use a portion of our money for the sake of the gospel we are robbing God.

I am happy to say that the Advocate is a weekly visitor to our home, and it is read and enjoyed by all. I feel that I could not possibly be without my church paper. Delamra Farmer.

GENERAL MISSIONARY COUNCIL NOTICE

This is to advise that Dr. Forney Hutchinson has secured hotel accommodations at very reasonable rates for those attending the General Missionary Council in Oklahoma City March 1-3. The rates are as follows:

1. For single room with bath $2.00 per day.
2. Where two occupy the same room, $1.50 per day each.
3. Twin beds will be furnished for two in a room, with bath, for $1.75 each.

The hotels which offer these rates are the Wells-Roberts and the Black Hotel, which Dr. Hutchinson says are among the best in the city.

If you expect to attend, please notify us before February 20. Reservations will be made for you at the Black Hotel if you notify us of your intention to attend before February 20.

W. G. Cram, Gen. Sec.

CHURCH EXTENSION NOTICE

There will be a meeting of the executive committee of the Board of Church Extension, Western North Carolina Conference, March 10, at Centenary church, Winston-Salem, N. C., 11 o'clock a. m. This is the last meeting of the executive committee before the annual meeting of the General Board of Church Extension. All applications must get to the general board not later than March 31. M. B. Woosley, Sec.

ASHEVILLE DISTRICT NOTICE

I am calling a district meeting of the pastors in Central church, Asheville, on Monday, February 15, at 9 a. m. Important matters will be discussed and plans laid for the work of the year. No pastor can afford to be absent.

D. M. Litaker, Presiding Elder.

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STANDARD TRAINING SCHOOL DIRECTORY

Feb. 7—Shelby.
7—Weaverville.
14—Morganton.
21—North Wilkesboro.
21—Concord.
28—Charlotte.
Mar. 6—Greensboro.
6—High Point.
6—Gastonia.
20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

ASHEBORO WITH GREENSBORO

After due consideration it was found inadvisable for High Point to join with Greensboro in a two weeks' training school with alternate sessions during the spring. Pre-Easter revivals had inadvertently been so scheduled as seriously to conflict with the pre-arranged dates of the school. These dates had been fixed at the close of last year's training school. High Point requests that the date of September 11-16 be assigned to the school for High Point and surrounding territory. This was done.

When Doctor Truesdale and the pastors of Randolph county found that this date was open, they enthusiastically joined with the Greensboro people in the dates of March 6-18. The following courses and instructors were selected for the Randolph county school:

Organizing for Christian Education in the Local Church—Rev. John F. Kirk.

The Spirit and Genius of Methodists —Rev. W. A .Newell.

..Teaching Children—Mrs. H. M. Wade.

Senior-Young People's Administration—Mrs. John F. Kirk.

All the pastors of Randolph county joined in enthusiastic approval of this arrangment.

HONOR ROLL

Home and Foreign Missionary Enterprise
December 29 to January 21

Asheville District

Haywood Street	$ 18.56
Avery's Creek	1.21
Saluda	1.10
Mills River	1.00
Total	21.87

Charlotte District

First Church	50.00
Central, Monroe	40.46
Myers Park	16.76
Belmont Park	15.50
Calvary	14.00
Matthews	7.38
Morven	4.05
Harrison	2.20
Indian Trail	1.40
Total	151.75

Gastonia District

Clover Hill	7.18
Smyre	4.31
Laboratory	3.80
Polkville	2.97
Stanley	2.78
Goodsonville	1.38
New Hope	1.31
St. Paul	1.00
Fallston	.95
Total	25.66

Greensboro District

Wesley Memorial	36.97
Centenary	9.88
Battleground	4.29
Whitsett	3.00
Old Union	2.50
Holt's Chapel	2.00
Muir's Chapel	2.00
Gethsemane	1.97
Lee's Chapel	1.58
Summerfield	1.16
Friendship	1.08
Total	66.43

Marion District

Morganton	16.04
Rutherfordton	10.00
Connelly Springs	3.05
Rutherford College	2.47
Bakersville	2.21
Nebo	2.00
Bethlehem, Hill Springs	1.50
Pisgah	1.25
Mt. Hebron	1.00
Total	39.52

Mt. Airy District

North Wilkesboro	7.60
Moriah's Chapel	2.60
Rockford Street	1.44
Total	11.64

Salisbury District

Trinity, Kannapolis	20.00
Central, Albemarle	17.39
Central, Concord	7.69
Liberty	5.63
Badin	5.00
Gold Hill	3.16
Bethpage	2.00
Total	60.87

Statesville District

Stony Point	5.67
Triplett	4.82
Hopewell	4.72
Rose Chapel	4.14
Vanderburg	3.00
Hudson	1.93
Littlejohn	1.70
Wesley Chapel	1.05
Williamson	.82
St. John's	.75
Total	28.60

Waynesville District

Canton	6.94
Long's Chapel	3.60
Total	10.54

Winston-Salem District

Centenary	104.92
Fairgrove	13.80
Mt. Olivet	8.78
Midway	4.60
Sedge Garden	5.03
Mocksville	4.47
Brookstown	2.62
Linwood	3.23
Farmington	2.06
Smithgrove	.80
Total	150.31

District total	567.21
Young People's Divisions	79.00
Previously reported	526.91
Grand total	1173.12

THE QUESTION BOX

QUESTION 1. Is there a need for a superintendent of the Children's Division and also for departmental superintendents in that division?

ANSWER. The organization for the children in the Sunday school continues just as heretofore in the nursery, the beginner, the primary and the junior departments in larger schools, or in the necessary combination of these groups in the small schools. Each department, or age group, should have its superintendent or leader, with other teachers and officers as needed.

The superintendent of the Children's Divison will almost always be one of these active departmental superintendents who, in addition to her regular duties, serves as chairman of the children's advisory committee. As chairman of a committee responsible for advising the local board of Christian education as to needs and developments (in the four departments, or groups) about which something should be done, her work is not that of an independent officer; nor is she to supervise or direct the work in each of the four departments. Briefly her duty is to get her committee to do its work, then gather up the findings and report to the board of Christian education in her church. (See free leaflet —"Children's Work in Local Church").

QUESTION 2. To whom shall I send the money contributed by young people on their missionary pledge?

ANSWER. Mr. Everett Nease, 224 S. Davie Street, Greensboro, N. C.

QUESTION 3. Could those above the Epworth League age who have been used to having League programs on Sunday evening, continue to have some similar kind of programs, some socials, etc.?

ANSWER. Yes. These are some of the activities suggested for young adults under the present plan of organization. "The Adult Student" now carries suggestions for the Sunday evening service of young adults which will be found helpful. See February "Adult Student," page 74. Also pamphlets, "The Adult Division in the Local Church" and "Leisure Time and Recreation for Adults,' 'issued by the general board.

Children' Division

SUMMARIZED REPORT CHILDHOOD YOUTH WEEK OBSERVANCE

Written reports from 136 churches show that in the Western North Carolina conference there are 91 churches that observed Childlhood and Youth Week during the last part of 1931. This is a larger number than was expected because of the change in emphasis and program this year.

As a result of the emphasis given at that time to parent education and child study a new trend has developed in our educational program of the local church. Parents are looking to the church school to give them not only a better understanding of the Bible but ahso some guidance in their daily problems of enriching the religious development of their children.

According to the forward steps reported in these 91 churches there are 20 churches which propose to provide parent education during this year either at the Sunday school hour or at some other time.

Churches Providing Parent Education

The name of the churches, the person who was responsible for Childhood and Youth Week observance in that church and the chairman of the forward step committee, responsible for carrying out the plans adopted, are listed in the order named:

Spencer Memorial, Charlotte — Miss Henrietta Logan, Mrs. W. G. Hayes.

Cramerton—Mrs. O. C. Hinson, Mrs. C. A. Hovis.

Lowell—Mrs. F. H. Price, Mrs. Geo. Brymer.

Glenwood, Greensboro—Mrs. T. E. Langley, Mrs. F. E. Asbury.

Wesley Memorial, High Point—Rev. L. F. Tuttle, Rev. L. F. Tuttle.

Spindale—Mrs. W. R. Kelly, Mrs. Max Watson.

Rutherfordton—Mrs. T. R. Flack, Mrs. Clyde A. Erwin.

Gold Hill—Mrs. G. G. Adams, Mrs. G. G. Adams.

Indian Trail—Miss Kate Crowell, Mrs. E. E. Austin.

Thrift, Thrift-Moores—Mrs. J. W. Little.

Centenary, Winston-Salem — Miss Sadie Walker, Mrs. Raymond A. Smith.

Farmington—Mrs. M. G. Ervin, Mrs. M. G. Ervin.

Bethlehem, Cherryville Ct.—Mrs. Dorus Eaker, Miss Edna Sorrells.

Weaverville—Mrs. Margaret Willingham, Mrs. W. C. Wood.

Morven—Mrs. C. E. Ratcliff, Mrs. P. A. Wood.

Bethel, New London — Miss Grace Crowell, Virgil C. Moss.

Central, Albemarle—Mrs. John B. Harris, Z. V. Moss.

China Grove—Mrs. H .S. Bostian, Mrs. R. A. Shinn.

West Market Street, Greensboro—Rev. Fletcher Nelson, Rev. Fletcher Nelson.

Newton—Mrs. G. W. Mann, R. P. Caldwell.

Several churches plan to start a library or add child study books. These are listed as above:

St. Paul, Cherryville Ct.—Mrs. John W. Craft, Mrs. Ralph Handson.

Friendship, West Greensboro — Mrs. I. R. Dillon, Mrs. J. W. Cummings.

Cliffside—Miss Una Edwards, Miss Una Edwards.

Troutman—Miss Faye Overcash, C. R. McDade.

Central, Concord—Miss Lucy Hartsell, J. E. Davis.

Bellview, Murphy Ct.—Mrs. Wilma McNabb, Miss Pauline Hatchett.

NBryson City—Mrs. O. J. Jones, C. F. Carroll.

Other forward steps for the year were adopted as follows:

20—Miscellaneous.

5—Reaching the unreached.

4—Plant shrubs on church grounds.

2—Secure needed material for children's work.

2—Continue building program.

2—New song books.

2—Equipment.

Organize children's and young people's divisions.

Provide class rooms.

Rearrange class rooms for children's benefit.

Better music in Sunday school.

Keep in touch with college people of the church.

Active board of Christian education.

Improvements in nursery department.

Emphasize Childhood and Youth Week next year.

Vacation church school.

Young People's Division

G. G. Adams, Director.

WINSTON DISTRICT RALLY

The Winston-Salem district of Epworth Leagues held their first joint meeting with representatives of the various young people's departments in the Sunday schools at Centenary Methodist church, Winston-Salem, N. C., Tuesday night, January 19, 1932.

A varied and interesting program was offered, opening with a devotional led by Hugh Miller. One feature of this part of the program was a quartet, "He Loved Me So," rendered by Misses Grace Jones and Margaret Mason, Messrs. John Lowery and William Matthews.

After this the meeting was turned over to the district secretary, who spoke of her plans regarding the consolidation of Epworth League and Y. P. department work in the district. The representatives from the three counties comprising this district—Davie, Davidson and Forsyth—were then counted, revealing a total attendance of about 200.

Rev. J. C. Groce, former president of the Western North Carolina conference of Epworth Leagues, was introduced and spoke at length on "Christ and the Future" as it is concerned with the achievements of youth. He stated that he was glad to renew old acquaintances and friendships, and expressed his pleasure upon observing favorable conditions relating to the combining of these two lines of work. He said in the course of his remarks that the enthusiasm of youth was not egotism, but rather it was the motivating force which enabled these young people to accomplish almost any task they attempted. The value of teamwork was stressed, in which it was pointed out that the winning team always pulls together. None of its members are seeking individual glory and honor. It was suggested that this would be a good method for churches to follow. Youth, he told those assembled, has a good chance to band together against questionable things. They should particularly take a stand for prohibition. By continually working together, the youth of the country should be able to get proper laws passed.

The young people assembled were next favored with a most interesting talk by Miss Gertrude Clay, who is a member of the Student Volunteer Movement and a life service volunteer. The subject of Miss Clay's discourse was, "What Is a Missionary?" She explained in detail some of the differences between what a missionary really is and the average person's conception of one. Several advantages of this type of service were revealed, which included these: That missionaries appreciate their opportunities of sacrifice, and consider them as opportunities of living a more important and more interesting life. Some of the rather qauint customs of the natives of Brazil were mentioned, and the speaker also related her experiences of traveling about that picturesque country. Miss Clay closed her remarks with the statement that in the mission field the emphasis is placed on Christ rather than creed.

The district secretary, Miss Blanche Gluck, then explained in detail the new young people's missionary special and emphasized the importance of every young people's department in this district making a pledge to this mission special.

A brief discussion on the new plan of work was led by Dr. Raymond Smith, after which the young people enjoyed several games under his direction. The Forsyth County Epworth League Union, host of the occasion, then served refreshments, which brought to a close the activities of the evening.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

SMITHFIELD PLANS ADVANCE

Under the leadership of Rev. B. T. Hurley, the pastor, supported by as intelligent and forward-looking people as one could find almost anywhere, Centenary, Smithfield, is girding herself for an advance in her work of Christian education.

Sunday, January 31, was devoted almost exclusively to a consideration of the plans of our denomination for a unified program of Christian education in the local church. At the invitation of the pastor, Mr. Gobbel spent the day in Smithfield.

Mr. Gobbel spoke briefly at the opening of the intermediate-senior department of the Sunday school, and again at the closing exercises of the entire school.

At 11 o'clock he had for an audience a church practically full of people as he spoke of "Working together with God."

In the afternoon at 2:30 o'clock the leaders of the church, 25 or 30 in number, came together to discuss the new plans and how to make best use of them at Smithfield.

At 5 o'clock Mr. Gobbel met with the Epworth League and talked with the young people about the possibility of unifying the program and organization of the young people of the church.

It was a full day—full of meetings, full of interest, and, we trust, full of promise for the future of Centenary church. The pastor believes in moving carefully and ,if necessary, slowly. The important thing is that he believes in moving forward; and our belief is that the people are going to move forward with him.

THE NURSERY DEPARTMENT

Evidently the work of the nursery department (formerly called cradle roll) is little understood. The fact that the reports of last year showed a decrease of nearly one thousand children as members of the nursery department in comparison with the year before must be due to some misunderstanding of the purpose of this phase of our work.

Writing of this situation and attempting to clarify the purpose and importance of the nursery department, Miss Mary Skinner, director of the children's division of the geenral board, Nashville, Tenn., says:

"Because we have changed the name does not in any way indicate that we have changed our feeling of its importance. Every church can have someone called the nursery department superintendent, whether or not there is a room in the church for these young children —in fact, bring them to church is not a part of her job. Enrolling the children; remembering their birthdays with a card, note, or visit; and becoming the messenger of the church to the homes; using tact and good judgment in helping parents to realize the importance of a Christian home; providing, where practicable and possible, occasions when parents may meet for study and discussion, and circulating among them a few pamphlets, magazines and books which will be helpful to them—these are some of the activities of a nursery superintendent."

The alert nursery department superintendent, whether in the large city church or the smallest country church, reaches out to every home where there is a child younger than four that can be helped to grow in its understanding of the real meaning of Christian education for the little child.

Let us not forget the significance of the kingdom in the cradle.

DR. CHARLES DEHAVEN BULLA

News of the death in Nashville, Tenn., last week of Dr. Charles DeHaven Bulla, associate editor of our church school publications, brought sadness to his wide circle of friends throughout Southern Methodism. As few other men have had the opportunity, Dr. Bulla has had access to the hearts of our people, having been connected, in one capacity or another, with our general Sunday school work for approximately 20 years. As the one in charge of the promotion of our Wesley Bible class work in the early days of the Wesley Bible class movement, Dr. Bulla made friends for the cause of Christian education, especially among the adults of the church. And, in later years, as the one directly in charge of the Home Quarterly, Dr. Bulla's influence has permeated homes and churches and brought cheer and comfort to many hearts. He has been in North Carolina many times, his most recent official visit to the North Carolina conference bringing him into our Smithfield and Goldsboro standard training schools. His jovial spirit and his wide knowledge of affairs made him a charming companion and one whose life shall long be remembered. And his good work shall abide.

SUB-DISTRICT MEETINGS

Elsewhere on this page appears more or less detailed reports of a series of sub-district meetings in the Elizabeth City district recently conducted by Rev. Herman B. Baum, district secretary of young people's work, and Mrs. Blanche Barringer Brian, our conference director of young people's work and extension secretary, with co-operation of Rev. O. W. Dowd, the presiding elder, and the pastors. So successful were these that plans were under way for similar meetings in other districts. Perhaps the next district to have such meetings will be the Rocky Mount, Rev. L. B. Jones, the presiding elder, and Rev. W. Carleton Wilson, the assistant district secretary of young people's work, having recently been in our office discussing plans for such a series. Detailed announcements of dates, places, and plans will be made in due time.

YOUNG PEOPLE'S ASSEMBLY

The executive committee of the conference young people's organization, meeting in the office of the conference board of Christian education on Wednesday afternoon, February 3, made plans for the annual young people's assembly. Mr. Charles T. Thrift, Jr., president, presided.

It was voted to hold the 1932 assembly at Louisburg College July 4-8, and Mr. Charles T. Thrift, Jr., Rev. L. C. Larkin, Miss Reba Cousins, Mrs. Brian, and Mr. Gobbel were constituted a committee to arrange with Rev. Walter Towner and the Young People's Division at Nashville for the courses and instructors and otherwise to promote the interest of the assembly.

Those attending the meeting were Mr. Thrift, president; Miss Reba Cousins, vice resident; C. G. Cobb, treasurer; Rev. L. C. Larkin, dean; Dr. W. A. Stanbury, president of the conference board of Christian education; Mrs. Blanche Barringer Brian, conference director; and Mr. L. L. Gobbel, executive secretary.

THE NEW ADULT STUDENT

Those who have taken time to examine the new Adult Student doubtless have noted several significant changes. Have you discovered them? For instance, have you read the fellowship services and sensed the possibilities which they open up for young adults? Rev. M. Leo Rippy and Dr. D. L. Mumpower of the adult division at Nashville are pointing the way for fine fellowship and a significant development in our work at this point. And have you discovered the elective courses? The option is now offered adult classes of studying what they have been in the habit of calling "the regular lesson" or of taking up a consideration of some immediate social and moral problem. For instance, the elective course for January, February and March is the The Liquor Problem. Next quarter the elective course will be The Parent as the Teacher of Religion. Supplementary materials for teachers are provided in the Church School Magazine. With the lesson treatments to guide our adult classes there should be no dull periods in our Sunday schools. Why not introduce these electives and enlist all the adults of the community in the enterprise?

SUNDAY SCHOOL DAY

Every Sunday school in the North Carolina conference observing Sunday School Day in 1932! This is one of the means which, when properly employed, will do much to revive interest in our work of Christian education as carried

on in the local church and in the annual conference and help make possible a record of progress of which we need not to be ashamed. Who does not recall the thrill which used to come to every boy and girl, every father and mother, every church, every community as they began to work together for the big day in the Sunday school calendar. They came to know and love each other better because they worked together in a definite project. They came to know their Sunday school and church better because the program had as one of its chief objects the setting forth of the aims, ideals, and program of the Sunday school and church. They came to appreciate something of the bigness of the task of their annual conference as it worked to reach the unreached, train workers, strengthen the weaker places, interpret the program of the Methodist church, and stimulate the people to greater activity. They came to feel themselves a part of the program.

Programs will be ready for distribution free upon request soon. The third Sunday in April, or as near thereto as possible, is the time. Shall we not make Sunday School Day in 1932 mean what it should mean to each local church and to the annual conference?

PASTORS' SCHOOL, JUNE 14-24

Prof. J. M. Ormond, dean of the pastors' school to be held at Duke University June 14-21, reports considerable progress in plans for the school. The program committee, of which he is the active head, is doing its best to provide courses, instructors, and platform lecturers which will measure up to the high standard of previous schools. It is well now to note the date and to make plans, if possible, to attend.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

POPLAR BRANCH

Approximately 135 young people met at the Poplar Branch high school last Monday evening to hear Mrs. Brian present the challenge which our new young people's program offers and the relationship of young people's work to the total program of the church. There were included in this group of young people representatives from the following churches: Ebenezer, Sharon, Mt. Zion, and Hebron of the Currituck charge, and Memorial church of the Moyock charge. Special mention should be made of the fact that Miss Maude C. Newbury, superintendent of the Memorial Sunday school, was instrumental in bringing more than 60 young people on the new Memorial church bus. Miss Mildred Raffield, teacher of a class of 42 young people in Memorial church, was also present, and showed a keen interest in the new young people's program. As a result of her enthusiasm, as well as of the interest of the Sunday school superintendent and the young people themselves, we are expecting Memorial church to have its young people's division organized at an early date.

Following Mrs. Brian's talk, Mrs. Elsie Jackson led the group in a series of interesting and enjoyable games, at the conclusion of which refreshments were served.

KITTY HAWK

The young people's division at Kitty Hawk has recently been organized and is carrying on its work in a most effective way. Mr. Earl Twiford is president of this division, and Mr. Ralph Baum is secretary. Under the leadership of Mrs. Jesse Baum, adult counselor for this group, splendid results are expected from these young people at Kitty Hawk.

CITY ROAD

At City Road church last Tuesday evening a large group of young people and their leaders from First church and City Road church, Elizabeth City, Moyock and Pasquotank, met with their district secretary, Rev. H. B. Baum, and Mrs. Brian to discuss the new plans for young people's work. The attendance of the presiding elder, Mr. Dowd, as well as of several of our preachers, was very much appreciated; and if one might judge the interest of the group present by the number of questions asked, one would be justified in believing that some good will result from this meeting.

SUNBURY

As a result of the efforts of the district secretary, Mr. Baum, and of the pastors concerned, Philadelphia church at Sunbury was nearly filled with a splendid group of young people and others interested in young people's work last Wednesday night, representatives coming from most of the churches on the Gates, North Gates and Chowan charges. There was more than an ordinary interest shown in the church's program for young people, and Mrs. Brian felt very appreciative of the response which she found to the new plans for organization.

PLYMOUTH

The last of a series of young people's meetings in the Elizabeth City district was held at Plymouth last Friday evening. A very beautiful and inspiring worship service was conducted by Dr. J. W. Harrell, the pastor, assisted by a splendid choir, preliminary to the presentation of the new plans of young people's work by Mr. Baum and Mrs. Brian. Pastors, chairmen of local church boards of Christian education, Sunday school superintendents, and a large group of young people from Williamston, Windsor, Roper, Mackeys, and Plymouth were present and entered into the discussion of the new plan for young people's work.

The success of this meeting, as well as of the other sub-district meetings held in the Elizabeth City district, was due largely to the efforts of the district secretary, Mr. Baum, and his wife, Mrs.

(Continued on page 27)



New Issue

$50,000.00

Rutherford College

6% First Mortgage Bonds

Dated May 1, 1931
Due May 1, 1941

Purpose of Issue

To pay off balance due of $30,000 on first mortgage and $20,000 due at local banks. This bond issue does not increase the indebtedness of the college; it is necessary as a matter of refinancing.

Security

These bonds are secured by first mortgage on all the properties of Rutherford College valued at $215,000. In addition, these bonds are backed by a productive endowment of $135,000 and unpaid pledges amounting to $50,000 **Payment of interest guaranteed by income from $53,000 par value Duke Power Company stock.**

Twofold Investment

These bonds offer a safe investment paying a dividend of 6%, and an investment in the young manhood of our church.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DISTRICT SECRETARIES' ADDRESSES

Durham—Miss Florine Robertson, Burlington.

Elizabeth City—Mrs. H. B. Baum, Poplar Branch.

Fayetteville—Mrs. G. Y. Jones, Laurinburg.

New Bern—Mrs. Flora Kendall, Goldsboro.

Raleigh—Mrs. J. W. Whitehead, Dunn.

Rocky Mount—Mrs. B. C. Thompson, Norlina.

Wilmington—Mrs. E. B. Clark, 15 N. 15th Street, Wilmington.

N. B.—Mrs. G. Y. Jones requests that all auxiliaries of the Fayetteville district send a list of officers to her address at once. All auxiliaries must check over the boundary lines of new districts and get in touch with the new secretaries. We are glad to welcome Mrs. Jones as a new officer and we desire to pledge to her our heartiest support.

Mrs. H. B. Baum has already been doin a great work on the Elizabeth City district with the young people, as well as co-operating with efforts for a general advance. We welcome her heartily.

TO AUXILIARY PRESIDENTS AND STUDY LEADERS

Requirements for mission study classes receiving certificates from the Woman's Missionary Council:

For Adults

1. Text: The text book shall be selected from the list recommended by the Woman's Missionary Council for the current year.

2. Class Sessions: The class should meet for six periods of one hour each within six consecutive weeks. However, four class sessions of one and one-half hours each may be held. Only one recitation can be held on one day.

3. Leader: The leader shall be qualified for the work either by college, or by special teacher training courses, or by experience in teaching.

4. Assignments: Assignments for class preparation such as reading other than the text, written papers, research, posters and pageants shall be made to the members of the class and checked up by the teachers.

5. Attendance, Preparation, and Participation of Members: An average of 75 per cent of the members of the class must attend class sessions. Students must make outside preparation on assignment of teachers. Students must participate in class work as called on by teacher.

6. Report and Certificate: A report of the class must be made to the conference superintendent of mission study on a special blank furnished by her. She shall send the report to the Council officer in charge of missions study, who will issue a certificate for work meeting the required standard.

Please note the changes regarding class sessions in this, the latest requirements for Council special recognition certificate, which came to me after my letter to you was mailed.

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

BOARD AND CONFERENCE MINUTES WANTED

As your conference historian I am still trying to secure complete files of the minutes of the Woman's Board of Foreign Missions, the Woman's Board of Home Missions, the North Carolina Conference Woman's Foreign Missionary Society, and the North Carolina Conference Woman's Home Missionary Society. It will soon be time to "do spring cleaning," when attics will be thoroughly tidied up, old closets will be turned inside out and contents sorted for replacement, old trunks and boxes will give up their holdings to be gone over for saving or destruction. In this process in many homes will be found hundreds of papers, pamphlets, and magazines. If you would confer happiness upon this old lady and make a valuable contribution to your conference society, please seek for the minutes mentioned below and send them to me as soon as you find them. Your name as donor will be written in each copy you send. It is my purpose to bind them, two quadrenniums to a volume, for the historical library of the conference society. At present I have seven volumes ready for binding, but as I want them to be bound alike, I am waiting to see if I can complete the files before having any bound. It is easier to list what I have than what I have not, so please note that is what I do here.

Of the minutes of the Woman's Board of Foreign Missions, I **have** these years: 1880, 1881, 1900, 1901, 1902, 1907, and 1909. I **need** all the other years, 1879 to 1910 inclusive.

Of the minutes of the Woman's Board of Home Missions, I **have** these years: 1897, 1904, 1905, and 1907. I **need** all the other years, 1887 to 1910 inclusive.

Of the minutes of the North Carolina Conference Woman's Foreign Missionary Society, I **have** these years: 1898, 1899, 1901, 1904, 1905, 1907, 1908, 1909, 1910, 1911, 1912, and 1913. I **need** all the other years, from 1891, which I think is the earliest printed number, except 1886 which I have. I am copying Miss Fentress' minutes, putting them into annual pamphlets the same size of the regular minutes, in order to have them bound along with the others, so that they may be available for research by our auxiliary women. These cover the years 1879-1888 inclusive.

Of the minutes of the North Carolina Conference Woman's Home Mission Society, I have these years: 1905, 1906, 1907, 1908, 1910, 1911, 1912, 1913. The earliest printed was in 1902, so I need 1902, 1903, 1904, and 1909 to complete that file.

I have complete files of Council minutes, 1911 to date ,and of the North Carolina Conference Woman's Missionary Society, 1914 to date. All of these, with seven volumes of the "Woman's Missionary Advocate," 1896-1910, and one volume of "Our Homes," 1909-1910, I am holding as custodian for the conference society for the time being. If you find any earlier Advocate or Homes I would be glad to have them also.

Will you not put this on your mind and heart—it has been on mine since 1924—and help me to complete this work for our beloved conference society? If you do not find any stowed away in your own cubby holes, ask your neighbors who may not, perhaps, see this request of mine—they may have what I need.

Mrs. J. LeGrand Everett,
Conference Historian,
Rockingham, N. C.

IN MEMORY OF MRS. MOORE

In the death of Mrs. Willie Hooker Moore early in December the Sue D. Swindell Missionary Society of Queen Street Methodist church, Kinston, feels that it has lost a most efficient member. Mrs. Moore was prominent in the organization of the society, and was always enthusiastic in its support. Through love and gratitude to her Master, and from a deep sense of indebtedness to him, she was ever zealous in this our co-operative effort to extend the bounds of his kingdom.

Early in life she caught the gleam of the star, and all through the years, both in joy and in sorrow, faithfully followed its increasing radiance, reflecting its glory in her home, in her church, in her community, and everywhere her influence was felt. Though the way was winding and tortuous it led her into the palace of the King, where she lives today and will abide forevermore. But even so, she has left us an invaluable heritage, issuing from a noble life consecrated to the service of God and humanity. Therefore be it resolved:

First, That we pause in sincere admiration of the life she led throughout the years ,and the efficient service she rendered our society and church.

Second, That we record our sense of loss because of her departure and the severing of the earthly ties so closely uniting us.

Third, That this testimonial to her worth and our love for her be spread on the minutes of the society, a copy be sent to the bereaved family and one to the North Carolina Christian Advocate for publication.

Mrs. J. W. Goodson, Chm.
Mrs. A. S. Copeland,
Mrs. E. V. Webb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WHAT THINK YOU?

Does my life please God?

Am I reading my Bible daily?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Do I love to go where Jesus is not honored?

Is there anything I cannot give up for Jesus?

Am I doing anything that I would condemn in others?

Am I praying for the salvation of anyone in particular?

Am I giving all I ought toward the support of the gospel?

How many things do I put before my religious obligations?

Is the world being made better or worse by my living in it?

—Moody Bible Institute.

A CALL TO PRAYER

A call to prayer goes out to all lands from the Federation of Woman's Boards of Foreign Missions of North America and Council for Women of Home Missions for February 12, 1932. All our missionary organizations are asked to join in this world day of prayer. We are urged through this service of prayer to

"ASK" for a life of deeper spirituality that there may come a world-wide Pentecost.

"SEEK" for a life of world service as church members "that the world may believe."

"SEEK" for a life of co-operation and unity among churches that the work of the kingdom may go forward.

"KNOCK," that the world's door may be opened—the gospel spread—the kingdom established.

EXTRACTS FROM BETHLEHEM HOUSE REPORT FOR 1931

Miss Marian Brincefield, worker at the Bethlehem House in Winston-Salem, in her recent report, cites as activities at the institution the following:

Day nursery, kindergarten, vacation school, mother's club, training classes.

Co-operative activities: City Health Department, Y. W. C. A., W. S. T. College.

Organizations meeting in our building: American Legion, Child Study, City Health Department, Y. M. C. A.

Babies attending clinic, 102; mothers attending clinic, 148; contacts made in home, 1958; contacts made outside home, 5966.

This is a most gratifying and creditable report and is a reason for encouragement in this work so recently undertaken by our conference. "On December 30, 1930, this new home was dedicated to God and his service and he has guided us onward into the paths of success," says the worker. There has come with the enlarged program of work two outstanding needs at the present: a stove for the kitchen and a suit of furniture for the dining room. These things are very necessary and the magnitude of the work demands better equipment than is now at the Bethlehem Home. We trust some one will be moved to supply this need very early.

LETTER FROM CONFERENCE PRESIDENT

It is with mingled hope and apprehension that I have waited for the report of the past year. While it was in some respects the most difficult year that we have had in our work, and while we lacked over $8,000 of paying our pledge, yet in the face of these facts I feel that our women have done a fine piece of work, and the year has not been without its blessings.

I want to thank every member of your auxiliary who gave of her prayer, her service, and her offerings to make possible our past year's record, and especially do I want to thank the president and every officer who have borne the responsibility of the work during these stressing times.

And now the new year comes with new opportunities and new possibilities. I know of no finer way to begin it than by observing the world day of prayer on February 12, 1932. This should be a season when we should put ourselves so closely in tune with God that we may know, not only his will for us, but how we may best help his children everywhere. I hope that every auxiliary will join the women of the world in this service.

During this first quarter I trust that every member in your auxiliary will be given an opportunity to make her pledge for this year, and that every woman will make a pledge, however small it may be. This is one way in which we can serve. The president of the Council has just sent out an appeal asking that we take some of our local funds and send the Missionary Voice to some selected persons who do not now receive it. I think this would be a very fine thing to do, and I trust you will see that your auxiliary does it.

I am sure you will be interested in hearing that our annual meeting is to be held at Myers Park church, Charlotte, N. C., April 12, 1932. For several years we have tried to secure our own bishop for these meetings, but he has always had another engagement. I am happy to tell you that Bishop Mouzon is to be with us and speak to us on the evening of the 12th. Please elect your delegate at your March meeting and watch "our page" in the Advocate for instructions in regard to the meeting.

I am enclosing the Standard of Excellence. If you use the circle plan, you will find that standard in your new hand book. If you do not have one, I would suggest that you order one at once from Literature Headquarters, Nashville, Tenn. May I suggest that if you are not president of your auxiliary, please turn this letter over to the proper officer? And in closing I want to welcome into our organization every new president, officer, and member. We need you and you need us. May we as a united group do much this year to give the gospel message to those who have not heard it.

With very best wishes for a successful quarter's work, Mrs. C. C. Weaver.

DEATH OF MR. D. A. BEAVER

The many friends in the conference of Mrs. D. A. Beaver of Salisbury, a former secretary of the Salisbury district, will sympathize with her in the recent sorrow that has come to her in the death of her husband, who passed away on the 29th of January after an extended illness. Mr. Beaver was a prominent member of the official board of First church, Salisbury, and a devoted Christian. He will be greatly missed in the community in which he lived and by his hosts of friends who knew and valued him. Our tenderest sympathies go out to the bereaved wife and sons.

ANNOUNCEMENT FROM CONFERENCE PRESIDENT

At the conference executive committee meeting last week in Statesville Mrs. Dunham resigned her position as conference secretary. It was with regret that the officers accepted her resignation. She has done a wonderful work in our conference. For several years when Mrs. Robertson, the former president, was not well and could not look after all the details of the work, it was Mrs. Dunham who bore the responsibility and burden of the work and carried it on in such a fine way.

I am sure I voice the sentiment of every woman when I say we are indeed sorry to have Mrs. Dunham give up her conference work, and we take this opportunity to express to her our appreciation for the very fine work she has done.

When the committee realized they must find a successor to Mrs. Dunham they naturally gave quite a good deal of thought to the matter. It was soon apparent that we had a great wealth of material. There were a number of competent and consecrated women who could carry on the work efficiently, but after considering the matter from all angles the committee unanimously elected Mrs. Harris. Her ability, her wide knowledge of the work, and her record of years of faithful service all seem to point to her. In this our day of stress she seems to be the logical person to succeed Mrs. Dunham in the very arduous work. I am therefore very happy to present to you Mrs. W. R. Harris as our new conference secretary, and ask for her your loyal support and your prayers. Mrs. C. C. Weaver.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I am taking the liberty of publishing among the orphanage notes a paragraph taken from a personal letter which Brother E. C. Few, pastor of Queen Street Methodist church, Kinston, wrote me a few days ago. The sacred concerts which Mrs. Nellie B. Rives is giving in the churches are of a very high order. Here is hoping that our friends will read what Brother Few has to say about the sacred concert.

* * * *

It would be a great thing if the Methodist Orphanage could receive the greater part of its apportionment from the churches by Easter. Several of the pastors have sent a portion of theirs already. Just last week Brother E. C. Few sent his check for $206. During the same week Brother A. J. Hobbs also sent me a large check. Unless others do as these, we shall be compelled to borrow large sums for operating expenses. We can't afford to take one dollar of our orphanage assessment with which to pay interest on loans.

* * * *

Our report to the Duke Endowment shows that our per capita cost per annum was reduced last year over the preceding year from $262.07 to $231.23. We are endeavoring this year to effect a still larger reduction than we did over the preceding year. Among the ten or eleven largest orphanages in North and South Carolina, we stand lowest in our operating expenses. Not one dollar is spent foolishly or extravagantly in furnishing our children the necessities of life. We realize most keenly that all money that comes into our hands represents a real sacrifice upon the part of those who support our work. It would be a positive crime to be wasteful when there are so many suffering for the necessities of life. I wish to assure our many friends that it has been and still is our policy to practice rigid economy in administering the affairs of our home.

* * * *

On this page will be found an interesting account of a visit the singing class made to Kinston and New Bern the fifth Sunday in January. It was a genuine pleasure and a great privilege to worship with these staunch friends of our Methodist Orphanage. With young, vigorous, highly trained pastors like Brothers A. J. Hobbs and E. C. Few filling the pulpits, the congregations have every right to expect the finest kind of leadership. Association with these consecrated men gives one a larger faith in the possibilities of our humanity. Brother J. H. McCracken, the presiding elder of the New Bern district, is abundant in labors and successful in carrying forward the work of his district. His record for the past four years on the Washington district is such as to make any man happy. The orphanage always has his enthusiastic support whether as pastor or presiding elder. While in New Bern I was the guest of Dr. and Mrs. Barker. Dr. Barker is a prominent physician and a member of Centenary Methodist church. I enjoyed the gracious hospitality that was shown me by these good friends.

* * * *

"Allow me to sincerely congratulate you, Mrs. Rives, and each member of your singing class on the remarkable concert given in Queen Street church on last Sunday night. I have never witnessed a program by any class from our orphanage that was not most commendatory. But the one on last Sunday was the best it has been my privilege to enjoy. Every feature of the entire concert was indicative of a superb type of training. The messages brought through song, reading and prayer was most impressive, and every individual in our audience must have received a distinct blessing. We feel indebted to you, Mrs. Rives, and the class for the spiritual uplift and benediction which we experienced through your visit to us. Most pleasantly anticipating the next visit from our orphanage friends, and always with every good wish, I remain,

"Sincerely, E. C. Few."

* * * *

It is difficult for me to realize that 17 years have come and gone since I assumed the superintendency of the Methodist Orphanage. Monday of last week reminded me very forcefully of this fact. They have been years of endeavor and high hopes. An unerring hand has led us, and some things worth while have been achieved. During these years the population has about doubled; more than five hundred thousand dollars in buildings and real estate added to our holdings; one hundred and eighty thousand dollars added to our endowment, and twenty-six thousand dollars have been given for the higher education of our boys and girls. These are some of the tangible things which we can tabulate and evaluate. The educational and spiritual values are more elusive and difficult to summarize. Modesty would leave these results for others to enumerate and appraise. It may not be entirely out of order to say that hundreds of our boys and girls have been educated and their lives dedicated to the service of the Christ and his church. The one thing for which we have striven hardest has been and is that we make this indeed and in truth a real Christian home. No one feels more keenly than I that this one objective has not been realized as fully as I have hoped and prayed that it might. One thing has cheered and sustained me through the years, and it has been the fact that all who seemed to be indifferent to the claims of our Christ have changed their attitude and dedicated their lives to his service. This leads me to say that I wholeheartedly believe that if we put the leaven of truth and the principles of righteousness into the heart of youth, though they wander far afield, they will ultimately yield their lives to the service of our heavenly Father.

* * * *

The singing class from the Methodist Orphanage of Raleigh, accompanied by our superintendent, Rev. A. S. Barnes, left Saturday afternoon, January 30, for New Bern. We are always so happy to have Mr. Barnes go with us. Just occasionally can he arrange to make these trips with us. He filled his car with children to visit friends, relatives or the people who clothe them. He gave much happiness by his going.

We had a delightful drive to New Bern. Rev. A. J. Hobbs, Jr., the pastor of Centenary church, greeted us in his cordial way, and placed us in homes of lovely people. The writer enjoyed the hospitality of Mr. and Mrs. Jack Hellenger. These new friends and acquaintances we make count much in our happiness in life. Mr. Barnes told the congregation of our needs and expressed his appreciation of their loyal support and asked for a continuation of this.

The church was filled to its capacity. It was indeed a pleasure to give our concert to these people. In the afternoon we drove over to Kinston. Rev. E. C. Few met us at the church and showed us every kindness. It was pleasant to be with the splendid family of Mrs. E. P. Dixon, where I was so beautifully entertained. Our concert was gladly presented to the people of Queen Street Methodist church. Our ministers are true to us in many ways. They give us publicity and have their churches filled with interested listeners to our programs. We thank Mr. Few for his help in our worshipful service. Nellie B. Rieves.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

The Southern Desk Company
HICKORY, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

STIRRING SCENES

Monday morning brings stirring scenes to the Children's Home. Breakfast is served at 6:30, as on other mornings, and following this essential meal each youngster has a given service to perform. Houses must be cleaned, furnaces fired, vegetables gathered, the morning dairy operations concluded, soiled clothing forwarded to the laundry, and many, many other things to be done before 8 o'clock, when preparations begin for hustling off to school. Our elementary grade children hurry to the school conducted on our own grounds, while our high school youngsters are hastening across the campus to meet their classes in the Winston-Salem high school. There is no such thing as a blue Monday at the Children's Home. Everyone is too busy.

SPILLED THE BEANS?

"Sir, you have spilled your beans. You should not have let the public know that the Children's Home is out of debt. People will now let up on their giving." My reply to this statement, presented by an interested friend of the Children's Home, was that our friends are entitled to know the true financial condition of their child caring institution. If assured as to how their money is being spent and of pressing needs connected with the care of their foster children I am of the opinion that our friends will not only give more intelligently, but give more liberally. It would be too bad to be mistaken about this.

SOME PRESSING NEEDS

There are only five small lights on our entire campus of nearly fifty acres. When night comes most of us walk in the dark. We need poles, wiring and other equipment for at least ten adult lights.

We need at least three electrically controlled clocks, thus assuring us of uniform time; $125 will assure us of the installation of these clocks.

Our laundry is entirely too small. Additional machinery and improved equipment are urgently needed.

Repainted walls, additional chairs, bed furniture, curtains and repaired flooring are needed in practically every cottage on the grounds.

In addition to the foregoing a central heating plant and a new building for girls are among our urgent larger needs.

A GOOD FRIEND

Mrs. John W. Hanes continues to be a good friend of the Children's Home, evidenced by many instances of thoughtful and liberal giving. At her suggestion a porch has recently been added to what is known to us as the Anna Hanes cottage, built and furnished several years ago by Mrs. Hanes. An expenditure of over $1,000 was necessary for this sleeping porch. Our abiding and grateful thanks are extended to Mrs. Hanes.

HONOR ROLL

Myers Park, Charlotte, and Park Street, Belmont, have this week become eligible for enrollment on the Children's Home financial honor roll, these charges having forwarded their entire ten per cent apportionment for the present conference year. These contributions come at a good time, since our funds are extremely low and our fifth Sunday offerings are decidedly below the amount anticipated. To Myers Park and to Park Street congregations we extend grateful thanks.



Mary Elizabeth has friends

GRACE, WINSTON-SALEM

The Philathea class of Grace Sunday school, Winston-Salem, takes quite a pride in raising each year the ten per cent apportionment of their congregation. They not only raise it, but raise it a year in advance. This fine group of women recently sponsored a most enjoyable musical entertainment, held in their church ,to which were invited the larger girls of our singing class, who added their part to the entertainment and value of the evening. Following the pleasing program a silver offering was given to be applied on next year's ten per cent apportionment. We had a delightful time with our Grace friends.

TRINITY, KANNAPOLIS

Our singing group had a wonderfully fine time at Kannapolis Sunday. Arriving in ample time for the 11 o'clock service we were soon among friends who provided for our comforts. Eleven o'clock found the church auditorium and all annexes completely filled, so much so that Rev. J. P. Hipps, pastor, delayed the beginning of the service several minutes in order that chairs might be brought in from the first floor of the church, so that every possible portion of the church might be used by those who were interested in the program. When this was done a large number of people stood throughout the entire service.

The Children's Home not only has many friends, but also choice friends in the Trinity, Kannapolis, congregation. They never grow weary in their giving to the needs of our children. To Brother Hipps, Supt. G. C. Maulden, "Daddy" Sides, Mrs. H. L. Lipe, and a host of others we are greatly indebted. Kannapolis will, without doubt, soon be on our ten per cent honor roll, funds having already been raised for this good purpose.

DOING WELL

Every one of our high school youngsters attending the Winston-Salem high school was recently promoted beyond the mid-term period of the present school year; 232 out of 238 courses taken by our youngsters were successfully passed, three boys and three girls being conditioned on the other six courses. The average semester grade for our entire group was 81 and one-tenth, the girls showing up slightly better than the boys.

MARY ELIZABETH

We are presenting to you this week the likeness of Mary Elizabeth Norman, one of our most dependable and satisfactory girls. Mary Elizabeth is a good worker, a good student ,and lovable in all her deportment. She is clothed and claimed by a fine class of women at Proximity, Greensboro.

ROTARY BOY

The following note from Principal John W. Moore relative to the selection of one of our boys by the Winston-Salem high school faculty as one of the four February boys to be entertained by the Winston-Salem Rotary Club is highly appreciated:

"I am writing to congratulate you and to express my pleasure that Giles Smith has been selected by our committee, at the request of the Rotary Club, to represent the high school at the club luncheons during the month of February. We are very proud of the group of boys who have been chosen so far and we hope that you also will consider it to be a very single distinction to be selected. Giles has taken a splendid stand in school and is highly respected by both faculty and students."

Smart Boy: "I've a great mind to rock the boat and frighten you."

Modern Girl: "Once before a young man like you tried to do that with me and the boat upset."

"And what did you do?"

"I swam ashore and notified the coroner."—Exchange.

Sunday School Lesson

FEBRUARY 14

By Dr. Henry W. Tiffany.

Jesus and the Man Born Blind

(John 9:1-11, 30-38)

As Jesus passed by the gate of the temple where beggars congregated he saw a man blind from birth. He looked upon the man so intently that the attention of the disciples was attracted, and they asked: "Rabbi, who sinned, this man or his parents, that he should be born blind?" The disciples believed each sickness, sorrow, suffering or affliction was due to some specific sin. Jesus said the man's condition was not due to any special sin of the man or his parents, but the man had been born blind that the works of God might be manifest in him (1-3).

God planned to turn the man's misfortune into a blessing. Jesus came to fulfill that plan. The Lord brushed aside both alternatives offered by his disciples; announced that evil may further the work of God in the world, and added that active measures to remove suffering are more incumbent on man than speculations concerning its source. The practical man need not philosophize about God's connection with evil; he needs to concern himself with God's desire to destroy it.

2. The Sight (5-12)

Jesus said: "I am the light of the world," and illustrated it in the cure of the man born blind. Symbolic action added significance to the claim. The application of spittle encouraged the man to believe, enabled him to feel the touch of the Lord in a way that awakened expectancy.

Passing along the street with smeared face attracted attention and gathered a crowd that followed the man to the pool of Siloam—and witnessed the washing and the reception of sight. The spectacle should have awakened them to their blindness to the "Light of the world" who was moving in their midst. Think of the emotions of the man going to the pool and when he returned! What a contrast in his appearance! There was a greater contrast in his feelings. For the first time in his life he saw the city, the temple ,the mountains about Jerusalem, the sky, the sun, and the numberless objects that encompassed him.

The man went to his home in some poor section of the city. A wondering crowd followed him. As well as the neighbors knew him, they could not believe he was the same man. A sensation was created. Some said he was the man born blind; others said he was like him. The man assured them of his identity, and they asked how he received his sight. He told them what had happened and they asked: "Where is he?" More concerned that he be cast out of the synagogue than that the man have his sight, they dragged him before the Pharisees to clear themselves of suspicion of complicity in the cure.

2. The Sentence (13-34)

Brought before the Pharisees and asked how he received his sight the man gave a simple, straightforward answer that no one could question. The Pharisees did not deny the miracle, but some said it could not be a work of God because done on the Sabbath. Some of the Pharisees asked how a sinner could do such a work on any day. Unable to agree among themselves concerning Jesus; knowing that pressing the charge of Sabbath breaking would publish the miracle, the Pharisees asked the man his opinion of Christ and he answered, "He is a prophet."

Unable to make any headway questioning the son, they called the parents and asked them three questions. Is this your son? Was he born blind? How does he now see The parents gave a plain unevasive answer to the first two questions, saying he was their son and was born blind. They dodged the third question, saying the son was old enough to speak for himself. They shammed ignorance of the third question to save themselves from excommunication.

Baffled by the parents the Pharisees re-examined the son. The son showed an independency and an obstinacy to which the Pharisees were unaccustomed. He twitted them with the question: "I told you even now, and ye did not hear: wherefore would ye hear it again? Would ye also become his disciples?" They lost their tempers. When he added the words of verses 30-33, they cast him out of doors and out of the synagogue.

3. The Salvation (35-38)

The action of the Pharisees threw the man on the compassion of Christ. The Lord was not done with the man when he sent him to Siloam to wash. He kept informed of the proceedings and when the man was cast out of the synagogue, Jesus went in quest of him.

What a picture we have of the compassionate Christ searching that section until he located the man! When he found him Jesus asked: "Dost thou believe on the Son of God?" The man had heard the voice, but he had not seen the face of Jesus before. He asked "Who is he, Lord, that I may believe?" The man declared his readiness to believe in the Messiah.

"Thou hast both seen him, and he it is that speaketh with thee." The direct revelation was elicited by the pitiable condition of the man as an outcast from the Jewish community and by the perception that the man was ripe for faith. The first announcement of the messiahship by Jesus was made to an outcast Samaritan woman, the second was made to a Jewish man excommunicated by the religious leaders. The man said: "Lord, I believe, and he worshipped him."—The Watchman-Examiner.

ASPIRIN

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Genuine Bayer Aspirin is sold at all druggists in boxes of 12 and in bottles of 24 and 100.

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NEW WAY TO STOP ITCHING

A new ointment, known as Curen, contains a combination of five ingredients which act together in a remarkable way to instantly relieve itching and remove the cause of skin troubles. This new scientific preparation is compounded in such a way that it is quickly absorbed, and kills the tiny, invisible itch parasites that bore under the skin where ordinary salves cannot reach them. Curen then soothes the irritation, softens the affected tissues, prevents infection, and heals the sore. Guaranteed to relieve, or your money back. Price 50c at drug stores or by mail from Thomas Chemical Co., Inc., Lynchburg, Va.

CUREN

THE FIVE WAY SKIN TREATMENT

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

LIVE AT HOME PROGRAM AT SHELBY

I thought you might be interested in our work on the Shelby circuit. I should have told you some things sooner, but things have been happening all along since we came here.

We arrived here Thursday evening after conference adjourned and found a large crowd of ladies and men from Sharon and Sulphur Springs to greet us. We have received a hearty welcome from all of the churches on the charge. When we got here the ladies from Sharon had a bounteous supper prepared for us. And did we enjoy it? Well, you know how a fellow feels after packing up, moving and then unloading his few belongings. We sure did enjoy that supper.

I know you are wondering if we have been pounded. Well, we have not yet recovered from these continued poundings which started the night we moved and have continued ever since. When we got here the first pounding was already here. This came from Sulphur Springs. They had included in this everything good to eat, and it is not all gone yet. Then the night before Christmas we were invited to the Christmas tree at El Bethel. Everybody got something that night before all of the presents were removed from the tree except the preacher and his family. Old Santa it seemed had forgotten us. Well, the Sunday school superintendent called his attention to this and he began to look around. Finally he found it stored away in the educational building. With the assistance of several men he brought it out and completely covered this preacher up with good things to eat. We finally got out from under these packages and were assisted in getting it loaded in the old car and finally reached home, where we have been enjoying it ever since. Then one night a little later we were asked to attend a business meeting of the young people's division at Sharon. When this meeting was over we found our car again loaded. We finally reached the parsonage and with the help of the entire family we succeeded in getting it all in the house. We have enough of some things to last us all year, and many articles will be here for months to come. These Cleveland county farmers have been practicing Governor Gardner's live at home program and we are getting the benefit of it.

We want to say just a few words about the parsonage. When we got here we found that the parsonage was very poorly furnished. It went on this way until the first quarterly conference. At this time a committee was appointed to attend to this. They came at the appointed time and bought new furniture for the parsonage which was very badly needed. We are now very comfortably situated here in Shelby and are enjoying our work.

This is a big country circuit with some of the best people to be found in Cleveland county. We are enjoying our work and are trying to avance the cause of the kingdom in the heart of old Cleveland.

We wish to thank all our friends who have been so kind to us since we came here, and pray that we may be able to render the service to them that they most need. We are having good congregations and the people seem to appreciate our feeble efforts to serve them.

Pray for us that this may be a good year on Shelby circuit for the advancement of the kingdom of God.

J. N. Randall.

HAVE YOU A SON BORN BETWEEN 1911 AND 1927?

All boys born between 1911 and 1927 are threatened by the danger of war, writes Dr. Clarence Poe in The Progressive Farmer-Ruralist. "Other causes may just now loom larger in the headlines of the daily papers, but as we see it there is no news more important in all the world more important than the world disarmament conference in session in Geneva,' 'says Dr. Poe, and quotes the following warning from Dr. Dougles Freeman of the Richmond News-Leader:

"Have you a boy born between 1911 and 1927? Have you lavished love on him and sacrificed for him, seeking to give him a chance in life? Unless America can reverse her history, you are rearing that boy to be a target for machine gun bullets, a prey to poison gas. Not only so, but you contribute to his danger when you lend yourself to international hate; yes, even when you are indifferent to promoting the cause of peace you are adding danger to the life of the boy you love. It will be you, not he, who will say whether he marches away to return no more. Your generation, not his, will neglect the safeguards of peace and promote the rivalries that led to war. Your contemporaries, not his comrades, will pass the conscription laws, on which the ardent spirit of youth will hardly wait. It is absolutely within the power of the parents of young children in the United States to say whether their sons shall inherit war or peace; but American parents must use that power now. They cannot wait until the quarrels are made and blood is hot and the mob mind is past control. The latest date at which war can be prevented in 1941 is 1931. If your boy is killed in the next war after you have exerted yourself for peace, other men are his murderers. If he is slain after you have been indifferent about peace, his blood is on your own head."

TREES

I think that I shall never see,
Along the road, an unscraped tree

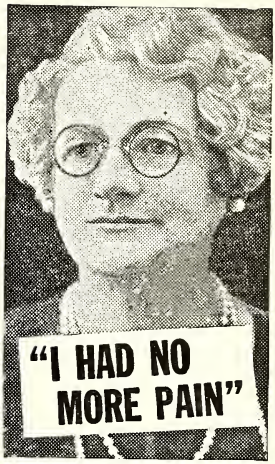
With bark intact, and painted white,
That no car ever hit at night.

For every tree that's near the road
Has caused some auto to be towed.

Sideswiping trees is done a lot
By drivers who are not so hot.

God gave them eyes so they could see,
Yet any fool can hit a tree.

—Judge.



"CHANGE of Life was my trouble. I had hemorrhages and such pains in my side. I sent for Lydia E. Pinkham's Vegetable Compound and after the second dose I felt better.

"I kept on taking it and I had no more pain. Now I take it when I feel tired from overwork. Once I took your Herb Medicine for a rash and it helped me." Mrs. Catherine Buck, 611 Milford Road, Berlin, New Jersey.

Lydia E. Pinkham's
VEGETABLE COMPOUND



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

Preacher Heals His Bronchitis

After coughing for more than 30 years, the Rev. J. J. Richards, 1349-BX, Arbor, Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; If so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	2	1
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		6
Haw River—L. A. Tilley	4	1
Hillsboro—A. J. Parker	8	12
Leasburg—J. T. Stanford	5	1
Person—W. L. Maness	7	1
Roxboro—J. F. Herbert	2	
Siler City—F. B. Peele	7	6
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	8	3
Pittsboro—J. A. Dailey	11	
Duke Memorial—W. A. Stanbury	2	2
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield		2

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	2	
Gates—J. R. Edwards	6	1
Kennekett—W. G. Pilcher		4
Manteo—W. F. Walters	2	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton	6	
S. Mills—J. M. Jolliff	3	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	5	
Wanchese—J. P. Bross	4	
Washington—H. I. Glass	10	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	2	
Plymouth—J. W. Harrell	3	2

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		
Mt. Gilead—F. M. Shamburger	4	3
Raeford—W. F. Trawick	7	2
Roberdel—M. C. Ellerbe	3	
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	5	3
Troy—J. A. Martin	9	
Wadesville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	4	
Greenville—R. L. Midgette	2	
Hookerton—J. C. Humble	4	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	
Newport—R. W. Barfield	2	
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	5	
Pink Hill—H. L. Harris	1	
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	2	
Jones—P. O. Lee	3	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	2	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	8	8
Garner—E. E. Shuller	2	
Henderson—D. E. Barnhardt	3	
Middleburg—P. D. Woodall		1
Millbrook—T. B. Hough		2
Oxford Ct.—P. H. Fields	5	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	13	4
Youngsville—A. L. Thompson	2	1
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	2	
Lillington—E. M. Hall	2	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	3	1
Enfield—S. E. Wright		1
Littleton—Rufus Bradley	2	
Norlina—B .C. Thompson	4	
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		4
Warrenton—E. C. Durham	10	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	5	1
Maysville—M. W. Lawrence	10	1
Roseboro—C. A. Johnson	4	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	4	
Grace—H. B. Porter		
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	2	
Fletcher-Mill River—R. F. Duncan	4	
Hendersonville—C. H. Moser	3	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell		
Sandy—J. P. Mason		
Swannanoa—J. H. Green		9

CHARLOTTE DISTRICT

Ansonville—C. R. Allison		4
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lilesville—R .H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	4	
Wadesboro—W. B. Davis	2	
Weddington—J. B. Tabor, Jr.		

GASTONIA DISTRICT

Belwood—E. E. Snow	12	
Bessemer City—C. B. Newton	2	
Cherryville Ct.—L. W. Bennett		
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal	3	
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church		
Lincolnton—F. W. Tucker	2	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	2	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	

GREENSBORO DISTRICT

Farmer—W. H. Groce	2	
Greensboro, Bethel-Grace—R .E. Hunt		1
West Market—H. G. Hardin		2
Bessemer—B. C. Kirk		3
S. Greensboro—C. P. Bowles	2	1
W. Greensboro—W. T. Albright		3
High Point, Calvary—E. L. Kirk	4	1
Highland—C. F. Womble	4	1
Wesley Memorial—R. Jordan	35	
Pleasant Garden—G. W. Williams	4	7
Randleman—J. C. Groce	4	1
Randolph—A. C. Waggoner	2	
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	2	
Carraway Memorial—J. S. Gibbs		4
Centenary—J. L. Cornett	5	
Battle Ground—W. C. Dutton		1
Greensboro, Proximity—G. B. Clemmer		
Stokesdale—J. J. Edwards		

MARION DISTRICT

Bakersville—J. C. Gentry	3	
Bostic—J. N. Snow	3	1
Burke—C. S. Plyler		
Broad River—J. W. Kennedy		
Elk Park—E. B .Edwards		
Marion Ct.—W. J. Hackney		8
Mill Spring—P .T. Dixon	3	
Morganton, First—B. C. Beasley		
N. Forest—A .A. Kyles	4	1
Morganton Ct.—H .M. Wellman		2
Rutherford College—W. G. McFarland		
Spindale—W. R. Kelly	2	10
Burnsville—J. L. Reynolds		2
Henrietta—A. W. Lynch	3	

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		
Jonesville—S. D. Schofield	2	
Moravian Falls—J. E. Hipp		
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Byrd		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West	35	
First—E .M. Avett	3	2
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough		10
Concord, Epworth—E. Myers	4	
Forest Hill—Paul Hardin, Jr.		4
Gold Hill—G. G. Adams	2	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	2	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen		4
Woodleaf—J. B. Tabor		2
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	2	

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	
Catawba—E. D. Ballard	4	9
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg		1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	4	
Taylorsville—R. L. Young	2	12
Hickory, First—A. C. Gibbs	2	
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	2	1
Davidson—W. S. Smith	2	1
Mooresville, Broad St.—T. W. Hager		1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	95
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	2	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	12
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkenson		1

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—A. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3

GLIMPSES OF NEW BOOKS

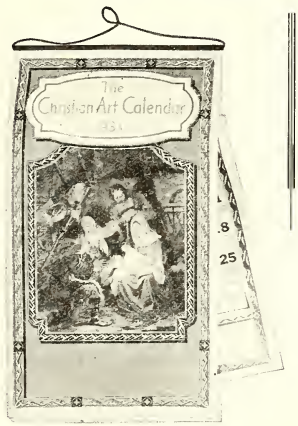
IN REMEMBRANCE OF ME

"In Remembrance of Me" is the name of a little volume of one hundred and forty-four pages, fresh from the Cokesbury Press. The author is the Rev. Edward Jeffries Rees, pastor of the Methodist church in Oxford. Mr. Rees is still a young man—a native of Tennessee—who came to North Carolina four years ago and is still serving his first pastorate in the North Carolina conference. His popularity is attested by the universal demand recently made for his return to Oxford after three years of service there.

"In Remembrance of Me," as the name implies, deals with the Holy Communion. It is a book of more than passing interest. It will be read by Christian people with grateful hearts for its message of inspiration and uplift. Holding in mind DeQuincey's classification of literature into that of knowledge and that of power—the first of temporary value only, because increasing knowledge puts older works out of date; the second of permanent value because of its influence over men's lives—the reader of "In Remembrance of Me" will at once realize that this work must be classed with books of power. It has permanent value.

In the style of his English the author reminds one much of Stephenson. His

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ear for rythm is the equal of that of Sidney Lanier. Yet he has not imitated nor is there suggestion of labored effort in the structure of his well balanced sentences. Rather is there a lilt or spontaneity which bespeaks unpremeditated art. The outpourings of a sincere heart fall in unconscious music. The spiritual experiences of a mystic are portrayed with dramatic reality. A gifted poet has unfolded his message in prose.

There is an introduction by Bishop Edwin D. Mouzon. Among other things Bishop Mouzon says: "This is a book that should have been given to the public. And it comes at the right time. . . . Mr. Rees has ministered wisely to his people. His message comes out of the heart of a faithful pastor. The freshness of a living Christian experience is in this book. The reading will prove a blessing to all our people. And I do not doubt that many a pastor will be led through the study of these pages and meditation on these messages to a deeper religious experience and a more useful ministry to his people."

And this message, it might be added, will be no less vital to the layman than to the minister.

In the first chapter, "The Gospel of Another Chance," there is a universal appeal that at once grips the reader and strikes deep into the hearts of men hungering for spiritual food. It makes clear just how this "chance" is renewed with the purging of the soul—with each renewal of our contact with the Infinite. Subsequent chapters deal with the Sacrament in its relationship to various phases of Christian experience. In "A Study in Art" there is a discussion of famous paintings of "The Last Supper." This study is based on personal observations of the author in the great art galleries of Europe, especially those of Italy. In the chapter, "Life's Tapestry," there is a profound study of the development of character through suffering. It is safe to say that the book will be widely read and re-read by Christians of all denominations.

N. C. BOARD OF EDUCATION

(Continued from page 19)

Baum, and to the co-operation and interest of our preachers in this district. We are deeply appreciative of all that Mr. Baum and his co-workers are doing. The Elizabeth City district should be justly proud of its secretary, and our conference young people's organization appreciates the splendid service he and his wife are rendering in that district.

SWAN QUARTER

Represntatives from Swan Quarter, Washington, and Pantego-Belhaven met at Swan Quarrer last Thursday evening to discuss with Mr. Baum and Mrs. Brian the new plans and program for young people's work. Special mention should be made of the fact that two young people from Washington, Miss Evelyn Winn and Miss Ola Morris, drove 58 miles to attend this meeting. Such interest deserves commendation! Due to a misunderstanding of the exact hour of the meeting, the folks from Mattamuskeet arrived too early and therefore missed the meeting, but Mr. and Mrs. Baum and Mrs. Brian were glad to be able to pay a personal visit to the parsonage at Mattamuskeet the following day, and also to visit the Fairfield folk, who likewise were unable to attend the meeting at Swan Quarter.

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Children's Storyland



ALL ABOUT ALICE IN WONDERLAND

By Yvonne St. Claire.

"And teacher said he was a clever man who used to go to college like my big brother Ben and learn all sorts of things."

"Yes, but he went to college to teach all sorts of things to people like your brother Ben—because he knew them already, Fanny Dawes!"

"Well, what's that matter, Billy Potts? —he went. And he knew all about reading and writing and arithmetic, and lots of other things, and he wrote, 'Alice in Wonderland!'"

Most of the group repeated the title, for the whole circle of school children were talking at once, each trying to shout the other down, and all over one delightful topic—"Alice in Wonderland" and the clever man who wrote it.

"His name was Lewis Carroll and he's a hundred years old!" shouted Billy, airing his information at the top of his voice.

"Silly Billy!" retorted Fanny, with the cold contempt of one who knows. "Lewis Carroll was born a hundred years ago, on the 27th of January in the year 1832 —and his name wasn't Lewis Carroll at all, it was Charles Lutwidge Dodgson, and he taught mathematics at Oxford." Fanny was obviously quoting their teacher, but Billy was not to be suppressed.

"Well, if he was born in 1932 that makes him a hundred—"

"No, it doesn't," interrupted Fanny impatiently, "Miss Bright says he died in 1898."

"Oh, that's a long time ago," interposed Marie Leslie, Fanny's particular chum and a regular peacemaker; and all the others murmured, "Oh, yes, a long time."

Fanny held the floor, however, and couldn't resist the opportunity of improving Billy's mind. "Teacher says he wrote a lot of other stories," she went on, "'Alice Through the Looking-Glass,' for example, and—"

"Oh, I've read that!" "And I!" "And I!" came from the group.

"—And although he was such a clever man," continued Fanny, "and wrote books about arithmetic, yet he is best remembered because of 'Alice.'"

Presently somebody asked: "Didn't Miss Bright say that boys and girls in other countries read about Alice?"

"Yes, she did,' 'assented Fanny.

"But how could they?" asked Tommy Gray, who had not yet spoken; "the boys and girls of other countries don't speak English!"

Again arose a clamor of conflicting information, but Fanny, star pupil of the playground, said severely: "If you'd been listening, Tommy Gray, you'd have heard Miss Bright tell how the story has been copied into French, and German, and Dutch, and lots of other languages. She called it 'translation.'"

Marie squeezed her friend's arm. "How is it you know so much about it, Fanny?" she asked. "Do you like it so much?"

"I love it!" answered Fanny promptly, "I've read it all before. When I was sick so long, last year, my daddy used to read it to me in the evenings when he came in from work."

Just then a golden-haired little girl broke into the group. "Fanny Dawes," she cried, "and Billy, and Marie and Tom—all of you, come quick! Miss Bright's got the nicest surprise for us all!"

Of course they rushed pell-mell into the school room, and it was really some time before the smiling young teacher could make herself heard. When she could, she said, "Children, you all seem so interested in the story of 'Alice in Wonderland,' I just wonder if you would like to act it for the rest of the school next Wednesday, the 27th of January, just one hundred years after the author was born?"

There was a roar of delight, and when she could continue she said: "I thought so. Now we will cast the parts at once. There are many of them, but, of course, everybody cannot act. Those who will not be on the stage—are they willing to help as much as they can in stage setting, arranging of scenes, or prompting the actors?"

Everybody said "Yes" at the top of their voices, and Miss Bright nodded and said again: "I thought so. And now for the characters. First, of all, Alice." She got no further, for several voices cried out: "Fanny Dawes!"

Miss Bright smiled approval. "I am glad to notice that you recognize a fellow scholar's ability," she said. "Fanny, I think you deserve the part," and as she handed her her "script" Fanny tingled all over with a pleasant sense of achievement.

"The White Rabbit"? Again there was a shout, "Billy Potts!"

Miss Bright asked, amid laughter, "Who is to be the Cheshire Cat?" "Tommy Gray," came the response.

So amid much merriment the parts were chosen, and as they paused before the final casting, Miss Bright caught sight of Marie, Fanny's shy little friend. She was looking on wistfully, and Miss Bright beckoned to her. "I think Marie would make an excellent dormouse," she suggested, and so it was decreed.

. . . . . .

It was the afternoon of the play. The main school room was packed with children and not a few grown-ups. Laughing, shuffling and chattering, everybody hurried to seats, to become silent only when a bell tinkled, somebody said, "Sh-h-h-h-h!" and the green curtain slowly rolled back to disclose the stage set like a long, low hall and the White Rabbit hurrying down it. Away he went, muttering his time-honored lines: "Oh, the Duchess, the Duchess. Oh, won't she be savage"—and then, what a roar of applause shook the room as "Alice" followed him.

"Good girl, Fanny!" called Johnny Jones, who often carried Fanny's books home from school; but he was promptly suppressed by his neighbors, while the unmoved "Alice" recited her opening lines, and hurried off after the White Rabbit in the best professional style.

From that moment the afternoon was one of intense interest. Miss Bright declared afterwards that she wished Lewis Carroll had written twenty stories as lovely, for she felt she could have used them all. How the audience cheered at the Caucus Race, how they laughed when Alice had to provide a prize for herself. How they shouted when the mouse went off in a huff in the middle

TWO LITTLE LAMBS

Little Miss Nothin-to-Do,
Fretful and cross and so blue,
  And the light in her eyes
  Is all dim when she cries,
And her friends are so few, O so few!
  And her dolls they are nothing but sawdust and clothes.
  Whenever she wants to go skating, it snows,
And everything's crisscross—the world is askew.
  I wouldn't be little Miss Nothing-to-Do,
  Would you?
Little Miss Busy-all-Day
Is cheerful and happy and gay,
  She isn't a shirk,
  For she smiles at her work
And romps when the time comes to play.
Her dolls they are princesses, blue-eyed and fair;
She makes them a throne from a rickety chair,
And everything happens the jolliest way.
I'd sooner be Little Busy-all-Day
  And stay
As happy as she is at work or play,
  I say.

—J. W. Foley in Southern Churchman.

of his long tale. Then the hilarity changed to breathless interest as the White Rabbit came back looking for his kid gloves.

"Don't you think Billy Potts makes a good rabbit?" said one small critic to another during an interval of scene-changing. "I wish he'd practice putting a twich in his nose," returned the other, amid excited laughter.

Next came the famous "Kitchen Scene." There sat the Duchess nursing the howling baby, there was the cook, stirring the soup, and throwing everything in sight at the Duchess, while away in one corner sat the Cheshire Cat, grinning as only Cheshire cats can! Into all the confusion came "Alice" as sure of herself, and of her "lines," as she was when telling the story in the playground a few days before.

Perhaps the funniest scene of all was the Queen's croquet party, although Jackie Phillips and some of the others said the one where the Mock Turtle and the Gryphon appeared was even better. Certainly it was one of the successes of the afternoon, and when the curtain finally descended, after the unforgettable trial of the Knave of Hearts, the room rang and rang to the applause of the delighted audience.

Before the audience dispersed Miss Bright rose and told, in just a few words, why the play had been given. She spoke of the clever Oxford Professor who could find time, even in the midst of all his hard work, to write so fascinating a tale for one little girl, who was a friend of his. Then she told how that tale, instead of amusing just one, had entertained hundreds and thousands of little boys and girls all over the world.

Everybody went home feeling well pleased with the performance, and as groups of people crossed the playground, snatches of song came floating back. Many and varied were the tunes and the words, but the most popular of all seemed to be:

"Will youwalk a little faster," said a whiting to a snail,
"There's a porpoise behind us, and he's treading on my tail.
See how eagerly the lobsters and the turtles all advance,
They are waiting on the shingle—will you come and join the dance?
Will you, won't you, will you, won't you, will you join the dance?
Will you, won't you, will you, won't you, won't you join the dance?"

"You can really have no notion how delightful it will be
When they take us up and throw us, with the lobsters, out to sea!"
But the snail replied, "Too far, too far!" and gave a look askance—
Said he thanked the whiting kindly, but he would not join the dance.
Would not, could not, would not, could not, would not join the dance.
Would not, could not, would not, could not, could not join the dance.

—The New Outlook.

THE WEE LAMBS

"Hazel!" said mother, "will you leave this book at Mrs. Anderson's on your way to Sunday school?"

Hazel took the book and went off down the road. She knocked at Mrs. Anderson's door, but no one came; as she stood there, however, she heard voices in the garden at the back of the house. "They must all be out in the garden," she thought. "I'll go round to the back."

She found Mrs. Anderson sitting reading while her little girl was swinging. As soon as Mollie saw Hazel she got off the swing and ran to meet her, "Oh, do come and play with me, Hazel," she said. "Mother is reading, and it's so dull."

"I've only just come to leave this book," said Hazel, going up to Mrs. Anderson, "and I can't stop, I'm going to Sunday school."

"Oh, bother!" said Mollie.

"Why don't you come to Sunday school with me?" asked Hazel.

Mollie looked at her mother inquiringly.

"I don't want her to bother about that sort of thing till she's older," said Mrs. Anderson. "It will be time enough when she grows up."

This was quite a new idea to Hazel. She walked along to Sunday school very thoughtfully, and when she reached home she told her mother.

"When I was a little girl," said mother, "I sometimes used to go and stay with my uncle in Scotland. He had a large sheep farm ,and once I went in the springtime and saw all the tiny lambs. One day while I was there a man came to see my uncle. He was a sheep dealer, and had been traveling all over the country to buy sheep. He admired my uncle's flock very much. 'They are the finest I have seen anywhere,' he said. 'How is it?'

"'Ah!' said my uncle, 'it is because I take such good care of the wee lambs.'

"It is just the same with the Good Shepherd. He loves to look after the lambs of the flock. You know there is a little verse that tells you, 'He shall gather the lambs in his arms,' and mothers who know and love the Good Shepherd are always anxious that their little ones should know and love him, too."—Baptist Times.

"Now, then, Tommy Brown," said the teacher, "I want to set you a little problem. Suppose there were five children and their mother had only four potatoes to share between them. She wants to give each child an equal share. How would she do it?"

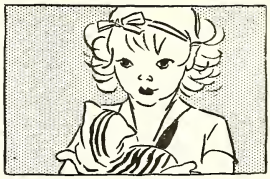
"Mash the potatoes," said the boy.—Answers.

"Would you like some more bread and bread, Sammy?"

"No."

"No—what?"

"You oughtn't to say 'What,' auntie. You should say 'I beg your pardon.'"—Nottingham Post.



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Chas. H. Fletcher

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

February

Milton, 11 14
Durham Ct., 11 21
Massey-Andrews, 3 21
Burlington Ct., 11 28
Holt's Chapel, 7:30 28

March

Leasburg, 11 6
Roxboro, 7:30 6
Calvary, 7:30 9
Front Street, 11 13
Webb Avenue, 3 13
West Burlington, 7:30 13
West Durham, 7:30 16
Person Ct., 11 19-20
Branson, 7:30 20
Rougemont 31

April

Orange-Carrboro, 11 3
Mebane, 7:30 3
Trinity, 7:30 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C
FIRST ROUND

February

South Mills, McBride, 11 13-14
City Road, night 14
Moyock, Perkins, 11 20-21
First Church, night 21

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

February

St. John's-Gibson, Gibson, a.m. 14
Piedmont, W. Rockingham, p.m. 14
Glendon, a.m. 20
Goldston, p.m. 20
Jonesboro, a.m. 21
Rockingham, p.m. 21
Parkton, a.m. 28
Red Springs, p.m. 28

March

Rowland, a.m. 6
Hamlet, p.m. 6

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

February

Franklinton, 11 14
Oxford Ct., Stovall, 3 and 7:30 14
Selma, 7:30 17
Tar River, Kittrell, 11 21
Youngsville, Bunn, 4 and 7:30 21
Smithfield, 7:30 24
Garner, Ebenezer, 11 28
Bailey, Bailey, 7:30 28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FIRST ROUND

February

Goldsboro Ct., Pine Forest, 11 and 2 13
Goldsboro Ct., Pine Forest, 7:30 14
Goldsboro, St. Paul, 11 14
Snow Hill, Mt. Herman, -- 21
Fremont, Eureka, 3 and 7:30 21
LaGrange, Institute, 11 28
Ayden, 7:30 28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

February

Warren, Providence, 11 14
Warrenton, 7:30 14
Weldon 21
Wilson 21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

February

Whiteville, 11 14
Fairmont, Bethesda, 3 14
Jacksonville-Richlands, Richlands, 11 21
Swansboro, Queen's Creek, 3 21
Maysville, Maysville, 7:30 21
Southport, 11 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

February

Central, 11 14
Haywood, 11 21
Acton, Oak Hill, 3 21
Asbury, 7:30 21
Saluda, 11 28
Fairview, Bethany, 3 28

March

Leicester, Leicester, 11 6
Sandy, Big Sandy, 3 6
Weaverville Ct., Alex Chapel, 11 12
Weaverville, 11 13
Swannanoa, Bethesda, 3 13
Candler, Pleasant Hill, 11 19
Oakley, 11 20
Ivy, Laurel, 3 20
Brevard, 11 27
Rosman, Lake Tox, 3 27

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FIRST ROUND—IN PART

February

Big Springs, 11 14
Myers Park, 7:30 14
First Church, 11 21
Dilworth, 7:30 21
Lilesville, Lilesville, 10 and 2 27
Weddington, Indian Trail, 11 28
Ansonville, Wightman's, 3 28
Belmont Park, 7:30 28

March

Prospect, Prospect, 10 and 2 5
North Monroe-Icemorle, N. Monroe, 11 6
Unionville, Grace, 3 6
Calvary, 7:30 6
Thrift-Moore's, Moore's, 10 13
Duncan Memorial, 11:15 13
Waxhaw, Heath Memorial, 3 13
Matthews, 7 13
Brevard Street, 11 20
Peachland, Fountain Hill, 3 20
Chadwick, 7 20
Marven, Pleasant Hill, 11 27
New Hope-Bethel, Sandy Plains, 3 27
Wadesboro, 7 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

February

Lincoln Ct., McKendree, 11 and 3 13-14
Goodsonville, 11 14
Stanley, Iron, 7 14
Rock Springs, Bethel, 11 20-21
Lowell, Bethesda, 3 21
Belmont Park Street, Bethesda, 7 21
Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Randleman, St. Pauls, 11 14
Liberty, Randolph, 3 14
Holt's Chapel, Holt's Chapel, night 14

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GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

Ramseur-Franklinville, Franklinville, 11 21
Farmer, Salem, 3 21
Centenary, Centenary, night 21
Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13
Reidsville, Central, 11 20
Wentworth, Salem, 3 19-20
Ruffin, Pelham, night 20
Stokesdale, Eden, 11 27
Pleasant Garden, Rehobeth, 3 27
Bessemer, Mt. Pleasant, 11 3

MARION DISTRICT

E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

February

McDowell, Nebo, 11 14
Morganton Ct., Salem, 2:30 14
Marion, First Church, 11 21
Old Fort, 11 28

March

Henrietta, Caroleen, 11 6
Forest City, night 6
Burke, Connelly Springs, 11 13
Morganton, First Church, night 13
North Forest, Oak Forest, night 20
Bakersville, Windom, 11 27
Burnsville, Ball Creek, 2:30 27

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND—IN PART

February

Mt. Airy, Central, 11 14
Elkin, 7:30 14
Wilkesboro, Wilkesboro, 11 21
Moravian Falls, Adley, 2 21
North Wilkesboro, 7:30 21
Yadkinville, Center, 11 27
Jonesville, Ronda, 11 28
Dobson, Siloam, 3 28
March is Advocate month on this district.

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Albemarle, First Street, 11, (Q. C. night Apr. 7).....14
North Main Street, N. Main St., night 14
Albemarle Ct., Pine Grove, 11 21
New London, Richfield, night 21
Albemarle, Central, 11 28
Epworth, night 28

March

Landis, Landis, 11 6
Kannapolis, Trinity, night 6
Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20
Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February

Statesville, Broad Street, 11 14
Elmwood, night 14
Newton, 11 21
Malden, night 21
Hickory, First, 11 28
Bethel-Fairgrove, Bethel, night 28

March

Catawba, Bethlehem, 11 6
Ball Creek, St. Paul, 2:30 6
Statesville, Race Street, 11 13
Shepherd, Vanderburg, 2:30 13
Mt. Zion, 11 20
Davidson, Fairview, 2:30 20
Mooresville, Broad Street, night 20
Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

February

Highlands (preaching only), 11 14
Cullowhee, Speedwell, 3:30 14
Webster 11, Westeyanna 3 21
Sylva, 7:30 21
Andrews, 11 28
Robbinsville, 3 28

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

February

Farmington, Smith Grove, 11 14
Hanes, 7:30 14
Welcome, Vernon, 11 21
Denton, Siloam, 3 21
Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

March

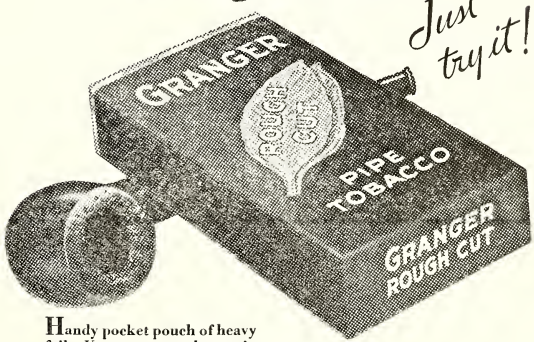
Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13
Coolemee, 11 20
Advance, Mocks, 3:30 20
Hanes, 7:30 20
Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27



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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

IN MEMORIAM

In sad but loving remembrance of little Caroline Shumaker, who departed this life one year ago today, February 4, 1931.

One year ago today you left us. God called you to his throne; he took our little treasure, which broke our happy home. Oh, my darling, how we miss you and it fills my heart with pain, but your little voice seems softly saying, "Mother, we shall meet again and I always think of you, dear, when I'm all alone; for memory is the only friend that grief can call its own."

She is singing, sweetly singing, in the paradise above,
Where celestial courts are ringing with the melody of love.
One by one the Saviour gathers earthly minstrels for his own,
And our Caroline has joined the chorus of the angels round the throne.

Her Mother.

SHELTON—The Dellwood community has sustained a great loss in the death of Brother Stephen Asbury Shelton. The deceased was born December 13, 1862; he died January 6, 1932, thus being 69 years and 249 days old.

Early in life Brother Shelton heard the call of the church. He heeded that call, and he remained a faithful member until death. For many years he served the church as Sunday school superintendent; also he had served as steward and trustee. His unselfish contribution to the church has been and will continue to be an example for us who knew him.

Brother Shelton heard and heeded the call to serve his fellowmen. He was always on the side of any movement that was for the benefit of his community and county. One of the last deeds of his life was in the interest of others. Shortly before being confined to his bed, although physically unable, he came with a group of friends to pound his pastor.

Now Brother Shelton has heard the call of God to come up higher. He was ready for this call ,and we believe that he has gone to receive the reward of a worthy servant. Although he has departed his good deeds and his noble life will remain a precious memory to us. Our fellowship with him here was pleasant, and we look forward to the time when we may renew our fellowship with him in heaven. A. B. Bruton, P. C.

TALBERT—Robert Harrison Talbert was born November 28, 1860, in Montgomery county, N. C., and reared there and in Davidson county. He was married in Davidson county to Miss Serona Frances Fry December 23, 1880, where they lived till about 32 years ago, when they moved to Cabarrus county and later to Concord. To them have been born seven children, three sons and four daughters. One son and two daughters died in infancy; two sons and a daughter survive him. They are: James M. Talbert of Concord, John A. Talbert of Franklinton, Mrs. G. W. Creech and Mrs. M. G. White of Concord, who with the widow and 22 grandchildren live and mourn for him. He has four brothers and one sister left behind. They are: Postel, John and Stephen Talbert of Albemarle, and Manuel Talbert of Texas; the sister is Mrs. Nellie Hopkins of Concord.

He professed religion and joined the Poplar Springs Methodist church in Davidson county, where his membership remained till he moved to Concord, when his membership was moved here. He has been a member of Epworth church for 32 years, making a total of about 51 years of church membership. He was quiet, diligent and faithful in his Christian and church life. He with his good wife have reared a splendid family of children who are filling their places in their churches in an efficient and faithful way. He filled his place at church and helped to support it as long as he was able.

For about four and a half years he has been sick and for two years of this time confined to his bed. About six weeks ago he was taken seriously ill and has suffered very much till on Monday morning, January 4, at 2:15 he passed quietly away to the home on high, where there is no more sickness, suffering or sorrow, and where pain and death are felt and feared no more.

He was a good citizen, an effectionate husband and father, and will be missed not only in the family circle, but in the community and the church as well. He was 71 years, one month and six days old.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

IN MEMORIAM

Again the Ireland Bible class is called upon to mourn the loss of one of its members, Brother J. L. Tysor, who passed away in the City Memorial Hospital, Winston-Salem, N. C., last Friday week, January 14, 1932, at the age of 83 years, 11 months and 14 days.

He joined the class soon after coming to Greensboro in 1913 and attended our meetings until failing health a few years ago kept him away. His relations with his fellowmen were of a high order and his faith in his heavenly Father sustained him not only in health but all through his illness, especially during the latter period, when he looked forward to a triumphal entry into the heavenly kingdom. We mourn his death, but are comforted by the knowledge that all is well with him.

We extend our sympathy to his family with our prayers that our heavenly Father will comfort and sustain them in their affliction.

A copy of this tribute will be sent to his family, and also one to the North Carolina Christian Advocate for publication.

W. S. Lyon,
D. O. Warner,
Wm. C. C. Vanneman.
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom and love has taken from Bunn Methodist church our faithful friend and devoted sister, Mrs. Mollie Alford Ballentine, who fell asleep December 2, 1931.

We wish to express a sense of the irreparable loss we have sustained and a word of appreciation of the character and worth of our departed friend. She was a genuine Christian woman, a fine example of Christian devotion and faithful service.

Therefore be it resolved, that we extend to the family our deepest sympathy and that a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate.

There is no death; our friend has gone
To a brighter, happier home.
But faith now whispers, we shall stand
When past earth's cares and ills,
And meet this friend again
Upon the heavenly hills.

Mrs. Robt. White,
Mrs. C. C. Wright,
Mrs. Robt. H. Johnson.
Committee.



"Our Little Lives are Rounded with a Sleep"

As the shadows lengthen and loved ones enter into eternal sleep, no anxious thoughts about material things should dim the star of hope. All details incident to bereavement should be assumed by a funeral director who is equipped not only to perform the technical part of his duties in a masterful way but also to provide the permanent protection of the

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, FEBR[illegible]RY 18, 1932 Number 7



Washington Monument in the Capital City

Erected in memory of George Washington. Plain obelisk, white Maryland marble; 55 feet square at base; 555 feet high. Began in 1848; completed in 1884. Contains many statues of prominent Americans, several of Washington himself. Designed by Peter Mills. Every state in the Union contributed. Cost, one million and three hundred thousand dollars.

What Some of our Pastors are Doing in the Advocate Campaign

A PLEA FOR THE CHURCH PAPER

By an Ex-Steward.

It is extremely humiliating, not to say reproachful, that as ministers and laity (that includes the women) we do not daringly rise up and put over this church paper enterprise which is so vitally necessary to our success and good name as an organization.

The editor is making heroic endeavor to enlarge and maintain a worthy subscription list and we ought to come to his help heartily and promptly, my beloved brothers and sisters. **Surely we can and will.**

The Holy Spirit needs so urgently the efficient help such a medium makes possible. Let us collaborate with Him, thereby bringing in the expectant and imminent Pentecost! Few agencies conspire so positively and successfully in promoting a church-wide revival as the Spirit-baptized editor of a conference organ and his correspondents.

This is emphatically and urgently "the business of the Lord's house," and should command the prayerful and immediate attention and diligent effort of every pastor, primarily, and of all who have any genuine church pride and influence, whereby to put the paper in each home circle. It will greatly improve the spiritual health of the young and older folk and displace and counteract the effect of much worthless and hurtful literature so prevalent.

Let none of us as church members and friends deserve the "curse of Meroz," but gallantly "come to the help of the Lord" against the mighty and frightful agencies that oppose the kingdom. (Judges 5:23).

Let us get busy in this "vineyard of the Lord"!

ON THE ROAD TO GREATER VICTORIES

Read this report from Ramseur, and then read it again. Return to it and read it once more—then go out and do likewise. Had we 500 churches which would do as this one in ten years we would have a new Methodism in North Carolina.

"Without a great deal of pressure we called on the membership of our church and got renewals for the best church paper we have heard anything about, and finished the job in two days, 100 per cent renewals and four new subscriptions. One reason why we don't wait for you to come down and make a plea for our support is, we don't want anyone taking up our preacher's time. It is due to the fine way by which he carries on the work of the church that makes it so easy to get response, coupled with the fact above stated regarding the value offered by the Plyler brothers and their associates. Mind you, part of these were secured partly on the grounds that occasionally Ramseur would be represented in the young people's column, and I will see that you get something now and then. List attached, and check for $62."

I. F. Craven, Chm. Com.
V. C. Marley, Sec.

T. A. GROCE

T. A. Groce wrought well at Acton last year and he keeps up his licks. He has sent us eight new subscribers this year and you may look to him as a man who never stops.

THIS SOUNDS GOOD

Brother L. E. Sawyer of Dover sends this cheering note:

"We lacked only four names of having all our stewards on the Advocate list, and at the stewards' meeting here last night they yielded. So you will please send the Advocate to the following."

A church may hope for a better day when the officials take the church paper. The information gained is valuable; the attitude of mind indicates the desire to foster every interest of the church. Our officials are expected to lead—they should know where they are going.

ENLIST THE OFFICIALS

Would that we might have a hundred such reports as the following. A new day would then dawn for many churches.

"Have presented Advocate to my congregations and hope to send new subscribers in the near future. You will be glad to know that all the officials are subscribers to the Advocate and that our people are in the habit of passing the paper along to be read. In some instances the paper is read by four different families."

J. L. Ingram, Granite Falls, N. C.

GLENWOOD, GREENSBORO

Rev. Frank B. Jordan is the new pastor of Glenwood, Greensboro, and those good people are fully persuaded that they have the best preacher in the city. Frank has set 100 as the goal for prayer meeting and he has already reached 70. The church last Sunday morning when the writer appeared to talk good reading was full and the people gave good heed to the Word. Keep an eye on Glenwood if you wish to see results worth while.

Glenwood will report on renewals and new subscribers to the Advocate when the campaign is completed.

J. G. WILKINSON

Seven new subscribers have been sent in from Robbinsville by Rev. J. G. Wilkinson. He now has 12 subscribers where there was only one when he reached the charge. If Duke will continue to send out men like Wilkinson who can make the "desert blossom as the rose," we need have no fear for the future of Zion. Men who can win victories on hard fields are the sort of men the world needs and this is what Wilkinson does.

PILCHER AND KENNEKEET

W. G. Pilcher seems to be waking up the folks of Kennekeet. He sends 15 new subscribers, which is a very fine report. All praise for the man who does things, whether it be in the far west as at Robbinsville or the far east at Kennekeet.

KEEP YOUR EYE ON PAGE 26

The detail report of what the pastors and churches are doing in reporting new subscribers and renewals appears on page 26. There are numerous changes each week. Look them over and see what is going on and if there be an error in your report as it appears let us know so we can make the correction.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The celebration of the bicentenary of the birth of George Washington should teach the people many things about the Father of Our Country, who was "First in war, first in peace and first in the hearts of his countrymen."

Among the many signs of the times none are more encouraging than the yearning on the part of not a few for a new spritual birth from above. This note is sounded in both pulpit and pew. This is finer than anything being done in Washington.

Times have been hard but the weather man has been exceedingly kind. Never has a winter been more favorable and the heart of the people more responsive to the call of the gospel. Still with one-fourth of the conference year gone some of the churches have not made a start. They have simply been busy marking time. It is easy to know what awaits such a people with the coming of the end of the year. How different it is with the churches that have got some demands already behind. They are happy on the way.

Benjamin Nathan Cordoza has been appointed by President Hoover to succeed Oliver Wendell Holmes, for 29 years associate justice of the Supreme Court of the United States. Cordoza, chief justice of the New York Court of Appeals, is 61, a Jew, a Democrat, and a bachelor. His appointment seems to give universal satisfaction. We have not yet heard from the ladies and would not undertake to forecast the reactions of the female of the specie. We are gratified that a Jew will occupy a place on the Supreme bench. Chief Justice White, one of the great jurists of this country, was a Roman Catholic. These instances serve to remind us that no man on account of his religion is debarred from the positions of highest public trust. It is said that the new appointee believes that social justice is the prime end of law and this puts him among the progressives.

Will Rogers and Mrs. Rogers one day this week called on the Morrows and Charles Lindbergh, Jr., cried to go with the Rogers when they left. Why not. Will Rogers has in the last few weeks gone round the world. That is more flying than baby Lindbergh's dad has done in the same time.

How about the modified football rules? We liked them before we heard that Wallace Wade thought well of them. We are happy to see eye to eye with Wallace Wade. The new "kick off" will start the fun at once and may result in early touchdowns. Rule number two that forbids players on the defense to strike an opponent on the head, neck or face with hand, wrist, forearm or elbow is the thing. Football should not allow any effort to put an opponent out of the game. That is the province of prize fighting. The penalty for this is disqualification of the individual and loss of half the distance to the offending team's goal line. That penalty will make the boys be good. On paper we like all the changes and expect them to work well in their application.

The speed with which Congress the last few weeks has enacted important legislation shows what this legislative body can do when the members put away petty squabbling for partisan or personal advantage and give themselves unitedly to the welfare of the country. In two months this Congress has done more than any other Congress that we recall did in twelve months. This is said to be a government by parties. But in fact we are a good part of the time misgoverned by parties. Every man should be a patriot with his country first rather than a partisan with his party first. Congress for the time being when parties have been working together for the common welfare of the people takes on the appearance of an intelligent, respectable legislative body, instead of being the butt of jest and ridicule. Let us hope that Congress has learned the value of parties working together for the common good.

A Great Day for Real Preaching

With the deep heart hunger of the overburdened that gather in our churches these last days, the eager and earnest preacher is having the time of his life. Ears are open and hearts are responsive to messages that ring true. The crowds of these days care nothing for trite phrases and well worn platitudes. Pious tones and tearful voices do not befool this present generation. The man playing a part or rattling off old wares would do well to step down and out. A bonfire made of many old sermons would prove a blessing. Along with this plunder should go much that has come down from former generations.

During the past three decades we have appeared before many congregations in various sections of North Carolina, but never have we found the people quite so eager to get a message that has the ring of certitude as to the reality of God and the soul—a message that offers help and inspires hope for the broken and despairing—as at this hour. In city church, filled with men and women from the crowded ways of life, and in the obscure corner where assemble the timid and ignorant few, the response is the same.

A strange sense of helplessness has taken hold of the people and many are almost ready to despair. They want to hear ringing words of encouragement and to feel a fresh assurance of victory born from above. The things in which they trusted have slipped away and they are left with no unwavering assurance of the spiritual realities that never fail. Blessed is the preacher who can enable men to see God moving afresh amid the wreck and ruin all about them and can cause them to hear the fresh challenge of Him who is making all things new.

Too many just now are walking lonely and sad in the deepening shadows of the evening, as did the two out from Jerusalem, feeling that all is lost; though, as a matter of fact, they are in the morning of the new day. The glowing heart experienced in the shadows and the new conviction of the risen Christ made of them victors. The cry of this present hour is for some such assurance that will make evident the new era.

Men, genuine, true and aflame, in the pulpits of this day have a position from which they should not step down to pick up a monarch's crown. But woe be to the man who is simply an echo of a day that is dead. During the world war as one stood in the pulpit before mothers with the tears streaming from their eyes as they prayed for the boys on the fields of France, old sermons would not go. The same is true today. We are in a new world and the heart of our age has a hunger not easily satisfied.

God pity the preacher who has not had a new birth from above for this present hour. The preachers who have been anointed afresh are getting an eager hearing such as they have not known for a decade. Many are standing on tip toe expecting the unusual to happen. In silence they are leaving sanctuaries whispering to themselves, We had not heard it after this fashion. May these new voices be multiplied.

The Man With a Gun in His Belt

For more than a hundred years of American life the man armed for defense was a familiar figure. A pistol in his belt and a knife in his boots made for safety. Only the few really set out to "shoot up" the town or to lay waste the country side. All these arms were in the interest of self-defence and security. In practice, the theory failed to work. So the day came that the weapon of defence in the pocket of the individual became a lawbreaker.

We find no one today who is willing for militarism to dominate in the life of the individual, but many would make this the rule for the nation. Last week, standing at the foot of Washington monument in Baltimore, Governor Ritchie made such a plea in the interest of safety. Our only security is in immense military equipment on land and on sea, if we are to believe the militarists. This, too, at a time when the world is exhausted in making the world safe—safe for democracy. These people who stand for the man with a gun in his belt are full of fears, their only hope is in more death and hell by larger armaments.

We all know what the militarism of Germany did for that people and for the rest of the world. We see what it is doing in Manchuria and Shanghai. It is all in the interest of self-defense. The same would the militarists do for America. In Congress and all about the land are these devotees of force doing their utmost to use the present crash of bombs to mar the work undertaken at Geneva.

The advocates of war are like the advocates of liquor. They never learn anything from the wreck and ruin of the past. War is a cure for

nothing; the same is true of liquor. Once men thought it would cure snakebites, but now science tells us it is a poison. Poison gas, deadly submarines and dripping swords leave only wreck and ruin behind. "They that take the sword perish with the sword."

In the midst of our present financial stress, of our spiritual lapse, and of our moral turpitude, the militarists in every community are crying for more of this. Safety and self-defense is the same old plea of the man with a pistol in his belt and a knife in his boots.

Wet Candidates

The editorial page of the New York Times does not scintilate like the pages of some papers, but the editor seldom fails to make sure of his facts. In the following the editor claims to know what he is talking about.

The Times says:

He believed—and believes—that a new amendment, divesting the Eighteenth of its nation-wide application, should be passed, leaving the question to state control.

This should put an end to the whispers sent among the drys by super-strategists on Mr. Roosevelt's side, doubtless without his knowledge or consent, that the governor is "not a wet." In 1932, as in 1930, he is as wet as Smith, as Baker, as Ritchie. Let us have done, he says, with pretense about "modification" or "abrogation" of this statute or that. The evil is the nation-wide prohibition amendment, and it must be repealed. The workable way to achieve that is by superseding it. Here Mr. Roosevelt stops short of the plan proposed by National Chairman Raskob, although their objective is precisely the same. The governer does not set up a blue-print of the machinery by which the new amendment is to be placed before the people of the states; Mr. Raskob does. But that is not difference; it is extension. There may be some disagreement as to the method of operation, but there is no distance visible between the Roosevelt and Smith-Raskob viewpoint.

The foregoing does not emanate from the W. C. T. U. or the Anti-Saloon League, but from the New York Times—as "moist" as its immediate environment—and this should set at rest all controversy about who is wet among the names that the Times mentions.

How Are Prisons Made?

"Stone walls do not a prison make, nor iron bars a cage." That was true of Paul and Silas. That was true of John Bunyan. It is true of all who enjoy mental and spiritual freedom. But prisons may be made without stone walls and cages without iron bars. A mind closed to the truth is in prison, prejudices are iron bars that become soul cages. Only those whom the truth makes free are free indeed.

Preaching Politics

The liquor politicians continue to tell gospel ministers to let politics alone and to preach the gospel. We wonder if these gentlemen know how supremely funny they appear in the eyes of intelligent people.

Amos was a political preacher and not much else, yet that country boy who in early life fed scrub cattle and pruned fruit trees for a living has through the long centuries been known as the prophet of righteousness. Elijah, the rugged mountain preacher, made wicked rulers live hard in his day, but in Israel's history he takes his place along with Moses, the world's greatest lawgiver. Isaiah, the poet-preacher and the counsellor of kings, has for twenty-five centuries worn the proud distinction of being the statesman-prophet.

Jeremiah before his birth was chosen of God to be a prophet, yet he became a political preacher. John the Baptist has quite a bit of reputation as a political preacher, and corrupt politicians not only cut off his salary but cut off his head. Paul, the apostle to the Gentiles, occasionally as duty demanded dipped into politics. The fact is that the greater part of the Bible was written by political preachers. Yet in the face of such facts some gentlemen politically inclined do not see as God sees. There must be a reason. Can anybody guess what it is? Who is mistaken in the estimate of values, God or the politicians?

The Public Reading of the Holy Scriptures

Do we in the services of the church give the Bible due prominence? Our reference is not to having the closed Bible in Protestant churches take the place of the central altar in Roman Catholic churches, which has been the custom for centuries. That may be appropriate enough, but should the Bible in the churches be practically a closed book, as it is in too many homes of this country? Certainly not. But frequently when the Word of God is read to the congregation, if it is read at all, the reading is done in such a careless and slovenly manner that it had better be omitted altogether.

Why not make the reading of God's Word the most helpful and most appreciated part of the entire service? And it can be done. Select with care and prepare to read intelligently and effectively the Scripture lesson of the hour. Do not read to kill time or to fill up an order of worship. Such behavior is sin.

People and Things

In the Methodist church, Southport, N. C., February 12, 1932, Mr. Delmas J. Fulcher and Miss Edna G. Carr, both of Southport, were united in matrimony by the pastor, Rev. R. H. Broom.

Rev. W. E. Rufty, Emma, N. C., sends this most encouraging note: "On Thursday of last week Mrs. Rufty underwent an operation for appendicitis. She is in the Norburn Hospital in Asheville and is getting along fine."

"We have recently received a big pounding from the people at Plasant Grove church, for which we thank them very kindly. It is a fine group of people that we have to serve with here on the Spindale-Pleasant Grove charge." —W. R. Kelly.

Mrs. Charles A. Lindbergh will describe what she saw in the flood areas of China over a nation-wide radio hookup on Sunday, February 21, at 2:30 p. m., Eastern Standard Time. Please announce this in local time to your congregation.

Mrs. G. B. Clemmer, wife of the pastor of Proximity Methodist church, Greensboro, underwent an operation for appendicitis Wednesday, February 10, City Memorial Hospital, Winston-Salem. Mrs. Clemmer is doing nicely and hopes to be home before a great while.

"We enjoyed having 22 of the stewards of the Roberdel charge in our home Tuesday evening for a chicken supper. After the meal we enjoyed great fellowship and had an interesting meeting. It seems there is an optimistic atmosphere and constructive work in mind."—M. C. Ellerbe.

"We found the Warren circuit well organized, the churches united and a delightful atmosphere, made by a long line of good preacher folk and made freshly fragrant by the ministry of Brother and Sister S. E. Wright. These people are so much in the habit of doing the fine things they just keep on."—E. N. Harrison.

Rev. T. MeM. Grant, pastor of First church, Wilson, underwent an operation last Saturday in the Charlotte Sanatarium. A note from Mrs. Grant reports him as saying he "is resting fairly well." That is doing fine for a man two days after a major operation. We trust our dear brother will be out before long and able to "carry on' 'at Wilson.

"We have been graciously received by the good people of Smithfield church. The work of the church is progressing favorably and the outlook is hopeful. With a full pantry, made possible by a generous pounding from the congregation a few nights ago in which that prince of good fellows, the Rev. D. H. Tuttle, participated in high glee, the pastor and family are in mighty good spirits." —B. T. Hurley.

"The folks on the Hallsboro circuit have been busy since conference. The appearance of the church and the parsonage in Hallsboro has been changed. The church grounds have been cleaned and shrubbery has been attractively planted around the church. The interior of the parsonage has been remodeled and partly painted. This work will continue until finished. Our loyal women are largely responsible for this work."—The Pastor.

Notice is hereby given that the good people of Salem church have insured an adequate supply of wood for the parsonage for the next four years. Mr. Willie Randle furnished the wood, the preacher had it cut and the good men of Salem are hauling it. The men of Oak Grove, headed by Brother B. Tate, are to bring in the saw and saw it. The preacher is to split it. On Sunday morning the young women's class at Salem surprised the pastor by filling his car with good things for the parsonage larder.

"Cordial invitation to Richmond county officials for first Sunday in March: We are extending a cordial invitation to the county commissioners, members of the postoffice department, and officials of the court house to attend our 11 o'clock service at Roberdel the first Sunday in March—March 6. Several members of the postoffice are directly connected with our church. Some members of the sheriff's force are directly connected with our charge and church. Some of the county commissioners are in touch with our charge. I have heard some kind remarks made in regard to this plan. Cordial invitation to all."—M. C. Ellerbe.

"I am indeed happy in my work on the good old Person circuit. These people have been unusually nice to me and my fourth year is proving to be the happiest of all. Poundings do not seem to be customary with our good people, but I have never served a work where more good things to eat have been given us. These people are generous hearted and delight to share what they have with their pastor. They frequently give us such things as flour, fresh meats, hams, chickens, eggs and other good things to eat. We cannot help loving and appreciating such splendid people. I am enclosing nine dollars for the Advocate. Blessings on you all."—W. L. Maness.

Charity and Children, Thomasville, says: "One fact in connection with the tragedy in which one man was killed and another seriously wounded which occurred in Lexington last Thursday night is that the three gentlemen involved did not elect themselves to the exalted positions that they occupied, but were elected to those offices by the citizenship of Davidson county and the seventh district. Another fact that we think worth mentioning is that we have not heard that any one of them learned to drink bootleg liquor since his election. If the citizens of this county and district had exercised more care in the selection of their officers they would not now have to bear this disgrace."

"I wish to say that we are getting along fine at Cliffside. Brother Robbins has his work well in hand and well organized, and the people are well pleased with their pastor. He is preaching some real gospel sermons. The The situation reminds me of the time my first wife died. I thought I could not even love another woman. But in a short time I was taking a look at them, and before I knew it was in love with another and loved her just as much as the first one. We thought we couldn't love another pastor like we did Brother Rhinehart, but since he has gone we have fallen in love with Brother Robbins and love him just as much. He now has on the educational campaign."—C. C. B.

"Mrs. Malissa Watson Teague was born August 17, 1846, and passed to her reward February 6, 1932. Mrs. Teague has been a faithful member of the Methodist church for a long period of years. Her passing takes from Liberty one of its oldest citizens. Mrs. Teague had been in failing health for a number of years. A few days before she went home, when her pastor called to see her. he thought, 'A tired soldier of the Cross that will soon go home.' Her passing will grieve several of the pastors, because her home in years past has been known as the 'home of the preacher.' "—Lee Barnett, Pastor.

"The folks have given us a hearty welcome for the new conference year. The members at Mt. Carmel and lowe's churches have given us generous poundings, and many members from other churches have been bringing us good things to eat. The people have but little money, but most of them are generous though to share what they have with the various interests of the church. We have never served a better people, and we are expecting a good report along all lines this year. Let us pray that we may have a great spiritual awakening. We need this most of all."—T. V. Crouse.

In the celebration this month (February 23) of the 100th anniversary of the birth of Bishop John Heyl Vincent, co-founder with Lewis Miller of Chautauqua Institution—the achievements of a religious leader in the realm of adult education are brought strikingly to public attention. Although a preacher, editor, and religious educator of distinguished attainments, it is rather as the organizer of the modern Sunday school, as leader in popularizing the literature of the classics, stimulating intellectual curiosity and inculcating "the college viewpoint" that his greatness rests upon today. The fact that Chautauqua Institution on Lake Chautauqua in western New York provided the setting for his significant work in these fields, make this centenary anniversary concur with the history and destiny of that enterprise in adult education, now under the presidency of Dr. Arthur E. Bestor and the religious leadership of the Rev. Dr. Shailer Mathews.

Rev. G. T. Bond, pastor of College Place Methodist church, this city, continues to preach to large and growing congregations. On last Sunday morning after preaching a forceful sermon from the text: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," the doors of the church were opened and five members were received into the church. The college and young people's work under the direction of Miss Idalene Gullege, whole-time director of this department of the church's work, continues to grow both in members and efficiency. It should be a source of much gratification to those throughout the conference who contribute to the support of this church, becauseof its stategic location just across from the campus of the North Carolina College for Women, that their contributions count so effectually by giving the church a high type of leadership which insures preaching, teaching and worship of a high and wholesome order where so many of the very flower of North Carolina's womanhood is concentrated. One worshipping with this congregation only occasionally cannot help being deeply impressed with the significance of its opportunities and responsibilities as with the fitness of things as they obtain at present.

Mrs. J. H. Reavis, mother of Rev. B. C. Reavis, pastor of First church, Morganton, died at her home near Statesville last Friday night. She was buried Sunday afternoon at Providence church on the Cool Springs charge, where she had been a faithful member for 58 years. Funeral services were conducted by her pastor, Rev. D. A. Oakley, assisted by Rev. E. W. Fox, Rev. E. J. Harbison and Rev. H. M. Wellman. Mrs. Reavis was 68 years of age. Her life was full of unselfish service for others; a true, devoted wife, a loving, loyal, praying mother. Those who knew her best loved her most. Her beautiful life of Christian service in home, church and community will continue to speak in terms too wonderful for words. She is survived by her husband and three children as follows: Rev. B. C. Reavis of Morganton, Mrs. R. C. Kinder of Harmony, and W. Foy Reavis of Elmwood.

"We had such a wonderful quarterly conference on the Warrenton charge here today that I want to report it through the Advocate to the public. Brother L. B. Jones came to us suffering severely with a cold, but according to what many people are saying he preached the best sermon to us he has ever preached here and was very enthusiastic in the work of the quarterly conference. He stated that the financial report was the best made in the district so far. One-fourth on salaries was paid in full, and several amounts on other causes. Following the quarterly conference this morning (Monday) the ladies of the Warrenton church served a most delicious lunch in the basement of the church. At the close of the lunch hour the pastor, the presiding elder, and Dr. J. T. Gibbs made short talks of appreciation for all that was done to make the occasion a success."—E. C. Durham.

"I am very much encouraged over the general improvement shown in the work here at Robbinsville. We have a wide-awake Sunday school that has increased its attendance 35 per cent in the past three months. Church attendance shows a steady increase, and at our prayer meeting service last week there were 15 times as many present as there were in the first service held over a year ago. The pastor has a splendid field for service and is enjoying the work among these mountain folk. The interest in things religious is increasing and there is a growing appreciation of good literature as evidenced by the increased number taking the Advocate. There was only one subscriber to the Advocate when I came here, and with the new ones enclosed, there will be 12 copies coming to this section. More will follow later."—Jesse G. Wilkinson.

"McDowell charge is moving along nicely for the new year. Part of our churches have paid in full our Children's Home assessment. This is something we never have done the first quarter of our conference year. We have bought some new furniture for our new parsonage. Wish we could get more for our good pastor and family. Our pastor and his wife put in a beautiful new heatrola themselves. We greatly appreciate this. If any of you good pastors' wives need any hints on good housekeeping stop by opr parsonage at Nebo and look ours over. It certainly is nicely kept. We are very proud of our nice rock church and parsonage at Nebo. We will never forget Brother Stimson, who is due much credit for this. We appreciate the many things he did during his five-year stay with us. We think we have a good pastor this year. We love him and we feel sure he loves us."—A Member.

Some Things That Are Simply Silly

By John R. Scotford.

For many people an "S" with two lines through it is the most beautiful symbol in the world. Its gracious curves and perfect angles have utterly captivated their imagination! We are in danger of being fascinated by the dollar sign!

There are two difficulties with this tendency. The dollar sign attracts our attention to objects and people that are not otherwise worthy of notice, and it is often applied as a standard of measurement in fields where it is utterly irrelevant.

Years ago I was being shown through the capitol building of the state of Texas by the regular guide. He led us to a particularly ugly mirror and then informed us, in a very impressive tone that the state of Texas had paid $1,200 for that particular sample of bad taste. The crowd of rural Texans opened their mouths with wonder before this atrocity, not because it was interesting or beautiful, but because of the price that had been paid for it. The dollar sign had drawn their eyes!

Nothing attracts the attention of the attitude to a person more rapidly than the dollar sign. When a metropolitan pastor comes to speak in a small town the bit of publicity which will really draw a crowd is the report that some church pays him $10,000 or $15,000 a year to preach the gospel. The barber and the grocer's clerk turn out, not that their souls may be benefited, but that they may puzzle their heads as to why he receives such a salary.

Occasionally the dazzle of the dollar sign can be directed in such a way as to promote the cause of progress. A certain negro college had been trying to persuade the officials of the Southern city where it is located to pave the street leading to the campus, but two years of negotiations proved fruitless until it was announced that John D. Rockefeller, Jr., was coming to give the commencement address. In order that the son of the richest man in the world might not bump his shins, the street was paved in six weeks! In certain quarters the dollar sign undoubtedly gets results.

A more devastating sin is the introduction of money values in regions where they do not belong.

When I was young and innocent I went around to tell a great aunt that I was engaged to be married. The first response which the news produced from the old lady was the momentous question, "Has she got any money?"

The meanest aspect of this dollar sign business is the way that it belittles some people. "A twenty-dollar-a-week stenographer," "Only a thirty-dollar-a-week clerk" are terms of utter contempt, and they may be applied most unjustly. If the pay envelope be the index to human worth, this is a weird world!

A tacit assumption upon which many people who are "comfortably fixed" proceed is that it is virtue of some sort that brings to men and women the rewards of wealth. The allegation is that some people have prospered because they have worked hard, restrained their desires for joy rides and gewgaws and deposited their money regularly in the savings bank. It is also assumed that other people have failed to prosper because they are not so industrious, did not stick to their jobs, they had too many children, and they bought too many automobiles and radios.

The chief difficulty with this pretty picture is that it does not coincide with the facts. Nobody ever got to be a millionaire by putting five dollars a week into the savings bank, or by denying himself the pleasure of picture shows. On the other hand, the poor are not destitute of virtues. Often it is their very generosity which has caused them to "get that way."

The most colossal joke in the world is the way wealth is distributed. I know a man who had a farm on the edge of Cleveland, O. He was too "sot" in his ways to sell his cabbage patch until the town had completely engulfed him. Today he has plenty of money, but no intelligent idea of what to do with it. Was it virtue that made him rich? Is his wealth an asset to society?

The rewards of life centaintly go to strange characters. Charlie Chaplin has done far better financially than did William Shakespeare, while Eddie Guest has made much more out of poetry than did John Milton. It has remained for Seth Parker to discover that religion can really be turned into a paying proposition.

Now I have no quarrel with any of these gentlemen. They are quite useful in their way. But I refuse to be bluffed into thinking that their virtues are commensurate with their rewards.

Anyone who has ever had cause to look into the matter has probably discovered that the salary scales of most organizations are distinctly ludicrous. Those who have stuck around a long time and who put up a good front usually get more pay than those who do the real work. Around New York there is a joke to the effect that the boss gets the salary while the assistant does the work!

But a fair salary schedule is not so easy to devise as most people assume. A superintendent of schools once put it to me something like this: "Ideally, we should be able to grade our teachers, but practically it is impossible. If these girls knew that I had the power of fixing their salaries every year, some of them would 'play up' to me for all they were worth, while others would be scared whenever they saw me coming, and I would have a horrible time trying to find out who was doing the best work. Even though it involves some injustice, it is better to pay them on the basis of their academic attainments and their length of service than to try and sort them out in accordance with their individual worth."

At the Columbia Conserve Company of Indianapolis the employees themselves tried to devise a wage scale which would be fair. But they soon discovered that it was impossible to make an honest judgment as to the efficiency of the various workers, and so they abandoned all pretense of rewarding men for alleged virtues and adopted a wage scale based on need, with one rate for the unmarried, another for the married, and an additional amount for every child up to three! And the scheme works just as well as most wage scales.

One of the great fallacies of modern business is the overrating of the financial motive in promoting efficiency. Most people work for something beside their pay. Much of the joy of any job is the fun of working with others toward worthy ends. People are not as mercenary as the bankers assume them to be.

My private opinion is that the best thing we can do about the present economic order is to laugh at it! One

of the difficulties with the people who want to upset the present system is that they take both themselves and it too seriously. Undoubtedly there are evils in the prevailing arrangement which need to be corrected. Some babies are born in too immediate proximity to a silver spoon and others too close to the trash can for either their own good or that of society. It is hardly fair to ruin one child with wealth and dwarf another's physical development through poverty.

But the underlying difficulty is that we take money too seriously. It is not the only reward of virtue; it is not the sole secret of happiness. The way it forsakes some pockets and drops into others is utterly ludicrous. In recent months a great many people who thought that they had money have discovered that they have not. Yet they probably enjoyed Christmas as much as ever. Dogs run to us and babies smile regardless of our bank balance. The greatest satisfactions of life are not paid for with a check. Jesus got along without much cash, and yet the world seems to remember him. Mahatma Gandhi is not troubled about his income tax, and yet quite a few folks have heard of him. Most millionaires are doomed to be forgotten.

My personal philosophy is to play the prevailing game according to the rules sufficiently well to secure the money I really need, and then to laugh at the folks who make fools of themselves over the dollar sign. It is an exceedingly cheerful attitude to take!—Epworth Herald.

FROM THE AGONY OF THE CROSS

An appeal from Japan made by Rev. and Mrs. J. Doane Stott sets out the situation in that land and the wonderful opportunities which they face. They close this urgent and touching appeal with this paragraph:

"We are fully aware of the hard conditions existing in the home land. But there are times when the supreme issues of life make unqualified and unequalled demands upon us, when every sacrifice must be salted with fire. Curtailment is necessary in many business enterprises, in the economies of the home, and in personal self-denial. But the summons to continue the work of the gospel comes to us from the agony of the cross and in order to meet the deepest need of the world. Knowing as we do the troubled conditions and disheartening circumstances under which funds are raised in the church at home at the present time, it is with a deep feeling of regret and pain that we must send forth this appeal for the maintenance of our work and for the continued outpouring benevolences by the church at home. But necessity is laid upon us. We cannot look upon the present spiritual destitution and normal yearning among the people without feeling, Woe is me if I preach not the gospel.' "

A woman, who happened to be the wife of a minister, received the following requests in one week and responded to them: To give a devotional talk at a missionary convention; to act as judge in a temperance contest; to entertain the Epworth League; to write up a fiftieth wedding aniversary; to bake a cake for a supper; to examine papers in a high school contest; to write a toast for a high school banquet; to be chairman of a decorating committee; to play for the evening prayer meeting; to be chairman of a committee for a special program; to drill a missionary pageant; to call at the hospital on some sick folk —and she had time for a few other little things, such as her housekeeping.—Christian Register.

A LITANY OF THE SPIRIT OF JESUS

Jesus, born in poverty,
Jesus, born to bring peace among men,
Jesus, workman of Nazareth,
Have mercy upon us.

Jesus, in whom the proud were scattered and the mighty put down,
Jesus, giving good things to the hungry,
Jesus, exalting them of low degree,
Have mercy upon us.

Jesus, in whom all the nations of the earth are one,
Jesus, in whom is neither bond nor free,
Jesus, brother of all,
Have mercy upon us.

Jesus, preaching good tidings to the poor,
Jesus, proclaiming release to the captives,
Jesus, setting at liberty them that are bruised,
Have mercy upon us.

Jesus, friend of the poor,
Jesus, feeder of the hungry,
Jesus, healer of the sick,
Have mercy upon us.

Jesus, denouncing the oppressor,
Jesus, instructing the simple,
Jesus, going about doing good,
Have mercy upon us.

Jesus, teacher of patience,
Jesus, pattern of gentleness,
Jesus, leading hearts from earthly to heavenly things,
Have mercy upon us.

Jesus, forgiving them that love much,
Jesus, drawing all men unto thee,
Jesus, calling them that labor and are heavy laden,
Have mercy upon us.

Jesus, who camest not to be ministered unto, but to minister,
Jesus, who hadst not where to lay thy head,
Jesus, loved by the common people,
Have mercy upon us.

Jesus, betrayed for the sake of money,
Jesus, taken by the chief priests,
Jesus, condemned by the rulers,
Have mercy upon us.

Jesus, crucified for us,
Have mercy upon us.

Jesus, who first called us to the fellowship of thy kingdom,
Jesus, in whom is no respect of persons,
Jesus, who wilt know us by our fruits,
Have mercy upon us.

Jesus, who wilt say to us at the last day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"
Have mercy upon us.

—Federal Council Bulletin.

A Missouri farmer tells the Lawrence County Record he is through trying to keep the wolf from the door because he and his wife were away from home a few days ago and the wolf got in the house and now has pups.

DR. H. M. NORTH STRICKEN SUDDENLY

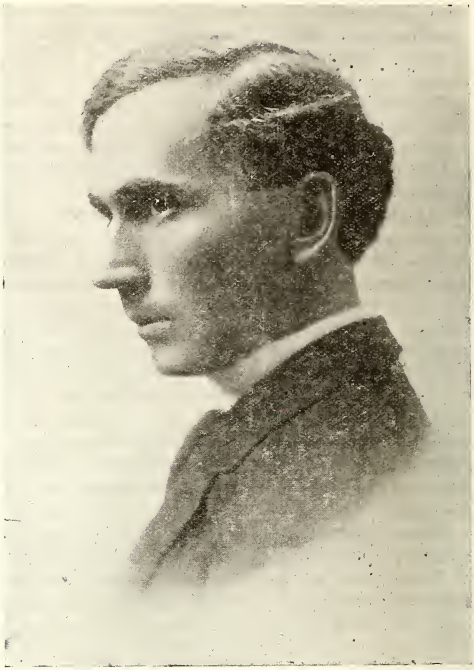
Last Thursday, February 11, at noon in the district parsonage, Raleigh, Rev. Harry M. North, D.D., fell in the midst of a busy life. The negro man who had the care of the home called a doctor, but soon after the doctor reached him he was gone. The papers and books were left scattered around on his desk at which he had been at work. The end came with no word to his friends that led them to expect a sudden collapse. If he faced any such he had kept it carefully to himself. "Harry North," as he was generally known among his associates, literally fell at his post and ceased to work in the midst of life's busy day.

In 1899, at Washington, he was admitted to the North Carolina conference and assigned to Morehead City, where he remained for four years. Men still talk of the fine work he did in beginning his ministry. After two years at City Road, Elizabeth City, he became head master of Trinity Park School. This identified him in a practical way with the training of youth, a work in which he sustained a healthy interest until the day of his death. Later he returned to the pastorate, filling such churches as Edenton Street, Raleigh, Duke Memorial, Durham, First church, Rocky Mount, and Kinston.

The interests of Dr. North were so varied and his capabilities such that he was called into many fields of service. On the Durham, Rockingham, Wilmington and Raleigh districts he served most acceptably as presiding elder. During the campaign for Christian education he was secretary for the North Carolina conference. This sent him all over eastern North Carolina to plead the cause of education. For years he has been a member of the Duke board of trustees. Fourteen years ago when the North Carolina pastors' school began its work, he was a member and the treasurer of the board of management up to the day of his death. Somehow it was expected that in every educational venture in the conference Harry M. North would have a part.

Education and evangelism were the two major interests of this Methodist preacher, called to have a part in so many lines of work. These causes enlisted his best efforts in the pastorate and as a presiding elder. His book, "The Harvest and the Reapers," discloses the passion of this eager soul to win men to Christ. Along with this went an equally persistent concern for training in the home, in the church and in the school. This need in the regions beyond made him an enthusiastic advocate of missions.

For more than thirty years we have been intimately associated with this dear brother in the pastorate and in the work of the cabinet and in about all the conferences and meetings known to Methodism, but in none of them have we known him to play false or to step down from the highest level of conduct. From the day he entered Trinity College to the day he fell so unexpectedly at Raleigh, Harry Maurice North had lived in all good conscience before God and man. He had been honored by his college with degrees and membership in Phi Beta Kappa, he had represented his church in the general conference and on many other notable occasions, he gained recognition as a citizen in every place he called home, but in all these and among all others he moved the man, genuine, true, and steadfast. In saying this, we do not imply that our brother was free from faults and had no weaknesses. He had. But these all dropped into the background in the life and labors of this consecrated Methodist preacher.



Dr. Harry M. North

Another will furnish the details of his life and give an estimate of the man and the minister.

Harry Maurice North, 58 years of age, was born in Shelby, the son of Dr. J. W. North and Cynthia Wells North. His father was a Methodist preacher for 44 years and an older brother, Dr. W. B. North, who died last July, served the church 50 years as a minister.

Funeral services were conducted at Laurinburg by Bishop Edwin D. Mouzon of Charlotte, assisted by Rev. J. C. Wooten, presiding elder of the Fayetteville district, Rev. F. S. Love of Raleigh, and Rev. M. Y. Self of the Laurinburg Methodist church.

Surviving are one brother and four sisters: Mrs. T. J. Gill of Laurinburg; Mrs. W. E. Severance of Lake City, S. C.; Miss Eva North and T. K. North, Deland, Fla., and Mrs. T. W. Stacy of Nebo.

Among those from out of town in attendance were Dr. W. P. Few, president of Duke University; W. P. Stacy, chief justice of the N. C. Supreme Court; Dr. E. C. Brooks, president of State College, and Dr. Albert Anderson. A large number of ministers of the N. C. conference also were present.

We have erected a very complex civilization that is delicate, easily unbalanced, and that can be kept in balance only by quick decision, quick action. Democracies, parliamentary governments, are too slow to reach decisions, too slow to act. We must readjust the world politically or slow down our civilization to let our political institutions keep up with it.—Sir William Wiseman of international banking firm of Kuhn, Loeb & Co.

AN URGENT CALL FROM THE EXECUTIVE SECRETARY OF KINGDOM EXTENSION WORK

The kingdom extension institutes were well attended and in quite all of the meetings there was a fine spirit shown, which indicated a fixed purpose that the study, "Methodism and World Needs," would be carried on in all of the congregations and at the close of the course the offering would be received and applied to these four causes, namely: missions, education, church extension, and hospitals.

In order that this work may be finished in the same fine way, I am urging that none of us let up in our endeavor until we have completed the program as planned.

The church is our own organization. Should every member realize his obligation, there would be no lack of funds to do the necessary work. So we are trying to give all of the folks a knowledge of the needs. When this is done, we will be surprised at the response and there will be great joy over the results. Surely no pastor nor worker need be afraid that a large contribution to this cause will hinder any of the other askings. On the other hand, it will be the beginning of a larger support from more members than we have hitherto had.

The spiritual life of our church has suffered because our people have not given, even small amounts, when they should have done so. A revival of voluntary offerings to the church now will mean the kindling of a new spiritual life that will bring a multitude of souls to the Lord. Let us all keep up the good work by putting on the whole program of the church. Give the people a chance.

J. C. Wooten.

QUAINT SPRING FESTIVAL IS CELEBRATED IN THE ENGADINE, SWITZERLAND

A very pretty and interesting festival, known as the "Chalanda Marz," is observed throughout the Engadine on the first day of March.

In the early morning the bigger boys march around in the village, swinging heavy cowbells with all their might. This is the signal for their younger playmates to rise and the prelude to the beginning of the long dreamt of happy day. After breakfast all the boys assemble in the village square. Each of them carries a bell on his neck and after a short conference they begin their merry march from house to house. The tallest boy walks in front as the leader; he is meant to represent the Swiss cow-keeper and in this capacity he warbles many a melodious yodle song into the transparent air. His costume consists of black breeches, white stockings, old fashioned shoes and a formidable looking night cap, not to forget the scrupulously clean milking pail which he carries proudly on his broad shoulder. His companions follow in a long row, their joyous songs supplying a harmonious accompaniment to the tinkling of the numerous bells. Another tall boy marches at the end of the procession. He, in the role of herdsman, carries a long stick in his hand He pretends to be anxiously looking around for the cows entrusted to his care.

The festival is nothing but a welcoming of the approach of spring, when the herds are soon driven to the Alps. Its origin dates back to the Roman era, which fact accounts for the name "Chalanda Marz." It is moreover evident that the festival was originally introduced in a country of a milder temperature than the Eugadine shows in early March.

The youngsters who are yet unspoiled and true children of the mountains welcome the Chalanda Marz festival as the greatest day throughout the year and the grown-up people, feeling young again, follow them fondly and even longingly. Childhood with its simple joys comes back to their memory and it gladdens their heart to view this juvenile procession.

Wherever the merry crowd of boys knocks at a door it is bound to receive a hearty welcome. Sausages, pies, cakes, apples, nuts and other dainties coveted by the average lad are liberally presented to them. After they have completed their round of calls the boys ask the girls to join them and a most wonderful feast is now enjoyed in some home where the merry outbursts of youthful happiness are smiled upon with kind indulgences.

Marie Widmer.

PEOPLE and THINGS

We have statesmen and diplomats to attend to the settlement of international differences, and such matters are outside the province of the church. If we go wholeheartedly about our mission of perpetuating the message of Christ, we will have time for nothing else.—Former United States Senator George Wharton Pepper.

"Even in the midst of hard times the people here at Webb Avenue are determined to pay off some of their church debts. A class of young ladies in the Sunday school with Mrs. R. A. Lutterloh as the teacher and Miss Elizabeth Nance as president undertook the task of paying a debt of $140 on the church heating plant. When all the money was in they had enough to pay the debt and about $28 over. That is the spirit of the people at this splendid church. The men's Bible class with Mr. D. M. Rader as teacher and Mr. R. A. Lutterloh, president, recently put on a splendid church social with wholesome entertainment and real fellowship. We have our laymen and lay women at work making talks before the congregations on the benevolent work of our church. We hope to get the people better acquainted with the needs of the world and what is being done to supply those needs. The people have shown their loyalty and desire to co-operate in all good causes."—R. L. Jerome, P. C.

"There are various reasons for having a banquet—to bring about good friendship, to honor some one, and to raise money. The one sponsored by the Woman's Missionary Society of the Currituck and of the Currituck-Kitty Hawk charge, which was given at the Poplar Branch high school Saturday night, February 13, had a three fold purpose which embraced the reasons above. It was given to increase fellowship among our four churches and the communities represented by them, to honor St. Valentine, and to raise our Chapel Hill special. The food was donated by the four communities, and the ladies of the missionary society prepared and served the meal. More than 100 were served. Miss Maude Newbury, superintendent of the Currituck county schools, spoke on the value of a college education and emphasized that such an education enabled us to get more real enjoyment from life. She very beautifully illustrated her point by describing the Passion Play. Judge J. B. Lee of Elizabeth City discussed the relation between education and religion. He pointed out how a community will progress when these two go hand in hand. The banquet was brought to a close with the presentation of a Valentine play. Thirty-one dollars was cleared."H. B. Baum.

George Washington

Some Personal Characteristics

By H. H. Smith.

It is said that the sight of Phillips Brooks on the streets of Boston dispelled the gloom of a dark, dreary morning. When Stanley found Livingstone, who had been lost to the outside world for two or three years, he tells us that he instinctively removed his hat as he spoke to him, for he felt that he was in the presence of a great soul. The personality of a great man is irrepressible. William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him for a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

Woodrow Wilson's description of Washington accords with Thayer's: "That noble figure drew all eyes to it; that sincere and open countenance, which every soul could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulse of a crowd at the same time it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

We are told that when he took command of the army "he bore himself with so straightforward and engaging a courtesy that the officers he superseded could not but like him; jealousy was disarmed."

His acceptance of the commission of commander-in-chief of the armies of the Revolution showed a "mixture of modesty and pride that made men love and honor him."

When Washington delivered his address to Congress, resigning his military commission at the close of the war, General Mifflin, president of the Congress, responded in these words: "Having defended the standards of liberty in this new world, having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theatre of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military command; it will continue to animate remotest ages."

Henry Cabot Lodge says: "Washington's character has been exalted at the expense of his intellect, and his goodness has been so much insisted upon by admirers and critics that we are in danger of forgetting that he had a great mind as well as high moral worth. . . . He never exerted himself to say brilliant and striking things. He was not a maker of phrases and proclamations, and the quality of the charlatan, so often found in men of the highest genius, was utterly lacking in him. He never talked and acted with an eye to dramatic effect, and this is one reason for the notion that he was dull and dry; for the world dearly loves a little charlatanism, and is never happier than in being brilliantly duped."

Washington was not cold and unapproachable, as some have imagined. One day a clergyman approached him, hat in hand, and Washington said: "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence," he replied, "when I think of what you have done for this country." "You did as much as I." "No, no," protested the parson. "Yes," said Washington, "you did what you could, and I have done no more."

Self-effacement was one of the most impressive traits of Washington's character. As his biographer says: "There is not a line in all his writings which even suggests that he ever envied any man. So long as the work in hand was done, he cared not who had the glory, and he was perfectly magnanimous and perfectly at ease about his own reputation."

Washington was a man of strong passions, but he did not allow his temper to prejudice the case of any man. He was deeply moved at the report of General St. Clair's humiliating defeat by the Indians in a surprise attack; after he had been cautioned against being ambushed. Collecting himself, after a tempest of words, he said: General St. Clair shall have justice—yes, he shall have justice." And he did receive justice.

Thomas Jefferson bore witness to Washington's justice under all circumstances: "His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity or friendship or hatred able to bias his decision. He was indeed in every sense of the word, a wise, a good, and a great man."

Washington was noted for his generosity to the poor. During the war he wrote to his nephew, Lund Washington, his manager at Mt. Vernon, that he should see that the poor of the community were supplied with corn, and that in cases of necessity money to the extent of forty or fifty pounds a year be given to the needy. Mt. Vernon was noted for its hospitality to all.

In reading of Benedict Arnold's treachery, we are apt to overlook Washington's chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason, but he did not forget the stricken wife. "Go to Mrs. Arnold," he said to one of his officers, "and tell her that, though my duty required that no means should be negelected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel." How the chivalrous character of the great man shone forth!

The best of men have their traducers and Washington was no exception. When beset by enemies he once said: "I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct."

President Butler, of Columbia University, says: "Washington's military genius and his modest and unselfish skill in dealing with men and their meaner passions, his tried and tested sagacity, his poise, and above all his complete self-effacement, excited the wonder of the world as they compel a world's admiration. . . . He was a real person, with the ordinary human passions and limitations, but so well balanced was his character, so well ordered his temperament, and so well disciplined his mind that he made of the ordinary human material a product that is perhaps without an equal in history."

His religion was to show justice and mercy in all his dealings with his fellowman, and humbly trust in a gracious Providence that governs the world.

The Greatest Opportunity in Fifty Years

By C. W. Hunt.

A Providence that has been ruthless has brought the average men to the point where he realizes for the first time in many years that there are things he cannot control; that there are tides he cannot stem, and is now nearer ready to listen to a man who points him to a life not based on making money to spend. If that is true, and it seems to be, there was never a time so ripe for the Methodist ministry, great and small in the past fifty years, as there is right now to set out on a task that is large but which offers rich return for the church of God as a whole, the Methodist church in particular.

If what is being said in what follows was being said by Bishop E. D. Mouzon and spread over a page of this Advocate, it is possible that every minister on charges in the Western North Carolina conference, who reads the Advocate, would read this, and I have no complaint to make for all having read what the bishop has said and may say, but here is something from a layman, truly a layman, who never even wanted to be a preacher, but who has aspired to be a good layman, who not only knows his church and its needs and professions, but has had fifty-six years of membership there, and is free to say that he loves the Southern Methodist Church better than any institution or thing on this earth, except his faithful wife. That as a background for what is to follow.

The last copy of the minutes of the Western North Carolina conference show there are 294 pastoral charges in the conference, all having a preacher in charge, who has at some time stood at the altar before a conference and taken vows that always made me shed tears at the solemnity of these vows, and called upon God whose servant he promised to be to witness what he said:

"Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholely to God and his work? Are you willing to conform to the discipline of the church? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting and abstinence, both by precept and example? Are you in debt so as to embarrass you?" (There are others, but these are enough).

It is submitted here that any man who makes such vows and then as the years go by does indifferent work, is short of something he very much needs before he can make progress for God, his kingdom and his church and thereby do the acceptable work expected of a Methodist minister. Studying the list of appointments as read at Asheville, especially the figures opposite each name, one can be shocked at the number with a very small figure opposite. To be exact the list shows 25 men are serving their fourth or more consecutive year; forty-two serving their third year, and 228 their second and first year. At first glance and without giving the matter any thought, one could conclude that about three-fourths of the conference moved every year, every second year at least; but taking the names one by one, and knowing the men as I do know them, I counted an even hundred who are four year men, but whose figures are one and two and three now. Many four year men are now on the charge for the first year, which makes a wonderful difference, and would lift a faultfinder off his feet when he discovers the real truth. But there is another thing that interests me: five years ago the minutes show almost the same number in each class—25 four year men, 51 three year men and 227 one and two years. The educational requirements have been raised, but that has had no effect on the term of years the men serve in any one place.

The length of time any minister stays on a work may not be a safe guide to the character of the work he does, but all will agree that any man's reputation suffers if he moves every year. And it will be as fully agreed that no man can do the work required of an itinerant if he has to get acquainted with a new people each year. It would also be unfair to place all the blame for annual moving on the preacher; the people must be somewhat to blame. But it is not an easy matter to take a preacher away from people whom he is fond of and who are fond of him and who is doing honest-to-goodness work. And it is equally true that if a charge has a new preacher year after year, who forms no ties, whom the folks do not love nor he love them, the time is not far distant when that charge will be ready for the scrap heap.

Poor crops, indifferent work on the part of both preacher and people, worldliness; perhaps something on the order of shell shock has placed many charges, town and country, in a very unenviable light. The morale has reached close to zero. Some are ready to say we cannot; all of which opens up the way for Methodist ministers to get really to work with men and women as never before. The very fact that all things are upset and men are unable to make dollars, easily makes it easy to get men to talk with you about how far they have gone from God and the narrow path. Some may be desperate and would say there is nothing to talk about; but this is true: you have a chance you have never had before, as a preacher, to go into the country and lead men to a better life.

Men have left God out of their plans, and you, many of you preachers, have stood by without remonstrating with them. Now they need the gospel as never before, and you can help them and they you, if you can interest them in the simple life that makes God first and requires that they take him in as a partner and begin all over on a line they have never followed—the line that makes a living first, not money first.

Never before, since the days of the colonies and when men led the simple life, was there a time when men and women need to be shown a better way more than now. Thousands have discovered that going alone without God has brought them to the brink of ruin and loss even of the homes in which they live, and having reached the end, when they can see no further these are ready to be shown a better way. Never was there a time when people want comfort more than now, and there is no comfort like that which comes from the man of God with outstretched hand to point and lead the way, and the only way to do such is to mingle with such and show that you are in earnest about them. Some will love you for it. There must be more than eleven o'clock preaching and rest until the next week. You can never be happy as a preacher as long as you are afraid to seek men in their own dwelling places. What are you going to do about it?

Here is the opportunity of fifty years.

ANOTHER SUPERANNUATE SACRIFICES FOR CHAPEL HILL DEBT

It appears that the superannuate preachers—men worn out in the service of the church, with little to live on, with their appropriations from conference funds in some cases cut in half—are going to put some of us to shame by their response to the urgent appeal for the Chapel Hill debt.

Here is a letter from last week's mail that moved me deeply: "Dear Brother Godbold: I have $1.09 in the bank, and I am inclosing check for $1.00 of that for the Chapel Hill church. On account of my years of service being six years under the average, my appropriation was reduced 52 per cent for this year. Brother Betts uses the right word, 'penury.' I know what it means, but I feel that our prayers and pennies will save the day. Fraternally, D. P. Waters, Mt. Ulla, N. C."

When I read Brother Waters' letter and realized what his gift meant, I thought of David's deep emotion over the sacrificial loyalty of his friends. At the risk of their lives they slipped through the Philistine lines and brought David a drink from the well of Bethlehem. But David poured it out unto the Lord and said, "Be it far from me to drink it: is not this the blood of the men that went in jeopardy of their lives?" When these veterans of the cross give one feels that they must be giving their very blood.

Referring to Brother Betts again: not to be outdone by his generosity, I sent him my personal check for the superannuate home at Bamberg, S. C., but he sent that back with these words, "Put this on the Chapel Hill church debt, too."

Well, Chapel Hill church needs money now, if a church ever needed it, but I would be the last man to encourage our superannuates to give out of their pittances for the cause. We ought to be taking a collection for them instead of accepting their sacrifices. I feel uncomfortable now. If any more superannuates send money at such sacrifice to themselves I shall be distressed and want to go to the mourner's bench for prayer!

Laymen and preachers will be interested to know that thus far this conference year we have received $500 from the churches over the state for the debt. This, of course, is not a tithe of what we owe on principal now overdue. Even so, we appreciate what has been done. We know that churches and loyal laymen have denied themselves in order to raise this amount. Many churches undoubtedly will take the collection for this cause within the next two or three months. Albea Godbold.

DR. GILBERT T. ROWE TO PREACH THE SERMON BEFORE THE WOMAN'S CONFERENCE AT WILSON, APRIL 19-21

The Woman's Missionary Society of the North Carolina conference will meet in annual session at Wilson April 19 to 21 inclusive. Dr. G. T. Rowe preaches the annual sermon.

A cordial invitation is extended to all our ministers to be present during the session. For this reason it is hoped there will be no conflict with district conferences or other meetings in the various districts.

Mrs. J. W. Perry of Nashville, Tenn., Council president, will conduct the noon-day devotional services.

Mrs. A. M. Gates, conference president, is working most diligently to provide a program that will promote every department of the work and be interesting to all those who are concerned with the advancement of Christian citizenship.

SENATOR E. L. McKEE, SYLVA, N. C.

Mrs. McKee is to be the principal speaker Monday evening, February 22, at a joint meeting of the Daughters of the American Revolution and the Sons of the American Revolution in the ball room of the King Cotton Hotel, Greensboro.



Mrs. E. L. McKee

There is no more attractive and eloquent speaker in the state than Senator McKee. Through the long and memorable session of the legislature last winter Mrs. McKee was one of the most influential and valuable members of the senate. The people of Greensboro and the surrounding country will hear her with delight.

THE RICH MAN'S WILL

The following is an excerpt from the will of a Wall Street man, probated in New York state:

(1) To my son I leave the pleasure of earning a living. For thirty-five years he has thought that the pleasure was all mine. He was mistaken.

(2) To my daughter I leave $100,000. She will need it. The only good piece of business her husband ever did was to marry her.

(3) To my valet I leave the clothes which he has been stealing from me regularly for the last ten years. Also my fur coat, which he wore last winter when I was in Palm Beach.

(4) To my chauffeur I leave my cars. He almost ruined them and I want him to have the satisfaction of finishing the job.

(5) To my partner I leave the suggestion that he take some other clever man in with him at once if he expects to do any business.

"Lay up for yourselves treasures in heaven."—The Canadian Baptist.

SWANNANOA CHARGE GOING GREAT

Here I am seated by my desk again after spending two weeks in the Mission Hospital in Asheville, where I had an operation for appendicitis. I was a very sick man for a week, but thanks be unto God, and good doctors and nurses and friends who were faithful and brought me through. I am improving nicely and hope to be back on the firing line soon.

Just a few words about the Swannanoa circuit. It being the will of God, I was sent back here for the second year—and this is going to be the best in the history of the charge. Our Sunday schools are the largest in the history of the charge, I am told by some of the oldest members on the charge. Our mid-week prayer meetings are larger than the congregation on Sundays until after our revivals last spring. Well, this is a fine work, and greater and better people are not to be found anywhere. They stand as a whole by their pastor, and look after the needs of pastor and family. Just before Christmas Bethesda church, which is Brother L. T. Cordell's old home church, gave us a nice pounding, along with Swannanoa, and a few from Azalea. May the Lord richly bless these good people for their kindness to us.

On Sunday after I came home from the hospital, Azalea church sent me $51 as a gift to be applied on my hospital bill, which was highly appreciated by the whole family. Well, such deeds of kindness makes me want to get on the job and work harder in His kingdom to help these good people.

May I say also that all the churches worked hard to raise money to help in my hospital expenses. Well, they are just a bag of salt. God bless them every one.

Well, by God's grace, in the next two and a half years we are going to make this the best circuit in the W. N. C. conference. In spite of hard times the people are trying to keep pastor's salary up to the $2,200 mark. I trust all the dear Advocate readers will pray that I may soon be well and in the fight again. As spring nears and so many calls are coming in asking me to help in revivals, I can hardly wait to enter into another year of war on sin. God be praised for his mercy and goodness to all his children.

I wish to thank all my friends for the many beautiful flowers and presents and interest shown in me and to me while in the hospital, and since I came home.

I am yours, in Christian love, John H. Green.

SAMUEL THEODORE CARSON, JR.

"Sammy" Carson was born December 22, 1902, and died October 21, 1931. He united with the church at the early age of 12 years. This was a far-reaching step in his life because it tied him in a great loyalty to the activities of Christian service.

Sammy received his A.B. degree from Trinity College in 1920 and finished his law course in 1922.

During his years at college he won a host of friends throughout the state. He took an active part in many phases of college life. And his fellowship was most delightful among his fellow students during these days.

He returned from college and law school to begin his profession of law in Greenville. And no young man has lived in this city who was held in more affectionate esteem than Sammy Carson. His friends came from all classes and conditions of people. He was beloved by the high and low, the rich and the poor.

Sammy's life was lived in great tension because he was so busy doing a multitude of things. Besides being an attorney at law, here are some of the other things that commanded and had his earnest attention: president of the Epworth League, teaching a Sunday school class, member of the Masonic lodge at Bethel, interested in farming, and constantly seeking to help boys and girls go to college—often times he would help a boy borrow money that he might attend college—these are a few of the marks that stamped the man. His was an altruistic spirit. And this spirit reached its zenith in the closing moment of his life. He died trying to save his brother Baxton from drowning.

The tribute below, written by Harold Glenn Cuthrell, Tarboro, N. C., is a fine example of the impression that Sammy Carson made as he lived and moved among his fellows. We miss him deeply but his valiant spirit is with us mighty and helpful.

TO S. T. C.

You played the game with sublime skill and beauty,
And scaled the shining pinnacles to the stars,
And wrought with valor a distinctive destiny
As enchanting as the iridescent bars
That tapestry the western skies when day is done.
Although the inevitable, inescapable Scythe
Removed you from the temporal currents of the world
And denied us continuance of a vigorous, productive life,
Your robust spirit will steady us in the chaotic swirl
That fumes and foams about our feet of clay.
In your brief years of flesh and blood and breath,
You vanquished many wrongs in behalf of human right,
And made men happy in a world of pain and death,
And flung your high-born challenge into the face of the night
Like an ancient warrior defying the dragons of the deep.
We like to remember as we think of you
How you walked with Laughter, drinking deep the ecstasies of life,
And kept your mind fresh and buoyant and true,
And refused to heed the siren songs of strife
Which denies to men the deep essences of God and life.

His pastor, Rev. E. L. Hillman.

MISS JENN COLTRANE HEADS SOUTHERN CROSS RELIEF ASSOCIATION

Declaring that "no American, no citizen, no alien within the gates of this great nation can be allowed to starve or want for employment," Miss Jenn W. Coltrane of Concord, widely known club and business woman and civic leader among the women, is organizing the "Southern Cross Relief Association." intended to give relief to defenseless children and those lacking food and other necessities; also distressed cotton growers and other farmers and those unemployed through circumstances over which they have no direct control.

The Southern Cross Relief Association, Inc., has been incorporated in Delaware, but is empowered under its charter to operate in any or all of the states of the Union. Miss Coltrane, who conceived the idea back of the organization and has been quietly working on it for months, is president of the association. The corporation is authorized to receive funds for unemployment relief and to use such funds in providing employment for jobless ones.

The Southern Cross Relief Association, Inc., is a membership corporation beginning with $1, $5, $10, $20, $50 on up, and if you will write to Miss Jenn W. Coltrane, President, Concord, N. C., she will give you full particulars. If you will join this organization by taking a membership or making a philanthropic contribution make your check payable to Mrs. John J. Barnhardt, Treasurer, Concord, N. C.

"THE JUNIPER TREE GETTING YELLOW"

Please allow me to respectfully dissent from your position in the editorial on the above caption in your last issue. Among the definitions that Webster gives of the word yellow are the following: "Cowardly, contemptable, dishonorable." There is nothing in the record of what Elijah said or did that makes any one of these terms apply to him. There is no record that the Lord desired him to stay longer and contend with the wicked Jezebel, when she had sworn a solemn oath that she would put him to death in twenty-four hours. Was it not real cause for discouragement when he thought that every one of God's prophets had been killed but himself, and that they were seeking for him to take his life? Would the Lord have sent an angel to feed him, who waked him time and again and urged him to eat that he might have strength for the long journey, with no word of censure, if he had been the cowardly fugitive your words imply? I think not. You do not, perhaps, properly estimate the terrible nerve strain through which he had just passed in the contest with idolatrous priests and prophets of Baal on Mount Carmel. E. J. Poe.

A LAUDABLE AMBITION

I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself, and so be ready for the opportunities which God daily sends to those who are ready for them. I WILL today.—Robert J. Burdette.

REV. F. S. LOVE IS THE NEW PRESIDING ELDER OF THE RALEIGH DISTRICT

An official notice from Bishop Edwin D. Mouzon to the Advocate contains the following:

"You may announce in the Advocate that I have appointed F. S. Love presiding elder on the Raleigh district; also that Brother Love will continue as pastor of Edenton Street church till his successor at Edenton Street church has been appointed."

NORTH CAROLINA CONFERENCE BROTHERHOOD

On account of the deaths of Brothers M. Bradshaw and H. M. North, the treasurer is making call for assessments Nos. 43 and 44. Make checks payable to B. B. Slaughter, Treas. Preachers $3 and laymen $1 for each call.

B. B. Slaughter, Sec.-Treas.,
Moreehad City, N. C.

NEW PASTORAL APPOINTMENTS

"Bishop Mouzon has appointed Daniel Lane to Clinton, and Rev. P. O. Lee to Wallace-Rose Hill. They have already taken up the work in their new fields.

Daniel Lane was at Wallace-Rose Hill and Lee was on the Jones circuit. W. C. Martin, P. E.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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Box 495, Route 3, Greensboro, N. C.
J. C. GROSE, Asso. Direc. Adult Div.
Box 189, Randleman, N. C.

MT. AIRY CLASS

A most interesting experiment is being tried out at Central church, Mt. Airy. Some weeks ago a local class in the course, "Principles of Teaching" was organized by the general superintendent, Mr. Oscar K. Merritt, and by the pastor, Rev. C. S. Kirkpatrick.

Preparatory Work

This class has shown unusual characteristics from the start. In the first place a good deal of preparatory work was done in securing a course that would make a contribution toward efficiency in the local church program of Christian education and at the same time would enlist the interest of as large a number of people as possible. The course having been selected, further consideration was given to the time at which the class sessions should be held. It was finally determined that 45 minutes immediately following a devotional service at the prayer meeting hour should be set aside for the class study. The usual Wednesday night prayer service begins at 7:30 o'clock and at 8:15 the congregation is dismissed with the invitation for any to remain who desire to do so for the class session on "Principles of Teaching." Fifty to 75 people usually attend the prayer service. More than 65 were enrolled in the class at the first session. Since that time from 10 to 20 new people have joined each week. At the present time there are 104 names enrolled for class study. There were present 94 people taking part on Wednesday night, February 3.

It may be stated that as a pre-requisite to joining in the study of the course selected a canvass was made of the adult membership of the congregation and each person who proposed joining the class was asked to sign his name on an enrollment card. It is thought that such a method tends to insure the actual attendance of those signing the cards. It is very easy to say "I will" and then forget all about it, but once having put his name down in black and white one feels a certain obligation to carry out his signed pledge.

Looking to the Future

Already the superintendent and the pastor have been conferring with this office with a view to having ready another course once the study of "Principles of Teaching' 'is finished. It may be that this movement at Mt. Airy shall result in the local church having a continuous leadership training program going on in that church and in furnishing to it a trained leadership of such members as always to have a reserve list on hand.

A Waiting List

The superintendent states that already there are at least one-half dozen names of prospective teachers who have volunteered and are ready to do teaching in the church school at any time he may call upon them for such service. The conference office is watching this experiment with a great deal of interest. Interested workers all over the conference await eagerly the solution of the problem of how to secure an efficient and an abundant trained leadership for its church.

TRAINING PROGRAM UNDER WAY

The early spring training program was launched at Morganton this week, the first session being held last Sunday evening at 7:30 o'clock. The churches of Burke county are co-operating in this school and indications at the time of the set-up were that we should have a splendid representation from the churches at Morganton, Rutherford College and from several of the outlying churches in the county. This school is to be followed by the Cabarrus county school at Concord the week of February 21, and on February 28 Charlotte is to have its twelfth annual school. Greensboro and Asheboro are uniting this year to have joint schools with alternate sessions running from March 6 to 18. High Point was one of the members of this joint school last year, but due to the fact that High Point had to drop out by reason of conflict of pre-Easter services with the school sessions, Asheboro took High Point's place.

After the Greensboro school comes the one at Mocksville, beginning March 20, one at Lexington to begin on March 27, and while Asheville is not yet formally set up, the represenatives of this school have asked for the week of April 3. The school at Albemarle will be held April 10 and the one at Reidsville April 17. Weaver College, and the Weaverville community, is expected to hold its school the week of February 28 and North Wilkesboro is scheduled for a standard training class for April 3. Other schools not yet definitely set up will follow in April and May.

The last days of May and the first days of June have been reserved for a Christian Endeavor camp, to be conducted at Rutherford College, while the pastors' school at Duke University will occupy the following two weeks. On July 4 to 8 we have our four conference assemblies at Lake Junaluska; these to be: Christian Adventure Assembly, Young People's Assembly, the Young Adult Assembly and the Conference Bible Class Federation.

Some Characteristics

From the above it will be seen that our conference leadership program this year is quite crowded. From the schools so far scheduled, it appears that interpretative courses are to be in the ascendency this year. The new course, "Organizing for Christian Education in the Local Church," is being offered in practically every school. The new Young People's Administration courses are proving very popular, while the new Adult Adminstration course is being scheduled in some of our largest schools. Another very praiseworthy note manifests itself, and that is that the instructors are co-operating with local communities everywhere in greatly reduced cost of the training school program to the local communities concerned.

A New Spirit

There has been evident in more than half the schools so far set up a manifestation of a new spirit in leadership training. It is the desire on the part of the local communities that a definite spiritual note be emphasized in this year's schools. An effort to "reach the unreached" will be inaugurated very soon in several of the communities visited so far this year. The course on "Evangelism" has been called for and requests have come in for evangelistic emphasis in the course, "The Spirit and Genius of Methodism."

AN IMPORTANT CONTRIBUTION

An article entitled "Objectives in Religious Education" has been contributed by Rev. Fletcher Nelson, the director of religious education of West Market Street church. This article will appear in another section of the Advocate or in these columns in next week's issue. We desire to call special attention to this article and invite our workers to its serious consideration. It points out, among other things, the weakness of a system of religious education that would omit the spiritual dynamic in a thorough program of Christian education. Allow us to exhort our readers to look up this article next week and give it careful consideration. Some of the writer's assertions may appear rather sweeping but there is this to be said, that there is truth in his assertion, "There still remains a vital part of the total function practically untouched."

SERIES OF INSTITUTES IN GASTONIA DISTRICT

Beginning next Sunday, February 21, there will be conducted in the Gastonia district a series of Christian education institutes. On 13 charges preparations have been made for interesting programs with conference and general board rep-

resenatives, as well as district workers, taking leading parts. The series will continue throughout next week.

Among the leaders of these institutes are Miss Lucy Foreman of the general board, Rev. R. M. Courtney, presiding elder of the Gastonia district, and Rev. W. A. Kale, conference extension secretary. The program of each institute will consist largely of discussion periods based upon local needs and possibilities.

The schedule of institutes is as follows:

February 21, 2 p. m.—Bethesda church, Lowell charge.

February 22, 10 a. m.—Crouse; 7 p. m., Maylo.

February 23, 10 a. m.—Denver church, Rock Springs charge; 7 p. m., Dallas.

February 24, 10 a. m.—McKendree church, Lincoln Ct.; 7 p. m., Goodsonville.

February 25, 10 a. m.—Concord church, Bessemer City; 7 p. m., Cherryville.

February 26, 10 a. m.—Bethlehem church, Cherryville Ct.; 7 p. m., Polkville.

February 27, 10 a. m.—St. Peter's church, Belwood charge.

February 28, 10 a. m.—Sulphur Springs, Shelby Ct.

WELCOME TO MISS FOREMAN

This conference is glad to welcome Miss Lucy Foreman of the general board, who is coming to be the chief inspiration of the institutes to be held in the Gastonia district next week. Miss Foreman was in this conference last year for some similar work in another district and certainly won for herself a large number of friends. It is good to have her back again. She will bring to us much joy and practical help. While her work will be confined to the Gastonia district her influence will be felt throughout the conference.

WESLEY CHAPEL INSTITUTE

The people of Wesley Chapel, on the Gold Hill circuit, demonstrated their enthusiasm and sincere interest in the cause of Christian education on January 24 when they assembled in large numbers for a Christian education institute, conducted by Miss Little, Mr. Kale and Rev. G .G. Adams, pastor. In addition to the workers from this church represenatives were present from all the other churches on the Gold hill circuit. The visitors led in a round table discussion of the work of the local church board of Christian education. It was noted that each church on this charge has already set up the local church board of Christian education and the members of these boards were present to discuss their work. This discussion centered around four major points:

1. Worship programs in the Sunday school.
2. Proper classification and equipment.
3. Literature and materials.
4. Missionary education.

It was agreed that these local boards should start working along these lines in the near future. Congratulations and best wishes are extended to these fine workers who are interested in this cause and are eagerly following the able leadership of their pastor.

TAYLORSVILLE COKESBURY SCHOOL

During the week of January 17-22 the extension secretary conducted a Cokesbury training school at Taylorsville, offering the course, "The Church School Worker." Prior to the school the pastor, Rev. R. L. Young ,and an efficient staff of Sunday school teachers had made all arrangements and advertised the school well. As a result of their good efforts 28 persons enrolled for the course. After the week of study 24 were granted certificates of credit. One other has completed the requirements for office credit. The enrollment represented two churches, Taylorsville and Carson's Chapel.

One interesting feature of the school was the establishment of several goals toward which the Taylorsville school is to work in the near future. On the list of these goals are the following:

1. Setting up the local church board of Christian education.
2. Rearrangement of classes in young people's ,and adult divisions.
3. Reorganize workers' council.

Children' Division

A CHANGE THAT WORKS WELL

Miss Elizabeth Thompson, superintendent of the primary department, Green Street church, Winston-Salem, writes that since the training school last fall they have changed their plan as to the use of time on Sunday morning. Instead of having the worship period first, when tardy members interrupt and when none are yet in an attitude of worship, they tried reversing the order having classes first, then the assembly for worship. In a letter Miss Thompson writes of the change as follows: "I am glad to tell you that we have found this plan works out beautifully. Everyone in our department seems to like it and to get so much out of the Sunday morning period since the change."

A great many other leaders of primary and junior groups are finding this plan a better one and in no instance, known to the writer, where the change has been tried out have they gone back to the former practice of having the worship period first.

A PASTOR COMMENDS THE ELEMENTARY TEACHER

In a Christian education institute in which there was being discussed the purpose and value of The Elementary Teacher as a magazine that gives guidance to workers in the Children's Division, Rev. W. G. McFarland, pastor and professor of Bible, Rutherford College, volunteered this comment:

"For some time I have borrowed this magazine from my beginner superintendent and read it carefully. I have been greatly helped by this reading in my pastoral oversight of the church school program and of the children in person; I commend such a study to every pastor who wishes to know his children and to know how to counsel the workers in the children's division. Of course no one who is working in the children's division should be without The Elementary Teacher. It is so important to the success of our teaching efforts that every general superintendent should see to it that his assistants in the children's division not only get this magazine but that they study it."

We think Brother McFarland has not overestimated the value of this magazine.

THE QUESTION BOX

QUESTION 1. What is wrong with a local church board of Christian education which declares it will have nothing to do with the Epworth League, or Sunday evening fellowship meeting for young people, but plans to center upon the young people's division in the Sunday school?

ANSWER. In the first place this board does not clearly understand the meaning of the term "division." This term does not apply to a section of the Sunday school; it applies to the church as a whole. The Young People's Division in any local church includes all persons having any connection with that church whose ages are from 12 to 24. To think of the division in terms of the Sunday school alone is to possess too narrow a conception of the present plan for young people's work.

This board is deliberately curtailing the effectiveness of the program for young people in that church by eliminating all the advantages to be found in the evening meeting. The Sunday school hour has its place and a much needed type of work is done in this hour. But young people need and want more freedom for expression and fellowship than is afforded by Sunday school groups. The evening hour makes possible this freedom and insures the development of initiative and qualities of leadership.

It may be that this board is not properly set up. The president of the young people's division of the local church, a young person himself, is automatically a member of the board and is supposed to represent his division (not his Sunday school class or department) on the board. If this young person is given the full privileges of his membership on the board it is not likely that he will allow the elimination of at least one-half of the program for young people.

Possibly all this has come about because this local board has not given careful study to the unified plan for Christian education in the local church. The leaflets on the new program should be carefully read and the courses on organization being offered this year in standard and Cokesbury schools should be taken.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

"FROZEN ASSETS"

Although many Methodist churches are suffering nowadays on account of having funds tied up in closed banks, perhaps a more serious loss to these and other churches is due to another sort of frozen asset.

We speak of that multitude of boys and girls, men and women, now outside of the membership of the church school who are outside because they have been literally frozen out.

How many persons are lost on account of the coolness of leaders and teachers, on account of the chill brought on by the craze of some classes for "100 per cent" attendance, or on account of some other similarly unwise and unfortunate condition or policy, it is impossible to state. The number, nevertheless, is sufficiently large to give us pause and to cause us to begin, in every passible way, to "liquidate."

We must warm up to people if we want them to warm up to us. Our faith is that multitudes of boys and girls, men and women, hungry for a hearty handshake, would gladly and readily respond to the warmth of interest and of fellowship and of patience born of the Spirit of Jesus Christ in the lives of his colaborers.

And we must quit that all too prevalent practice of dropping names from our rolls just because persons have been absent three or four Sundays in succession. Regular attendance is important, to be sure, and we should encourage it in every good way. But short-cuts to "perfect" attendance records, to say the least, are of doubtful honor. It is conceivable that every class might have a perfect attendance every Sunday if it elected to follow the unethical and almost unthinkable practice of changing the membership roll at will. But changing the roll, dropping out of sight the irregular attendants, is to turn the cold shoulder to, to freeze out, to discourage, those who are most in need of encouragement.

Would it not be far more effective and more Christian to put the emphasis upon reaching, as regularly as practicable, 100 per cent of the people of the community?

GOOD WEEK AT NEW BERN

Splendid interest was shown in the Craven county standard training school conducted in Centenary church, New Bern, last week. Workers attended from Centenary and Riverside, New Bern, from Bridgeton, Beech Grove, and Vanceboro. One of the encouraging features of the attendance was the large number of young people who came regularly. Numbered among the enrolled also were workers in the missionary societies. We are happy that our people are coming to realize that these training schools are not only for Sunday school folk but for all who are interested in the ongoing of the program of Christian education in the local church.

REV. J. H. McCRACKEN PUSHING

It is prophetic of a record of real achievement in the New Bern district to see the way Rev. J. H. McCracken, the presiding elder, is going about his work. Out in the field, pushing, boosting, working, in order that the program of the church may go forward—there is where the New Bern elder is spending most of his time these days.

He came in long enough last week to spend two or three evenings in the Craven county training school. But out again he went, holding conferences, catching up the loose ends, helping the pastors wherever he can.

He reports progress in plans for Cokesbury training schools this year. Indications are, says he, that almost every circuit is expecting to have a Cokesbury school in the summer. Dates and places are now being fixed.

And no less than four standard training schools will be the New Bern district's record this year, with such schools at New Bern, Morehead City, Goldsboro, and Greenville.

GOLDSBORO, MARCH 6-11

The Methodist churches of Wayne county are planning, in co-operation with St. Paul, Goldsboro, to conduct a standard school in St. Paul church the week of March 6-11. Rev. W. V. McRae, the pastor at St. Paul, is expecting the co-operation of Rev. L. L. Smith of Mt. Olive-Calypso, Rev. E. R. Clegg of Mt Olive circuit, Rev. W. H. Brown of the Goldsboro circuit, Rev. J. G. Phillips of Pikesville ,and perhaps other pastors. With the pastors working together it is believed a large number of officers, teachers and other workers in the churches of the county will be served. Courses and instructors will be as follows:

"Evangelism," Rev. C. B. Culbreth, instructor.

"Program and Organization of the Young People's Division," Mrs. Blanche Barringer Brian, instructor.

"Organizing for Christian Education in the Local Church," Mr. L. L. Gobbel, instructor.

THE GENERAL SUPERINTENDENT

What is the work of the general superintendent under the last general conference legislation? What are his responsibilities over and above those which he has as superintendent of the Sunday school?

Answers to these and other questions concerning the general superintendent may be found on pages 18 and 19 of the February issue of the Church School Magazine. Rev. O. W. Moerner has here an article entitled "The General Superintendent." Read it.

REELSBORO AND RHEMS

Reelsboro church, situated on the state highway between New Bern and Oriental, gave itself heartily to a consideration of the work of Christian education last week. Rev. Robert M. Price, the pastor, had with him at Reelsboro Sunday afternoon, February 7, Mrs. Blanche Barringer Brian, our extension secretary and young people's worker, and Mr. Gobbel, executive secretary. Addresses were followed by discussions of the practical application of plans for a unified program. There was keen interest, especially in the young people's work, and arrangements were made for a special meeting of the young people at the church on Wednesday afternoon.

Monday afternoon Mrs. Brian and Mr. Gobbel accompanied Mr. Price to Rhems for a meeting of the workers in the Rhems church. Informal discussions of children's work featured this meeting, and plans were laid for beginning the work of a nursery department. Mrs. B. B. Scott agreed to assume the responsibility for heading up this work. Attention to home members was also discussed with the result that Mrs. Agnes W. Simmons is about to undertake the work of bringing the Sunday school nearer the homes of the community.

NEW BERN PREACHERS MEET

It was a treat to attend the meeting of the ministers of New Bern in their regular session in Centenary church last week. The white ministers of the city had as their guests at this time the negro preachers of New Bern. The feature of the gathering was a sane and scholarly address on the question of race relations by Rev. R. I. Johnson, rector of St. Cyprian Episcopal church (negro). This poised and patient leader of the colored people in the Craven capital handled himself and his subject in excellent manner. Such discussions are calculated to result in a better understanding and a more wholesome relationship between the races. Rev. A. J. Hobbs, Jr., is president of the white ministers' association.

THREE LEADERS HAVE FALLEN

Our conference is rarely, if ever, called upon to give up in the short space of three weeks three such leaders as Dr. C. C. Alexander, Dr. M. Bradshaw, and Dr. Harry M. North. Just as we were beginning to adjust ourselves to the passing of Dr. Alexander and Dr. Bradshaw came the distressing news of the sudden death of Dr. North.

Although Dr. Bradshaw had been in the superannuate relationship for over a year, he was one of the best beloved preachers our conference has ever had. To the end he was interested in all the

activities of the church and a staunch advocate of her highest ideals and best traditions.

Dr. Alexander, one of the younger men in the conference, for a time president of Louisburg College and at the time of his death the extraordinarily popular pastor of the Clinton charge, was interested in all aspects of the program of the church, especially its educational work, in which he had been quite active. He was one of the approved standard training school instructors, having taught courses in many schools.

Dr. North ,as pastor, presiding elder, educational secretary and teacher in our training schools, made a reputation for his fine spirit and apt approach to the hearts of the people. He was especially interested in the new unified program of Christian education and, at the time of his death, had just completed preparation of his teaching plans for the new course, "Organizing for Christian Education of the Local Church." Our last conversation with him was in our office in Durham just a few days before his death, with regard to his teaching plans.

We regarded these three leaders as our friends and friends of the church's program of Christian education. And in their going we have a deep sense of great loss. One of our joys is the recollection that it was our privilege to know them, to love them, and to serve with them our great church.

CENTENARY MAKES GAINS

Centenary, New Bern, is making progress in all branches of its work under Rev. A. J. Hobbs, Jr., and his associates. The church school is making steady gains, with over 400 in regular attendance. To indicate the gains, note that on the second Sunday in February, 1930, there were 300 persons present. On the corresponding Sunday in 1931 there were 232 as against 400 in 1932. The highest attendance in 1930 was 376; in 1931, 400 (on Easter); and in 1932, 416. The enrollment is now 618, according to Rev. George W. Howard, the secretary.

The adult department, especially, is thriving, with 175 present last Sunday.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

APPOINTMENTS MADE

At the executive committee meeting of the conference young people's organization held in Durham last Wednesday, the following appointments were officially made:

Assistant District Secretaries

Durham—Mrs. George F. Tyson, Durham.

Elizabeth City—Miss Maude Leigh, Elizabeth City.

New Bern—Mrs. J. G. Phillips, Pikesville.

Raleigh—Rev. D. E. Earnhardt, Henderson.

Rocky Mount—Rev. W. C. Wilson, Halifax.

Wilmington—Mr. William Marsh, Wilmington.

Publicity Supt.—Miss Elizabeth Montgomery, Four Oaks.

ST. PAUL, GOLDSBORO

Those of you who think that television has no future should have tuned in on station CTSPC on Sunday evening, January 17, and heard the program (and seen the speakers) on "Christian Fun" given by the intermediate department of St. Paul Methodist church. The intermediates invited the young people's department to listen in on their radio program.

When the radio audience was seated the dial was turned to station CTSPC. The program was begun by a prelude played by Whitmel Gurley. The radio announcer, Bushnell Andrews. then appeared and asked the audience to join in the singing of the hymn, "O Worship the King." He announced that the members of the audience would be given an opportunity to guess what the letters of the station stood for. Each person was provided with pencil and paper, and at the close of the program the announcement was made that the letters, CTSPC, stood for COME TO ST. PAUL CHURCH.

The program was well worked out. Mary Elizabeth Smith made a splendid talk on "What Do We Mean by Fun?" Betsy Heyward told what Jesus thought about fun ,and James Smith talked on "How Can We Have Good Times Together?" The audience was asked to participate by joining in the singing and reading Bible verses, and Daphne Hocutt led the prayer.

At the close of the service the group was invited to enjoy Christian fun at a skating party to be given at the Currin warehouse on Friday night.

OUR PRE-EASTER PREPARATION

Many churches use the weeks immediately preceding Easter as a time for bringing boys and girls and older persons into the church. Pastors and Sunday school workers, as well as leaders in Epworth League groups, should work together if this important work is to be as thoroughly effective as it should be. The following free pamphlets, available upon request, should be of particular interest during this period of emphasis upon evangelism:

1. The Little Child and God.
2. Evangelism with Boys and Girls.

Reviewing these pamphlets, Miss Mary Skinner, director of the Children's Division at Nashville, says:

"The Little Child and God offers very definite help for teachers and parents who desire to help little children become more conscious of God and to feel at home in his world. Specific attention is given to some of those experiences which hinder as well as those which aid in developing reverence in little children.

"Evangelism with Boys and Girls helps to clarify one's thinking as to the meaning and purpose of evangelism as far as boys and girls are concerned. A careful study of the appropriate group of the section of questions for the teacher, for the pastor, for parents, should lead to self-searching on the part of adults and to more effective guidance for children."

WHY DO WE TEACH?

"For love of Christ alone we carry on our task. In this way we possess the unimpeachable authority which must stand behind all our efforts. Unworthy and insecure we find ourselves as we handle so mighty a process. Confidently and reassured we keep at our task as we realize that the love of Christ 'constrains' us."

In these words Dr. C. A. Bowen concludes a most illuminating and inspiring discussion of the subject, Why Do We Teach? which appears in the February Church School Magazine. If you have not yet read it, you have a treat in store for you.

HALIFAX

At the regular morning worship service last Sunday representatives from the various churches on the Halifax charge met at Halifax for the purpose of considering the church's program for Christian education, with particular reference to young people. The pastor, Rev. W. Carleton Wilson, had done some good work in preparing for this meeting, as was evidenced by the splendid congregation present.

Mrs. Brian appreciated the privilege of talking to so responsible a group and of discussing with them definite plans for the more complete organization of their young people's work.

Teacher: How do you tell the approach of winter?

Pupil: It begins to get late earlier.

To End a Cough In a Hurry, Mix This at Home

To quickly end stubborn coughs, due to colds, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, saves money, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the obstinate coughs which follow cold epidemics.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Make your plans to attend the annual meeting at Wilson April 19-21. All delegates should be elected at the March meetings. Watch these columns for announcements of program, etc.

District secretaries should send in their statistical reports to Mrs. Walter Patten, Fayetteville, before March 1.

Miss Helen White, former secretary of the Raleigh district, wishes to thank all who have given their loyal support to her during the past six years. Though she thinks best to give up the work of secretary she assures her friends that she will continue working and praying for the success of the district as a part of the large scheme of the conference society. She urges all to give the new secretary loyal support and loving service in the cause of missions.

GATES COUNTY OFFICERS' TRAINING DAY

The auxiliary officers' training day of the Gates county institute was held at Sunbury February 1.

Mrs. C. M. Early, president of the institute, conducted the devotionals. She said that in these times of depression we needed to have more faith. This is the last time Mrs. Early will be with us before leaving for her new home in Wilmington. However, she will be in the county in August and will preside at the 25th annual session of the institute. We regret very much having to give Mrs. Early up.

We were glad to have with us our new district secretary, Mrs. H. B. Baum of Poplar Branch. She presented a poster —"A Desire to Know." She said that in the missionary work we should have the desire to know more about God's kingdom.

Mrs. Baum asked for a discussion of the various duties of the officers. Some one said that the presidents should "Begin on time and stop on time." One way of doing this is to divide the society in circles and have the business at the circle meetings. We were urged to try to get all the ladies of the community not interested in any other church to join our auxiliary.

Each officer should have the "hand book." Presidents should use conference minutes and Council minutes in their meetings.

In presenting Christian stewardship we should not emphasize giving money so much as giving our lives and our time to God. The new financial plan was discussed. We no longer use the word dues, but pledge whatever we can pay, and it includes conference expense fund which was formerly called dues, pledge, etc. Mrs. T. W. Costen gave us a short talk on Christian social relations. She asked that we have Christian relations with all peoples; that we pray daily for peace and that we may retain the 18th amendment.

Mrs. Baum asked each auxiliary to send a petition to the President asking that we sign the disarmament pact.

We were urged to get plans from Miss Elizabeth Lamb and have a spiritual life group.

Rev. H. B. Baum closed the meeting with prayer, after which refreshments were served. Margaret Jordan, Sec.

A shadow of deep sorrow came upon the members of the Sue Sawyer Missionary Society of the Currituck charge when the news was received of the passing of our former pastor's wife, Mrs. L. E. Sawyer, on December 28, 1931.

She had while in our midst organized our first missionary society, which we named for her. She worked faithfully and unceasingly in its behalf and in all other branches of church work. Her life of unselfish service was a great benediction to us, and we shall ever cherish her memory.

We wish to extend our deepest sympathy and love to the bereaved husband and children. May our heavenly Father sustain and comfort them.

Mrs. L. C. Baum,
Mrs. E. L. Hampton,
Mrs. Carrie Gregory.

WOMAN'S GROWING STATUS

In Dr. Mott's last book, "Present Day Summons," he calls attention to the fact of the changing status of women. He says: "The most notable trend of our day is the world-wide awakening and uprising of women. The changes which have been wrought in their social status and outlook during the past thirty years make a difference not of decades, but of centuries, still greater changes are now in progress. No one can foretell what the next two decades will witness."

This statement from a man whose world-wide knowledge of social conditions is unquestioned is but another confirmation of a fact that women themselves know and have experienced. The causes are many, though the primary cause is that interpretation of Jesus teaching which recognizes full personality for all human beings. Full personal expression may take different channels for different women. Why then should we wonder that some women may desire to preach the gospel, and to have the same basis in the church as have men who are called and have accepted the call to the ministry?

Mrs. J. C. Handy.

To My Co-workers of the Old Rockingham District:

It is with pleasure I announce to the women of the old Rockingham that $4850.99 has been collected during the conference year of 1931. Our goal was $5000, but as you note we failed by a small amount; $220.68 of this amount is not available at present, as this part of the fund is tied up in defunct banks.

Dear women, you have given most generously in this year of most distressing circumstances. I know this means for you sacrificial giving and sacrificial service, and I deeply appreciate your work of love. You have been noble and loyal in our work of the old Rockingham district, and I could not have asked for happier relations or more splendid cooperation.

My work as the standard bearer of the district has been a joy and a real blessing to me, and it is with the keenest regret that I relinquish my work with you as district secretary. Rockingham has always been an outstanding district. At present it has the honor of having two missionaries, one on the foreign field, Miss Euline Smith. Miss Sallie Lou McKinnon is now at home on account of conditions in China. She was to have sailed in November. Miss Vance Thompson is preparing at Duke University for foreign work.

For many years we have led the districts in finances, but owing to the fact that our people are largely dependent on agriculture and textile interests we have been forced by circumstances beyond our control to relinquish our first place.

When the mission study jewel was presented at conference by Mrs. L. LeGrand Everett, the beloved member of our own district, it was our privilege, for the first two years, to win the jewel for outstanding work in mission study. Although we lost it for two years, we were quite happy to win it again in 1931. For several years we kept the Korean urn for good work.

Being among the first to organize our district into zones, we had four zones all doing splendid work under capable zone chairmen.

So to the women of Richmond, Scotland, Montgomery, Moore, Robeson, Hoke zone, which comprise the old Rockingham district, it is with sincere sorrow that I write my farewell letter to you. May God's richest blessings be with you in whatever lies before you and in all the work you undertake for the Master. Sincerely,

Mrs. L. T. Townsend,
Sec. Rockingham District.

Jackson came home after a visit to friends.

"Well," asked his wife, "did you see the Jones' twins?"

"Yes."

"Oh, George," she went on eagerly, "don't you think the boy is the picture of his father?"

"Yes," he said, "I certainly do. And the girl is the talkie of her mother."—Tit-Bits.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

OUR MISSIONARIES IN CHINA AND JAPAN

We are sure that the hearts of the missionary women in our conference are greatly stirred over the conditions in the Far East, and that the missionaries representing us there, as well as those from other conferences, are much in our thoughts during these days of turmoil and strife. Let us not forget to pray daily for those faithful workers, not only for their safety and deliverance from the horrors of war, but also that they may have the realization of God's presence with them in their trying hours, and may the strife between the two nations involved soon come to a peaceful settlement.

MORE NEW ORGANIZATIONS

It is always a joy to us to record the organization of new societies and to welcome new members into our missionary work, and especially are we glad to report this week three new woman's auxiliaries. Gastonia district reports a new society on the Cherryville circuit, which was organized as a circuit society on the afternoon of Sunday, January 31, by Mrs. Joe Nixon, substitute district secretary of the Gastonia district, Mrs. Plato Miller and Mrs. Robert McLean, with the splendid assistance of the pastor of the circuit, Rev. J. W. Bennett. The meeting was held at Beulah church and representatives of three of the four circuit churches were present. Another meeting will be held soon for the completion of the list of officers. The following were elected at the organization meeting: President, Mrs. G. E. Goforth; vice president, Mrs. W. C. Murray; secretary, Mrs. George Dalton; treasurer, Mrs. George Wolfe.

Mrs. A. I. Thompson, Greensboro district secretary, reports two new organizations, one at Pisgah church, organized by Mrs. Thompson and Mrs. J. B. Pleasants, Sunday afternoon, January 31; the other at Staley, organized by the pastor's wife, Mrs. L. P. Burnett, with the following officers: Mt. Pisgah church: President, Mrs. L. M. Sullivan, Route 5, Box 336, Greensboro; vice president, Mrs. Dewey Harden, Route 5, Greensboro; recording and corresponding secretary, Mrs. C. C. Willard, Route 5, Box 332, Greensboro; trasurer, Mrs. Minnie Hugh, Route 5, Box 326, Greensboro; Supt. of children, Miss Goldie York, Route 5, Box 332, Greensboro; mission and Bible study, Mrs. E. A. Cain, Route 5, Box 326, Greensboro; Christian social relations, Mrs. J. T. Reynolds, Box 1318, Greensboro; agent Missionary Voice and North Carolina Christian Advocate, Miss Anice Hobbs, Box 1397, Greensboro; spiritual life committee, Mrs. G. C. Ozment, Route 5, Greensboro; pianist, Mrs. A. K. Gordon, 50 Battle Ground Avenue, Greensboro; local chairman, Mrs. J. T. Reynolds, Box 1318, Greensboro, N. C. Staley church: President, Mrs. J. N. Ziglar; vice president, Miss Faedine Ridge; secretary and treasurer, Miss Ava McArthur; Christian social relations, Mrs. W. H. Parks; chairman local work, Mrs. J. T. Warren. Address of officers, Staley, N. C.

NORTH WILKESBORO WOMAN'S AUXILIARY

The auxiliary at First church, North Wilkesboro, has started the year off auspiciously, acording to report of Mrs. I. C. Pearson, in a recent communication. The society has a total enrollment of 96 adult, 15 intermediate, and 30 children. The first meeting of the year was a most enthusiastic one, featured by a large attendance and was presided over by the president, Mrs. J. C. Reins. Interesting reports were heard from all the circles. Instead of an extended period of mission study during the present quarter, the auxiliary is setting aside one entire day, which will be devoted to the study of "Korea, the Land of the Dawn," under the leadership of Mrs. J. H. Armbrust. The society is rejoicing over the splendid report made by the treasurer for 1931 of $662 raised by the auxiliary.

DISTRICT ZONE MEETING AT ARDMORE CHURCH, WINSTON-SALEM

We are indebted to Mrs. K. M. Yokeley for the following interesting account of district zone meeting recently held at Ardmore church in Winston-Salem.

This was the first zone meeting for the year 1932 and it was presided over by the zone chairman, Mrs. T. B. Holcombe, with Mrs. K. M. Yokeley acting as secretary.

The impressive opening devotional was conducted by Mrs. L. D. Thompson, who used Luke as a Scripture basis for her remarks on "The Deepening of Our Spiritual Lives."

After a cordial greeting to all the members of the various auxiliaries by Mrs. Paul Nunn, president of the Ardmore society, a round table discussion was enthusiastically engaged in. These discussions dealt with and tended to promote interest and enthusiasm in the various phases of work relative to missions.

Mrs. T. H. Redmon, district promotion secretary, brought an encouraging report on Christian social relations, explaining the duties of this department and emphasizing the duties of missionary societies to the problems which confront us today. Mrs. L. V. Scott talked interestingly of mission study classes and made splendid suggestions for promoting an interest in them.

In a most interesting manner Mrs. J. G. Sterling, secretary of Winston-Salem district, gave a record of the achievements of the various departments and the activity being shown. She stressed the week of prayer and harvest day programs which the society sponsors each year.

A beautiful and appropriate vocal trio, "Lead Us, O Father," was rendered by Mrs. W. H. McMahan, Mrs. Wilson Rose and Reid Nunn, with Miss Dorothy Thompson of Salem College at the organ.

Marked by impressiveness was the consecration service conducted by Mrs. Chas. C. Weaver, conference president. She used as a foundation Exodus xiv, 15. The motto of Miss Belle Bennett, former president of Woman's Missionary Council, "Seeking to Find God's Will and to Do It" was emphasized by Mrs. Weaver.

The next zone meeting will be held at Burkhead church. After the benediction by Rev. L. D. Thompson, the members were invited into the recreation room of the church, where an informal "get-acquainted" half hour was enjoyed.

GLEN ALPINE MISSIONARY SOCIETY

The Woman's Missionary Society of Glen Alpine church closed its year (1931) with a study of the book, "Turn Toward Peace." Mrs. J. M. Harbison writes that this study was not only most interesting but most instructive as well, and that it brought to the members of the society a realization of their duties to stand for, work for and pray for peace.

They realized as never before, through this study not only the cost of war, and of armaments, and the obligations of the people of the United States to assume these costs, but they learned too the horrors of war, and as an organization have resolved to do all in their power for the prevention of war. We hope that the new year holds much of success in store for this aggregation of earnest, interested women.

"HAVE FAITH! GO FORWARD!"

Thomas A. Edison, one of the world's greatest men, after 84 years of a full and energetic life, gave to the world's largest audience over the radio last June, what proved to be his final public utterance. His words make a most powerful sermon.

The message was spoken at a time when banks were continuing to go to the wall, when unemployment was steadily increasing, when sales of all kinds were being held and many stores were cutting prices to the limit, with little or no profit. Pessimistic statements were the rule.

What should such a man say at such a time? Here are his words:

"My message to you is to be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!"

THE METHODIST ORPHANAGE

HON. R. N. PAGE .... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

In the going of Dr. M. Bradshaw, the Methodist Orphanage loses one of its most valued trustees and devoted friends. The orphanage had his wholehearted support in every forward movement it has launched. In shaping its policies his advice was always eagerly sought and relied upon. He had a young heart that enabled him to understand and interpret the needs and aspirations of youth. Our boys and girls loved Dr. Bradshaw and always enjoyed his preaching. We shall miss this great leader, but the influence of his wonderful life will continue to bless and enrich the thousands with whom he came in contact through his long and successful ministry.

* * * *

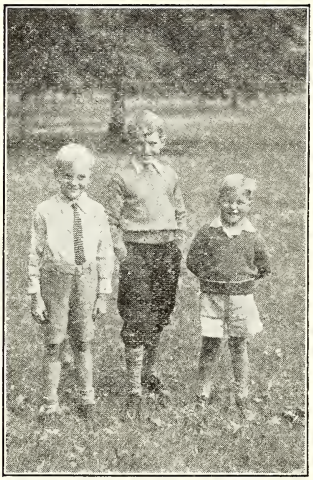
We have 59 children that are not being clothed by any missionary society or organized Sunday school class. Since so many missionary societies are discontinuing clothing our children it is imperative that others take their places. If we had sufficient funds with which to clothe these children I would not ask the good women to undertake this additional service. I want to urge all who can to continue to stand by us and give us a helping hand. We are asking for less than ever before because of the financial situation that confronts the missionary societies and the organized Sunday school classes. I trust that dozens of these classes and missionary societies will join in and give us this needed help this spring.

* * * *

That was a great congregation that greeted our singing class in Franklinton the first Sunday night in this month. Judging from the many expressions of approval which I heard, I am led to believe that the sacred concert was a success. Franklinton always gives us a warm welcome. From the beginning our cause has had a big place in the heart of the Methodists of Fraklinton. It is generally known that our greatest benefactor, Brother S. C. Vann, lived in Franklinton and the influence of his life abides in the church and community. It was a privilege to spend a few minutes in the homes of Mr. A. H. Vann and Mrs. Robert Rose, son and daughter of Bro. S. C. Vann. Bro. C. L. Read, the pastor, gave us a warm welcome to his church. It is conceded that he is one of the best preachers in our conference. His charming wife is also a benediction to any congregation.

* * * *

It was predicted by the close friends of Rev. C. K. Proctor when he was elected superintendent of our Masonic Orphanage at Oxford that he would make a glowing success in the field of child welfare work. That prediction has been fulfilled. Expert orphanage leaders throughout the country are recognizing his ability and are praising the high type of work which he is turning out. Within a few years he will doubtless stand at the head of orphanage workers throughout the South. To a very marked degree he has taken the institution out of and put a home-like atmosphere into the Oxford Orphanage. Within the few years he has been superintendent of this home he has completely



Three brothers, Raymond, Wallace and David Carroll, Methodist Orphanage

revolutionized it. Normal, happy children are being trained for the right kind of citizenship. He has the backing of a great fraternal order, the Masons of North Carolina. The afternoon I spent with Brother Proctor, several days ago, was indeed a joy and a high privilege.

* * * *

As I travel over the conference friends here and there often suggest to me how we may increase our revenue. One plan is to collect coupons from Octagon soap. Several orphanages have collected Octagon soap wrappers and realizied thousands of dollars from the sale of these coupons. If we could secure some one in each community to collect Octagon soap coupons, a considerable sum of money might be derived from such source. The orphanage needs funds now as it has never needed them during my administration of 17 years. I trust our friends throughout the conference will think on this suggestion which has been made to me from time to time by parties who really want to help us in this time of financial embarrassment.

SENSATION OF THE MEDICAL WORLD

Calotabs, the Purified and Refined Calomel Tablet Does Not Gripe, Nauseate Nor Salivate.

The horrors of Saturday night Calomel-taking are a thing of the past. According to druggists, Calotabs the denauseated calomel tablet is a grand success, the triumph of modern pharmacy. Not the slightest danger or unpleasantness attends its use and yet it exhibits all the liver-cleansing and system-purifying qualities of the old-style calomel.

There can be no doubt that calomel is the most valuable and universally useful of all medicines and now that its objectionable qualities have been removed its popularity will have no bounds. One Calotab at bedtime, with a glass of water—no taste, no nausea, or unpleasantness whatever. The next morning you are feeling fine, liver clean, splendid appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

New Comfort for Those Who Wear

FASLE TEETH

No longer does any wearer of false teeth need to be uncomfortable or feel ill at ease. Fasteeth, a new, greatly improved powder, sprinkled on upper, lower, or partial plates, holds them firm and comfortable. No gummy, pasty taste or feeling. Deodorizes. Teeth hold snug, and you feel as confident when laughing or eating as with your own teeth. Avoid embarrassment. Get Fasteeth at any drug store. If not obtainable at your druggist's, send 10c for large sample size. **Fasteeth Incorporated, Dept. D, Binghampton, N. Y.**

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Greensboro, N. C.

First Report of Chapel Hill and College Place Fund

Asheville District

Marshall	$ 6.50

Charlotte District

Wesley Heights	5.00
Pineville	25.00
Total	30.00

Gastonia District

Park Street, Belmont	10.00
McAadenville	5.00
Lowesville	10.00
Trinity, Gastonia	10.00
Smyre	10.00
Crouse	10.00
Cherryville Ct.	10.00
Dallas	10.00
King's Mountain	17.50
Polkville	10.00
Goodsonville	6.00
Total	108.50

Greensboro District

Calvary, High Point	10.00
Guilford	10.00
Battle Ground	10.00
Ramseur-Franklinville	15.00
Asheboro Ct.	10.00
West Greensboro	2.20
Summerfield	6.32
Proximity	25.00
Total	88.52

Marion District

Avery	5.00
Gilkey	5.00
Spindale	20.00
Cliffside	10.00
Broad River	5.00
Bakersville	5.00
Spruce Pine	7.50
Forest City	25.00
Marion Mills	10.00
Old Fort	10.00
Total	102.50

Mt. Airy District

Central, Mt. Airy	100.00
Danbury	5.00
Jonesville	5.00
Jefferson	1.00
Laurel Springs	3.00
Rural Hall	15.00
Pilot Mountain	5.00
Watauga	5.00
Helton	5.00
Boone	15.00
Yadkinville	5.21
Total	164.21

Salisbury District

Norwood Ct.	5.00
Norwood	42.00
Epworth	3.45
Central, Concord	60.00
Salem	7.70
Forest Hill	50.00
Landis	4.00
Central, Spencer	60.00
Trinity, Kannapolis	70.00
First Street, Albemarle	5.00
New London	10.20
Concord Ct., Mt. Olivet	1.00
Granite Quarry	28.50
Total	346.85

Statesville District

Maiden	10.00
Olin	5.00
Elmwood	5.00
Shepherd	10.00
Troutman	5.00
Statesville Ct.	5.00
Dudley Shoals	10.00
Central, Mooresville	20.00
Mooresville Ct.	10.00
First Church, Hickory	29.13
Stony Point	4.00
Mt. Zion	20.00
Bethel-Fairgrove	5.00
Broad St., Statesville	28.32
Hudson	10.00
Highland-Rhodhiss	10.00
Davidson	5.00
Taylorsville	5.00
West View	2.00
Broad St., Mooresville	2.00
Total	200.45

Waynesville District

Robbinsville-Judson	6.00
Clyde-Junnaluka	12.00
Fines Creek	5.00
Bethel	7.60
Bryson City	4.00
Canton	100.00
Andrews	5.00
Franklin	5.00
Franklin Ct.	1.00
Sylva	7.00
Hayesville	7.50
Glenville	3.00
Cherokee	1.00
Jonathan	3.00
Waynesville	54.00
Total	221.10

Winston-Salem District

Oak Ridge	10.00
Denton	15.00
Mocksville	6.00
Cooleemee	11.00
Total	42.00
Grand total	1310.63

E. O. Cole, Conf. Treas.

No report has been received from the trasurer of the North Carolina conference. An exhibit will be given of both conferences a little later. This first report from the Western North Carolina conference is most encouraging. Let every dollar be forwarded to the treasurers of both conferences so we may make a good showing with the full exhibit.

INDIRECT PRESSURE ON THOSE WHO CAN'T RESIST

The inadequacy and misdirection of private charity was never more manifest. Coercion is cloaked by unworthy and anti-social subterfuges in collecting relief funds made to appear to be voluntarily contributed. This coercion often compounds the injustice and distress which prevailing unemployment creates. Employees whose income has already been reduced by wage cuts, and whose present wages are the dependence of families where other members are unemployed, are forced to contribute a stated sum or a percentage of their wage pittance so as to maintain a boasted standard of hundred per cent support of the emergency relief fund by the commercial establishments where they work.

While the burden thus falls crushingly upon already underpaid workers, percentage or other arbitrary standards set by many commercial organizations allow high salaried executives to escape by contributing much less than their just share. One, three, or five per cent drawn from an income which is in excess of living requirements involves no hardship, while the same percentage withdrawn from a wage which is already below living standards is not laudable benevolence, but tragic injustice.

We are profoundly convinced that the present situation cannot be met by private charity drives.—From statement of the community service committee of the Community Church of New York City.

VERDICT OF THE AGES

By W. A. Betts.

A thoughtful writer has compiled the following under the above title, which I ask your readers may consider:

An Early Egyptian Tomb: His early tenement was shattered by beer and wine, and his spirit departed before it was called for.

King Solomon, B. C. 1000: Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha 550 B. C.: Drink not liquors that intoxicate and disturb the reason.

Pliny the Elder 79 A. D.: There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer 1340: Character and shame depart when wine comes in.

Shakespeare 1600: O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln 1842: Liquor might mave defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

M. Georges Clemenceau 1920: It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

Sir Wilfred Grenfel 1928: Alcohol has wrecked more lives, starved more children and murdered more women than any other single factor.

Thomas A. Edison 1930: I still feel that prohibition is the greatest experiment yet made to benefit man.

Chester Rowell 1930: One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point in nearly all of the occupations of life.

Josephus Daniels 1930: The man who opposes prohibition and says in the next breath that he could never tolerate the return of the saloon, either is practicing deception or he does not know that as surely as night follows day, the fall of prohibition means the re-enthronement of the saloon.

Roger Babson 1931: There is probably no one factor which would more quickly bring a business panic and a period of unemployment than the nullification of prohibition by legislation.

Senator Morris Sheppard 1931: In a fundamental sense the cause of prohibition is the cause of every citizen regardless of his personal views as to the propriety of its enactment, and be who defies it or encourages others to do so strikes at the foundation of order, civilization and progress.

Son of the Sea: "Well, I s'pose it's all right; but wot I sez is—wot's the good of 'aving a oceon if yer flies over it?"—Punch.

Sunday School Lesson

FEBRUARY 21

By William G. Chanter.

The Good Shepherd's Care

John 10:1-16.

Golden Text: "The Lord is my shepherd; I shall not want."—Ps. 23:1.

I am the good shepherd . . .

Even in the days of the Lord Jesus, the figure of the shepherd as the divinely appointed leader of Israel was an old and familiar one. In using it, therefore, as applied to himself, the Master was making a great claim, a claim to be the realization of the racial ideal of leadership. It was not a claim to be made without a word of explanation and it is therefore accompanied with an exposition of what the Master meant by true leadership.

I came that they may have life, and may have it abundantly.

We shall understand that conception only as we see what the Lord Jesus thought of as the goal of all worthy endeavor. It was an inclusive purpose that he set before himself. Other leaders might take this or that department of life and might try to bring men into greater achievement in it. One might set himself to make men more appreciative of beauty. Another might seek to lead them into broader knowledge. Another might aim at the increase of political power as a way to greater liberty. Or there may be leadership in the field of business and industry so that the material wealth of mankind may be multiplied. But Jesus did not limit himself to any one area of life. His goal was the enrichment of all life so that every man who followed him might learn what true living really was. And not other goal was good enough. Leadership that did not aim at it was not worthy of the name.

And I know mine own.

Now, this ideal of leadership, involving a quest for the abundant life, demands a sympathetic understanding of those who are to be led. If a man is content to deal with his followers as pupils only, into whose minds a certain scheme of knowledge is to be introduced, then his knowledge of them may be limited to what he can learn in courses in educational psychology, supplemented by practice teaching. There are teachers who seem designed to furnish material to the caricaturist as they chatter learnedly of adolescents and pre-adolescents, and refer with scientific detachment to "the pupil." They seem to have forgotten that there are such things as children, living beings who quite defy the most careful classification. Perhaps they have never known that the only way to know such amazing and baffling creatures is the way of love.

But the good shepherd knows, for love has taught him. The stranger looks at the sheep and to him they seem very much alike, but the eye of love is sharper than that and the good shepherd calleth his sheep by name. And this intimate knowledge he must have, since he is not content with giving the sheep anything less than the most abundant life of which they are capable, and to do that he must know them through and through, know what capacities and needs they have ,know just how he can appeal to each one of them.

The thief cometh not, but that he may steal, and kill, and destroy.

Of course, also, this type of leadership demands honesty. He who seeks to bring to his people the richer life will not be trying to make profit of them and of the leadership that he exercises.

Now, it may seem useless to waste any time on this point, but there is this to be said—leadership with a lower motive than the attainment of a good life is apt to degenerate into destructiveness. The fact is that we need to keep ourselves up to a high standard if we are to be safe from the grosser temptations. Here is a politician who is fairly honest to begin with but who has made up his mind that idealism is not to be taken too seriously. There are those who tell him that the government of the city or the state or the nation is a means to the highest possible moral and spiritual development of the people. But he is not so sure that people want spiritual development, and hence he is willing to say to himself and to others that it is best to be satisfied with a fairly efficient conduct of affairs— it is useless to expect too much of public officials.

How easy it will be for that man to fall into the easy-going ways that are prevalent in so many circles of government! He is apt before long to find that he is feeding on the sheep over which he was placed as a shepherd. And then he is helpless to create an atmosphere in which good aspirations are stifled and the good life becomes increasingly difficult. He is murdering the souls of men.

He that is a hireling . . . fleeth.

But not only honesty is needed for good leadership. It is certainly not to be taken for granted, and there is good reason for thinking that unless there is a real understanding of the only adequate goal of worthy endeavor, it will not be attained. But there are false leaders who are honest enough. They are hirelings because they think of their office as something that is a means to a livelihood. On their part they contract to do so much and for this they are to receive a certain reward. They may carry out their duties with all the care in the world, they may be scrupulously content with their wages, but they can never be real leaders. For when the crisis comes and they are really needed they will fail. Crises are never in the contract and the danger of death is something for which no payment can be adequate. Just so long as the reward is

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the great thing, just so long will leadership be lacking.

The real leader is given to his task and finds his joy in it. To live without it is impossible ,for it is his life. Danger has no effect on him, for the only thing to fear is the failure of his cause and if that fails he is better dead. Thus when the threat of crisis is heard the real leader simply throws himself into the work with an added intensity of devotion. In the approach of the wolf the good shepherd sees only a new demand of a duty that to him has become dearer by far than life.

I lay down my life for the sheep.

This, then, is an account, sketchy and inadequate in the extreme, of the Master's conception of leadership. But we must not end the discussion of this passage without noting that for him it was a declaration of his own life purpose, his own program of action. He was satisfied with nothing else for his followers but the attainment of a life so full and free that it might justifiably be called eternal. And to the attainment of that purpose he gave himself without stint. He never compromised, he never thought of reward. He counted his own life as far less important than the good of those who were his sheep. In very deed he gave up his life for them.

I have power to lay it down, and I have power to take it again.

The passage contains also a declaration of faith. On the one hand, the Lord has faith that the sheep can be led into the abundant life. They will respond to the right kind of leadership. "The sheep follow him: for they know his voice." And on the other hand, he is sure that he who can lead men into the abundant life will find that the power to give life to others is the earnest and pledge of the power to take that life up again even when for life's sake he has surrendered freely to death. For the abundant life is also the life victorious. True leadership can never fail.—Zion's Herald.

EVERY STATE, CITY AND TOWN TO PARTICIPATE IN NINE MONTHS BICENTENNIAL CELEBRATION

These points should be emphasized with respect to the Celebration of the Two Hundredth Anniversary of the Birth of George Washington this year:

1. It is sponsored by the United States government: Congress created the United States George Washington Bicentennial Comission and the President of the United States is its chairman.

2. It will not be a world's fair or exposition, and not held in any one place.

3. It will be a nation-wide, even a world-wide series of celebrations in which every state, city and town—every organization and institution, every home and individual—in this country, together with Americans and others in many foreign countries, will participate. Every community is expected to plan and carry out its own program of events, in cooperation with the United States Commission and the state commissions.

4. It will last from Washington's Birthday, February 22, 1932, to Thanksgiving Day, November 24, 1932, with special local and national celebrations everywhere on all holidays, anniversaries, or other days which can be connected with the life of George Washington.

5. While the ceremonies on February 22 should be especially elaborate and impressive, as marking the actual Two Hundredth Anniversary of George Washington's Birth, arrangements also should be made for public gatherings, pageants, plays, processions, musical festivals, tableaux and other events at various times during the entire period of more than nine months. Every program should relate to the great life and work of the First President and Founder of the Republic. On Memorial Day, Independence Day, Labor Day, Thanksgiving Day and other national and local holidays or anniversaries there should be special programs, but the celebration should not be confined to these days.

6. It will take time to prepare the local programs and arrange for the local celebrations. The United States Commission urges mayors and other officials of every city and town in the country to appoint George Washington Bicentennial Commissions or committees in order to prepare for the events of the Bicentennial Year.

7. All organizations and institutions of whatever character—civic, business, labor, educational, religious, fraternal, literary, social and others—are urged to plan for a "George Washington Year" in 1932.

8. The United States George Washington Bicentennial Commission, Washington Building, Washington, D. C., will send suggestions for local programs to any committee, organization or group that will write for them.

ANOTHER FORECASTER CALLS FOR A FEW BIG PLANS

Throughout the world we have to call upon our statesmen, politicians, financiers, and big industrial leaders to get together and get on with the unifying controls that the situation demands. We want them to stop bickering among themselves and serve the common interets of mankind. We are sick of foreign policies that were invented one hundred years ago. The governments of the United States, the British Empire, France, and the rest of them have to produce a world plan. Our affairs cannot be put in order without it. Either world plan or disaster.

We want a world plan to simplify money and exchange, to conserve the resources of our plant, to sweep away the stupidity of warfare, to organize our resources for still greater scientific and material achivement. That world plan would be the Magna Charta of a new era. Mankind has a legitimate claim upon those who are set in authority that such a plan be made. It is commonsense politics to insist that this difficult task be undertaken and carried through. —H. G. Wells.



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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	12
Siler City—F. B. Fetle	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	2	1
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		6
Haw River—L. A. Tilley	4	1
Leasburg—J. T. Stanford	5	1
Person—W. L. Maness	11	1
Roxboro—J. F. Herbert	2	
S. Alamance—E. G. Overton	3	
Yanceyville—L. T. Poole	8	
Pittsboro—J. A. Dalley	11	
Duke Memorial—W. A. Stanbury	2	2
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield		2
Durham, Lakewood—W. C. Huckabee		5
Massey and Andrews—F. F. Loftin	2	
Mebane—J. D. Bundy		2
Orange and Carrboro—B. F. Jackson		1

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	2	
Gates—J .R. Edwards	6	
Kennekeet—W. G. Pilcher		2
Manteo—W. F. Walters	3	15
Mattamuskeet—H. A. Chester		8
Pasquotank—W. B. Hunter	2	1
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton	6	
S. Mills—J. M. Jolliff	4	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. L. Glass	10	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Gulce		1
Moyock—J. A. Tbarpe	2	
Plymouth—J. W. Harrell	3	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	4	3
Raeford—W. F. Trawick	7	2
Roberdel—M. C. Ellerbe	3	
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	5	3
Troy—J. A. Martin	10	
Wadeville—E. C. Crawford		
Carthage—J. H. Buffaloe		2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	7	
West End—W. F. Elliott		

NEW BERN DISTRICT

Aurora—J. W. Sneeden		2
Dover—L. E. Sawyer		4
Fremont—K. F. Duvall		2
Goldsboro Ct.—W. H. Brown		6
Greenville—E. L. Hillman		2
Hookerton—J. C. Humble		4
Morehead City—B. Slaughter		2
Mt. Olive-Calypso—L. L. Smith		4
New Bern, Centenary—A. J. Hobbs		11
Newport—R. W. Barfield		2
Oriental—R. E. Atkinson		5
Pikeville—J. G. Phillips		5
Pink Hill—H. L. Harris		
Riverside-Bridgeton—M. Price		2
Snow Hill—E. B. Craven		3
Straits-Harlowe—F. B. Brandenburg		3
Vanceboro—T. E. Davis		3
Kinston—E. C. Few		2
Jones—P. O. Lee		3

RALEIGH DISTRICT

Bailey—J. C. Williams		2
Creedmoor—W. L. Loy		2
Dunn—C. B. Culbreth		2
Erwin—J. J. Boone		2
Fuquay—J. L. Midgette		8
Garner—E. R. Shuller		2
Henderson—D. E. Earnhardt		3
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough		2
Oxford Ct.—P. H. Fields		6
Raleigh, Central—A. S. Parker		
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley		16
Youngsville—A. L. Thompson		2
Oxford—E. J. Rees		19
Cary-Apex—F. B. Joyner		2
Lillington—E. M. Hall		2
Tar River—R. E. Pittman		3

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	3	1
Enfield—S. E. Wright		
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	5	1
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		
Bethel—J. O. Long		
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	10	5
Weldon—E. H. McWhorter	15	
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	5	
Maysville—M. W. Lawrence	10	1
Roseboro—C. A. Johnson	4	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	4	
Grace—H. B. Porter		
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	2	1
Fletcher-Mill River—H. F. Duncan	4	
Hendersonville—C. D. Mallonee	3	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Robinson		4
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason		2
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lutesville—R .H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	4	2
Wadesboro—W. B. Davis	2	4
Weddington—J. B. Tabor, Jr.		2
Big Springs—J. E. Yountz		1

GASTONIA DISTRICT

Belwood—E. E. Snow	12	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	3	
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. H. Church		
Lincolnton—P. W. Tucker	2	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	1
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Ruffin	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	2	
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith		1

GREENSBORO DISTRICT

Farmer—W. H. Groce	3	2
Greensboro, Bethel-Grace—R .E. Hunt		1
West Market—H. G. Hardin		3
Bessemer—B. C. Kirk		5
S. Greensboro—C. P. Bowles		1
W. Greensboro—W. T. Albright		5
High Point, Calvary—E. L. Kirk	4	1
Highland—C. F. Womble	4	
Wesley Memorial—G. R. Jordan	36	
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	5	1
Randolph—A. C. Wagoner	2	1
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	2	1
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	6	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer		3
Stokesdale—J. J. Edwards		1
Ramseur-Franklinville—A. C. Tippett	27	4

MARION DISTRICT

Bakersville—J. C. Gentry	3	3
Bostic—J. N. Snow	4	2
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P .T. Dixon	3	
Morganton, First—B. C. Reavis		1
N. Forest—A. A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		5
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West	38	21
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Slough		1
Concord, Epworth—E. Myers	7	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	4	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen		4
Woodleaf—J. B. Tabor		2
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	2	12
New London—J. N. Wise	2	5

STATESVILLE DISTRICT

Ball's Creek—J. M. Braudon	3	
Catawba—E. D. Ballard	4	9
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate		3
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. G. Grigg	2	1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	4	
Taylorsville—R. L. Young	3	12
Hickory, First—A. C. Gibbs	2	
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	3	1
Davidson—W. S. Smith	2	1
Mooresville, Broad St.—W. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	2	4
Troutman—J. H. Bradley	4	2

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	95
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	2	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	12
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3

QUAKER LADY IN SMALL CANADIAN VILLAGE STARTS PRODUCT—NOW USED AROUND THE WORLD

In this issue of the Advocate there appears the advertisement of an old friend who for many years in the past has been a steady advertiser in our columns—Doan's Pills. It is interesting to know how this world wide product had its beginning. The Quakers settling in Canada during the sixteenth and seventeenth centuries gave much attention to the preservation of health through home remedies. Records of their work are to be found. One volume dated 1694 lays great stress on "Casting forth of waste matter from the body by way of the kidneys, which should be well flushed and act freely." One of the old remedies was handed down to a Quaker lady affectionately called Aunt Mary Rogers. After making the remedy for several years she entrusted the formula to James Doan, a druggist. He in turn sold it in 1894 to Foster Milburn Company. This enterprising organization popularized "Doan's Pills" until they are sold in practically every nook and corner in the United States—millions of boxes being sold annually. More than 50,000 users have given Doan's public endorsement. It has become America's most popular diuretic, though it started modestly in the kitchen of Aunt Mary Rogers in the little village of Stayner, Canada.

MEMORIES OF DADDY DEAR

'Way out in a country church-yard
Where the birds have naught to fear,
Lies a grave—and, well, I love it,
For it's that of my daddy dear.

Daddy was kind to every creature,
To his friends he was ever true.
Did I love him? Oh, so dearly—
And I know he loved me, too.

He was a preacher of the gospel,
Many were the souls he won.
Now he has gone on to heaven,
There to rest—his work is done.

Seven years ago this morning
Death came into our happy home,
Took away our loving father,
And left the rest of us so 'lone.

It's awfully lonesome without daddy,
Who's with the God that had his love;
But some day I hope to join him
In that better world above.

Hattie Fortenberry.
(Daughter of Rev. O. C.)

A REMARKABLE BIBLE

This week's Advocate carries an advertisement announcing the New Analytical Bible of the Buxton - Westerman Company of 21 West Elm St., Chicago. This concern is well known as the publishers of the New Indexed Bible, which through several years past has been as popular. Now they are offering a Bible which in utility, completeness and convenience far surpasses their former production.

The New Analytical Bible contains:

General Outline of Bible.
History of Bible — Translations —Manuscripts — Evidences of Inspiration—Progress of Doctrine.
Factors in Character Building—Positive and Negative Qualities.
Index and Digest comprising 200 pages.
66 Introductions—One to each book of the Bible.
42 Full Page Charts—A Complete Analysis of the Bible.
5566 Corrected Renderings placed in brackets in the Text.
Thousands of Scriptural References printed in 8-point type following the verse to which they refer.
Outlines of each of the 66 books—one outline following each book.
Outstanding facts of each book placed after each book where it belongs.
Contemporaneous History of each book follows "Outstanding Facts."
New Testament references follow books of Old Testament. Old Testament references follow books of New Testament.
15 Black and White Maps illuminate Bible Text.
Harmony of the Gospels.
Over 100 New Testament references to the prophets.
Parables of Jesus in chronological order.
Miracles of Jesus in chronological order.
Discourses of Jesus in chronological order.
Complete chronology of the Old and New Testaments.
Genealogy of the Patriarchs.
The Laws of the Hebrew people.
The Jewish Calendar.
Tables of Weights and Measures.
Lives of leading Bible Characters outlined in chronological order.
Miracles of Old Testament giving occasion, place and record.
Prayers of the Bible—giving time and person, occasion and record.
Prophecies fulfilled concerning Jesus Christ chronologically arranged.
Titles and names applied to Holy Ghost, giving Old and New Testament references.
Miracles wrought by the Holy Ghost, by the Angel, Apostles and other Disciples.
History of the Herodian Family.
Topical Study of the Bible—42 pages.
Concordance—117 pages.
Index to Bible Atlas.
12 beautifully colored maps.

It is remarkable achievement and worthy of the fullest commendation. Such a Bible should be in the home of every pastor, and church and Sunday school worker. It marks a new era in Bible study.

Mother of 7—Still Young



THE woman who gives her organs the right stimulant need not worry about growing old.

Her system doesn't stagnate; her face doesn't age. She has the health and "pep" that come from a lively liver and strong, active bowels.

When you're sluggish and the system needs help, don't take a lot of "patent medicines." There's a famous doctor's prescription for just such cases, and every druggist keeps this standard preparation. It is made from fresh laxative herbs, active senna, and pure pepsin. Just ask for Dr. Caldwell's syrup pepsin. Take a little every day or so, until every organ in your body feels the big improvement.

The next time you have a bilious headache, or feel all bound-up, take this delicious syrup instead of the usual cathartic. You'll be rid of all that poisonous waste, and you haven't weakened the bowels. You'll have a better appetite, and feel better in every way. The constant use of cathartics is often the cause of a sallow complexion and lines in the face. And so unnecessary!

Would you like to break yourself of the cathartic habit? At the same time building health and vigor that protects you from frequent sick spells, headaches, and colds? Get a big bottle of Dr. Caldwell's syrup pepsin today. Use often enough to *avoid* those attacks of constipation. When you feel weak and run-down or a coated tongue or bad breath warns you the bowels need to be stimulated. Give it to children instead of strong laxatives that sap their strength. It isn't expensive.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Psyllium Seed

New 1931 French Crop. French black Psyllium Seed is quickly changing the health habits of the nation. This Seed is of unusual quality, black, lustrous, with a remarkably high oil content. Cleaned and sterilized by special process, all chaff, dirt and foreign substances have been removed, offering the perfect Psyllium Seed for medicinal use.

Try this amazing French black Psyllium Seed for the treatment of constipation. It is not a drug nor a medicine. It is a natural Seed, combining in one treatment all of the advantages of bran, agar and mineral oil. Five-pound can will be sent postage prepaid on receipt of $2.95. Seedol Laboratories, Dept. No. 106, 27 West 20th Street, New York City.

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Where the General Conference Meets in May
The St. Charles
A Smart Hotel
On The Boardwalk At New Jersey Avenue
LEADING WINTER RESORT HOTEL
European or American plan
French and German cuisine
Winter rates most attractive.

666

LIQUID - TABLETS - SALVE

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known

CHURCH and SUNDAY SCHOOL FURNITURE
SEND FOR SPECIAL CATALOGUE
The Southern Desk Company
HICKORY, N. C.

Children's Storyland



FRANZ'S COWS

By Alice Wetherell.

Franz ate his last mouthful of bread and toasted cheese and drank the last drop of frothing, lukewarm milk from his breakfast bowl. Then, reaching to the wall for the long curved cow-horn, he walked over to the door that opened into the cow shed.

One, two, three—Franz counted 15 cows, all white and black.

"I always seem to want to count them," Franz laughingly explained to his father, who sat on the milk-stool milking the last cow.

"I don't blame you. Gretchen's capable of doing anything. She's just stepped into the pail," his father answered. "I'm glad you're taking grandfather's old horn. It's much louder than the new whistle."

This was Franz's first day in charge of the cows in the higher pasture, called in Switzerland an alp. He had come last summer to the lower level, or May pasture. Then when June sent his father and Heinrich up to this level, he had gone back to help his mother and Hilda cut the hay on their valley farm.

But this year it was different. Early last winter Franz had hurt his ankle ski-jumping. And all the rest of the cold months he had spent his after-school hours indoors instead of playing with the other boys.

"It was a lucky accident; I learned to make toys, toys that uncle sold in England," Franz had told his mother proudly, when summer came and he could walk and run and climb again.

"Not so lucky, son," his mother had answered. "You're pale and peaked from being indoors too much. You'll have to go to the higher pastures this summer, with your father and Heinrich."

Franz had shouted for joy at this good news. He couldn't imagine anything so lovely as the whole summer in the mountains with the cows.

It had been an exciting day for Franz that day in May when he had left home with the village men and older boys to climb to the mountain huts. It had made him feel important to have Hilda chosen May Queen and have the girls weave garlands for her hair. But the most exciting part for Franz had been putting on his long trousers and his short vest with the large buttons, just like Heinrich's, and carrying the long herdsman's stock, and then walking beside the 15 teen cows with his father and Heinrich, just like any other herdsman. He had felt as proud as if he had owned every single cow himself. And when the women and the girls had tied big bunches of valley flowers to the cow's horns he had just sung for joy, as all the men were doing. He had thought there never had been such a day as this, his mother and Hilda and all the other girls and women coming part way up the hill to see them off.

But the most exciting time for Franz had been a month later. They had left the May pasture to grow again, and had wound their way up to the alp with their 15 cows. For this had been new ground to Franz. The wooden huts of the May pasture with their overhanging roofs—covered with stones to keep the winds from blowing them off—these Franz had known the year before. But he had never been up on the higher level where the huts were all made of stone, because there was no wood.

While in the May pasture Franz had enjoyed holding the strainer over the cheese vat while his father poured the milk through. He had enjoyed carrying the cheese to the storehouse where it was to stay till they came back here in the autumn to take it down to the village. He examined with curiosity, as he had done last year, the four stone feet which raised the storehouse from the ground. He knew now that they were there to keep the mice from getting in and stealing all the cheese which his father meant to sell to a Canadian merchant. All this he had thought more interesting than just watching the cows as he had done last summer. So Franz was a little disappointed when, on the way to the higher and more rugged alp, his father had announced, "On the job all the time, Franz. Stay with the cows and watch them — Gretchen particularly. She's the youngest, and most likely to stray."

Watch the cows all day? He'd have to do something to keep his hands busy. Franz felt in his pocket, pulled out his jacknife, cut off a branch of spruce as big and thick as he could find. They'd soon be above the line where trees could grow. At least he'd have a little wood for whittling. Franz had not spent all last winter with his uncle making toys for nothing.

As Franz started out with the cows that first morning in the high pastures he gazed in wonder across the valley at the high peaks crowned with snow, and at the strange white streaks running down the mountain sides, the glacier sources of the rivers down below. And now, as he watched his charges grazing in the new pasture which looked like thick, green carpet, he caught sight of little dots of color here and there upon the grass and in the bleak grey rocks. These were mountain flowers, pink, blue, red and white, fresh and waxy from their moist cool beds.

Franz stooped to pick them. But no! These flowers were not to gather. They were far too lovely as they were. And, anyway, his job was watching his cows. Franz lay on his back with knees up in the air, his eye along the green edge of the pasture where the cows were drinking at a mountain stream, his ears open for any change in the tinkle of the cow bells.

The hot sun and the fresh air must have made Franz close his eyes. Suddenly he sat up with a start. "It won't do to nod. I'll whittle instead. But first I'll count my cows, just to be sure."

One, two, three, Franz counted, as he did twenty times a day, to be sure none had wandered. One, two, three, up to fourteen! He'd count again. He must have been wrong. One, two, three, up to fourteen again! One cow was missing. Franz said their names over this time as he counted them.

"Gretchen it is. Of course it's Gretchen," he exclaimed. "But where can she be?"

Franz looked up stream and down stream. Then putting the long curved horn up to his mouth, he blew three loud blasts. Clearly the call echoed through the valley below. Deafeningly it hit against the high rocks above. But no Gretchen answered. No Gretchen came

A READING MOTHER

By Strickland Gillian.

I had a mother who read to me
Sagas of pirates who scoured the sea,
Cutlasses clutched in their yellow teeth,
"Blackbirds" stowed in the hold beneath.

I had a mother who read me lays
Of ancient and gallant golden days:
Stories of Marmion and Ivanhoe,
Which every boy has a right to know.

I had a mother who read me the tales
Of Gelert, that hound of the hills of Wales,
True to his trust till his tragic death,
Faithfulness blent with his final breath.

I had a mother who read me things
That wholesome life to the boy heart brings—
Stories that stir with an upward touch.
Oh, that each mother of boys were such!

You may have tangible wealth untold;
Caskets of jewels and coffers of gold.
Richer than I you can never be—
I had a mother who read to me.

—Montreal Star.

in sight. Three more blasts he blew and waited. Still no Gretchen! Fourteen rambling cows came gathering at the call, wondering why they should be disturbed so early. Franz drove them back and started up the high mountain. He couldn't blow his horn now or the cows would follow him along this narrow path where goats and sheep were taken to the still higher alps. He kept calling Gretchen. No answer. He turned and looked down far below. No sign of Gretchen. He looked back to be certain that his cows were grazing peaceably. Then he went on up and up around the mountain side. "Gretchen! Gretchen!" he was calling as he turned the sharp curve.

"Moo! Moo!" at last the answer came.

Franz looked. Yes, it was Gretchen, Gretchen with her head up calling. Gretchen standing on a narrow goat-path. Franz couldn't take his eyes off Gretchen. She looked so beautiful, the tall grey rocks behind her, and far off the Alpine peaks.

Just how Gretchen got back to the pasture Franz never could explain. A misstep on that narrow goat-path would have dashed her to the rocks below.

"It must have been her wisdom," he explained to his father.

But Franz's father was not so sure of Gretchen's wisdom. "That settles it," he announced, "Gretchen shall be tied."

Tied! His beautiful Gretchen tied! And all because he had shut his eyes for a brief moment and allowed her to stray. The thought was too much!

Franz begged hard for Gretchen's freedom. He took all the blame. He promised to watch Gretchen every single minute. His father relented.

Franz kept his promise. He watched Gretchen with the other cows. He watched her by herself. He watched her drinking. He watched her grazing. And more and more, as he watched, he saw how beautiful she was.

Just when the happy thought struck Franz he wasn't quite certain. He says now that it must have begun on that first day in the higher alp when she stood there on the rocky precipice and called "Moo!" He would carve Gretchen, carve her out of wood as his uncle had taught him the past winter to carve dogs and goats and children.

But how could he carve Gretchen with only a spruce branch, and no wood on these higher alps? Well, he could carve part of Gretchen any way.

Franz's mind was filled with Gretchen more than ever now. He would call her name to hear the answer "Moo!" He would blow his horn to see her throw her head back. Then he would take his knife and carve. It might be only her leg. It might be only her horn. Only once did he manage to get out of a particularly large piece of his spruce branch a tiny, tiny, little head. But all the time his mind was on the lower pasture where wood grew in abundance. There, not legs and horns and heads, but whole Gretchen he would carve. And underneath each horn he would carve a tiny G for Gretchen.

When Franz reached home in October his mother couldn't stop gazing in delight at her son's rosy cheeks and happy eyes.

"See what the mountains did for our boy," she said the first night as they sat down to supper.

"The mountains and Gretchen," Franz's father laughed.

"Gretchen and the mountains," called uncle, coming in to join them.

"The mountains may have made those rosy cheeks," Franz's uncle went on, "but it was making little Gretchens that made his eyes sparkle. Gretchen should have more credit than the mountains."

And do you know Franz's uncle probably was right. For, far off in England, when Christmas came, and five little girls each pulled a little wooden black and white cow out of her stocking, five more pairs of eyes began to sparkle. And they kept sparkling for a long while, even though they never knew that the tiny carved G underneath the horn stood for Gretchen.—The New Outlook.

AN ELEVATING CHOICE

When I'm a grown-up man, I'll do
The things I've always wanted to.
I'll hunt rhinoceros and deer,
And go barefooted all the year.

I'll live in tents and swim all day,
And give my dress-up things away.
I'll never, never do the chores!
I'll always eat my meals outdoors.

And call for one whole choc-late cake
The very minute I awake.
But, still, 'twould be such lots of joy
To be an elevator boy.

Fly up and down from floor to floor,
And, oh, what fun to slam the door!
I guess that's what I'll do some day—
When I'm a man, grown-up and gray.
—Daisy D. Stephenson in the Churchman.

It was the duty of Janet, the maid, to tie up Jeff, the house dog, every night before she retired. One night she failed in her duty, and next morning found Jeff loose. He had played havoc with the contents of the larder. When the mistress heard the news, she inquired: "Has he eaten much, Janet?"

"Every blessed thing," replied the maid, "except the dog biscuits!"—Tit-Bits.

A little boy had taken his mother's powder puff and was in the act of powdering his face when his small sister, aged five, snatched it from him. "You mustn't do that," she exclaimed, "only ladies use powder. Gentlemen wash theirselves."—Boston Transcript.

Aunty—"You should be more correct in your speech, dear. You say you had a bad cold; did you ever hear of a good cold?"

Johnny—"I had one once that kept me home from school."—Selected.



COMFORT
for COLICKY BABIES
. . . THROUGH CASTORIA'S GENTLE REGULATION

The best way to prevent colic, doctors say, is to avoid gas in stomach and bowels by keeping the entire intestinal tract open, free from waste. But remember this: a tiny baby's tender little organs cannot stand harsh treatment. They must be gently urged. This is just the time Castoria can help most. Castoria, you know, is made specially for babies and children. It is a pure vegetable preparation, perfectly harmless. It contains no harsh drugs, no narcotics. For years it has helped mothers through trying times with colicky babies and children suffering with digestive upsets, colds and fever. Keep genuine Castoria on hand, with the name:

Chas. H. Fletcher.
CASTORIA
CHILDREN CRY FOR IT

Capudine
best for PAIN
because—
1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.
2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

WHEN YOU WANT A LAXATIVE, YOU WANT
10c Results 25c
"PILGRIMS OF THE NIGHT"
A TRUE LAXATIVE
RESULTS are different; gentle, non-griping, non-habit forming, but always certain and effective. Ask your druggist, or write Van Dyke Chem. Co., Philadelphia, Pa.

North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

February

Durham Ct., 11 21
Massey-Andrews, 3 21
Burlington Ct., 11 28
Holt'a Chapel, 7:30 ....

March

Leasburg, 11 6
Roxboro, 7:30 6
Calvary, 7:30 9
Front Street, 11 13
Webb Avenue, 3 13
West Burlington, 7:30 13
West Durham, 7:30 16
Person Ct., 11 19-20
Branson, 7:30 20
Rougemont 31

April

Orange-Carrboro, 11 3
Mebane, 7:30 3
Trinity, 7:30 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Moyock, Perkins, 11 20-21
First Church, night 21
Pasquotank, Mt. Herman, 11 27-28
Currituck-Kitty Hawk, Kitty Hawk, 4 28
Manteo, night 29

March

Wanchese, night 1
Stumpy Point, 10:30 2
Dare, Manu's Harbor, night 2
Hatteras, Frisco, 11 6
Kennekeet, Avon, night 6
Bath, Asbury, 11 12
Washington, 11 13
Pantego-Belhaven, Pantego, night 13
Swan Quarter, Soule, 11 19
Mattamuskeet, Englehard, 11 20
Fairfield, night 20
Columbia, Creswell, 11 27
Roper, Mackey, night 27
Plymouth, Plymouth, night 28

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

February

Glendon, a.m. 20
Goldston, p.m. 20
Jonesboro, a.m. 21
Rockingham, p.m. 21
Parkton, a.m. 28
Red Springs, p.m. 28

March

Rowland, a.m. 6
Hamlet, p.m. 6

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

February

Tar River, Kittrell, 11 21
Youngsville, Bunn, 4 and 7:30 21
Smithfield, 7:30 24
Garner, Ebenezer, 11 28
Bailey, Bailey, 7:30 28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

February

Snow Hill, Mt. Herman, -- 21
Fremont, Eureka, 3 and 7:30 21
LaGrange, Institute, 11 28
Ayden, 7:30 28

March

Mt. Olive Ct., 11 and 2 5
Pikeville, Elm St., 11 6
Mt. Olive-Calypso, 3 6
Straits-Harlowe, Oak Grove, 11 and 2 12
Beaufort, 11 13
Atlantic, Sea Level, 3 13
Ocracoke, 7 14
Riverside-Bridgeton, Beech Grove, 11 20
New Bern, Centenary, 7:30 20
Pink Hill, Woodland, 11 27
Kinston, 7:30 27

The New Bern district conference will be held in Morehead City May 17-18.

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

February

Weldon 21
Wilson 21

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

February

Jacksonville-Richlands, Richlands, 11 21
Swansboro, Queen's Creek, 3 21
Maysville, Maysville, 7:30 21
Southport, 11 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

February

Haywood, 11 21
Acton, Oak Hill, 3 21
Asbury, 7:30 21
Saluda, 11 28
Fairview, Bethany, 3 28

March

Leicester, Leicester, 11 6
Sandy, Big Sandy, 3 6
Weaverville Ct., Alex Chapel, 11 12
Weaverville, Park, 7 13
Swannanoa, Bethesda, 3 13
Candler, Pleasant Hill, 11 19
Oakley, 11 20
Ivy, Laurel, 3 20
Brevard, 11 27
Rosman, Lake Toxaway, 3 27

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

February

First ..Church, 11 21
Dilworth, 7:30 21
Lilesville, Lilesville, 10 and 2 27
Chadwick, 11 28
Bethel, Bethel, 7 28

March

Prospect, Prospect, 10 and 2 5
Matthews, 11 6
Polkton, Poplar Hill, 3 6
Belmont Park, 7 6
Thrift-Moores, Moores, 10 13
Duncan Memorial, 11 13
Waxhaw, Heath Memorial, 3 13
Calvary, 7:30 13
Pineville, Harrison, 11 20
Spencer Memorial, 7 20
Ansonville, Ansonville, 3 and 7 21
Trinity-Derita, Trinity, 11 27
Brevard Street, 7:30 27

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

February

Rock Springs, Bethel, 11 20-21
Lowell, Bethesda, 3 21
Belmont Park, Street, Bethesda, 7 21
Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Ramseur-Franklinville, Franklinville, 11 21
Farmer, Salem, 3 21

Kidneys bother you?

Heed promptly bladder irregularities, getting up at night and nagging backache. They may warn of some disordered kidney or bladder condition. Users everywhere rely on *Doan's Pills*. Praised for more than 50 years by grateful users the country over. Sold by all druggists.

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Nothing Better for Boils and Sores
25c at Your Druggist

Centenary, Centenary, night 21
Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13
Reidsville, Central, 11 20
Wentworth, Salem, 3 19-20
Ruffin, Pelham, night 20
Stokesdale, Eden, 11 27
Pleasant Garden, Rehobeth, 3 27
Bessemer, Mt. Pleasant, 11 3

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

February

Marion, First Church, 11 21
Old Fort, 11 28

March

Henrietta, Caroleen, 11 6
Forest City, night 6
Burke, Connelly Springs, 11 13
Morganton, First Church, night 13
North Forest, Oak Forest, night 20
Bakersville, Windom, 11 27
Burnsville, Ball Creek, 2:30 27

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND—IN PART

February

Wilkesboro, Wilkesboro, 11 21
Moravian Falls, Adley, 2 21
North Wilkesboro, 7:30 21
Yadkinville, Center, 11 27
Jonesville, Ronda, 11 28
Dobson, Siloam, 3 28
March is Advocate month on this district.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Albemarle Ct., Pine Grove, 11 21
New London, Richfield, night 21
Albemarle, Central, 11 28
Epworth, night 28

March

Landis, Landis, 11 6
Kannapolis, Trinity, night 6
Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20
Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmel, 3 (Q.C. night, 5)..... 3
Westford, night 3
Forest Hill, 11 10

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February

Newton, 11 21
Maiden, night 21
Hickory, First, 11 28
Bethel-Fairgrove, Bethel, night 28

March

Catawba, Bethlehem, 11 6
Ball Creek, St. Paul, 2:30 6
Statesville, Race Street, 11 13
Shepherd, Vanderburg, 2:30 13
Mt. Zion, 11 20
Davidson, Fairview, 2:30 20
Mooresville, Broad Street, night 20
Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

February

Webster 11, Wesleyanna 3 21
Sylva, 7:30 21
Andrews, 11 28
Robbinsville, 3 28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

February

Welcome, Vernon, 11 21
Denton, Siloam, 3 21
Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13
Cooleemee, 11 20
Advance, Mocks, 3:20 20
Hanes, 7:30 20
Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17



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IN MEMORIAM

COLTRANE — Shubal Gardner Coltrane was born April 22, 1848, and died January 26, 1932, age 83 years nine months and four days. He married Miss Hattie S. Lanning January 12, 1881. He is survived by the widow, four children and one sister. Brother Coltrane joined Ebenezer church in Randolph county when he was 12 years of age. He served on the board of stewards of the above church for 25 years. For a number of years he was superintendent of the Sunday school. His presence has been a benediction to our church at Ebenezer, and he will be keenly missed by the people of the church and the community. Funeral services were conducted in his church and interment made in the local cemetery. His pastor was assisted by Rev. O. P. Routh of High Point.

A. C. Waggoner, P. C.

RUSH—Alson J. Rush was born November 9, 1842, and departed this life on January 4, 1932.

He was converted and joined the Concord M. E. church in his early life, and through all the years has been loyal to it and its work.

In 1862 he was called to serve in the army of the Confederacy and fought until the close of the war for the Southland he loved so well.

Having lived throughout his long life in the community in which he died, his was a familiar figure to old and young throughout the section. In his passing the community has lost one of its best and most loved citizens, and the church one of its most consistent and faithful members.

For the past few years, as his feeble footsteps neared the river's brink, he has talked more frequently of heaven and heavenly things. We rejoice therefore in knowing that his triumphant spirit has entrance into the city whose builder and maker is God.

W. H. Groce, P. C.

RESOLUTIONS OF RESPECT

One of the most loved members of our society has been called to her eternal reward. Mrs. Lou Foote left us Monday, January 4, 1932. In her passing the Ladies' Aid Society of Smith Grove M. E. church has lost one of its most valuable members. She was the founder of our society; the first president, which office she held for several years. She was a willing worker, never shirking, but always lending a helping hand or giving words of love and encouragement to others. The last few years of her life her health wouldn't permit her to take an active part in our work. She bore her intense suffering patiently, never complaining, but always had a smile for every one.

Resolved, That a copy these resolutions be spread on the minutes of our society and copies sent to the North Carolina Christian Advocate and Mocksville Enterprise for publication.

Mrs. Mary Hendrix, Pres.
Mrs. W. R. Beeding, Cor. Sec.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom and love has taken home our friend and brother, John F. Hardin, whose death on January 22, 1932, brought grief to our entire community.

And whereas, we, the members of the board of stewards of the Boone Methodist Church, South, of which Brother Hardin has been a faithful and constructive member for over 40 years, feel a sense of irreparable loss and deep grief over the vacancy he leaves on our board, be it resolved:

First, That we express our appreciation of the noble life and sterling character of our brother and co-worker; his life was above reproach and he has dealt fairly with people of every station in life; while he walked as a prince among men—strong and unafraid because of his upright life and pure character. Even the wise and great found in him a worthy counselor, while to the weak and erring, he was a strength and an inspiration; to his pastor, a support; to the board of stewards, a guide; and to every child a friend.

Second, That his faithful attendance upon his church duties which he placed first in the acts of his life, and the loyal service rendered shall stand as a monument of inspiration to those he left, as well as a blessing to the board and to the entire community.

Third, That we express our sincere sympathies to his bereaved wife and sister, and pray that God may cause his love to comfort them in their great loss, while we join them in the glorious hope of a happy reunion in our Father's house.

Fourth, That a copy of these resolutions be spread on our minutes, that one be sent to Mrs. Hardin, and that copies be sent to the Watauga Democrat and to the North Carolina Christian Advocate for publication.

P. S. Stanbury, Chm.
A. E. South, Sec.
For the Board of Stewards.

RESOLUTIONS OF RESPECT

In the early evening of January 26, 1932, Mrs. J. H. West, wife of our pastor at Brevard, fell asleep in the faith. Her passing was quiet, of the sort befitting one of her disposition and manner of life. She had for several years been a great sufferer, but her patience and forbearance was a lesson in foritude to those who knew her. The manner of her passing, as well as that of her patient forbearance in suffering, was a fitting close to a life of loyal devotion and service, such as hers had been. In her family of sons and a daughter, she has contributed largely to the world, as well as in other points of service.

Her death was not unexpected, but her passing has left a vacancy in our midst none the less. The members of the Brevard Methodist church, in whose midst she has dwelt for more than two years, keenly feel a sense of individual and collective loss. Therefore the board of stewards, representing the body of the church, wish to express in some measure the appreciation and esteem of each and every member. Therefore be it resolved:

First, That in the passing of our sister we discern a beneficent Providence. She has passed from death unto life, from sickness into health, from finite to infinite understanding. In these reflections we find our solace.

Second, That our remembrance of her will be a source of strength and encouragement to remind us that one is not bound by physical infirmity, but that the spirit is free.

Third, That we hereby extend expressions of heartfelt love and sympathy to her devoted husband and children, with assurance of our sense of their bereavement, and our prayers that the consolations of the Spirit of Light and Life may be theirs at this time.

Fourth, That a copy of these resolutions be incorporated into our records, a copy sent to the family of our pastor, and copies furnished The Brevard News, The Transylvania Times, and the North Carolina Christian Advocate.

J. F. Winton,
Miss Florence Kern,
Mrs. A. R. Gillespie.
Committee.

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N. C. CHRISTIAN ADVOCATE

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUARY 25, Number 8

Duke University Library

MONUMENT OF WASHINGTON AT BRADDOCK, PA.



United States George Washington Bicentennial Commission

This statue by Frank Vittor, of Pittsburgh, Pa., shows Washington as the aide-de-camp to General Braddock. It was dedicated by Secretary of the Treasury A. W. Mellon on July 9, 1930, at the ceremonies of the 175th anniversary of Braddock's defeat by the French and Indians. Besides Secretary Mellon, the United States was represented at these exercises by Senators David A. Reed and Millard E. Tydings, Congressmen R. Walton Moore and Henry W. Temple. Congressman Clyde Kelly, of Pennsylvania, representing the city of Braddock, presided at the dedication.

What Some of the Pastors are Doing in our Advocate Campaign

RECORD OF BETHEL CHARGE WITH AN ADVOCATE IN EACH HOME

Things are moving along well on the charge. We have taken the kingdom extension offering in four of the churches and have received more than all seven paid last year—and this is a much harder year for us financially. We have three more churches to hear from yet. We also got $11.50 on the emergency fund and did better on the Chapel Hill church than we did last year. Some of this is due to the cultivation and growth in missionary spirit and much due to the enlarged circulation of the N. C. Christian Advocate which has kept these matters before the people. The Methodist Layman goes into the homes of all officials and is rendering its help there.

We began remodeling the parsonage last year, but in the conference struggle had to declare a moratorium until after conference. This work was resumed some days ago and is now nearing completion—a pastor's study and general remodeling throughout, including double windows, flooring and banistering porch, rock steps, etc. This is mostly paid for at present.

We are looking forward to Cokesbury and standard training schools. We are very much concerned about revivalism also. The following are some of the men who will assist in revival work on the charge during the spring and summer: Revs. McK. R. Long, L. B. Hayes, J. W. Groce, J. R. Church, F. W. Kiker.

I hear many compliments concerning the Advocate—have some folks that really read it. A few days ago one official (who is a new subscriber) said that he liked to sit down and read everything in it—and always tried to read it at one sitting. Indications are that the Advocate and Layman are going to aid the work greatly materially and spiritually. G. N. Dulin.

Would that many might profit by the example set by Brother Dulin.

A LETTER FROM BROTHER W. L. SHERRILL

You can never know how I appreciate our Advocate when I am at home, but away down here it means a very great deal more to me. To have this paper shut out of my home would be to leave a great blank in my life, and the pastor who neglects to sow his field down with N. C. Advocates will find a short crop at harvest time. Brother Dulin of Bethel circuit has proved what can be done by proper effort, and you will find that he will garner many sheaves from that sowing. I am enclosing a clipping from the pen of Bishop Locke of the M. E. Church, which appeared in the last N. Y. Advocate, which you may have overlooked, but I think worth copying now as your Advocate campaign is on:

"Bishop Locke sends out a pastoral epistle from Saint Paul to the pastors of his area. It is his last word to them as a bishop, and contains at least one paragraph which will make every Methodist editor question the propriety of the law which requires the retirement of so wise a counselor. The bishop writes:

" 'I beseech you to persuade your people to subscribe to a Christian Advocate. They were never so fine as now —never so attractive, never more ably edited. Begin with your official board, and then go from family to family. It is really a good liberal education to read a Christian Advocate each week. Our people would live better, give more, and be more intelligent, if they read a Christain Advocate. They would be more loyal to the church, and more responsive to your ministry. A Christian Advocate is altogether your best associate pastor.' "

W. L. Sherrill.

MRS. E. C. FEW'S WORKS DO FOLLOW HER

Rev. E. C. Few in remitting from Kinston $37 for renewals and new subscribers says: "Mrs. Few is due the credit for the working up of this list and the results attained."

Mrs. Few goes to Raleigh to take up the work at Edenton Street, but the Advocate will go into 12 additional homes in Kinston to "carry on" its work after she has gone to another field. We know no finer example of leaving behind a record that will count for good. We sincerely trust that the good people of Edenton Street will fully appreciate the labors of Brother and Mrs. Few in their midst.

The Advocate extends thanks and congratulations.

A CONTEST THAT PAYS

"Please find check enclosed for $18 for Advocate subscriptions—two renewals, eight new. The League at Staley furnished $7 of this and Miss Florence Owen's class at Liberty furnishes $11. We put a contest on with these two organizations and the losing side in each case gave the winning side a social."

Fine for these young people! Can a group do a finer and more far-reaching piece of work than to circulate good literature. Then to get up a contest such as this at Liberty they can have a lot of fun too. We commend this plan to other classes and leagues. Our thanks to the League at Staley and Miss Owens' class at Liberty.

A GREAT WORK JUST BEGUN

Rev. J. H. Shore sends in a check from Hamlet for $28 for renewals and new subscribers. He admits that Mrs. Shore is working the Advocate list and says she expects to send more later. We are sure of this, for just before she left Weldon last year she did some of the finest work for the Advocate that has been done anywhere. The same trick is being turned at Hamlet.

Once more we want to say that in all those places where some women will take hold of the work the Advocate is well looked after just as is the case with Mrs. Shore. What better work can one do than put the church paper in the homes of the people. It is a work that counts through the years. Silently like the sunshine it gets in its work. Would that many would strive to win such fine results.

AN UNUSUAL RECORD AT LINCOLNTON

Rev. P. W. Tucker in forwarding a check for $26 from Lincolnton says that every subscriber in his church is paid up to date. Were this true in every church the Advocate would be on easy street so far as meeting current bills. Our thanks to all at Lincolnton.

Two pleas we make once more: Look after all who need to renew and secure all new subscribers possible.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, FEBRUARY 25, 1932 Number 8

Seth Parker says: "You may not have saved a lot of money in your life, but if you save a whole lot of heartaches for other folks, you're a pretty rich man."

All who would know what is to be expected whenever a military party gets in charge of a nation watch the course of Japan in China. It is the same old story of William and his war machine in Germany.

Pastors often in writing to this office say things move slowly and the work is hard. All of which is literally true. This fact makes these the sifting times. Never did we have such days for testing the metal of men. Only those who keep at it late and early and are able to work hard, keeping up a cheerful and bouyant spirit can hope to win in the face of fearful odds such as we meet this present moment.

Wherever the pastors and leaders generally are busy and hopeful the church work goes forward and notes of victory are in the air. These are the bright spots. The gloomy places are filled with those who say little can be done now. Times must change first. One might agree with them were it not true that these dark spots are often side by side with the bright places. The conditions are almost identically the same. It is the old story: where one man fails another will succeed.

Can one imagine a more dreary place than the world filled with old men and women a thousand years old or more ambling along with their aches and pains, their groans and sighs? The young and those who refuse to get old make the world happy and healthy. Youth and the spirit of youth is the redemption of our humanity. Is it any wonder that Jesus made so much of the germinating seed and the growing child? His was not a wail of despair for the day of doom, but a message of hope in the making of a new world by the long, hard process of the cross and loving service.

Of 1932 the Christian Century says it is 1,300 years since Mohammed died; it is 1,200 years since the followers of the prophet were checked at Tours. It is 100 years since the reform bill was passed, and England took a decisive step toward democracy, little knowing what it meant. It is 100 years since Sir Walter Scott died, and there is sure to be a great celebration of this very noble writer who was no less noble as a man. In February it will be two centuries from the birth of George Washington, for whom our people have a great admiration and think none the less of his great gifts because they were used against themselves. When we go back to earlier centuries, it is six centuries since William Langland, the poet, was born; three centuries since John Locke was born, and the same year saw the entrance of Samuel Pepys and Sir Christopher Wren. The writers of centenary biographies and notes will have a very good year.

The Washington bicentennial celebration is now in full swing and it got off last Monday with a great start. But with it comes those fellows who hope that they may impress the public with originality by talking of Washington's long red nose, his big feet, the marks left by smallpox upon his face, of his undue fondness for women, of his wine drinking, and of his sharp bargaining in a trade, until one would think that George Washington in personal appearance, in social habits, and business practice was a sort of repulsive libertine with the business practices of a Shylock. They even call in question his ability as a military leader. These writers remind me of the chap I saw last fall in the grandstand shouting to Dalrymple how to play end on the Tulane football team. The chap in the grandstand who can give points to an all American ball player is on a par with these present day writers who have made fresh discoveries about the "Father of his country" who is known in all well informed circles as "first in war, first in peace, and first in the hearts of his countrymen."

The Spiritual Wastes Neglected

SOON the calls will be made for money to keep the missionaries on the field and to care for the needy causes in the home land. This is counted the climax of this present effort for kingdom extension. Well and good! Not one who is prepared to aid in the work beyond the seas should be forced to return, or any worker at home be allowed to sit with folded hands. To every Methodist, rich or poor, ignorant or informed, in town or country, this cause should be presented in the most appealing way known and at the most favorable hour for securing the finest results. Unless this is done no leader in our Methodism can meet the urgent exegencies of these momentous days.

But we are more distressed just now about the spiritual wastes that lie about us in the midst of which our complacent souls are satisfied to pass the hours unmoved. The dark and needy lands beyond the seas and the neglected places near by are not so difficult to till as are the dead and unresponsive situations incident to our complacent and easy going organized religious institutionalism. This present sense of helplessness that grips and holds so many pastors is fostered by the lack of a spiritual response on the part of the great mass of leaders in the official groups of church, Sunday school and missionary organizations. We would that some pastor would report to us one church that is dominantly missionary, one official board that is for Christ and the world to the very core of its being. Could something be done to render vital and set aglow these official groups in our churches the day-dawn of a glorious era would break upon us. Are not these waste places to be cared for before we make effective headway abroad? Does not this account for the threatened retrenchment that so horrifies the heads of our missionary boards?

Can we afford to neglect these spiritual wastes longer? Are there not choice spirits and eager souls in such intimate and cheerful fellowship with that living Presence that once walked here among men who will gather select groups together able to break into the formal and perfunctory doings that pass for religion? Praying bands, members of the inner circle, friends of the scarred victor, servants with hearts aglow, or some such—the name matters not, the new life counts—would be able to secure victorious kingdom extension at home and abroad. Our present effort is a humiliation, if not a reproach. Would that we might be stirred by a new vision of the needs in these vast spiritual wastes all about us. These are the needy mission fields over which our hearts must break and for which our prayers must be poured out night and day. The tragedy of it all just now is the readiness of some—even in the face of this present futile effort at kingdom extension—to call it a finished job.

A Coffin on Top of Whiskey Barrels

DURING an effort to secure local option years ago in Iredell county we heard Marshall L. Mott, a member of the Statesville bar, say in an address against liquor, especially against the liquor trade in Iredell county, that a few days before he saw a wagon pass up the streets of Statesville loaded with barrels of liquor—standing on end—on top of which was a coffin.

In those days it was not strange to see wagons by the hundreds loaded with liquor, but it was somewhat unusual to see a coffin so prominently displayed. Trains of wagons could be seen any day on the roads coming from North Iredell to Statesville with its six wholesale houses, to say nothing of the saloons in the place. Within a radius of six miles of the little town of Olin were more than twenty-five government distilleries. The output of these was sold in Statesville, but it did not remain in Statesville. It went across the land to fill coffins in town and country, but the coffins were not displayed in public on top of whiskey barrels.

Those who do not know the conditions fifty years ago in the days of liquor rule cannot appreciate the change that has come. Such tragedies as that at Lexington a few weeks ago when good friends besotted with liquor would quarrel and shoot and kill in their drunken sprees scarcely excited comment. Coffins were expected to accompany the whole business as it was then carried on in every village and hamlet.

Under the local option law communities would fight to put it out of towns and counties, later it extended to states. The liquor folks would contend that this did not amount to anything. It simply allowed other sections to profit at the expense of the dry territory which would be deprived even of the income from the tax on the places in which liquor was sold. But if the dry folks would make it nation-wide

they would be for it. Now the wet crowd calls for the repeal of the XVIII Amendment, leaving it with the states. This befools no one but those who are for liquor or are blinded by political expediency.

Whatever the plan for control of liquor may be all may be sure that the coffin and the liquor barrel are never far removed from each other.

"When a Feller Is Out of a Job"

SAM WALTER FOSS, made famous by that widely known and greatly admired poem, "The House by the Side of the Road," gives us the secret of his popularity as a poet in the following stanza:

He is the greatest poet
Who will renounce all art,
And take his heart and show it
To every other heart.

This man who as a farmer lad, like most farmer boys, worked harder than he wanted to, and later walked the rugged way of toil, out of his own experience wrote:

All nature is sick from her heels to her hair
When a feller is out of a job,
She's all out of kilter and out of repair
When a feller is out of a job.
Ain't no juice in the earth and no salt in the sea,
Ain't no ginger in life, in this land of the free,
And the universe ain't what it's cracked up to be,
When a feller is out of a job.

Sermonic Thoughts

THE "Lamp of Sacrifice" by Robertson Nicoll contains sermonic thoughts which George Jackson gives the readers of the Methodist Recorder, London. Other than preachers will profit by the following:

"If you read the Gospels carefully you will see with what strictness of application our Lord used the word 'My.' He never said 'My house,' 'My lands,' 'My books,' 'My wife,' 'My child.' He said 'My Father,' 'My friends,' 'My disciples.' When we think of it we shall see that his true possessions were his Father and his church, 'My Father,' 'My church.' (I am not sure if this is original or not, nor does it matter, but I seem to have met with it before). Then there is a very suggestive sermon, 'The Message of Midnight,' based on the parable of the man whose friend came to him at midnight, and he had 'nothing to set before him.' These words many of us must have often felt to be deeply applicable to our own plight. It is easy to find a gospel for the morning, but the morning is itself a gospel. It is easy to find a gospel for the noon, the time of the greatest brilliance and deepest glow of existence, when the business of life and the pursuit of pleasure absorb all our thoughts. But Christianity is the religion for midnight."

"Now God Has Touched Our Eyes"

NOT the god of the pagan, not the god of some ancient tribe still on the borderland of the jungle, where tooth and claw hold dominion, not the god that the Greeks called Mars, but the God who is the Father of our Lord Jesus Christ: this God has touched our eyes so that we may view the inner life of the Prince of Peace and at the same time behold the folly of war.

Mary Barrows Irwin in the Congregationalist tells the story in verse as follows:

Proudly, through the ages, we have buckled on their blades
And waved our heroes bravely off to join their bright brigades;
Mad with martial music, we have blessed their cruel raids.
Now God has touched our eyes.

We have seen our brutal armies branded with the mark of Cain
And writhing peoples caught and crushed in war's iron seine,
We have seen the women's faces whose sons our sons have slain.
Now God has touched our eyes.

Undazzled by war's glory, undeafened by its noise,
No more we cheer and follow the leader who destroys;
Nor lend him, to be mangled, the slim bodies of our boys.
Now God has touched our eyes.

We would level walls and fortresses that land from land divide,
Disperse the planes and gut the ships where might is glorified,
And trample to oblivion insignia of pride.
Now God has touched our eyes.

What Is Japan Doing?

SHE is carrying on war without declaring war. She has broken the covenant of the League of Nations of which she is a member. Japan is ignoring the Nine-Power Pact that would settle difficulties on the Pacific by arbitration. Japan is ignoring the Kellogg-Briand Pact which outlaws war. Japan is ignoring American demands for an open door in China.

Japan attacks China because China refuses to buy her goods. Japan, it is said, has lost by the Chinese boycott $150,000,000 annually. If a man will not buy your goods shoot him, appears to be a strange doctrine for anybody except the Japanese. Japan talks peace and at the same time promotes war. The Japanese war party seems not to have any regard for intellectual honesty or moral uprightness.

People and Things

Rev. Forest D. Hedden has been appointed pastor of South Camden circuit. His address is Old Trap, N. C.

Born to Rev. and Mrs. I. L. Sharpe, Hickory, N. C., a daughter, Mildred Irene, Sunday, February 21. Mother and baby doing fine.

All who have girls finishing high school this year should read "Why Marjorie Did Not Go to College" on page 12.

"We are happy to announce the birth of Barbara Stone, weight eight pounds, three ounces, at Watts Hospital, Durham, February 20."—Mr. and Mrs. Leon Russell.

The Woman's Missionary Society of Mt. Pisgah Methodist church, near Greensboro, will give a box party Saturday night, February 27, in the farmers' club house in rear of the church. Public invited.

Dr. A. L. Stanford, pastor of First church, Salisbury, announces that Dr. Lewis R. Akers, president of Asbury College, Wilmore, Ky., will conduct a meeting at First church beginning April 3.

"Bishop Edwin D. Mouzon has appointed Rev. J. D. Young to Jones circuit, Trenton, N. C., in place of Rev. P. O. Lee, who was transferred to Wallace-Rose Hill." —J. H. McCracken.

"I have closed a great union meeting at Duncanville, Texas. Large class is joining the churches. All gambling places put out of business. The churches were edified and the pastors paid in full to date."—Theodore Copeland.

First Methodist church, Salisbury, quarterly conference has authorized the erection of a building on the rear of the parsonage lot to be used by two Wesley Sunday school classes, one taught by Dr. H. H. Newman and one by Miss Daisy Magee. The building is not to be begun until all necessary money is in hand or in sight.

"Mr. Boyer is making a normal recovery from a serious operation performed at the Crowell clinic in Charlotte, February 17. He will go this week to the Hugh Chatham Memorial Hospital for further treatment and recuperation. I will accompany him to Elkin." The above note from Mrs. Boyer brings much comfort to the numerous friends of Dr. H. K. Boyer.

"Pastors of Elizabeth City district, please make out your reports on benevolences as I requested in my letter to you when I sent you the blanks from Brother Wooten. Most of the reports received up to date are not properly made out. All I ask of you is to follow the directions in the letter. Let us not be careless or indifferent about the Lord's work."—O. W. Dowd.

"The work on the Balls Creek circuit has started off fine. Sunday schools have increased over 50 per cent. At the worship service Sunday school rooms have to be opened to seat the congregation. Fifteen added to church roll, 12 by letter and three by vow. Revival starts at Center church on the third Sunday of March. Hope to start building on new church this week at Friendship." —J. Max Brandon.

Rev. L. T. Singleton of Selma was awarded a loving cup last week by the Kiwanis Club as the most useful citizen of the community. A Methodist preacher who can win such recognition certainly gives a good account of himself. Congratulations to both the preacher and Selma.

First church, Salisbury, has an anniversary occasion on a Sunday nearest the 9th of March each year, celebrating the occupancy of their house of worship. The 13th anniversary sermon will be preached March 6 by Rev. E. K. McLarty of Shelby, former pastor of First church.

The bulletin of Broad Street church, Statesville, reports that the money is in hand for the semi-annual interest payment on the church debt. The bulletin also carries a long list of names of members who have paid one-fourth of the annual apportionment for building and interest fund. Rev. M. T. Smathers is the pastor.

"I would like to say that the people at all of the churches on the Mt. Tirzah circuit have been so kind and generous to us. They have given us several poundings and have given much of the material things for our pleasure. The prospects seem to be very favorable for a good year with these good people. We have given the contract for new pews at New Bethel church. Bro. W. L. Thomas of Jonesboro is to make these pews."—B. E. Stanfield.

A prominent educator and leading Methodist layman writes: "I wish to thank you for the editorial in this week's paper, 'The Public Reading of the Scripture.' In fact I can commend you for about all the editorials you write, but this one seemed specially to appeal to me. Please follow it up and suggest that the brethren use the King James Version. It is all right to use the Moffatt Translation or the Revised Version as a commentary, but please give us the King James first."

"During the week of February 15-20 Miss Idalene Gulledge, student and young people's worker at College Place church, made us a visit on the campus at Western Carolina Teachers' College. In these few days here she was able to meet many of the Methodist students and have personal conferences with them. We also arranged a meeting of a group of the students which were especially interested in our church work and Miss Gulledge gave some very helpful suggestions in regard to church work among the students. The visit of Miss Gullege was greatly appreciated here and we feel that our work is much enhanced."—Mark Q. Tuttle.

Rev. B. W. Lefler, the pastor at Cedar Falls, had good literature day last Sunday. The pastor had announced the services and had local talent on the program as well as outside help. The house was full and the services interesting from start to finish. There were 87 present at Sunday school. Brother Lefler is doing a fine work on the Cedar Falls charge. Last year there were 94 additions to the church on profession of faith and marked progress in all lines of work. This young pastor expects to get his B.D. degree at Duke in June. We enjoyed the noon hour at the parsonage where we made the acquaintance of Mrs. Lefler and the two boys—the baby celebrated his first birthday at the very time we celebrated the two hundredth anniversary of George Washington's birth.

Parents should realize the danger which an inadequate navy will have for their children, for a navy cannot be improvised. It must be built and trained; otherwise money spent is gross extravagance, means waste, and more than this gives a false sense of security to the nation.—Editorial, Army and Navy Journal.

Rev. Guy Hamilton writes: "Winter Garden is situated in Central Florida midst a galaxy of lakes, and orange and grapefruit groves. It is 52 miles from the East Coast, connecting with Dixie highway that leads to Miami; it is 60 miles from the Gulf of Mexico, and has a climate second to none on earth, so say the Florida boosters. Millions of boxes of oranges and grapefruit come from this area. My stay here has been delightful, but the most pleasant feature of it has been the service I have tried to render. Every Sunday I have taught a Sunday school class(the men's), conducted prayer meeting, addressed the young people's league, and last Sunday preached to a fine congregation upon the theme, 'The Christian Home.' My health is 90 per cent better and I shall be glad to enter wholeheartedly into the labor of the Master."

The chamber of commerce of Oklahoma City announces that members of the Southern Methodist Press Association, meeting there March 1-3, will be guests of the Oklahoma City Chamber of Commerce at a banquet the evening of March 2. Oklahoma City welcomes the members of the Southern Methodist Press Association and of the missionary conference as one of the most important groups it will entertain during the year. Other entertainment offered the visitors will feature a tour of the city, including visits to a new $50,000,000 residential addition in course of development, the observation tower of the recently complete 33-story First National Bank building, the State Capitol, Oklahoma Historical Society building with its vast display of Indian relics, and to a number of large industrail institutions. A trip through the Oklahoma City oil field—largest high gravity field in the world —also is scheduled.

DISGRACEFUL PROCEEDINGS

How far we are from the ideal in the matter of alcoholic beverages was shown by the disgraceful occurrence in Davidson county ten days ago. Here were a sheriff, a district attorney, a county attorney, three officers whose duty it is to see that the laws are enforced and obeyed. And yet these three men had met to drink strong liquors and had drunk to the point of intoxication. This was bad enough. But they did even worse. They got in a car and with the sheriff driving started to town, endangering their own lives and the lives of any they might meet. Passing a truck on the road the drunken driver with plenty of room for safe passage turned into the ditch and wrecked his car. Then when the truck driver, a mere youth, had taken the three into his truck and had started to town with them the sheriff began to quarrel with the youth, accused him of causing the wreck, and drawing his pistol, according to reports, shot him. Then in some way the sheriff was shot with his own pistol and was killed. The court will determine just how the killing occurred. The shame of the thing is that our public officers should be drinking and drunk; it would have been disgraceful in the worst days of the saloon; it is doubly disgraceful now. The state is disgraced. The voters of North Carolina need to investigate every candidate's record and see that such people are never elected to office. If there are still any such in office they should be dismissed at once. It is time to quit playing with such people who are in positions to disgrace our commonwealth.—Biblical Recorder.

FIRST PRAYER OFFERED IN CONGRESS



United States George Washington Bicentennial Com

REV. E. C. FEW TRANSFERRED TO RALEIGH

Last week Rev. F. S. Love was appointed presiding elder of the Raleigh district by Bishop E. D. Mouzon to fill the vacancy made by the death of Dr. H. M. North. This week the bishop transfers Rev. E. C. Few from Kinston to Edenton Street church, Raleigh, to fill the vacancy made by the transfer of Dr. Love. No announcement has been made of the new pastor for Kinston.

These two brethren have been consistently successful through the years as members of the North Carolina conference. We fully expect each of them to live up to the record made. The Raleigh district will give any man all that he can do; the same is true of that great congregation in Raleigh. We congratulate sincerely these two brethren who have come into such big fields of service in the strength of their young manhood. Much is expected of E. C. Few at Edenton Street and F. S. Love on the district. Methodism should go forward in this important center at the capital of the state.

"THE GOOD OLD TIMES"

This poem by Robert J. Burdette, the late Kemp P. Battle used to recite, year after year, at the breakfast table on Washington's birthday:

When Washington was President,
As cold as any icicle;
He never on a railroad went,
And never rode a bicycle.

He read by no electric lamp,
Nor heard about the Yellowstone;
He never licked a postage-stamp,
And never saw a telephone.

His trousers ended at the knees,
By wire he could not send dispatch;
He filled his lamp with whale-oil grease,
And never had a match to scratch.

But in these days it's come to pass—
All work is with such dashing done,
We've all those things; but then, alas!
We seem to have no Washington.

—The Chapel Hill Weekly.

The Drama of Drowning Creek

By Ralph W. Page.

Now this whole deplorable affair nationally celebrated as "The Depression" is fairly simple when examined in personal detail on the waters of Drowning Creek.

Old Scotch inhabitants of that district live from the products of the soil. Almost anything indigenous to the temperate zone will grow there. It is the native heath of the famous long leaf pine—eternal source of timber, firewood, tar, pitch and turpentine. Long before any railroad whistle ever broke the stillness, or any mortgage company arrived to scatter universal blessings, these people learned how to make the earth support the homes and the joys and sorrows and the human drama that produced every individual of consequence that ever came from there. (Note: If any filling station or garage or guano factory or mortgage company ever contributed to the personnel or leadership or inspiration of the state, it has escaped our notice).

These people steadily improved their economic, social and intellectual lives by a fairly simple process. They were hardy enough to make their living out of the land. It was a country of smoke houses, cow barns, soap kettles, potato hills, preserve closets and chicken yards. Capitalization had not appeared. Farm land was valued—and seldom sold—as late as 1912 at $5 to $10 an acre. A mortgage was a disgrace.

Capital as we know it had to be saved by the more thrifty, by slow degrees. This saving, of course, represented the growth of culture—the painstaking work of a lifetime, by men inured to stern realities, and taking for granted that the major financial virtues of courage, perseverance and thrift produced the surplus whence sprang the school houses and roads and churches and bathtubs, since superceded with much grandeur and hurrah.

Then came Prosperity.

Then came Easy Money.

And with them the underwriter, and the land bank and the note seller and the finance. Did a farmer want anything on earth from a houseboat to a melodian? All he had to do was to sign a note. Why then raise pigs? Sign a note and buy bacon. Why wear overalls, keep the children at churns, and try to save $300. Why not rather sign a mortgage, buy a Killing Kuppenheimer new suit, send the children to the drug store, and buy a piano? Why, for heaven's sake, raise chickens, if you can raise money? Why indeed!

The point need not be stressed. For a thousand years before the miracle of Wall Street appeared the literature by the world and the wisdom and example of the leaders of mankind had taught that this planet could be successfully inhabited only by those individuals who cultivate strength, fortitude, perseverance, and followed a hard road with faith and a set purpose. Suddenly it appeared that all this was changed—that General Motors Acceptance Corporation, highway bonds and land bank mortgages had produced a new world where men no longer had to be frugal, or trained, or have principles or even a home or a name. Here was a system that automatically gave everybody a living—that built towns, schools, courthouses, farms, hotels, movies—all costing anywhere from ten to a hundred times the total income of the entire population. Why worry? Why save? Why know anything or learn anything, or get ready for anything except the benediction?

In detail it comes to this. In 1912 Duncan McDougall owned 437 acres, a six-room house, four cows, 10 pigs, a flock of turkeys, a grist mill, a million feet of timber and $196 in the bank. This represented the work of two generations, and he was grooming the third to rebuild the house, add a silo and a library and make a new road and a better school, and perhaps save up enough more to send the fourth to the university.

Today he has the acres and the house, and owes $9,760. He raises tobacco and corn and his son has just lost his job selling vacuum cleaners.

Or—

In 1913 Duncan McLeod was in the identical situation. But he borrowed no money. He did precisely nothing different from the last hundred years, except that he sold half his land at $50 an acre and put the proceeds in the savings bank. And he went right on teaching his son with a sapling the same old story—that he had to earn what he spent, and before he spent it.

Well, his money is still in the bank. There is plenty of money still in the bank, owned by the Duncan McLeods of this story. That's one reason it is so hard to get hold of. They never did lend it to the people to pay their debts, or to build year before last's cupolas.

The story drags.

The answer is plain.

The depression has separated the sheep from the goats, and rewritten the story of the foolish virgins. Nothing has happened except that the nature of the world and the character of men was not changed by either war, high finance, or the boom. For a short while there seemed to be a premium upon extravagance, indolence, speculation. It now appears that to prosper a man and his family must still have as much character, and be able to stand as much adversity, and pit his energy and his wisdom against the same difficulties that have built the race from the dawn of history.

It is a simple fact that the real farmer of the pioneer type, those now able and willing to adopt his methods and philosophy are prospering this moment in this vicinity. And equally a fact that where the sturdy human factor is lacking the land bank and the system based upon figures, and not men, is rushing to its just and inevitable conclusion.

Unfortunately the philosophy of prosperity and financing has so far weakened both the morale and character of many of the younger generation, that they will have to undergo a severe training, in the hard school of practical life, unaided by finance companies, government systems of necromancers, before they will be fit to beat nature to a decent living. Hereabout that is the only problem. For the income of the townsmen in an agricultural community is simply the surplus after the farmer has had his living.

We don't expect anyone to get us out of our difficulties. We have no interest whatever in any political scheme, or governmental action, or credit association. We do not believe that for any length of time anyone on earth is going to keep us or support us, or provide manna for us.

Neither do we believe anyone is going to come forward with a system or scheme or plan for anything else that will make any man living or the land able to keep on living there unless he has the ability to live off the land, and provide his luxuries from the accumulation of his surplus and his lucky breaks. There are plenty such. Not even the federal treasury can help the rest.

As far as farmers are concerned, the whole commercial money and credit system, the whole structure of selling future profits, the whole mechanistic and manufacturer's theory and practice of capitalization is an utter failure.

A farm is worth nothing. The farmer is worth everything. Better a real man with no money and a piece of bottom land, than a whole county and a million dollars, and no man.—Greensboro Daily News.

PASTOR OR PREACHER, WHICH?

By Ethel Andrews Jacks.

Let every one who reads this article be assured that it is written in no spirit of fault-finding toward our noble and faithful ministers of the gospel. It is just that some observations of this humble writer as she has traveled along life's way have given rise to thoughts which clamor for expression until she is venturing to send them forth.

Pastor or preacher? All will agree that the congregation is happy which can see in its shepherd both a great pastor and a great preacher. Yet many times the work to which a man has been appointed covers so wide a territory, or in some way is so heavy, makes such demands upon his time and strength that he must neglect something somewhere. The great question then arises: "Would the Master Shepherd have him set as his goal great sermons and glowing reports from all the organizations of the church, thus making secondary the feeding of the lambs and the straying and crippled sheep of the flock? Or would He have the under-shepherd seek out first these weak ones and the unsaved of the community to minister to their needs, trusting God fully to take care of all he may not be able to reach in the way of prepared sermons, full reports and attendance upon the various meetings which call to him?" Which? Oh, which?

In view of this question may all our preachers consider carefully and prayerfully some facts with which they must deal now as they are beginning work in new fields or are facing again congregations they have already served for one, two or three years.

Admitting it is highly important that much time be spent in the preparation of sermons, and not discrediting great preaching in the least—for who does not delight to hear it?—yet none can get around the fact that in an almost incredibly short period of time even a brilliant sermon has faded from the minds of a vast majority of those who heard it. But a visit early in the year, followed by others later, into that home which sent no representative to hear or greet the new preacher at his first appointment—these visits will never be forgotten.

And a real interest and sympathy manifested in that eccentric old person living alone somewhere within the bounds of the work—that hungry old soul who has gone unnoticed so many times by church members who seem to feel that such persons are not worth making an effort for or cannot be reached—a real continued effort on the part of the pastor in charge might bring many such into the fold. Then there are those recent converts needing special pastoral care. How can we wonder in view of the home environment of many of our bright young converts and of the indifferent attitude the church too often shows them that they frequently drift backward. Yet even were Sunday school teachers and other workers to perform faithfully their part toward these young people and all of the weak, wayward and discouraged of the community, this would not take the place of tender pastoral care over every family and individual.

It is to be feared that in the beginning of this conference year there are preachers who have gone back for the second or third year to minister to a membership some of whom they do not yet know. No one need think these neglected ones do not take notice—at least most of them. True, the pastor's duties and burdens are many and the church should gladly help him in every possible way, but still his work is peculiarly his own.

What was Christ's reply as Peter three times avowed his love for the Master? "Was it not "Feed my lambs," "Feed my sheep?"

Inexcusable as the sheep sometimes are for staying away from church—for various reasons many remain away—and so they can not be fed there until they are won back. Surely no pastor whose heart is on fire for God and humanity can rest while a single one of his flock is starving out in the cold and going farther away from the warmth and plenty of the Father's house all the while. Better leave the ninety and nine sometimes and take some love and hope and cheer to those who have seemingly lost their way. Strong emphasis upon this kind of work on the part of the pastor doubtless would be the most effective means of arousing a self-satisfied church to real soul-saving service.

The work is great! But it is glorious! Paul said, "I can do all things through Christ who strengtheneth me." "Jesus Christ, the same yesterday, today and forever."

Oh, may each of our preachers, with a faith that God will not allow his part of the multitude of activities planned for ministers to suffer while he is learning to know his flock and their needs. Oh, may each one quite early in the year find and travel each highway and each byway in his field, making a note if necessary to aid his memory of every family's name, and better the name of each individual. The pastor who knows the people by face and by name, whether old or young, saint or sinner, has a hold upon them which God will most surely use for their good. And the pastor who proves to the poorest and weakest on his work that he really cares for them, that he is willing to spend time and strength and gasoline in their interests, the pastor who will trace up the whereabouts of the very last person on his list of members, writing to them who have moved—for surely they are his until they take their membership away—this man of God may or may not become noted for his knowledge of theology or for his brilliant preaching, but his work will be blessed, his reward glorious!

Preacher or pastor, which?

The state should be our servant; we should not be slaves of the state. The state violates this precept when it forces us to perform military service, especially when this servile employment has for its purpose the destruction of men of other countries or the infringement of their freedom.—Albert Einstein.

GREENSBORO COLLEGE GROUP PLEASES LARGE CROWD

By Harvey Dinkins.

A chorus of 24 vivacious young women and several accomplished soloists, making up the personnel of the Greensboro College Glee Club, banished dull care for a large audience at Centenary Methodist church, Winston-Salem, February 17, presenting the club's 1931-1932 program of a half dozen numbers.

It was apparent that quality and not quantity was the purpose Director Edward Molitore had in mind when he arranged his program. Seven numbers were listed, but only six were given, consuming only about an hour. But every number was excellent and some selections were outstanding, making the club able to send its audience away hoping to hear the Greensboro College Glee Club the next time it came to the city.

The chorus or club proper gave the first, fourth and last numbers. In the first number the Eichhorn arrangement by "Ave Maria" was exceedingly beautiful and was most pleasingly done. In the fourth number "Rain" (Curran) was thoroughly delightful. For some, at least, the well-known "The Night Has a Thousand Eyes," with music by the accompanist, Audrey Bruton, climaxed the program. This was a sweet and touching snatch of song which drew spontaneous applause. In the other two closing selections, "Indian Serenade," by Rob Roy Peery, Salisbury, and "Love's Roundelay," by Hermine Eichhorn, of Greensboro, proved popular also.

It was noticeable that every soloist apparently was at her best and gave numbers which were suited to the individual. Miss Alice Barrow, soprano, sang "Tell Me, O Blue, Blue Sky" (Giannini), with a pleasingly resonant voice and was followed by Miss Ruth Maynard, mezzo-soprano, gave an excellent interpretation of Curran's "Life."

These were followed by a most enjoyable number consisting of three seelctions by Director Molitore himself. One could not help but attach individuality to his dramatic ballad, "The Pipes of Gordon's Men" (Hammond). This possibly was best enjoyed of his three offerings, although the remaining two were artistic in the extreme. They were "A Memory" (Ganz), and "The Bird of the Wilderness" (Horsman). He also gave an encore, a clever little piece portraying "Honey Boy," an idolized youngster.

The impressive "Pace, mio Dio 'La Forza del Destino" (Verdi), by Camilla Tentera Molitore, soprano, delighted the audience. This artist proved herself a vocalist of rare ability in this selection. Her range and volume were remarkably fine. The rare quality of the program was enhanced by the splendid work of the accompanist, Audrey Bruton.

A silver offering was taken at the door, but no admission was charged. Dr. C. C. Weaver, pastor of Centenary Methodist church, introduced the director at the opening of the program.

LINCOLN AND THE CHURCHES

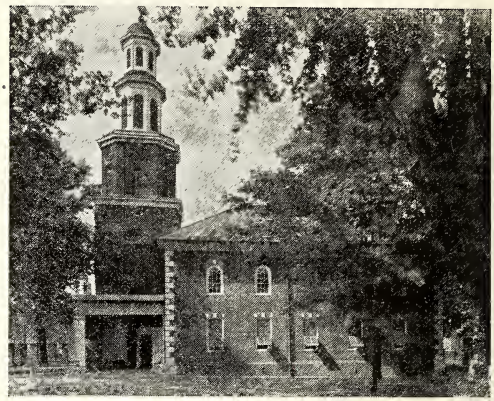
According to Doctor Sizoo, pastor of New York Avenue Presbyterian church, Washington, D. C.—"the church of Lincoln's pew"—this is a true story. It ought to be! In the dark days of the Civil War, when casualties in the Army of the Potomac were more than the hospitals could care for, a government order was issued that the churches should be converted into emergency hospitals. When the President entered church the next Sunday he found lumber piled in front of it in preparation for the alterations. The pastor, Dr. Gurley, announced that, in obedience to the government's orders, the use of the property for divine services would be temporarily suspended. Dr. William T. Ellis, in the Presbyterian Advance, tells what happened:

This is in harmony with Lincoln's message to the General Conference of 1864—"Blessed be God, who in this, our great hour of trial, giveth us the churches."—N. Y. Christian Advocate.

"In his accustomed seat sat the President of the United States. As soon as Doctor Gurley had finished, up rose the lank figure of Lincoln, interrupting the service, to declare, in substance, with force and much feeling:

"'I knew nothing about such an order. As commander-in-chief of the army, I countermand it here and now. We cannot get along without the churches. Their services are essential to the spirit of the nation.'"

CHRIST CHURCH, ALEXANDRIA, VA.



United States George Washington Bicentennial C...

NEWS OF CHERRYVILLE CIRCUIT

Will you allow me a few lines from the Cherryville circuit? On Wednesday evening before Thanksgiving the good people of Bethlehem came to the parsonage and said that they had come to see the new preacher (now two years old). But before they left they unloaded from their cars many good things to eat. Now these people of Bethlehem pound in proper style. They pound hard the first lick and somebody keeps pounding almost every week throughout the year.

On February 9 I got a letter from Brother Lawrence Wolfe, saying that he would be by the parsonage the next day about two o'clock to talk over a few matters with me. I was hoping that he would be on time, for I had been invited by Mrs. J. W. Craft of St. Paul to meet with the Ladies' Aid and take part in their program at 2:30. Brother Wolfe was late in coming, but he brought almost the whole of Beulah community with him, and they brought such a pounding of good things to eat and clothes for the family that we all rejoiced together. After our Beulah friends I went down to tell Mrs. Craft that I could not get there on time. Several of the ladies were still there and they thought I looked happy because I had missed my part of the program. I told them what the Beulah folks had done and that I was just smiling about that. About that time an old witch (Master William Craft, four years, dressed up by Granny Craft) came in and got me by the hand to lead me off not telling me where. He led me to the dining room and said: "See what I do for my preacher!" There before me was a large table and on it, under it, and around it was piled up good things for the preacher and his family, and in the yard was feed for his cow.

In my bewilderment I looked back at the door and the women were there smiling at me for the spell which the old witch had put on me. They came in and we quoted Scripture, prayed and sang praises to Him who doeth all things well.

J. W. Bennett, Pastor.

A DAY'S RUN OF THREE HUNDRED MILES

An early start from Kinston Thursday of last week enabled us to get a "look in" on half a dozen building operations before set of sun, having traveled more than 300 miles during the day. The "we" of the party included H. N. Haines, architect, J. M. Ormond, treasurer, and M. T. Plyler, observer. Haines was at the wheel, Ormond furnished the wisdom and Plyler acted as backseat driver. Our first stop was at Asbury to inspect the new church going up there on the Dover circuit.

This church is to be brick veneer with eight Sunday school apartments and rooms. It will be ample for every purpose and furnish much needed facilities for church work. Soon the roof will be on and the walls up. Brother L. E. Sawyer and his people are much interested in the work. These stringent times they are making large contributions of material and labor. Mr. Haines gave careful attention to the work and Mr. Ormond investigated very carefully the financial situation. Before next winter they expect to have the work at Asbury well along and the furnace installed so as to make it comfortable at all times for church work.

In going from Kinston to Warsaw we got a glimpse of the new church at Pink Hill—the first Methodist church ever built at this point. This church adds much to the religious situation in this comparatively new town. The church at Warsaw is one of the most attractive to be found in any community. It is built with two units—brick veneer. Mr. Haines got a picture of this plant. We hope to run this in the Advocate one of these days. It is most attractive and meets every demand.

We hurried on by Clinton to Elizabethtown on the Cape Fear. Following a brief conference with Rev. N. M. Wright about work he is to have done on one of his churches, we were soon at White Oak on the Bladen circuit to go over that most attractive proposition of Rev. N. B. Strickland's looking to the consolidation of two churches. He has an admirable lot near the parsonage upon which he hopes to place an $8,000 church. The people had counted on getting to work on this early in the year, but they will have to let the work go over until next fall. This scheme for consolidation should be pushed to the finish whenever the times are a bit more favorable to proceed.

At four o'clock we were at Parker's Grove on the Lillington circuit. This is the old home church of the Adams family of whom Rev. G. T. Adams is well known. New Sunday school rooms are being added and the entire building isto be treated to needed repairs and the paint brush.

On this drive through Lenoir, Duplin, Sampson, Bladen, Cumberland, Harnett, and Wake we saw farmers in the fields by the score with ploughs and disc harrows making ready for the spring time. They are going to turn the soil and plant the seed; let us hope they may be well paid for their labor. Good school buildings are to be seen in village and countryside and the church buildings are being much improved. No one could ask for better highways. Though many are depressed the future for such a people is full of promise.

PLAYING ELDER ONCE MORE

Last Sunday I had the privilege of being in Franklin and Vance counties once more. Rev. F. S. Love had been named presiding elder of the Raleigh district to take the place made vacant by the death of Dr. H. M. North. Brother Love had not yet been relieved as pastor of Edenton Street church, so I "filled in" for him on the Tar River and the Youngsville circuit. Having been elder twice on this district, I felt much at home among old friends and enjoyed preaching to them.

The Tar River work is going forward well under the care of Rev. R. E. Pittman. The quarterly conference at Kittrell, with preaching and dinner on the grounds, proved to be a most successful occasion. The same is true of the conference in the afternoon at Bunn, though the rain interfered with the attendance. Brother A. L. Thompson, like Brother Pittman, is in his fourth year on Youngsville charge. Both of these pastors are justly popular and doing a fine work in their fields of labor.

I reached Raleigh in time for the memorial service at Edenton Street church. This was held to do honor to Drs. M. Bradshaw and H. M. North, both of whom had been pastor and also presiding elder of this church. President W. P. Few spoke of both of these noble men with full information and **con amore.** No one better qualified in every way could have been found for this occasion.

The service was marked by utmost simplicity. Revs. F. S. Love presided, M. T. Plyler led the prayer, the choir furnished special music, and Dr. Few delivered the address, following the reading of appreciations from the board of stewards and from Hon. Josephus Daniels. Relatives and friends present appreciated and entered sincerely into the services of the evening. M. T. P.

WISE WORDS

In these prodigal days wherein the masses are headed to poverty and bankruptcy give heed to what George Washington advised:

"I am no more disposed to squander than to stint."

"Economy makes happy homes and sound nations. Instill it deep."

"It is not the lowest priced goods that are always the cheapest."

"I cannot enjoin too strongly upon you a due observance of economy and frugality."

"Keep an account book and enter therein every farthing of your receipts and expenditures."

"Promote frugality and industry by example, encourage manufactures, and avoid dissipation."

"Reason, too late perhaps, may convince you of the folly of misspending time."

"There is no proverb in the whole catalog of them more true than a penny saved is a penny got."

"Nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy nation."

THIS IS HOW WE SHOCK THE CHINESE

"Civilized? Far from it. You can't civilize these foreign devils. They are beyond redemption. They live weeks and months without touching a mouthful of rice. But they eat the flesh of bullocks and sheep in enormous quantities. . . . Nor do they eat meat cooked in small pieces. It is carried into the room in huge chunks and often half raw. They cut and slash and tear it apart, and they eat with knives and prongs. It makes a civilized man quite nervous. One fancies himself in the presence of sword swallowers. They even sit down with women, and the women are served first, reversing the order of nature."—A Chinese Gentleman, as quoted by No Yong Park of Minneapolis.

Why Marjorie Did Not Go to College

By Her Dad.

Majorie and I have talked things over, and although she was graduated from high school last spring she did not enter college in October.

It is not that I object to her going to college. I hope she will go some time. But a long acquaintance with the college world, and recent visits to about two hundred typical institutions, have convinced me that college today is not an easy place in which to get really educated, and that if Marjorie is to avoid floundering she must first have experiences of a sort different from those provided in high school.

Contrary to the general feeling among parents, I am not afraid that Marjorie will revolt or become too modern in college. My apprehensions are just the reverse: I fear she will be too docile and will not be modern enough!

Most of the revolt of youth which I have observed has consisted in blindly following the crowd along the line of least resistance. I do not want to go to the extreme of making Marjorie a separatist, but yet I shall not be content for her to be a sweet little lamb trotting along with the sheep without asking whither or why.

As for modernity, what I fear is that Marjorie will take on the sham variety and miss the genuine. Most of the people who boast about being modern seem to me to make too much fuss about it. Their need of shocking somebody in order to keep themselves happy looks like a defense mechanism and indicates that they are not as emancipated as they claim to be. They make me think of a boy sitting in the rain on the ridgepole of a house in spite of the entreaties of his mother. He is not really comfortable in such a position, but he refuses to come down lest he lose his hard-won independence and be once more tied to mother's apron strings. I hope Marjorie will not be forced into such cramped and extreme positions but will be genuinely at home in the modern world, understanding it sufficiently to maintain her poise without sham and without bravado.

What rich potentialities the modern world offers its young people! Yet how difficult it is to help them develop these potentialities in a well-balanced way! To be sure here and there in the faculties of our colleges may be found men and women who breathe the authentic modern spirit and know how to share with students the winnowed wisdom of the past and the best insights and techniques of the present. If we could concentrate these rare souls into one institution, what a splendid place it would be! As it is, however, they are scattered widely and are almost lost in a multitude of teachers of varying types, who are not specially helpful to young people in adjusting themselves to the modern world.

For example, in many of our colleges it is not hard to find teachers who are actually afraid of the modern world and so have never taken a good look at it. On the other hand, there are those who have violently reacted against a conservative environment and are now roaring and prancing like stage lions, trying to make themselves appear radical and dangerous. Then there are those whose secret sympathies are with the modern world, but who are posing as conservatives so as not to be thrown out by the trustees. It is tragic to see how they cling to their pitifully meager salaries and let the chance go by to help students in their difficulties.

Then there are those who have cultivated their critical faculties till they have reached a marvelous development, but who have never learned to give adequate expression to their repressed and starved emotions. They naturally tend to develop in their students the same maladjustment.

Another common type in our colleges is the young instructor straining every nerve to get a higher degree and submitting tamely to requirements which he feels are arbitrary and meaningless, and who compensates by laying down arbitrary and meaningless requirements for his students. Then there are the professors who are seeking advancement through publicity and are so busy lecturing to clubs and carrying on a general ballyhoo, that they have not time for their students. Still another type includes the great multitude of conscientious but unimaginative men and women who still use antiquated and ineffectual methods of teaching and yet do not sense the serious handicaps that they are placing on their students.

Now send a young girl to college, fit her into the arbitrary frame which we call a curriculum, let the sophomores impose upon her their arbitrary and senseless regulations, let the sororities dazzle her into accepting their artificial standards, send her into the classrooms dominated by professors of the types described, and what are the chances that she will emerge a well-poised, truly educated woman? They don't seem to me to be very good unless the girl herself has a definite sense of direction and a fairly clear conception of what she wanted to do.

Marjorie's sense of direction at present is quite inadequate. The first reason she gave me for wanting to go to college was the fact that other girls were going, and she didn't want to be left out. With this reason I sympathize deeply, but it is not sufficient to guarantee her against failure. The only other reason she has given me is her ambition to be a writer. With this I also sympathize, though I have yet to be convinced that she has enough literary talent to make a success at writing, And even if she has the talent, it will not develop under the artificial regime of our departments of English unless her character and personality also are developing on sound lines.

So we have agreed on a period of delay, of at least one year and possibly longer. During that time I shall have a task which will tax all my tact and all my ingenuity. For one thing I want to make her immune against the plague which stalks our campuses, the baneful idea that the chief purpose of study is to accumulate credits. The present system will some day collapse of its own weight, but it will not be soon enough for Marjorie, and so I must see what I can do to help her transcend the system. Part of my strategy will be to assist her to discover some realms of intellectual activity which are pure joy and which she will want to explore without any prodding from a professor. Another part of my strategy will be to enable her to begin a modern language in a school which does not give degrees, but which uses scientific methods and so helps its pupils rapidly to attain facility in the use of their new tool. This will show her how a language should really be learned, and will offset, I hope, the slovenly habits which grow like weeds in the class rooms of our colleges and high schools.

A third part of my plan will be to enable her to acquire some definite manual skill, in company with girls who are going to earn their living. We have already discussed the possibility of stenography or applied design, but have not yet come to a definite conclusion. The reasons for this strategy are many and are so obvious I need not describe them. Every young person recognizes them.

Then I shall endeavor to have her meet, in apparently casual and unpremeditated ways, as many of the great souls who honor me with their acquaintance as I can entice to my home. And I shall continue to try to help her work out a balance between work and play and worship.

There are more elements in my stategy which I shall not mention here. Whether it will succeed or not remains to be seen. Though I have written as if Marjorie and I were the only persons concerned in this process, I am counting a lot on the co-operation of her mother and her two older brothers who are all interested in Marjorie's development and who are very tactful in sharing with her their wider experiences. Between us perhaps we shall discover good reasons for going to college and to develop in her a sense of direction which will carry her on to her goal past all the things which would deter her from getting really educated.—Reprinted from The Intercollegian in The Epworth Herald.

"HONEST ABE"

Abraham Lincoln failed—as a country storekeeper. With a partner he had bought a grocery store and had given his note. Perhaps he was too busy as deputy surveyor and as postmaster of that little frontier town of New Salem, Illinois. Perhaps he spent too much time reading good books and talking politics with his neighbors. Anyway, Abraham Lincoln failed.

The Trent brothers, Eleck and Bill, bought the store—fixtures, merchandise, and all— and gave their notes to Lincoln.

They failed, too, but first they sold out every dollar's worth of merchandise. Just before the notes were due, they quietly disappeared one moonless night along the newly-broken trails opening westward. The ways were little more than muddy tracks; there were no railroads, telephones, or telegraph wires to carry the news of their evasion. They were quickly lost in the confusion of a new country. They followed the custom of their time and place and were heard of no more.

But Abraham Lincoln, a business failure at 25, was far ahead of his time and place in business ethics. He had only the Trent's worthless paper to pay his own debts, incurred in the original purchase of the store and its stock. He was faced with a landslide of obligations and the choice between taking on an appalling load of debt, which would weigh him down for years to come, or of following in the footsteps of the Trent boys and simply fading out of sight and memory.

Abraham Lincoln, the failure, did not disappear. He settled down among the men to whom he owed the money, shouldered his burden, and patiently and laboriously went about earning, dollar by dollar, the money to pay it off.

By that one act, as much as by anything he did in his early life, he won the respect as well as the admiration of his neighbors. He laid the foundation stone of his reputation.

This was not an easy task for young Lincoln. He was fifteen years paying off the whole amount, including the high rate of interest then current. He used to refer to his burden cheerfully as the "national debt"; but it was not a laughing matter for a man who had no hope of earning money except by his daily work. Speaking of it once in later life he said:

"That debt was the greatest obstacle I have ever met in life; I had no way of speculating and could not earn money except by labor; and to earn by labor eleven hundred dollars, besides my living, seemed the work of a lifetime. There was, however, but one way. I went to the creditors and told them that if they would let me alone I would give them all I could earn over my living, as fast as I could earn it."

They did let him alone—all but one who brought suit against him and would indeed have ruined his chances if a neighbor with faith in the young man had not come to his rescue. Judgment was brought against Lincoln. His horse, saddle, bridle, and surveying implements were sold at auction to pay the amount. They were bought in, however, by this friendly neighbor, who restored them to their owner. Lincoln never forgot this act of kindness and as soon as possible paid back, with interest, the money this friend in need had spent for him.

So with his horse and surveyor's chain Lincoln went about his heavy task. "Honest Aabe," who in his storekeeping days would walk six miles to return six and a half cents change to a customer, established his reputation for character that enabled him to win a success and fame the like of which no American has ever surpassed.—Westminster Adult Bible Class, February, 1932.

YET SOME SAY THAT CATHOLICS ARE ALL WET

Colonel Patrick Henry Callahan of Louisville, Ky., proudly proclaims the fact that the Catholics in the Senate of the United States have a batting average of .714, "which should gladden the hearts of even the Methodists." He says that Sullivan of Wyoming, Ashurst of Arizona, Walsh of Montana, Ransdell of Louisiana, and Hebert of Rhode Island are dry, while the wets among the Catholic senators are Walsh of Massachusetts and Broussard of Louisiana. This is a most commendable showing and Colonel Callahan is right in calling attention to the fact that it indicates the influence of environment rather than religion in determining the political attitude of most of these men, for nearly all the Catholics of the House are wet, due to the fact that they come from New York and other great centers of population which send wets to Congress whether they be Protestant or Catholics.—Deets Pickett.

THE PATRIOTIC MILITARIST IS A WORLD-NUISANCE

China's warning: "The present-day militarist, whether he lives in China or elsewhere, is one who sets the welfare of his part of the world above the well-being of the rest of humanity. I am of the opinion that it is human nature to prefer peace to war, but we must recognize that there are militarists in every country, and that they ignore world opinion. We must also remember that in such an interdependent world as ours, the ignorance and provincialism of the militarists can bring disaster. Unless the public opinion of the large body of peace-loving people in each country keeps under control their own military minorities, the future of the world is at this moment seriously threatened."—Chiang Kai-shek, ex-President of China.

BI-CENTENNIAL EXERCISES AT GREENSBORO COLLEGE

The student body of Greensboro College co-operated with Guilford Battle chapter of Daughters of the American Revolution and Greensboro Boy Scouts in planting two walnut trees on front campus at the college Monday at noon as a part of Greensboro's celebration of the bi-centennial of George Washington's birth.

Preceding the planting of the trees, exercises were held at 11:45 o'clock in Odell Memorial auditorium. Mrs. W. C. Tucker, introduced by Mrs. W. M. Jones, regent of the Guilford Battle chapter, spoke briefly of the bi-centennial tree planting program, by means of which ten million trees are being planted as a memorial to George Washington on the anniversary of his birth. The walnut trees, given to Greensboro College by the D. A. R. chapter which secured them from the Boy Scouts, are from Arlington and Guilford Battleground, she said.

Dr. S. B. Turrentine, president of the college, presided over the exercises. The invocation was offered by Rev. J. Shenton Lodge of Hickory, Va., who is conducting a series of meetings in the college. The audience heard a broadcast of President Hoover's bi-centennial address from Washington. Exercises in the auditorium concluded with the singing by Miss Alice Barrow of "Drink to Me Only With Thine Eyes," Miss Audrey Bruton accompanied her.

After the group had reassembled on front campus, Mrs. Tucker presented the trees to the college, and Dr. Turrentine spoke briefly in accepting them. Those taking part in the planting were Mrs. Jones, Dr. Turrentine, Misses Esther O'Brient, president of the association; Miss Ruby Tysor, president of the Day Students' Association; Miss Marion Erwin, president of the senior class; Miss Mary Little Fletcher, president of the junior class; Miss Madeleine Wynne, president of the sophomore class, and Miss Grace Coltrane, president of the freshman class.

Dr. Turrentine also announced that the Rose Garden Club of Greensboro had donated a cherry tree for the college campus.

A WORD ABOUT MOUNT SHEPHERD

Just a word about the great joy that filled our heart in our visit to Mount Shepherd church yesterday, and our fellowship with Mr. and Mrs. Jesse M. Robbins and their large and most excellent family of Christian children.

We were called by Mr. Robbins to speak to the consolidated Bible classes at 10 o'clock and to preach at 11, which we did with all interest and enthusiasm, emphasizing at the Sunday school hour Jesus, the Divine Leader, the Door of the Sheep, the Good Shepherd, and at the preaching hour our theme was Heaven and the Highway Leading to the Glory Land.

We were exceedingly happy in our study together of those two fields of thought and came away greatly strengthened and enthused for the trials and battles of life.

One thing that intensified our interest in our visit to this great Christian family and this splendid church was that this spot and splendid home where Mr. Robbins and his family live, overshadowed by Shepherd mountains and Ridge's mountains, is the old Dugan Davis place, where the late Samuel L. Davis, his son, my old friend, college and classmate, and the assistant teacher of the Peacock Bible class, was born, and near by the old home of the Kearns boys of High Point, my friends.

I could not dispel the idea: "Behold, what great blessings this lovely place and community hath wrought!" and I further realized that it is now duplicating that great work in and by Mr. and Mrs. Robbins in their rearing of their nine beautiful and beloved Christian girls and boys. Theirs is a model family of Christian living.

Hardly have I ever experienced a service and fellowship that moved me so deeply. And, I will say, George H. Jr. enjoyed it also 100 per cent plus, for he was with me and was happy every minute. The event will linger ever with us as a precious memory.

Rev. Mr. Shinn, a young unmarried man, is their pastor and is in high esteem and repute with these good folks, and with his other four appointments. He shepherds his five flocks and finds time to run to Duke, two or three days each week, taking his B.D. degree.

We will hear from him soon. Such purpose and effort always climb to higher heights. Blessings on him and these good folks! Geo. H. Crowell.

OUR STANDARD TRAINING SCHOOLS

The Greensboro district is especially fortunate in her assignments for standard training schools. On Sunday, the 6th of March, schools will open at Greensboro and Asheboro. Bulletins have been sent to all pastors and Sunday school superintendents. The courses have been planned with great care and are full enough to meet all requirements. On the 17th of April a standard school will begin at Reidsville. Later in the year a standard school will be held for the entire district. This will meet at High Point in September.

Who should attend? Everybody. That is the only answer. The purpose of these schools is to train church workers. Every member of the church should be a worker. Certainly every officer and teacher in church and Sunday school should be present, taking full work and securing credit for the work done. In addition to these now enrolled as workers there should be a great reserve force in training. This is an opportunity to prepare for greater service. It is also an opportunity to prepare for that work which awaits every earnest Christian.

These great church schools are not limited in their service. So many think of them as serving Sunday school workers only. This is not the case. These schools have distinct courses for stewards, lay leaders, trustees, officers of Epworth Leagues and missionary societies, members of important committees and so on. In addition the courses have great cultural values. Each year our best workers enroll in these schools. Why not enlarge the number of those who seek to render more efficient service to the great Teacher? No means have ever been devised by which a teacher can impart more than he knows. Our leaders can not lead wisely over unknown roads. The best preparation for a steward is a clear understanding of the scope and results of the great enterprises of the church. The Methodist church stands in need of many things. But a trained leadership is a primary necessity in this hour of stress and strain.

The means by which we may secure this training have been provided. Let this be a great district movement. The Greensboro district led the entire conference in credits given last year. We are now in a race with ourselves. Let us resolve to double the number who seek better training for the work. It can be done. We very nearly doubled our record last year. Let's do it again. We shall receive great personal profit and the church will reap great benefit from our efforts. Our work is in the field of saving immortal souls. Surely no one engaged in such a task can be satisfied with anything less than the highest training that can be secured. Jesus calls you to high preparation. Will you answer? W. A. Newell.

GREENSBORO COLLEGE PLAYERS FRIDAY NIGHT

The Greensboro College Players will stage as the second number on their program for this season Jerome K. Jerome's four-act comedy, "The New Lady Bantock." It will be presented in Odell Auditorium on Friday, February 26, at 8:30 o'clock.

The play has been in rehearsal for several weeks under the direction of Miss Elba Henninger, director of the college dramatic department. It is a comedy with flashes of serious scenes that serve to add to the humor of an absurd situation. The situation which opens the play consists of the arrival of Fanny, a music hall star, with her husband, an English lord whom she has married in ignorance of his station, at his country home. A very short time after her arrival she learns of his rank and also makes the discovery that all of his twenty-three servants are her relatives.

The cast is made up of both town and college actors. Several new players have been added to the organization and will make their first appearance on the Greensboro stage. G. L. Woolley, who has the leading male role, that of the butler, is an experienced player from the Little Theatre of Shreveport, La.; while Frank Haile, who also has an important role, has had experience in Little Theatre work in Lynchburg, Va. The other male roles of importance will be played by Huger King and Dr. J. R. Miller, who have appeared in former Player productions. J. W. Brice will play a part for the first time.

The feminine lead will be taken by Miss Frye Pettus of Edenton, a sophomore at the college, who played with outstanding success the role of Alice in the Players' production of "Alice in Wonderland" last spring. Miss Rowena Bunn of Laurinburg, who also played in the same production, has an important role.

Others of the feminine players are Misses Katrine Smith and Maragret Neal of Greensboro; Miss Imogene Boyles of Thomasville; Miss Janie Taylor of Harrellsville; Miss Doris Garris of Greensboro; Miss Irene Yarbrough of Thomasville; Miss Esther Pridgen of Elm City; Miss Doris Harrison of Elizabeth City; Miss Sue Thompson of Creedmoor; Miss Cornelia Geer of Rutherfordton; Miss Laura Smart of Concord; Miss Ruth Davis of Wilmington; Miss Lovera Richie of Gastonia; Miss Annabelle Hicks of Snow Hill; Miss Mary Hoyle of Salisbury.

TO THE RELATIVES OF OUR MISSIONARIES IN CHINA

The following cablegram has come from Bishop Kern:

"Shanghai, February 20, 1932—2:30 a. m.—Women and children leaving for Shanghai. All safe and well. (Signed) Kern."

We understand this message to mean that our missionaries have been called from the interior to Shanghai. We are glad to have this news, which we consider favorable, because in case it should be necessary to evacuate the missionaries they would have to sail from Shanghai. The missionaries who were in Shanghai who were in the danger zone have been transferred to the French concession for safety and, of course, those who are coming into Shanghai will doubtless be taken care of in the same way.

We shall send you further information as it comes to us.

Esther Case, For. Sec. Woman's Work.
Goddard, For. Sec. General Work.

SALISBURY DISTRICT TO OBSERVE MARCH 2 AS DAY OF FASTING AND PRAYER

Simultaneous services will be held at 3 p. m. Wednesday, March 2, at First church, Salisbury, Central church, Concord, and at First church, Albemarle, in response to the call of the Commission on Spiritual Life. The order of service will be as follows:

Ten minute talks on the topics given below, interspersed with seasons of song and prayer.

Prayer and (1) World Peace. (2) Kingdom Extension. (3) The Importance of the Deepening of the Spiritual Life of Our People. (4) Soul Winning.

Close service with old fashioned love feast.

Please observe the following suggestions:

1. Let pastors and people read again the "Statement from the Commission on Spiritual Life" and "A Call to Prayer: A Pastoral Letter" by Bishop Mouzon, found on pages 8 and 9 of the North Carolina Christian Advocate, issue of February 11.

2. Let all pastors in Rowan county attend the meeting at Salisbury, those in Cabarrus, the meeting at Concord, and those in Stanley the meeting at Albemarle, and let each pastor take as many of his people as possible with him to these services.

3. Let all the people who cannot attend one or the other of these public services observe the day as a day of fasting and prayer wherever they may be. H. C. Sprinkle, P. C.

GOLDSBORO CIRCUIT

On February 14 our new elder, Brother J. H. McCracken, was with us and held our first quarterly conference. The attendance upon the conference was fine, there being from four to ten present from each church on the circuit. Brother McCracken preached a splendid sermon by which, together with his kindly manner and fine spirit, he won the love of all present.

We were able to report all parts of the program of the church had been carried out to date, and something had been secured for the December mission special, Chapel Hill church debt, orphanage, and Advocate. The bishop's letter has been read in every church, all literature received has been methodically and carefully distributed, mission books sold and classes formed to study same. The pastor has viisted 100 of the homes of his people and prayed in the most of them.

Our people said before conference if we were returned to them they would feed us—and feed us they have. I have never had more good things to eat for three months on a stretch than I have had for the past three. On Wednesday before the quarterly conference our Salem congregation gave us a thorough pounding. In this there was milk, butter, chickens, eggs, hams, potatoes, pecans, meal, sausage, sugar, flour, and many other things. And we seldom go out visiting that we don't come back with something good to eat.

No one appreciates such kindness any more than does this parsonage family; and we appreciate the least gift as much as we do the greatest. We love all our people and pray God's richest blessings upon their lives. W. H. Brown.

A YOUNG PASTOR LOOKS OVER HIS CHARGE BEFOREHAND

During the annual conference at Asheville a friend and I took a sight-seeing trip down the beautiful French Broad river to a small town named Marshall. As we made the turn to go back to Asheville I asked my partner what town were we in and he said Marshall, N. C. I replied: "I had better look this place over, for the bishop might send me here." This being my first appointment I had no idea where I would be sent. I waited with much concern to hear the bishop read out my charge, and to my surprise he read my name for Marshall, N. C. This was an experience that means much to me.

I got a glimpse of the promise land and I find that the giants here are just the same as one finds on many of our charges, and have to be fought hard to be ousted. The people have been very nice to me and are responding with much interest. I have two churches on my work and the entire membership is less than 100. At the end of the year our figures will not be large, but our aim is to help each cause in the church a little. Behind each dollar will be our prayers and a fine spirit of love. Through the young people, numbering 28 in the Fellowship Group, I find the interest of the parents is increasing. This fine group of young people are raising the assessment for the kingdom extension.

I must have my Advocate each week; it's a real source of pleasure and inspiration. More subscriptions will be coming in shortly. Of course we ask for your prayers and best wishes.

Ralph B. Shumaker.

WOMAN'S MISSIONARY COUNCIL

Since the call for the annual meeting of the Council was published in the church papers the railroads have granted an additional concession which will make it possible for many more persons to attend the meeting.

The selling dates of the tickets to the Council for which a certificate entitling purchaser to a return ticket for half fare have been increased three days; for example, selling dates from the Southeast and Trunk Line have been changed from March 5-11 to March 5-14 inclusive and other divisions proportionately. Mrs. F. S. Parker, Secretary.

OBJECTIVES IN RELIGIOUS EDUCATION

By Rev. Fletcher Nelson.

Recent years show considerable progress in the art and science of teaching religion. At least this assumption is well grounded when tested by the availability of books dealing with the technique, methods of, and content in teaching religion. Books—too many books—written by specialists—on theory and practice exhaust the subjects of organization and administration of church schools, the week-day and vacation schools, recreational programs, worship services, story telling, dramatics, and pageantry, the project method, and testing and measuring religious development. In spite of the recognized progress there is reasonable doubt whether today children are better grounded in religious knowledge than children of yesterday. Yet it is an undeniable fact that save for the improvement and progress in religious instruction our children's chances of developing into vigorous Christian personalities would have been lessened through the preponderance of antagonistic elements in our social order.

The Old Approach

It must be kept in mind, however, that while the progress in the art and science of teaching religion has been reassuring in its salutary effect there still remains a vital part of the total function practically untouched. And this defect is serious. It strikes at the very life of teaching religion. It may be stated to the effect that while our religious educators and our training schools in the past have abundantly provided opportunities for training in the art, methods, and technique of teaching they have failed to furnish and encourage the dynamic motivation that would make those ideals of teaching a practical reality in experience. Stated in another way, there is a gulf between what we know to do and what we find ourselves doing, and what we find ourselves satisfied in doing. The emphasis has been mechanistic, the training of personal desire has lagged. The trend of emphasis should shift from the science of teaching to the glory and responsibility and opportunity of teaching. Simply, it means that when we have some impelling message to teach, we will eagerly strive to make our own the best methods of presenting the subject to be taught.

The Proper Scope

Some conceive of religious education as occupying a separate and distinct category in the educational process. This is an improper conception. Religious education is educating religiously—it is the crown upon the throne of education. The content of religious education differs from that of secular education; the form is identical. The means are the same; the ends are more idealistic. Their technicue is one; their philosophy differs. The bud of the educatinal process is in sharing experience under expert guidance. The floresence of the educational process is the Christian sharing of religious experiences.

Education for complete living must include the teaching of religion and the guidance into a religious experience. The religious element in life gives to all education meaning and significance. Can't it be reasonably said that religion vivifies the plant and guarantees a better fruitage by virtue of the ideals of living which are centered individually in Jesus Christ and socially in the kingdom of God?

Can Religion Be Taught?

There are those who claim that religion cannot be taught. There is ground for that position, especially when the content of religous teaching and the ultimate aim of religious education are viewed separately. Truths of religion can be taught like truths of history. The life and teachings of Jesus can be taught like the life and teachings of Spinoza. The Bible can be taught; so can Milton. The facts of religious experience can be taught, however, the individual and personal experience of God cannot be transmitted as a gift by means of instruction. But instruction in the approach to experience enables the pupil to enter in.

The Nature of Religious Education

Religious education is simply teaching people to live religiously. Christianity conceives "living religiously" in terms of personal fellowship with the Divine through prayer and worship and in terms of moral activity believed to be in harmony with the will of God. Thus "living religiously" supposes a religious experience which the art of teaching religion may help bring about, but, which the art can never give in the same manner as it would hand out knowledge and facts relating to a given subject. To live religiously one must believe in God, that is, live God's way; one must have religious ideals, that is, an idea having emotional dynamic and one considered binding upon conduct. Building ideals involves the establishment of habits of thought and action through repeated choices. Building ideals means character development.

This is the ideal for which our church school exists. We take a nursery child and try to make his associations with and in the church so pleasant that he forms a love for it. This love motivates his coming and his susceptibility to teaching, and as he grows and expands he becomes conscious of himself and of others. He begins to want to know about God and about Jesus. Skillful handling of successive teachers will lead the child into an acceptance of Jesus Christ as Saviour and to a dependence upon on God as Father. (Continued on page 17)

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NEXT SUNDAY IS MISSIONARY SUNDAY

Falling in line with the plans suggested by the last general conference an ever-increasing number of the churches in this conference are promoting a thoroughly Christian and efficient program of missionary education. This program is continuous and fits in with all the other work that is being done by these churches. Missions is made to appear not as something separate from or added to the other features, but is one of the most vital parts of the whole work of a local church. Thus missionary education is one of the most important tasks of the church school.

As a part of the program of missionary education in these local churches the fourth Sunday in every month is observed as Missionary Sunday. On each fourth Sunday a special program based upon a missionary theme is given during the worship period in the Sunday school. In addition the offering on this day is given to The Home and Foreign Missionary Enterprise, which supports the Christian education workers both at home and abroad who are giving their full time to missionary work. This enterprise has been rightly called "the greatest missionary special in Southern Methodism." Two great boards—the Board of Christian Education and the Board of Missions—are united in promoting it. Its results are far-reaching and effective.

Next Sunday is Missionary Sunday! Again we have the opportunity to place strong emphasis where it ought to be placed. We rejoice in this opportunity and accept its challenge.

INSTITUTES!

This week in the Gastonia district there is being conducted a very interesting series of Christian education institutes. On thirteen charges these institutes are being held, with district, conference and general workers leading. No one is trying to work for credit, as in a training school, but local workers are sitting down with the outside leaders and are talking over plans relating to their work. Everything is informal and the talk is all about practical matters. It is believed that good results will come from this series.

"WINGS OF THE CHERUBIM"

Are you reading the story by Carl Claudy called "Wings of the Cherubim," which is running in the Epworth Highroad? This story offers all that is desired in the way of wholesome excitement and entertainment. Having read one installment you can hardly wait for the next number to appear. Our young people are to be congratulated upon having a superior journal like the Epworth Highroad for their very own periodical. Not only are these good stories like this one; there are other interesting articles and the materials for Sunday school lessons and Epworth League programs.

THE BURKE COUNTY SCHOOL

During the week of February 14-19 the fourth annual standard training school for the churches of Burke county was conducted at First Methodist church in Morganton. There were granted 61 credits at the close of the school and two office credits will be granted within the next week. There were more than 100 people in attendance at the various sessions of the school, 80 of these being officially enrolled, and while about 20 of these enrolled did not write the papers yet a large number of them were present at every class period, participated in the discussions with as much interest as those who did take credit, and no doubt benefited almost as much from the class as those taking credit. Members of the board of managers, the pastors of the county and the leaders in the various churches expressed themselves as feeling that this was a very successful school. Good work was done by the enrollment committee, by members of the board of managers and by Brother Reavis and the other pastors of the county. Practically every person attending the school had already been enrolled before the school opened on Sunday night and in most instances those having signed enrollment blanks had already definitely made up their minds as to what course they would take before the school met.

All of the four courses offered were from the new interpretative and administrative courses that have just been released by the general board. The following instructors, with the courses offered and the credits earned, are listed below: "Organizing for Christian Education in the Local Church,' 'taught by Rev. John F. Kirk, had enrolled 20 with 14 credits; "Missionary Education in the Local Church," taught by Rev. R. C. Goforth, had 15 enrolled with 9 credits; "Teaching Children," taught by Miss Corinne Little, had 16 enrolled with 10 credits; and the specialization course, "Senior Young People's Administration," taught by Mrs. John F. Kirk, had 29 enrolled with 28 credits.

At the closing session on Friday night it was unanimously voted by those present to request a school for next year at about the same date.

ASHEVILLE AND LENOIR

At a set-up meeting held in Central church, Asheville, on Monday, February 15, the thirteenth annual standard training school was scheduled for April 3-8. Five courses were selected with the following named instructors: "Teaching Children" by Miss Corinne Little; "Senior Young People's Administration" by Mrs. John F. Kirk "Adult Department Administration" by Rev. Charles P. Bowles; "Missionary Education in the Local Church," with a special request for Mrs. W. A. Newell or in case she cannot be secured for this date, Rev. W. A. Kale; "Organizing for Christian Education in the Local Church" by Rev. John F. Kirk.

C. E. Morgan was elected chairman of the board of managers, with A. H. Nance as assistant; H. A. Dunham was elected treasurer; Clyde M. Taylor was named chairman of enrollment committee, with K. W. Parker as assistant; Olin Auld was elected as custodian of books; and the finance committee was made up of H. A. Dunham, Edwin L. Brown and Clyde M. Taylor.

At the office of Ed. F. Allen in Lenoir a set-up meeting for this year's training school at Lenoir was held and four courses were selected: "Organizing for Christian Education in the Local Church" by Rev. John F. Kirk; "Missionary Education in the Local Church" by Rev. R. C. Goforth; "Teaching Children" by Miss Corinne Little; and Senior Young People's Administration" by Mrs. John F. Kirk.

It has not yet been determined whether the school will be held this year at First church or whether we will go back to the custom of former years in holding the school at Davenport College. This is to be determined by the committee after further consultation. May 1-6 was selected as the date for this school.

Young People's Division

GREENSBORO DISTRICT BANQUET

The annual banquet of the Greensboro District Young People's Union was held Thursday night, February 11, in the dining hall of the Masonic Temple in Greensboro. A large number of the churches of the district were represented in the happy group of young people. The invocation was by Rev. G. G. Adams of Gold Hill, conference director of young people's work. Following the splendid dinner Mr. Everett Neese, conference treasurer, gave cheery words of welcome. Rev. C. P. Bowles introduced the large number of guests. Pep songs were sung and a stunt was given. Miss

Marguerite Crowder sang a solo; then Rev. W. T. Albright gave a toast to the new pastors of the district. This was responded to by Rev. J. H. Barnhardt. Mr. Harold Moag sang two numbers, after which Rev. Frank B. Jordan gave the address. Mr. Jordan spoke of the need for courage in facing the smaller tasks of life. Young people's work is progressing well in the district. Plans are being perfected for a Christian culture institute to be held in Greensboro in April. Rev. W. A. Kale, extension secretary, is co-operating with the district secretary in this set-up.

LENOIR CIRCUIT

During the past month the Lenoir circuit-wide League has organized a dramatic club. This club went to work immediately on a pageant of peace. About 50 young people entered this program and made a very enviable record in their first attempt. This pageant called for the costuming of many Bible characters, angels, and representatives of different nations. Their success in costuming was above the average for amateur performers. The pageant was given at three points on the circuit where we had access to school auditoriums. These young people came night after night for practice, many of them under great difficulties. They were faithful to the finish and everybody had a great time.

EXTENSION SECRETARY AT STONY POINT

The first two days of February were happy days for me as I visited with Brother Clyde McKinney and his fine people of Stony Point. During the evenings I was in this community I enjoyed meeting with the leaders of young people and helping to plan for the new activities in the young people's division of Stony Point. I expect to learn of some excellent work by this enthusiastic pastor and his loyal people as the year goes along.

One interesting event of this trip was the pleasant visit in the new home of Brother and Mrs. J. C. Keever. Brother Keever was granted the superannuate relation at the last session of the annual conference and he and Mrs. Keever are now living at Stony Point. Already they are entering into the life of this community and their influence will bring a blessing to all the people. W. A. K.

THE QUESTION BOX

QUESTION 1. "We want our work for juniors unified, but also want another meeting besides Sunday school. Where will we find our programs?"

ANSWER: We need not think of extra meetings as a time for "putting on a program." Is it not rather a time for doing things which we do not have time to do during the limited Sunday session? The lesson materials contain more suggestions than can possibly be carried out during the Sunday session. (See the Closely Graded lesson material for the often unused week-day sessions, and the Group Graded lessons for the suggested activities beyond the Sunday session). With this material before her and the needs and interests of the children in mind, a real teacher has no difficulty in knowing how to plan and use extra time.

QUESTION 2. "What has become of the Junior Epworth League?"

ANSWER: There is no provision under the present legislation for a Junior Epworth League. If it is desirable for the children to have a Sunday afternoon meeting corresponding in any way to the league meeting of young people, one or more of the junior workers should, if possible, assume responsibility for this meeting. It then becomes not another organization but a time for learning songs, for sharing and planning experiences, and for the ongoing of those things for which there is not time during the Sunday school session.

QUESTION 3. "Tell us how to carry on the work for missionary education of children under the unified plan."

ANSWER: Examine any quarter of the Sunday school material you are using for primaries or juniors and check all material definitely missionary in content or implication whether so labeled or not. This will reveal to you the large place that missionary education has in whatever material you are using for your primaries or juniors. If your church has adopted the plan for a missionary offering on the fourth Sunday, the systematic giving of children to missions is made possible. The little set of pictures, "Children of the Orient" (free upon request to your conference board of Christian education), is the first of a series intended to help primary and junior workers interpret for the children the use of their missionary offering. This systematic plan for giving and the missionary emphasis in the lesson material is naturally suplemented in every church by courtesies, kindness, gifts, and other forms of sharing possessions and joy with children of other people within the child's own world. If this plan is carried out, missionary education will not be lacking and a unified program will also exist. (See pamphlet, "Missionary Education of Children," price 5 cents).

OBJECTIVES IN RELIGIOUS EDUCATION

(Continued from page 15)

To you, that Christian experience of the beginner or primary child may be meager and unintelligible. Rest assured it is real to him and the reality of that experience is the sole foundation for the beginning of that tremendous task of shaping his ideals and motives through worship, study, contact and recreation so they will harmonize with Jesus' way of life. To accomplish that task is to enlarge and broaden his religious experience—is to build character. Religious education is then the use of all available agencies which enable a plastic individual to grow into and appropriate as a personal possession the values of religious experience.

Objectives in Religious Education

With this general statement of the scope and nature of religious education may we here state some of the contributing objectives of the science. These objectives are necesarily end-points in any system of religious education and as such many other more immediate aims lead to them.

1. Experience of God through Jesus Christ, that is, an inner consciousness of harmony with the eternal. This continuous consciousness gives the highest meaning of the worthfulness of human life. The effectiveness on conduct of the experience is contingent upon a proper explanation of God, of the world in which we live, of the meaning and personality of Jesus, his life and teachings, of the Bible, and of sin. The resultant conception of the pupil are but more immediate aims which lead to the fullest experience of God.

2. Character development, that is, increasing skill in the determination of conduct with religious motives. The objective supposes an intelligent Christian experience and the immediate aims which lead to the experience continue to be operative in the journey toward the goal of a vigorous Christian character. The development of character involves the entire process of habit formation and the integration of personality about some dominant principle of life. Rules to guide conduct are not enough. No external rules of guidance can for long suffice. The candidate for character integration must learn that sin is economically unsound, intellectually stupid, spiritually atrophic, and socially corruptive. He also must center his life about some positive Christian principle which is sufficiently strong to motivate his conduct. The formation of Christian character is in addition contingent upon the genuineness of the worship and prayer experiences of the individual.

3. Social responsibility, that is, to participate in and build a social order embodying the Fatherhood of God and the Brotherhood of Man. Here we have contributing to this end-point or objective in the system of religious education all the more immediate aims that lead to the other stated objectives. Too, it is true that all the more immediate aims which by nature fall under the social responsibility objective also contribute to the reaching of the other objectives. The more immediate aims contribute to every objective—there can be no arbitrary division. The development of a socially responsive person involves an intelligent conception of the nature and work of the church, of the institutions of society, and of the worth of man. As the boy appropriates for himself a true picture of things as they are he must become socially active in consequence of his relation to God.

Nothing disturbs a woman's poise like avoirdupois.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SUNDAY SCHOOLS MISSIONARY

Methodist Sunday schools have always believed in missions. Thousands of consecrated lives and millions of dollars have been given by the Sunday schools to the missionary work of the church in other lands. In the home land hundreds of local churches have been established as the natural outgrowth of a Sunday school organized by a missionary minded preacher or layman.

Today the Sunday schools of Southern Methodism with their 175,000 officers and teachers and approximately two million pupils are potentially the mightiest missionary force in the church. No missionary task, however great, is beyond the united strength of their growing army, according to Rev. A. W. Martin, director of the Division of extension and Missionary Education, Nashville, Tennessee, to whom we are indebted for most of the paragraphs which we are here using to set forth the plans of our church for missionary education through the Sunday school.

What Is Their Special Task?

Recognizing the ability and willingness of the Sunday schools to undertake a missionary task of tremendous proportions, the 1930 general conference set aside as the special responsibility of the Sunday schools what is probably the most significant missionary enterprise ever assigned to any organization in the church. This task is so important and its influence upon the other missionary undertakings of the church so great that the general conference expressed itself as thinking that every Sunday school in the church should have a part in it. The old plan of assigning individual specials to classes, departments, and schools was given up as impracticable and the total missionary task of the Sunday school brought together in one great missionary special to be known through the quadrennium 1930-34 as the Home and Foreign Missionary Enterprise.

Home and Foreign Enterprise ..

As has just been stated, the Home and Foreign Missionary Enterprise is the missionary special of all the Sunday schools of Southern Methodism. It is both a continuation and an expansion of the dual missionary special carried by many of the Sunday schools during the quadrennium just closed. Briefly, there are three major lines of missionary work provided for in the Home and Foreign Missionary Enterprise.

1. Forty-five per cent of the proceeds from this offering is used in the support of the church's program of Christian education in all the foreign mission fields where Southern Methodism is at work. This does not mean higher education in colleges and universities, but the Sunday by Sunday, and week by week program of Christian education that functions through the Sunday schools and local churches. In a word, it means the carrying of such opportunities for Christian education through the Sunday school to the boys and girls, men and women, of other lands as we enjoy here at home.

In addition to making possible this far-reaching program of Christian education through the local Sunday schools and churches in other lands, this missionary special also supports the major part of the program of Southern Methodism in China. This in itself is a stupendous undertaking and altogether worthy of the loyal support of every Sunday school pupil.

2. Forty and one-half per cent of the proceeds from this missionary special is returned by the general board of Christian education to the conference from whence it came for the direct support of the extension program in that conference. As a part of this extension program, practically every annual conference in Southern Methodism employs a full time extension secretary who devotes his or her time to helping the smaller Sunday schools, Epworth Leagues and churches in meeting the religious needs of the community in a better way. Cokesbury training schools, institutes, surveys, revival meetings, Sunday school supplies to communities that cannot buy their own, and a dozen other methods of practical Christian service are made possible through the conference extension program.

This phase of the Home and Foreign Missionary Enterprise should appeal to schools both large and small: To the large school, because it provides a practical means of helping the smaller churches in the territory surrounding the towns and cities and from which most of the strength of our larger churches comes; to the smaller schools, because it offers a simple and direct method of helping themselves. The offerings to the Home and Foreign Missionary Enterprise comes back to the local church in terms of the service rendered through the conference extension program.

4. The remainder of this fund (fourteen and one-half per cent) is used by the general board of Christian education for the extension of Sunday school and Epworth League work in the weaker conferences of the homeland, and in providing for the expense of administration and for the board's general program of missionary education throughout the church. The amount expended upon this general program of missionary education and upon overhead office expense is limited by the Discipline to ten per cent of the total. Ninety cents out of every dollar, therefore, actually reaches the work in the field for which it was given.

How Schools Share in It

In two very important ways.

1. Through missionary worship services, study courses, the reading of missionary books and periodicals, taking part in local missionary projects and similar activities.

Every Sunday school should plan for a definite missionary emphasis either in the worship services of the school as a whole (in smaller schools where all departments worship together) or in the worship services of the classes and departments. Definite help for this type of missionary activity will be found in such publications as Here and There, the Church School Magazine, the Adult Messenger, and the Elementary Teacher. Missionary study courses are available through both the standard and Cokesbury series of training courses and in addition there are a number of electives in missions available for classes in the young people's and adult divisions of the local church. For further information about missionary activities of this kind, write either to the office of your conference Board of Christian Education, Durham, N. C., or to the Division of Extension and Missionary Education, Department of the Local Church, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

2. Through the direction of the missionary offerings of the school to the support of the Home and Foreign Missionary Enterprise. Most schools will find it most desirable to direct their regular fourth Sunday missionary offerings, whatever the amount may be, to the support of this missionary special. Schools, departments, or classes that desire to make a definite pledge to the support of this missionary special may do so and will be assigned "shares" in the Home and Foreign Missionary Enterprise on application to the Division of Extension and Missionary Education, General Board of Christian Education, 810 Broadway, Nashville, Tenn. These shares are issued in multiples of ten dollars.

Plan Proves Effective

Reviewing the working of this plan last year, Dr. William F. Quillian, general secretary of the General Board of Christian Education, has written the following two very interesting paragraphs:

"It is very significant that while all other church collections have been decreasing the Home and Foreign Missionary Enterprise, which is the fourth Sunday offering through the Sunday school, has shown an increase every month (except for the summer months which are not normal) since it was inaugurated following the last general conference.

"The explanation lies in the fact that information and inspiration by educational processes have been given to our people through the Sunday school programs and they have responded. I have full faith in the people called Methodists, and I am confident that if they are

given the facts even out of their poverty they will abound unto liberality. This is the way of joy. This is the way out of the financial and spiritual depression that threatens our nation and the world. (Second Corinthians 8:1-5)."

Where Offerings Are Sent

Missionary funds are sacred funds. They should never be diverted to other causes. The 1930 Discipline not only directs that this missionary offering should be taken monthly in all the Sunday schools (paragraph 461-2), but it also directs that the total amount should be forwarded promptly each month to the conference treasurer of this fund. (Paragraph 434).

Rev. C. K. Proctor, Oxford, N. C., is treasurer of the Home and Foreign Missionary Enterprise for the North Carolina conference. In making remittances the local school terasurer should indicate clearly the name of the school from which the offering comes so that proper credit may be given. He should also be sure to give his own name and address so that a receipt may be forwarded to him.

SOME ERRORS IN THE RECORD

Although Table II, page 113, of the 1931 Conference Journal records a net loss of nine Sunday schools in the North Carolina conference last year, a careful check of Table II against Table V reveals errors which, when eliminated, gives our conference not a net loss at all but a net gain of six Sunday schools over the previous year.

Here are the errors referred to:

1. Table II shows South Alamance charge, Durham district, as having only one Sunday school. According to Table V there are three, making two to be added to the total for the conference.

2. Table II shows South Mills charge, Elizabeth City district, as having only one school. Table V shows four, making three to be added.

3. Table II shows Person Street and Calvary, Fayetteville district, as having four schools. Table V shows only three, making one to be subtracted.

4. Table II shows Riverside-Bridgeton, New Bern district, as having six. Table V shows five, making one to be subtracted.

5. Table II shows Grimesland charge, Washington district, as having three schools. Table V shows four, making one to be added.

6. Table II shows Middleburg charge, Weldon district, blank as to number of Sunday schools. Table V shows five, making five to be added.

7. Table II shows Shallotte charge, Wilmington district, blank as to number of schools. Table V shows six schools on the Shallotte charge, making six to be added.

When we make these additions and subtractions we find a net of 15 Sunday schools more than reported in the recapitulation on page 113. Instead of 671 Sunday schools now, there are therefore 671 plus 15, or 686. The year before the total reported was 680, giving the North Carolina conference for 1931 an increase of six schools over the record of 1930.

SOME MORE ERRORS

In writing to the executive secretaries of his episcopal district recently, Bishop Mouzon expressed the opinion that the reported loss in church members last year is more apparent than real.

In checking the Sunday school enrollment figures for the same period, one discovers a number of errors and inconsistences which leads one to conclude that the reported decrease in Sunday school enrollment also is more apparent than real.

No attempt is here made to point out all the apparent errors in the enrollment figures; nor is there any intent to reflect unkindly upon anyone who might be responsible for these errors. And it is not meant to say that we are reaching all those who should be reached. Our conviction, however, is that there are, on the whole, as many if not more people attending Sunday school today than ever before. Here are some of the reasons for thinking so:

1. Take the 1930 and 1931 figures for the Pamlico charge. Table II, from which our grand totals are derived, shows an enrollment of 428 in 1930 and only 366 in 1931, an apparent loss of 62.

Table V, where the figures for the sevtral schools of the charge are given separately, shows the following:

School	1930	1931	Inc.
Alliance	53	67	14
Bayboro	77	82	5
Hobucken	83	92	9
Stonewall	98	125	27
Total	311	366	66

Instead of a decrease of 62, there seems to have been an actual gain of 55.

2. Examine, similarly, the case of Pittsboro charge. Table II, the summary table for the charges, shows 717 in 1930 against 590 in 1931 an apparent loss of 127. Table V shows the folowing:

School	1930	1931	Inc.
Brown's Chapel	120	155	35
Chatham	60	85	25
Moncure	65	108	43
Mt. Zion	40	72	32
Pittsboro	90	100	10
Pleasant Hill	60	70	10
Totals	435	590	155

Instead of a decrease, therefore, there seems to have been an actual gain of 155 on this charge.

3. Take, for another example, the Halifax charge. Table II shows 511 in the Sunday schools in 1930 and only 395 in 1931, an apparent loss of 216. Table V shows the following:

School	1930	1931	Inc.
Calvary .....(decrease)	96	67	29
Ebenezer	48	60	12
Halifax	98	130	32
Mt. Tabor	108	138	30
Totals	350	395	45

Instead of a decrease of 216, therefore, there seems to have been an actual increase of 45 in the Sunday schools of the Halifax charge.

4. Take the Burgaw charge as another example. In 1930 Table II showed an enrollment of 450; in 1931, 310, an apparent decrease of -40. But examine Table V for the two years:

School	1930	1931	Inc.
Burgaw	100	102	2
Herrings	15	46	31
Jordan's ....(decrease)	46	35	10
Rocky Point	110	120	10
Watha	..	25	25
Totals	270	328	58

Instead of a decrease of 140, therefore, there seems to have been an increase of 58 in the enrollment of the Sunday schools of the Burgaw charge.

5. Take a slightly different case. Table 11, the Jonesboro charge, in 1930 showed 1285 enrollment in the Sunday schools, whereas the enrollment for the several schools of the charge as shown on Table V totals 1005, 280 fewer than the figures on Table II. Examination of Table II reveals 234 officers, teachers, cradle roll and home department members, a number very close to the difference above referred to. One wonders, therefore, if in the figures on Table V only the pupils in actual attendance are included. And one wonders, by the same token, if similar omissions have not been made for other charges.

6. Still another case: The Hemp charge in 1931, Table II, shows an enrollment of 239. Add the figures for the several schools shown in Table V, one finds a total of 339 in the Sunday schools of the Hemp charge. Inasmuch as the figures of Table II, not Table V, are counted in the total for the conference, we fail to get credit for 100 in these Sunday schools.

It is a matter of first hand knowledge, moreover, that many Sunday schools report to annual conference the number in the Sunday school in November—in the winter, after there has been a considerable falling off from the high water mark of the spring and summer. As a matter of course all schools should give themselves credit for the aggregate number of pupils served during the period of the year.

AT NEWPORT PUBLIC SCHOOL

At the invitation of Prof. W. E. Powell, the principal, Mr. Gobbell addressed the Newport public school on Wednesday morning, February 17. Between four and five hundred pupils attend at Newport.

NEW BERN SCHOOL RECORD

With 98 persons attending, of whom 52 were regularly enrolled, the Craven standard training school issued 34 certificates of credit, including two office credits. Five Sunday schools were represented in the list of credits as follows: Centenary 18, including one office credit; Bridgeton 11; Riverside 3; Vanceboro one office credit; Freewill Baptist one.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A CORDIAL WELCOME AWAITS THE CONFERENCE

The First Methodist church of Wilson, N. C., is looking forward with great pleasure to the coming of the annual meeting of the Woman's Missionary Society in April. Nineteen years ago the Foreign and Home Missionary Society societies met in this church and were united, forming our present organization —the Woman's Missionary Society of the North Carolina Conference. A hearty welcome awaits the conference and we trust that both the church and the conference will receive a blessing.

Mrs. J. A. Corbett.

Mrs. J. M. Templeton writes: "Cary auxiliary had an interesting meeting on February 8 with 18 present. The world day of prayer was observed. Mrs. Frank Yarborough is president of this group and will keep the work up to a high standard. Ten new subscribers to the Voice is one of the goals set. Mrs. G. H. Singleton presented a comprehensive paper on 'How May I as a Woman Discharge My Citizenship Responsibility?' at the last meeting."

Let all auxiliaries elect delegates to the annual meeting at Wilson in March. Our friends in Wilson are anxious to do all possible for the comfort and convenience of their guests, but it is essential that they should have the list of delegates as early as possible. Let no auxiliary fail to elect delegates in March and report them at once.

Mrs. Walter Patten, Fayetteville, desires that district secretaries shall forward their statistical reports to her before March 1.

Mrs. Nat Jordan writes: "Although Oak Grove auxiliary on the Person circuit has only a membership of ten, they have six subscribers to The Missionary Voice. They made the honor roll last year and expect to do it again. They are planning to study "Methodism and World Need" with three churches taking part and their pastor as teacher. No need to say that their attendance runs practically 100 per cent at each meeting."

WOMEN PRAY FOR PEACE

Methodist women of Mount Olive at the call of their leader, Mrs. J. W. Wilkins, president of the auxiliary, met Friday afternoon in the church auditorium to observe the World's Day of Prayer for Peace.

Mrs. Wilkins presided and presented an impressive program. Appropriate songs were followed by earnest prayer and brief talks on the situation in China. Mrs. H. M. Cox told of the efforts for peace on the part of Japanese and Chinese Christians and of Christians in America. Mrs. E. N. Ricks read "Prayers for Women" from the Missionary Voice, and Mrs. Allen Cox read verses from Longfellow's "The Arsenal at Springfield."

The meeting was well attnded by auxiliary members.

Mrs. D. H. Outlaw.

DURHAM DISTRICT HOLDS ZONE MEETINGS AT BRANSON AND HAW RIVER

On Wednesday afternoon, February 10, Mrs. J. C. Dailey, chairman, greeted a large crowd that had assembled from the various auxiliaries of the Durham zone to be the guests of Branson auxiliary.

Mrs. Dailey plans her programs with great care, always looking to the promotion of all departments of the work. Her programs are mimeographed and attractively decorated with appropriate scenes. These are mailed in advance, which serve as a reminder as well as to stimulate interest.

The devotional was conducted by Mrs. B. U. Brooks of the First Presbyterian church, who gave a Bible study on Peace, presenting in a clear way the teachings of the scripture. She said: "We must seek peace where we can find it. We must go to God for it. Only in him can we find peace—the perfect peace—that is a spiritual gift bestowed only by God.

The speaker assured her hearers that possessing peace didn't signify a cessation from activity. On the contrary, it released power to be used in doing good, for "Jehovah will give strength to his people."

Mrs. A. M. Gates spoke forcibly on "Missionary Vision,' 'admonishing all workers to get such a vision of a needy world and the obligation to render a service that the honor roll and standards of excellence will have an insignificant place. Not that an auxiliary shouldn't be commended for attaining these standards, but she urged a consuming passion for the millions who are adrift and know not how to find God.

A message from Miss Florine Robertson, expressing regrets that she was unable to be present, was read.

However, it was revolving in the mind of a certain publicity superintendent that Miss Robertson was feeling quite comfortable over the situation in the Durham zone with six honor roll auxiliaries in Durham. If Miss Robertson had not felt that the Durham zone is "going over," somehow she would have appeared on the scene and told each one what to do. Those on the Durham district know Miss Robertson's way and that's her way to make all of her constituents go to the full limit.

Miss Elizabeth Aldridge sang very effectively, "O come to my heart, Lord Jesus, There is room in my heart for thee."

The meeting closed with prayer offered by Mrs. O. I. Hinson of Calvary church. A social hour was enjoyed afterwards. Coffee and sandwiches were served.

The Alamance zone has a new chairman, Mrs. C. J. Somers, who presided in her first zone meeting at Haw River on Sunday afternoon, February 14. She had showed her ability in employing the many resources of her group to give impetus to the work.

The banner for largest attendance went to West Burlington, but there was a large delegation from the other auxiliaries, all bringing good reports.

Mrs. I. I. Henderson of Graham used the 67th Psalm for the devotional, which was followed by a solo rendered by Mrs. Ralph York.

Mrs. Pursell, president of the Haw River auxiliary, gave a brief and hearty welcome.

Mrs. Florine Robertson displayed a half dozen posters, showing the status of the Durham district in its relationship to the conference and to Council.

A group of children from Mebane represented the children's work by using an appropriate song.

Mrs. M. T. Plyler spoke on "The Use of Literature in Publicity," urging the reading of the Advocate and Voice for a more intelligent way of service.

Mrs. A. M. Gates delivered a missionary address.

Mrs. Gates said in part: "What is supremely needed just now is a multitude of 'living spirits' of men and women transformed in their own lives by the gospel of Christ, on fire for his work, and brimming over with a thorough knowledge of the purpose,' methods, needs and accomplishments of Christian missions. There are such glowing spots here and there throughout Methodism where individuals, groups and churches, notwithstanding the depression and the gloom, have given ample evidence in interest, prayers and giving that they have been genuinely apprehended by Christ. We must have one or two living epistles in each church! A little leaven leaveneth the whole lump. But they can not be selected or appointed. These individuals must be volunteers who are impelled by the love of Christ, and who have come to a deep understanding of what missions mean. They must work freely by example and by personal conversion, by testimony, by prayers, by methods of persuasion and discussion. We need such volunteers to lead on, not in a foreign or home missionary movement, but in a great undertaking of Christian statesmanship that shall take hold of whole nations and bring them into subjection to the King of kings."

An interesting dialogue was given by Mrs. Alice McPherson and Miss Margaret Freeman of Front street church. Mrs. W. A. Cade contributed much by her beautiful voice in an impressive solo.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

BE NEIGHBORLY

Be neighborly—you cannot know
When smiling eyes mask bitter woe;
You cannot know, yet those who bear
Their heavy burdens none may share—
May catch some friendly ray from you
And hope may pierce the shadows through.

Be neighborly—to know you care—
May prove like blessing after prayer.
When sorrow leads us by the hand,
To feel that someone understands,
May bring back faith to some faint heart
And help some life anew to start.

—Mary F. Wynne.

ALL DUES PAID BUT—

I've paid my dues to the D. A. R.,
Colonial Dames and the Eastern Star,
The P. T. A. and U. D. C.
American Legion Auxiliary,
College Alumnae—that check's been made—
Country Club statement is due and paid;
Everything's settled — a clean-wiped slate.
My Church pledges?—well,
They'll just have to wait.
—Dorothy Brown Thompson, in North Carolina Christian Advocate of recent issue.

DELEGATES TO ANNUAL MEETING

Blanks for the names of delegates to the annual meeting at Myers Park church, Charlotte, N. C., April 12-14, have been sent to the district secretaries and within a few days will be distributed by them to every auxiliary in the conference. These blanks are sent to remind you that the delegates to this meeting must be elected at the March meeting and names sent to district secretaries not later than March 15, so that a home may be provided for each delegate who goes to Charlotte.

The Charlotte reception committee with Mrs. G. A. Westbrook, 1224 Harding Place, as chairman, has already begun to lay its plans for our entertainment while there and in order that their arrangements may be completed before the opening day of the conference, the delegates' names must be there in good time.

On page 25 of our conference minutes for 1931, paragraph 3, you will find these words: "Mrs. W. W. Hagood brought before the conference a matter of vital importance, that of the delay of the local auxiliaries in sending the names of the delegates each year to the hostess society, which cause confusion and extra trouble for the entertainment committee. She plead with the auxiliaries to improve these conditions in the future, and asked the co-operation of all the district secretaries in securing these names at least ten days before the meeting."

Mrs. Hagood was very much in earnest about this matter, and we do urge our auxiliaries not to neglect sending these names. The district secretaries must have them by March 15, so please heed this simple request and let all names be in in sufficient time for the committee of good women who are planning for our comfort and entertainment while in their midst to complete their plans.

$2,500,000,000 A YEAR FOR PHILANTHROPIES

Money devoted to philanthropic purposes in the United States is $2,500,000,000 a year, according to Dr. Arthur J. Todd, professor of sociology at the Northwestern University. Dr. Todd says that philanthropy stood eighth in the list of the ten great American industries in the value of its total operations.

"Approximately one-half of this money goes for religious purposes; education receives 8 per cent; health, 9.2 per cent; personal gifts to individuals, 11.6 per cent, and foreign relief receives 9.7 per cent." The 380 community chests raised about $85,000,000 last year.

TRIUMPHS FOR METHODISTS

The mission board of the Methodist Episcopal Church, South, reports the year 1930-31 as one of the best in its history. The following are some of the definite achievements:

A revival in the Congo has resulted in 300 conversions. Rites of baptism were administered to Chiang Kai-Shek, ex-President of China. A new church costing $20,000 was dedicated in Liege, Belgium. A gift of $10,000 (Mexican) was given anonymously by a Chinese Christian for promoting evangelism. The Moore Memorial church in Shanghai was completed at a cost of $325,000 (Mexican), $50,000 being contributed by the Chinese. Autonomous churches have been set up in Brazil, Mexico and Korea. Kwansei Kakuin, a school operated jointly by Methodist, South, and United Church of Canada boards, has been given full university status. A church has been built for Koreans in San Francisco, and three churches for Indians in Oklahoma. More than 1,000 persons were converted and a new church has been built at Kingsport, Tenn., an industrial center.

AT THE FOOT OF THE CROSS

The non-Christian world is in deep distress. Hunger and sickness are everywhere. Minds are starved. Social needs are neglected, and the old social structure in many lands is being subjected to a strain it cannot stand. Moral supports are gone. A new spirit of bitterness toward the white race is marked by an unprecedented intensity, and the faiths of the fathers are challenged. In this situation we wish to unburden our hearts to tell the Methodists of the world and share with them our sense of the gravity of the situation. We are called upon to refrain from contempt of the old faiths of Asia, and we must take an understanding and generous attitude toward them. We have not come to the end of the missionary epoch, because no Saviour offers such a salvation to the distressed people of this earth as Jesus Christ. At the foot of his Cross let us purge our souls of all racial arrogance, all contempt of other races and peoples, all desire of any spiritual or other domination over men, and go forward to minister humbly and loyally to all men who need him.

OUR ECUMENICAL COUNCIL

The Methodist Church is concerned with unification of its own divisions and with a larger unity of Protestantism. In England three Methodisms are uniting into one Methodist Church, and this consummation after years of discussion ought to be an inspiration to the communions of Methodism in the United States.

This conference is creating an Ecumenical Council which will hold Methodist churches throughout the world in closer fellowship and thus take a great step forward. . . . No church is in better position to speak of the reunion of Protestantism. . . . Where could a church be found with more of a willingness that Christ should increase? In England Methodism faces a different situation from that in either Canada or the United States, when a larger Protestant union is discussed. But in its very heart and soul Methodism is prepared to say to the other Christian communions of the world, "If thy heart is as my heart, then give me thy hand."

Garibaldi addressed his soldiers before a difficult campaign: "I do not promise you food, or reward, or victory. I promise you hard marches, and hunger, and blood-stained feet. But if any man dare to be a patriot, let him follow me." He whom we serve, fellow-Methodists, is saying to us in these days, "If any man dares to be a Christian, let him follow me."

An acorn is not an oak when it is sprouted. It must go through long summers and fierce winters, and endure all that frost and snow, and thunder, and storms, and side-striking winds can bring, before it is a full grown oak. So a man is not a man when he is created. His manhood must come in years. He that goes through life prosperous, and comes to his grave without a wrinkle is not half a man. Difficulties are God's errands and trainers, and only through them can one come to the fullness of manhood.—H. W. Beecher.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

On Saturday before his sudden passing on the following Thursday, Dr. H. M. North made a most appropriate and helpful talk to our young people at the chapel service. He was our close neighfor and warm personal friend. We shall miss him greatly.

* * * *

From all reports reaching me I judge that the appointment of Dr. F. S. Love as presiding elder of the Raleigh district meets with the approval of preachers and laymen. He is scholarly, an effective preacher, a good executive, which admirably fit him for commanding leadership in this broad field of service. I believe that the entire program of the church will be emphasized and advanced under his wise and enthusiastic leadership. He will be a near neighbor of the Orphanage as the district parsonage faces our campus.

* * * *

The second Sunday morning in this month I drove down to Erwin to fill an engagement. Erwin is a town of about 4,000 inhabitants. Located in the town is one of the big cotton mills owned by the Erwins of Durham. For more than four years Brother J. J. Boone has been the successful pastor of the Methodist congregation. He has positive convictions about moral issues, and has the courage to denounce sin without compromising. During his administration he has added Sunday school rooms to the church and given the Sunday school an opportunity to expand. Many have been converted and added to the church membership. Like Brother J. H. Frizzelle, Brother Boone is a great reader of good books. By reason of this fact he is never a dull preacher. His messages are fresh and strong. It was a real pleasure to be guest in his home for dinner and most of the afternoon. I trust the message I delivered to his congregation will bear fruit.

* * * *

Many of our pastors are working to the end that they may raise their entire orphanage assessment by Easter Sunday. If all will join hand and heart in this one grand endeavor, then success will crown their efforts. It would be a great loss to our work if we are forced to pay out two or three thousand dollars in interest on loans for maintaining our work. A shortage of $28,000 in our orphanage apportionment the last conference year almost paralyzed us. In addition to this big shortage our special Thanksgiving offerings fell off several thousand dollars. The only way we can keep our heads above water is for all the charges to send me a large part, if not all their orphanage apportionment by Easter. I am greatly encouraged by the fine response that a few of our pastors have made to date. If the number can be greatly increased, then a brighter and better day will dawn for our fatherless children. "So mote it be."

* * * *

On several occasions I have preached for the Divine Street Methodist congregation in Dunn. The church auditorium is a thing of beauty. I never enter the church without feeling a sense of God's presence. There are so many churches that do not give one a sense of His presence when you enter them. It is one of the best auditoriums in the conference in which to speak. Facing those intelligent worshippers is an inspiration to any minister as he undertakes to break the Bread of Life. Brother C. B. Culbreth has wrought well in this important center. Being highly trained and with a rich experience in the work of the church, he is successfully developing his congregation in all the causes that our great church has espoused. On the second Sunday afternoon, after delivering an orphanage message in the morning at Erwin, I drove over to Dunn and preached for Brother Culbreth at the evening hour. It was my privilege to take supper at the parsonage, where a warm welcome was given me. At the church I met many of my old friends, who assured me that they were deeply interested in the work of our Methodist Orphanage.

Took it Before and After Babies Came



Mrs. W. B. Bell, 102 East Easton, Tulsa, Oklahoma tells her story.

"Kept me in good Condition"

"I TOOK Lydia E. Pinkham's Vegetable Compound before and after childbirth.

"It kept me in good condition and I held my strength better.

"I am now taking it for Change of Life. It quiets my nerves. I feel much stronger than I did. I am doing all my housework and taking care of the children.

"I think there is no better medicine for female weakness than the Vegetable Compound."

Don't you feel encouraged after reading this letter from Mrs. W. B. Bell, of 102 East Easton, Tulsa, Oklahoma?

You *want* to feel better . . and perhaps a few bottles of Lydia E. Pinkham's Vegetable Compound is just the thing you need.

98 out of 100 women report benefit.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

GRAY'S OINTMENT

Nothing Better for Boils and Sores 25c at Your Druggist

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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MISSING

For over 15 years the writer of this page has been sending regular contributions to the Advocate, and so far as can now be remembered has not missed a single issue in this period of time. Copy was prepared for the Children's Home page last week and forwarded through the mails as usual, but was not received at the Advocate office, according to information from Editor Plyler. We are, therefore, reproducing a part of last week's material for this week's Advocate. We appreciate very much the numerous expressions of regret received over the failure of the Children's Home news notes to appear in last week's Advocate.



A Faithful China Grove Group

IT CAN BE DONE

Can the Children's Home stay out of debt? An affirmative answer to this question will depend on whether the 148,785 Methodists in the Western North Carolina conference become sufficiently interested in the project. The Children's Home has not yet become a burden on these good people. During last year only 38 cents per member for the entire year was given to the Children's Home, counting everything that was sent in. This is less than was given by our Presbyterian and Baptist friends to their child caring institutions and less than was provided by our Eastern Carolina Methodists for their child caring institution at Raleigh.

At present the Children's Home does not have sufficient funds to meet the February payroll, but we have faith in our people and feel sure that ere long funds will be coming in, thus preventing our having to go in debt again. Good friends, do not wait on one another. Help sent in now will go in entirety to the raising of fine boys and girls.

SIXTEEN GIRLS

A good Methodist woman, after living for a number of years in Eastern Carolina, where much emphasis is placed on giving to orphan children, moved to a good town in Western Carolina and joined the Methodist Sunday school, where she was given a class of 16 adolescent girls. It so happened that in this Sunday school no mention for a period of years was made of the needs of the Children's Home and so far as this good lady knew Western North Carolina conference cared nothing for its orphans.

Wishing to interest her girls in some altruistic enterprise she wrote Supt. A. S. Barnes of the Raleigh orphanage for the privilege of clothing a child, who in turn forwarded the letter to me, and now these girls and their good leader are very much interested in the Children's Home. Doubtless this good woman and her girls will be instruments in leading a big congregation into having an interest in the Children's Home.

HONOR ROLL

The ten per cent honor roll of the present conference year continues to grow. The following listed charges and pastors have not only helped the Children's Home in a time of need, but have gotten part of their year's obligations out of the way and have, therefore, helped all parties concerned. Charge and pastor are listed as they became eligible for this honor roll.

Grace, Winston-Salem, Rev. R. M. Hauss.

Belwood circuit, Rev. E. E. Snow.

Forest Hill, Concord, Rev. Paul Hardin, Jr.

Central, Shelby, Dr. E. K. McLarty.

First, Marion, Rev. H. P. Powell.

Centenary, Winston-Salem, Dr. C. C. Weaver.

Central, Mooresville, Rev. N. C. Williams.

Myers Park, Charlotte, Rev. R. D. Ware.

Park Street, Belmont, Rev. J. R. Warren.

Trinity, Kannapolis, Rev. J. P. Hipps.

SCOUT WEEK

Mr. Murray and his Boy Scouts have had a great time during the past week observing Scout week. On Sunday our troop joined with two other Centenary troops in a service dedicated by Dr. Weaver to them. Every day during the following week carried some particular emphasis. Friday being civic day, Winston-Salem was turned over to the city Scouts for direction, several of our boys participating. Wayne Carner was a member of the board of aldermen, Odell Salmon, manager of the city market, Ed Fitzgerald, captain of police, Richard Goolsby, sanitary inspector, and Weldon Darnell, recording secretary of the board of aldermen. Our boys entered into the various projects of the week with a great deal of interest.

OUR MADISON FRIENDS

Our singing class had a happy time last Sunday with our Madison friends. Driving over a good road and through a beautiful section of the country we arrived in ample time for the 11 o'clock service. Mrs. Williamson took our youngsters into the parsonage and soon they emerged ready for the morning program. The congregation was large, appreciative and many assurances were given to the fact that our Madison friends believe in the Children's Home. Under the leadership of their good pastor, his wife and a host of other good people the Madison congregation will soon be on our ten per cent honor roll. This is our second trip to Madison and our class has become very much attached to their friends there. Brother Williamson and his good people seem to be getting along in a very fine way.

SOME FINE YOUNGSTERS

We are this week presenting a cut of a group of China Grove boys and girls who did not miss a single preaching service for an entire year. They not only attended Sunday school regularly, but they enjoyed hearing Rev. E. H. Nease, their pastor, preach. Several of them are also regular attendants at the midweek services. All of these youngsters are members of one of the two Children's Home clubs organized for this year by Brother Nease, one being the "Banker's Club" and the other "What-A-Dime-Can-Earn Club." Proceeds from the earnings of these two clubs will come to the Children's Home next fall. These fine youngsters recently sent to the Children's Home a nice pounding.

A LITTLE HELP FROM MANY WILL KEEP THE CHILDREN'S HOME FREE OF DEBT

Sunday School Lesson

FEBRUARY 28

By Edward Laird Mills.

Life Worth Living Forever

John 11:1 to 12:11.

Golden Text—I am the resurrection and the life: he that believeth in me, though he die, yet shall he live.—John 11:25.

The fourth Gospel makes a major contribution to Christian thought by putting its emphasis upon fellowship as the cornerstone of discipleship rather than theological correctness or organizational regularity. Occupying this viewpoint, a modern writer terms the church "the society of the friends of Jesus." The enduring popularity of the hymn, "What a Friend We Have in Jesus," is soundly based. The shortest verse in the Bible —"Jesus wept"—conveys a mighty truth. The captain of our salvation was made perfect through suffering, and he was not a stranger to sorrow and temptation. Such experiences made him profoundly sympathetic with the common man and greatly increased the range of his usefulness. It made possible as occasion demands, the impartation of his dynamic power to beaten and baffled personalities. Undoubtedly this notion furnished the basis for John's teaching that Jesus after his ascension became our advocate with the Father, and now, enriched by human experience, he is prepared to reinforce our inadequate petitions for divine help. Hymn No. 431 in the Methodist Hymnal, "In the Hour of Trial, Jesus, Plead for Me,' 'is an attractive putting of this idea.

The raising of Lazarus is one of the few miracles featured in the Fourth Gospel, the writer of which carefully chose his incidents and teachings with the aim of fostering belief in Jesus as the Son of God, and thereby facilitating the gift to the believer of eternal life. It is a nature miracle ,and therefore not to be explained on the basis of suggestion. This is not the place for a discussion of the miraculous element in Jesus' ministry. Those who have access to the Abingdon Bible Commentary will find the article on "Miracles" by Edwin Lewis to be a brief but satisfactory treatment of the matter. To one who is convinced that Jesus stood in a unique relation to God, the miracles offer little difficulty, though the scanty records and the lapse of time since their occurrence make it impossible to gratify one's natural desire for detailed explanation as to how they took place. The scientific outlook of the modern man when he looks out over a vast universe varies greatly from the small earth-centered view that prevailed in New Testament times. To those men the miracles helped to prove the unique character of Jesus. To us, the unique character of Jesus is a big argument for the fact of the miraculous. As in the two other cases narrated in the Gospels, and also in the resurrection of our Lord, the important thing to be noted is the persistence of personality, the continuance of identity. True the bodies were raised, but in the case of Lazarus, Jairus' daughter, and the young man of Nain, only to become later the victims of our common mortality. What persisted was the spiritual element. Underlying the scriptural view of immortality is the separability of flesh and spirit. The Fourth Gospel moreover speaks much of eternal life, the beginning of which takes place here and now, and not after the event of physical death. The man who is really alive now is destined to live forever. This unusual and intriguing notion finds ample confirmation in daily observation. All of us know some people who are alive and many who are dead. While it is possible for the latter to pass from death unto life, not all of them make use of the opportunity.

The lesson brings Thomas before us in the role of hero. He is best known as "doubting Thomas," though his insistence upon having satisfactory evidence of his Lord's resurrection was wholly creditable. A little time before that episode he figures as the inquirer whose question elicited the unforgettable affirmation, "I am the way, the truth, and the life." But here he is pictured as a leader exhorting his fellow disciples to accompany Jesus back to Judea from beyond the Jordan to face what looked like certain death. And his words had force because he was willing personally to make the journey. Thus the friendship of Jesus had its predestined effect upon others. It provoked a feeling of intense loyalty, and has produced the same effect later upon Xavier, Livingstone, and their successors among modern missionaries. A letter just received from a personal friend who went to the Dark Continent a dozen years ago, tells with pride how he has gathered 1500 in schools, 1250 beginners in the Christian way, and 2000 in Sunday school. His wife and two fine sons of high school age are equally sacrificial. The latter are content to take correspondence courses from an institution in the United States while helping in the work of evangelization. This personal loyalty to Jesus Christ and a determination to be spent in promoting his cause constitute the chief asset of the Christian Church rather than its enormous properties (which may be confiscated in whole or in part at any time, as in Spain and Mexico today), or in the millions of its nominal adherents, many of whom may fall away.

Questions for Discussion

1. How can men help God (11:39)?

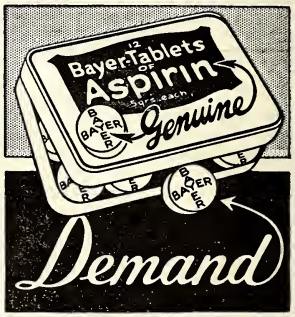
2. Can poverty be abolished (12:8)?

3. Is Judas' advice good or bad for the supporters of literature, the arts, good citizenship, peace, and religion today (12:5)?

—Western Christian Advocate.

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1.50

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North Carolina Christian Advocate

MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. **You keep the letters.** I will pay highest prices.

Geo. H. Hakes, 290 Broadway, New York

WASHINGTON ON HIS FARM



United States George Washington Bicentennial Commission

REMINISCENCES OF A SUPERANNUATE

Sometimes when an emergency arises it is difficult to decide what is best to do.

I was conducting a revival. We were having conversions at almost every service. One evening we had gathered at the church for our usual service, and an unusually large congregation was present. We had sung some songs, offered prayers, and I had announced my text: "Let the wicked forsake his way, and the unrighteous man his thoughts," when a young man came staggering down the aisle and dropped into a seat. Putting his feet on top of the pew in front of him, he began a conversation in audible tones. My first thought was to take him out of the house, but my second thought was to let him stay where he was and make him behave. I walked down out of the pulpit, with Bible in hand, and stood beside him, while I exhorted sinners to quit their evil ways. He took his feet down and sat as quietly as the soberest man in the church. After the service was over I sought an interview with him and found that he was heartily ashamed of himself. My plan worked. I won him.

I decided then that when a preacher scolds and threatens with the law, he is more likely to repel than he is to attract those who need help most. Kindness wins more victories than unkindness. The divine plan is to overcome evil with good.

D. P. Waters.

THE CHICAGO BIBLE

By Rev. Robah F. Bumpas.

On Franklin avenue, Hollywood, five blocks distant, is a coral tree; the blossoms are the color of the red coral, rendering the tree a conspicuous object. It was imported from Madegascar, where it attains an immense size, and is scooped out for canoes. For the heavily freighted it is unsinkable.

In the Chicago translation we are told that God said to Noah that as every mortal had corrupted the earth by wrong doing he had determined to exterminate our race. "Make yourself an ark of oleander wood." In the tropical swamps of Messopotamia the oleander must have attained proportions undreamed of by those who are acquainted only with our ornamental plant.

The passage concerning the virtuous woman in Proverbs is rendered: "If one can find a good wife, she is worth far more than corals."

Particularly timely is this excerpt from Psalm 46:

"God is our refuge and strength,
A well-proved help in trouble.
Therefore we will not fear though the earth totter,
And the mountains topple into the heart of the sea.
Come, see the deeds of the Lord,
How he has wrought ruin in the earth!
He makes wars to cease to the end of the earth.
Be still, and know that I am God.
I am exalted among the nations; I am exalted in the earth."

SUNSET

After the worries of the day are over,
And I watch the setting sun,
I think of the things I've done today
And the things I've left undone.

Some little deed of kindness,
Some little word or song,
That might have helped someone
From doing the little wrong.

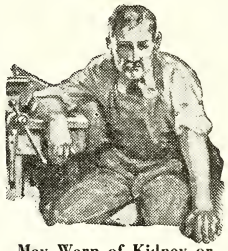
And as I watch it slowly creeping
And the sky is of golden ray,
I'm thanking God for keeping me
Through this another day.

Even though he seems far away
As over the rough path I trod,
But when I see the sunset
I learn of the glory of God.

And as the golden colors
Light up the dark old earth,
I begin to realize more fully
What knowing God is worth.

—Clara Russell.

A Nagging Backache



May Warn of Kidney or Bladder Irregularities

A persistent backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on *Doan's Pills*. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



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Knoxville, Tenn.

Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	12
Siler City—F. B. Peele	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	2	1
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		6
Haw River—L .A. Tilley	5	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	11	1
Roxboro—J. F. Herbert	2	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	8	3
Pittsboro—J. A. Dalley	11	
Duke Memorial—W. A. Stanbury	2	2
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield	5	
Durham, Lakewood—W. C. Huckabee		
Massey and Andrews—F. F. Loftin	2	
Mebane—J. D. Bundy		2
Orange and Carrboro—F. Jackson		1
Brooksdale—S. F. Nicks	4	1

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	2	
Gates—J .R. Edwards	6	2
Kennekeet—W. G. Pilcher		15
Manteo—W. F. Walters	3	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Guy Hamilton	6	
S. Mills—J. M. Jolliff	6	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. I. Glass	10	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	2	
Plymouth—J. W. Harrell	3	2

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		
Mt. Gilead—F. M. Shamburger	5	3
Rasford—W. F. Thomas	7	2
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	5	3
Troy—J. A. Martin	10	
Wadesville—E. C. Crawford		1
Carthage—J. H. Buffaloe		2
Red Springs—R. D. Stitcher	3	3
Rockingham—W. R. Royall	7	
West End—W. F. Elliott		
Hamlet—J. H. Shore	9	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer		4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	
Greenville—E. L. Hillman	2	
Hookerton—J. C. Humble	4	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	5	6
Pink Hill—R. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	9	
Jones—P. O. Lee	3	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	2	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	8	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	3	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	16	4
Youngsville—A. L. Thompson	3	1
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	2	
Lillington—E. M. Hall	2	
Tar River—R. E. Pittman	6	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—S. E. Wright		1
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	5	
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		
South Rocky Mount—W. F. Craven	3	
Rosemary—D. M. Sharpe		
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		
Bethel—J. O. Long		
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	10	
Weldon—E. H. McWhorter	15	
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		
Conway—G. B. Starling	3	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	1
Maysville—M. W. Lawrence	11	
Roseboro—C. A. Johnson	6	
Shallotte—O. C. Mintz	2	1
Southport—R. H. Broom		3
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—Daniel Lane	6	
Whiteville—W. T. Phipps	3	1
Wilmington—H. L. Davis	4	
Grace—H. B. Porter		
Swansboro—E. B. Heil	2	3
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	
Burgaw—W. J. Watson	2	
Elizabeth—N. M. Wright	4	5
Wilmington, Fifth Avenue—L. M. Hall	2	
	2	
	1	
	1	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce		5
Candler—D. V. Howell		2
Fletcher-Mill River—H. F. Duncan		4
Hendersonville—C. H. Moser		3
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell		2
Sandy—J. P. Mason		2
Swannanoa—J. H. Green		9
Asheville, Biltmore— R. H. Caudill		

CHARLOTTE DISTRICT

Ansonville—C. R. Allison		4
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. Herbert, Jr.		
Lilesville—R .H. Kennington		
Peachland—P. H. Brittain		3
Pineville—E. O. Cole		2
Polkton—C. R. Ross		4
Waxhaw—A. L. Latham		4
Wadesboro—W. B. Davis		2
Weddington—J. B. Tabor, Jr.		
Big Springs—J. E. Yountz		

GASTONIA DISTRICT

Belwood—E. E. Snow		12
Bessemer City—C. B. Newton		3
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode		4
Dallas—J. W. Vestal		3
Gastonia, East End—T. J. Huggins		2
Goodsonville—C. E. Williams		3
King's Mountain—J. R. Church		2
Lincolnton—P. W. Tucker		9
Lincolnton Ct.—J. B. McLarty		4
Lowell—F. H. Price		2
Lowesville—E. N. Crowder		
Polkville—J. M. Barber		4
Shelby, Central—E. K. McLarty		2
Shelby Ct.—J. H. Randall		2
South Fork—R. A. Taylor		2
Belmont-Park St.—J. R. Warren		2
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison		3
Gastonia, Maylo—T. G. Smith		

GREENSBORO DISTRICT

Farmer—W. H. Groce		3
Greensboro, Bethel-Grace—R .E. Hunt		
West Market—H. G. Hardin		
Bessemer—B. C. Kirk		
S. Greensboro—C. W. Bowles		
W. Greensboro—W. T. Albright		
High Point, Calvary—E. L. Kirk		4
Highland—C. F. Womble		4
Wesley Memorial—G. R. Jordan		36
Pleasant Garden—G. W. Williams		4
Randleman—J. C. Groce		6
Randolph—A. C. Vaughan		2
Reidsville—J. H. Barnhardt		
Wentworth—T. V. Crouse		4
Carraway Memorial—J. S. Gibbs		
Centenary—J. C. Cornett		7
Battle Ground—W. C. Dutton		
Greensboro, Proximity—J. B. Clemmer		
Stokesdale—J. C. Edwards		
Ramseur-Franklinville—A. C. Tippett		27
Cedar Falls—R. W. Lefler		
Liberty—L. P. Barnett		4
Glenwood—F. B. Jordan		

MARION DISTRICT

Bakersville—J. C. Gentry		3
Bostic—J. N. Snow		4
Burke—C. S. Plyler		
Broad River—J. W. Kennedy		
Elk Park—E. B .Edwards		
Marion Ct.—W. J. Hackney		
Mill Spring—P .T. Dixon		3
Morganton, First—B. C. Reavis		
N. Forest—A .A. Kyles		4
Morganton Ct.—H .M. Wellman		
Rutherford College—W. G. McFarland		6
Spindale—W. R. Kelly		2
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt		3

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		5
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West	38	23
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough		1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	4	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen		4
Woodleaf—J. B. Tabor		2
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	2	12
New London—J. N. Wise	2	5

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	1
Catawba—E. D. Ballard	4	9
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	6	
Taylorsville—R. L. Young	3	12
Hickory, First—A. C. Gibbs	2	
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	3	1
Davidson—W. S. Smith	2	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	4
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	4	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	12
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	3	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	8	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	2	

PRIZE WINNERS IN 666 SALVE CONTEST ANNOUNCED

During November, December and January this publication carried advertisements announcing that the manufacturers of 666, a doctor's prescription for colds and malaria, were offering $5,000 in cash prizes for the best answers to the question, "Why do you prefer 666 Salve for colds?"

666 Salve, a new product for treating colds externally, has met with enthusiastic acceptance.

The judges in this contest—a doctor, a druggist, and a business man—awarded 271 prizes. 35 states are represented in the list of winners. Space does not permit the listing of all winners of these prizes, but Mrs. Helen E. Savage, 40-42 N. 5th St., Zanesville, Ohio, won first prize. If you are interested in looking over the list of 271 prize winners, ask your druggist for the complete list of the winners.

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CHRISTMAS SUPERSTITIONS

When anyone speaks of Christmas, he generally thinks quite as much of the importance of Christmas Eve as the importance of the actual day itself. In fact, there are some people who make the celebration of the evening before the great festival quite as significant as that of the day following. One thing which lends such significance to Christmas Eve is that so many of the superstitions connected with the holiday, so many of the supposed visitations from the supernatural world, are associated with Christmas Eve.

First, there is the old idea that on midnight on Christmas Eve animals have the power of speech. This superstition exists in various parts of Europe. With this superstition there is also the belief that if you seek to listen to what the animals, you will be punished.

There are several old fables which are current in various parts of Europe, as part of ths superstition. Of particular interest is the following one, which originated in Britany:

Once upon a time there was an old woman who starved her cat and dog. At midnight, on Christmas Eve, she heard the dog say to the cat: It is quite time we lost our mistress. She is a regular miser. Tonight burglars are coming to steal her money ,and if she cries out they will kill her."

"It will be a good deed," the cat replied.

The woman, overhearing this dreadful prophecy, got up in terror and hastened to the home of a neighbor, but as she was on her way there, the burglars overtook her. She screamed, and they killed her. This was her punishment for listening to the words of the animals.

Related to this idea is the old belief that at midnight all cattle kneel in their stalls, as if to adore the new-born King. In the north of England, a somewhat similiar belief about bees is held. They are said to assemble on Christmas Eve, and to hum a Christmas hymn.

There also used to be a widespread belief that at midnight all water turns to wine. The French have a belief that on Christmas Eve hidden treasures are revealed. In Russia, all sorts of buried treasures are supposed to be disclosed on the evening between Christmas Eve and the Epiphany, which is celebrated January 6.

Among the Southern Slavs, if a girl wants to know what sort of a husband she will get, she covers the table on Christmas Eve, puts on it a white loaf, a knife, a fork, and a spoon, and then goes to bed. At midnight it is believed that the spirit of her future husband will apear, take up the knife, and toss it in her direction. If it falls without injuring her, it means that she will get a good husband, but it means, if she is hurt, she will die early.

One of the prettiest of the Christmas superstitions is the belief that on that night the Christ-child wanders over the entire earth, bearing a bundle of evergreens on his shoulder. He is supposed to stop at every house, not matter how lowly, and to bring blessings to those who welcome him. Those who want to receive him, place a lighted candle in the window to guide the Christ-child on his way. The custom of placing lighted candles in the window is extensively observed in all parts of the world, even in places where its first significance is no longer remembered.—F. H. Sweet, in Religious Telescope.

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Children's Storyland



DIABLO

By Carrie Boyden.

"Mother, I really do not care to go to that Ladies' Aid meeting with you today. I should be the only girl." And Mary Lou flopped down in the nearest armchair.

"You are not obliged to go," said Mrs. Allen, "but I thought you might be interested. Mrs. Barton was telling me that the meeting is to be held at a home in the country where silver foxes are raised."

"Silver foxes!" exclaimed Mary Lou, jumping to her feet. "That's different. I'll say I'll go!"

Mary Lou danced off to get ready, looking like a different girl. Until recently they had lived on a ranch in Texas where Mary Lou had had her own horse to ride. Since coming north to this large town to live, Mary Lou had missed her horse and the freedom of the ranch.

When they arrived at the Masons' farmhouse, they found the pleasant living room filled with women sewing on clothing for a missionary box. Mary Lou did not see any other young people about, so she told her mother she would wander around out of doors.

The women in the house worked busily for an hour or two; then Mrs. Mason told them something about the silver foxes and what they fed them. "They eat horse-flesh mostly," she said, "so we keep a large number of old horses on the farm which we buy ahead, and then kill in a very humane manner when we need them. There is one perfect beauty in the lot which we cannot bear to kill. He is as black as midnight and is called Diablo. He was sold to us cheap because he is so vicious and unmanageable."

"Is he in the barn now?" asked Mrs. Allen anxiously. "The reason that I ask is that Mary Lou came with me; she is very fond of horses and is perfectly fearless around them. Perhaps she ought to be warned."

Meanwhile, Mary Lou had wandered down to the big barns and had discovered the horses. She felt perfectly at home here and went from stall to stall, patting them happily. "Not much good for riding," she thought. "I wonder why they keep so many old nags like this." Finally, she caught a glimpse of some black, pointed ears and snapping, black eyes. "What a peach!" she exclaimed. "I wonder where he came from." She went up to his stall and spoke to him, but he threw up his head and snorted. She looked around and saw some salt in an old crock, and also a halter. Thus armed, she went back to the stall. "Come now," she said softly, and talking quietly all the time, she approached him. He rolled his eyes warningly and showed his teeth, but Mary Lou undauntedly put her hand on his neck and patted him. At first he trembled like a leaf and snorted, but he stood while she fed him a little salt. Then, she slipped the halter over his head and led him out of the barn. He didn't take kindly to leading. He danced around and pulled away, but Mary Lou was accustomed to unmanageable horses. "Well," she said, as she got him out into the barnyard, "I am going to ride you whether you like it or not."

She picked up an old blanket and started to put it on him, but he was still nervous and danced around in a circle, making it impossible for her to place the blanket on his back. Mary Lou realized then there was only one thing to do and that was to show him who was boss. Taking the halter close to his neck in a firm but gentle hand, she quickly slipped the blanket on and vaulted to his back. The horse had never borne so light a burden; yet even so, he felt that it was his enemy and that he must get rid of it. He started to buck furiously, but Mary Lou had expected this. She tucked her toes underneath him and clung to his back like a bur. Finding that bucking was of no avail, he shot off down the road toward town like a whirlwind.

It was just at that moment that Mrs. Mason, followed by Mary Lou's mother and the other women, came out of the house to warn her. They saw a streak of black and white tearing down the road on a gallop; the black was Diablo and the white was Mary Lou. The horse and rider passed them like a flash. Mrs. Allen, who was well aware of Mary Lou's skill as a horsewoman, turned pale at the sight, and Mrs. Mason, in great distress and excitement, said that all the farm hands were away from home, but she would telephone into town to get an officer to stop the runaway horse.

The minutes that passed seemed like hours to Mrs. Allen, but it was in reality only 45 minutes. The women were all looking anxiously up the road where the horse and rider had disappeared, when the sound of hoofs came to them from the opposite direction. They looked—and there in the distance was the big black horse, but he was not traveling so fast as he had been. In fact, he came jogging along the road almost like an old farm horse, and there was a riumphant Mary Lou on his back. Mary Lou had tired him out.

She waved gaily at the little group gathered on the lawn, rode up to the barn, dismounted, and tied the horse to a post.

"Come, see what a beauty he is, mother," she called. But at the silence that greeted her, Mary Lou began to realize that something was wrong. She looked anxiously at her mother and Mrs. Mason.

"I beg your pardon, Mrs. Mason," she apologized. "I should not have ridden your horse without permission. You see, at the ranch I rode any of the horses, and it seemed so good to get hold of a horse again that I just forgot."

"But, Mary Lou," reproved her mother, "we were all so worried. This horse is vicious; he is considered quite unmanageable, Mrs. Mason says."

"He is not unmanageable now," laughed Mary Lou. "Come and see him."

As the women walked over to the barn, Mrs. Mason told Mary Lou that no one had been able to ride him, and that his owner had sold him to them to be killed for the foxes.

"Feed him to the silver foxes!" ex-

DO WE THANK HIM?

By Margaret E. Sangster.

Do we thank our Father every livelong day
For the silvery shadows, for the sunlight gay,
For the sound of music, for the glowing sea,
For the stars that lighten the heaven's mystery?

Do we thank our Master every passing hour
For each bit of beauty, for each gentle flower,
For the tender twilight when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher with each swift heartbeat,
For the gift of fingers, for the gift of feet,
For our eyes, our hearing, or our lips and hands,
Or do we think swftly that he understands?

We should thank our Father simply as a child
For his utter patience, calm and sweet and mild,
For the blessing scattered over all the way—
We should thank our Father every livelong day! —Christian Herald.

claimed Mary Lou. "Oh, no! Mother, please coax dad to buy him for me."

During the rest of the afternoon Mary Lou was very quiet. She made the rounds of the farm with the other visitors and saw the foxes, ate dinner with an absorbed look on her face, and said good-bye to her hostess with a pretty, coaxing smile. "You wont's dispose of the black horse until you hear from me again, will you, Mrs. Mason?" she asked.

Mrs. Mason assured her that they would not. "You must come often to see him," she said. "It was wonderful how you managed him. You seem to understand him better than his former owners. Perhaps he really is not so vicious, but has lacked kindness and understanding before."

"I love horses," Mary Lou answered simply. "And I shall change his name to Comrade."

During the summer months Mary Lou and Comrade were often seen together out on the highway, for Mary Lou was his real owner now. Comrade's wild spirit had not been perfectly tamed; he was as beautifully spirited as ever, but the viciousness had left him. His excess of spirits was taken out in playfulness, for he often played little tricks on Mary Lou when she was riding him, but she understood him perfectly.

The Ladies' Aid Society could not understand it. They declared it was just magic. But Mary Lou and Comrade knew better.—Zion's Herald.

LITTLE GRAY RABBIT

By M. Louise C. Hastings.

He was just a little gray rabbit that lived in the woods, but this Little Gray Rabbit knew it all. At least, he thought he did.

One day he hopped right out into the beautiful new fallen snow and sat under a bush. "This is a nice place," he said. "How pretty this world is today!"

Now Little Gray Rabbit's mother had told her children that rabbits were the best known of all the wild animals, for they were among the "Early Settlers" of the country. "And because our family has lived so long, there are things that we all know," she had said. "One of them is that we must always be on the alert for foxes, minks, weasles, and owls that prowl at night. But we have to look out for them in the daytime, too, so be careful not to venture out in the daytime. Keep in your holes or beneath rocks, and keep your eyes wide open!"

Little Gray Rabbit didn't believe all of this story. His brothers and sisters believed it, but he knew better. "How funny!" he said aloud. "It's just as safe here as in the holes under the snow."

"Hello, Bunny!" said a sweet voice above him in the bush.

"Hello, Tree Sparrow!" replied Bunny.

"What are you doing out in plain sight of everybody?" asked Tree Sparrow. "Aren't you afraid of being seen?"

"No, of course not," replied Bunny. "Why should I be?"

"That's queer!" remarked Tree Sparrow. "Didn't your mother ever tell you that it was risky to be out in the daytime?"

"Of course," answered Bunny scornfully. "She talks about it all the time."

"Oh, so you are disobeying her?" remarked Tree Sparrow. "Well, let me tell you that if you disobey your mother things will be hard for you."

"No, they won't," replied Bunny confidently. "I know as much as she."

"Who said so? Did she?" asked Tree Sparrow.

"Indeed she didn't. She is all the time telling me not to do things because it isn't safe, but I know better," was the answer Bunny gave.

Now Tree Sparrow was high up on the top branch of the bush and he could see far off. And he saw coming over the snow a lean and hungry fox with bright eyes which looked in every direction. Should he warn the naughty rabbit, or should he keep still and let him suffer for his foolishness?

"Listen, Rabbit," said Tree Sparrow. "I see a fox, and he'll soon see you! Run for your hole!"

The chase began. Closer and closer drew the fox, and faster and faster ran Little Gray Rabbit.

"Poor foolish little rabbit," said Tree Sparrow, whose heart had begun to flutter. "He'll soon make the fox a good dinner."

But suddenly the fox stopped in his tracks and looked around. Then he smelled around and dug in the snow. "Bunny has escaped! Bunny has escaped!" sang Tree Sparrow right in the midst of winter weather. "I hope he has learned his lesson."

And Little Gray Rabbit, trembling all over from fright, said to himself, "I guess it pays to mind my mother! I guess mothers know best!"—Sunday School Times.

"Mother,' 'asked George as he watched his mother whisking the bluing paddle through the tub of water, "did you ever stop to think what big bluing paddle God must use when he blues the sky?"—Exchange.

The Kid: "Pop, how soon will I be old enough to do as I please?"

The Old Man: "I don't know. Nobody has ever lived that long yet."—Troy Times.

Teacher: "Willie, give the definition of 'home.'"

Willie: "Home is where part of the family waits until the others are through with the car."

The employer was dealing with a long queue of boys who had appeared in response to an advertisement for an office boy.

"Well, my boy," he said to one who looked a likely candidate, "you've seen that long queue of boys outside waiting for this job. Is there any particular reason why you should have the post?"

"Yes, sir," was the reply. "I'm the only boy who's brought his dinner."—Tit-Bits.



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North Carolina Christian Advocate

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A. W. FLYLER
M. T. FLYLER } Managers

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

February

Burlington Ct., 11 28
Holt's Chapel, 7:30 28

March

Leasburg, 11 6
Roxboro, 7:30 6
Calvary, 7:30 9
Front Street, 11 13
Webb Avenue, 3 13
West Burlington, 7:30 13
West Durham, 7:30 16
Person Ct., 11 19-20
Branson, 7:30 20
Rougemont 31

April

Orange-Carrboro, 11 3
Mebane, 7:30 3
Trinity, 7:30 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Pasquotank, Mt. Herman, 11 27-28
Currituck-Kitty Hawk, Kitty Hawk, 4 28
Manteo, night 29

March

Wanchese, night 1
Stumpy Point, 10:30 2
Dare, Mann's Harbor, night 2
Hatteras, Frisco, 11 6
Kennekeet, Avon, night 6
Bath, Asbury, 11 12
Washington, 11 13
Pantego-Belhaven, Pantego, night 13
Swan Quarter, Soule, 11 19
Mattamuskeet, Englehard, 11 20
Fairfield, night 20
Columbia, Creswell, 11 27
Roper, Mackey, night 27
Plymouth, Plymouth, night 28

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

February

Parkton, a.m. 28
Red Springs, p.m. 28

March

Aberdeen-Vass, Vass, a.m. 6
Sanford, p.m. 6
Wadeville, Sardis, a.m. 13
Mt. Gilead, p.m. 13
Laurinburg, a.m. 20
Raeford, p.m. 20
Fayetteville, Salem, a.m. 27
Hay Street, p.m. 27

RALEIGH DISTRICT
H. M. North, P.E., Raleigh, N. C.
FIRST ROUND

February

Garner, Ebenezer, 11 28
Bailey, Bailey, 7:30 28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March

Halifax, Ebenezer, 3 6
Littleton, 7:30 6
Rich Square, Woodland, 11 9
Garysburg 13
Northampton, Lasker, 3 13
Roanoke Rapids, 7:30 13
Rosemary, Smith's, 11 20
Enfield-Whitakers, 7:30 20
Norlina, Jerusalem, 11 23

April

Seaboard, Concord, 3 3
Tarboro 6

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

February

LaGrange, Institute, 11 28
Ayden, 7:30 28

March

Mt. Olive Ct., 11 and 2 5
Pikeville, Elm St., 11 6
Mt. Olive-Calypso, 3 6
Straits-Harlowe, Oak Grove, 11 and 2 12
Beaufort, 11 13
Atlantic, Sea Level, 3 13
Ocracoke, 7 14
Riverside-Bridgeton, Beech Grove, 11 20
New Bern, Centenary, 7:30 20
Pink Hill, Woodland, 11 27
Kinston, 7:30 27

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

February

Southport, 11 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

February

Saluda, 11 28
Fairview, Bethany, 3 28

March

Leicester, Leicester, 11 6
Sandy, Big Sandy, 3 6
Weaverville Ct., Alex Chapel, 11 12
Weaverville, 11 13
Swannanoa, Bethesda, 3 13
Candler, Pleasant Hill, 11 19
Oakley, 11 20
Ivy, Laurel, 3 20
Brevard, 11 27
Rosman, Lake Toxaway, 3 27

April

Black Mountain, 11 3
Marshall, 7:30 3

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

February

Lilesville, Lilesville, 10 and 2 27
Chadwick, 11 28
Bethel, Bethel, 7 28

March

Prospect, Prospect, 10 and 2 5
Matthews, 11 6
Polkton, Poplar Hill, 3 6
Belmont Park, ... 6
Thrift-Moores, Moores, 10 13
Duncan Memorial, 11 13
Waxhaw, Heath Memorial, 3 13
Calvary, 7:30 13
Pineville, Harrison, 11 20
Spencer Memorial, 7 20
Ansonville, Ansonville, 3 and 7 21
Trinity-Derita, Trinity, 11 27
Brevard Street, 7:30 27

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

February

Belwood, St. Peters, 10 and 11 27-28
Gastonia, West End, 7 28

March

Lincolnton, First, 7:30 2
Gastonia, Bradley Memorial, at Myrtle, 7 3
Shelby, Lafayette Street, 11 6
Cherryville Ct., Bethlehem, 2:30 6
Cherryville, 7:30 6
Shelby Ct., Sulphur Springs, 11 and 3 12-13
Gastonia, Smyre, 11 13
Shelby, Central, 7:30 13
Polkville, Polkville, 11 19-20
Mt. Holly, 7 20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Ward St.-Archdale, Archdale, 11 28
New Hope, Eleazer, 3 28
Jamestown, Jamestown, night 28

March

Randolph, Trinity 11 6
Battle Ground, Center, 11 13
Summerfield, Morehead, 3 13
Gibsonville, Gibsonville, night 13
Reidsville, Central, 11 20
Wentworth, Salem, 3 19-20
Ruffin, Pelham, night 20
Stokesdale, Eden, 11 27
Pleasant Garden, Rehoboth, 3 27
Bessemer, Mt. Pleasant, 11 3

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

February

Old Fort, 11 28

March

Henrietta, Caroleen, 11 6
Forest City, night 6
Burke, Connelly Springs, 11 13
Morganton, First Church, night 13
North Forest, Oak Forest, night 20
Bakersville, Windom, 11 27
Burnsville, Ball Creek, 2:30 27

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MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

February

Yadkinville, Center, 11 27
Jonesville, Ronda, 11 28
Dobson, Siloam, 3 28

March

Rockford Street, 11 6
Mt. Airy, Central, 7:30 6
Elkin, 11 13
Ararat, Hatcher's, 3 13
Warrensville, Smithport, 10:30 20
Todd, Hopewell, 2 20
Jefferson, Bethany, 4:30 20
Laurel Springs, Nathan's Creek, 2:30 (Saturday)..... 26
Helton, Healing Springs, 11 27
Sparta, Sparta, 2:30 27

April

Draper, 11 3
Leaksville, 5 3
Spray, 7:30 3
Boone, 11 10
Watauga, Henson's, 7:30 10
Creston, Thomas' Chapel, 10:30 (Monday)..... 11
Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

March is Advocate month on this district.

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Albemarle, Central, 11 28
Epworth, night 28

March

Landis, Landis, 11 6
Kannapolis, Trinity, night 6
Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20
Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5)..... 3
Westford, night 3
Forest Hill, 11 10

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February

Hickory, First, 11 28
Bethel-Fairgrove, Bethel, night 28

March

Catawba, Bethlehem, 11 6
Ball Creek, St. Paul, 2:30 6
Statesville, Race Street, 11 13
Shepherd, Vanderburg, 2:30 13
Mt. Zion, 11 20
Davidson, Fairview, 2:30 20
Mooresville, Broad Street, night 20
Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

April

Cool Springs, Providence, 11 2
Mooresville, Central, 11 3
Mooresville Ct., Williamson, 2:30 3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

February

Andrews, 11 28
Robbinsville, 3 28

March

Pastors' pre-Easter conference, Bryson City, 11..... 1
Jonathan, Shady Grove, 11 6
Dellwood, Dellwood, 7:30 6
Franklin, 11 13
Carson's Chapel (preaching), 3 13
Waynesville (revival services) 20-28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

February

Oak Ridge, 11 28
Davidson, Good Hope, 7:30 28

March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13
Cooleemee, 11 20
Advance, Mocks, 3:20 20
Hanes, 7:30 20
Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3



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IN MEMORIAM

IN MEMORIAM

We are again called to mourn the going of a distinguished and outstanding churchman, Dr. Harry M. North, who served us as presiding elder for four years. He was widely known and loved much. His life was one of usefulness and his influence for good was felt everywhere he served. "Methodism needed Dr. North," but God needed him more. He has served well.

Mrs. Nettie DeFord.

REEVES—William Thomas Reeves was born at Lake Junaluska, January 11, 1849, and died January 14, 1932, at the home of his daughter, Mrs. Herbert Gibson, in Bryson City. When 13 he was converted and joined the Methodist church, in which he served loyally as steward, Sunday school superintendent, and trustee. He was industrious, enterprising, a good neighbor, and an affectionate father. In 1869 he married Cordelia Garrett of Haywood county. Mrs. Reeves died several years ago. Mr. Reeves is survived by four daughters as well as several grandchildren. The funeral was conducted at Long's Chapel, Lake Junaluska, by Rev. F. O. Dryman.

O. J. Jones.

PEGRAM—Thomas Howard Pegram of Winston-Salem, N. C., died January 7, 1932, at the age of 51 years. He was a member of Central Terrace Methodist Episcopal Church, South. Was a steward in the church; also a member of the Junior Order. Brother Pegram had been twice married. His first wife was Miss Ella McKinney, who died in 1924, leaving one son, Thomas Rodger Pegram. His second wife was Miss Lula Rumbley, who survives with one small son, James Martin Pegram. He had been in the employ of the Southern Public Utilities Co., Winston-Salem, for more than 20 years. Brother Pegram was a good man, faithful and loyal to his church and all enterprises for good.

Parker Holmes.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Kerr Street Methodist Episcopal Church, South ,of Concord, N. C., has suffered a great loss in the passing of one of their best and truest members, Mrs. H. E. Beaver. Her going was a great shock to her loved ones and friends, as she was in her accustomed place for the morning service January 31. She was stricken that afternoon at 2:30 and passed away a few hours later.

We have lost a loyal friend, for there is an empty place in the home, a vacant pew in the church and Ladies' Aid Society. Therefore be it resolved:

First, That we bow in humble submission to His divine will, knowing that "up there some day we'll understand."

Second, That we who have seen her faithfulness and loyalty to her church, society, and home will endeavor to emulate her ways. Her memory will linger long and her kind heart will be a guiding spirit to us.

Third, That we extend our deepest sympathy to the bereaved family and relatives and pray that God will watch over and care for them.

Fourth, That a copy of these resolutions be sent to her bereaved family and that they be printed in the Concord Daily Tribune and the North Carolina Christian Advocate.

Mrs. G. R. Sedberry,
Mrs. H. A. Polk,
Mrs. J. A. Warren.

FRANKLIN—William Henry Franklin was born April 7, 1862, and passed to his reward November 5, 1931. For several days before he died he seemed to be at death's door, but through it all he showed patience and calmness, and was not afraid of the future. His relatives and friends watched close by his bedside and were with him until the end. He was a member of Red Mountain Baptist church, where the funeral service was conducted and he was laid to rest in the burying ground there. Brother Franklin was a friend of Mt. Bethel M. E. church of Bahama, where he lived for several years before his death. He is survived by his wife, nine children, 21 grandchildren, and 11 great-grandchildren. Brother Franklin was a man of strong character and friendly disposition. He had a good name and leaves many friends.

C. W. Barbee.

STAFFORD—A shadow of sorrow came over the Ophir community December 7, 1931, when death carried into the great beyond Brooks Stafford, one of the community's best citizens. Had he lived 24 more days he would have been 40 years of age. He is survived by his mother, his wife, four children, and many other relatives and friends who now have a greater interest in the life to come because of the life and death of this real Christian. Since boyhood he had been a faithful member of the Eleazer M. E. Church, South. Funeral services were conducted by Rev. E. C. Crawford, assisted by Rev. Mr. Brown of the New Hope circuit, pastor of the deceased. The remains were beautifully laid to rest in the Ophir cemetery. Those who knew Mr. Stafford will not think of him as dead, but rather as "in his Father's mansion, living in another room."

A Friend.

RESOLUTIONS OF RESPECT

The following resolutions were passed by the Rocky Mount circuit quarterly conference at Red Oak church, November 8, 1931:

Whereas, our heavenly Father in his infinite love and wisdom has taken our devoted brother, George W. C. Capps, from us, who was, as a father and husband, loving, noble, kind and indulgent; as a neighbor, truly helpful in its real meaning; as a citizen, of the best type, loyal and of strong connections; as a Christian, truly dedicated to the service of his church, with sincere love for his Master. In his passing we have lost one of our best men. Therefore be it resolved:

First, That we extend our deep heartfelt sympathy to his bereaved family, praying the Holy Spirit to still the tempest of sorrow that sweeps over their souls.

Second, That a copy of these resolutions be sent to his family, one to be spread upon our minutes, and one to the N. C. Christian Advocate for publication.

R. L. May,
D. W. Knight,
William Towe.
Committee.

IN MEMORIAM

The Friendly Bible Class of Troutman Methodist church, Troutman, N. C., has suffered a great loss in the passing of its beloved member, Mrs. Elizabeth Howard, on the morning of February 3, 1932. Her aim in life was to serve God. Although she has departed in person, we feel that her spirit will continue among us in our memories.

She suffered for weeks and realized the end was near, but with trust in the Lord she bore her suffering with patience. We shall miss her, but we must not grieve, for God knew best.

To the family we extend our deepest sympathy.

Mrs. S. O. Whitener,
President.

WAS NERVOUS; NO SLEEP



Charlotte, N.C. —"Doctor Pierce's Golden Medical Discovery is a tonic that I am glad to recommend," said Mrs. Mamie Hartgrove of Louise Mill, "because it restored my health when I had become in a terribly weakened condition, too nervous to sleep at night, no appetite to enjoy my meals and so lacking in strength and vitality that I could not even do my housework properly. I was just dragging around when a friend told me to take the 'Discovery'. My nerves soon became normal, I enjoyed my meals and sleep was restored." Fluid or tablets. All druggists sell

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N. C. CHRISTIAN ADVOCATE

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, [illegible] 3, 1932 Number 9

Duke Divinity Library

A Simple Remedy For Bootlegging

By Bishop William Lawrence.

I HAVE lived in this neighborhood for eight years. I worked eight years with and among working people in the mills. I worked eight years with and among college students. I have worked all these years and lived all these years with all sorts and conditions of people, and I want to say that since I became a total abstainer, several years before the war, I have felt a freedom and a happiness, a spirit of liberty and solidity and courage that I never had before.

It is remarkable the way in which even a moderate use of liquor will twist a man's prejudice and judgment. Hundreds of thousands of citizens are doing what I do not understand can be consistently done; and when it comes to arguing the question by the hours together, thrashing over the Eighteenth Amendment and all that, I walk out. I have saved weeks and months of valuable time by not arguing. I have done one simple but not altogether easy thing, I have stopped drinking. If I do not drink, and you do not drink, and other citizens do not drink, then there will be no bootlegging, and there will be no liquor. That is the whole story to me.

I have been proud as the years have gone on to know how the clergy of this church, and I believe the ministers of other churches, are as a great body total abstainers—not because they are ministers—I refuse to accept that. When any man says to me, "Of course you do not drink, because you are a minister," I say, "That has nothing to do with it. I do not drink because I am a citizen, and I try to be loyal to the law and considerate of those who cannot withstand temptation as I can.

"If We Stop Talking, and Stop Drinking, We Stop Bootlegging"

—N. Y. Christian Advocate.

What Some of the Pastors are Doing in our Advocate Campaign

THE WINSTON-SALEM ADVOCATE CAMPAIGN

The Winston-Salem Advocate campaign extends from the 1st to the 15th of March. I wish to direct the attention of the pastors of the Winston-Salem district to this special period of emphasis. Please secure all renewals and make a thorough canvass of the members of each church for new subscribers. This matter is of urgent importance. Our people need to become conversant with the work and the mission of Methodism.

The Advocate in the homes of our people will tend toward increasing the spirit of loyalty and love for the enterprises and causes dear to the heart of our church.

Not only is it important that the officers and the leaders in our churches read the Advocate but the members generally should subscribe to our conference organ. Our goal should be an informed church membership.

Let each pastor give himself diligently to the task of placing the Advocate in the homes of our constituency. It is our paper—conference owned and conference controlled. Loy D. Thompson, P. E.

TO ALL OUR FRIENDS, CLERICAL AND LAY

Must we say once more that if our church paper keeps going we must all work together to this end. Pastors, Sunday school folks, missionary women and appreciative readers must let no opportunity slip. Scores and scores of good people say they could not get on without the paper. With a little effort many of these could get others to subscribe.

A united effort of the Methodists in getting subscribers and in securing renewals would be for our salvation. Some could turn job work to this office. A number of our Methodist papers have had to quit; others will without special support. The situation is deseperate.

Some papers are not worth their room. We are trying to give a paper that will interest and also aid in the work we are all trying to do.

LEARN OF THE INSURANCE AGENTS

Not much insurance is secured by mail. Insurance policies are written following wise personal solicitation. Not many subscribers for the church paper are secured by general statements made in the open. It is done by more direct and personal efforts.

In practically all the charges where some real advance has been disclosed by the reports to this office this principle is in force. Some one or a number of persons do a little personal work and fine results follow. Try the method of the insurance men.

ASHEBORO MAKES INTERESTING REPORT

Rev. R. S. Truesdale in forwarding a check from Asheboro for $11 covering renewals and new subscribers adds: "Mrs. L. C. Phillips did the work for me." Blessed is the preacher that has such a helper.

Brother Truesdale also gives this interesting item: "Mrs. M. M. Miller has been a subscriber 50 years." It would be interesting to know how many could qualify in this class.

The Advocate has many friends in the capital of Randolph.

WHERE ARE THE TWO HUNDRED?

More than 200 charges in the two conferences have not made a report for the Advocate this year. Not a new subscriber or a renewal. This is bad in itself—but it is worse in its implications. If nothing can be done for the Advocate how about the bigger undertakings of the year?

Why not make it 100 per cent for the Advocate? Then we may hope for victory along other lines. Were even one person in each charge to give a little time to the church paper we can but believe that some results would follow. Within the next thirty days a report should come from every charge in North Carolina. Make it 100 per cent for the Advocate. Watch page 26.

WANTED—REPORTS FROM 100 NEXT WEEK

Many of the pastors write saying they are going to get to the Advocate in a short while. Fine.

We urge that our pastors send in a report, large or small, next week. Then the week following 100 more could do likewise. This rate of reporting during the next thirty days would change the whole situation in this office.

Special effort on the part of one person in each charge would turn the trick. Small and persistent efforts count.

BETTER THAN SATURDAY NIGHT SUPPER

A dear good brother in writing from Currituck has this good word:

"Please find money order for my renewal to the dear old church paper and be sure to send it as long as you and I live, for I had rather miss supper on Saturday night than miss my church paper."

Here is a man who has a luxury once a week. The storms may sweep in from the sound and the potato crop may fail, but the Advocate puts in its appearance every Saturday.

THAT REPORT FROM CONCORD

March 1, along with the flood of bills that threaten to submerge a newspaper office these days, came a check from Rev. H. G. Allen, Central church, Concord, for $62. These good people who remembered the Advocate did themselves a service and rendered needed aid to the Advocate office.

These big checks are much appreciated—so are the small ones, for many of them do the same business. Thanks to everybody.

WATCH THE WINSTON-SALEM

The Winston-Salem district already has a good start. During March the Advocate is to be made a feature. Read the presiding elder's notice.

March is also the special Advocate month in the Mt. Airy district.

Keep an eye on the reports from these two districts in the hill country.

Our thanks to those subscribers who send a part of amount due with the promise of more later.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Many churches are almost anything else but a house of prayer. The pulpit is a platform, the educational rooms are places in which men and women gossip about almost everything except the Bible and religion. Much of the talk about the Bible never gets to the core of religion and genuine prayer is an unknown experience. This present desire of devout souls to stress prayer in our churches gives promise of a better day for religion. A persistent sense of need at this time will not be content with else.

Congress seems to have done more legislation of real value during the last two months than is usually done in six. Both parties worked for the good of the people. Could we be rid of the partisan politics at home and in our legislative assemblies we would be much blessed. The average politician acts and talks as though the common man had not three grains of sense. He starts out to befool the folks by vilifying the opposing party. This is his chief stock in trade—this is the one hurt that comes to the American people.

South Carolina is invaded by the missionaries from the big rich North. Seventy-five rich women of the leisure class representing twenty-six states met at the winter home of Mrs. Charles H. Sabin planning for their crusade to repeal the XVII Amendment. Were these women to use their money and give their efforts to aid the great mass of haggard women and ragged children who have been the victims of the liquor trade we could have some respect for them. But when rich and self-indulgent women move in favor of liquor, with all the misery that has resulted from this curse of mankind, patience ceases to be a virtue. A few millionaires and "prominent women" are set to destroy respect for constitutions and to foster disregard of law in the name of liberty; but back of it all is greed and appetite. It will be interesting to see how the poor and benighted South responds to this northern invasion.

Let us hope that these pre-Easter days, and after, will be devoted to much prayer. Not in the formal gatherings of the days of Lent so much as in the informal groups where earnest and devout souls long for a sweeter fellowship with their living Lord. We program everything; we plan a new Pentecost ,and then we are disappointed. Foreshadowings of a better day are manifest in many unexpected places and unusual ways.

How fine would it be were there to be found scattered over the land hundreds of praying bands that will not be content with anything less than spiritual reality! Much of the tinsel and outward show of religion has left hungry souls filled with disappointment, eager to get hold of that which endures. There is a felt need for human sympathy and a touch of the divine. A fellowship divine and a human touch by those that understand would go far to satisfy much of the present hunger. Prayer is the soul's vital breath. Can we know this fellowship?

Some of the big navy folks are taking advantage of the conflict at Shanghai to rush us into a big ship building program. Of course all of this is for defense. When was it otherwise? Even the Japanese are fighting in defense. Every nation with big armies, dominated by a military party, will be found acting in defense. It was so when Germany invaded Belgium. The big effort is on to use the Washington celebration to foster a big navy. Some would have you believe that we cannot be patriotic unless we train soldiers and build big navies. We are crushed with taxes, 70 per cent going for wars past and present. Why not make it 90 per cent and be safe? We sent 2,000,000 overseas, making the world safe for democracy. Now the effort is on to use these same boys to foster still more of the safety that comes at the point of the sword. If we are Christian why not remember, "They that take the sword shall perish by the sword"?

Repeal the Ten Commandments

WE ARE much interested in the series of sermons announced from time to time. Many of them are of the rose water type. The one series of sermons needed just now in every pulpit of the land is a series on the Ten Commandments, preached with all the fire and conviction characteristic of the old Hebrew prophet with a fire in his bones and a burning message on his tongue. These laws of God are being broken every day and set at naught in every community.

Bankers, officers of the law, men in high position, are guilty of theft and misuse of funds until judges are saying that dishonesty is the peril of this day. Such make a god of money, and are given over to covetousness and to stealing. All of this is in defiance of the Ten Commandments. Life is too cheap. Suicides, homicides and red-handed murder fill the land. The advocates of war in every land are doing their utmost to foster this enemy of man. A group at Washington is busy by day and by night in their effort to promote this wholesale killing. Against all this God's law stands firm.

Run the whole gamut of the decalogue and we find the same defiance of God's law. Disregard of the Sabbath day, profanity on every hand, adultery more widespread than the violation of the XVIII Amendment, render fearful the situation of a people who must stand before the bar of God.

The present day remedy for a law that stands in the way of this freedom into which we have come is to repeal it. Repeal the XVIII Amendment so that it may not be violated. Certainly! A people who defy the Ten Commandments and ignore the Sermon on the Mount will disregard the constitution. This call for repeal of the much discussed amendment is only a symptom of the present widespread and high handed disregard of the laws of Sinai. Defiance of the laws of God and of man goes hand in hand.

God expects men who would enforce his laws to observe these same commandments. With us, we in all seriousness, put men in position and give assurance that they will enforce laws that they themselves set at naught. We need not be surprised at the spirit of lawlessness that is so widespread in its defiance of the laws of God and of man. The politicians make a football of the prohibition law and they would make the youth of this day and generation believe that the XVIII Amendment is responsible for all this lawlessness. The real trouble is much deeper. The tables of the law written by the finger of God on the heart of man is the real trouble. Stop this covetousness, this adultery, this Sabbath breaking, this stealing, this bearing of false witness, and this killing, we will then have little trouble with the XVIII Amendment. It is not for man to repeal the Ten Commandments.

Many of these rose water sermons and learned disertations in the pulpit could be dispensed with to fine advantage. Just now the demands of the Sermon on the Mount and the enactments of God at Sinai are much more needed—these should be pressed home upon the heart and conscience of the people. Not repeal but enforcement is the urgent need of this age.

A Religious Junk Heap

THE last plea we heard the late Rev. Harry M. North make at his district meeting a few weeks before his death was that we might discard some of our religious terms that have lost their meaning. These should give place, he insisted, to words that the people of this day would feel the force of and could make their own. Preachers use trite phrases that mean little to them and less to the folks. Words must again and again have new birth if they are to remain fresh and strong and effective. Most preachers would profit by a new religious vocabulary and a fresh set of sermons. A bonfire is in order for many.

Some of our old methods of doing things in the church should go to the junk pile. We follow the old road and move at the same old gait to ultimate failure. Study the procedure in any of our many conferences and find how true this is. Churches have been failing for years to meet their obligations, but this another year finds them following the same sure way to failure. The successful men can teach them nothing; they are set in their way. They will find fault with the old plans sent down from Nashville only to hold on to their own old methods of failure. Such is to be expected, for those who are most exacting of others are apt to be most lenient with themselves. The junk heap is in order for the old, but first let them find the new, fresh and vital and workable. A bouyant faith and a constraining love for the cause would bring in a new day for many.

Friends of the Scarred Victor

THOSE of the inner circle enjoy rare experiences on the Mount and they know the fellowship of the Garden. Has not this loyal group functioned in one way or another in all the advances of the kingdom? Somehow God has always placed stress on the minority. In the trying ordeals of life and of religion the majority can not be relied upon. In the secret place and in the hidden ways, apart from the crowd, prayer and fasting and alms become effective. Deeds done to be seen of men did not gain the approval of Jesus. The friends of Jesus were free from such conduct.

Would it not be well for us to find in every church and community a few devoted friends of Jesus who would seek to enter more fully into the fellowship of his sufferings and to enjoy more thoroughly the daily victory found in this fellowship? Those who know the glowing heart and are not afraid of the thorns and the nails will look with assurance upon the victor's brow. Would that we had friends of the Scarred Victor in every church who would see in his uplifted hands the tokens of triumph as they, from day to day, come to know more and more of Him in the fellowship of his sufferings and in the power of his resurrection. These would be found assembling in the quiet places for prayer and for fellowship and for new fields of service. Our institutional church life is so devoid of the finest and best in religion that eager and hungry souls are anxious for a new approach to the heart of many who have no hold on God.

Our usual method of procedure is to set up an organization and select the leaders. Even in our retreats and devotional gatherings little place is left for the leadings of the Spirit. In the early church "it seemed good to the Holy Ghost and to us," but that formula does not fit this mechanistic age. Often a worldly minded official board is allowed to set the pace and to say what Zion is to do and is not to do. The stress is on business routine, the pulpit becomes a platform, and the organizations function as the tension increases each new year with its increasing obligations.

Would that we had a few devoted spirits in every church and college and wayside community who are in such close and loving fellowship with Him that their hearts burn and they are sure of victory for all who know Him by the prints of the nails. Such would find a new rapture in "What a friend we have in Jesus," and from the heart they could sing, "I am going home by way of the Cross."

A few friends of the Scarred Victor here and there would do much for making vital a perfunctory church life and send us out new victories to win.

"The Jews Through the Centuries"

DR. HERBERT L. WILLETT, long time professor in the divinity school of the University of Chicago, in his forthcoming volume from the press of Willett, Clark and Company, Chicago, begins the last chapter of "The Jews Through the Centuries" with the following illuminating paragraphs:

Of no other race is the world so conscious as of the Jews. They are the universal people, found in almost every land, and marked by characteristics which draw the attention of those among whom they live. These are sometimes marks of a physical type, but more frequently mannerisms and forms of speech. There are other racial groups which are more distinctively recognized in certain parts of the world, and in a measure set apart either by popular approval or dislike, as in the case of orientals on the Pacific coast, or Negroes in portions of the United States, or the nationals of any country that has been the victim of war prejudice, like the Japanese in China, the the Americans in Europe in the days of the Spanish War, or the Germans in any of the allied lands.

But the Jew is recognized wherever he goes. This recognition is sometimes friendly and sometimes hostile, but it tends to be universal. In some instances the Jew is proud of the place he holds in the world's regard, whether it is that of approval or of dislike, and sometimes he is deeply sensitive to the sentiment of aversion which many of his people excite. In the latter instances he may attempt to hide his racial status by change of name or by taking refuge in non-Jewish groups into which he is able to gain admission, or he may be indifferent to other than Jewish opinion, finding ample compensation in the consciousness of his history and culture, and the importance of the place he holds in the life of the world. Whatever else may be true of the Jews, they are the universal race, found in all lands and represented in nearly all the vocations and avocations of humanity.

Refugees' Home

TAMMANY HALL has taken these wrongdoers to its bosom.—Samuel Seabury.

When the boys are afflicted with cares worse than Job's,
When the wicked pursue with subpoenas and probes—
There's a place where the watchword is "Sympathy First"—
In Tammany's bosom the hunted are nursed.

You may seek for your solace in far-away lands;
In the desert out west, on the Florida sands
There's balm and there's calm of a physical sort;
But Tammany's bosom for moral support!

—New York Times.

People and Things

Mr. John Imrie, well known gospel singer, will aid pastors in revival services. Address him at Durham, N. C.

Rev. A. W. Plyler of the Advocate is in attendance this week at the Missionary Council in Oklahoma City. Representatives of all our papers are expected to attend this important meeting of the church.

"I wish to thank my many friends for the many expressions of love and sympathy extended me in my hour of deepest sorrow, following the sudden death of my wife."—T. G. Highfill.

During the simultaneous work of Easter in Columbia, South Carolina, Methodist churches, Rev. Miss Carolyn A. Hosford will be at the Whaley Street Methodist church. This is Miss Hosford's second visit to this church.

"We are happy in our new home and work here at Clinton. Our people are most thoughtful for our every comfort. The other churches worshipped with us Sunday night. Apparently we are off for a fine start. We shall get busy for the Advocate in earnest in the near future." —Daniel Lane.

"The Winston-Salem mid-year rally will be held at Mt. Olivet Methodist church March 8 from 10 to 3 o'clock. All pastors, lay leaders and their wives are expected to attend. The editor of the Advocate is down for an address on 'The Advocate in Every Methodist Home.' Come."—L. D. Thompson.

A Japanese lady residing in England prided herself on her mastery of our language. A plumber had presented a bill for work in excess of the original estimate. The lady remonstrated with him in the following terms: "I find, sir, that you are much dearer to me than when we were first engaged."

"We have started well on our second year on the Broad River charge. Our people are as good as the best, and do not fail to show their appreciation of their pastor. Almost every week something is brought to the parsonage for our comfort. May God's richest blessings be upon these good people."—Jas. W. Kennedy.

"The work on the Norwood circuit is encouraging. The attendance at the Sunday schools and worship hours is on the increase. The pastor and his family are being cared for in a very substantial way via of finances and poundings. We have remodeled one church, paid off the debt on another and on the parsonage. These are fine people interested in the Lord's work."—J. A. Fry.

On a recent Sunday it was our very great delight to preach at Branson, Durham, once more. Brother Thrift preaches on the great doctrines. That Sunday he had announced for 11 o'clock "Our Obligations to God"; for 7:30, "Sin Against the Holy Ghost." We did the best we could for kingdom extension in Durham and to the ends of the earth. An interesting feature at Branson is the weekly program which is handed out before service. This is most attractively done. We suspect that fine son of his is due the credit for this. In addition to his church work Brother Thrift keeps up his writing. He is now writing "A Romance of Missions." But this is not a book notice.

"It is a joy to serve the people of the Middleburg circuit. The people are so thoughtful of their pastor and family. Every week brings expressions of kindness in the form of good things to satisfy the appetite. The work is moving along nicely. The congregations are growing. The faithfulness and loyalty of the people are greatly appreciated. So for this our fifth year on this work is one of the happiest."—P. D. Woodall.

"We are very much pleased with our appointment to Clayton. Large and growing congregations greet us each Sunday. There is a fine response upon the part of all and appreciation is shown in many ways. Last Thursday a large number came to the parsonage and when they left there was a well stocked pantry. We are enjoying our work with these good people immensely and are looking forward to a great year in His service."—B. H. Houston.

"Sunday, March 13, will be observed as home coming day at Hoffman church on the West End circuit. Prof. H. E. Myers of Duke University will preach at 11 a. m. All former residents of the community are cordially invited to return for the services of this day. Revival services will continue throughout the week with Rev. H. R. Ashmore of Stedman doing the preaching."—W. F. Elliott, Pastor.

"Rev. O. W. Dowd held our first quarterly conference on February 20-21. We had excellent attendance and a manifest interest expressed. Brother Dowd is not only a good presiding elder but is also an able speaker, bringing messages of zeal and earnestness. The secretary's report shows that there had been $712.97 raised on finances during the quarter. The conference was royally entertained by the ladies of Perkins church, which was thoroughly enjoyed by all present."—J. A. Tharpe, Pastor.

Personally, I believe that essential religion is one of the world's supremest needs, and I believe that one of the greatest contributions that the United States ever can, or ever will, make to world progress—greater by far than any contribution which we ever have made or can make, to the science of government—will consist in furnishing an example to the world of how the religious life of a nation can evolve intelligently, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism.—Robert Andrew Millikan.

"The Advocate has been coming to the home of Mrs. S. B. Powell, Battleboro, for 68 years continuously. They are loyal friends and supporters of all their pastors and their work. They are a family of three sisters who are keeping up a record their good father established many years ago in presenting his pastor each year with a Christmas turkey. They brought to our home Christmas week one of the choicest. This is but one of many kind deeds they are accustomed to doing in the community. Other members of our flock at Battlebore brought numerous gifts of good things during the Christmas season. Dear friends and neighbors around us in Rocky Mount also have brought us numerous bundles of substantial kindness. Our heartiest appreciation for all this kindness. We are booked for a revival meeting at South Rocky Mount starting the first Sunday in March, Rev. S. E. Mercer assisting us."—W. F. Craven.

"Rev. J. H. Lanning, pastor of City Road church, Elizabeth City, continues to preach very helpful and splendid sermons. On last Sunday morning the scripture lesson was read from Mark 10:17-22, Matt. 18:7-9. Subject of the sermon, 'Between Me and God.' Or is there anything that stands between you and God? This sermon was designed to help us to co-operate with God in removing anything that keeps us from his presence. Subject at night was 'Christ and His Disciples,' which was very good."—A Member.

"The pastor and his family of West End, Gastonia, are now comfortably situated in their new parsonage on the 'Circle' at 105 South Loray street. You will please make the change of street address on my Advocate label. You may also say that our pre-Easter revival will begin Sunday, March 13, and continue through Easter Sunday. Rev. J. Frank Armstrong of Rutherfordton will preach for us throughout the meeting. We are expecting a great revival. Pray for us. Along with other things we hope to have an 'Advocate revival.' "—R. E. Hinshaw, Pastor.

I am disillusioned. . . . I now see that the war arose chiefly as the result of deep-rooted economic competition to control the raw materials and markets of the world. For the conflagration, all the nations were guilty together. . . . I see a world in which more money is being spent for armaments than at any other period in human history, and that, too, at a time of acute financial depression when millions of men are on the verge of starvation. . . . I am convinced that the church must disentangle itself from the business of war.—Dr. S. McCrea Cavert, general secretary of Federal Council of Churches in America.

SUDDEN DEATH OF REV. S. E. WRIGHT

The passing of Rev. Samuel Ernest Wright, pastor at Enfield, was so unexpected as to come as a shock to the entire conference and community. He entered a hospital at Rocky Mount on Monday of last week for an examination; he passed unexpectedly on Saturday, February 27, few being aware that he was not in his usual health.

Before going to Enfield in December, Brother Wright had spent four most successful years on the Warren circuit. Twice during that time we had been with him at special services on that charge. No one could be with him and mix with his people without being impressed with the wonderfully effective work he was doing. His deep interest in his work manifested itself in his every movement, even in the tones of his voice. That he should already have made a deep impression on his new work and have greatly endeared himself to the people was to be expected. Could he have lived for four years in the midst of the people of Enfield, Whitakers and Central Cross, they would have been greatly enriched in their life.

Funeral services for Brother Wright were held from the Enfield church at 11 o'clock Sunday morning, conducted by Rev. H. B. Porter, pastor of Grace church, Wilmington. Interment took place at 11 o'clock Monday morning at Hickory.

Rev. S. E. Wright, who was 38 years of age, was born in Cleveland county, near Shelby, at which place he resided until he entered Duke University as a ministerial student in 1922. After his graduation and ordination in 1926 he held charges at Henderson for two years and at Warrenton for four years. During the World War he served as a member of the Pioneer Infantry, 81st division, and at the time of his death was a member of Limer Post American Legion of Warrenton.

Surviving are his widow and one son, Ernest, Jr., his mother, Mrs. Ida Wright, of Shelby; three sisters, Mrs. Cajah Ellis and Mrs. Lucy Lingle of Shelby; Mrs. W. E. Rufty of Asheville, and one brother, Edward Wright of Shelby.

DEATH INVADES BISHOP MOUZON'S HOME

Last Saturday morning Mrs. Ida Pearl Dycus, a daughter of Mrs. E. D. Mouzon, passed away in Charlotte. More than two years ago her health was such that little hope was entertained for her. Following her removal from Dallas to Charlotte her health improved much and it was felt that the change of climate had been most beneficial.

Last Sunday's Charlotte Observer carried the following notice:

"Funeral services for Mrs. Ida Pearl Dycus, 32, daughter of Mrs. Edwin D. Mouzon and the late William H. Langdon of Dallas, Texas, who died at the Mouzon home, 800 Mount Vernon avenue, early yesterday morning, were conducted at the home yesterday afternoon. Dr. W. W. Peele, pastor of First Methodist church, conducted the services.

"Mrs. Dycus and her two daughters, Lillian, 12, and Madge, 10, had been living with Bishop and Mrs. Mouzon for the past two years. They formerly lived in Dallas.

"Other survivors are two sisters, Mrs. H. W. Robbins, Jr., and Mrs. W. H. Crook, both of Dallas.

"Members of the family accompanied the body to Dallas, where final rites will be held at Grace Methodist Episcopal Church, South."

Bishop and Mrs. Mouzon have the sympathies of their numerous friends throughout north Carolina and the entire South.

THE SWEET BY AND BY

Professor Furnes of Yale predicts a machine era with short week day, constant jobs, leisure and pensions.

When earth's last panic is over and slumps have gone for a ride,
When the mechanized era is clicking, and the new economies are tried,
We shall work, and, faith, we shall need to, we shall all get busy anew.
But not for all day, thank goodness; no, just for an hour or two.

And those that like shall be lazy; they shall sit in a Morris chair
From ten in the morn to lunch time, with never a fret or care;
They shall toil without strain or hurry, as calm as the clock on the wall—
And then cut away to their golfing and never be tired at all.

And after our life work is finished—say, when we are thirty-eight—
We shall all have full-time leisure on pensions allowed by the state;
We shall live to a hundred and twenty and still be full of cayenne—
And I hope that Professor Furnes will prophesy soon again. —New York Times.

The Schools And Prohibition

By Joy Elmer Morgan

Editor of the Journal of the National Education Association, Washington, D. C.

One of the finest men I ever knew had little of this world's goods but his life was rich in the human values. One could not help noticing his devotion to home, his love of children, his concern for the welfare of neighbors and friends. These are the real wealth of mankind. Seek ye first these spiritual values and all other wealth shall be added unto you.

Our system of free public schools is America's greatest contribution to civilization. Our schools as we know them today are largely the creation of the past century. We shall celebrate in 1937 the centennial of Horace Mann who was the first chief state school officer in America. Within this century since 1837 we have freed from toil some 30,000,000 young people in order that they might devote themselves to the improvement of their lives through education. We have made the elementary school universal. We have been improving its curriculum and at least have partly trained its teachers. We have drawn a mighty army of 5,000,000 young people into the high schools of the land.

Education is our biggest business. It is also our most profitable business because it deals in the permanent and abiding values. The school builds up health; it strengthens and fortifies the home; it teaches people how to learn and how to adapt themselves to the new conditions of daily life; it seeks to create and maintain an intelligent and honest citizenship; it trains young people in skill and in an understanding of vocational life; it helps to prepare for leisure that shall be clean and worthy. Above all as the supreme objective the school seeks to develop fine spiritual character. The value of these achievements in the lives of 30,000,000 young people cannot be measured in dollars. They transcend all ordinary measures of material goods.

Our American schools are the expression of a mighty faith. They are recognition by the parenthood of America that children come first. Every normal parent wishes to do well by his children. He desires for them a better life than he has been able to enjoy. He is willing to sacrifice and labor that the next generation may go forward. We cannot attach too much importance to the school—dedicated to truth, to the human values, and to the enrichment of life.

But the school is not all. It cannot do its work most effectively if the community is filled with forces that seek to degrade and to pull down life. Every individual life has its struggle between the higher values and the lower values and every community has that same struggle, with the homes, the schools, and the churches on one side and the commercialized gamblers, vice interests, and liquor interests on the other.

We cannot ignore the far-reaching effect on both young and old of the ideas which come to them from outside the home, the school, and the church. The circulation of newspapers is fabulous. From 50 to 100 thousand people visit the movies each week. The radio reaches millions of homes. In so far as the newspaper, the movie, and the radio give themselves to the trivial, the vulgar, and the degrading they make the work of the school and the home harder. The time has come when parents, if they wish to protect their children, must support only those newspapers, theatres, and radio programs which are willing to maintain reasonable standards of honesty and decency.

The struggle between the lower forces and the higher has been going on from the very beginning of civilization. The writings of the great teachers down through the ages are filled with teaching on behalf of temperance and abstinence. The genial, life-loving Benjamin Franklin noted the effects of beer on workmen in the printing plants. Horace Mann was a vigorous and lifelong enemy of the liquor business. The great heart of Abraham Lincoln was touched with pity and sympathy for the men whose lives were degraded by drink. How happy he would be, could he have lived in this age, to see the gains that have been made.

Since its organization in 1857 the National Education Association has favored the teaching of temperance and abstinence. It urged the adoption of the Eighteenth Amendment and has stood solidly behind that measure throughout the years. Its official attitude is expressed in a resolution which has been adopted at its last two annual conventions. This resolution reads:

The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in behalf of habits of living for which the 18th amendment stands.

The membership of the National Education Association is more than 220,000. Resolutions such as this have been adopted by most of the state associations of the country. It is highly significant that the teachers of the nation should take such a position. No other group is so close to the normal life of people. The teacher has an unusual opportunity to see the effect of social and economic policies upon home life and upon individual success. Teachers know that untold millions of fathers whose weekly pay check formerly went to the asloon are now investing that check in food and clothing and schooling for their children. Some of the finest high schools of America have been built upon the sites of former breweries.

There has been much loose talk about the effects of prohibition on young people. There has been more emphasis upon the one student who goes wrong than upon the 999 who go right. Undoubtedly many well-meaning persons have been misled and confused by the statistics that have been circulated and by the large headlines in the yellow press.

Some weeks ago I wrote letters to the presidents of the colleges of America asking for a report of the effects of prohibition on the students. Out of 312 replies received — a really remarkable response — 303 felt that conditions had definitely improved. These college presidents know their young people. They know that they are busy and interested in the fine things of college life.

The enrollment in the high schools today is nearly three times what it was when prohibition went into effect. In 1900 when local and state prohibition began making its inroads into the liquor traffic there were 500,000 students in the American high schools. In 1910 the number had grown to a million. By 1920 it had grown to two million

and between 1920 and 1930, the period of national prohibition, it grew to 5,000,000. This means that many people from poorer homes and foreign groups are enjoying high school opportunities who could not have had such opportunities a decade ago. Obviously much of this achievement is the result of prohibition. Money that was formerly spent for liquor has been saved for education.

Those who know the high schools best know that drinking is not a serious problem in most of them. For ten years I have been traveling about the United States lecturing to student bodies, talking with school officers, attending conventions, and carrying on a heavy correspondence by mail. Out of this wide experience I know that the school people believe in the Eighteenth Amendment and that they believe in youth.

There recently appeared in the Philadelphia papers a statement made by a teacher about hip-flasks. Next morning Supt. E. C. Broome of the Philadelphia schools, who is president of the department of superintendence of the National Education Association, called to his office the teacher who made that statement and the principal of the school in which this teacher worked. The stenographic report of that conference, which was also published in all the Philadelphia papers, shows that neither the teacher or the principal had ever seen a hip-flask in the hands of a student or had ever found liquor in any school locker although the principal had seen 25 years of service in a number of Philadelphia schools. In summarizing the testimony, Superintendent Broome has this to say:

> Thinking people who know youth and have their interest at heart are getting tired of this constant berating of the young people of our community. If all the adults in our community would behave as well as the young people do, and would set the right example, much of the difficulty that we are having with youth would disappear. This seems to be an open season for attack on the schools, and the church, and the courts, and on the other American institutions which we have taught our children to revere. How can we expect the rising generation to have respect for our country and its institutions if they are to be exposed to a constant barrage of flippant and irresponsible criticism?

In all this argument about the Eighteenth Amendment let us not forget that liquor is an evil, that it destroys health, weakens the home, deadens ambition, corrupts government, destroys skill, debauches leisure, and destroys the spiritual aspirations and impulses. It is especially menacing in a machine age because it destroys reliability. There are 25 million automobiles in use in the United States today. More children of elementary school age are killed each year by automobiles than die from all other causes combined. There are injured in the United States each year by automobiles more people than live in the national capital. Any increase in drinking, even of light wines and beers, would greatly increase the automobile death rate.

David Starr Jordan, noted economist, formerly president of Stanford University, and America's greatest biologist, summarizes the effects of alcohol in these words:

> The case against alcohol centers in its relation to the accuracy of the nervous system. Whatever harms the brain and nerves impairs the integrity of life. The sole purpose of its use as a beverage is to force the nervous system to lie, thus vitiating its power of recording and acting upon the truth. Men drink to feel warm when they are really cold, to "feel good" when conditions are not good, to feel emancipated from those reserves and restraints which are the essence of character building. Alcohol is a depressant, appearing as a stimulant mainly because it checks the highest nerve operations first. Its influence impinges on the chief mental functions: sensation, reason, motion. It leaves its subject uncertain as to what he sees or feels, hazy as to cause and effect, and unsteady as to resultant action.

Psychologists in their laboratories have a very delicate instrument which measures in fractions of a second the time required for an individual to act after a certain image has been flashed upon his eye. They can tell for example how long it would require an automobile driver after seeing danger ahead to clamp on the brakes of his car. These psychologists know from actual measurements that even a small amount of alcohol slows down the nerve responses of the individual. This slowing down of response would amount to as much as one-fifth of a second. Many of our automobiles today travel 100 feet per second. Fifty feet per second is considered legitimate speed. A man who has had even a small amount of liquor, driving a car at 100 feet per second would require 20 feet more in which to apply his brakes than a man not under the influence of liquor. You who drive automobiles know that this margin of 20 feet or 10 feet is often the difference between a mild accident and death.

The present is a period of confusion on many problems. We need to be sure of our ground before we take any backward steps. Twenty-five years is a short time to bring into full operation such a measure as the Eighteenth Amendment. That amendment is the greatest social and economic advance ever deliberately undertaken by a great people. It is the greatest child welfare measure ever put into operation excepting only the establishment of the Christian church and the founding of the common school.

SOMEBODY DID IT

It had been twenty years since I had seen the Bradley farm. And what a change! When Old Jim took it over the neighbors smiled. They could see no reason why any intelligent man should attempt to make a living on the hillside land. I knew Jim very well. We were chums and playmates from the first day. Then I went away to college. From college to business. And so time flies.

Time certainly made a change on this particular farm. There was as fine a herd of thoroughbred Holsteins as I had ever seen. The alfalfa was raising and spreading itself into luxury where before there had been rocky pasture. The new house was an architectural dream. The gravel drive from the main road was as clean as the highway into a state park.

"It's wonderful, Jim," I said. "Tell me how it happened."

"This didn't just happen," said Jim. "It came about by hard work. Father had his ideas about this farm. I took up the management when he died. I dreamed by night and sweat by day. Gradually I have seen it shape into the farm we longed for. But don't forget one thing. It came about by vision, hard work and persistence."

Jim was right. Somebody had to dream and somebody had to work. Things left to themselves do not develop; they degenerate. Water left to itself does not climb mountains. But Jim had water climbing from the spring to his home. It required an intelligence greater than nature to do that. Holstein cattle left to themselves do not improve. Without superior selection and direction they become scrubs.

Since I saw the Bradley farm I have been doing a lot of thinking about this old world of ours and the human race. It doesn't seem sense to say that it just happened. Some one must have dreamed and planned. And when I see humanity coming from savagery into the kinder and more unselfish life of civilization I keep thinking over and over again the words of Jim Bradley, "This didn't just happen."—Church Management.

RELIGIOUS PROGRESS

Religious experience is a progressive work. It is a race; and the goal is at the end. It is a warfare and spiritual conflict; and the last enemy is death. It is a journey and pilgrimage; and the resting place and home is heaven.

It is a growth, in which the young convert is a "babe" in Christ, and must grow in the knowledge and love of God. It is a work in which we are to leave the foundation, and proceed with the superstructure until the whole building is complete. It is a learning, in which we are to leave the first principles, the rudiments, and go on toward the higher branches of perfect knowledge.

This is in accordance with the great law of progression that pervades and governs all things. Progression is a law of the universe. God alone, the eternal Creator and Ruler of all things, is unchangeable. Of him, and of him alone, can it be said, "From everlasting to everlasting, thou art God: the same yesterday, today and forever."

There is not an atom, a planet, a sun, or an existence of any form in the whole universe that is unchangeable. Every sun and every system and every form of being are moving, changing, progressing. Heaven is not exempt, for perpetual progress reigns in heaven. "Come up higher" is forever sounding from the throne of God.

Knowledge for ever developing, glories for ever unveiling, and joys for ever increasing, constitute the experience of angels and all sainted spirits. Heaven is one eternal day, whose light is always increasing, and yet always perfect.

This law is in force in hell. We are told hell is a "bottomless pit" where the sinner sinks lower and lower, yet finds no bottom. It is a lake that "burns with fire and brimstone," where "the smoke of their torment ascendeth up for ever and for ever." That which continues to burn must increase in heat, and hell burning for ever must ever increase in torment. "There shall be weeping and wailing and gnashing of teeth."

This law is applicable to man in his religious character and relations. He cannot be stationary, cannot occupy any one fixed position in spiritual attainments. He must "go forward" or backward. God says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." "They go from strength to strength." Paul said, "This one thing I do, forgetting the things which are behind, and reaching forward to those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Nor is this spiritual growth, this progress in religious experience confined to this life, or limited to the season of human probation. The Christian does not cease to live when he dies: the scene of his existence is then only changed from earth to heaven, from time to eternity. He continues to live when he is dead, and continues to go forward, increasing in growth and improvement. He is forever approximating the infinite, yet never reaching it. The language of religious experience is "Go forward."

The Christian starts out to be like God and to enjoy God, and as God is infinite, eternity cannot suffice for him to arrive at perfection in knowing, becoming like, and enjoying God. Such is religious progress. It is a growth in knowledge, virtue and happiness for ever, without a limit or an end. For "we know not what we shall be."

J. M. Barber.

A PROFITABLE DAY IN WILSON

Not often does this editor who mixes in many groups over the state find a more encouraging situation than that in Wilson last Sunday. A visit to four of the leading adult classes—two composed of men and two of women—during the Sunday school hour disclosed men and women seriously concerned about things religious. Four men—two of them lawyers—taught these classes. The women chiefly were in charge of the departments in which the children and young people assembled.

At 11 o'clock the congregation that overflowed into the galleries entered most sympathetically into the service of the day. This day was set apart for the kingdom extension offering. This call was rather looked upon as the beginning of the collection for the cause. Those who were not present will be given a chance later to make a contribution. It is a high privilege to preach the gospel at any time—that congregation at Wilson encourages one to do his best.

Rev. T. McM. Grant has been away at a hospital in Charlotte for a month. He is recovering from the operation and is expected to return home next week. His director of religious education, Brother D. L. Fouts, has been in charge of the church during the pastor's absence. He directed everything in a fine way last Sunday morning.

Special plans were being made for a day of prayer on Wednesday of this week. The devout women were leading in this. Rev. A. D. Wilcox was to be present on that day to lead in the service. This desire at many places for special prayer augurs well for the welfare of the church.

Our stay in the home of Brother J. E. Crute was a delight. He was away in Virginia, his old home state, but Mrs. Crute and those fine boys left nothing to be desired. It will be a great pleasure to pass that way again.

To even mention the names of many good men and women who give themselves to the work in Wilson would make too long a list, so we desist.

WHERE TO FIND HELPS

If you are impatient, sit down quietly and talk with Job.

If you are just a little headstrong, see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy person, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—Selected.

A merely divine Saviour could not be a Saviour for me. A merely human Saviour could not be a Saviour for me. But a Saviour in whom deity and humanity meet, a Saviour who is at once God and man, is just the Saviour I need, and the Saviour you need, a Saviour that is able to save to the uttermost all that come unto God through him.—R. A. Torrey.

SUPPORTING THE INSTITUTIONS OF THE CHURCH

By Bishop Edwin D. Mouzon.

Every man, when he stands seeking membership in our church, is asked this question: "Will you support the institutions of the church?" By attending upon the services of the church, by co-operating with the program of the church, and by contributions made to the enterprises of the church, he agrees to support the church.

"Raising the budget" seems to be a cold and mechanical thing; for "the budget" is wholly impersonal and unspiritual. But when one stops to think what "the budget" represents, one sees that the budget represents "life," and that to pay to the budget is just as spiritual as to pray—indeed, it may be more spiritual. For "faith without works is dead." The budget includes the support of our aged preachers and their wives; it means a bed in a hospital for some sufferer; it stands for a roof over some church that is not yet completed; it represents the support of some worker in a needy place in town or country here at home; it furnishes the living of our faithful missionaries who for the sake of Christ have gone into foreign lands to make known there the glorious gospel of the Son of God. Let us stop talking to our people about "the budget"; let us think in terms of life; let us look at all things in the light of the value of immortal souls.

The church that is absorbed in its local interests and makes the larger affairs of the kingdom of God of secondary concern, has become false to the Christ that died for men. The main business of an army is not to dress and drill and live in handsome barracks, but to fight our country's foes. The congregation that is interested chiefly in its handsome church building, its good choir, its eloquent minister, and its social standing, is no longer a true church of Jesus Christ. And it cannot be denied that it is this spirit of self-centered worldliness more than any other one thing that has halted the onward march of the church of Jesus Christ. We have mortgaged the resources of the church in costly buildings and extravagant local programs. And now we have come upon one of the great crucial periods in the history of religion, and we are unprepared to meet it. It is a time that calls for readjustment of budgets and a new sense of relative values. I beg and exhort our people not to put their local financial obligations first, but to consider what the church of God stands for in the world. For let this be remembered, last year the church received only 45 per cent of her askings on the benevolences. If we had received as much as 65 per cent, we should not have put our enterprises in peril. But 45 per cent spells nothing less than disaster.

From three sources the church receives its support. First, "the general benevolences" which apply on all the interests of the church and are our main reliance. Nothing must be allowed to displace "the general benevolences." Under the law of the church the preacher in charge is primarily responsible for the collection of the benevolences. In the second place, we have "the Kingdom Extension Offering." In this the voluntary element is emphasized. This is not an "assessment." It is an appeal to the intelligent liberality of our people. But it is necessary to do our best in raising this offering, if the causes contained therein are not to suffer disaster. The work of the church is financed on a reasonable expectation of returns from this source. Then, in the third place, special gifts for special purposes may be made by interested church members. The personal element enters into this appeal and many people find great satisfaction in knowing that they are doing something definite in the support of the work of the church.

What I am here insisting on is that the church is a living organism and that one part is essential to every other part and vital to the well-being of the whole. As Saint Paul says, "Now ye are the body of Christ and severally members thereof." The proper functioning of every member of the body is necessary to the welfare of the body. Now, Methodism is "connectional,' 'and if the connectional interests of Methodism fail, then the whole church suffers the consequences. The situation is much more perilous than our people know it to be. I do not doubt that when our people are informed they will respond magnanimously. I do not doubt that even now they are contributing, in proportion to their ability, far more liberally than they have ever contributed. Let me assure our people that the general officers of the church are studying budgets most carefully and are making every possible economy. We are calling upon our people in the time of their distress to share in the work of the church such temporal things as God permits them to have. And I doubt not that now, as always in the past, "according to their power, yea and beyond their power," "the riches of their liberality" will abound unto the glory of God.

CHURCH EXTENSION

By Dr. T. D. Ellis, Gen. Sec. Board of Church Extension.

The purpose in the mind of the church in the organization of the board of church extension is very clearly set out in the address of the bishops to the general conference in 1882. It is "that the strong could help the weak" and that there should be aid for "feeble societies in new settlements, thus occupying new stations." Though the scope of the work of church extension has been greatly broadened, it can be definitely stated that the original and main purpose is carefully kept in mind by the board in the administration of its funds.

The board of church extension is in the fiftieth year of its work of church and parsonage building. Beginning in 1882 with no money in hand, it has written a large and thrilling story of fine achievement. There are at present in our church 16,655 houses of worship. The general and conference boards of church extension have aided in the erection of 12,156 church buildings, a total of about 75 per cent of those in existence today. We also have 6,194 parsonages. The boards of church extension have aided in the erection of 3,774 of these buildings. Over 50 per cent of the homes occupied by our preachers today have been built partly through aid rendered by our church extension organizations. In giving these totals, it must be borne in mind that, because of peculiar circumstances, such as disasters from storms, fires, and floods, it is often necessary to aid a congregation more than once, and the duplication of aid is not included in the above figures. In doing this work of church and parsonage building the board has expended a grand total of $17,411,197.94. One-half of this sum was aid rendered in the form of loans.

The funds of the board of church extension, both conference and general, are utterly inadequate to present-day needs in church building. For the year closing March 31, 1931, there were 282 applications for aid, containing donation askings amounting to $299,844.15 and

loan askings amounting to $1,054,332.23. The total income of the board from apportionments for the year closing March 31, 1931, was $97,605.78. From these figures you will note that the askings were for many times as much money as the board received from all of the annual conferences, without allowing anything for the expense of the administration of the board. When one of the great boards of the church is compelled to decline three out of every four applications, there is widespread disappointment and misunderstanding. Each year applications for loans total a sum much larger than is available to our board for this purpose.

BOARD OF CHRISTIAN EDUCATION

By Dr. Wm. F. Quillian.

The general board of Christian education, under the unified plan adopted by the general conference at Dallas in 1930, is seeking to serve the whole church. Through the editorial department, the department of schools and colleges, and the department of the local church the program of Christian education is being promoted. By reason of a reduction in overhead expense and a further reduction on account of decreased income, the new board is operated on a budget which is approximately $100,000 less per annum than was the budget of the three old boards. This means that appropriations to our institutions of learning, to departments of religious education in our church schools, and to Wesley foundations in our tax-supported institutions have been greatly reduced. It means further that the local church department has not been able to respond to the calls that have come from various sections of the church for training schools, institutes, and conferences in the development of the program. Recognizing the urgent need for funds the staff of the general board has made a contribution of approximately $8,000 which is being applied where it is most needed.

In the editorial department certain of our periodicals have been combined. The Epworth Era (young people's periodical) and the High Road (Sunday school youth periodical) with a combined circulation of 84,517 have been combined into the Epworth Highroad, and with the first issue in January, 1932, the circulation of the new periodical went beyond 112,000.

Under the local church department we have more than 2,600,000 members. Of these approximately 1,900,000 are members of our church school organization. The major objectives of the local church for the present quadrennium are first, the organization of the local church board of Christian education in every congregation; second, emphasis upon the home and foreign extension program and a fourth Sunday contribution from every church school in the connection; third, reaching the unreached, by which we mean an organized effort to bring into the church school and into the kingdom of Christ every individual for whom our church is responsible.

The department of schools and colleges finds itself intricately associated with the editorial department and the department of local church. Our college and university presidents claim that for the first time our institutions of learning have easy access to the local church. Through college day and student day we bring to the attention of our people in every congregation the importance of supporting our institutions of learning and giving to them a larger place in their sympathy and co-operation.

The board holds membership in the general conference Commission on Benevolences and is co-operating in every way possible to assist our local churches in raising the regular benevolences and the kingdom extension offering. We are seriously handicapped for lack of funds, but we are seeking to carry on as best we can. Bishop Mouzon, president of our board, is giving to us a splendid leadership. We bespeak a larger interest in your prayers and we pledge our whole-hearted co-operation.

THE HOSPITAL BOARD

By Charles C. Jarrell, General Secretary.

The general hospital board is authorized to make the church healing-minded by contributed articles, published leaflets, sermons and addresses.

This board sustains an advisory relation to the twelve hospitals of the Methodist Episcopal Church, South. The general hospital board developed the big, beautiful Good Samaritan Hospital at Lexington, Ky., and is now developing the Warren A. Candler Hospital, Savannah, Ga.

The general hospital board sets up each year throughout the church the Golden Cross Enrollment, May 8-15, which is for the benefit of hospitals belonging to our church.

In the Western North Carolina conference the general hospital board has made the Hugh Chatham Memorial Hospital, Elkin, North Carolina, a conference special, and is devoting to the building fund of the proposed nurses' home all the kingdom extension funds coming to the general hospital board out of that conference, during the present quadrennium.

In the North Carolina conference the law of the church makes Duke Hospital the beneficiary of the Golden Cross funds raised in that conference. The Golden Cross, like a golden key, will unlock to these worthy ones the matchless facilities afforded in Duke Hospital.

The Golden Cross funds raised in Western North Carolina conference used by the hospital at Elkin, North Carolina, do such work as this:

Patient No. 1—Mother of dependent children; 15 years with strangulated hernia; brought 15 miles in buggy; vomiting when admitted; operated on and sent home cured.

Patient No. 2—Fifty-five-year-old woman; tumor on back; brought to hospital in home-made push cart; operated on and sent back to helpless husband.

Patient No. 3—Nine-year-old boy, ruptured from infancy. Cured and sent home to mother, dying happy to see her son cured.

Patient No. 4—Man 34 years old suffering from serious burn of long duration. Skin grafting and three weeks in Hugh Chatham Memorial Hospital puts him back to work.

Patient No. 5—Sixty-four-year-old woman, enlarged vein tumor bruised by plowing, after 22 days in the hospital able to work again.

Patient No. 6—Ten-year-old boy, diseased spleen; given blood transfusions; walks first time in three years; restored to health.

Patient No. 7—Twenty-year-old mother seemingly without blood; major operation and blood transfusion work complete cure.

Such cases as these and 21 others have cost the hospital $4,358. This is practical Christianity; this is constructive charity. Your kingdom extension offering and your Golden Cross Enrollment will be your answer.

MISSIONS AND THE KINGDOM EXTENSION OFFERING

By Dr. W. G. Cram, Gen. Sec. Board of Missions.

As is well known, 75 per cent of the voluntary kingdom extension offering is for world-wide missions. Upon this much of our missionary work depends, since the apportionment for missions would not cover much more than half the missionary budget, even if the entire amount should be paid, which of course has never been the case. At the present time missions are more dependent on the kingdom extension offering than ever before. During the past two years the giving of the church has so greatly decreased that our work everywhere is threatened. Of course the most rigid economy has been practiced and drastic curtailments have been made. Our operating budget was reduced $320,000 last year and will be reduced more than that this year, but in spite of this the board of missions ended 1931 with a deficit of more than $300,000.

At present, the missionary situation is peculiarly serious. Although a special missionary offering of approximately $90,000 was made by the church last December, the board of missions is as strained financially now as at the time that offering was made. This is due, of course, to the facts that the money from that offering had to be used to curtail the 1931 deficit, and practically no funds have been received since the first of the year with which to pay 1932 drafts. It is therefore imperative that the kingdom extension offering be exceedingly liberal everywhere and that it be collected and forwarded to the treasurer without any delay. Until these funds begin to come in the board of missions must operate on borrowed capital, and the limit of its credit will soon be reached because of the large deficit from the last two years. Should that limit be reached, and the banks decline to advance further funds pending the giving of the church, it would mean the immediate collapse of our missions everywhere.

Missionary administration differs from the operation of any other church program. Other agencies can curtail quickly and with only a temporary injury to their work, but the board of missions has hundreds of men and women all over the world whose daily bread depends upon regular remittances. Its institutions are open and operating everywhere, while foreign nations demand their taxes without regard to the state of the treasury. Such a program cannot be curtailed quickly, and when once curtailed by the closing of institutions or the withdrawal of forces, the injury done is not temporary but permanent.

The Methodist Episcopal Church, South, is missionary at heart. When congregations are faced with the facts and the challenge, they never fail to respond. We are able to maintain our missionary work in the present situation if we will. Those who love the kingdom of God and long for its triumph throughout the earth are urged to respond liberally and quickly to the kingdom extension appeal.

THE MISSIONARY SPECIAL IN THE WESTERN NORTH CAROLINA CONFERENCE

By Walter West, Missionary Secretary.

It is the confident conviction of many of our missionary leaders in our church and conference that the most feasible way to finance our enlarged missionary enterprise is through the missionary special. The apportionment method of securing the $900,000 of the $1,200,000 kingdom extension askings which goes to the board of missions produced last year only $329,249; and of this amount $83,249 was in the form of specials. On an apportionment of $64,712, our conference paid $44,435; and of this amount more than one-half was in specials. Two churches, Centenary, Winston-Salem, and Wesley Memorial, High Point, raised $21,200 in specials. If the 50 stations in our conference which pay $3000 or more to their pastors would average $1000 in specials; and if the churches on circuits would unite behind a charge special, we could easily raise $100,000.

The special will create a more intelligent interest in missions. A permanent representative in a special field, from whom specific reports come, and with whom personal contacts are made arouses a keener interest than giving to the general cause of missions will ever do. The special will inspire more importunate prayer for missions. The Rev. R. M. Courtney tells the story of a small boy in North Wilkesboro who listened attentively to his sermon in which he emphasized the value of prayer for the missionary. After the service the little lad asked Brother Courtney to give him the name of some missionary for whom to pray. He wrote the name of Rev. S. A. Stewart on a slip of paper. A year later Brother Courtney preached from the same pulpit. Again, the same bright-faced boy came forward and said: "I have prayed for Mr. Stewart every day during the year." The special will cultivate the grace of glad, generous giving. The writer served a charge in one of the smaller towns of our conference which decided to direct $1000 a year to the support of a missionary in Brazil. The interest of the congregation in its missionary and the field became so intense that this sum was raised with ease. One member said that she derived more joy from her gift to our missionary than from all other contributions to the causes of the church. Some years later this special was discontinued, and the giving to missions steadily decreased, until last year the kingdom extension offering was only $259.

Brother pastor and brother layman, will you not help us to make our slogan for 1932 "A Mission Special in Every Charge" a reality? If you will, our great conference will lead the conferences of our mighty Methodism in proclaiming Christ to a needy world.

I HAVE CLOSED THE DOOR

I have closed the door on doubt;
I will go by what light I can find,
And hold up my hands, and reach them out
To the glimmer of God in the dark and call:
"I am thine, though I grope and stumble and fall,
I serve; and thy service is kind."

I have closed the door on fear.
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song.

I have closed the door on gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun.
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—British Weekly.

TRIBUTE TO DR. BRADSHAW AND DR. NORTH

By Josephus Daniels.

I regret that I have not sufficiently recovered from a serious automobile wreck to take part in person in the memorial service in honor of two leaders of Methodism who bore a peculiar relation to our church. I crave the privilege of writing a brief appreciation.

I knew Dr. Mike Bradshaw early in his life when he had a flair for politics and law and when his ambition ran in the line of public service. My first acquaintance with him was when he was a very young man, a clerk in the legislature, and displayed those qualities of good fellowship which won many hearts. Upon the threshold of a promising career in politics and law, he heard the still small voice that called him to the Christian ministry. It was clear to him as any spoken mandate. "He was not disobedient unto the heavenly vision." Without hesitation, he consecrated his life to the Christian ministry, bringing into it the friendliness and sympathy with erring man that enabled him to lead many into the better way. From the first, on small circuits, people were charmed by his eloquence that had a flavor all its own, and by a comradeship that made him greatly beloved. He grew in favor and influence steadily until he was sought after by the strongest churches in the state and was called to represent the church in its highest councils. His service, embracing a long pastorate at Edenton Street Methodist church, culminated in the presiding eldership of the Raleigh district. When he came to us as pastor he came in physical strength and vigor and the church prospered under his ministry. When he returned a presiding elder, his health had been impaired, but his vigor of mind was at the flood. In weakness of the flesh he was abundant in labors as presiding elder, and those privileged to hear his sermons shot through with nearness to his Master can never forget the benediction that fell upon them. When, at the Henderson conference, he was admonished that he lacked the physical strength to perform the high service, he laid down his commission and retired in a classic address that had about it the inspiration of the last letters of Paul, the aged. No one who heard that wise address of noble renunciation can ever forget it or the impression it made. It is the classic of modern Methodism. He retired to his own home in Durham, surrounded and beloved by friends whose devotion had been tested, and patiently waited the summons for the life eternal.

Younger than his predecessor, Dr. Harry M. North, whose sudden death is so recent that his friends cannot yet realize their loss, our former pastor and presiding elder was called in the high day of effective ministry and wise leadership. He had no waiting in failing health for the time when he should meet his Pilot face to face. He went from abundant labors unto the refreshment of the skies. Today he proclaimed with power and beauty the gospel; the next day, without suffering, he was called to the better life.

Dr. North was born to the priesthood. His father and brother ministered at the altars of the church he honored. Reared in a Methodist parsonage, like Samuel of old in his youth he said: "Lord, here am I." From boyhood he consecrated his life to the religion of his father, whose beautiful life was always his inspiration. He never knew the paths of sin. His life was clean and free from stains. He was a student from his earliest days and became a ripe scholar, enriching his sermons and writings from a well stored mind. No man in the conference was better furnished in learning, but all that he mastered was brought under contribution to the master passion of his life—the proclamation of the gospel which he illustrated in his saintly life. Here in Raleigh he will be remembered as one of the ablest preachers in the history of the church and as a pastor who brought comfort and cheer into the homes in which he ministered with sympathy and affection.

No honor in the gift of his church was denied him. He represented it at the General Conference and on its most important boards, always with fidelity, wisdom and ability. He was a wise administrator and counsellor and will be missed not alone in the pulpit but in the highest councils of his church.

This church feels peculiarly its loss in the death of these leaders in Israel. Their gifts were different, but in devotion to all that made the world better and made their church a vital agency for the spread of the gospel they were brothers.

STANDING IN THE CHURCH BREAD LINE

By J. C. Jackson.

A real estate man in Lexington, Ky., once sold me a house. He took me through it from cellar to attic, and then got into his automobile and drove around in the immediate community. He showed me the nice school building located near by; the great state university three blocks away; the fire station on Woodland Avenue; Woodland Park with its great auditorium building, but finally he pointed out the church in which I worshiped for many years thereafter.

These were his arguments why this section of the city was a good section to live in: it had pleasant surroundings, it had a good school, it had good fire protection, it had good police protection, it had splendid churches, and there was one of my own faith and order in which I could worship.

These assets made the property look good to me, but even more valuable to anyone looking for an investment.

The deal was clinched and I moved in. As a citizen of the city I contributed my share to the maintenance of the school; I contributed my share to the maintenance of the park; I contributed my share to the maintenance of the fire department; but for several months I contributed nothing to the church.

I grew ashamed. I said to myself, "My property is a better investment because the church is near by. If death or trouble should come to my home I would not hesitate to call on the pastor, and he would never refuse to come. I accept all of these benefits which make my home desirable, and contribute to them all except the church, to which I am contributing nothing."

So I grew ashamed of taking so much and giving nothing at all, of standing in the church's bread line. Many Christians would feel as I did if they should think the thing through. Every community has people who are getting something for nothing at the expense of the church.

IN APPRECIATION OF CAPTAIN W. H. NEWELL

In every community there are a few men whose lives are conspicuous examples of complete success as judged by the very highest standards. This class has just suffered the loss of such a life in the passing of our beloved friend and leader, Captain W. H. Newell.

His was a life of service, glad service to his God and his fellowman. Kind, thoughtful, considerate, ever sympathetic and helpful, it is not strange that he should have endeared himself to men everywhere. Wherever he went, in whatever company he happened to be, there he was working earnestly in behalf of the church he loved and the Master whom he served.

For twenty years he was the leader and teacher of this men's Bible class and no man can measure the extent of his influence in bringing to his fellowmen through his inspired interpretation of the Christ to whom he was so loyally attached.

This class, this church, this community is better today because of the life and work of Captain Newell. He has laid aside now the working tools of earth. Surely he has gone gloriously to inherit the crown of righteousness which his life here so richly merited.

The angels of God must have thronged the walls of his celestial home in glad acclaim when the soul of W. H. Newell presented itself for admittance there, and there must have been a smile of tender greeting upon the face of God himself as he received unto himself again that soul which he had but loaned to us here.

Men's Bible Class, First Methodist Church,
Rocky Mount, North Carolina.

REVIVAL AT CHERRYVILLE METHODIST CHURCH

Sunday night, February 28, witnessed the closing of one of the greatest revivals, if not the greatest, ever held in the Methodist church of this town. In fact, the last service continued until after midnight, closing Monday morning about 1 o'clock.

More than six weeks ago the forces for righteousness in Cherryville launched a determined battle for Christ against the powers of darkness. For the first three weeks wisely organized prayer groups were continuously engaged in laying the foundation for a great spiritual awakening. On Friday before the meeting began on Sunday a number of people met at the church for a day of fasting and prayer. This was repeated twice during the meeting. God met with his people in a marvelous way in these services. It takes much prayer now to have real "mourners' bench" revivals. But when God's people fast and pray they are sure to hear from heaven. The church will be revived, siners will be convicted deeply and converted soundly, then added to the church and the kingdom of God. Amen. If we will pay the price the day of old-time, sin-killing, soul-saving, Holy Ghost, hallelujah, shouting revivals can yet be realized. Praise the Lord. Oh, that Methodism would get back to the old landmarks! It is our only hope.

On the first Sunday in February Rev. McKendree R. Long of Statesville, N. C., one of the most noted evangelists of North Carolina, and a member of the Presbyterian church, whom we had engaged for the meeting, preached his first sermon here. The meeting went for three weeks without a break, although two of our beloved members died in the meantime. But amidst much sorrow we held on to God for the salvaton of souls. Men, women and children of every walk of life, both in and out of the church, and from the surrounding country, came to the altar of prayer and publicly gave their hearts and lives to God. It was a gracious scene. No doubt the angels in heaven were made to rejoice as sinners and backsliders came to the Lord Jesus Christ and were saved and reclaimed. Hallelujah!

Rev. McKendree R. Long is a man of unusual zeal and power in the service of God. He has a passion for souls. He held many services in the mills, visited the sick, comforted the sad, talked to people about their souls on the streets, in their homes and at their places of business. In fact the merchants and other business men closed their stores and places of business for several days in the afternoon and came to the revival for an hour. Brother Long gave us his best. He preaches without fear or favor, and prays much that God will give him souls. He was educated for an artist, and has wonderful ability in this beautiful line of work, but God called him as a soul-winner, and this is his main business. He was gloriously saved a number of years ago in the Spurgeon tabernacle, London, England. He held the pastorate of two churches for a while, but felt called of God to enter the evangelistic field where he is doing a great work for the Master. May this man of God live long to preach the gospel of our Lord and Saviour Jesus Christ to a sin-cursed, hell-going, lost and ruined world. Let's hold him up in our prayers. Sam Goode of Crouse, N. C., was our song leader. God bless Sam. He is faithful, efficient, lovable and congenial. He will probably be with Brother Long in other revivals. He won the love of our people while in our midst.

An evangelistic club was organized Sunday afternoon to carry on the work of evangelism. We hope and pray that great days are ahead of us in soul-winning. We plan to line up our young people in this club who have given their hearts to God, and thus enable them to keep on the firing line for God. Our good sisters are announcing prayer groups to help push the work along. Thank God for women who pray. Around 425 souls made profession in the revival, and they are joining this and various other churches. Only eternity itself can tell what this revival shall mean. To God be all the praise. And thank God for the ministers and churches who so faithfully cooperated.

J. W. Groce, Pastor.

ACTON CIRCUIT

Acton circuit in Asheville district, just out of West Asheville, with three churches—Acton, Asbury and Oak Hill—taking in its territory the big Enka rayon plant, is one of the best circuits in the conference. It is not so large in numbers, for there are only 300 members, but most of these are pure gold. Some are being refined; then of course a few are like poor old Jonah, angry because the old gourd has withered.

All our Sunday schools are going good, growing in interest and attendance. This is due to the fact that our superintendents and teachers are consecrated Christian men and women and interested in the work they are trying to do.

We have some of the best young people to be found anywhere and the work they are doing in the Epworth Leagues is worth while.

Then we have two W. M. S.—Oak Hill and Acton churches; two ladies' aid societies, Asbury and Acton churches. They know how to worship, work and raise money. So in every phase of our church work we are making some progress.

We are making an honest effort to raise all our collections in full. In the meautime, we are looking after the Golden Cross and Advocate dollars. The following have been appointed to work the membership of our churches in the interest of our church papers: Acton, Mrs. C. D. Beal; Asbury, Miss Pansy Rutherfordton; Oak Hill, Miss Matilda Starnes; Candler, N. C., Route 2.

Well, folks, you will hear from us again soon, if we can find a little time for a line or so. I am in my 54th year in age and my 24th in this conference, and so much work to do. Brethren ,there never was a time when our people needed real gospel preaching more; they are hungry and we should be burdened. As I near the time when I shall have to step out of line and give way for younger men, it does me good to know where there are those of same name who are going to carry on in this great conference. For some years I was the only Groce, then J. W., my brother, next J. C., my cousin, and last conference my fourth son, Harold Groce. Well, God bless them as they serve with the brethren of our great church.

T. A. Groce.

ECUMENICAL METHODIST COUNCIL

A meeting of the Methodist Ecumenical Council, Western Section, will be held at the Methodist Book Concern, 420 Plum Street, Cincinnati, on Friday morning, March 11, at 10 a. m., following the Hymnal Commission. The members of this body are as follows:

Methodist Episcopal Church—Bishop F. D. Leete, Bishop Herbert Welch, Bishop A. W. Leonard, George W. Dixon, James R. Joy, Elmer L. Kidney, M. S. Davage, Mrs. H. E. Woolever, Mrs. Frederick C. Reynolds, E. D. Soper, Frank Kingdon, Merle N. Smith, F. C. Eiselen, John R. Edwards, Daniel L. Marsh, Richard C. Raiues.

Methodist Episcopal Church, South—Bishop John M. Moore, Bishop Paul B. Kern, Bishop W. N. Ainsworth, T. D. Ellis, W. F. Quillian, John W. Barton, Daniel C. Roper, Ivan Lee Holt, C. C. Selecman, A. J. Weeks, Martin E. Lawson, Mrs. J. W. Perry.

Methodist Protestant Church—J. C. Broomfield, Harry Shane, J. W. Haddaway.

United Church of Canada—T. Albert Moore, W. B. Creighton, R. W. Treleavan, James Endicott, N. W. Rowell, Elmer Davis.

African Methodist Episcopal Zion Church—Bishop J. S. Caldwell, Bishop George C. Clement.

African Methodist Episcopal Church—Bishop W. A. Fountaine, Sr., John R. Hamkind, J. G. Robinson.

Colored Methodist Episcopal Church—Bishop J. A. Hamlett, J. A. Martin.

Primitive Methodist Church—Wesley Boyd.

Frederick D. Leete,
A. J. Weeks.

LETTER FROM REV. I. L. SHAVER, JAPAN

We had a wonderful year last crusading for Christ here in Japan. I think it was the most successful and the happiest that we have spent in this country. The new year is starting off well. I recently baptized seven people—two of them husband and wife—in the mining district. When we baptize a couple like this it means the establishment of a Christian home—the thing most necessary in Japan today. One of those baptized was a woman who walked four miles from up in the mountains in order to be baptized. I am enclosing a copy of my report for 1931. You may publish this if you wish.

We were recently appointed for another year to the Oita charge, and I have the job as district superintendent of the Matsuyama district for another year also. S. A. Stewart was appointed as superintendent for work among Japanese in Korea, and is to be stationed in Wonsan, Korea. W. A. Wilson was appointed to Nakatsu, Oita Ken, Japan; J. D. Stott to Uwajima; J. W. Frank to Palmore Institute, Kobe; and the Ogburns back to Kwansei Gakuin. I believe this covers the appointments of our Tar Heels working in Japan.

We are all safe here in Japan despite the deplorable war condition in China. There seems no hope of an early cessation of hostilities.

I. L. Shaver.

AN UNUSUAL MEETING

This meeting was held in Elizabeth City, North Carolina, the 23rd and 24th of February. The services were in the First Baptist church. Prior to the meetings the pastors of the city met every Monday morning, for a month, and for more than an hour planned and prayed together for the services. Every pastor preseuted the plan to his people and without an exception it was approved. I do not mean that our people simply said yes to the plan and then absented themselves from the meetings, but when the hour arrived there were people from all the churches and they had come for a specific purpose. Not only so, but there were people there from the charges within reach of Elizabeth City. These brethren had been invited and with their ministers it was delightful to have them make their contribution which had much to do with the success of the meetings.

In our group meetings we studied together the following questions: 1. What is the value of the church? 2. Do men lightly regard the church? 3. What am I doing to deeepen my own spiritual life? 4. What does an unconditional surrender to Christ mean? Am I willing to make such a surrender?

G. W. Perry.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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THE BUILDER

A Builder builded a temple,
He wrought it with grace and skill;
Pillars and groups and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."
A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.
Gone is the Builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

—Author Unknown.

"CHRISTIAN PHILOSOPHY"

Quite some time ago The Enquirer made reference to the coming to this city of the convention of the Council of Church Boards of Education, the importance and distinction of the body, its obvious potentialities for good and Cincinnati's appreciation that it had been selected to entertain this year's meeting. No mean distinction.

The convention now is in session. Many problems of widest interest are to be discussed. Already, in the great thought to extend spiritual horizons, a gratifying tolerance is indicated—the union of right science and right religion acknowledged and blessed.

Christian education is stressed. Here is the hope of mankind. But it is proposed as a free and untrammeled faith—free from all old and outworn factors which have impeded and weighted down the simple faith of Christianity's founder—an education that will clarify human thought and tranquillize the souls of men—an education which takes cognizance of the mutations of time and the practical progress of the world.

This is commendable, encouraging—what the world needs, and sought for earnestly; in the spirit of tolerant, constructive investigation it is more than possible of fullest development.

Dr. Gould Wickley, Washington, a distinguished member of the convention, in his interesting address, Monday, placed firm emphasis upon the importance of this Christian education as "the only moral equivalent for war."

Its influence should be far greater than the power and prestige of the world's chancelleries as they now are, or ever have been. At their doors religion and Christian education have always waited, a subordinate consideration!

But if Christian education is "the only moral equivalent for war"—which it assuredly should be—then is it also the only moral equivalent for all other evils that have afflicted man since the first concept of moral living. If Christian education cannot enforce right character, conduct and living, it cannot be done at all.—Editorial in Cincinnati Enquirer.

HONOR ROLL

January 28 to February 17, 1932

Asheville District

Haywood Street	$ 12.72
Asbury Memorial	8.51
Mills River	1.50
Saluda	1.00
Azalea	1.00
Avery Creek	1.00
Fruitland	.70
Total	26.43

Charlotte District

First Church	50.00
Hawthorne Lane	30.19
Central, Monroe	15.63
Pineville	5.00
Morven	3.91
Bethel, New Hope	2.82
Harrison	2.50
Indian Trail	1.80
Total	111.85

Gastonia District

Smyre	6.93
Goodsonville	1.50
Fallston	1.46
New Hope	1.17
St. Paul	1.00
Total	12.06

Greensboro District

Centenary	12.10
College Place	11.70
Naomi	5.15
Center	2.75
Lee's Chapel	2.30
Summerfield	1.71
Gethsemane	1.35
Old Union	1.00
Friendship	.70
Total	40.76

Marion District

Morganton	14.68
Spindale	7.27
Rutherford College	3.29
Connelly Springs	3.10
Bethel, Morganton Ct.	2.60
Nebo	2.35
Bakersville	2.24
Bethlehem, Mill Spring Ct.	1.53
Bald Creek	1.50
Mt. Pleasant	1.00
Total	39.56

Mt. Airy District

North Wilkesboro	9.70
Rockford Street	3.11
Moriah's Chapel	2.13
Draper	1.41
Total	16.35

Salisbury District

Norwood	25.84
Central, Albemarle	16.00
First Church	12.45
Central, Concord	8.72
Badin	5.00
Gold Hill	2.70
Forest Hill	2.50
Bethpage	2.00
Salem, New London	1.00
Bethel, New London	1.00
Total	77.21

Statesville District

Broad Street, Statesville	45.63
Lenoir	11.78
Stony Point	3.44
Hudson	2.98
Vanderburg	2.90
Hopewell	1.96
Wesley Chapel	1.91
Littlejohn	1.70
South Lenoir	1.75
New Salem	1.80
Cool Springs	1.31
Williamson	.91
St. John's	.65
Total	78.72

Waynesville District

Canton	8.57
Long's Chapel	3.60
Andrews	5.61
Pisgah	.81
Mt. Zion	.50
Total	19.09

Winston-Salem District

Centenary	41.44
Bethlehem	9.95
Mt. Olivet	9.26
Prospect	5.00
New Hope	4.24
Midway	4.15
Mocksville	3.69
Sedge Garden	3.64
Linwood	3.28
Farmington	1.95
Brookstown	1.51
Oak Ridge	1.19
Sharon	1.00
Smith Grove	.85
Total	91.15

District totals	513.18
Y. P. Divisions	7.81
Previously reported	1173.12
Grand total for year	1694.11

CONCORD SCHOOL

The Cabarrus county standard training school closed its eighth annual session last Friday night. The summarized report which follows shows an enrollment of 100 with 90 cerdits. On Sunday afternoon the school opened in the midst of one of the heaviest rainfalls of the season, but despite the fact of the downpour there were 118 people present. It was a matter of keen regret both to the chairman of the board of managers himself and to the instructors of the school that Mr. S. G. Hawfield, the very efficient general superintendent of Central Church, was forced to be absent from the sessions of the school to attend the National Educational Association at Washington, D. C. Mr. S. J. Sherrill, however, the superintendent of Forest Hill church school, took his place and managed the affairs of the school very efficiently. The following courses were offered with instructors as named below: "Organizing for Christian Education in the Local Church" by Rev. John F. Kirk had 24 enrolled, with 23 credits; "The Life and Letters of Paul" by Rev. C. S. Kirkpatrick had 31 enrolled, with 26 credits; "Senior-Young People's Administration" by Rev. G. G. Adams had 24 enrolled, with 24 credits; "Teaching Children" by Miss Corinne Little had 21 enrolled, with 17 credits.

The finest feature of the school, however, was not in the number enrolled or in the number taking cerdit but in the spirit of enthusiasm developed during the sessions of the school as manifested during the last two evenings, many expressions of determination to organize at once under the new program in at least one of the three age group divisions having been heard from representatives of the various churches.

The following number of credits were granted to the various participating churches: Central church 21, Forest Hill 18, Harmony 9, Mt. Olive 9, Cold Springs 7, Kerr Street 7, Epworth 6, Bethel 4, Kerr Street (Kannapolis) 3, Mt. Pleasant 3, Friendship 1, Landis 1, First Presbyterian 1, a total of 90 credits.

YOUNG PEOPLE'S DAY

On Sunday, March 13, Epworth Leagues, intermediate, senior and young people's departments of the young people's division are expected to observe Young People's Day with an appropriate program at the evening fellowship service, taking an offering and sending it in to the conference treasurer of young people's work, Mr. Everette Neese, Greensboro.

Young People's Day is the new designation of what was formerly called Epworth League Anniversary Day. It is important that this be generally observed not only by Hi-Leagues and Senior Leagues, but also by the departments operating within the Young People's Division, where the unified program is already in operation. It can very profitably be observed by the Young People's Division group where not yet organized under the unified program and even where there is no Epworth League in operation. Our young people should get interested in their own organization and there is no better way to call the attention of these young people to the work of this division than through the observance of this one day in the year that is set aside for special emphasis upon young people's work. Should the young people themselves not take an interest in their own work as provided in the new program, it is hardly to be expected that the older people will magnify it.

The program for the observance of this day will be found in the March number of the Epworth High Road on pages 23 and 24. There is also an announcement of specially prepared programs for this day on page 36 in the February issue of the Epworth High Road. Copies may be had by writing the Publishing House, Lamar and Whitmore, Agents, Richmond, Virginia, at 15 cents per single copy, or at 75 cents for six.

I am making the appeal to general superintendents and to the superintendents of intermediate, senior and young people's departments to discuss this matter with the young people themselves and to see to it that the young people have an opportunity to observe the day on Sunday, March 13, or as near thereto as possible. A remittance blank is found along with other announcements on page 34 of the March issue of the Epworth High Road. We are suggesting that workers with young people look up these announcements as listed above.

THE QUESTION BOX

QUESTION 1. Is the local church board of Christian education supposed to take the place of the workers' council?

ANSWER. No. There is a real need for both these groups. The local board of Christian education is an administrative and supervisory body which looks after the work as a whole. The workers' council is the group of active workers who are carrying on the work which the board supervises. These workers need to meet regularly for fellowship and for discussion of plans, problems, etc. No church should abandon the regular meetings of the workers' council when the local board has been organized.

QUESTION 2. Who should have charge of the opening exercises in a Sunday school which meets in one assembly room?

ANSWER. The most practical way to take care of the opening programs in a Sunday school of this type is to have a worship committee. This committee should represent all the age groups in the church. It should plan the programs well in advance and notify all persons who are to participate of their particular tasks.

In many Sunday schools the general superintendent leads these programs. This is well for many occasions, but it might be wise to allow others to lead them sometimes. It would be good experience for some young person, for example, and would likely guarantee variety and increased interest.

By the way, let's not think of these programs as "opening exercises" any longer. Let's make these first services each Sunday real worship periods. The program should be a worship program, the committee which prepares it should be a worship committee, and those who attend should be led into a worship experience

QUESTION 3. Will there be an assembly for Hi-Leaguers this year?

ANSWER. Certainly. There is to be a Christian Adventure Assembly at Lake Junaluska July 4-8. This assembly is for all young persons 12 through 15 years of age. Whether your church has a Sunday evening meeting for this group or not you are invited to attend. Write to the conference office for more details. Assemblies for other age groups will be held at the same time.

Young People's Division

RECORD BOOKS

This first book we mention is free and may be secured through your district secretary of young people's work or direct from Young People's Division, 810 Broadway, Nashville, Tenn. This is the department treasurer's record and remittance book. This is the book which is almost indispensable in the proper handling of the mission special and other funds of the division, departments, or leagues. It is the one channel for your funds irrespective of the plan which you may now be using in carrying forward your young people's work.

Second is the local treasurer's record book for all receipts and disbursements. This is just off the press and may be had for 50 cents from Lamar and Whitmore, Agents, Richmond, Va. This book is prepared for use in the departments working under the unified plan, but is also gotten up in a way to make it easily adapted for use by those still carrying on as League chapters under the co-operative plan.

The general staff assures us that the new secretary's book is to come off the press right away. This will also sell at the old price of 50 cents through Lamar and Whitmore, Agents, Richmond, Va.

"Isn't 'zythum' a funny word for you to be so fond of, mother?"

"What do you mean, child?"

"Well, I heard daddy say you were fond of the last word, so I looked it up."
—Punch.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

Most persons who have taken time to study the new plans of the Methodist Episcopal Church, South, for a unified program of Christian education in the local church are impressed with their value and practicability.

The following are excerpts from papers written by persons who have familiarized themselves with these plans, most of them having spent a week in a standard training school:

"When our pastor organized our local board of Christian education I wasn't at all impressed with the new idea. The fact was I did not understand it. He gave us several leaflets and after reading them I still did not care to make the change.

"Since this week's study and discussion I am thoroughly convinced that it is a very fine plan, and I am heartily in favor of adopting it in our school."

* * *

"I think that all normally minded members of the Methodist Church, after a study of the legislation of the last general conference and a perusal of the pamphlets bearing on the subject of Christian education must recognize the value of such a board to the local church."

* * *

"The first time I had the opportunity to study the new program I thought it would not be a workable plan for the average small church. Since hearing class discussion and reading more on the subject, I feel that it is a plan the church has been needing for a long time and that it will give the young people work to do along the lines that have been neglected in the past. I think provision has been made to make it adjustable to practically all congregations."

* * *

"My reaction to this whole scheme is very favorable. I have realized for a long time the need of some such legislation. There has been entirely too much overlapping, duplication, and independent work in the Methodist Church."

* * *

"I feel that any church which enters whole-heartedly into this new organization and program will find that they are progressing along all the lines so desirable in Christian education and that a fullness of Christian experience will result that has not heretofore been produced by any plan."

WAYNE COUNTY MARCH 6-11

Instructors for the Wayne county standard training school to be held in St. Paul church, Goldsboro, March 6-11, will be Rev. C. B. Culbreth of Dunn, Mrs. Brian, and Mr. Gobbel, offering courses in Evangelism, Program and Organization of the Young People's Division, and Organizing for Christian education in the local church respectively.

TRINITY BOARD MEETS WEEKLY

The board of Christian education of Trinity church, Durham, holds a weekly luncheon meeting once a week. The time is from 1 to 2:30 o'clock each Friday, at the Malbourne Hotel. Dr. W. K. Greene of Duke University is chairman of the board, Prof. B. G. Childs of Duke is the general superintendent, and Dr. G. R. Combs the pastor.

STEPS IN ORGANIZING

The following steps are recommended for organizing the local church for Christian education:

1. Set up the local church board of Christian education.

2. Devote several meetings of the board to a study of the organization of your church with a view to making such changes as will bring them into line with the new legislation and at the same time preserve the values in the old organizations.

3. Call a meeting of the officers and teachers in the children's division, when the outline of the organization in that division will be carefully studied and explained, and when these workers may be given the opportunity of offering suggestions before the final action is taken by the local church board.

4. Call a similar meeting of the officers and teachers of the Sunday school departments and classes from 12 through 23 years of age, and of the Epworth League officers. Include in this meeting a number of the leading young people themselves. In this meeting give careful attention to the plan of organization and the program for the young people's division in the new legislation.

5. Call a similar meeting of adult workers for the same purpose.

6. Let these meetings be held separately for the purpose in the different divisions, their problems will differ. The members of the local church board, however, should attend each meeting. The pastor or the chairman of the board should preside and lead the discussion.

7. When there is general understanding of and general agreement upon the changes which should be made in the divisions, let the local church board, at its next meeting, elect the necessary officers and set up the necessary committees to carry out the new plan of organization.

8. In case outside help is needed the staffs of the general and conference boards of Christian education stand ready to assist by correspondence or personal visitation any church desiring their assistance.

OUTLINE OF THE ORGANIZATION

An outline of the organization and program of Christian education in the local church (Leaflet No. 89-B) has been placed in the hands of each pastor in the North Carolina conference, or, in case of oversight, such outline may be secured free upon request to our office in Durham. This is clear and should serve as an effective guide.

PLANNING SPECIAL DAYS

It is not too soon to begin planning the observance of Young People's Day, formerly called Epworth League Anniversary. The eyes of our young people and the church generally are turned toward the church's unified program for young people. Workers with young people are astir with enthusiasm. It is a good time to boost this great work and to speed it on its way.

Then, in April, or as soon as convenient, Sunday School Day should be observed. Programs may be secured free of cost upon request.

Young People's Division
Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

LOUISBURG COLLEGE READY

Dr. A. D. Wilcox, president of Louisburg College, writes: "As to the assembly, the date you suggest is satisfactory to us. We're looking forward to the session and will have a nicer, better equipped plant than that of last year—new decorations, new tableware, new waiters, and a new campus."

Begin making your plans now to attend our summer assembly at Louisburg College, July 4-8. You cannot afford to miss it. We want to see you there.

GRAHAM INTERMEDIATES

Recently the intermediate department of the Graham young people's division has been organized with the following officers elected:

President—Allene Wilkerson.

Vice President—Carmen Beaver.

Secretary—Opal Marlette.

Treasurer—Eula Mae Holt.

Committee chairmen:

Worship — Ruth Buckner, Edwin Thompson.

Service—Opal Moore, Joseph Hardie.

Missions—Mary Lena Greene, Bob Henderson.

Recreation — Bonnie Moore, Francis Wicker.

Pianist—Mary Lena Greene, Alma Grey Beaver.

Agent for periodicals—Louise Thomey.

Reporters—Ursal Boswell, Edith Parrish.

YOUNG PEOPLE'S DAY

Now is the time to begin making plans for the observance of Young People's Day, Sunday, March 13.

A very splendid dramatic program, "Hail to Youth," has been prepared for this occasion. This program is both simple and easy to put on ,and at the same time is quite adequate and attractive.

Copies of this program may be secured from Lamar and Whitmore for 15 cents each.

Those groups of young people who desire a simpler program will find adequate materials for the observance of this day in the March issue of the Epworth Highroad.

May we not urge that every group of young people plan to observe properly Young People's Day on March 13? We recommend that wherever possible the young people be given the use of one regular church service, morning, afternoon or evening, for their program, and that the pastor take part in this service. The offering taken on this occasion is to be used for carrying on young people's work, three-fourths of the total amount raised being used for our own conference young people's work through the districts.

Let us make our offering on Young People's Day as liberal as possible and forward it at once to our treasurer, C. G. Cobb, Goldsboro.

WANANISH

"Our young people at Wananish have organized," writes their pastor, Rev. N. P. Edens. "They seem interested and enthusiastic about the work. Twenty-five have become actively identified with the organization."

The officers of the young people's division are:

President—Jesse Pate.

Vice President—Gladys Stevens.

Secretary—Grace Haynie.

Treasurer—Bessie Williamson.

Chairman Worship, Missions, and Evangelism committee—Carolyn Council.

Chairman Service, Recreation and Training committee—Grace Haynie.

Our congratulations to these young people and our best wishes for their success.

INSTALLATION SERVICE

On Sunday evening, January 24, there was held in St. Paul church, Goldsboro, a formal installation of the officers of the young people's division of that church.

Attractive mimeographed programs for this service were prepared by Miss Ruth King, the pastor's secretary, who is doing a most effective work with the young people at St. Paul. Following is a brief outline of the program of this service:

Processional, "All for Christ."

Pastoral prayer.

Scripture reading, Ecclesiastes 12:1-7.

Offertory, "Remember Now Thy Creator" (Adams).

Hymn 204, "How Shall the Young Secure Their Hearts" (Watts).

Sermon, "Remember," by the pastor.

Installation service.

Solo, "Give of Your Best to the Master," Mr. G. W. Boss.

Doxology and benediction.

Mr. Wyatt Exum is president of the young people's department and also president of the division ,and Miss Frances Massey is president of the intermediate department.

RED SPRINGS AT WORK

A letter from our pastor at Red Springs brings this good report:

"I am glad to report that we had a good meeting of the young people last Sunday night. About 30 were present. Most of them were new members. . . . A new note of enthusiasm and spiritual life was sounded in the meeting."

The officers of the Red Springs young people's division are:

President—Mima Stiles.

Vice President—Mattie Helen Odom.

Secretary—Celia Newton.

Treasurer—John Arch Watson.

Agent—John F. McLean.

Worship and Evangelism — Frances Turner.

Missions—Rebecca Turner.

Citizenship and Community Service—Clara Louise Jones.

Recreation and Leadership Training—Bessie Covington.

CHADBOURN ORGANIZES

Twenty-two enthusiastic young people of the Chadbourn Methodist church met at the parsonage Sunday night, January 31, and organized themselves as the Young People's Division of the Chadbourn church. Officers elected were: President, J. E. O'Neil, Jr.; vice president, Evelyn Perkins; secretary, Helen Lewis; treasurer, John Koonce, Jr.

Tuesday, February 2, these officers met with their adult counselor, Mrs. Freeman Heath, in an executive meeting. The following chairmen of committees were appointed: Worship, Robert Blake; Recreation, Margie Baldwin; Membership, Wade Avant. A list was made of the young people of Methodist affiliation, and the officers pledged themselves to aid the membership committee in getting these young folks to attend the Sunday evening meetings of the division. The executive committees decided to have a "hard times" tacky on February 13 at the parsonage. The division plans to serve as a junior choir and will have charge of one Sunday school worship service each month. Installation of the officers by the pastor will take place at the regular Sunday night service, February 21.

Helen Lewis, Secretary.

WEST DURHAM BULLETIN

The recently organized young people's department of the West Durham Methodist church is being directed by the following officers:

President—Henry Woods.

Vice President—Iris Regan.

Secretary—Winifred Bobbitt.

Treasurer—Talmage Bobbitt.

Agent for Periodicals—Beatrice Steelman.

Chairman Worship Committee—Eugene Phillips.

Chairman Mission Committee — John Calvin Dailey.

Chairman of Social Service Committee—Mary Lucy Riddick.

Chairman Leadership and Recreation Committee—Richard Davis.

Counselor—O. N. Wright.

One of the outstanding achievements of the new organization has been the production each Sunday—beginning January third—of a two-page bulletin known as Good Tidings. This bulletin contains the programs for the morning and evening meetings of the department and any announcements of interest to the members. It also includes in each issue a poem suitable for that particular date. Only a month old, Good Tidings is rapidly becoming popular ,and is proving to be very helpful in advancing the work of the young people of our church.

IMPROVE WORSHIP CONDITIONS

A definite effort to make services of the department more conducive to worship was launched in the adult department of the Centenary Sunday school, New Bern, on Sunday, February 14. Under the direction of Mrs. A. H. Brinson, assistant superintendent of the department, in charge of the program Sunday, special attention to the matter of worship and training in worship is to be given for a number of weeks. Attention is to be given to the nature and meaning of worship, the surroundings of worship ,and certain hindrances to worship, with a view to creating a finer spirit of reverence in the house of the Lord.

At the request of Mrs. Brinson, Mr. L. L. Gobbel, who was in the city, following the training school which had just closed, spoke in the adult department on Sunday morning on certain aspects of worship. Mr. Gobbel taught the business men's Bible class on Sunday morning also and assisted Rev. A. J. Hobbs, Jr., the pastor, in presenting the certificates of credit earned in the training school.

PASTORS PULL TOGETHER

Examples of team work that are noteworthy came to our attention in recent training schools in Craven and Carteret counties.

In spite of distance and denseness of fog, which might have been taken as sufficient excuse to stay at home, Rev. T. E. Davis traveled back and forth between Vanceboro and New Bern, taking a group of his workers to the training school. Rev. R. M. Price and Rev. A. J. Hobbs, Jr., working shoulder to shoulder, completed "the great triumvirate" of pastors pushing the Craven county school.

In the Carteret school Rev. B. B. Slaughter, Rev. R. F. Munns, Rev. R. W. Barfield and Rev. F. B. Brandenburg, "the four horsemen of the apocalypse," teamed together with fine results. Mr. Barfield traveled about 20 miles a day, and Mr. Brandenburg of Straits made a journey of approximately 30 miles a day. With the pastors thus working together, it is needles to say that they brought a number of their workers with them.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

WOMAN AS A CITIZEN

Mrs. B. answers the phone:

"Oh, hello, Mrs. A. Yes, I went down and cast my vote. . . . No, I didn't vote for that man you told me about. You see, at the polls I met Mrs. Smith—the Mrs. Smith, you know. She was so nice to me—said she had been intending to invite me to one of her bridge parties, but she had had just so much public work on hand. You know I've been crazy to get into the real society of the town ever since we moved here; so when she told me that, I just had to vote for the men she was working to get votes for. . . . No, I didn't ask about their characters. . . Surely she wouldn't be trying to get votes for anyone who wasn't all right. I couldn't take up my time with such things; you know with my home and three children, if I ever get away for a little fun myself, I have to send them to a show or something. Then—oh, I must tell you, it's the most romantic thing—when I looked on the ballot, the first name I saw began with 'Stanley' and I just had to vote for him. No, I don't know him. I never heard of him. But before I was married, I went with a boy named 'Stanley' and we were almost engaged; and so when I saw that name, I just thrilled! and put my mark down almost before I knew what I was doing! Wasn't it romantic, seeing that name? I just know anybody with the name of 'Stanley' must be O.K., for he was such a darling—real dark dreamy eyes and curly hair, you know. . . ."

Woman now has the power to vote. Will it prove a help or a hindrance to her as a citizen? As long as she is as poorly informed about public affairs and has as little grasp of her duties and privileges as a citizen as Mrs. B. seems to have, we shudder to think of the untold harm that may result from the victimizing of unsuspecting, well-meaning yet self-centered women, by the cool, calculating forces of evil which are wolves in sheep's clothing.

Women, we must wake up to our place in the home, in the community, in the city. We are not merely mothers, we are citizens and our responsibilities as well as our privileges are greater than we realize. We say, "Oh, we don't realy care about voting; we'll leave that to the men." The vote is not all—it is not the most important part of citizenship. It is a duty to be carefully and intelligently performed always; but a woman has a widespread power as a citizen in her own home also, and she should realize that her life is not simply a series of household duties performed by herself or shoved on someone else's shoulder while she spends her time in pleasure. Let us take Mrs. B. as an example. What power has she as a citizen?

1. As a mother. She has unlimited opportunity to train her children to become good citizens.

(a) In obedience. The child's first lesson is obedience. If it is not learned in childhood it becomes the hardest lesson of life when manhood and womanhood is reached. Obedience to law must be taught in the cradle.

(b) Respect for authority. If a mother does not inspire respect for herself in word and deed, how can she expect her children to respect anyone else? Do you say "no" today and tomorrow "yes, don't bother me" to the same demand of the child?

(c) Honesty. If she cheats the groceryman on a bill, can she expect her children to be strictly honest with her and with others?

(d) Truthfulness. If she tells Mrs. A. that she is "delighted to see her" and after she is gone remark that she is always "bored to death by the sight of her," can she expect Sonny-boy to tell her the absolute truth always?

(e) Love is not easily provoked. If Mrs. B. is continually nagging and quarrelling with her husband, can she expect anything else of the children? The quiet, even - tempered, understanding mother who is always there when needed, whose healthful optimism can be relied upon is the mainstay of the home which cannot be broken up.

(f) The Christian mother looks beyond this life. Her children call her blessed. She guides them by example and teaching in prayer and in the knowledge of God. Where the mother of the home is a sincere Christian, the very atmosphere is different, the children absorb the good influence to such an extent that they instinctively turn from evil with disgust. In prosperity or in hard times there is a contentment in such a home for God is the Head of the family and the listener to every conversation.

2. As a neighbor. Not only as a mother, but as a neighbor does the opportunity stand open to Mrs. B. The helpful kind neighbor, who does not intrude, but in a tactful, friendly way makes herself useful and agreeable is always greatly appreciated. Are we too busy and absorbed in our own affairs to be good neighbors? Do we know who lives in our own block? Have we brought cheer to those near by who are in need, or do we say "Let the welfare officer do it?"

3. In the community. Here lies unlimited opportunity. The school, the P. T. A., the community club, the church organizations all need the hearty cooperation of every Christian mother. We want our schools to be the best. Do we know what goes on there? What are we doing to make them better? Do we expect the teacher to make an angel out of Sonnoy-boy when we do not exact obedience from him at home because it is too much trouble to explain things to him? Do we laugh at his attempts to sing "America" and tease him about the way he holds his flag?

Are we present at the "programs" the little folks give at the P.T.A. or are we too busy with a show that afternoon? Can we be counted on as a citizen to support the school rules?

Does the community interests concern us vitally or do we consider ourselves somewhat temporary residents "until we build in a more exclusive section"?

The church can enrich the lives of all the family if it has a chance. Staying home on Sunday or going visiting among relatives because it "is the only time we have for a trip" does not give the church a chance. Let us not blame the church or the preacher if Sonny-boy learns to say swear words and to smoke cigarettes when he does not go to Sunday school regularly and have a part in the other services of the church. The regular attendance at church for worship and instruction in Christian living keeps the lamp of life burning with a clear light lit at the altar of the Living God that cannot be dimmed by adversity or sorrow. Conscientious and systematic giving to the support of the work of the church brings a joy of co-operating and working with God in overcoming evil that cannot be beaten. Let us, all our mothers especially, give regularly of our means, and see that each member of the family gives regularly something to the work of the church and Sunday school. What we spend for shows and chewing gum would support our church.

Do you belong to the missionary society? Why not? You have time enough for the things you want to do for yourself, why not for what God wants you to do? Can you expect him to do for you what you ask if you do not try to do what you can for others in this way? We cannot expect much if we are stingy ourselves. Every woman in the church a member of the missionary society should be the slogan of every church. This great business of citizenship becomes a blessed task when we view it with the eyes of Christ. Let us each one strive to be more, do more and to accomplish the work that God gives us to do.

Mrs. R .E. Brown.

OUR BURDEN BEARERS

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MY FATHER KNOWS

My Father knows my every want;
No help he ever fails to grant,
Whene'er I seek his mind to know,
His will to do, his love to show;
He knows, my Father knows,
And safe his child where'er he goes.

My Father sees my every need,
His watchful eyes see every deed;
Nor can I wander from his sight
Whose presence fills my life with light;
He sees, my Father sees,
And from all fear his child he frees.

My Father hears my every cry,
His listening ears watch every sigh;
Nor can I call to him in vain
Whose power and love my life sustains:
He hears, my Father hears,
No prayer of faith escapes his ears.

My Father cares, he cares for me,
However low my lot may be;
However great, however small,
My burdens be, he cares for all:
He cares, my Father cares,
His children's burdens all he bears.

My Father loves with love so strong,
It fills my heart with one glad song;
Nor life, nor death, nor depth, nor height
Can hide me from his loving sight;
He sees, he cares, he knows:
With love for all his heart o'erflows.

—Dr. W. F. Tillett, Dean of Vanderbilt University.

ENTHUSIASTIC MEETING AT TABERNACLE CHURCH

Though the Woman's Missionary Society at Tabernacle church, on the Asheville district, is young in point of organization, it is a decidedly live and enthusiastic society, as was evidenced at the recent officers' meeting held there two weeks ago, with representatives from Swannanoa, Black Mountain, and Bethesda sharing in the day's enjoyment.

The meeting was presided over by the zone chairman, Mrs. Ralph Patton, who conducted the opening devotional, and after which the officers divided into groups, having a leader for each group, and spent a most helpful and profitable hour discussing the work of the various departments and the duties of the officers.

Mrs. V. L. Stone, district secretary, made a talk emphasizing the responsibilities of the women for the furtherance of the work and urging them to put forth greater efforts and do all in their power for the advancement of the missionary work. Miss 'Amy Hackney, former conference officer, made a most interesting and helpful talk on "What the Missionary Society Has Meant to Me," in which she stressed the great opportunity for service that had been brought to her through this medium, the enlargement of vision and the great joy that comes from being a co-worker in this important work.

The meeting was closed with an inspirational message by Mrs. F. J. Bates, who had for her subject "Prayer," in which she stressed the necessity of a greater and fuller prayer life in the carrying on of God's work. At the close of the meeting a social hour was enjoyed, and punch and wafers were served by the members of the Tabernacle society.

OFFICERS' MEETING, SALISBURY DISTRICT

The following account of the splendid meeting at Concord, N. C., comes to us from Mrs. Z. V. Moss, the efficient secretary of the district.

On Thursday afternoon, February 11, the officers of Salisbury district met at Central church, Concord, for their training day. The attendance was splendid and much interest was shown in the work. The special visitors were Mrs. C. E. Exum, our conference chairman of spiritual life, who conducted the devotional; Mrs. C. E. Wakefield, Charlotte, district secretary, and Miss Cave of Charlotte; also our conference treasurer, Mrs. P. N. Peacock, whom we are happy to have as a member of our district.

After the devotional the following groups met separately to discuss their work: The presidents with Mrs. J. O. Maynard of Salisbury; the corresponding secretaries with Mrs. A. R. Lazenby of Salisbury; mission study superintendents with Miss Coltrane of Concord; Christian social relations superintendents with Mrs. C. A. Sides of China Grove; superintendents of children's work with Mrs. H. G. Allen of Conord.

After reassembling Mrs. Peacock discussed our finances and explained the new way of reporting our finances.

At the close of the meeting everybody was invited into the Sunday school room where tea was served, and a delightful social hour was enjoyed by all. The ladies of Central church did everything possible to make every one feel at home.

MARCH MEETING OF OUR AUXILIARIES

At the March meeting the auxiliaries are asked to elect their delegates to the annual meeting which will be held in Myers Park church, Charlotte, April 12-14, and we want to ask that every auxiliary respond to this request, and send the names by March 15 to the district secretaries so that entertainment may be provided.

We are especially fortunate to have Bishop Mouzon as one of our visitors at this meeting, and he will preach on Tuesday, April 12, at 8 p. m. Every delegate is asked to be present and hear the wonderful message that he will bring and get the inspiration therefrom. The first session will be held at 2:30 p. m. on Tuesday, April 12, and something of interest is planned for the afternoon. So let's go early and miss nothing of the splendid program that is being arranged with Mrs. H. A. Dunham, chairman.

ATTENTION, DELEGATES!

It has been a custom in our conference for several years to ask each delegate to contribute $1 as a luncheon fund to be used to defray the expenses of the two noon-day lunches. This year this fund will be paid at the registration desk at Myers Park church, upon arrival of delegate in Charlotte. Please make a note of this and do not send the dollar to the district secretary, as heretofore.

"It will be fatal to our spiritual life if we fail to realize that prayer is our most important work; that, if we fail in it, through our fault, we are failing not only ourselves but the great fellowship of the church, seen and unseen; nay, we are feeling our dear Lord, himself, of whom not the least comforting of the apostolic revelations is that he 'ever liveth to make intercession for us.'"—A. C. Buchanan.

GOSSIP

A peasant with a troubled conscience went to a monk for advice, saying he had circulated a vile story about another, only to find it was not true.

"If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go to every dooryard in the village, and drop into each of them one fluffy feather."

The peasant did as he was told. Then he came back to the monk and announced that he had done penance for his folly.

"Not yet," replied the monk. "You must now return and gather up every feather you have dropped."

"But the wind must have blown them all away," said the peasant.

"Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you try you can never get them back again."—Herald, Third Church, St. Louis.

Mrs. C. L. writes: "I was hearing my little boy, age eight, go over his Sunday school lesson, which consisted in part of memorizing the books of the Old Testament. He got along very well until he came to the books named for the prophets—'Daniel, Hosea, Joel, Amos'—there he stuck. Whereupon his little sister, aged five, who was standing by, undertook to help him. 'Andy,' she put in."—Boston Transcript.

THE METHODIST ORPHANAGE

HON. R. N. PAGE .... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Since so many of our friends have suggested that we collect Octogan soap wrappers for the benefit of our orphanage, I have decided to ask each church in the conference to save their wrappers for us. It is sincerely desired that the missionary societies and Sunday schools collect and send these wrappers to us.

Many orphanages have realized large sums of money by collecting Octagon soap wrappers. Several of our buildings need repairs and new furnishings, but we are unable to do this because of our lack of funds.

Let everybody help us in this Octagon soap coupon campaign.

* * * *

Our only hope from becoming deeply involved in debt is for the churches to send me their orphanage apportionment this winter and spring. It would be a great blessing to us if all the churches could pay their ten per cent apportionment by Easter Sunday. Quite a goodly number of the pastors have written me that they are working to that end. I sincerely trust that all the other preachers will resolve to do the same thing by Easter Sunday. By this plan the Orphanage will be saved from having to spend part of the opportionment on interest. It would be a fine thing if the orphanage amount could be got out of the way of other benevolent causes so they could have the right of way the balance of the conference year.

* * * *

Here is hoping that we may be successful in increasing the number of missionary societies which are clothing our children. One of the most encouraging features of my work is the loyal and generous support that the women of our conference have given me during the past 17 years. During this time of stress and storm most of the societies have stood steadfast, abounding in the work of the Lord. Since we fell short $28,000 on the orphanage assessment the past conference year, it is imperative that the good women of our church continue to clothe our children. I am trusting that other missionary societies will come to my relief and give our home their loyal and generous support. If there has ever been a time when we need the help of the women of the North Carolina conference that time is NOW.

The singing class from the Methodist Orphanage left Sunday morning, February 14, for Apex to give our concert. We were there in time to enjoy the Sunday school lession with a class of ladies.

Rev. F. B. Joyner gave us a warm welcome to his church. We had a very good congregation. Many of the Baptist friends of the town came to worship with us, and we appreciated their presence. After our concert was over, we had only a short drive back to the orphanage for dinner. The evening hour found us in Zebulon. We enjoyed this serivce also, with the many friends of the orphanage. Rev. N. B. Johnson was there to welcome us. At the close of the service the much beloved Baptist



Two sisters—Ruth and Vashti Wright—Methodist Orphanage, Raleigh, N. C.

minister, the Rev, Mr. Herring, dismissed us with a beautiful prayer. We spent pleasantly a short time in the parsonage, visiting the pastor and his wife, Mr. and Mrs. Johnson, before leaving for Raleigh. This was a pleasant day for us. Nellie B. Rives.

WHAT THINK YOU?

Does my life please God?

Am I reading my Bible daily?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Do I love to go where Jesus is not honored?

Is there anything I cannot give up for Jesus?

Am I doing anything that I would condemn in others?

Am I praying for the salvation of anyone in particular?

Am I giving all I ought toward the support of the gospel?

How many things do I put before my religious obligations?

Is the world being made better or worse by my living in it?

—Moody Bible Institute.

Discovery That Revolutionizes Home Medication

Pharmaceutical Chemists Rob Calomel of Nauseating and Dangerous Qualities. New Tablets Named "Calotabs."

Calomel, the most popular and by far the most useful of all home medicines, has at last been robbed of its objectionable qualities. The new calomel tablets bearing the name "Calotabs" are available at drug stores and according to druggists are rapidly taking the place of the old-style calomel tablets. For biliousness, constipation and indigestion and for all other conditions where calomel is essential Calotabs is considered a practically perfect remedy.

One Calotab at bedtime, with a glass of water, that's all—no taste, no griping, no nausea, no danger. Next morning you are feeling fine, your liver is clean, your appetite splendid. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

DO AS YOU PLEASE

For years your humble servant went about over the Western North Carolina conference saying to the good Sunday school workers, "Do as you please," but at the same time hoping they would please to do such and such suggested things. Now the same text is being used, but with a different application. I am quite sure our good Methodist friends are going to do as they please with reference to their support of the Children's Home, but I am tremendously interested in what they will be pleased to do. I feel confident that among the great and urgent appeals being made to our people, all of them meritorious, they will find time and means to support the Children's Home. Good friends, do as you please, but please do pay at least something on your ten per cent apportionment right away.

A CLOSE SHAVE

Thanks to a $300 check from Central, Concord, and several other nice contributions which came just before the close of the month we were enabled to meet the February payroll. It was a close shave, closer than we hope to have to make by the end of another month. As a matter of fact, it now appears that unless our friends rally to our support right away we will have to secure another loan. We cannot afford to let our bills go beyond the discount period and must, therefore, borrow funds to meet these payments unless funds are forwarded to us right away. It was our earnest hope that when the board of trustees meet in the near future we would be able to report that the Children's Home was out of debt. Such a fine state of affairs looks a little doubtful just now.

HONOR ROLL

Two fine recruits join our ten per cent honor roll, these being the Welcome circuit, Rev. E. P. Stabler, pastor, and Central, Concord, Rev. H. G. Allen, pastor. There are several other charges making fine progress towards climbing into this select company. We hope they will not grow weary in their well doing. Our cordial thanks are extended to our friends on the Welcome circuit and at Central, Concord.

THREE LITTLE BUSHES

A few days ago Mrs. Woosley and I left Lenoir after nightfall with three little Bush boys, James, age 10, Dennis, age 8, and William, age 6. One seldom sees finer youngsters. They talked with us incessantly all the way home and are finding themselves among their fellows here on the Children's Home grounds in a very satisfactory way. One of the little youngsters tells me he is sure he's going to be a preacher when he gets to be a man. The father of these boys, a loyal and liberal supporter of his church, died over a year ago, leaving a mother with eight children, who has fought bravely to keep her family with her, but against such odds as not to be combatted; and now the Children's Home is in position to give her a lift until such time as she and other members of the family will be in position to take James, Lannis and William back into the family household. The three little Bushes have increased our Children's Home family to 324, 161 boys and 163 girls.



A Fine Girl

RANDLEMAN

Our singing class was honored yesterday at Randleman with a large and enthusiastic group of friends as they assembled at St. Paul's church for the 11 o'clock hour. On arrival in Randleman we went to the parsonage where Mrs. Grose, the pastor's wife, looked after the comforts of our girls, who then hastened over to the church for the morning program. I was particularly pleased to meet with the Sunday school workers as they assembled in goodly numbers and discussed vital topics of Christian endeavor and was vividly reminded of boyhood days when I was a member of this Sunday school. Rev. J. C. Grose is making a very fine impression on the Randleman charge and in his own good systematic and steady way he is bringing things to pass. His young people are particularly fond of him. In all probability Randleman will soon be on the ten per cent honor roll.

FARMER

Pulling ourselves away from cordial friends in Randleman we hastened to Concord, on the Farmer circuit, for a three o'clock engagement, where we found Rev. W .H. Groce, pastor, the son of Rev. T. A. Groce, and Mrs. J. R. Hammond, superintendent of the Sunday school, ready to present us to a congregation that completely filled the church, friends having driven in from other surrounding points. We enjoyed our stay at Farmer very much and were inclined to accept the cordial invitation of Brother Groce and his people to remain longer, but another engagement called us on. It was a pleasure to hear those good Randolph Methodist say mighty nice things about their young pastor. He evidently is a good chip off the old block.

REV. A. S. BARNES

Hearty congratulations are extended to Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh, over 17 years of successful service as superintendent of that very fine institution. During his administration the institution has grown to remarkable proportions and has served orphan childhood in such an unmistakable way as to merit the admiration of all those who are familiar with its work. Brother Barnes not only has a good word for his own institution, but for everybody else. His optimistic smile and his kindly expressions have made friends for him and his institution throughout his long period of service. We think a great deal of Barnes and the good work he is doing.

A GOOD GIRL

We are this week presenting a cut from a kodak picture made last summer of Florine Royal, a member of our present eleventh grade, who was recently forced to give up her school work in the interest of her health. Florine was chief assistant in our hospital and became almost indispensable to its ongoing. We are glad to report that assurance is given that she will soon be out of the sanatorium sufficiently restored in health to be a satisfaction to herself and a joy to us all.

SECURING ATTENTION

At the Scout service at Centenary Methodist church recently Ed Fitzgerald, a Children's Home boy and a descendant of Bishop Fitzgerald, was chosen to speak for the Scouts on "The History and Aims of the Boy Scout Movement." In the midst of Ed's remarks he hesitated for quite a while and many of us were on edge lest Ed had forgotten what he wanted to say. However, he recovered and went along in good shape. On returning home the lad was asked why he paused so long. His reply was, "Oh, I just stopped awhile to secure attention."

Sunday School Lesson

MARCH 6

By Dr. Henry W. Tiffany.

Jesus Washes His Disciples' Feet

John 13:1-15.

The shadow of the cross was on the table before which the Lord and his disciples gathered on Thursday evening before his crucifixion on Friday. Jesus knew that his hour had come. Before the set of another sun he would be in the tomb. He understood all that was involved.

On the way to the upper room the disciples had wrangled over the first place in the kingdom of God. They had contended for pre-eminence in the kingdom they thought Jesus would set up in Jerusalem. When they gathered in the upper room no one of them would wash the feet of the others. Angry, resentful, sulky, they sank before the table. They were unfitted for the final message of the Lord. Passion must give way to peace, contention to calm, and self-seeking to self-surrender before Jesus can carry out the program of the evening. Our lesson shows how Jesus accomplished this objective.

1. The Love of the Lord (1-2)

The life of the Lord was lived in the consciousness of a divine necessity upon him, to which he cherfully and lovingly yielded himself. Conscious of the crises of his mission, sensing the stages, he moved forward. No external power could coerce him into acting before the hour had come or restrain him from acting when it arrived. Knowing all that was before him, Jesus was neither absorbed nor confounded, but manifested his love toward his own with peculiar tenderness.

Having loved, he now loves. His love is unchanged and unchangeable. There is no bankruptcy of the supply, no exhaustion of the expression, and no diminution of the experience. The love of Christ is centered in those who represent him in the world. Thinking of the loneliness and the dangers that would be theirs, his heart overflowed with tenderness toward them, though they severely tried his patience.

"He loved them unto the end." He loved them through all the sufferings and to all the issues to which his love had brought him. These were poor and imperfect men; they failed to comprehend all that Jesus taught them, but they had surrendered much to follow him, had suffered much because identified with him, and they had a special place in his affection. Jesus loves all men. He loves with special tenderness those trusting in him. All men are invited into this inner circle. Any one who will may enter.

2. The Lowliness of the Lord (3-11)

Conscious of his true dignity Jesus rendered this lowly service. The knowledge of Jesus is mentioned to show his condescension in washing the feet of his bickering disciples. The Lord of all stooped to the menial service. John says Jesus did it because the hour of separation had come. Before parting from them the Lord would condense all his love into one act. He would pour out his heart in a way that they would remember as long as they lived. Two motives moved him: consciousness of the parting and of his divine nature and mission. The sublimest consciousness is harnessed to the simplest task. The sovereign of the universe condescended to become a household slave and wash the feet of his disciples.

For a fisherman to pour water on the feet of a fisherman was a great condescension, but here the Lord of heaven and earth laid aside his garments and girded himself to attend the needs of his unworthy friends. The divinity and dignity of Jesus add to the beauty of the action. The disciples were hushed in wonder and open-mouthed in expectation as Jesus divested himself of the garments that impeded action, took the towel and the basin, filled the basin with water, and began washing the feet. We do not know with which disciple he began, possibly with Judas. What a picture of the lowliness of the Lord we have in Jesus at the feet of Judas! Shame and astonishment shut the mouths of the disciples, until Jesus came to Peter.

A sense of shame overcame Peter. He drew up his feet out of reach and declared the Lord should not wash them. Peter's humility was true enough for him to see the incongruity of Jesus washing his feet, but not deep enough to reveal the folly in thus opposing and dictating to the Lord. The washing signified more than a removal of dust from the feet; it was emblematic of the renewal by which the believer is made meet for an inheritance with the saints in light. Jesus distinguished between the offense of the eleven and the sin of Judas (10). The eleven needed to have their evil temper and jealousy removed; they loved the Lord in their hearts; they had been born of the Spirit of God. Judas needed to be reborn, as well as recleansed.

3. The Light of the Lord (12-15)

Having completed washing the feet, Jesus put on his garments, resumed his place at the table and explained what he had done. The service made them see the ugliness, loathsomeness and hatefulness of their spirit. They were humbled to the dust. When Jesus returned to the table each one was ready to take the lowest place. In washing their feet he removed their self-seeking.—The Watchman-Examiner.

"What's your husband working on now?" the chemist's wife was asked.

"Anti-freeze solution that can be put into bank assets," replied his wife.

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These tablets do not depress the heart. They do nothing but stop the pain. Every druggist has Bayer Aspirin in the pocket size, and in bottles. To save money, buy the genuine tablets by the hundred. Don't experiment with imitations.



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The Hiroshima District of Japan After Twenty Years

By the Rev. S. A. Stewart.

There is one thing that I want specially to tell you about. Early last month I was asked by the Japanese presiding elder to make a round of the Hiroshima district for him, holding the quarterly conferences in all the churches and chapels with which the mission is connected. I was glad to do it as it gave me an opportunity to get in touch with all our work again. As you probably know, I have been more or less intimately associated with this work for twenty odd years, but during the past ten years I have not kept in close touch with it, as I spent that time in the Hiroshima Girls' School.

I could not help contrasting things as they were about twenty years ago when I was district superintendent with conditions as they are today. I am sure no one could thus take a backward glance without feeling profound thanksgiving and encouragement. The Hiroshima district is essentially a country district. It has several good-sized cities in it, but the Japanese regard even Hiroshima itself as a country city. The country districts are always more backward and more difficult to move. And yet we have come a long way in this district in twenty years. We have many nice, little, well-established churches which are going concerns now. They impress one as pretty husky youngsters. We were feeding them spoon-food twenty years ago; now they are getting their spurs and are thinking of running their own affairs.

The pictures of the old, dirty, dark Japanese houses, where the people sat on their feet on tatami floors can never be erased from memory. Twenty years ago this was true of places like Okayama, Fukayama, East Hiroshima, Yanai, Tokuyama, Mitajiri, and Shimonoseki, but today we have in each of these places good church buildings, neat and bright. Besides there we have neat and comfortable, though inexpensive, church buildings in Kure, which is now self-supporting, as well as in Takamatsu, Tadotsu, West Hiroshima and South Hiroshima (making four Methodist churches in Hiroshima), and in the town of Kadamatsu, besides a social welfare plant in Fukushima, Hiroshima. Most of these buildings were erected on the modern idea of providing rooms for Sunday school work so that real religious education can be carried on. A few of the buildings are older and are not very satisfactory. Tadotsu, Kure, Tokuyama, and Mitajiri ought to have new buildings soon.

But on this round of the district after twenty years it was not the improved equipment that impressed me most. It was the new spirit. The preachers and the church members are feeling their responsibility for the on-going of their church. It may be partly church pride, but that plays a good part in the work of our churches in America also. I was greatly encouraged by their fine spirit. I am convinced that it can be so guided that in the future it will become a great passion for evangelism. Then we shall have reached our goal of having established a self-supporting and self-propagating church. There is no need for discouragement. Of course, we ought to be ashamed that we have not accomplished more, and I am. But again I am thankful for what we have done.

The thing that bothers me is that we have not expanded any to speak of during these twenty years. We were doing work in nearly all these places twenty years ago. As the work is developing now, soon these places will become self-supporting and be out of the hands of the mission, and what will we have left? Only a few places in this district, and I suspect it will be the same in other districts. So the question of the next move is a very vital one at present.

We are in a very uneasy mood politically now in this country. The military men are very angry in being blocked in their plans for chastising China, and some of them, it is thought, would not hesitate at trying to do like Mussolini and dispense with political parties, while they would run the country themselves in the name of the Emperor as in early days. But I trust the crisis is past. I doubt if the Emperor would give his approval to any such proposition.

I am getting material about the Hiroshima churches and will write further about them shortly.

WESLEY'S CHAPEL'S OLDEST ACTIVE MEMBER MARRIES

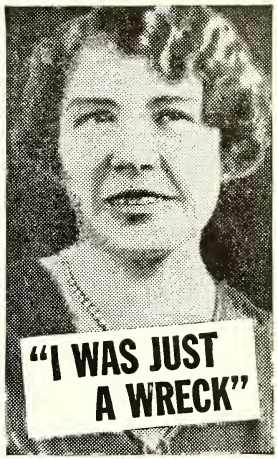
Recently the community was surprised by the marriage of one of its most beloved citizens, Mr. W. H. Sanderlin. For many years he has been active in the outstanding affairs of the community, especially concerning the church. He was born March 6, 1864, and for 40 years he has served on the board of stewards, of which group he is still a member. For several years he was active as the Sunday school superintendent, during which time he was most faithful in executing all of his responsibilities. He holds the enviable record for having attended more quarterly conferences than any other layman in Elizabeth City district.

On October 29, 1929, his first wife died, leaving him with one son. His friends were happily surprised when recently his marriage was announced to a childhood friend, Mrs. Maragret Lee Seymour of Norfolk, Va.

Since their marriage in January they have been regular attendants at the church where he so long served. Their friends rejoice with them in their new and happy adventure.

Forrest D. Hedden.

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"My baby was strong and well. She is grown up now and has seven sons of her own. They were all Pinkham babies." Mrs. Mary Anderson, 232 W. Main Street, Watertown, New York.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; If so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	12
Siler City—F. B. Peele	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L .A. Tilley	5	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	11	1
Roxboro—J. F. Herbert	2	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	8	3
Pittsboro—J. A. Dailey	11	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield	5	
Durham, Lakewood—W. C. Huckabee		5
Massey and Andrews—F. F. Loftin	2	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	4	1

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	2	
Gates—J. D. Edwards	6	2
Kennekeet—W. G. Pilcher		15
Manteo—W. F. Walters	3	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	6	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. 1. Glass	12	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Davis		1
Moyock—J. A. Tharpe	3	
Plymouth—J. W. Harrell	3	2
Hertford—B. P. Robinson		1

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	5	3
Raeford—W. F. Trawick	7	2
Roberdel—M. C. Ellerbe	3	
Sanford—L. D. Bayman	5	3
St. John-Gibson—E. B. Fisher	5	3
Troy—J. A. Martin	10	
Wadeville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	7	
West End—W. F. Elliott		3
Hamlet—J. H. Shore	11	2
Fayetteville—Hay St.—Walter Patten	3	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	3	
Hookerton—J. C. Humble	4	
Morehead City—B. B. Slaughter	2	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	5	
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	9	12
Jones—J. D. Young	3	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	2	
Erwin—J .J. Boone	2	
Fuquay—J. L. Midgette	8	8
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	3	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	16	4
Youngsville—A. L. Thompson	3	1
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	2	
Lillington—E. M. Hall	2	
Tar River—R. E. Pitman	6	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—S. E. Wright		1
Littleton—Rufus Bradley		2
Norlina—B. C. Thompson	5	1
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe		1
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	2	
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	10	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	3	
Wilson—T. M. Grant		

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	1
Maysville—M. W. Lawrence	11	
Roseboro—C. A. Johnson	6	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		1
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	
Grace—H. B. Porter		
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	2	
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	1
Candler—J. T. Howell	2	
Fletcher-Mill River—H. F. Duncan	4	
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		4
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	3	
Pineville—E. C. Ole	2	
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	4	
Wadesboro—W. B. Davis	2	4
Weddington—J. B. Tabor, Jr.		4
Big Springs—J. E. Yountz		2
Charlotte, Belmont—F. L. Shore		1
Morven—J. E. Womack	3	3

GASTONIA DISTRICT

Belwood—E. E. Snow	14	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		3
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	3	
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	2	6
Lincolnton—P. W. Tucker	9	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	4	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	2	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith		
Cherryville—J. W. Groce		

GREENSBORO DISTRICT

Farmer—W. H. Groce	3	2
Greensboro, Bethel-Grace—R. E. Hunt	2	1
West Market—H. G. Hardin		
Bessemer—B. C. Kirk		
S. Greensboro—C. P. Rogers		
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	6	8
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	6	1
Randolph—A. C. Wagoner	2	1
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	4	2
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		4
Greensboro, Proxmity—G. B. Clemmer		3
Stokesdale—J. J. Edwards		1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		4
Liberty—L. P. Barnett	5	12
Glenwood—F. B. Jordan		1
Asheboro—R. S. Truesdale	4	3

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	4	2
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—F. T. Dixon	5	
Morganton, First—B. C. Reavis		1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	2	
McDowell—T. B. Honeycutt		3

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		8
N. Wilkesboro—J .H. Armbrust	3	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1

SALISBURY DISTRICT

Albemarle—W. B. West	39	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough	4	1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	4	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen		4
Woodleaf—J. B. Tabor		2
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	2	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	29	2
Norwood Ct.—J. A. Fry	3	

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	1
Catawba—E. D. Ballard	4	9
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	6	
Taylorsville—R. L. Young	3	12
Hickory, First—A. C. Gibbs	2	
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	3	1
Davidson—W. S. Smith	5	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—L. L. Sharpe	4	4
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		1
Cullowhee—M. G. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	7	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	4	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClanrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	5	3
Forsyth—T. B. Johnson	14	
Hanes-Clemons—M. W. Reckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	45
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	2	

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N. C. CONFERENCE CHAPEL HILL-COLLEGE PLACE FUND

Receipts, January 1 to February 22, 1932

Durham District

Burlington, Front Street	$ 20.00
Durham—Calvary	8.00
Carr	7.73
Duke Memorial	*28.91
Pittsboro	15.47
Yanceyville	8.60
Total	88.71

*$65 additional from Duke Memorial was specially directed to Chapel Hill church.

Elizabeth City District

Currituck-Kitty Hawk	31.00
Dare	5.75
Elizabeth City, First Church	6.00
Kennekeet	24.65
Manteo	20.00
Mattamuskeet	9.81
Pantego-Belhaven	4.50
Total	101.71

Fayetteville District

Aberdeen-Vass	25.00
Glendon	4.00
Maxton	10.50
Mt. Gilead	40.00
Raeford	14.75
St. John-Gibson	2.00
West End	7.00
Total	103.25

New Bern District

Fremont	40.00
Goldsboro	10.00
Grimesland	3.75
Pikesville-Elm Street	6.00
Vanceboro	5.00
Total	64.75

Raleigh District

Creedmoor	6.18
Four Oaks	30.00
Fuquay	1.00
Franklinton	12.00
Total	49.18

Rocky Mount District

Enfield-Whitakers	7.24
Nashville	5.00
Northampton-Jackson	14.00
Roanoke Rapids	30.00
Rocky Mount, First Church	67.05
Warrenton	38.08
Spring Hope	6.00
Total	167.37

Wilmington District

Chadbourn	10.75
Elizabeth	4.00
St. Paul	1.15
Southport	8.00
Wilmington, Fifth Avenue	9.50
Total	33.40
N. C. Conference total	608.37

Specially Directed to Chapel Hill Church

(None of this is included in the reports from either conference on the regular Chapel Hill-College Place fund).

N. C. Conference

Duke Memorial, Durham district	65.00
Person, Durham district	13.55
Tabor, Washington district	2.00
Total	80.55

W. N. C. Conference

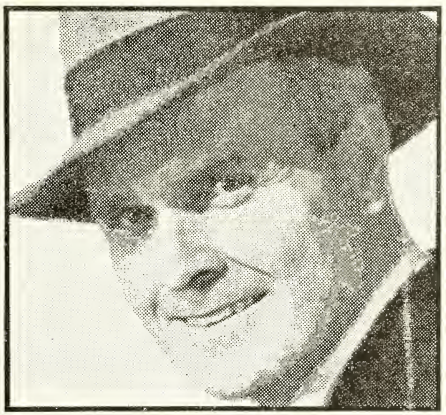
Polkton, Charlotte district	2.00
Albemarle Ct., Salisbury district	10.00
Total	12.00

Personal Gifts From Superannuates

W. A. Betts, Bamberg, S. C.	2.00
D. P. Waters, Mt. Ulla, N. C.	1.00
Total	3.00
Total specifically directed to Chapel Hill church	95.55

Note—At an early date the list for both conferences will be run in the same issue. Let every dollar be forwarded the treasurers so that an accurate report can be made.

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A MAN is as old—or as young—as his organs.

At fifty, you can be *in your prime.*

Why go along with "fairly good health" when you might be enjoying vigor you haven't felt for years?

There's a simple little thing anyone can do to keep the vital organs stimulated, and feel fit all the time. People don't realize how sluggish they've grown until they've tried it. The stimulant that will stir your system to new life is Dr. Caldwell's syrup pepsin. It will make a most amazing difference *in many ways.*

This famous doctor's prescription is a delicious syrup made with fresh herbs, active senna, and pure pepsin. It starts its good work with the first spoonful. That's all you need to drive away the dullness and headache of a bilious spell, and rid the system of that slow poison that saps your strength. It's better than a tonic for tired bowels, and unlike habit-forming laxatives you can take it freely or give it to any child. And it isn't expensive.

Get some syrup pepsin today, and take a little tonight. Don't wait until you're sick to give your system this wonderful help. You can *avoid* those spells of biliousness or constipation. A spoonful every now and then is better than constant worry about the condition of your bowels, or fear of auto-intoxication as you grow older. Dr. Caldwell's syrup pepsin protects the system. All druggists keep this preparation.



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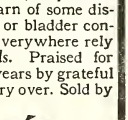
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Children's Storyland



BILLY'S JOB

By Kate S. Gates.

Everybody loved Billy Fessenden. You could not help it for he was so good-natured and bubbling over with fun. But he was terribly exasperating at times. He did not seem to have the least bit of sense of responsibility or dependability.

Oh, yes, he would just love to do an errand for you ,and you thought what a delightful place this world would be if everybody were as accommodating as Billy.

But—alas—he was more than likely to forget all about his promise in five minutes. He meant to do just as mother or dad said, but when mother sent him to the store on an errand with strict injunctions to come directly back, if Tom Crocker hailed him to come up and see his new bike—away went Billy, mother's errand forgotten. He was always so sorry and made such fervent promises to do better in the future that you just loved and forgave him. But mother and father were greatly troubled.

What kind of a man will be he unless he overcomes this fault, they said! No matter how lovable he is in other ways if he is not dependable he will not amount to much. What can we do to make a lasting impression on him?

Over and over they asked this question of themselves but got no satisfactory answer. And just then Hallowe'en was about due, and that was also Billy's birthday.

Uncle Billy and Aunt Amy had invited all the clan, Uncle Tom, Aunt Margaret and their four children, Aunt Lou, Uncle Harry and their five, dad, mother, Alice and Billy to spend the day and evening at the "farm" with them.

It was going to be the very jolliest kind of a lark! Billy had been counting the days for weeks. Then just two days before the time little Betty Wentworth, who lived next door, was suddenly taken desperately ill ,and her mother wanted to send to the drug store for some remedy the doctor wanted.

"I'll go, Mrs. Wentworth," said Billy, his eyes filling with tears as he heard Betty moaning.

"Can I trust you, Billy? The doctor says there is no time to waste."

"I'll be back in no time," promised Billy and away he sped.

Alas—just as he turned the corner there was a fire alarm, and Billy was crazy over fires.

"I'll just fly round the corner to see where it is," he said to himself. "It will not take two minutes, and that cannot make any difference."

It was a very bad fire, the worst there had been in town for years, and Billy promptly forgot all about poor suffering little Betty. When he remembered later he made all possible speed and did his errand. He met mother hurrying down the street in search of him.

"Oh, Billy, how could you?" was all she said, but Billy never forgot her stern reproachful face, nor the terribly anxious hours that followed.

Betty lived, but it was a hard pull.

That night mother and dad called Billy into the library and had a long serious talk with him.

"We cannot be thankful enough," dad said, "that Betty's life has been spared. It would have been a lifelong sorrow to us as well as to you if your carelessness had cost her her life, but something must be done to teach you to be more dependable. For one thing mother and I have decided that you cannot go with us to Uncle Billy's tomorrow."

"Why, father—why, I just cannot give that up! It is my birthday party; if I didn't go it would smash the whole thing up! I never counted on anything so much in my life—I just cannot give it up," cried Billy vehemently.

"Punish me just as hard as you please, do anything, but don't make me give that up. I don't think I ought to be punished so hard. It isn't as if I forgot on purpose; if I did you could punish me like that and I would not say a word, but you see there was that fire, and it really was a dreadful fire. I just couldn't help forgetting."

"I admit that it was a dreadful fire, my son, but all the same it was not your job, and getting the medicine for Betty was. You must learn to do what is given you to do so people can depend upon you, or you will never be of much use in the world."

So it came to pass that when the party set off Billy was left at home alone. He had begged mother to stay with him, but dad said no, and Billy did not know how hard it was for them to go without him.

It was a very long day.

"I think I must be an old man," he told his mother at night. "Ever so many times I was sure the clock had stopped, and I wondered if I should live till night. I kept thinking how dreadful it would have been if Betty hadn't lived, and I wondered if I had been 'sponsible for any other dreadful things. I am pretty sure I shall never be so careless and forgetful again. If the whole world gets on fire I'll let it burn and just tend to my job—see if I don't."—The Watchman-Examiner.

SUNNY-BUNNY AND FUNNNY-BUNNY

By Rosalee Hawthorne.

It was a fine fall day and the little twin rabbits, Sunny-Bunny and Funny-Bunny, were frolicking about among the bushes on the mountain side.

All through the long happy summer they had played about together, their little brown and black coats so near the color of the dead pine needles and shadows on the ground where they romped that eyes less keen and alert than theirs might have mistaken them for mere bits of their forest playground. Now, as they crouched under a bush to rest, Sunny-Bunny suddenly noticed something peculiar about her twin.

"Funny, what is the matter with you?" she cried. "There are white patches all over your head."

"What's the matter with your own-self?" demanded Funny-Bunny. 'Your ears are as white as anything, and just look at your feet."

Something very strange had certainly happened to her feet. They were as white as the patches on Funny-Bunny's head and there were coarse hairs all over them. It was very queer.

Day by day the white patches grew bigger and bigger until their ears and head and feet were white all over, except for the tiny tips of their ears which remained black. Soon the white spread all over their bodies until they had a whole coat of white fur.

One day the little twin rabbits were playing around as usual when suddenly something soft and small and white fluttered down and perched right on Sunny-Bunny's nose. Sunny hopped in surprise.

"Oh, Funny, just look at the teeny white fairy butterfly on my nose!"

Funny-Bunny looked. "There isn't any butterfly on your nose. There's nothing but a raindrop on it."

Sunny-Bunny wriggled her nose and squinted at it cross-eyed in order to see. Funny-Bunny was right.

"But it was a white fairy butterfly," said Sunny-Bunny. "Oh, look! There are white fairy butterflies all over. They're falling down from the sky."

"I don't believe they are exactly butterflies. Butterflies aren't cold and wet," thought Funny-Bunny, staring hard at the little white things.

The little twin rabbits were more puzzled than ever, and crawled under a bush to see what would happen next. Soon the ground was completely covered with the little "white butterflies." It grew colder and colder and stiller and stiller, until the silence was suddenly broken by Cheery Chickadee's voice.

"Let's ask him what it is," said Sunny-Bunny.

They poked their heads out through the bush and asked Cheery Chickadee what it was.

"Don't you know?" he asked in surprise. "It's snow!"

"Oh, now I know!" exclaimed Sunny-Bunny.

In their excitement they hopped right into it. But instead of sinking in as they expected, they discovered that they could skip right over the top of it.

"Oh, now I know why we have these new shoes. They keep us from sinking down in the snow!" said Funny-Bunny. "And these new white coats help us match the color of the snow in winter as we do the ground in summer."

Then the little twin rabbits played a game of bunny hop-scotch in the snow, feeling very thankful to the heavenly Father who had given them their warm white coats and snow-shoes.—The Elementary Teacher.

STRAIGHTEN UP

"I'm afraid you're not quite old enough," said the merchant. "I want a boy who is a little bigger."

"Oh," remonstrated the boy eagerly, "but I'm a good deal bigger when I stand up straight. See!" And he drew himself up to his full height.

"That's better," commented the man, approvingly. "If you would always stand like that you might do. But why do you stoop so? Why don't you stand straight?"

"I—don't—know," the boy replied hesitatingly. "I suppose it's just a habit I've got into."

"A habit! Humph! It's a pretty poor habit, young man, and you had better break away from it as soon as possible. Let me tell you three things: The first is, the world is not waiting to hand out success to any man who does not make himself as big as can be. I do not mean that he is to be conceited, but that he must stretch himself up to his utmost capacity, and try to fill as large a place as possible.

"The second is, that a man is always biggest when he is straightest. Stooping makes him little and insignificant. If you knew how much better you look with your shoulders thrown back and your head up, you'd never let yourself fall into your slouchy gait again. And that is just as true in a moral sense as it is in physical. Lots of people do seem to get big and successful and prosperous by stooping a little to mean tricks and underhand ways. But do not let them fool you. Straightness is the real bigness. The straighter you live the bigger you are.

"And the third thing is this: You say you stoop because you have got into the habit of it. Well, standing and living straight is just as much a matter of habit as standing or living crooked is. It is something that comes with practice, and hard practice, too. You have got to get into the way of doing it. I suppose that most young men think it's a good thing, and a desirable thing, and they wish they might do it, and they mean to do it, after a fashion. But the trouble is, they do not begin. They are waiting for some kind of miracle to come along and straighten them out all at once, and keep them straight. But it is not done that way. You have got to begin this minute, with the first thing you come to, and be straight in that; and to keep right at it all the time until it gets to be second nature.

"There!" he continued, with a whimsical laugh. "I have preached you a little sermon out of church. I will leave you to make the application of it; and may be I had better give you the place, and watch you, so that I can see whether you are doing it. You may come at eight o'clock next Monday morning and make a trial of it."

He turned to his task, while the applicant hurried away with a light heart and radiant face.

"A little sermon out of church," with a text taken from the experience and observation of a thoughtful and successful man. It is worth pondering.—Watchman-Examiner.

CHILDREN'S SAYINGS

A young lady was entertaining some friends one evening when her little sister clattered down the steps with great noise.

"Janet, go right back upstairs and come down quietly," said the older sister.

Janet turned obediently and went upstairs again. In a few minutes she went to her sister. "Frannie," she asked, "did you hear me that time?"

"No, dear, you came down like a little lady that time."

"I knew I would be pretty quiet that time, for I slid down the banisters," exclaimed Janet proudly.—Exchange.

James came to a word he could not pronounce.

"Barque," prompted the teacher.

James snickered.

"Barque," exclaimed the teacher harshly.

James (obediently): "Bow-wow."

"What is the rod of affliction?" the Sunday school teacher asked.

"Golden rod," shouted a youngster whose big sister is afflicted with hay fever.—Selected.

A tourist stopped his car on the road and asked a little country boy how far it was to Bunkville. The little boy replied, "It's 24,996 miles the way you're goin', but if you turn 'round, it ain't but four."—The Furrow.

Surgeon (to attendant): "Go and get the name of the accident victim so that we can inform his mother."

Attendant (three minutes later): "He says his mother knows his name."

Teacher: "What do you understand by the word 'deficit,' Johnny?"

Johnny: "It's what you've got when you haven't as much as you had when you had nothin'."



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2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

	March
Leasburg, 11	6
Roxboro, 7:30	6
Calvary, 7:30	9
Front Street, 11	13
Webb Avenue, 3	13
West Burlington, 7:30	13
West Durham, 7:30	16
Person Ct., 11	19-20
Branson, 7:30	20
Rougemont	31
	April
Orange-Carrboro, 11	3
Mebane, 7:30	3
Trinity, 7:30	4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

	March
Hatteras, Frisco, 11	6
Kennekeet, Avon, night	6
Bath, Ashury, 11	12
Washington, 11	13
Pantego-Belhaven, Pantego, night	13
Swan Quarter, Soule, 11	19
Mattamuskeet, Englehard, 11	20
Fairfield, night	20
Columbia, Creswell, 11	27
Roper, Mackey, night	27
Plymouth, Plymouth, night	28
	April
Edenton, 11	3
Hertford, night	3
Williamston, Williamston, 11	10
Windsor, Cashie, 3	10
Ahoskie, Harrellsville, 11	15
Aulander, Lewiston, 11	16-17
Murfreesboro-Winton, Winton, 3	17
Chowan, Bethany, 11	22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

	March
Aberdeen-Vass, Vass, a.m.	6
Sanford, p.m.	6
Wadesville, Sardis, a.m.	13
Mt. Gilead, p.m.	13
Laurinburg, a.m.	20
Raeford, p.m.	20
Fayetteville, Salem, a.m.	27
Hay Street, p.m.	27
	April
Ellerbe, Mt. Pleasant, a.m.	3
Biscoe, Candor, p.m.	3
Person Street, p.m.	5
Caledonia, John's, a.m.	10
Laurel Hill, Tabernacle, p.m.	10
Rowland, Centenary, a.m.	17
Maxton, p.m.	17
Roberdel, Steel's Mill, a.m.	24
Rockingham, p.m.	24

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	March
Conway, Bethany, 11	6
Halifax, Ebenezer, 3	6
Littleton, 7:30	6
Rich Square, Woodland, 11	9
Garysburg	13
Northampton, Lasker, 3	13
Roanoke Rapids, 7:30	13
Rosemary, Smith's, 11	20
Enfield-Whitakers, 7:30	20
Norlina, Jerusalem, 11	23
	April
Seaboard, Concord, 3	3
Tarboro	6

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

	March
Mt. Olive Ct., 11 and 2	5
Pikeville, Elm St., 11	6
Mt. Olive-Calypso, 3	6
Straits-Harlowe, Oak Grove, 11 and 2	12
Beaufort, 11	13
Atlantic, Sea Level, 3	13
Ocracoke, 7	14
Riverside-Bridgeton, Beech Grove, 11	20
New Bern, Centenary, 7:30	20
Pink Hill, Woodland, 11	27
Kinston, 7:30	27

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

	March
Trinity, 11	6
Fifth Avenue, 8	6
Shallotte-Concord, 11	13
Burgaw-Herrings, 11	20
Garland-Salem, 3	20
Clinton, 7:30	20
Hallsboro-Gant's, 11	27
Carver's Creek-Bolton, 7:30	27
	April
Grace, 11	3
Elizabeth-Union, 3	3
Wallace-Rose Hill, Wallace, 11	10
Scott's Hill-Union, 3	10
Faison-Kenansville, King's, 11	15
Rosboro-McGee's, 11	16
Stedman-Tabor, 11	17
Bladen-Live Oak, 3	17
Tabor High School, 11	24
Tabor-Lebanon, 3	24
Whiteville, 7:30	24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

	March
Leicester, Leicester, 11	6
Sandy, Big Sandy, 3	6
Weaverville Ct., Alex Chapel, 11	12
Weaverville, 11	13
Swannanoa, Bethesda, 3	13
Candler, Pleasant Hill, 11	19
Oakley, 11	20
Ivy, Laurel, 3	20
Brevard, 11	27
Rosman, Lake Tox, 3	27
	April
Black Mountain, 11	3
Marshall, 7:30	3

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

	March
Prospect, Prospect, 10 and 2	5
Matthews, 11	6
Polkton, Pop's Hill, 3	6
Belmont Park, 7	6
Thrift-Moores, Moores, 10	13
Duncan Memorial, 11	13
Waxhaw, Heath Memorial, 3	13
Calvary, 7:30	13
Pineville, Harrison, 11	20
Spencer Memorial, 7	20
Ansonville, Ansonville, 3 and 7	21
Trinity-Derita, Trinity, 11	27
Brevard Street, 7:30	27

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

	March
Shelby, Lafayette Street, 11	6
Cherryville Ct., Bethlehem, 2:30	6
Cherryville, 7:30	6
Shelby Ct., Sulphur Springs, 11 and 3	12-13
Gastonia, Smyre, 11	13
Shelby, Central, 7:30	13
Polkville, Polkville, 11	19-20
Mt. Holly, 7	20
South Fork, Wesley's Chapel, 11	26-27
King's Mountain, Central, 7	27

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	March
Randolph, Trinity 11	6
Battle Ground, Center, 11	13
Summerfield, Moreland, 3	13
Gibsonville, Gibsonville, night	13
Reidsville, Central, 11	20
Wentworth, Salem, 3	19-20
Ruffin, Pelham, night	20
Stokesdale, Eden, 11	27
Pleasant Garden, Rehoboth, 3	27
Bessemer, Mt. Pleasant, 11	3

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

	March
Henrietta, Caroleen, 11	6
Forest City, night	6
Burke, Connelly Springs, 11	13
Morganton, First Church, night	13
North Forest, Oak Forest, night	20
Bakersville, Windom, 11	27
Burnsville, Ball Creek, 2:30	27



EASTER is upon us. People will be attending services for the next few weeks, intent on their faith and its symbol, the Cross. Pastors everywhere will build their Easter services around that symbol. For that purpose, hundreds of churches have found the Illuminated Cross exceedingly inspiring and helpful.

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April

Marion Ct., Concord, 11 3
Avery, Pine Grove, 2:30 3
Broad River, Kistlers, 11 6
Spruce Pine, 11 10
Cross Mill, Capernium, 3 10
Elk Park, Elk Park, 11 13
Bostic, Oak Grove, 11 14
Rutherfordton, 11 17
Cliffside-Avondale, Avondale, night 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

March

Rockford Street, 11 6
Mt. Airy, Central, 7:30 6
Elkin, 11 13
Ararat, Hatcher's, 3 13
Warrensville, Smithport, 10:30 20
Todd, Hopewell, 2 20
Jefferson, Bethany, 4:30 20
Laurel Springs, Nathan's Creek, 2:30 (Saturday)....26
Helton, Healing Springs, 11 27
Sparta, Sparta, 2:30 27

April

Draper, 11 3
Leaksville, 5 3
Spray, 7:30 3
Boone, 11 10
Watauga, Henson's, 7:30 10
Creston, Thomas' Chapel, 10:30 (Monday)..... 11
Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

March is Advocate month on this district.

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Landis, Landis, 11 6
Kannapolis, Trinity, night 6
Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20
Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5)..... 3
Westford, night 3
Forest Hill, 11 10
Salisbury, First Church, night 10
Salem, Mt. Tabor, 11 Sat. and 3 Sun 16-17
Woodleaf, Woodleaf, 11 17
China Grove, night 17
Harmony, 11 24
Kerr Street, night 24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

March

Catawba, Bethlehem, 11 6
Ball Creek, St. Paul, 2:30 6
Statesville, Race Street, 11 13
Shepherd, Vanderburg, 2:30 13
Mt. Zion, 11 20
Davidson, Fairview, 2:30 20
Mooresville, Broad Street, night 20
Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

April

Cool Springs, Providence, 11 2
Mooresville, Central, 11 3
Mooresville Ct., Williamson, 2:30 3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

March

Jonathan, Shady Grove, 11 6
Dellwood, Dellwood, 7:30 6
Franklin, 11 13
Carson's Chapel (preaching), 3 13
Waynesville (revival services) 20-28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

March

Thomasville, Unity, 11 6
Johnsontown, 3 6
Grace, 7:30 6
Thomasville, Main St., 11 13
Macedonia, 3 13
Cooleemee, 11 20
Advance, Mocks, 3:20 20
Hanes, 7:30 20
Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3



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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

KING—Mrs. Mary E. King, widow of the late William U. King, died at the home of her son, John King, near Arcola, January 1, 1932. Though for ten years blind she was the light of the home. Of rare loveliness of character, she received of her large circle of relatives and friends a full measure of devotion. Her influence was like that of that other Mary of Bethany. Her pastor,

E. N. Harrison.

McGHEE—Mrs. Sarah McGhee was born March 5, 1845, and died January 15, 1932. Her funeral was conducted in Friendship Methodist church, of which she had long been a devoted member. The pastor was assisted by Rev. Mark Woosley. She was a woman of Christian character, one who endeared herself to all by her unfailing kindness and sympathy for all in sorrow and trouble. We shall miss her, but we would not grieve for her, and our loss is her gain. Surviving are three sons, Oliver, Tate and Joe; one daughter, Mrs. Cora Edwards.

Max Brandon, Pastor.

SEALEY—John Sealey of Barnesville, N. C., spent 50 years in this world. Some 21 years of this time was married life with Miss Mitt Hilbern, which union was blessed with five children, one son and four daughters, all of whom survive. His wife was killed in their own yard by an automobile some three years ago. Brother Sealey was a patient sufferer for nearly a year. He was never heard to use profanity in his life, and was an excellent neighbor. He was a member of Bethesda Methodist church for more than 25 years. May the good Lord bless and comfort those sorrowing ones left behind. J. W. Bradley, P. C.

HARDIN — Mrs. Catherine Graham Hardin, widow of Everett Hardin, after an earthly sojourn of 78 years went to heaven a few days ago. There were 12 children, eight of whom survive. There are 38 grandchildren and 40 great-grandchildren. She suffered intensely with cancer before her death ,and was ready for the Lord to take her home. She had been a good member of Bethesda Methodist church for 65 years. Her patience and fortitude was an inspiration to many who visited her in her sickness. May the God whom she served be the God of her long line of descendants.

J. W. Bradley, P. C.

THOMPSON — The statement, born January 28, 1853, died December 14, 1931, at the Goldsboro Hospital, where she had lived for the past 14 years, does not tell the story of the life of Miss Nancy Mariah Thompson, the oldest of the eight children born to the late Wm. B. and Ann Eliza Thompson of Wayne county.

When a mere girl she professed faith in Christ during the pastorate of the late James Mahoney and joined a church organized by him in a school house on her father's plantation in the summer of 1867. Later a church house was erected across the road from the school house, which is the present Thompson's Chapel, of the Goldsboro circuit, and of which she was a member at her death. Until failing health prevented she was a regular attendant upon diviine service.

No one was ever more devoted to her kindred than she. To her they were of the highest type, the wisest, and the best on earth. And she had good reason to feel this way, for they constantly strove to satisfy her every desire and took the best possible care of her.

Miss Nan, as she was familiarly called, had a wonderful memory. She seldom forgot a friend, of whom she had many faithful ones, or anything of importance that had occurred, and never any kindness that had been shown her. With her kindness went a long ways and by her it was highly appreciated.

The devotion of her loved ones to her was shown in the splendid burial given her in the family burying ground near the old home and the devotion of her friends by the large floral offering which more than covered the grave.

She is survived by two sisters and a brother of Goldsboro, Mrs. M. J. Best, Miss Cora H. Thompson, and Mr. B. G. Thompson, and a brother of Dunn, Mr. John L. Thompson.

May there be a happy meeting some day over on the other shore.

W. H. Brown.

RESOLUTIONS OF RESPECT

Mrs. Annie Robinson (Towell) was born January 28, 1885, and died January 29, 1932, age 47 years and one day. She was the daughter of Mr. and Mrs. Thomas Robinson. She is survived by the following: Husband, Mr. J. L. Towell; two daughters, Mrs. W .D. Ballard and Mrs. E. N. Smith; one son, Mr. A. J. Towell; one adopted son, Jack Robinson; father, Thomas Robinson; one niece, Miss Thelma Robinson; two brothers, Columbus Robinson and J. T. Robinson; one sister, Mrs. C. W. White, and five grandchildren.

Mrs. Towell was a faithful member of Kerr Street M. E. Church, South.

Be it resolved:

First, That we, the members of the Bible class of Kerr Street Sunday school, saddened by the going of one of our beloved members, do submit to the will of Him who doeth all things well.

Second, That we extend to the bereaved family our sympathy in the going of this loved one, and point them to the Matser whom she served.

Third, That a copy of these resolutions be sent to the family, a copy sent the North Carolina Christian Advocate for publication, and a copy be spread on the minutes of the class.

J. W. Bonds, Teacher.
Mrs. Ella Barbee,
Mrs. Susan Spong.
Committee.

RESOLUTIONS OF RESPECT

Mrs. Laura Castell (Almond) was born July 16, 1864; she departed this life July 16, 1931, age 67 years.

She was married in October, 1884, to Mr. R. O. Almond. To this union nine children were born, two of whom preceded her to their reward. She is survived by the following children: Arthur and Walter Almond, Mrs. J. M. Walker, Mrs. J .H. Bonds, Mrs. M. C. Hagler, Mrs. F. B. Ballard, Mrs. W. B. Fryer, one stepdaughter, Mrs. B. W. Duye, and 25 grandchildren.

Mrs. Almond was a very faithful member of Kerr Street M. E. Church, South.

Be it resolved:

First, We, the members of the Bible class of Kerr Street Sunday school, saddened by the loss of this faithful member and sister, bow in humble submission to Him who doeth all things well.

Second, That we extend to the bereaved children and friends our heartfelt sympathy.

Third, That a copy of these resolutions be sent to the family, a copy be sent the North Carolina Christian Advocate for publication, and a copy be spread on the minutes of the Bible class.

Mrs. Nola Ballard,
Mrs. Carrie Kilpatrick,
Mrs. Chas. Surnner.
Committee.



IN "79"
HE MET HER

THEY were married in "eighty-one." And every day of their fifty years of married life was a sweetheart day. Today she is a dear, silver-haired little grandmother. She's here in person. But her heart is "over there" with her sweetheart.

Very often on cold, stormy nights she is thankful to the one who suggested the CLARK Metal Vault at the time of their parting. She knows that within its walls of impermeable, waterproof metal is a sanctuary into which outside elements may not intrude.

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All drug and department stores. No substitute.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 10, 1932 Number 10

Duke Divinity Library

Congress Opens With A Prayer

The Prayer Used January 26, 1932

INFINITE God, do Thou hearken unto our prayer and so abide with us that we shall sound the spiritual chords of our beings. O lead us to the deep things of the soul; touch the depths of our hearts that our characters may break into spiritual beauty. For our country and for its citizenship we are thankful, but much there is to give us pause. In the midst of our scant and severe experiences let there be humiliation, that many may no longer be willing instruments of human folly. We pray for a revival of seriousness, earnestness, and reverence in the American home, for it is the center of gravity of our national life. Allow not frivolity to claim inordinate attention about our firesides. God Almighty, bless them and graciously be with the parenthood of our land and save it from the careers of thoughtlessness and vanity. Be Thou with the Congress today and impress it that the satisfaction that is full and fresh is the joy that comes from wise, unselfish service. Amen.

(The present Chaplain of the House is James Shera Montgomery, D.D.)

Some Good Opinions and Future Plans for the Advocate

"A BETTER AND A BETTER ADVOCATE"

Again and again people tell us that this Advocate gets better and better all the time. This is most pleasing, for our motto is "A better and a better paper." Nothing heartens us more than the messages of good cheer that come week by week.

Allow us to draw attention to certain features of the Advocate that should not be overlooked. More than four pages are given each week to the Sunday school and the work for young people. This news can not be got in any other paper under the sun. It is prepared by men and women on the field. To all interested this is worth more than four cents a week.

Two pages each week is given to the woman's missionary work. Nowhere else can the missionary women find the contents of these pages? All who would know what these women are doing must have this news. This is worth four cents a week.

News items from the churches and the doings of the preachers are worth another four cents—the cost of the paper each week.

The editors write of their observations in the state and beyond. This week there is a report of the Missionary Council and its work at Oklahoma City last week.

A. W. Plyler will write impressions of the national conventions to be held in Chicago this summer. Not that the Advocate is one whit concerned about partisan politics, but it is much interested in the way the two great political parties face the national and international questions of the day.

M. T. Plyler plans to attend the General Conference of the Methodist Episcopal Church in Atlantic City in May to write of this great gathering. Many matters of vital interest will come before this body, one of which is the proposed union with the Methodist Protestant Church. This general conference will be in session at the same time. . This proposed union is of much interest to our people here in North Carolina.

The North Carolina Christian Advocate will certainly have enough in it this year to make it worth four cents a week. Will not our preachers during the next 60 days press the campaign as never before?

STATESVILLE DISTRICT NEARS 100 PER CENT

Every charge but one in the Statesville district has made a report on the Advocate. All of these but two have sent in new subscribers as well as renewals. We fully expect the list for this district to be 100 per cent next week. And then it will be in order to enlarge the number sent from each charge. This they will do.

Statesville is pioneering the way for the other districts. Before the campaign ends every district in both conferences should be 100 per cent. For everyone knows that with some little effort it is possible to send in at least one renewal or new subscriber from every charge. The final report will be most interesting and instructive. A charge that can not get one dollar for the church paper in a whole year certainly is in a bad plight. The preacher on such a work deserves the pity of all. Every one may be sure that not many New Testaments are being read in that section or in the regions round about.

Watch for the reports by districts.

OUR DEAR OLD CHURCH ORGAN

By Rev. Robah F. Bumpas.

What a paper! From homes where the Advocate is a light come many strong preachers and church leaders.

Sherrill's masterful sketch of Cartwright is easily worth a year's subscription. I knew many links connecting Cartwright's generation with mine. Thrilling it was to listen to the blind Milburn talk of the primitive days in which he had a part, as he visited the parsonage when I was a boy preacher. John B. McFerrin held services in my mother's parlor at the time of Lincoln's assassination, and said, "With these hands I baptized Andrew Jackson and with these fingers I closed his eyes." I knew Bishops Robert Paine, born neighbor to my father, Early, Pierce, Marvin, Kavenaugh.

West end of Greensboro was in jest dubbed "Piety Hill." How fine a title! Here lived Peter Doub, profound Bible student and pulpiteer; put in my hands a volume which caused me to search the scriptures ten full years; Marquis L. Wood, veteran missionary, handed another that kept me in Bible research half a decade—his grandson one of our faithful pastors; three generations Reid preachers, James, Numa F., Frank L.; two N. H. D. Wilsons; Wm. Barringer, model pastor and minister, "went about doing good"; the college, with its presidents, Solomon Lea, Chas. F. Deems, T. M. Jones; teachers, Jimison, Alderman, Hahn, Fannie Ogburn, Ellen Morphos Wood; steward, Joshua Bethel. What a team!

For a round century the hill has maintained its character, the descendants of those days are there, the college with its noble faculty; this editor dwells on land once my mother's.

I do not hesitate to affirm if you would rear a family steeped in the history, traditions and spirit of Methodism, true to the church and the flag, you cannot do better than to secure the regular visits of the North Carolina Christian Advocate.

Hollywood, California.

TO ALL OUR FRIENDS, CLERICAL AND LAY

Must we say once more that if our church paper keeps going we must all work together to this end. Pastors, Sunday school folks, missionary women and appreciative readers must let no opportunity slip. Scores and scores of good people say they could not get on without the paper. With a little effort many of these could get others to subscribe.

A united effort of the Methodists in getting subscribers and in securing renewals would be for our salvation. Some could turn job work to this office. A number of our Methodist papers have had to quit; others will without special support. The situation is desperate.

Some papers are not worth their room. We are trying to give a paper that will interest and also aid in the work we are all trying to do.

Let the subscribers give attention to the labels on their papers and let the pastors give attention to the reports of the Advocate campaign. If this is done many renewals will be forthcoming and not a few new subscribers added to the subscription list. Pastors and subscribers will please take notice.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 10, 1932 Number 10

Make the church really a house of God. Bring into it a sacramental silence. "Be still and know that I am God," was the authoritative command of the Most High. It is not the presence of the supernatural that drives men away from the church. On the contrary, it is the absence of the supernatural. Most people go to church to meet God and to get a message of hope and courage from Him.

A faithful woman, regular in her attendance at church and devoted to every good cause, insists that she has not heard a sermon on sin in her church for ten years. She insists the preachers are too much taken up with the many things that do not count. The man who preaches on sin may be sure that all the people will know what he is talking about. Much of the preaching done had just as well be in an unknown tongue so far as the people knowing what the preacher is driving at.

Twenty-eight undergraduates of Syracuse University were recently elected to Phi Beta Kappa. Twenty-four of these were girls and four were boys. What is the matter with the boys at Syracuse? It seems to us they should be ashamed of themselves to make such a showing in scholarship. It took a long time for the world to learn that there was no truth in the old notion that man is intellectually superior to women. But sledge hammer blows like the foregoing have completed the job.

J. W. Perry tells of two Tennessee farmers who attended the same church and lived on adjoining farms. But they never took the communion at the same time, neither did they both shout at the same time, although both were shouting Methodists. Neither did they ever speak to each other and the two line fences, built for spite, were so close together that a rabbit could not run between them. Perry thinks that these two shouting Methodists with such manifestations of hate stood a very poor chance of going to the place prepared for good people. What do you think?

Have you had the good fortune to meet a man who had a new experience stirring in his heart and shining out through his eyes? Somehow the tones of his voice and the atmosphere of his presence have undergone a change. He enlists a new interest in others and the world is not the same to him. His eyes are fresh as the dew of the morning and a note of victory is in his voice. We are overdoing the emphasis on the things outside; our real trouble is within. A new birth from above would do much to bring in a new heaven and a new earth. Jesus gets in his work by going straight to the heart. Out of this is the victory that overcomes the world. In the midst of the present moral collapse and spiritual depression nothing would do more to put us on higher levels. We could then lift up our eyes to the hills whence cometh our help.

The anxiety of the world over the fate of a little child "just learning to toddle" has made 116 million Americans forget everything else, while England and France and all parts of the earth joined in the hope that he might in safety be brought back to his mother's empty arms and his father's anxious heart. Jew and Catholic, and Protestant alike prayed for his safe return. Race and clan and social standards were all forgotten. Chas. A. Lindbergh is our national hero, because he first and alone flew the Atlantic and because the fierce light of publicity has revealed no flaw in his character. But this concern about the baby was not hero worship. It was not because Lindbergh and Mrs. Lindbergh, in every way worthy of her husband, loved their child more than millions of obscure parents, for they do not. But as one has said, "The stolen child suddenly became a symbol of the home men and women toil and suffer to achieve. And to shatter that home, putting an unfair penalty on courage and fame, seemed to the American people the most despicable of crimes." It also reveals that humanity, after all its divisions and strife, is one at heart in the presence of a little child.

The Poverty of Our Resources

THE average leader—clerical and lay—makes much of the wonderful resources of our Methodism. The organizations are many and varied. A persistent effort is on in each of these to enlist more folks and to make more perfect the machinery. Meetings by the score are held in every community in the effort to carry on. This is all fine but fearfully disappointing. Many churches say all they can do is to try to keep the preacher from starving. Little of anything can be had for other causes.

No one can censure such a situation. The people are honest in their conviction. The trouble is that the one standard of measurement is the material—usually this is stated in dollars and cents. But our real poverty is not a material shortage. Where is the renewed consecration? Agony of soul, hours of prayer, holiness of heart, separation from the world are wanting. The resources on which we have relied do not meet the demands. We have become so institutionalized that even a prayer meeting must be as formal and impersonal as a cathedral service. The pity of it all is that formality of worship always goes in close proximity to immorality of life.

How would it do to make one stewards' meeting a month and one quarterly conference a year and one evening in every training school a "holiness service"? It might get us back on a level with early Methodism and the present day Salvation Army. A new stir might result.

Our machinery is about perfect and we spend much time in keeping the wheels polished, but our immediate need is fire in the boiler. A brother of most quiet and retiring disposition insisted the other day that his chief desire these last days was to see their pulpit take fire and burn down. This was the best way he knew to get the machinery to going. The one thing that gives us pause is the poverty of our present resources.

Japan Has Won

JAPAN has won, but not the objective set by the militarists. The dreams of the war lords have not been fulfilled but the hate of the world has been secured. Never has a nation in such short time so won the supreme contempt of the leading nations of earth. None are so low as to rise up and do Japan honor. How this must sting that sensitive people! The mass of Japanese who do not approve the policies of the militarists are to be pitied. They do have the sympathy of all men and women who cherish the desire for peace and good will on earth. The Christian heart of America beats in unison with the heart of such.

The conduct of Japan in talking one way and acting another is such that the world cannot understand. Japan has failed to respect her obligations under the treaties to which they have solemnly committed themselves. Nations and institutions have ethical obligations no less than individuals. How can such a nation hold the respect of the world?

Much is being written about the economic halter that Japan has placed around her throat, which will constantly grow tighter and tighter, but what about the loss of prestige among the nations? The laying low of forts and the slaughter of Chinese is nothing to losing the respect of mankind. The sword still wins—death for individuals and damnation for nations. Once more the war lords win.

"Not Political Ballyhoo"

MR. ROGER W. STRAUS in announcing the three-day conference on religious prejudices and the way to allay them convening in Washington this week, says, "Our object is religious amity, not political ballyhoo." Jews, Protestants and Roman Catholics are coming together to see what they can do to allay religious prejudice—a most commendable undertaking.

Everyone who knows anything about conditions one hundred years ago ~~are~~ is aware of the marvelous change that has taken place in the matter of religious amity. Churches at this time co-operate and talk of ultimate unions; then they spent their efforts in strife and sharp disputes about things that counted for little. Would that we had made the same progress in politics. Even yet a political campaign has to be filled with abuse and foul misrepresentations for the set purpose of arousing personal antagonism and hateful animosities. Here in the South we have been the special victims of racial prejudice. The one epithet that has done much for long years to brand us as near pagans is the cry of "nigger." Even decent white men here in North Carolina still try that same old political "ballyhoo."

Yes, we are for religious amity and we are also for political amity. In war we are encouraged to lie about the enemy and in politics we are counted on to hurl foul epithets and to

heap vicious abuse on the opposing party. It does seem that sensible men would deal with their fellowman in religion and in politics in such a way as to command the respect of high souled and honorable men—in such a way as to give the average man the credit of having some common sense.

Were the press of the state—secular and religious—to frown upon all this religious and political abuse and the free use of cheap epithet indulged in during our oft recurring political campaigns a better day would come for us here in North Carolina. Many otherwise respectable papers ought to be ashamed of themselves for the low plane upon which they move in respect to all this political "ballyhoo."

The First Methodist

THE Methodist Recorder (London), February 18, in commenting on the ceremonies at Bristol when the house occupied by Charles Wesley, entirely repaired and restored, was handed over to the Methodists, gave an illuminating discussion of John and Charles Wesley and their place in the Methodist movement. We have space for this one most interesting paragraph, referring especially to Charles Wesley:

It is worth notice that, in several of those crises of spiritual experience and ecclesiastical irregularity which marked the rise of Methodism, he led the way. He was actually the first Methodist. When John Wesley returned to Oxford from Wroote, Charles was already the recognized leader of the little company of serious-minded undergraduates to whom the mocking title of "Methodist" had been given. Three days before John's heart was "strangely warmed" in the room in Aldersgate-street, Charles Wesley had entered into the enjoyment of the renewing evangelical experience; and when his brother entered his room and said quite simply, "I believe," Charles had already written the famous hymn of thanksgiving for his own deliverance which the two brothers and their troop of friends sang together on that memorable night. If John preceded his brother in the lapse from ecclesiastical propriety when he made himself "more vile" by preaching out of doors, Charles was the first guilty of the still more serious irregularity of administering the Lord's Supper in an unconsecrated building. On the other hand, his churchmanship made him more hesitant in consenting to lay-preaching. When later experience convinced him that God put the seal of his approval upon this innovation, he always maintained that his brother did not call laymen to preach, but only directed the labors of men whom the Holy Spirit had manifestly called; and to the end of his days he would not suffer them to engage in the administration of the Sacrament or other distinctly ministerial office. Though, therefore, a Nonconformist he desired that Methodism should remain within the Established Church; and it should be remembered that as Methodism, though committing ecclesiastical irregularities, never made a formal breach with the Anglican Church, so neither did the church authorities proceed to formal excommunication, at any rate till more recent days! The law did not regard Methodists as Dissenters, and the protection afforded to these was occasionally denied to Methodists. Even today, though fully organized as one of the Free churches, they do not regard themselves as Dissenters.

Daring to Take a Continent

NOTHING is more daring in all our history than the set purpose of a few Methodist preachers in the early days who felt a divine impulsion to take this continent for God. In these last days we find churches that have dared to undertake nothing for God. They groan and complain with never a daring note sounded.

On another page will be found the rules by which the Methodists lived one hundred and forty years ago. Some of these will occasion a smile, but back of them is a spirit that sent these men out to take a continent for God. They recognized an intimate relationship existing between the soul and the body and they were determined to keep their bodies under in this mighty struggle for the redemption of mankind. They cherished a rigid regard for food and drink and they kept close watch on their daily conduct. Think of that five o'clock morning watch!

Often we hear the five-thirty whistles calling the toilers in the mills to their daily tasks and we listen to the heavy footfalls on the pavement as the early risers are on their way to work; then, too, the rigid rules of the early Methodists came trooping into the field of consciousness. How can one lie abed under such conditions? Nothing remains at such an hour but to be up and doing.

Were we to put these regulations of one hundred and forty years ago into practice and to reincarnate the spirit of the fathers, we would cease to hear of this depression in all of our churches and soon we would be winning victories that would startle a continent. Ponder well the elements that won one hundred and forty years ago.

The venture of faith and the daring of heroes, not the heroes of bloody fields but the heroes born of a constraining love, would put us on new heights and set up shouts of victory on many hilltops. An eager three hundred is far better than ten thousand nobodies. Faith is the victory.

People and Things

"The work on the Creston charge is moving on very satisfactory. We are now in a revival, during which 25 souls have been saved and reclaimed and interest is still growing. Our Advocate campaign starts the first of March."—A .G. Lackey.

Rev. R. E. Hunt, pastor of Bethel-Grace, Greensboro, looks prosperous and happy, for in his pantry is flour to tide him over a twelve-months' famine, and other supplies likewise abound since the Grace congregation pounded their pastor a few evenings ago. Grace knows how to be gracious.

Bishop and Mrs, Mouzon returned to Charlotte Wednesday from Dallas, Texas, where they had gone for the burial of the body of Mrs. Ida Pearl Dycus, daughter of Mrs. Mouzon. Brief services were held from Grace Methodist church in Dallas. The funeral in Charlotte was conducted by Rev. C. M. Pickens, assisted by Dr. W. W. Peele.

"First church, Wilson, observed Wednesday, March 2, as a day of prayer. Dr. A. D. Wilcox, president of Louisburg College, delivered three messages on the development of the spiritual life, as follows: 'Spiritual Life in the Church', 'Spiritual Life in the Home,' and 'Spiritual Life in Education.' All three of the services were well attended."—Dwight L. Fouts.

Miss Christine, second daughter of Rev. and Mrs. M. T. Smathers, had her appendix removed at the Davis Hospital in Statesville Monday evening, the 7th. The operation was successful, and the patient is recovering satisfactorily. Miss Smathers is a student at Mitchell College, Statesville, and her father is the pastor of Broad Street Methodist church in the same city.

"We have just closed a splendid revival here in Oriental. There were 20 accessions—19 on profession of faith and one by certificate. It was a real revival—the church was revived. The Lord was in the midst and wonderfully blessed the messenger, the message, and the people. Bro. J. G. Phillips, the pastor of Pikeville and Elm Street charge, was with us and did the preaching. Brother Phillips is most excellent help. He is a deeply pious pastor, and his sermons are simple but searching. He has a broad vision—thoroughly equipped, and knows and is following the Lord very closely. He is a pastor of much promise." —R. Ernest Atkinson.

"We are going forward in the kingdom of God here at McAdenville. In the face of the fact that our mills are only running part time, yet the people are loyal to God and his church. Often the pastor's heart is almost melted with love and sympathy for his people. They come bringing their offering to the church when often they, many of them, do not have bread enough for their families. With such love for God and his church we are bound to succeed. In spite of our financial condition we have been able to make a contribution to every financial call of the church. We are working and praying for greater opportunities to serve the Lord. Our pre-Easter revival will begin on the 13th, and with the help and prayers of so many Christian people we feel sure we will have a great ingathering of souls."—Robt. M. Varner.

Dr. L. R. Akers, president of Asbury College, will conduct revival services at First church, Salisbury, in April. Last Sunday was the 13th anniversary of the occupancy of the present church and Dr. E. K. McLarty delivered the 11 o'clock sermon. The presiding elder, Dr. H. C. Sprinkle, preached at the evening hour. Dr. A. L. Stanford and the First congregation are greatly in love with each other and the work goes great.

"It was my misfortune a few years ago to lose in a parsonage fire most of my library accumulated in half a century. By the grace and good will of friends and my limited purse I am slowly amassing another. But some of the old editions of commentaries and other cyclopedias I despair of securing. If any reader of this communication possesses a copy of Happy Voices, a song book of my childhood current, I shall be obliged if notified first to avoid duplication, that I may ask the loan of it for a few weeks."—W. A. Betts, Bamburg, S. C.

"Before we had recovered completely from a pounding by the church at Badin, the folks at Tabernacle, Albemarle, gave us another severe pounding. And what a pounding it was. These good Methodists brought everything from fruit to ham and chicken. We hardly know the "repression" is on. The fine thing about both of these poundings is that the folks did not load the things on a car and send them out, but came along with their packages. Another fine thing about the folks we serve here is that we would find it hard not to love them if they did not pound us. We love the work."—F. J. Stough.

"John Jones, the evangelistic singer who was with Rev. B. F. McLendon for several years, is working with the pastors and wants to give his entire time to his brethren in the pastorate. Brother Jones has just closed a meeting here in Mount Olive with Mr. Johnson, pastor of the Baptist church, and his work was very acceptable to the entire community. Jones is as we all know a member of the Baptist church, but I do not hesitate to recommend him whole-heartedly to my brethren. He will impress you with his pleasing personality, his fine sense, his ability and above all his spirituality. He is a native of Mt. Olive and we are proud of him. He can be reached at Greensboro."—L. L. Smith.

From Bryson City comes a story of unusual interest. The story follows: "To plan for pre-Easter evangelistic services, 35 Methodist ministers with their wives gathered at the Methodist church in Bryson City Tuesday. They were called together by the Rev. L. B. Hayes, district superintendent of the Waynesville district. The Rev. Albert New, rector of the Episcopal church in Waynesville, made the principal address. His subject was the Biblical and Historical Background of Easter. The Rev. W. O. Goode, pastor of the Waynesville Methodist church, told of his impressions of religion in England gathered while studying at Oxford. The Rev. G. A. Stamper of Canton, and the Rev. O. J. Jones, pastor of the local church, both made short talks during the session. The devotional period was conducted by Mr. Hayes in an original way. The day was said to be of spiritual help and great joy by all who attended. At noon the ladies of the local church served a lunch in the church parlors."

Said an old colored man, on religious assurance: "I hab hearn folks say, 'Hope I has religion, but I doan know'; but I neber hearn a man say, 'I hopes I has money, but I doan know.' Dat sorter 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo' good dan der money what yer hopes ye's got, but doan know." —Sunday School Times.

"Enclosed is check for my renewal for one year. I am nearing 74 years of age and have been reading the Advocate since I was 14. Can you beat that record? I was with Dr. Mike Bradshaw when a student at old Trinity College about 1878. He was one of the popular young men in school and was a noted orator. I remember his wonderful speech when his class were first required to write their own. The beginning sentence was, 'Phythagoras says there is no royal road to geometry.' I am sure his idea largely helped in his achievements as a man and a great preacher."—Jas. C. Fink.

We were with Rev. E. J. Harbison last Sunday at Race Street church, Statesville. It was good literature day. A large congregation attended services and it was a profitable occasion. We never visit Race Street church without being impressed with the extent of that field for service. There is a big loyal membership and the attendance at Sunday school and the church services is always large. Brother Harbison is doing an excellent work as shepherd of that flock. The Advocate is in fine favor with the Race Street people who value most highly their church paper. The few hours spent in the parsonage with Mr. and Mrs. Harbison and their little daughter were delightful. That little daughter's ability to read is wonderful. She is little less than a prodigy.

"The attendance at the weekly prayer meeting held each Wednesday evening at the Fuquay Springs church has had a gradual growth for the last few months. At the first service held by Rev. J. L. Midgette the attendance was 19. The average attendance for January was about 30, for February about 50, and for the last two weeks 97. The subjects are interesting and vital, the discussions food for thought, the thoughts valuable guides for every day living. Citizens of the town of every denomination represented here attend these services, and the pastor, Rev. Mr. Midgette, gives every one a hearty welcome and makes each one feel that his messages are for every one who is interested enough to come and worship with us."—Member.

"South Camden charge is beginning to make progress since the arrival of the new pastor. The Epworth League has taken on new life and the attendance at the regular preaching services has increased. Thanks to Bishop Mouzon for reaching out with his long arm across South Carolina and Georgia into Florida, the land of sunshine and flowers, and getting Rev. Forrest D. Hedden to take charge of the work here, after being notified that it was imperative that Brother Guy Hamilton, on account of his health, be released from the work. Brother Hedden was a little late in getting here, but he is making up for all lost time by visiting the homes and bringing weekly inspiring, soul-food messages to his people. His untiring efforts in this direction have endeared him to the community in no small way, for like Enoch of old, he walks with God, and we rejoice that we have come in contact with his earnest, and consecrated man of God and we are looking forward to a great outpouring of the Spirit this year."—W. H. Burgess, Charge Lay Leader.

"Let me rejoice with your conference for having such a great fellow as Rev. J. W. Combs as a member. I asked him to come to Florida for a meeting and without even promising him his expenses he came. I described the awful condition the church was in and told him I could not afford to keep taking the people's money unless we had a revival of old time salvation. Combs came and we began on Monday night, February 1, with ten present. Combs heard me get a real tongue lashing from one of my leading members for trying to have a meeting at such a time, but we went in together praying and fasting and Combs doing the preaching, and from the very first the Lord was working. The high school opened for us to have daily services there, and soon we were having the church full at night and soon the altar was full and people weeping their way to God in the good old fashion way. The meeting continued through Sunday, February 14, with glorious results. Had great street meetings as well as at the school and church. The Sunday following there were 15 professions. Seems to me that Brother Combs should be kept busy preaching all that he is physically able to preach. My people heard him gladly and we pronounced him a great gospel preacher."—F. P. McCall, Pastor Fort White, Fla.

A SNOW STORM IN VALLEY OF ROANOKE

The rain came in torrents, the wind blew a gale and late in the day a blinding snowstorm raged last Sunday in the valley of the Roanoke, in both Virginia and North Carolina. Along with Rev. L. B. Jones, this editor and former elder planned to be at a quarterly conference at each place on the Conway, Halifax and Littleton charges, but alas!

The morning service at Milwaukee on the Conway circuit was a success and the quarterly conference most satisfactory. Rev. G. B. Starling, pastor, had his reports well in hand and the presiding elder gave close attention to every interest. Brother Jones' personal concern for the various calls of the church tends to get results. For instance, his plans for the Chapel Hill-College Place special promise well for this fund. Unless other districts have a care, the Rocky Mount may lead the conference for this cause. Rev. L. B. Jones is making good. The welfare of his preachers and the burdens of the district are on his heart.

Those other two quarterly conferences in the plans of the day went over to a later time. A blinding snow storm, following two months of summer, sent folks to shelter. We found a fire at the district parsonage a delight as we listened to a sermon by Harry Emerson Fosdick. Some of the programs that have a place on the air with Fosdick by contrast reminds one of the trash that goes on the air.

Mrs. Jones and their eldest daughter were in Charlotte where the dear child has been recovering from a most serious operation. It is hoped that she will be able to return home before a great while. Annie Bryan, 11, two years younger than her sister, is the housekeeper for Brother Jones while the family is divided—and she is doing her part well. We enjoyed the high fellowship of the parsonage—the hours were full.

Sunday evening a few faithful "braved the elements" to join Brother Euclid McWhorter in his service at First church. The hour proved to be most helpful. Brother McWhorter is getting off in a fine way at Weldon.

The Church Must Lead for Peace on Earth

To appreciate peace one needs must know something of the horrors of war. Dr. Cadman was recently asked why so many ex-service men are sour and sulky. His answer was that they are not. The fact is they have been betrayed by their leaders. Recall their experiences and their delusive hopes and one will not wonder that they resent present conditions.

Probably nineteen hundred and thirty-five years have passed since the angelic chorus rang across those Judean hills on that first Christmas night announcing the advent of the new-born king of the Jews, prophetically proclaimed to be the Prince of Peace. Thirteen years have elapsed since the world's greatest war, the costliest and deadliest —that human butchery without a soul. There can be little wonder that the thinking mind and bleeding, yearning heart of the dough-boy, and humanity, are critically, rebelliously asking, "what of your peace carols, your utopian dream of world-brotherhood?" Watchman, what of the night!

We have hardly begun to count the cost of war when we tabulate the millions of men and billions of money profligately wasted on the field of battle. A London journalist asserts that the moral tone of politics in 1919-20 was the lowest in two hundred years, and that hard times are now upon us in part due to the decline. Our own state is running behind eight million, and our nation two billion a year in its heavy tax budget. One and a half million of the seven million bread-winners unemployed are ex-service men; these latter are dying at the rapid rate of twenty-five thousand a year. Four billion of the ten billion dollars cut from labor's income last year came to the farmer. We have a forty billion debt thirteen years after the armistice, and the peak of the physical effect and pensions will not be reached until 1940. Our homes and our churches are heavily mortgaged with debt, and those mortgages are being foreclosed. The economic, political, social, even religious order is packed with explosives. Peace, prosperity, nor the millennium seem "just around the corner."

Surely our greatest need is to relieve the world of the threat and fear of war. Give us the money that was squandered in the last war and we will pay all the debts on our schools and churches and our homes, and build and furnish and equip bigger and better ones. We will place golden chimes in every way-side church that will re-echo every Sabbath morning around the world.

There is no hope of peace and prosperity and disarmament until fear and suspicion are dispelled. The economic and moral strain is so great today that it is a question whether the ethical stamina is sufficient to stand the strain. There can be little progress in disarmament and economic adjustment until the tension from intense competition in armaments is relieved by an adhesive bond of unity and sense of security. Heretofore there has been a war in each generation even in our peace-loving America. The last generation experienced the farce of the Spanish-American war. Ours of the World War with its new and greater problems. Our schools are now full of children, the majority of whom were born since the war. Must our children go through the same agony? There is a widespread and growing conviction that this must not be.

We all know now that our peerless leader, then spokesman for the world, on a world-wide stage of action was correct. We stood near him in Vincennes cemetery, overlooking beautiful Paris on the Seine, amid twenty-five thousand of our holy, honored dead, when he gave that immortal, memorial day address, closing with, "I pray God for wisdom and prudence, that we do our duty in the spirit of these who died—that such a war must not, it shall not, it cannot recur." And there, amid the notables of earth he buried his head in his hands and wept like a child. We believe that he saw this momentous issue in the clear, true, prophetic light of eternity. So strong was his faith in the justness of his cause, and in God, that he did not believe it could fail. It was such leadership that carried our country to the highest honor and glory and power in self-dedication that we or any other nation ever experienced. It sanctified the whole moral purpose of our country. When we broke faith with those with whom we fought, leaving our own babe, the League of Nations, on the old world's doorstep, and withdrew in "sullen isolation," we "broke the heart of the world." We are not proud of being the only great nation, save Russia, out of that pact, the product of the best English-speaking intelligence created to express and enforce the manifest wisdom of man, and of God, in an amicable arbitration of the national differences.

We must not be discouraged nor impatient. It takes time. It takes bitter lessons in the school of experience. Nothing is ever settled until it is settled right. Yesterday superstition was respected by law and revered by religion. Peace and tranquility was secured through force and ignorance. We are living in a period of illumination, and therefore of confusion, mal-adjustments, glaring injustices. The wonders of our civilization are without end. The gigantic creative force of education is at work today. We are going gradually "from magic through science to faith."

The little boy was saying more than he dreamed when, in those war days, looking out of his window at night said, "Papa, God's got a son in that war too." Christ himself declared that he came not to send peace but a sword. He has sounded forth a trumpet that shall never call retreat. He is conquering now and still to conquer. The magnitude of the break-down is little comprehended. It is a real struggle and his church must lead. The last four of the ten International Ideals of the Federated Churches of Christ in America are:

We believe that all nations should associate themselves permanently for world peace and good will.

We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

We believe in sweeping reduction of armaments by all nations.

We believe in a warless world, and **dedicate ourselves to its achievement.**

Protestanism may be an "out-grown shell," but dissolution would be accomplished speedily but for Christ's church. This question of peace is primarily a personal one. Christ consummated reconciliation upon the cross. One finds peace at Calvary. We are false to our noblest trust when we fail to practice and teach that the power

of the cross alone is sufficient to preserve the world from hopeless corruption and dissolution. Christians must be more Christian, more loving, more forgiving to have that peace. We have been strenuously pursuing the things that do not belong to our peace. Christ did not die in vain, nor did he die for our comfort, our vanity nor conceit. When peace becomes not a mere phrase but a vital experience in the heart and life he plants within us that filial relationship. Christianity then becomes a friendly way of living. Today Christianity is more than a creed, it is Christ's program for the world. It must become a moral equivalent for war. It will translate the golden rule into business and world relations, and make peace between man and man, and nations and nations, when peace has been made between man and God.

The tragedy is the lack of peace in the world 2000 years after he bequeathed peace to his church to be given to the world. We must come back to the Prince of Peace and crown him Lord of Life, of all life, the rightful heir to all thrones. The world is beginning to see this clearly. Individuals and nations have erred widely in human blindness, and drifted from the right. Omnipotent love is mighty to bring us back. Let us focus the attention of the world to this fundamental fact. He is the Man of the hour, of every hour. He alone is adequate. He will pioneer the way. The supreme mission of the church is to enthrone Christ. He is the founder. He is giving this new principle of fellowship into the life of the world.

Christmas belongs to the hearthstone and the church. It is the birthday of its founder. Christmas should last all the year.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O hush the noise ye men of strife
And hear the angels sing.

ANNIVERSARY OF OUR NATIONAL HYMN

By H. H. Smith.

While "The Star-spangled Banner" is our national anthem, "My Country 'Tis of Thee," is our popular national hymn. It was written just one hundred years ago, by Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes, at Harvard. In a class-poem, Dr. Holmes referred to him as follows:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, 'My country,' 'of Thee.'"

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

Smith was born in Boston in 1808, and died in the same city in 1895. He was the author of more than one hundred hymns. Among his hymns that have found their way into various church hymnals are: "Softly fades the twilight ray," "When shall we meet again?" "Yes, my native land, I love thee," "Lord of our life, God whom we fear," and "The morning light is breaking." The last-named is a very popular missionary hymn. The author was deeply interested in foreign missions, but was disappointed in not being able to enter the foreign field. About that time Adoniram Judson was in the midst of his great labors in Burmah, and, after many obstacles, wrote home that the morning light was breaking and the gospel was gaining headway. Inspired by this report, Smith was moved to write the great missionary hymn: "The morning light is breaking." Only a year before his death, when he was eighty-six years old, he composed a hymn on the church:

"Founded on Thee, our only Lord,
On Thee, the everlasting Rock," etc.

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied, "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

America was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street church, Boston.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

THE RESURRECTION

By Marian Lake Clark.

The budding leaves from lifeless twigs appearing
Bring once again the Easter message cheering.
The breaking forth of life from seeming death,
On mountain, hill, and valley's length and breadth,
Tells the old story that is ever new,
That death is not reality nor true.
In elements of ever changing forms,
In nature's beauty that all things adorns,
The resurrection Truth again is told,
A story ever new, and ever old.

Misery loves company, but it is better to have rheumatism in one leg than in both.

Missionary Council and Press Association at Oklahoma City

Bishops, Editors, and Delegates from All Parts of the South Gather in Oklahoma's Capital

The General Missionary Council and the Southern Methodist Press Association were in annual session at Oklahoma City from Tuesday evening, March 1, to Thursday afternoon, March 3. It was the most largely attended and most interesting of any of the six of these meetings that have been held since the establishment of the Council six years ago. The big St. Luke's Methodist church was well filled at most of the sessions when the attendance in numbers reminded one of the Western North Carolina conference. All the bishops were there except Bishops Candler, Denny, Mouzon and Kern. Bishop Candler is in an Atlanta hospital, following an operation, and Kern is in China. Bishop Mouzon, on account of the recent death of his step-daughter, Mrs. Ida Pearl Dycus, could not attend. Every paper was represented except the Southern Christian Advocate and the Baltimore Southern Methodist. Delegates were on hand from every part of the South. Great numbers of unofficial visitors from Oklahoma and Texas attended the sessions as interested visitors.

The Opening Session

At the initial session Tuesday evening Dr. W. G. Cram, the general secretary of the board of missions, presided, and also at all other sessions. Rev. F. S. Love, presiding elder of the Raleigh district (N. C.), is the secretary of the Council and has been from the first, six years ago. Dr. O. E. Goddard delivered the devotional address at this first session and at each that followed.

Bishop Arthur Moore was the speaker Tuesday evening and with prophetic passion urged a deeper religious experience. Bishop Moore was heard each day in addresses along the same general line. His enthusiasm is contagious. He has improved as a preacher. He did not inject fun into his discourses.

A pleasant feature of the first session was an address of welcome by Judge Edgar S. Vaught, United States district judge, Oklahoma City. He is a past master in mingling fun, good sense and information of an interesting sort in an address of welcome.

Wednesday Morning

At 9 o'clock Dr. Goddard delivered the devotional address, which was followed by announcements and the introduction of the bishops and other distinguished persons present. Someone moved that the president lead in a prayer for Colonel and Mrs. Chas. A. Lindbergh and the distressed family. The motion prevailed and Dr. Cram offered a tender and appropriate prayer that greatly moved the big audience.

On motion of Dr. J. W. Perry a message was sent Bishop Isaac Lane who on the following day celebrated his 98th birthday. Bishop Lane was the first bishop of the Colored Methodist Church when organized more than sixty years ago and few men, if any, in the South have rendered a greater service in the kingdom of God than Bishop Lane.

At 10 o'clock Dr. Perry led a round table on the subject, "Enriching the Spiritual Life," with the following sub-divisions: (1) by enrichment of public worship; (2) by more loyal church attendance; (3) by daily devotions; (4) by literature.

Among the speakers were Bishop John M. Moore, and Dr. R. L. Russell of Atlanta, Ga., and J. J. Methvin, an aged missionary to the Indians, who, as his talk revealed, had learned wisdom among the Red Men.

"Ralph Conner"

At 11 o'clock Dr. Chas. W. Gordon appeared for the first of his three addresses. Dr. Gordon in the literary world is known as "Ralph Conner." Twenty-five to forty years ago the books of this Canadian minister had a great sale. In Canada, England, and the United States millions of copies of "The Sky Pilot," "The Man from Glengarry," and a dozen or more other equally well known volumes were sold, read, and enjoyed.

In his remarks before beginning his lecture Dr. Gordon took occasion to say, among other things, that church union in Canada is a very fine thing and is working admirably.

Dr. Gordon's first lecture was upon "World Crises and the Church." The speaker defined a crisis to mean "arriving at a climax of feeling and experience with an expectation of collapse."

He then discussed economic bankruptcy, moral and spiritual bankruptcy.

"We have never had a Christian civilization, that is, one based on the principles of Christ," "Not any of the great civilizations that have come and passed ever attained to world consciousness" were typical utterances of this winsome and cultured Scotch preacher, who spoke with clearness and fine effect.

"The Supremacy of Highway Religion" was the theme of his second sermon or address which was delivered Wednesday evening. The story of the Good Samaritan formed the scriptural basis for a sermon that captured his auditors. The religion of the priest and Levite, the minister and the layman of that day, was the religion of convention, a religion of the temple, but the Samaritan's was the religion of the highway. Dr. Gordon made his application primarily to social and economic questions and problems.

His closing address Thursday afternoon emphasized the relation of Christ and his church, especially, the thought that the Christian is the living representative that Christ has upon the earth. He stressed the idea that the members of the church should do the work of the Master.

I hope that the foregoing will serve to give the reader some idea of the six sessions of the Oklahoma meeting. Special space has been devoted to "Ralph Conner" because he was the only distinguished visitor from beyond the borders of our church and because his presence added greatly to the success of the occasion.

The Editors in Session

As usual the editors of the church held several sessions of the editorial association separate and apart from the Council meetings. There is no fellowship quite so fine as a group of editors. These men may not see eye to

eye, but their differences in opinion and judgment do not in the least affect the fine flow of cordial and delightful fellowship. They are brothers all.

Among the items of business was the appointment of Drs. A. C. Millar of the Arkansas Methodist, A. J. Weeks of the Southwestern Advocate, and A. W. Plyler of this paper to prepare a declaration of principles and policy of the association. The following declaration was adopted by the Press Association and later it was read and adopted by the Missionary Council:

A Declaration of Principles and Policy

We, the members of the Southern Methodist Press Association representing the periodicals of the Methodist Episcopal Church, South, hereby restate the historic position of our church to the liquor traffic and apply it to present-day conditions. We believe that the Eighteenth Amendment is the greatest social enactment of any people of any age for the protection of society from the selfish indulgence of the individual and it is essentially a great moral enactment fully justifiable under the conditions of modern life. The Eighteenth Amendment puts the brand of the criminal upon the traffic in intoxicating liquors in every state and territory under the flag, and it was the social conscience of the nation which secured its adoption and the passage of laws supporting it.

In getting this significant result the members of the churches of our nation were the most important factors, and our own church members were found in the front line of the battle. We reiterate the statement made in the Episcopal Address of 1930 and adopted by the last General Conference that "The church does stand as the eternal enemy of unrighteousness of every name and every form, and we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic or encourages the violation of the prohibition amendment, the Methodist Episcopal Church, South, will be found, in the future as in the past, battling against iniquity and on the side of personal and public righteousness."

We especially call attention to the following emphatic and unequivocal declaration of our last General Conference: "It is the inalienable right of every member, whether minister or layman of our church, to oppose and vote against any candidate who fails to stand for the principles herein advocated and approved; and that our people are urged to select public officials who believe in enforcement not only because prohibition is the law, but because it ought to be the law."

As editors of our official organs we feel under profound obligation to our people to keep them informed of the position taken by the supreme law-making body of our church, and to promote in every reasonable way this announced policy of our church.

We believe that our people approve the purpose of the Eighteenth Amendment, and we warn the politicians that, if by its repeal or modification, the issue is thrown back into the states, the fight will be carried on vigorously in every state and local election; consequently we advise political leaders to resist the repeal of the Eighteenth Amendment and thus prevent the renewal of the old issues in all our states.

We request our General Board of Temperance and Social Service to keep us fully informed on this question, and recommend that brief resolutions adopted by district conferences be furnished our papers and the secular press for publication.

We rejoice that the supreme bodies of practically all Protestant denominations have in recent years taken substantially the same position as that of our own General Conference, and we are happy to report that almost every denominational paper in the United States is making the same fight that we are making.

The Press Association elected the following officers: President, M. E. Lazenby, editor Alabama Christian Advocate; vice president, A. F. Smith, editor Christian Advocate; secretary-treasurer, W. A. Swift, editor Methodist Herald. The next meeting will probably be held at Lake Junaluska in July.

The General Missionary Council will meet one year hence in Augusta, Ga.

Oklahoma City

Thirty-five years ago prairie dogs and jack rabbits were the sole occupants of the lands where Oklahoma City has arisen as if some daring spirit with Aladdin's lamp and ring had passed that way. I was told that even the Indians did not inhabit this immediate section.

But now a city that the chamber of commerce tells us numbers 183,000 has grown into a typical western metropolis. The tallest skyscraper numbers 33 stories and is patterned after the Empire State building, New York City. But it does not stand alone, there are others almost as tall. The city is both new and clean. Natural gas is a wonderful asset, not only for economy, but also for its guarantee of no smoke, or soot, or coal dust.

The chamber of commerce Wednesday afternoon gave us a drive over the city and concluded this delightful sight seeing tour with a banquet in the big dining room of the Chamber of Commerce building. It was a most enjoyable hour. After the dinner came the inevitable speeches. But they were short and snappy and to be desired. Judge Edgar S. Vaught, to whom reference has already been made, was toastmaster. Mr. Draper, the secretary of the chamber of commerce and superintendent of the St. Luke's Sunday school, is a North Carolinian, native of Northampton county, and a nephew of Rev. J. T. Draper of the North Carolina conference.

Speaking of North Carolina reminds me of a story I heard on North Carolina. It runs thus: A funeral in the Old North State was being conducted like a Methodist love feast in that the leader conducted the opening service and then the meeting was thrown open for impromptu words of appreciation of the deceased. Upon this particular occasion nobody seemed to have anything to say. Finally the period of silence was broken by a long, slim Tar Heel who arose and said: "If nobody has anything to say about our deceased brother I would like to say a few words for North Carolina."

Think of Oklahoma or Texas retailing a story like that about one of the most modest states in the Union.

The Rock Island Railroad

If traveling west of Chicago, St. Louis, Memphis, or Dallas be sure to try the Rock Island lines. The service is superb and courtesy seems to be the watchword of every officer and employee. At any rate, we found it so with all we met. I am especially indebted for personal courtesies to Mr. M. L. Bell, vice president of the Rock Island, a native of Arkansas, upon whom has been conferred the degree of Doctor of Laws by the University of Arkansas. The Rock Island has been one of the builders of the Middle West. Our advice is "Try the Rock Island" when traveling west.

A. W. P.

The Same Old Pagan Way

By Charles A. Ellwood, Ph.D., LL.D., Duke University.

Is there any connection between our financial and industrial depression and confusion, and our moral and spiritual depression and confusion? In my opinion, there is a connection and a close one. In a broad sense it is a casual connection. Our financial and industrial depression and confusion is mainly the result of our spiritual condition. I do not see how any one who understands the nature of human society can deny this. Yet this truth is either ignored or denied by the large mass of our people, and even by most of our scientific thinkers. They seem to forget the fundamental sociological truth, that human society is organized on the basis of accepted social values, and that among these values social and religious values are basic because they are of primary importance in human relations.

The confusion in our industrial and financial world is due to a confusion of values in our general civilization. Some way or other, we have gotten our values inverted. We no longer see the values of life in their true order, perhaps not in any order whatsoever. We have permitted our moral and spiritual values to have significance for only a small fraction of life, instead of being a foundation upon which all life is to be built. We have imagined that totally different values might rule in the economic and political. We have permitted pagan standards to be dominant in these spheres, and have exempted business men and politicians from any serious responsibility for putting in practice Christian principles in the economic sphere or in international relations. We have even doubted whether Christianity applies to these great spheres of life.

Consequently, we built our economic and political life upon self-interest, both individual and national, and we made increasing power the end of economic and political activity. Now we find that we have built our material civilization upon sand, and that the whole structure threatens to crumble, and I am asked by your editor what we should do about it. I can only make one reply, and that is that we should repent before it is too late. I mean, of course, that we should change our economic and political philosophy from one of power and self-interest to one of mutual service and, if need be, mutual sacrifice. We can no longer afford, either as individuals or as nations, to go on in our economic and political life in the same old pagan way.

Let us see what I mean by this, and how an economic and political world built upon self-interest is built upon a foundation of sand, and will inevitably crumble and engulf us. A financial and industrial life that is built upon self-interest is built upon the motive of selfish gain. It is built upon what economists call "the profit motive." If any other motive is allowed to enter, and especailly to dominate, we are told that it is not good business. Even our best friends astonish us at times by telling us in effect that business is something apart from the rest of life, and that motives which we should be ashamed to confess to in any other sphere are all right in business or economic relations.

Now, the profit motive leads us to seek as large gain as possible for ourselves, usually at the expense of others, because few of us have imagination enough to see that what is our gain may be another's loss. Consequently, those who sell commodities or services wholly upon the basis of the profit motive strive continually to make their gain increase. The effort in such an economic life is to make profits greater and greater. Consequently, prices are put up higher and higher. First, it is the price of securities, then of goods, then of services. There is no end to the chain. The speculator plays the market to send up securities. The manufacturer puts a higher price upon his commodities. The laborer asks for a higher wage. All prices of goods or services become what the economist calls "inflated." A higher level of prices results all around. It would seem as though no harm had been done. But the inflation is on a false foundation. There are no real values back of the high prices asked for securities, goods, or services. People begin to see this after a time. Prices begin to tumble, first of securities, then of goods, and finally of services. Panic and industrial depression are the result—and this only because the whole economic structure has been built upon a lie. But it has also been built upon a wrong motive. The wrong motive of selfish interest, or personal gain, has led to the inflation of prices, and the grasping for power. The punishment comes inevitably because the social and moral world is ruled by laws not less than the physical world.

Many other wrong motives than the profit motive, of course, enter in. These may, I think, all be summed up as either individual or group selfishness. Nations wish bigger markets for their citizens to keep them employed, and greater returns through commerce. Instead of trying to serve the world through work and the fair exchange of commodities, they try to dominate the resources and markets of the world. They come into conflict and perhaps engage in war. The madness of the great World War was brought about in this way, and now we are simply paying the penalty. Our economic imperialists, under the specious pretense of patriotism, have tried to grab and dominate the resources and the markets of the world. We have been misled by them. They have only pulled our economic house down about our ears. If the nations had been governed by Christian motives in their dealings with one another, there would have been no World War.

Another motive which has been wrong, and which has led to our present distress, is what Dr. Tittle calls "the desire to live by bread alone." By this he means the tendency among us to give up spiritual values as the supremely important part of life, and to seek merely material satisfactions. A larger and larger part of the civilized world has been engulfed in this practical materialism. It has reinforced the profit motive on the part of those engaged in business and has led to luxury and self-indulgence on the part of many who are not actively engaged in economic pursuits. There can be no doubt that the luxury and self-indulgence of those who stand outside of active business and industrial life is frequently much greater than among those who are actively engaged in business and industry. For example, an increasing number of American women live to be ministered unto, rather than to minister. They furnish powerful motivation to increased profits and incomes to male breadwinners. Consequently, the extravagance, luxury, and self-

indulgnce of modern women have had quite as much to do with the present economic distress of the world as the war system and profit motive of the men.

The blame for the present condition should not be put exclusively upon business men and politicians, even though they have had a very large share in bringing about the present confusion and disaster. The blame rests upon all of us. Nearly all of us have gotten false standards of life, and a set of inverted values. The whole modern world seems to have lost a good deal of its faith in spiritual values. The Communist nation of Russia undertakes deliberately to live without spiritual values, and to organize its life upon a purely materialistic basis. But we are not far behind Russia in this, even though we repudiate Communism.

But we must all call upon one another to repent, to change our minds about these things. We must acknowledge that selfishness is no more a secure basis of life for nation than for individuals, no more secure for business and industry than for teaching and preaching. Life to be stable and secure has got to be built upon more fundamental values. We are all members one of another. We cannot profit, in the long run, either by plundering or exploiting one another. Whenever we do harm to others or even selfishly use others to profit ourselves, we are going to do harm to ourselves in the long run. We have got to give up the illusion that we can have prosperity by despoiling and exploiting others. We can have prosperity only in proportion as we all co-operate together to build a better human world. We shall have to pull ourselves out of this depression by devoting ourselves to mutual service in the way of honest labor.

Now, what does this mean in the way of the reorganization of our business and industrial life? It means, not only that we should give up trying to live "by bread alone" or mere material satisfactions, but that we should replace in our economic life the profit motive by the service motive. We should not be too much concerned about our own profit or the pay which we receive. We should be more concerned about the services we render to the community, and to humanity at large. Personal profit is just as unworthy as a motive in the economic life as it is in the religious or intellectual life. We expect the teacher and the preacher to subordinate the profit motive. Why should we not expect the Christian business man to do the same thing?

If we are truly to repent our past foolishness, we must stop the exploitation of the ignorant and the weak and the poor, whether white or black. We have no right, if we are trying to build up our human world, to treat human beings as "hands," machines, or impersonal units, or as mere means. The Christian business man will not pay these classes as little as he can, but as much as he can, when they labor for him. Nor will he try to sell to the public as high as he can, but rather as cheaply as he can, and still keep his enterprise sound and solvent so as to serve the community.

Christians in the future should not try to live by speculative gains. They should replace speculation as a means of livelihood by creative labor which will upbuild the community. In the same spirit Christians should not try to live off of inherited wealth or other "findings"; they should seek to live by rendering service to the community, and ask only a just reward for the service which they render. Justice, not gain, should dominate our economic system.

We should give up our selfish individualism, and replace it by public spirit. We should see, as I have said, that we are members one of another, and in this period of economic distress, brought on by the sins and foolishness of those who have social power in their hands, we should be willing to share with one another. We should see that, just as it would be foolish for the educated man to try to keep his knowledge to himself and not try to share it with others, so it is foolish for those who have material possessions to keep them to themselves, and not share them with others. The unemployed, the poor, the sick, the depressed are after all a part of us, and are our brothers. The church in this crisis should lead the selfish rich man and the selfish business man to see that he shall gain his life by sharing it with others.

All this is not impossible. It is the wisest and the best way out, if we do not want our civilization to perish. This means, however, that the church has a great responsibility in this crisis. It must restore the faith of men in spiritual values. It must preach the establishment of God's kingdom in this world, with the complete carrying out of the program of Jesus in all phases of life, even in economic and political life. It must hold up the character and personality of Christ as the model to be followed by all men, even by business men and politicians.—The Presbyterian Magazine.

UNITED STATES PAYING FOR PURCHASE AND UPKEEP OF WORLD ARMAMENTS

Senator Tydings of Maryland stated in an address on Washington's birthday that the United States has financed all of the standing armies of the world. Foreign nations owed the United States $12,000,000,000, he said, at the end of the World War, and since that time private enterprise in this country has made additional loans, bringing the total with war debts up to $26,000,000,000. Most of these loans, he asserts, have gone into foregin armaments. Japan, for instance, floated a loan of $300,000,000 in the United States in 1927 and about $200,000,000 went to complete maintenance of her army and navy. In that same year of 1927 Argentina borrowed $99,000,000 and spent $44,000,000 on arms. France borrowed $50,000,000 here and spent about $209,000,000 on armaments. And so by lending money with no strings attached, Senator Tydings asserted, the American people have practically financed the armies of the whole world.

LOVE

He—Does the light hurt your eyes? Let me draw the curtain, dear.

She—Never mind; I can no longer see. Soon, soon I shall see.

He—Don't, dear; don't.

She—I am so thankful I had you throughout the years. You were so much to me.

He—what have I been to you, my dear?

She—Give me your hand.

He—I came to you with empty hand and empty life. What have I done for you?

She—You let me find them, dear.

—Arthur B. Rhinow, in The Christian Century.

The annual prize for faint praise, says The Record Chronicle, Denton, Texas, goes to the booster who said flying is now as safe as walking.

FROM AN OLD DISCIPLINE OF 1791: INSTRUCTIONS TO PREACHERS 140 YEARS AGO

The following was copied by Rev. W. G. Farrar of Nashville, N. C., from an old Discipline of the Methodist Societies bearing date 1791:

"The Duty of Preachers to God, Themselves and One Another"

1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart: And by understanding and loving discipline, ours in particular.

1. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement, viz. five o'clock? Do you spend the day in the manner which the conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself and enforce the use of them on all other persons? They are either instituted or prudential.

1. The instituted are:

(a) Prayer; private, family, public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily wherever you are, to secure time for private devotions? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the scriptures, by

(a) Reading; constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there?

(b) Meditating, at set times? By rule?

(c) Hearing. Every opportunity? With prayer before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting every week, as your health, strength, and labor will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

Prudential means we may use, either as Christians, as Methodists, as preachers, or as ministers:

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: Do you never miss your class or band?

3. As Ministers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it?

4. As Preachers: Do you meet every society? Also, the leaders and bands?

These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadfastly watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food. (1) Do you use only the kinds, and that degree, which is best for your body and soul? Do you see the necessity of this? (2) Do you eat no flesh suppers? (3) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (4) Do you use only that kind and degree of drink which is best both for your body and soul? (5) Do you choose and use water for your common drink? And only take wine medically or sacramentally?

3. Wherein do you take your cross daily? Do you cheerfully bear your cross (whatever is grevious to nature) as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you, to see his eye continually fixed upon you? Never can you use these means, but a blessing will ensue. And the more you use them, the more will you grow in grace.

"The Duty of Preachers to God, Themselves and One Another"

This old book bears the date of 1791, or the year in which John Wesley died. The general rules as they were then might well be compared with the general rules as they are today in our Discipline to see what changes have been made.

The rules are as follows:

You are supposed to have the faith that overcometh the world. To you therefore it is not grevious—

Carefully to abstain from doing evil, in particular:

(1) Neither to buy nor sell anything on the Lord's Day.

(2) To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.

(3) To be at a word both in buying and selling.

(4) To pawn nothing.

(5) Not to mention the fault of any behind his back, and to stop those short that do.

(6) To wear no needless ornaments, such as rings, earrings, necklaces, lace ruffles.

(7) To use no needless self-indulgence, such as taking snuff and tobacco, unless prescribed by a physician.

Zealously to maintain good works, in particular:

(1) To give alms of such things as you possess, and that to the uttermost of your power.

(2) To reprove all that is sin in your sight, and that in love, and meekness of wisdom.

(3) To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

Constantly to attend on all the ordinances of God, in particular:

(1) To be at church, and at the Lord's table every week, and at every public meeting of the bands.

(2) To attend the ministry of the word every morning, unless distance, business, or sickness prevents.

(3) To use private prayer every day, and family prayer if you are the head of a family.

(4) To read the Scriptures, and meditate thereon, at every vacant hour. And

(5) To observe, as days of fasting or abstinence, all Fridays in the year.

YOUNG PEOPLE JUBILANT AT GATESVILLE

Approximately one hundred people, including five preachers, eight counselors, one missionary and several adult visitors assembled on Friday evening, February 26, at Gatesville M. E. church when the young people's division of that church were hosts to the young people of seven churches in Elizabeth City district.

The devotional program, led by John Shannonhouse of Elizabeth City, consisted of congregational singing, scripture reading, prayer by Rev. C. D. Barclift of North Gates, a solo by Wesley Foreman of Elizabeth City, a deeply earnest talk by Rev. Forest Heddin of Camden, and a solo by Sarah Crump of Sunbury.

After the program the assemblage repaired to a vacant store down town, which had been prepared for games and social entertainment. Of the games and the social hour perhaps no better comment can be made than that made by one of the young boys who said, "I declare I never enjoyed myself more in my life; they had me in all them games!" Indeed the games were snappy, entered into with enthusiasm, and their enjoyment attested by happy laughter.

At a meeting of counselors held while the games were going on the following officers were nominated for this group and later elected by the assemblage: President, George Matthews, Murfreesboro; vice president, Louise Hudgins, Sunbury; secretary, Helen Hinton, Gatesville; treasurer, Carl Umphlet, Gates.

At this time Rev. H. B. Baum, district secretary, introduced Miss Ruth Merritt, missionary to Brazil, who responded with a few words about the young people's work in that field.

Sandwiches and tea were served by the young folks of the Gatesville division during the social hour which followed, when everybody tried to speak a word to everybody else and have a general good time in getting acquainted.

Mr. Baum is to be congratulated on the success of this meeting, as of all the the meetings he has held in the district. No one can yet estimate the good results of the young people's work in the church. Truly the general conference did a wise thing in the reorganization of the educational work of the church.

Your correspondent has not wilfully omitted to say that four of the five preachers brought their wives with them, a fact much appreciated by young people and adults. Their presence added much to the enjoyment of the occasion.

Gatesville will be glad when her turn comes again to be hostess.

BRIEF HISTORICAL SKETCH OF FIRST CHURCH, SALISBURY

Just one hundred years ago, in 1832, a small wooden chapel was built on the site of our present church home. The lot had been purchased the year before for $100 and sufficient money to build the chapel had been raised by Revs. Moses Brock and S. Milton Frost.

Later this wooden chapel gave way for a brick church which was finished in 1857. In the early nineties this church was remodeled and enlarged, and a few years later the church was again enlarged and a tower and Sunday school room added.

Plans for the erection of the present church house were begun in the fall of 1915. During the following year these plans matured and the first brick was laid November 6, 1916. The cornerstone was placed with appropriate ceremonies August 5, 1917. The first service in the present church was conducted March 9, 1919, by Rev. J. E. Abernethy, pastor. The building debt was cleared and the church dedicated September 14, 1924, during the pastorate of Rev. John F. Kirk. The sermon of dedication was delivered by Bishop Collins Denny.—Church Bulletin.

FINLAND'S NEW LIQUOR LAW

Already the Finnish government has found that the smuggler and the bootlegger are not the only problems connected with the liquor traffic; also that even the newly enacted liquor regulations will induce the bootlegger and speakeasy in large numbers; so the government will devote a third of its liquor revenue to fighting the illicit sales of liquor and reducing the inevitable alcoholism.

One great criticism of the Finnish wets against Finnish prohibition was that it created the bootlegger and the promise was made to stop that evil. On the repeal of prohibition the Finnish liberals proposed a system of sale of liquor with prices too low to offer any bootleg competition. But better judgment prevailed; the Finish government feared to make liquor so easily obtainable; and the present policy of the Finnish government has some ideas of social and hygienic needs; that is, it seeks to keep liquor consumption at a low level and to reduce alcoholism. Whether it will succeed is an open question.

The liquor business will be handed over to a corporation of which the government is majority stockholder. This monopoly will pay taxes, and all profit above seven per cent, which goes to the stockholders, will be given to the state; and it is from this fund that a third is to be reserved to fight bootleggers. Bootlegging will be possible from at least three sources: from the government's own legalized stores, as in Canada; from illicit stills; and from smugglers. It should be recalled that when the state of South Carolina attempted a system somewhat like Finland's the government stores gladly sold to speakeasies in order to show a profit. Under the circumstances it is no wonder the government is going to set aside thirty per cent of its liquor revenue to fight new bootleggers.

Finland is not entirely wet; the rural districts will remain dry unless two-thirds of the voters want liquor sales; and the cities will be wet unless two-thirds of the voters want local prohibition. Wherever liquor is to be sold it is to be so severely regulated that the government is evidently fearing attempts to break through the restrictions. For instance, liquor by the drink will be sold only in cafes and restaurants, which must not offer any entertainment, vaudeville, etc. Night clubs will be barred under these restrictions.

Liquor by the bottle or case will be sold in official government stores on Tuesdays, Wednesdays, Thursdays and Fridays. Week ends and Mondays will be bone dry—except for the large expected bootleg trade on those days. For five days before and after Christmas the official liquor stores will be closed; so also Easter week, and other holidays.

There will be a card-permit system for liquor drinkers somewhat similar to the motbok plan in Sweden; but the permission rests with the local police. Can anyone imagine the racketeering possibilities of such a system in some of the American cities. Theoretically at least, one must be of good character to get a drink card. Persons of poor character, or inclined to get drunk; or who cannot afford to buy liquor (theoretically) cannot obtain a liquor card from the police.

Evidently Finland has no Tammany Hall.—W. C. T. U.

"THE BAD PLACE"

When Will Durant lectures on "Is Progress Real?" he takes his auditors on "a trip through hell." I have just returned from such a journey. I have been to Copper Hill and Ducktown, Tenn. There are no words to describe this gas-blasted valley of Hinnom, this gashed up Gehenna. It is located in the corner of Tennessee and Georgia and lies on the western rim of North Carolina. It is a large leprous spot ten miles wide by the speedometer and half as much the way the crow flies. I have heard people try to tell of this place. They said: "It has no trees; the earth is barren. No shrubs, no grass, no flowers; nothing but a desolate waste of hills and gullies dotted here and there with a few mines and miners' homes." But they could not tell it and neither can I. After being dumb with the sensation, after we had made the usual foolish remarks about it, I went home with the Higgins—a haven for this elder—and tried to write about it. This is the way it hit me:

The utter barrenness: for more than 50 years the fumes from the copper mines settled like poison gas over the land and the trees slowly withered, dried and died. The hardiest plants perished to their root tips. Not a vestige of vegetable life was left except possibly a few bunches of desert cactus. The erosion: Each hill has open gaping wounds on its sides. A thousand thousand rents and scars mark the poor naked earth as if titanic monsters with claws a rod long had ripped the hills and drained their blood which yet flows through the valleys in yellow-red streams. Here and there old surface mines yawn, their caverns crying a protest to the skies. When the timber went the erosion and rains wore away the flesh and left the bones of mother nature sticking out naked and ashamed but helpless.

Now comes the compensation: A miner climbed up to us and cheerfully extended his gift. It was a piece of ore assaying five per cent pure copper. "This came from the 20th floor 200 feet below sea level." At first I thought he was spoofing this tenderfoot, but when I checked up on him he was truthful. "Is there plenty of this down there?" I asked. "Worlds of it," he answered with a smile.

Also, the somber hills have some beauty. But is is the waxen beauty of death with some promise of resurrection. At last the smokestacks were muzzled and now the gas is canned in great tanks to be sold as a valuable by-product. Thus giving great Nature, patient and persistent nurse, a chance to heal the old sores on her side. She is calling up the recruits from her vast army of sedge—"broom sedge"—and is sending these little brown soldiers slowly creeping over no man's land, digging in and holding on. From the Cold Spring Gap on the Kimsy highway one looks down on a brown wrinkled Brussels carpet spread out for miles. It reminds one of Carl Sandburg's "Grass"—

"Pile the bodies high at Waterloo and Austerlitz,
Shovel them under and let me work—
I am the grass; I cover all."

Behind the grass, standing rank on rank, are the taller soldiers, the trees. First the sasafras and similar shrubs, then the reserves of pine and oak which will in time raise their flags over the bad lands of Copper Hill and Ducktown.

Moral: The beauty of life is blighted and the growth of the soul stunted by the miasmas of evil. The spirit robbed of its rights is corroded and wasted by attrition, the wear and tear of life. While recovery is slow the wilderness can be made glad and blossom like the rose. L. B. Hayes.

THE CAUSE OF THE DEPRESSION

To his home paper a man in West Tennessee writes:

Holler Rock Junction, Tenn.

Dear Mr. Editor:

There seems to be so much talk about so-called Republican prosperity I believe 'tis my duty to write my views on the same and help analyze the situation as far as possible, so's we can make up our minds we had auto change our ways of living and so forth.

I have taken my own case, for instance. I see my mistake, and many others have acted likewise. I bought a Ford instead of a farm and it is worn out, but the farm I figured on is still O. K. I invested in a radio instead of a cow, and the radio gives static instead of milk.

I am feeding five nice hounds which answer to the names of Red Wing, Red, Slobber, Jake, and Bayrum, instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all my cash in 1928 and used my credit in 1929 and traded up my future wages on installments in 1930; so hard times caught me in bad shape last fall.

If I had spent my last ten dollars for flour and meat instead of gas and oil I would have been O. K. I built a nice garage last year instead of covering my barn, and I loafed in a mountain two weeks instead of being in the pasture fixin' it so's my cow couldn't get out; but she is dry and mortgaged to boot for two blankets my wife bought from an agent instead of payin' the preacher.

I'm on a cash basis now, but ain't got no cash. I am tied to the end of my rope and the man I am working for is busted on account of nobody wouldn't pay him, and his cotton won't sell 'cause nobody won't buy no cotton clothes. All the gals wear slick silky underwear right here in our cotton patches. I had $4.00 saved up for a rainy day—it turned dry and I spent the $4.00 for two inner tubes.

I tried hard to make both ends meet with a turnip patch, but when I got turnips ready to sell everybody else was selling turnips for nothing and the market was glutted. I am worried plum to the bone and my wife's kinfolks are coming over next Tuesday to spend two weeks.

Write or phone if you hear of any relief from the government coming down my way, and I am willing to be either a Democrat or a Republican for a few weeks if that will help any. Milke Clarke, R. F. D.

FREE MOUNT VERNON!

The Pathfinder's long fight to free Mt. Vernon from private ownership, the 25-cent admission charge and Sunday closing was a step nearer realization when Representative Treadway of Massachusetts introduced a bill, appropriately enough in conjunction with the Washington bicentennial, to have the government purchase the home of the Father of His Country as "a permanent shrine for the American people." The occasion of the 200th anniversary of Washington's birth induced the Mt. Vernon Ladies' Association to open the estate free to visitors on that day only, the first time this has been done since they assumed control.—The Pathfinder.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Wednesday, April 27, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31, 1932. T. D. Ellis, Secretary.

TAKE DETOUR

There is an Easy Street, the optimist declares,
But, he explains, right now it's undergoin' repairs.
—Cincinnati Enquirer.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

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INSTITUTES IN GASTONIA DISTRICT

Here's what happened recently on thirteen pastoral charges in the Gastonia district! The pastors and their official brethren began weeks ago planning for a series of Christian education institutes on these charges. That their planning was wise and careful was clearly demonstrated by the enthusiastic, well attended meetings which were conducted. During the week of February 21 through 28 these institutes were held. Miss Lucy Foreman of the staff of the general board came from Nashville, Tenn., Rev. W. A. Kale, extension secretary, came from Greensboro, Rev. R. M. Courtney, presiding elder, came from his home in Gastonia, pastors came from their parsonages, superintendents, teachers and many others came from their homes. All of these came with eager hearts and clear minds. At the institutes they raised questions and problems, discussed them in detail, rejoiced in each other's company and worshipped God in a rich experience of deep consecration to his cause and his church.

Miss Foreman brought much inspiration and many helpful suggestions and at the close of each institute those attending not only expressed their profound thanks but felt that the connection between the local church and the general board was a bit more intimate than it has ever been before. Miss Foreman knows how to get along with people. Moreover she knows a great deal about the country church. Best of all, she is whole-heartedly consecrated to the Christian education cause. These charges in the Gastonia district will never be just the same since her helpful visit.

The following short paragraphs will indicate the kind of institute held at each place:

Lowell-Bethesda

About one hundred persons gathered on a wet Sunday afternoon for the first institute held at Bethesda church on the Lowell charge. Representatives came also from the Lowell church and the South Point churches. Among the interesting points which came up in the discussions was the fine tribute paid to the local boards of Christian education at Bethesda and South Point. The chairman of each of these boards reported that much progress has been witnessed since these boards have been set up. Another interesting revelation at this meeting was the fact that worship committees have been organized in all three churches and are providing helpful programs for each session of the church school. Miss Foreman gave valuable suggestions along several lines, including (1) Promptness in beginning the Sunday school worship programs, (2) The importance of indirect teaching through such matters as the care of the church building, the attitude of church members, and the type of worship programs held.

Crouse-Landers

Early Monday morning, February 22, a fine group of interested workers from Crouse charge, along with the pastor, presiding elder and the two boards representatives celebrated Washington's birthday by thinking together about the great possibilities of a Methodist circuit. Many of these possibilities are already being realized on the Crouse charge, which is being ably led by the pastor, Rev. C. P. Goode, and his fine wife. Among the forward steps which were suggested by the group at the institute are, (1) Improved worship programs, (2) The separation of the nursery and beginner groups for all their activities on Sunday morning, (3) The setting up of the board of Christian education and workers' council, (4) Increasing attendance, and (5) Training class.

Maylo

Monday night the institute was held in the fine plant of the Maylo church at Ranlo. With Rev. T. G. Smith as pastor and Mr. J. A. McFalls, Mr. H. B. Becknell and others providing capable leadership, this church has fine possibilities. The work of the young people's division was discussed in detail during the evening.

Rock Springs-Denver

Although the pastor was absent because of a death in his family a fine group of workers assembled themselves Tuesday, February 23, for the institute at Denver, on the Rock Springs charge. Representatives from Bethel and the Denver churches were present. Fine reports from these two churches were given by the superintendents, Brothers O. F. Howard and J. E. Ramsey. The problem of carelessness and indifference was considered at length, after which Miss Foreman led in a very practical discussion about the operation of a Sunday school.

Dallas

In the fine plant at Dallas the fifth institute was held Tuesday night with representatives from Dallas and Puett's Chapel present. Both these churches have capable and enthusiastic workers and of course the pastor, Rev. J. W. Vestal, is considered to be unusually strong. The institute program consisted chiefly of questions and discussions about them. Among the matters considered are, (1) Increasing membership and insuring regularity of attendance, (2) The organization of a young people's division, (3) Literature, and (4) Training work.

Lincoln Circuit—McKendree

Althought Rev. James B. McLarty recently had a wreck which has deprived him of his car, he is still one of the most industrious circuit pastors in the Western North Carolina conference. Either by walking or by employing the method of the "thumb tourist" seen so frequently on our highways, he is covering his circuit in an excellent way. Along with representatives of McKendree, Asbury and Marvin churches, Mr. and Mrs. McLarty were on hand Wednesday morning for the institute. Every one present entered heartily in the discussion of matters raised. One of the interesting reports was the fine results from the workers' councils which have been organized in these churches. Among the forward steps which were discussed are, (1) Some work for young people, (2) Training for teachers (possibly two Cokesbury schools during the year), and (3) Worship committees.

Goodsonville

A large attendance greeted the visitors at Goodsonville Wednesday night. Brother C. E. Williams, pastor, seems to have the devotion of his people and a good understanding of constructive plans for the year. Working with him in an able fashion is Brother G. B. Goodson. Brother Goodson's voice on the night of the institute was quite weak due to an infected throat, but his mind was clear and his heart was warm as usual. The chief matters in the evening's discussions were, (1) The new organization for the young people's division, (2) The separation of children's groups into department rooms, (3) Literature, (4) Gaining and training new teachers, and (5) Cokesbury training school. Plans were made to have this school held during the week of April 17-22.

Bessemer City-Concord

At this fine country church which looks so impressive from the road as you drive along and which is served so effectively by Rev. C. B. Newton, a small but intensely interested group gathered Thursday morning. Representaives came from Bessemer City and from Concord churches. The chief items of the morning's discussions were, (1) Regular attendance, (2) Reaching others, (3) Worship committees, and (4) Cokesbury training class.

Cherryville

It was a joy for the visitors to reach Cherryville during the fine revival season which has been going on in that community. The institute was held dur-

ing the afternoon so as not to disturb the revival services. About 20 workers were present. Dr. E. S. Wehunt, superintendent, and Brother Groce, pastor, asked Miss Foreman a number of questions and all the workers considered several important forward steps. Included among thees are, (1) Separation of children's groups into quarters of their own for worship and study, (2) Helps for teachers, including periodicals published by the general board of Christian education.

Cherryville Circuit—St. Pauls

At the beautiful church at St. Pauls about 20 workers from that church and Beulah gathered Friday morning. In the discussions it was revealed that the enrollment at both churches could be increased and that certain work with young people could be done. Definite plans were made along the following lines, (1) Reaching of others. (It was agreed to work from now until Easter Sunday to increase the attendance at St. Pauls by about 50). (2) Workers' councils, and (3) Improved worship.

Polkville

Friday night the institute was held at Polkville with representatives from Polkville, Clover Hill and Casar. The pastor and the superintendents from all these churches were present. Most of the evening was spent in a discussion of the plan for the new organization of Christian education in local churches. Diagrams were placed on the blackboard showing how the new plan could be adapted to fit the present organization and the local situation of these churches. The young people's division and the matter of literature for all divisions received special consideration.

Belwood-St. Peters

With more than 50 present on Saturday morning, coming from St. Peters, Palmtree and Kadesh churches, a lively period of discussion was held with Miss Foreman leading. The following items were considered in a special way: (1) The separation of the children's groups into quarters of their own, (2) Worship committees for each Sunday school, (3) Increased attendance, (the pastor, Rev. E. E. Snow, says that during the next quarter special emphasis will be given to attendance), (4) Workers' councils for churches, and (5) Teacher training. It was suggested that during the summer a Cokesbury training school be held at Palmtree with the churches on the Polkville charge co-operating with the Belwood charge.

Shelby Circuit-Sulphur Springs

On Sunday, February 28, a large attendance greeted the visitors at Sulphur Springs. Sunday school was held as usual and at 11 o'clock the church was filled with representatives from all the churches of this circuit, including the superintendent of each Sunday school, the church and stressed the following practical matters: (1) New organization for young people, (2) The importance of promptness, (3) The significance of indirect teaching, and (4) The high value of good worship programs.

The picture on this page shows the fine group assembled at Sulphur Springs. The picture was snapped during the lunch hour and speaks for itself!



Did we have a good time? (Sulphur Springs Institute)

STANDARD TRAINING SCHOOL DIRECTORY

Mar. 20—Mocksville.
27—Lexington.
Apr. 3—Asheville.
10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

Young People's Division

YOUNG PEOPLE'S LEAP YEAR PARTY AT WEST ASHEVILLE

On Monday evening, February 29, the young women of the Lambuth class in the young people's division of the West Asheville Methodist church entertained the boys of the young men's class with a leap year party. Between 25 and 30 young people were present. Appropriate leap year games, including a matrimonial picture exhibit and taffy pulling, were enjoyed. Two wedding cakes filled with minature symbols were cut by the young people and served with lemonade. Special guests of the evening were the Reverend and Mrs. Carlock Hawk, Mr. and Mrs. W. E. Chapman, and the Rev. W. A. Kale.

This enthusiastic occasion was just one other manifestation of the fine work going on in this church. With excellent plant and equipment, a capable and beloved pastor and loyal people great things are happening at West Asheville. The following are the officers of the Lambuth class: Miss Hazel Teague, president; Miss Martha Evans, secretary-treasurer; Miss Mary Evans, chairman of the recreation committee; Mrs. Carlock Hawk, teacher.

ENROLLMENT CARDS

A new and very desirable nursery department enrollment card has been added to Lamar and Whitmore's supply of materials. These are much more desirable than any we have been using. A package containing 25 cards with a sheet of suggestions as to how to use them can be secured for 25 cents from Lamar and Whitmore.

THE QUESTION BOX

QUESTION 1. To whom shall I write about correspondence courses in the Standard field?

ANSWER. Miss Frances C. McLester, 810 Broadway, Nashville, Tenn.

QUESTION 2. What are the duties of the local church board of Christian education?

ANSWER. The local church board of Christian education has full charge of the administration and supervision of the entire program of Christian education in the local church. Among the duties are:

1. Formation of policies.
2. Election and confirmation of teachers.
3. Setting up committees.
4. Provision of materials and equipment, including literature.
5. Plan for observance of special days, such as Sunday School Day, Young People's Day, Missionary Day.
6. Emphasize missionary education.
7. Receive reports from officers of the church school.
8. Make reports to the quarterly conference.

See leaflet No. 89-B, "Outline of the Ofrganization and Program of Christian Education in the Local Church."

I wonder why some folks take their children to the circus, but send them to Sunday school?—John D. Clinton.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

SCHOOLS BEING REVIVED

We are making a very definite effort to revive Sunday schools, and with certain success. The response on the part of pastors to our offer of co-operation in reopening schools which have been closed is most encouraging.

For example, Rev. J. W. Sneeden, pastor of the Aurora circuit, has been instrumental in putting Warren's Chapel on its feet, with a membership of 60 pupils, and with L. O. Cratch as superintendent and Miss Ruth Cox as secretary.

And Rev. W. F. Elliott of West End reports that arrangements have been made to begin Pleasant Hill school the first Sunday in April. Pleasant Hill has been closed for three or four years.

Rev. J. C. Williams of the Bailey charge, moreover, is about to succeed in getting Pleasant Hill, which has not had a Sunday school in thirteen years, to establish a Sunday school. Already around 50 pupils have been enrolled.

Other schools are in the process of being reopened. Definite reports will be made from time to time. Our board and our publishing house are co-operating in supplying free literature for a quarter to new schools and to old schools which have been closed for a year or more.

STEP IN RIGHT DIRECTION

It often helps to know how others who have investigated feel about a matter of importance. For this reason we give below statements by persons who attended a recent standard training school:

"In the light of my reading the material on the new legislation of our church on the unified program for Christian education, and in the light of our discussion and the way I have expressed myself in that discussion, it is unnecessary, I think, for me to say that my reaction has been heartily favorable. It is a far step, a forward step in the right direction and yet a step simple enough for any church, however large or small, to take. It is really a realization in a large measure of a dream I have had for our church for several years—for a simpler organization and a more unified program for all the church."

* * *

"As I have said before, I am in sympathy with the program of Christian education in the local church. I believe it is one of the greatest moves the Methodist Church, South, has ever made. It not only unified the work of the church school but it conserves energy and time. I am not as old as some of our members and I don't necessarily have to be to know the conditions and needs of our church school. I don't see how any committee could be any more broad-minded than the General Board of Christian Education in studying out a program of Christian education for the local church. It is just what we need."

* * *

"I am very favorably impressed with the new program and organization as contemplated by the legislation. This, it seems to me, is the first program of work that has ever been so organized as to take care of every division in our Sunday school and church work, and at the same time give each an equal opportunity to express and put in practice the activities best for their own department."

A WEEK IN THE WEST

Exchanging a week of service for a similar service in one of our schools to be rendered by a member of the staff of the Western North Carolina conference board, Mr. Gobbel taught the course on "Organizing for Christian Education in the Local Church" in the Charlotte standard training schools last week. It was an inspiration to be in a school of over 300 workers and to feel the contagious enthusiasm of people whose faces are to the front and whose aspirations are high. Rev. John F. Kirk and his associates are doing a big business in a big way.

REV. THOS. McM. GRANT IMPROVES

Our readers will welcome the news that Rev. Thos. McM. Grant of Wilson is improving steadily in the Charlotte Sanatorium, where he underwent an operation some weeks ago. It was good to see him in such cheerful mood when we visited him last week. Mrs. Grant is constantly by him and is seeing that proper care is taken of our conference secretary.

CARTERET COUNTY RECORD

The Carteret county standard training school, conducted at Morehead City, February 14-19, issued 44 credits out of an enrollment of 56. Nearly 100 persons attended one or more periods. The certificates were issued as follows: Morehead City 28, Beaufort 7, North River 3, Newport 5, and Presbyterian 1. The instructors were Prof. H. E. Myers of Duke University, Mrs. Brian, and Mr. Gobbel.

Young People's Division
Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

YOUNG PEOPLE'S DAY

Young People's Day is less than a month off! Have you made your plans to observe the day properly in your church?

March 13, or the nearest date thereto that is practicable, is to be observed throughout our church as Young People's Day, corresponding to the old Epworth League anniversary day. Wherever possible, it is hoped that the pastor will allow the young people the use of one regular church service for the presentation of their program on this day. Suitable program material for the occasion may be found in the March issue of the Epworth Highroad. There is also available a short dramatic program for this observance, "Hail to Youth," which may be ordered from Lamar and Whitmore for 15 cents a copy.

The offering taken on Young People's Day is to be forwarded to our conference treasurer, Mr. C. G. Cobb, Goldsboro, and is to be used in the promotion of district young people's work in this conference and in the promotion of young people's work throughout the church. Seventy-five per cent of the amount raised on this day, however, is used in our own district young people's work.

Won't you begin now making your plans to observe Young People's Day? An adequate observance of this day will mean much towards presenting our young people's work to the whole church, as well as arousing interest and enthusiasm on the part of young people themselves. We are counting on you to report that you have joined with us in this observance!

CHARTERS RECEIVED

Wilmington district leads our conference in the number of young people's divisions that have received their charters, according to the report which has just been sent to us from the Nashville office.

Following is the list of young people's divisions that have received their charters:

Wilmington district: Bethany and Federal Point, Epworth charge; Magnolia; Johnson's Chapel, Garland; Trinity Intermediate Dept., Wilmington; Trinity Y. P. Dept., Wilmington; Whiteville; Trinity, Elizabeth charge; Wananish, Hallsboro charge.

Rocky Mount district: Trinity, Enfield; Norlina; Red Oak, Rocky Mount; Jackson; Littleton; Rich Square.

Durham district: Fletcher's Chapel; Locus Hill, Yanceyville; Mt. Zion, Pittsboro; Moncure, Pittsboro; Brooksdale; Bethany; Leasburg.

Fayetteville district: Rowland; Laurel Hill.

New Bern district: Wharton, Grimesland; Black Creek, Fremont.

Raleigh district: Edenton Street, Raleigh.

Elizabeth City district: Albemarle Young People's Union.

While we are very proud of the 27 young people's divisions and of the one union that have received their charters, we are confident that many other groups have been organized and are at work, although they have not ordered or received their charters. From month to month a list of the chartered divisions in our conference will be printed on this page. If the name of your division is not in this list, we hope you will get your charter before the next list is printed.

OFFICERS ELECTED

A letter just received from Rev. R. M. Price brings the good news that the young people in his churches at Reelsboro and Bridgeton organized last Sunday, as they had planned.

"At Bridgeton there will be two departments. The young people's department organized with 18 present out of 23 enrolled. Officers elected are: Adult counselor, Mrs. Alex Nelson; president, Francis Ballard; vice president, Marguerite Benton; secretary-treasurer, Sarah Windley. This department will hold its weekly meetings on Monday nights.

"The intermediate department decided to organize and appointed a nominating committee to nominate officers to be voted upon this week. There are 24 enrolled in this department, making a total of 47 in the division. As the total church enrollment is only 78, this is good, I think.

"At Reelsboro 25 young people were present and organized the division with the following officers: Mrs. F. H. Reel, adult counselor; Malcolm Whitford, president; Elbert Henries, vice president; Kathleen Reel, secretary-treasurer. They will meet each Sunday night. There are only 40 members of the church."

Think of the splendid groups of young people in these two churches! Out of a membership of 78 in the church at Bridgeton 47 young people are enrolled in the young people's division, and at Reelsboro out of a church membership of 40, there are 25 young people already enrolled in the young people's division. Surely these two churches are to be congratulated on having such splendid young people, and most of all are they and their pastor to be commended for putting these young people to work in a way that will adequately train them for their places of leadership in the church.

ATTENTION, ADULT COUNSELORS

Sometimes it is helpful for adult leaders of young people to know just what young people think and expect of them. In one of our recent training schools an 18-year-old girl wrote the following, in answer to the questions: What relation should an adult leader bear towards a young people's group? and What are the qualifications for an adult leader of young people?

"The adult leader should be a general supervisor for the young people's group as a whole ,and a friend and counselor to the group as individuals.

"I consider the qualification for an adult leader of young people to be as follows:

1. Attractive personality.

2. Realization of the value of faith and spiritual training as gained by personal experience.

3. Knowledge and understanding of young people. (To have this qualification the adult leader should not be too 'adult' to be able to see the problems of the young people as they appear in importance to the young people themselves).

4. Ability to instill in the minds of the group something of value from each lesson.

5. The willingness to 'take a back seat' and aid the young people in developing their own initiative in forming and carrying out their programs."

KITTRELL'S YOUNG PEOPLE ORGANIZED

Under the effective leadership of Mrs. C. D. Barclift, Jr., the young people's division of Kittrell's church at Gates has been organized and the following officers elected:

President—William Green.
Vice President—Carl Umphlett.
Secretary—Doris Green.
Treasurer—Olivia Sears.
Agent—Sarah Cross.
Adult Counselor—Mrs. C. V. Cross.

Chairman of Worship Committee—Irene Umphlet; adult advisor, Mrs. T. E. Parker.

Chairman of Missions Committee—Margaret Green; adult advisor, Mrs. D. A. Willey.

Chairman of Citizenship Committee—Kathleen Hayes; adult advisor, Mrs. F. H. Smith.

Chairman of Recreation Committee—Myra Pittman; adult advisor, Mrs. M. L. Green.

One of the most interesting things about this division is that there is an adult advisor for each of the standing committees. This is a splendid way in which to use adults who are interested in young people's work and who desire to have some part in their activities.

Mrs. Barclift writes that the young people in other churches on the North Gates charge will be organized in the near future. We are delighted to hear such good reports from this charge, and we are confident that Mrs. Barclift, as well as her husband, will lead these young people in a most effective way.

BROOKSDALE OFFICERS

The young people's division at Brooksdale has been organized and has secured its charter. Miss Stella Nicks, daughter of Rev. S. F. Nicks ,is president of the division and the other officers are as follows:

Vice President—Hilman Stanfield.
Secretary—Evelyn Jones.
Treasurer—Jerry Stanfield.
Agent—Arch Moore, Jr.

Worship Committee—Virginia Ashley, chairman; Robert Nicks, assistant.

Missions Committee—Rosa Yarboro, chairman; James Garrett, assistant.

Citizenship and Community Service Committee—Gladys Lawson, chairman; Bedford Stanfield, assistant.

Recreation Committee—Margaret Wilkerson, chairman; Brooks Carver, assistant.

Adult Counselor—Miss Foy Lawson.

Our best wishes to these Brooksdale young people and their officers! We shall be interested to hear from them and to know about all their activities.

NEW BERN BEST YET

Of the 56 persons who attended the class in "Programs and Organization of the Young People's Division" in our New Bern standard training school, 37 were young people. Out of a total enrollment of 32 (those who attended six class sessions), 22 were young people, and 13 of the 22 credits awarded were received by young people. Two others will receive office credits, making 15 out of a total of 24 credits awarded to young people in this class.

Surely Centenary, Bridgeton, Riverside, and Vanceboro should be proud of the record made by these young people. And the conference director of young people's work, whose privilege it was to teach this class, is particularly proud of them. From the standpoint of enrollment, attendance, interest, and responsiveness, on the part of young people as well as of adults, this class so far has not been excelled in the North Carolina conference. It remains to be seen what other class will take from the New Bern group their well-deserved honor, "the best yet." Congratulations to New Bern, and our appreciation of their setting so high a standing for the rest to follow!

Cohenstein was in a taxi when something went wrong with the works and the car sped along at terrific speed.

"Vat's de matter? Vat's de matter?" he shouted.

"I've lost control of the car," returned the driver. "I can't stop her."

"Vell, for heaven's sake," cried Cohenstein, "turn off the meter, anyway."—Boston Transcript.

Cherry Blossom EXCURSION Washington, D. C.

Saturday, March 19th

$5.00
ROUND TRIP FARE

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SALISBURY CHARLOTTE

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This is the lowest round trip railroad fare and special reduced round trip Pullman fare ever offered to Washington and affords a fine opportunity for students, class groups and others to visit and see Washington.

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SOUTHERN RAILWAY SYSTEM

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DO YOU WISH TO ATTEND THE COUNCIL MEETING?

If you cannot, do the next best thing. Buy the Council Bulletin. It will carry to you the spirit of the meeting and tell you of plans for the coming year. Write Literature Headquarters, 706 Church Street, Nashville, Tenn. Price 25 cents.

Mrs. Flora Kendall rejoices that the New Bern district is showing progress even in a new organization at Tuttle's Grove with 11 members. The zone leader, Mrs. B. B. Slaughter, put on a special program before organizing. A zone meeting was held at Newport on February 12, on which occasion the World Day of Prayer was observed.

All auxiliaries must elect delegates at once. Use the form plank printed below filling out and forwarding the same to Mrs. W. M. Wiggins, Box 514, Wilson, N. C.

Name .....

Address .....

Auxiliary .....

District .....

Have you enclosed $1.50 for luncheon?

Money order ☐ Check ☐ Cash ☐

When do you expect to arrive?

.....

By what means of transportation?

.....

State preference concerning home assignment, if any .....

.....

.....

Mrs. Jack McAllister writes that the Roper Circuit Missionary Society has a good corps of officers; that they are meeting the conference standards. She is a superintendent of publicity who keeps missionary posters in the vestibule of the church, and thereby draws attention of the congregation to missions.

PASCURCAM OFFICERS MEET

The Pascurcam Missionary Officers' Training Day was held at City Road Methodist church Thursday evening with Mrs. H. B. Baum, the district secretary, presiding. Officers from Pasquotank, Currituck and Camden were present. Mrs. G. R. Barrow conducted the devotional. The meeting was opened by singing "O Master, Let Me Walk With Thee." Mrs. Barrow read selected verses from the third chapter of Collossians, making a splendid talk on the four needs, which were Bible, grace, will and common sense. At the close of her talk she read a beautiful poem entitled, "Will." She then led in prayer. Mrs. Herman Baum took charge of the meeting. A round table discussion was held. Mrs. M. L. Sheep explained the needs and work of the missionary societies which led up to the problems and duties of each officer. Each member present took part in the discussion and a very helpful meeting was held. Mrs. Baum is doing a fine work in the district and officers will stand by her in carrying out her plans, they pledge. Mrs. Sheep closed the meeting with prayer.

CARR CHURCH IS HOSTESS TO THE ORANGE ZONE

A most interesting and inspiring zone meeting was held at Carr church Sunday afternoon, February 28, at two o'clock, Mrs. R. E. Warren presiding. After a devotional service, which was conducted by Mrs. Godbold from Chapel Hill, several vocal numbers were rendered by members and friends of the different societies represented.

Reports were made by the following organizations: Orange, Chapel Hill, Carrboro, Cedar Grove and Carr. Each report revealed the fact that much worth while work had been carried on by the different groups since the last meeting. We were happy to learn that another one of our group had won honors for the year 1931. This was Cedar Grove Society. Miss Roberson was present and praised the societies for the splendid work they had done the past year. She also told them of bigger plans for the coming year.

Mrs. Dimmette gave a most interesting talk on children's work. This field has been neglected to some extent, but there seems to be on foot a movement to do more for the children in the future.

Mrs. Sates inspired the group with a wonderful talk. She made it very plain that too many feel that after paying our dues the work is finished. In reality it is just begun because nothing can be accomplished without earnest prayer and hard work.

With a group of consecrated women working for the Master and praying earnest prayers, great good will be accomplished. Mrs. V. L. Warren.

TWO WORTHY WOMEN

It is with a sense of deep personal sorrow that I write a few words as a slight tribute to the lives of two of our best women and missionary workers in our district, and whom I was privileged to claim as friends. The going of both was close together. Scarcely had I realized that one was gone before the summons came to the other. One by one the workers are called to come up higher—but others are called to "carry on." We shall miss these dear co-laborers when we gather in our zone and district meetings.

In June following my appointment as district secretary, now 12 years ago, I received a letter from Mrs. N. B. Moore, then president of Queen Street auxiliary, Kinston, asking me to come down to the June meeting. I went, and that was the beginning of our friendship. Many times since I've been in her home, listened as she talked, sometimes of her suffering (for of later years she has been a great sufferer), but always of God's goodness. She loved to talk of the early days of the W. M. S. She was a "Pioneer" and loved her pin. And how she did love her church and her God.

My other friend, Mrs. L. E. Sawyer of Dover, I had not known so long. It was at the Tri-County zone meeting at Hobucken that I first knew her. None of us who were there will soon forget that meeting. It was the most spiritual we've ever attended; a meeting in which many of us caught a new vision. Going home with a friend at Dover to spend the night ,at the prayer meeting service Mrs. Sawyer asked to say a few words —felt compelled to tell her experience and the wonderful blessing she had received that day. Nor do I believe she ever lost it. I know she went forth on her husband's charge, telling the good news ,and before the year was out three new societies were added to the work. She was indeed a helpmeet to her husband, giving her life in unselfish devotion to his work.

One of my greatest joys will be the recollection that I have known, loved and worked with these dear friends for the cause we so much loved.

Mrs. Flora M. Kendall.

OFFICERS TRAINING CLASS IN CURRITUCK

The officers' training class, comprised of the five officers of the five auxiliaries of Currituck county, met at Memorial church Friday afternoon, February 12. Mrs. W. M. Poyner, the county chairman of Moyock, conducted the devotionals.

After singing Love Divine, she read the 13th chapter of First Corinthians and very beautifully commented on love in relation to the individual, the community, the state and the nations.

Mrs. H. B. Baum of Poplar Branch then led an informal discussion of the duties of the various officers. The first thing she said was that these officers should be accepted in the right spirit—in a spirit of real service for our fellowman and our Master. An office in the missionary society is a sacred trust, and offers an opportunity for sharing one's spiritual being and so enriching the lives of others as well as our own.

After the round table discussions of the many problems and opportunities of the officers and members, Mrs. Baum made a very earnest appeal for more family altars and a deeper spiritual life.

The service closed with prayer. The ladies of Memorial church served a delectable salad course.

Mrs. J. W. Poyner.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FRIENDSHIP

Gold cannot buy it,
Poverty try it;
Thrift may not cheapen it,
Sorrow must deepen it,
Joy cannot lose it,
Malice abuse it;
Wit cannot choke it,
Folly provoke it;
Age cannot strengthen it,
Time only lengthen it;
Death cannot sever
Friendship forever;
Heaven's the true place of it,
God is the grace of it.

—F. Brown.

TWO NEW ORGANIZATIONS ON GREENSBORO DISTRICT

We are glad to hear through Mrs. A. L. Thompson, district secretary, of the organization of two new societies on her district within the past few days. She tells us that these organizations were effected through the interest of the pastor, Rev. R. J. Barnwell, and Mrs. Barnwell, assisted by Rev. C. W. Goldston of Duke University.

Concord church, Coleridge, organized February 13 with the following officers: President, Miss Fay Caveness; vice president, Mrs. F. C. Caveness; treasurer, Mrs. Reins; corresponding secretary, Mrs. Garland Allen. (The other officers are to be elected at the next meeting).

Mount Olivet on the Coleridge charge organized February 20. President, Mrs. T. H Tysor; vice president, Mrs. Ernest Teague; treasurer, Mrs. C. M. Tysor; corresponding secretary, Miss May Wrenn. (Other officers to be elected at next meeting).

It is with peculiar pleasure that we announce the organization of a Woman's Missionary Society at Mt. Olivet church —the church of our childhood, where our father and mother held their membership in the years gone by, and at whose altar we worshipped early in life. Congratulations to these two societies. May they grow in membership, in interest and in good works.—Editor.

GASTONIA DISTRICT OFFICERS' MEETING

Mrs. Ivey Starnes.

On Tuesday, February 23, the officers of the missionary societies of the Gastonia district gathered at Mount Holly for their annual meeting, having been called together by Mrs. Joe Nixon of Lincolnton, acting secretary for Mrs. A. J. Owen.

These loyal, consecrated women laid aside the cares and interests of the home and congregated, more than one hundred strong, for a day of prayer and preparation, and that sweet fellowship, which is an integral part of every missionary conference.

A hymn of invocation, "Come Thou Almighty King," was sung, after which words of welcome were spoken by Mrs. W. G. Scott, wife of the pastor of the church, who also led the morning devotional. With the eighth chapter of Romans as a scriptural basis, she stressed the high privilege of fellowship with God.

Mrs. Nixon, new to the office of district secretary, but proving herself entirely capable, asked for full co-operation in carrying out plans for the year. She stressed the idea that "Perseverance" is the keynote in the accomplishment of any missionary program, and listed our Lord and Saviour as the Supreme Example.

At 11 o'clock the entire assemblage was divided into groups according to office, each under an assigned leader, for a half-hour discussion of their respective duties and problems. Upon re-convening each leader reported the topics discussed by her group, and the information gained was shared by all.

Visitors from outside the Gastonia district were introduced as follows: Mrs. W. W. Hagood of Charlotte, vice president of the W. N. C. Missionary Conference; Mrs. George Hoyle of Shelby, conference superintendent of children's work; Mrs. Charles Wakefield, secretary of the Charlotte district, and Mrs. Short and Mrs. Pugh, both of Charlotte.

Mrs. Wakefield explained the new financial ruling whereby funds to be received are to be known as free will offerings rather than dues and pledges. Mrs. Gardner of Shelby made a plea for more subscribers to Missionary Voice

The noontide devotional was conducted by Mrs. Hagood, the conference's own beloved "Miss Sally," who chose for her theme "Responsibilities of Leadership," referring to the parable of the talents and also to the stories of Dorcas and Lydia. She expressed her conviction that women are divinely called to be officers of the missionary society, and exhorted each to be willing to co-operate with others; to be informed of her duties; to be faithful, both in attenance and in giving; and to give of the first fruits. After an appropriate song, "Work for the Night Is Coming," the morning session closed with prayer.

At twelve-thirty a bountiful lunch, provided jointly by the visitors and the good women of Mt. Holly, was served in an upper room of the church.

The afternoon session opened with prayer by Mrs. P. W. Tucker of Lincolnton. As the time for making the pledges drew near Mrs. Nixon asked each society to remember that reduced finances will mean missionaries recalled. Stationary pledges will compel our churches merely to mark time, while an increased budget will permit the work to go forward. Pledges as a whole were very gratifying, though in a few instances industrial conditions were responsible for slight reductions.

At two o'clock the services of "Spiritual Life and Message" was led by Mrs. C. E. Wakefield. To the strains of "Take Time to Be Holy" she requested that silent prayer be offered first, for ourselves; second, our church; and third, foreign conditions. With the singing of that fervent old hymn, "Faith of Our Fathers," the day's program was concluded.

CHEERING NEWS FROM NEW SOCIETY

The following letter was written by Mrs. Garland Clapp, secretary and treasurer of the Mount Pleasant Society, to her district secretary, Mrs. Thompson, and we are glad to "pass it on" that others may become encouraged by what this splendid aggregation of women is doing. Mrs. Clapp says:

"I thought perhaps it might interest you and our friends in other auxiliaries to have a word from our society at Mt. Pleasant, since it is a new organization. You know it was a little discouraging when you, Mrs. Mangum of Greensboro, Mrs. Grubb and Mrs. Kirk of Bessemer church came out to help us organize, because there were only seven ladies at the meeting. But we are happy that we made teh start on that Sunday afternoon. In four months' time we have doubled our membership and we are finding our work more interesting all the time.

"We are meeting at our homes now, Mrs. C. G. Clapp being hostess to our group for this month. Miss Jessie Pillow had charge of the program, 'Woman's Citizenship Responsibilities.' Routine business followed, then a most enjoyable social hour. We are not discouraged. We are hoping to find our place with the other societies of our conference.

"Our aim is to do our best to help others know the joy of serving Christ and thus do our part in helping to advance his kingdom."

MISSIONARY SUNDAY OBSERVED AT FARMINGTON

Mrs. John Frank Johnson writes of an interesting meeting recently held at Farmington when Missionary Sunday was observed in the Farmington church by the World Club. A program of prayer, scripture reading, songs and recitations, based upon a missionary theme, was given. Each number was announced by one of the club boys and a delightful feature was a mixed quartet from the junior department. This department has made rapid strides under the enthusiastic leadership of Mrs. F. H. Bahnson, superintendent of children's work. Each department of the auxiliary has set new and higher goals for this year's attainments and six new members have been added within the past two months.

THE METHODIST ORPHANAGE

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MRS. DAIS SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

In a time like this we are reminded very forcefully the need of a large endowment for our Methodist Orphanage. Looking at the situation from my viewpoint, I feel that it is imperative that our small endowment be greatly increased. There are members in many of the pastoral charges who are able to write the Methodist Orphanage in their wills. The only thing they need is a suggestion from the pastor or some influential member. I trust this suggestion will be acted upon.

* * * *

At the last session of our annual conference the orphanage committee and the conference unanimously voted that no money raised in the Sunday schools should be applied on the ten per cent orphanage apportionment. Since the orphanage committee, with the unanimous backing of the annual conference, pledged their support of this plan, I want to urge our pastors and Sunday schools to carry out the expressed will of those who shape the policy of our beloved Methodist Orphanage.

* * * *

Preliminary steps are being taken looking toward going into the state system of schools. It looks now as if we can effect this arrangement without any serious interruption of our regular schedule of work as far as the school is concerned. The school board, backed by the superintendent of the city schools, will doubtless accede to our wishes in regard to those who are to teach in the orphanage school. The details are to be worked out and submitted to the executive committee. The Oxford Orphanage, Children's Home, and Thomasville Baptist Orphanage, with others are now under the supervision of the state school system.

* * * *

February 21 was a cheerless Sunday morning with patches of clouds floating overhead, foretelling the rain that came in the afternoon and evening. Yet our class went on in concert work. Rev. L. L. Smith is pastor at Mt. Olive church, and as we drove up to the church he met us with that smile he carries that made us catch the smile for the day. It was a joy to be with our many friends there. I was with our good friends, Mr. and Mrs. D. G. Rhodes, for dinner. This was indeed pleasant.

In the afternoon we left for LaGrange for the evening service. Rev. L. B. Pattishall was our pastor at Jenkins Memorial church a few years ago, and we looked forward with pleasure to our visit to his church. He did many deeds for us that added greatly to the success of the evening's service. After the service we went over to the parsonage for a little visit with the pastor and his wife. A hard rain fell, but many people came out to hear our sacred concert. The writer had a pleasant visit in the home of Mrs. Bob Creech. These two churches we visited are doing good work, and it seems the days are growing brighter for them.

Nellie B. Rives.

THE FIGHT IS ON IN JAPAN

By Rev. I. L. Shaver.

We are having wars and rumors of wars and earthquakes in diverse places. On November 2 we had six earthquakes in Miyazaki, Oita, and Beppu—the last named place is noted for its hot springs and baths and suicides. (Hence the earthquakes in diver's places). Despite all this, we are well and happy in the work of the Master.

The Fight for Temperance

At Hetsugi, a small town near Oita, we are running a Sunday school in the home of a brewer. You see, we don't have the prohibition question to contend with out here. Would that we did have! You folks in the United States, hold on to that Eighteenth Amendment. Talk about beer helping a country! Why, I saw 50 men drunk on beer in front of the Nakatsu station the other day, and they were still drinking and acting like irresponsible idots.

Not long ago the W. C. T. U. held a meeting here in the Oita church. In opposition to this, brothel keepers from all over the prefecture (province) gathered in Oita, set up headquarters in front of the church and endeavored to break up the meeting in the church by storming the services. One night more than 100 of these men crowded into the church in order to disturb the speaker, and they did a great deal of heckling. Each meeting had to be held under the protection of the police. The fight for temperance and purity here in Japan is a hard fight, but licensed prostitution has already been abolished in two prefectures. There are still about 50,000 slaves in Japan. Some of them are going on hunger strikes to force their owners to give them better treatment. We recently raised money here in Oita to buy a girl from her owner and set her free, but the owner, hearing of this, sold her to another brothel keeper the day before our representative reached his place. Later this girl escaped. This will give you an idea that the forces of righteousness have to wage in this country for temperance and purity.

Some Results of the Work

Recently at an English oratorical contest held at the city hall in Oita under the auspices of the Osaka Mainichi, one

(Continued on page 27)

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

New Comfort for Those Who Wear

FALSE TEETH

No longer does any wearer of false teeth need to be uncomfortable or feel ill at ease. Fasteeth, a new, greatly improved powder, sprinkled on upper, lower, or partial plates, holds them firm and comfortable. No gummy, pasty taste or feeling. Deodorizes. Teeth hold snug, and you feel as confident when laughing or eating as with your own teeth. Avoid embarrassment. Get Fasteeth at any drug store. If not obtainable at your druggist's, send 10c for large sample size. Fasteeth incorporated, Dept. D, Binghampton, N. Y.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SOME JOB

This thing of being the foster daddy of 324 children is some job. For 14 years your humble servant was a teacher and supervisor in public school work. For 13 succeeding years he was a Sunday school worker collaborating with other Sunday school workers over a wide area of territory, working during the day and traveling a great deal at night. The job now attempted does not suffer in scope and content with either of the other two. Children and youths with various trends and aptitudes, and lack of aptitudes, with various preferences, like and dislikes, with various ambitions and lack of ambitions offer a great challenge to one who finds joy in dealing with them. Periods of annoyance and discouragement give way to those of joy and happiness as youngsters are guided in their growth and development. The Methodist Church in the Western North Carolina conference is in the child raising business. It has a job on its hands, a job it will not back away from.



Making the lawns safe for the mowers

OUR MISSION SPECIAL

Mr. Harvey Dinkins, city news editor of the Winston-Salem Journal, writes as follows relative to the mission special the Children's Home has secured through Dr. Chas. C. Weaver:

"The boys and girls of Methodist Children's Home ,who have been turning a part of their "honorarium" into the Centenary Methodist church building fund, have lately turned their money toward the support of a fellow orphan in far off Poland, it has been announced at the Home.

"All the boys and girls receive a moderate amount of money at regular intervals. Half of this is turned into a savings account. Then, a tenth or more of what remains is paid out by the children for whatever 'good cause' they prefer. The children are at liberty to spend the remainder as they please. Most of them, of course, save carefully for occasions, such as Christmas.

"A short time ago these young folk decided to take up as their 'mission' work the support of this young Polish boy, Maximilian Nowicki, who lives in an orphanage established shortly after the World War in Klarysew, Poland. The local youngsters will keep up correspondence with the little European regularly henceforth, it is stated."

WORKERS

The picture this week presents a snapshot of seven junior boys as they were raking a lawn near the administration building. These boys are a part of Miss Iva Ballard's force. Miss Ballard works about 20 boys in the morning and another 20 in the afternoon, giving them their first lessons in various work activities, such as gathering vegetables, splitting wood, raking lawns, and a number of other important things.

HONOR ROLL

Bradley Memorial, Gastonia, is our latest recruit for the ten per cent apportionment honor roll. Rev. A. C. Swafford informs us that this matter has been looked after by his good people and that they are not yet through with their well doing. We are grateful to our Bradley Memorial friends.

DENTON

A report of our delightful sojourn with our Denton friends was crowded out of last week's Advocate. Our singing class arrived at Denton Sunday afternoon, February 28, in time to be distributed among friends for rest and the evening meal. Following the enjoyment of being with close friends we assembled under the direction of Rev. B. A. Sisk, pastor, in the beautiful high school auditorium, where a large congregation assembled, it being composed of people from all the churches of the village and quite a number from surrounding territory. Our youngsters felt honored as they rendered their program from a well arranged stage effectively lighted with electric current from below and above. Brother Sisk and his good people are very much in love with each other and are bringing things to pass in no unmistakable way. We had a good time visiting with them and noting their interest in the Children's Home.

PER CAPITA COST

The following figures give the daily cost per child at the Children's Home for the past five years:

1927	$1.09
1928	1.18
1929	1.17
1930	1.11
1931	.91

FOOD AND CLOTHING

Every item of expense incurred in caring for our children showed a decrease last year over the preceding year except the items dealing with food and clothing, each of which showed quite an increase. In spite of the fact that a dollar will buy a good deal more than formerly the Children's Home spent last year fifty per cent more for food than it did two years ago. Our family has increased and our tables have become more bountifully supplied. It takes a lot of money to feed and clothe a family as large as ours.

COMMUNITY CHEST

Every member of the Children's Home working staff made a contribution in the recent Winston-Salem community chest campaign. Our workers were glad to do their bit in the raising of $140,000 for the 14 agencies embraced in the Winston-Salem community chest.

HOG KILLING

The blizzard which visited us yesterday blew down some of our poles and inconvenienced us in other ways. It also brought us the first snow of the year and our youngsters are thoroughly enjoying it. The fierce winds brought sufficient cold weather for us to be enabled to kill 12 fine porkers, which we feared would have to be put in cold storage when slaughtered. Really it is an ill wind that blows no one any good.

BUILDERS

The demand for building things has become so great on the part of our "frying size" boys as to cause us to appoint a building inspector. Our youngsters are spending their spare money in purchasing boards and nails, saws and hammers and are building chicken and rabbit houses all about over certain sections of our premises. In these houses are placed rabbits, bantam chickens, pure bred poultry, pigeons, ducks and other things too numerous to mention. These are building days at the Children's Home.

Sunday School Lesson

MARCH 13

By Dr. Henry W. Tiffany

Jesus Comforts His Disciples

John 14:1-18.

Two elements interfered with the full, free and final counsel of Jesus: the dissension of the disciples and the presence of the traitor. The dissension was removed by the feet-washing. The dismissal of Judas is a delicate task. To name him openly would cause the eleven to take steps to defeat the betrayal, if not to destroy the betrayer. These verses tell how Jesus accomplished the difficult and delicate task without the knowledge of the others.

Following the departure of Judas came the warning of the denial of Peter (13:31-38). When Jesus said to the eleven: "Whither I go ye cannot come," Peter asked, "Lord, whither goest thou?" Peter thought Jesus was leaving the country to escape the menace of the rulers, and announced his own purpose of following Jesus in his flight. He would go at all hazards. Jesus announced the denial by Peter before the cock crew.

1. The Goal (1-3)

Jesus had been announcing his departure, but neither the Jews nor the disciples understood his destination. The Jews thought he would commit suicide and the disciples thought he would flee the country to escape the leaders. The vain boast of Peter interrupted the instruction of Jesus concerning his goal. Having disposed of the interruption he announces he is going to his Father's house, that when they arrive they may find the door open and a warm welcome. He goes to prepare a place for them.

Having provided the abiding places, Christ places the abiders. The places must not remain without those for whom they are prepared; the people for whom the places are prepared must not be left to find their way there. Christ comes again to take them to the abiding places. The blessedness of the dead is taught here, but the emphasis is not on the bliss, but on the welcome.

2. The Going (4-7)

Over and over again Jesus announced the necessity of his death to save. The disciples should have understood that he was going through death to the Father. Thomas missed the import of the words about the Father's house. He was confused and confessed his confusion to Christ. The confession led to one of Christ's most glorious utterances. We frequently misunderstand Jesus, misinterpret his spiritual teachings and miss the comfort Christ has for us. If we understood and utilized the things we say we believe, we would be untroubled and undisturbed in the crises of life.

The Lord is the only way to the Father (6). He is the way to God because he is the truth and the life of God. "No one cometh unto the Father but by me" presents the alternative of Jesus. It is either take Christ or miss the Father.

The Lord is the light of the way to the Father (7). In coming to Christ and living with Christ man comes to and lives with the Father. "From henceforth ye know him and have seen him" means that the dying Lord reveals the living God.

3. The Goers (8-18)

Philip asks to be given as direct knowledge of God as he had of mother and father. He thought more might be done to make God known than had been done. Philip had been given what Moses and Isaiah craved, but Philip had not recognized the revelation he had received. When he wanted to see more of God than Jesus had brought it was evident he had not really seen God in Christ. Christ taught Philip that the mind and heart of the Father are seen in the Son.

The mutual indwelling of the Father and the Son had been previously taught by the Lord, and Philip should have accepted it. (Compare 10:30). The mutual indwelling is such that everything that Jesus does and says is the Father's saying and doing. Christ's words and his works are the evidence that he is in the Father and the Father in him.

The greater works are the spiritual effects accomplished by the disciples. At the right hand of the Father he continues his works through his believers. The contrast is not between the works of Christ and the Christian, but between the works of Christ during his earthly humiliation and limitation and the works of Christ in his ascended glory. Christians will be the mediums for the performance of such works if they pray in Christ's name, obey Christ's commands and are guided by the Christ-given Comforter.—Watchman-Examiner.

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world
  Seem dull or bright to you;
Your mind may color all things gray
  Or make them radiant hue.
Be glad today, be true and wise,
  Seek truth amid the dross;
Waste neither time nor thought about
  The bridge you'll never cross.

There's useful work for you to do
  With hand and brain and heart;
There's urgent service, too,
  In which to take your part.
Make every opportunity
  Worth while and not a loss;
The best is yours, so do not fear
  The bridge you'll never cross.

If life seems drab and difficult,
  Just face it with a will;
You do not have to walk alone
  Since God is with you still.
Press on with courage toward the goal,
  With love your shield emboss;
Be strong, look up, and just ignore
  The bridge you'll never cross.

—Glenville Kleiser.

REGULAR
PAINS

The modern Miss needs no "time out" for the time of month.

If you've ever taken Bayer Aspirin for a headache, you know how soon the pain subsides. It is just as effective in the relief of those pains peculiar to women!

Don't dedicate certain days of every month to suffering. It's old-fashioned. It's unnecessary. Aspirin will always enable you to carry-on in comfort. Take enough to assure you complete comfort. If it is genuine aspirin it cannot possibly hurt you Bayer Aspirin does not depress the heart. It does nothing but stop the pain, so use it freely.

Headaches come at inconvenient times. So do colds. But a little Bayer Aspirin will always save the day. Neuralgia. Neuritis. Rheumatism. Pains that once kept people home are forgotten half an hour after taking a few of these remarkable tablets. So are the little nagging aches that bring fatigue and "nerves" by day or a sleepless night.

Genuine Bayer Aspirin tablets cost so very little after all, that it doesn't pay to experiment with imitations!



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THE FIVE WAY SKIN TREATMENT

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Hiatt Spins Some Fine Philosophy

Members of the American Legion sat themselves down to first class rabbit barbecue Tuesday night of last week, but there were other enjoyable features of the meeting, not the least of which was a brief address by Rev. J. S. Hiatt, presiding elder of the Statesville district. There was so much good homespun philosophy in what he had to say that we are giving a brief summary of his talk for the benefit of our readers.

Rabbits

"Post Commander Frank Anderson is a splendid fellow and a successful hunter. The first rabbit he ever shot he missed, and the second shot he fired he hit the same rabbit where he missed it. Having feasted on rabbit barbecue, you boys are full of the subject which I shall discuss for a few minutes. Rabbit, yes, Rabbit. That is a queer subject. But remember the queer things are never forgotten. One of the characteristics of a rabbit is that he uses his head. This can not be said of all men. Man should use his head for something more than a hat rack or from keeping his ears from coming together. The man who uses his head is the man who counts. The expression, the reason he played the fool, he lost his head. Of course we mean that he lost control. Then later the news goes out, they picked up his remains with hoe and rakes, he used his horn and forgot his brakes. When a fellow at a hotel some years ago remarked that he did not know what to do with his week-end, a friend of mine said, 'Just put your hat on it.' The man who uses his head knows that he enters 1932 a billionaire. Hands worth so many millions. Eyes worth so many millions. Feet worth so many millions. Appetite worth so many millions. Friends, we cannot gauge their worth in millions. It is great to be rich; after all what matters a little material wealth. Some wise philosopher said he couldn't take any of it with him and if he did it would likely get burned up anyway. To use your head means that you want to live and let live. The wiser we are the less we hate. If we were 100 per cent wise all bitterness and hatred would disappear and war would be done away with.

Noise

"When Br'er Rabbit hears a noise he looks up. Isn't it great to look up? The look ahead is the look of faith and the look of hope. He who looks ahead is best prepared to look up. An airplane does a community good every time it passes for the reason that it causes people to look up. The skies are fair when we look up with the eye of faith. Try the up tonic; cheer up, think up, pray up and work up; better days are going to dawn for all. The rainbow of hope spans the sky. Life is more than bones. A man at the age of 60 years does not wear the same size trousers he did when a boy of twelve. Life is real and life is earnest. You may write a man down or you may write him up, but the community will learn to value him for what he is worth. It is what we know to do and do it that counts. Today is your opportunity, tomorrow is someone else's; opportunity spoils if kept waiting. Every member of this post should resolve to do good, to be kind, to remember those who suffer in hospitals and in their humble homes.

Speed

"In the danger hour Br'er Rabbit depends on speed. Noise does not donate speed. A Jack Rabbit has no voice. Better progress is made by steering wisely than by honking a horn. It takes two to see Br'er Rabbit when the hounds are in sight—one to say here he comes and another to say yonder he goes. Br'er Rabbit knows that his enemies are many. Thus, you and I must realize that our enemies are many. Vices are to be conquered. Justice must be given all men regardless of race or color. Perhaps the greatest victory man ever won was when he conquered self. You buddies won the World War. Why not use every means possible to forever annihilate war. War that means destruction. War that destroys property. War that wastes the young manhood and leaves nations in bankruptcy and suffering men in hospitals to await the coming of the pale horse of death.

Shelter

"When hotly pursued by the hounds, Br'er Rabiit seeks shelter and protection in the bramble briars or beneath a ledge of rocks. How true it is that when the great bell of eternity tolls we can seek shelter beneath the everlasting arms of Him whose 'grace is sufficient.' Then I beg you live with that thought in mind. Sidney Lanier in his lovely poem about the Marsh hen conveys the thought I want you to grasp. I quote a few lines:

'As the Marsh hen secretly builds on watery sod,
Behold I will build me a nest on the greatness of God.
I will fly in the greatness of God as the Marsh hen flies,
In the freedom that fills all the space
Twixt the earth and the skies.
By so many roots as the Marsb grass sends in the sod,
I will heartily lay me ahold of the greatness of God.'"

—The Statesville Record.

Beggar: Kind sir, could you help a brother Mason, Odd Fellow, Elk, Moose, Eagle, Owl or Forrester?

Passerby: I belong to none of them.

Beggar: Ah, den, could you help a fellow Baptist, Catholic, Episcopal or Presbyterian?

Passerby: I belong to none of them.

Beggar: Ah, den, shake hands and assist a feller Socialist and uplifter in distress.



"AFTER my baby was born I took Lydia E. Pinkham's Vegetable Compound for a better appetite and more strength. My aunt recommended it.

"This medicine helped me more than anything else. My appetite is improved. My nerves are steady. I have good color and feel stronger. I will write to women about the Vegetable Compound." Mrs. Harvey Soper, 211 Green Street, Brooklyn, New York.

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2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

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808 Broadway, Nashville, Tennessee.

Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dinnette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	5	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	11	1
Roxboro—J. F. Herbert	2	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	8	3
Pittsboro—J. A. Dailey	11	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	2	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	4	1

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—H. Perry	3	
Gates—J. R. Edwards	7	2
Kennekeet—W. G. Pileher		15
Manteo—W. F. Walters	3	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Forest H. Hedden	6	
S. Mills—J. M. Jolliff	6	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. L. Glass	12	
Williamston—C. T. Rogers	2	
Windsor—T. W. Lee	5	10
Edenton—J. A. Gulce		1
Moyock—J. A. Tharpe	3	
Plymouth—J. W. Harrell	3	2
Hertford—B. P. Robinson		1

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	5	3
Raeford—W. F. Trawick	7	2
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	5	3
Troy—J. A. Martin	10	
Wadeville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2
Red Springs—R. D. Critcher	3	3
Rockingham—W. D. Royall	7	
West End—W. F. Elliott		3
Hamlet—J. H. Shore	14	2
Fayetteville—Hay St.—Walter Patten	3	
Biscoe—J. H. Miller	2	
Fayetteville Ct.—D. A. Clark		
Glendon—F. B. Noblett		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	3	
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	1
New Bern—R. W. Sarfield	2	
Oriental—R. E. Atkinson	5	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	9	12
Jones—J. D. Young	3	

RALEIGH DISTRICT

Bailey—J. C. Williams	2	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	3	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	8	9
Garner—E. R. Shuler	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	3	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	16	4
Youngsville—A. L. Thompson	3	1
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	2	
Lillington—E. M. Hall	2	
Tar River—R. E. Pittman	6	
Newton Grove—J. F. Starnes	2	1

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—S. E. Wright		1
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	5	1
Northampton—E. C. Maness	10	
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	2	
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers	4	
Bethel—J. O. Long	5	
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	10	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	3	
Wilson—T. M. Grant		
Roanoke Rapids—S. J. Starnes		

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	1
Maysville—M. W. Lawrence	11	
Roseboro—C. A. Johnson	6	
Shallotte—O. C. Melton	2	1
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Burgaw—W. J. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. B. Porter		
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	2	3
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	2	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robison	4	
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		
Leicester—F. L. Setzer	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. Herbert, Jr.		
Lilesville—R. H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	5	
Wadesboro—W. B. Davis	3	
Weddington—B. Thor, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	

GASTONIA DISTRICT

Belwood—E. E. Snow	14	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	3	3
Gastonia, East End—T. J. Huggins	2	
Goodsonville—C. E. Williams	3	
King's Mountain—W. R. Church	2	
Lincolnton—P. W. Tucker	9	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	1
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. L. Taylor	2	
Belmont-Park St.—J. R. Warren	2	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith		
Cherryville—J. W. Groce		

GREENSBORO DISTRICT

Farmer—W. H. Groce	3	
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		
Bessemer—B. C. Kirk	2	
S. Greensboro—C. P. Bowles		
W. Greensboro—W. T. Albright		
High Point, Calvary—E. L. Kirk	6	
Highland—C. F. Womble	4	
Wesley Memorial—G. R. Jordan	36	
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	6	1
Randolph—A. C. Waggoner	2	
Reidsville—J. H. Barnhardt		4
Wentworth—T. V. Crouse	4	2
Carraway Memorial—J. S. Gibbs		1
Centenary—J. C. Cornett	7	10
Battle Ground—W. C. Dutton		2
Greensboro, Proximity— G. B. Clemmer	7	6
Stokesdale—J. J. Edwards		1
Ramseur-Franklinville—A. C. Tippett	27	
Cedar Falls—B. W. Lefler		
Liberty—L. P. Barnett	5	13
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	4	3

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	3
Burke—C. S. Pixler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B. Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis		1
N. Forest—A. A. Kyles	4	
Morganton Ct.—H. M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt		3
Marion Mills—J. W. Parker		2

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		8
N. Wilkesboro—J. H. Armbrust	4	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Leach		2
Elkin—L. B. Abernethy	3	
Madison—E. E. Williamson	3	

SALISBURY DISTRICT

Albemarle—W. B. West	39	24
First—E. M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough	4	1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. F. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	4	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen	2	4
Woodleaf—J. B. Tabor		5
Concord, Westerdale—E. E. Stinson	1	4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	29	2
Norwood Ct.—J. A. Fry	3	
Salisbury, Park Ave.—J. A. J. Farrington		3

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	1
Catawba—E. D. Ballard	4	9
Elmwood—R. L. Bass		3
Hickory, Highland—I. L. Roberts	3	2
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D. R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	6	
Taylorsville—R. L. Young	3	12
Hickory, First—A. G. Gibbs	2	
Lenoir Ct.—R. T. Houck	2	7
Stony Point—C. M. McKinney	3	1
Davidson—W. S. Smith	5	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	4
Troutman—J. R. Bradley	4	2
Granite Falls—T. R. Wolfe		3
Statesville Ct.—P. R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		2
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		6
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	4	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	5	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	2	2
Centenary-West End—C. C. Weaver	4	47
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	2	

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THE FIGHT IS ON IN JAPAN

(Continued from page 22)

of the leading newspapers of Japan, and of the Oita Higher Commercial School, the winner of the first place was a former member of my English Bible class at Nakatsu, the winner of the second place was a mission school girl, and the winner of the third place was a boy from the school where I teach here in Oita. They gave a short play entitled "Christmas Eve."

This year has been my busiest year. I have preached about one hundred times in Japanese and have baptized quite a number of new believers. I have four English Bible classes each week and one day a week in the Oita Commercial School. And besides my responsibilities as district superintendent of the Matsuyama district, I have been acting presiding elder in place of the Japanese persiding elder for almost half of the year and have had to look after every mission charge in the district for part of the year. We need two more missionaries in this district very badly. Despite all these responsibilities, I am very happy in the work in Japan. It is wonderful to be a crusader for Christ in Japan today. To be able to preach to hungry souls and to break the Bread of Life to those who have never heard the good news offers a wonderful challenge and brings one innumerable recompenses.

During the past week I have haptized ten, four at Nogata, two at the Oita church, and four at Sagonaseki. Of the four baptized at Nogata, one was a fine young farmer, one a business man, one the widow of a mining official, and the other the wife of a merchant. This merchant threatened to cast off his wife if she received Christian baptism, but in spite of that fact she came with others and requested baptism. I don't know what has happened to her since, but I am sure she is holding to her faith in spite of her husband. This is the kind of stuff that heroes and martyrs are made of. Thank God for some who are willing to pay the price regardless of consequences.

Of the four baptized at Sagonaseki, one was an old lady about 60 years of age, two were young men, and the other an official in the large smelting works there. The two baptized here at Oita were children, one the child of a preacher, the other the child of a dentist. This will give an idea of the different classes of people we are reaching.

There are other things of interest that I would like to write about, but this is growing too long. May God's richest blessings rest upon you and the church at home.

A small boy, leading a donkey, passed by an army camp. A couple of soldiers wanted to have some fun with the lad.

"What are you holding on to your brother so tight for, sonny?" said one of them.

"So he won't join the army," the youngster replied, without blinking an eye.—The Baptist.

For Dysentery

Diarrhea, Dysentery and other forms of disordered stomach and bowels, respond quickly to and find relief from ANTE-FERMEN. For more than 2 generations it has been used by adults for up-set stomach and by mothers for their children to avoid Colitis. At all drug stores 60c and 75c.

Same old standby, slightly changed name.

Ante-Fermen
FORMERLY ANTI-FERMENT

Tired, Nervous and Depressed?

Health Suffers When Kidneys Do Not Act Right



HEED promptly a nagging backache, with bladder irregularities and a tired, nervous, depressed feeling. They may warn of some disordered kidney or bladder condition.

Users everywhere rely on *Doan's Pills*. The sale of millions of boxes annually attests to *Doan's* popularity. Your dealer has *Doan's*.

Doan's Pills *A Diuretic for the Kidneys*

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Comfortable - Economical - Safe

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SOUTHERN RAILWAY SYSTEM

Children's Storyland



THE BIRD THAT DID HIS BEST

The white-throated sparrows were all a-twitter with pleased excitement. They had spent the winter among the friends in the Southland, but now they must go north for their far-away home in Canada and the Northern states, where they had first chipped their way out of the egg in the old home nest. Home! The dearest spot on earth! No wonder, they flew about uttering soft cries and settling down, only to rise and circle again.

At last the plans were made. Their leader gave the signal and away they went on fearless wings out over the green fields now partly hidden in the morning mists; on, on, over rivers and shining lakes and waterfalls glistening in the sunlight.

Home! And they were on their way!

But one wee brown bird was not keeping up with the rest. A few weeks before a great, greedy cat had pounced upon him and broken his wing. Then something had scared the cat and it had run away; and he had fluttered up to a limb and, with the help of his friends, had hidden in a little thicket until his wing was well. It was still weak, and now, as his mates sailed away on joyous wings, he found he could not go on. He was glad to drop down, down to the shelter of a hedge and watch his friends fly away till they were only specks far off in the blue sky.

Birds do not weep, but this little bird's heart ached with love and longing. He was alone among strangers! Then he thought of his winter home—a yard surrounded by privet hedges, a big magnolia tree, and a maple tree just outside of a schoolyard, where the children had learned his song.

His song—would he ever again be able to sing it? He must. His family lived up to his song. He must learn to sing it again.

He rested his weary wings and then began to look for some breakfast. Seeing no cat, he flew to the ground and began to scratch among the dead leaves and grass for insects. They were plentiful, and he felt happier, and before he knew it he sang a few notes, "I—live—hap—" He could sing no more, and started on his journey toward his winter home.

"Away," he thought, "I will find Miss Gray Gown and the school children!"

"I—live—hap—" The song bubbled up, but he could not quite finish it. He was too lonely.

On he went, resting often, eating a few berries or insects, and ever drawing nearer to the only spot which he could claim now as home.

Sunset was making the earth crimson with its glorious radiance in the sky when at last he alighted wearily upon the hedge. He began to preen his feathers and put them in order for the night. He could hear the voices in white cottage where Miss Gray Gown had not forgotten to put out crumbs. He felt cheered as he made his evening meal and then flew over the maple tree. He nestled under a canopy of leaves and soon went to sleep.

In the morning the sky was turning red in the east when he awoke. He stretched, fluffed his feathers, fluttered to a higher branch, and sang, "I—live—happily—happily—happily!" He paused and listened. There was no answering song. Then he remembered—his friends had gone far away and he was alone! But the sun was coming up in the east. Already he could see the golden streamers across the sky. He must sing! No matter if he was all alone! And sweet and strong he sent out his call, "I—live—happily—happily—happily!"

He flew over to Miss Gray Gown's cottage just in time to see her throw out some crumbs. He whistled again, and Miss Gray Gown whistled in reply so sweetly that his heart was comforted. He fluttered about here and there, finding insects and berries.

So the day passed away. Sometimes he would fly down among a flock of song sparrows, chippies or other birds. He liked the robins and bluebirds. They sounded so happy and content, but he shunned the English sparrows. Their voices were harsh and they seemed selfish and sometimes even quarreled. He must not learn bad ways, even bad company for little birds.

He stayed near the school or the cottage much of the time, and piped his sweet call over and over. He knew the children and Miss Gray Gown loved him. They liked to hear his call, and often whistled the sweet notes in return.

He thought often of his friends that had gone away. Now they must be resting from their journey. Perhaps today they were looking up places to build their nests. He flew over to the hedge and looked back toward the maple tree. He turned his head from side to side, looking carefully over every bit of the knoll beneath it. He flew down and picked at a tuft of grass. What an ideal place for a home! He went back and forth, restless, anxious. Oh, if he only had a mate he would build a nest! He ate a few seeds and again he looked over the knoll for a nesting-place.

His heart was full of love and longing; so, flitting to a high limb he poured out his soul in his sweet musical song.

Listen! What was that?

He peered about, then called again.

Was he dreaming, or did he hear an answering chirp?

His little breast heaved; his heart beat as if it would burst from his tiny chest. He flew about from branch to branch, from one tree to another.

Then he stopped still and listened.

Yes, it was a chirp, an answering call—somewhere!

He rose, poised on quivering wings and then flashed away in the direction of the chirp!

He stopped and sent out his call and near at hand came an answer. Oh. joy!

Again and again he sang his joyous song, and then he dropped like a stone beside the little bird with a white throat like his own. He caressed her with his bill, and then called her to scratch with him for insects.

She was unable to scratch for food. One leg had been hurt with a bullet from a little gun in the hands of a thoughtless boy. She, too, had been unable to go to the Northland with the rest of the white-throated sparrows.

Then he must scratch for both!

He worked briskly and scattered the leaves about; then he fed her daintily until she had enough.

Then he led her to the place beneath the maple tree and soon, with busy

LITTLE JACK FROST

By Marian Clark Potter.

His father was a fairy
Who paints the evening skies;
His mother was the Snow Queen
With frost lights in her eyes.

His cradle was an ice cake,
His food was melted snow;
He played around in blizzards
Like an Eskimo.

But after he was older
He said, "I want a brush!
I'll paint the skies at evening
The brightest rosy flush!"

His father said, "No, listen:
You'd make the whole year cold.
Just take this can of frost paint
And do as you are told!

"Now—never paint in summer,
And never paint in spring;
You'd spoil the tender meadows
And freeze up everything!"

So Jack, the Snow Queen's baby,
Who nips you as you pass,
Paints pleasant winter pictures
Upon your window glass.

wings and beaks, a shapely nest was built, and four beautiful, spotted eggs were laid within its walls.

And, as the tiny mother-bird sat upon them, her mate sang out his call, "We —live—happily— happily — happily!"— Junior World.

SECOND MILE JOURNEYS

By M. L. Fearnow.

This is a story of a cat and a dog, and between cats and dogs there seems to be a natural hatred. But it is not always on both sides, as this story will show. Sometimes they become real good friends.

Old Tabby was the housecat, and for a long time the only pet of the household. This caused her to become very selfish; so when a little puppy dog, named Buster, was introduced Tabby became very jealous and never had a good word for the little intruder, although he did his very best to be friendly. The only thing Tabby would do when he tried to get acquainted was to fluff up her fur and spit at him in a savage manner; and if he ventured too near she showed her claws.

But Buster never lost his patience, though all his efforts were misunderstood. He was determined to find a way; and it came rather unexpectedly one day while Tabby was away on a mousing expedition. For she had a fine family of little fluffy kittens, which she kept up in the loft of an outbuilding. On this particular day she had put them to sleep in their little bed and had gone out as usual for her daily meal of mice down in the barn. Buster was very anxious to see these little kittens, but the old mother was just as determined that he should not. And every effort he made was met with a rebuff from the angry mother. Even when she was away he did not dare go in, for he did not know just when she might return and catch him; and anyway he was too honorable to take an unfair advantage. So he just waited and hoped.

But on the day of which I speak the building caught fire, and the flames were rapidly mounting up to the loft where the helpless kittens were sleeping without any thought of danger. And the mother, where was she? Buster did not know, or I suppose he would have gone to fetch her. But since he could not do that he felt that it was up to him to do something and to do it quickly. So, running up the steps he grabbed a little kitten by the back of the neck, as he knew the mother was in the habit of doing, and hastily ran down with it and laid it on the grass. Going back he did the same thing over again till every little baby kitten was safe. Just then the mother returned and seeing the building about to fall into ruins she was about to dash up the steps, when she saw her supposed enemy standing by something lying on the grass. She turned to him, intending to give him the usual scolding, when she saw that he was carefully guarding her little family. For once she did not resent the dog's presence, and Buster gave a pleasant little bark, as if to say: "That was a little second mile journey that I took while you were away. What do you think of it? I hope we'll be better friends after this." And so they were; and many a happy hour Buster spent playing with old Tabby's kittens; and they thought he was just about the finest playfellow in the world.

"If thine enemy hunger feed him, if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. 12:20.)—Baltimore Southern Methodist.

TO THE CHILD

By Rev. Robah F. Bumpas.

A great preacher was asked why mothers desired to name their sons Samuel. He answered that Samuel was such a lovely child that God took him into his confidence, and he never hesitated to tell his heavenly Father his wants, and he got that for which he prayed. All mothers covet such Samuels. They give joy, a glorious outlook on life, here and hereafter.

When Samuel was only a child God called him by name: Samuel, Samuel, and Samuel sprang up from his couch and ran to his foster father; and God called a second time, and the child reported to Eli who gave him the same answer. When he called the third time the priest perceived that it was the voice of God, and said: Go, lie down, and when he calls again, answer: Speak, Lord, for thy servant hears.

The child had never heard the voice of God, and there was a doubt in his mind whether or not it was the voice of God and he said: Speak, thy servant hears. Having heard the voice once he never after doubted.

God spoke to me when I was a child. Once his voice is heard, you cannot mistake it. It is not like the voice of man or angel. He talks to me in the day and in the night, when I am alone and when mulitudes surround me.

My mother was well acquainted with God. People came to her for advice on every imaginable question—personal, social, religious, financial—and when she answered they seemed to believe that God was speaking through her. I never knew anyone to follow her advice and regret it. I never knew anyone to go contrary to her advice who did not regret it.

"Acquaint thyself with him, and be at peace: Thereby good shall come unto thee."

Get acquainted with God; study to learn his will as it is written in the Book. This world has in it no such wisdom as we find recorded here. There was the earthquake, the fire, and the still, small voice. Never violate the voice of conscience, and it shall go well with you.

Ambitious Youth: "Please give me a job, sir; I'm perfectly willing to start at the bottom!"

Boss: "All right, my boy—if you can find it you can start there."—Life.



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North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

	March
Front Street, 11	13
Webb Avenue, 3	13
West Burlington, 7:30	13
West Durham, 7:30	16
Person Ct., 11	19-20
Branson, 7:30	20
Rougemont	31
	April
Orange-Carrboro, 11	3
Mebane, 7:30	3
Trinity, 7:30	4
Memorial, 7:30	5
Carr, 7:30	6
Stem	8
Pittsboro, 11	10
Chapel Hill, 7:30	10
Milton, 11	17
East Roxboro, p.m.	17
Lakewood, 7:30	20
Duke's Chapel	21
South Alamance, 11	24
Graham, 7:30	24

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

	March
Bath, Asbury, 11	12
Washington, 11	13
Pantego-Belhaven, Pantego, night	13
Swan Quarter, Soule, 11	19
Mattamuskeet, Englehard, 11	20
Fairfield, night	20
Columbia, Creswell, 11	27
Roper, Mackey, night	27
Plymouth, Plymouth, night	28
	April
Edenton, 11	3
Hertford, night	3
Williamston, Williamston, 11	10
Windsor, Cashie, 3	10
Ahoskie, Harrellsville, 11	15
Aulander, Lewiston, 11	16-17
Murfreesboro-Winton, Winton, 3	17
Chowan, Bethany, 11	22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

	March
Wadeville, Sardis, a.m.	13
Mt. Gilead, p.m.	13
Laurinburg, a.m.	20
Raeford, p.m.	20
Fayetteville, Salem, a.m.	27
Hay Street, p.m.	27
	April
Ellerbe, Mt. Pleasant, a.m.	3
Biscoe, Candor, p.m.	3
Person Street, p.m.	5
Caledonia, John's, a.m.	10
Laurel Hill, Tabernacle, p.m.	10
Rowland, Centenary, a.m.	17
Maxton, p.m.	17
Roberdel, Steel's Mill, a.m.	24
Rockingham, p.m.	24

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	March
Garysburg	13
Northampton, Lasker, 3	13
Roanoke Rapids, 7:30	13
Rosemary, Smith's, 11	20
Enfield-Whitakers, 7:30	20
Norlina, Jerusalem, 11	23
	April
Seaboard, Concord, 3	3
Tarboro	6

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

	March
Straits-Harlowe, Oak Grove, 11 and 2	12
Beaufort, 11	13
Atlantic, Sea Level, 3	13
Ocracoke, 7	14
Riverside-Bridgeton, Beech Grove, 11	20
New Bern, Centenary, 7:30	20
Pink Hill, Woodland, 11	27
Kinston, 7:30	27

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

	March
Shallotte-Concord, 11	13
Burgaw-Herrings, 11	20
Garland-Salem, 3	20
Clinton, 7:30	20
Hallsboro-Gant's, 11	27
Carver's Creek-Bolton, 7:30	27
	April
Grace, 11	3
Elizabeth-Union, 3	3
Wallace-Rose Hill, Wallace, 11	10
Scott's Hill-Union, 3	10
Faison-Kenansville, King's, 11	15
Rosebore-Mi-Gee's, 11	16
Stedman-Tabor, 11	17
Bladen-Live Oak, 3	17
Tabor High School, 11	24
Tabor-Lebanon, 3	24
Whiteville, 7:30	24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

	March
Weaverville Ct., Alex Chapel, 11	12
Weaverville, 11	13
Swannanoa, Bethesda, 3	13
Candler, Pleasant Hill, 11	19
Oakley, 11	20
Ivy, Laurel, 3	20
Brevard, 11	27
Rosman, Lake Toxaway, 3	27
	April
Black Mountain, 11	3
Marshall, 7:30	3

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

	March
Thrift-Moores, Moores, 10	13
Duncan Memorial, 11	13
Waxhaw, Heath Memorial, 3	13
Calvary, 7:30	13
Pineville, Harrison, 11	20
Spencer Memorial, 7	20
Ansonville, Ansonville, 3 and 7	21
Trinity-Derita, Trinity, 11	27
Brevard Street, 7:30	27
	April
Monroe, Central, 11	3
Peachland, Fountain Hill, 3	3
Wesley Heights, 7:30	3
Weddington, Indian Trail, 10 and 2	9
Morven, Pleasant Hill, 11	10
New Hope-Bethel-Sandy Plains, 3	10
N. Monroe-Icemorlee, N. Monroe, 7	10
Hawthorne Lane, 11	17

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

	March
Shelby Ct., Sulphur Springs, 11 and 3	12-13
Gastonia, Smyre, 11	13
Shelby, Central, 7:30	13
Polkville, Polkville, 11	19-20
Mt. Holly, 7	20
South Fork, Wesley's Chapel, 11	26-27
King's Mountain, Central, 7	27

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	March
Battle Ground, Center, 11	13
Summerfield, Morehead, 3	13
Gibsonville, Gibsonville, night	13
Reidsville, Central, 11	20
Wentworth, Salem, 3	19-20
Ruffin, Pelham, night	20
High Point-Main Street, Main Street, 11	20
Highland, Highland, night	20
Wesley Memorial, Wesley Memorial, night	21
Park Place, Park Place, night	22
Proximity, Proximity, night	24
College Place, College Place, 11	27
Asheboro, First Church, night	27
Stokesdale, Eden, 11	27
Pleasant Garden, Rehoboth, 3	27
West Market, West Market, night	28
Bessemer, Mt. Pleasant, 11	3

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

	March
Burke, Connelly Springs, 11	13
Morganton, First Church, night	13
North Forest, Oak Forest, night	20
Bakersville, Windom, 11	27
Burnsville, Ball Creek, 2:30	27

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April

Marion Ct., Concord, 11 3
Avery, Pine Grove, 2:30 3
Broad River, Kistlers, 11 6
Spruce Pine, 11 10
Cross Mill, Capernium, 3 10
Elk Park, Elk Park, 11 13
Bostic, Oak Grove, 11 14
Rutherfordton, 11 17
Cliffside-Avondale, Avondale, night 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

March

Elkin, 11 13
Ararat, Hatcher's, 3 13
Warrensville, Smithport, 10:30 20
Todd, Hopewell, 2 20
Jefferson, Bethany, 4:30 20
Laurel Springs, Nathan's Creek, 2:30 (Saturday)..... 26
Helton, Healing Springs, 11 27
Sparta, Sparta, 2:30 27

April

Draper, 11 3
Leaksville, 5 3
Spray, 7:30 3
Boone, 11 10
Watauga, Henson's, 7:30 10
Creston, Thomas' Chapel, 10:30 (Monday)..... 11
Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

March is Advocate month on this district.

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Norwood Ct., 11 Saturday and 3 Sunday 12-13
Norwood, 11 13
Badin-Tabernacle, Badin, night 13
Gold Hill, Liberty, 11 20
Granite Quarry, Mt. Tabor, 3 20
Spencer, Central, night 20
Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5)..... 3
Westford, night 3
Forest Hill, 11 10
Salisbury, First Church, night 10
Salem, Mt. Tabor, 11 Sat. and 3 Sun 16-17
Woodleaf, Woodleaf, 11 17
China Grove, night 17
Harmony, 11 24
Kerr Street, night 24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

March

Statesville, Race Street, 11 13
Shepherd, Vanderburg, 2:30 13
Mt. Zion, 11 20
Davidson, Fairview, 2:30 20
Mooresville, Broad Street, night 20
Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

April

Cool Springs, Providence, 11 2
Mooresville, Central, 11 3
Mooresville Ct., Williamson, 2:30 3
Statesville Ct., Bethlehem, 11 10
Olin, Snow Creek, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Cedar Valley, 2:30 17
Highland-Rhodhiss, Rhodhiss, night 17
Lenoir, First, 11 24
Hudson, Mt. Herman, 2:30 24
Lenoir Ct., South Lenoir, night 24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

March

Franklin, 11 13
Carson's Chapel (preaching), 3 13
Waynesville (revival services) 20-28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

March

Thomasville, Main St., 11 13
Macedonia, 3 13
Cooleemee, 11 20
Advance, Mocks, 3:20 20
Hanes, 7:30 20
Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3

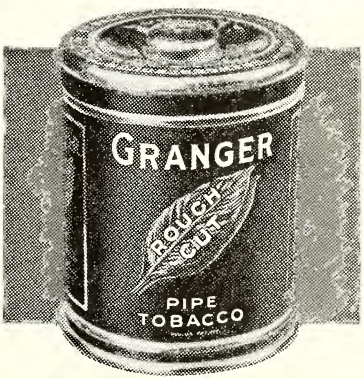
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IN MEMORIAM

SCROGGS—Miss Mary Lillie Scroggs was born April 3, 1862; died February 20, 1932. She lived to a ripe age of 69 years. She is survived by three brothers and four sisters. For many years this has been one of the outstanding Methodist families of Iredell county. The late Rev. J. R. Scroggs who served North Carolina Methodism as pastor and presiding elder was a son of this family. Miss Mary was devoted to her church until God called her to join him in the beyond. Paul R. Rayle.

BLANTON—William Thomas Blanton was born April 9, 1869, and died February 4, 1932, aged 62 years; was married to Lucy Owens December 9, 1896. He is survived by his widow and seven brothers and one sister, besides other relatives and a host of friends. He joined the Methodist church in 1897 and was a faithful member of Kistler's Chapel in Marion district. Brother Blanton was sick for several years, but did not give up until a week before his death. The large crowd that attended his burial speak of this good man's high esteem in the community. Peace to his ashes and blessings on those left here on this side the river for a while. Jos. W. Kennedy.

DAVIS—The Pee Dee village was made sad when the death angel came and claimed our dear sister, Jannie Davis. We know that earth's loss is heaven's gain. Mrs. Davis was born October 1, 1892, and departed this life January 5, 1932, at the Charlotte Sanatorium. She was converted at the age of 14 under the ministry of Rev. N. L. Seabolt. She married A. C. Davis. To this union were born five children, three girls and two boys. She leaves to mourn her departure an aged mother, husband and children, and a host of relatives and friends. Jennie was a good wife, a loving mother and a faithful church member. She was always loyal to her church and Sunday school class. They all loved her. The funeral was conducted at the home by her pastor, Rev. B. F. Boone, and Rev. Mr. Wriley, pastor of the Presbyterian church. The body was laid to rest at the Northern cemetery beneath a beautiful mound of flowers.

Mrs. D. E. McKenzie.

STONE—Miss Mamie Stone, daughter of J. A. and Margaret Dent Stone, was born in Louisburg, N. C., in 1852. She was educated at Louisburg Female College. The early part of her life was spent in Louisburg. She lived in Greensboro about forty years. After her mother's death she made her home with her sister, Mrs. Harry E. Matthews, who during the past few years has been living in Charlotte. It was here that Miss Mamie Stone passed away on February 10, and on February 11, 1932, she was buried in Greensboro. The funeral was conducted by Rev. J. T. Mangum, assisted by Rev. Messrs. J. H. Barnhardt and S. B. Turrentine, two of her former pastors. Surviving her are three sisters: Mrs. N. R. Richardson of Salisbury, Mrs. E. R. Messick of Winston-Salem and Mrs. Harry E. Matthews of Charlotte; and a brother, Jos. J. Stone of Greensboro.

Miss Mamie Stone in girlhood was converted and joined the Methodist church and continued throughout life a loyal, faithful member. She exemplified a beautiful Christian life, whose priceless adorning consisted "in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Like an uncrowned queen she exerted a benign influence amid the sacred precincts of the home, where the power of true womanhood can ever claim supremacy for good. Being the oldest sister and being devoted to the interests of the household she shared with the good mother the affection and gratitude of the younger members of the home for such mother-like solicitude for their welfare.

During the latter period of her mature life she passed through the shadows of physical affliction which she "endured as seeing Him who is invisible."

In grateful appreciation of such beautiful life and beneficent service her relatives and many friends arise up and call her name and memory blessed.

S. B. Turrentine.

ABERNETHY—Mrs. William L. Abernethy passed away Saturday night at seven o'clock at her home here. She had been in declining health for months and for several weeks had been in a critical condition. Cancer was the cause of her death. All members of her family were at her bedside when the end came.

Surviving are her husband and five children, as follows: Mr. W. L. Abernethy, husband, Prof. C. M. Abernethy of Lenoir, and four girls, Maye, Laura, Clara and Hilda. Also her father, Mr. G. A. Hauss of Valdese, Mrs. Lula Fowler, Mrs. Sallie Berry ,and Mrs. Leafere Carswell of Connelly Springs, Mrs. Mary Abee, Valdese, and Rev. R .M. Hauss, pastor of Grace M. E. church, Winston-Salem.

Mrs. William L. Abernethy was born in Lincoln county August 9, 1878. She became affiliated with the Methodist church at the age of 13 and was a very active member throughout her lifetime. She was married to Mr. W. L. Abernethy on April 15, 1900. Mrs. Abernethy was a woman of high ideals and the entire community will feel the loss.

Funeral was conducted at Big Hill M. E. church near Valdese Sunday afternoon at four o'clock. Her pastor, Rev. H. M. Wellman, Rev. J. R. Greene of the Bapist church at Drexel and a former pastor, Rev. L. L. Smith, conducted the services.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the Webster Methodist church, Webster, N. C., have suffered a loss in the passing of our most recent member, Mrs. T. G. Highfill, wife of our pastor, Rev. T. G. Highfill. Her going in the C. J. Harris Community Hospital, Sylva, N. C., on February 8, 1932, was a great shock to her relatives and friends.

Be it resolved, that we express our deepest heartfelt sympathy to her bereaved husband and family and pray that God may comfort them in their loss.

Second, That a copy of these resolutions be spread on our minutes, one sent to Mr. Highfill, one printed in the Jackson County Journal and one printed in the N. C. Christian Advocate.

Mrs. N. D. Davis,
Mrs. D. M. Allison,
Mrs. D. D. Davis.

RESOLUTIONS OF RESPECT

We, the Calvary Ladies' Aid Society of Calvary church, desire to express our appreciation of one of our faithful members, Mrs. Sallie Faircloth, who had been a great sufferer.

First, That while we miss her we realize our loss is heaven's gain.

Second, That we extend to her relatives our sympathy and commend them to him whom she served.

Third, That a copy of these resolutions be sent to Miss Georgia Smith, and a copy be sent to the N. C. Christian Advocate.

Mrs. J. A. Hair,
Mrs. L. H. Porter.

RESOLUTIONS OF RESPECT

We are called upon today to express our love and appreciation for our friend and co-worker, Mrs. John C. Hunt, who left us a few weeks ago to enter the more abundant life.

In all vicissitudes of her long life she has been an example of loyalty and Christian fortitude. Happily married, she displayed a wifely devotion to her husband a helpmeet to the end of her life. Faithful to her church and loyal to every obligation, she lived among us nearly 64 years a beloved neighbor and friend.

Now, therefore, we deeply feel her loss and as members of the missionary society of the First M. E. church of Lexington, we resolve:

First, That we are grateful to the Master for her long, happy and useful life, and for the knowledge that because he lives she now lives also in that house not made with hands eternal in the heavens.

Second, That we miss her gentle presence which was ever a blessing and a benediction. Her forgetfulness of self and her understanding heart with its ready sympathy made friendship with her an honor greatly to be prized.

Third, We rejoice in the fact that she was not allowed to go to her last resting place "unhonored and unsung."

Fourth, That a copy of these resolutions be sent to the family hereby expressing our sympathy to them, one placed upon our minutes, a copy sent to the North Carolina Christian Advocate and one to our local paper for publication.

"In the bosom of God, in the haven of rest,
Afar from all turmoil and strife,
In the aramanth bowers immortal above,
She has entered eternal rest."

Mrs. Fred Hackney,
Mrs. J. Lee McCarn,
Mrs. Fred O. Sink,
Mrs. J. R. Terry.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom and love has taken from Concord Methodist church our faithful friend and devoted brother, Allen J. Macon, who fell asleep January 21. Therefore be it resolved:

First, That while we are inexpressibly saddened, we bow in humble submission to our heavenly Father's will, knowing he doeth all things well.

Second, That we cherish his memory and profit by the fine life he lived before us.

Third, That we extend to the family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family and that one be given to the N. C. Christian Advocate.

Mrs. S. A. Cooper,
J. O. Kearns,
Mrs. J. R. Hammond.

SANDERS—Mrs. Jonna Low Sanders was born May 11, 1857; died February 23, 1932, age 75 years, nine months and 11 days. She joined the Methodist church at the age of 25. She lived a consistent Christian life in the Methodist church for 50 years. She leaves a devoted Christian husband and five children, two boys and three girls: Braze Low of Andrews, N. C., Mrs. Will Freeman of Whittier, Mrs. J. H. Roberts of Room Mountain, Tenn., Oscar Sanders and Mrs. John Ervin Lindsay of Almond, N. C. There are 19 grandchildren and three great-grandchildren, all living. She was a devoted mother, a great church worker and was loved by all who knew her, especially the young people. The funeral services were conducted by Rev. John Hegan. Interment was at Maple Springs cemetery February 24.

A friend, Mrs. W. McHon.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH [illegible]32 Number 11



A Cartoon by Carl Rose in *The Boston Herald*, reprinted through the courtesy of the artist, the *Herald* and the *Congregationalist*.

A Few Interesting Summaries of the Advocate Campaign

NUMBER OF CHARGES IN EACH DISTRICT THAT HAVE REPORTED NEW SUBSCRIBERS OR RENEWALS, OR BOTH

	Reported	No Report
Durham	25	11
Elizabeth City	23	10
Fayetteville	20	9
New Bern	20	10
Raleigh	20	11
Rocky Mount	19	11
Wilmington	19	11
Asheville	11	16
Charlotte	15	17
Gastonia	21	10
Greensboro	25	11
Marion	16	12
Mount Airy	10	20
Salisbury	21	7
Statesville	29	..
Waynesville	16	8
Winston-Salem	13	16

Statesville is the first district to make it 100 per cent. Seven more from the Salisbury, eight from the Waynesville and nine from the Fayetteville will put these three districts out. Other districts are following close behind. All these exhibits and the interest enlisted tend to develop a district spirit—a mighty good thing to have.

A FEW OF THE LARGER LISTS

The following charges have sent in ten or more new subscribers and renewals:

Hillsboro—A. J. Parker	21
Siler City—F. B. Peele	13
Carr—J. A. Russell	16
Person—W. L. Maness	13
Yanceyville—I. T. Poole	11
Pittsboro—J. A. Dailey	11
Gates—J. R. Edwards	10
Kennekeet—W. G. Pilcher	15
Manteo—W. F. Walters	11
Washington—W. I. Glass	12
Williamston—C. T. Rogers	12
Windsor—T. W. Lee	15
Troy—J. A. Martin	10
Rockingham—W. R. Royall	12
Hamlet—J. H. Shore	16
New Bern—A. J. Hobbs, Jr.	18
Pikeville—J. G. Phillips	11
Kinston—R. E. Brown	21
Fuquay—J. L. Midgett	19
Central—A. S. Parker	10
Smithfield—B. T. Hurley	20
Oxford—E. J. Rees	24
Northampton—E. C. Maness	13
Rosemary—D. M. Sharpe	12
Bethel—J. O. Long	10
Warrenton—E. C. Durham	18
Weldon—E. C. McWhorter	18
Halifax—W. C. Wilson	12
Maysville—M. W. Lawrence	12
Acton—T. A. Groce	13
First Church—W. W. Peele	21
Belwood—E. E. Snow	16
Lincolnton—P. W. Tucker	12
Calvary—E. L. Kirk	15
Wesley Memorial—G. R. Jordan	37
Randleman—J. C. Groce	10
Carraway Memorial—J. S. Gibbs	12
Centenary—J. C. Cornet	10
Proximity—G. B. Clemmer	13
Ramseur-Franklinville—A. C. Tippett	31
Liberty—L. P. Barnett	18
Bakersville—J. C. Gentry	10
Albemarle—W. B. West	64
Epworth—E. Myers	12
Concord Ct.—J. A. Baldwin	15
Central—H. G. Allen	31
Catawba—E. D. Ballard	14
Lenoir—C. E. Rozelle—	15
Race Street—E. J. Harbison	18
Taylorsville—R. L. Young	19
Bethel—G. N. Dulin	102
Canton—G. A. Stamper	20
Sylva—D. H. Rhinehardt	19
Robbinsville—J. G. Wilkinson	10
Davidson—S. M. Needham	11
Forsyth—T. B. Johnson	14
Main Street—W. L. Hutchins	13
Centenary—C. C. Weaver	52

KEEPING EVERMORE AT IT

Some of the men who have a good showing in the Advocate campaign have sent in no big block of new subscribers or renewals at any one time, but a steady stream of one and two have kept coming. After a bit this method makes a good showing.

Some pastors keep gathering in numbers and raising money for the several objects expected by use of this method. In the end the results are fine. We note that in these last days an unusual number are acting thus. For the man who gets results now must work hard and keep steadily at it.

Our motto this year is a report for the Advocate from every charge. We fully expect this record to be made before many weeks. This will mean much to us and count for good in the field.

A GOOD DEED ON A FINE THEME

"I preached yesterday morning on the joy and virtue of reading, including our conference organ, and exhibited it with an exhortation, also, in the evening. We earnestly desire to increase the circulation of this splendid paper in this pastorate, and that as early as possible."

These are the words of R. H. Broom at Southport. It is not strange that this good brother gets results for the Advocate. We would that many might follow his example.

Once more we would extend our thanks to all subscribers who are working with us to keep the Advocate going. Many send $1.00 with the assurance that another $1.00 will follow later. This is better than stopping the paper with a debt owing. We want to work together with our readers—to keep the Advocate going into their homes.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Men value to the uttermost the things of self. Even one's prejudices or one's opinions regardless of their intrinsic value are as so many jewels and one's habits are as streets of gold along which they may walk in richness and largeness of life. Well did that eminent writer of the New Testament insist that a man think not more highly of himself than he ought to think. Nevertheless the superiority complex has power to stamp with personal approval the very things that should be cast upon the scrap heap.

"Methusalah ate what he found at his plate,
And never, as people do now,
Did he note the amount of the caloric count—
He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacing in granular fat,
Or a couple of vitamines shy.
He cheerfully chewed every species of food,
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert—
And he lived over nine hundred years!"

Is the foregoing truth or poetry, or neither?

Children delight to linger among the fairies who are their familiar friends and to play in the land of dreams full of interesting people and things, where mice are turned into prancing steeds, pumpkins into chariots, and the little ragged slave girl becomes a queen in golden slippers. But men, sordid and worshippers of mammon, care only for mice and pumpkins and slave girls and such like of a prosy and hard world where all standards are material and meat and drink are the sum of life's joys. "Except ye become as a little child ye cannot enter the kingdom of heaven," said Jesus. And at this point where faith and imagination enrich the life of childhood we may get a glimpse of what Jesus meant in his familiar declaration about childhood and the kingdom.

Read carefully the cartoon on the front page. Then ponder it well until the insanity of war becomes an abiding conviction. Linger over the whole scene of wreck and ruin—the maimed bodies and desolate homes—until the one conviction shall be "never again."

Do we love our work or do we have to be driven to it "like some slave scourged to his dungeon? The answer to this question is also the answer to the question, is my work a success or a failure? He who makes his tasks to be songs of joy is invariably successful. Blessed is that man who is able to join with Henry Van Dyke:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes becken me astray:
'This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way.'"

History has its long gray years when the generations are sodden and dull. Then as if by a divine inspiration the spirit of man is kindled into flame and a noonday splendor gilds the age with glory. It was in response to this hidden law of the Father of lights that Greece had its age of Pericles, Rome its Augustan age, and England its Elizabethan age. To the Christian church belongs the pristine, Pentecostal hours of the Apostolic age and the eventful, yet glorious years, of the Protestant Reformation when civil and religious liberty had the shackels of the Roman Hierarchy torn asunder and a free conscience and an open Bible became the heritage of all Protestant peoples. History is not made on a dead level, but the general, uneven trend thereof is upward. Only the man with liver complaint, or a bad conscience, or a perverted view of the facts, and a dwarfed imagination will seriously contend that the world is growing worse.

Not the Cross But the Empty Tomb Is First in the New Testament

CHRISTIAN art, Christian ritual, and Christian preaching have found their most impressive expression in the cross of Christ. Christianity's supreme symbol has been the cross, rather than the empty tomb. The cross is tragedy, the empty tomb is triumph. And strange as it may seem, not triumph, but tragedy ministers to art and ritual and literature. But from the first years of Christian history, where there is an utter absence of art and ritual and literature, and only the drab facts of time and eternity as they gathered about the humble Gallilean and the obscure men and women who became his followers, we get an altogether different story. Paul and all the rest of those New Testament writers staked everything upon the risen Christ.

Paul was converted not long after the death of Jesus. Harnack, one of the greatest of modern New Testament scholars, places it in the year following his crucifixion, so does McGiffert and Moffatt. None of the scholars put his conversion later than seven years after the death of Jesus.

And from the beginning Paul preached the resurrection of Jesus. At Jerusalem he talked with Peter and James to whom, like himself, the Lord had appeared. He heard the testimony of a multitude of disciples who themselves had seen the risen Lord. Not only, therefore, from the beginning of his Christian life did Paul know that Jesus had risen from the dead, but he made it the foundation of his faith and the central truth of his preaching and writing. It is well for us to keep in mind that the earliest written testimony to the resurrection of Jesus is from the pen of Paul and about twenty-five years after the death of Jesus. We refer to his first letter to the Corinthians. Even before this he wrote the Thessalonians and among other references to the Christ said, "We believe that Jesus died and rose again."

Paul's summary in Corinthians is that the resurrection is a fact or he is false; the resurrection is true or he is a false witness and his preaching is vain. Listen to him: "If Christ hath not been raised, then is our preaching vain, and we are found false witnesses of God; because we have testified concerning God that he raised up Christ."

But in all this Paul in his writings was nothing different from that other two-thirds of the New Testament which he did not write, while his belief and conduct were in utter accord with the rest of the early followers of Jesus.

Take your New Testament and study it with the risen Christ in view and you will see clearly that there is just one explanation of what made those Christians of the New Testament times. Everything hinged upon the resurrection of their Lord and Master. There has been no century comparable to the first century and there has been no century that staked everything upon the risen Christ as those early Christians did.

Tongue and Pen in Church Work

PREACHING and the output of the printing press are the chief agencies in our day for the extension of the kingdom. The preached word centers about the pulpit; the printing press sends its message afar. The potency of the personal presence and the output of the printing press make possible the conquests of tongue and pen. These are our reliance in all the forward movements of the church and the kingdom of God.

In the pulpit, in the class room and in the home, the personal presence and the words of the mouth count for much. So true is this that the preacher and the teacher and the parent are considered the real moulders of our civilization. But in all these we must not be unmindful of the output of the printing press. The Bible, the hymn book and the volumes in the pastor's library are essential factors in the life of the church. In the school room, for both teacher and pupil, books are counted among the necessities. Socrates no longer walks in the open and exchanges questions and answers with his pupils. Though many of our homes are poorly supplied with good literature, still they owe much to the output of the printing press. Tongue and pen are mighty in shaping the civilization of this day.

Were all our church people to duly appreciate this fact we would all be more eager in the effort to make full use of these agencies. Methodists are thoroughly committed to a place of primacy for the preacher in all our church life. The ministrations of the priest and the care of the pastor have never ranked among the Methodists with the message of the prophet. The man with the message has had first place. We have relied on a tongue touched with fire. The result has been to allow the pen to drop into the background. Some among

us have no concern for the output of the press. Many fail to stress this important agency.

If we are to judge by the treatment being accorded the periodical literature in all of American Methodism, we, as a people, fail to appreciate the place of the printing press in kingdom extension. We need to gain a more positive conviction about the value of the pen for church, school and home. Proper stress should be placed upon the personal presence and the output of the press—tongue and pen are both essential agencies in the coming of the kingdom.

For Editors to Read

"THE LIVING CHURCH," Milwaukee, Wisconsin, is of the high church variety, but with all its devotion to robes and ritual it has not escaped the things that belong to the common lot of editors, such as Presbyterian, Baptist, Lutheran, Methodist, and such like.

As evidence of the foregoing observation we copy a recent editorial from The Living Church and at the same time extend the right hand of fellowship. Here it is:

Every editor, and especially every religious editor, is accustomed to receiving indignant letters from faithful subscribers of many years' standing who have suddenly taken offense at some passing editorial reference to the Persian situation or to the kippered herring industry, and so are determined to cancel their subscriptions forthwith. Such letters, which often regard years of service to an ideal, in season and out of season, as of no account in comparison with a difference of opinion on a topic generally of minor importance, are one of the most discouraging trials that an editor has to face. If any editor of a religious paper can reply courteously week after week to such letters (as all of us must), without becoming hardened and embittered or sometimes losing his temper and his Christianity entirely, we beg to nominate that editor as a fitting candidate for a martyr's crown.

But as far as The Living Church is concerned we can comfort ourselves with the thought that if some read our periodical and don't like it, others don't read it and do like it—as witness the dear lady who wrote us last week: "I wish to express my appreciation of The Living Church, that I have not read for some years." Thank you, madam; may you never see a copy of The Living Church and so always continue to be our friend!

Hard Pressed But Toiling On

MANY people are hard pressed these unusual times and they are not sure what the end will be. Not a few of our Methodist people have sung again and again the refrain, "Toiling on, toiling on." Right lustily and with much spirit they have made the rafters ring. How much of the spirit of this refrain is going into these last days in which we are so hard pressed?

Could we make actual in our daily rounds the songs we sing life would be of another color and our actions would not run counter to our creeds. It is one thing to sing, "I am going home by the way of the cross," sure that the way of the cross leads home; it is something else to play the shirk, avoiding the cross at every turn. Were many of us to be found day after day in the work, toiling on, toiling on, how different would be the cause in which we are enlisted.

Read carefully from week to week the exhibits made in the pages of the Advocate and be convinced that the great bulk of our folks are not true to the creeds they profess. Though hard pressed, those who walk in the way of the cross have a habit of winning. Songs of victory abound as they go on in the way that leads home. Hard pressed they advance, "toiling on, toiling on."

"Must Jesus bear the cross alone
And all the world go free?"

A Free Meal for Repeating the Lord's Prayer

A CORRESPONDENT of the Christian Century tells of a restaurant keeper in Kendallville, Indiana, who hit upon the bright idea of requiring those who applied for free meals to first repeat the Lord's Prayer.

Here is how it worked:

Some of the callers for meals can repeat the prayer to classic perfection and remarkable devotion. Two young men, Mr. Brickley told the writer, repeated it so impressively that he gave them an extra "stack of wheats." Some cannot say the prayer at all, and these go away unfed. Eleven men on January 15 called at the Lawson Diner before breakfast, coming across the street from the city jail. Six of them could not repeat the Lord's Prayer. Nine of these men came in at one time, a young fellow who came in first being Polish. When he was told the requirements of a free breakfast—repeat the Lord's Prayer from memory—he dropped to his knees and recited the prayer in the Polish language. One, a colored man, who professed to the local Methodist pastor to be a preacher and who, being told in advance of the price of a meal at the diner, declared he would be unable to repeat the prayer. He avoided Mr. Brickley's place. One applicant said apologetically that he could say the prayer only after the manner of the Roman Catholic faith, but his prospective host told him the requirement was not a denominational matter. The prayer in any recognized form would be acceptable. One man spent several hours in the city's free lodging place before making his appearance to repeat the prayer.

What per cent in North Carolina could on this method secure a free meal?

People and Things

Mr. John T. Morris and Mrs. Maggie Smith were married in the parsonage of the Pasquotank circuit, Elizabeth City, March 5, 1932, Rev. W. B. Humble officiating.

The excellent article in last week's Advocate, "The Church Must Lead for Peace on Earth," was contributed by Rev. Daniel Lane. Through an oversight his name was omitted.

A memorial service to Rev. C. C. Alexander will be held at Clinton next Sunday morning. Rev. F. S. Love will preach the sermon. Brother Daniel Lane is now in charge at Clinton.

Dr. W. Angie Smith, pastor, announces that Bishop Mouzon will be the guest of First Methodist church, Shreveport, Louisiana, preaching twice daily from April 3 through April 10.

Rev. F. B. Peele of Siler City has been in the hospital recuperating from an operation for appendicitis. We are glad to announce that he has returned home and that he expects to be back on the job before long. This will be most pleasing to his people.

"Some men," says The Maritime Baptist, "are temperamentally constituted like the dour Scotchman who, when a motion was made in the church meeting that a certain action be made unanimous, said: 'I want it understood that there will never be anything unanimous in this church as long as I am a member of it.' "

"Mr. and Mrs. John Newton Goddard request the honour of your presence at the marriage of their daughter, Mary Nicholson, to Mr. Stanton Watts Pickens, Saturday, the second of April, at half after five o'clock, Saint Luke's Episcopal Church, Atlanta, Georgia." Mr. Pickens is a son of Rev. and Mrs. C. M. Pickens, Charlotte, N. C.

"Guess what church in our connection made the largest payment last year on superannuate endowment. Dr. Todd told us in a recent issue of the Nashville Advocate. But for fear you do not look up, I am going to tell you. Wesley Memorial, High Point. The amount was $700. Table No. 4 of our minutes shows that this noble people have paid $7538 on a quota of $5044. Many thanks to the pastor and people."—C. S. Kirkpatrick.

Rev. S. A. Stewart has changed his residence from Okayama, Japan, to Genzan, Korea. This change has been made for the benefit of his health. Brother Stewart in a letter that arrived this week requesting a change in the address of his Advocate says: "It seems that this climate is going to give my asthma the knock-out blow. We hope to take up our residence in Genzan about April 1. Please give our friends the benefit of our new address."

The Supreme Court's decision in the Macintosh case has shaken considerably my confidence as to the impossibility of a conflict between a Catholic's allegiance to the state and his allegiance to moral principles as a Catholic. If instead of being a born American citizen . . . I were a German or a Frenchman applying for naturalization, I do not see how, as a Catholic, I could give any different answer from that given by Dr. Macintosh.—Father J. Elliott Ross.

Rev. Henry M. Tenney, one of the founders of the Anti-Saloon League, and for 25 years a trustee of Oberlin College, died at his home in Webster Grove, Mo., February 23, at 90 years of age. Dr. Tenney served for 25 years as pastor of First Congregational church, Cleveland, and of the Second church, Oberlin; after his retirement from the Oberlin pulpit he was dean of the Schauffler Missionary Training School at Cleveland.

"How is this for a record of faithfulness? Mr. W. E. Spivey was elected a steward in 1878. He has attended every district and quarterly conference since that time. Mr. B. T. Lassiter also has been a steward 51 years without missing a quarterly conference. Both of these brethren seldom miss a service, only then because of illness. It would be interesting to know how many half-century officials North Carolina Methodism has."—O. P. Fitzgerald.

One of the sad things about the "depression" has been estrangements have developed between dear friends, perhaps even near relatives. One man feels that the other has not stood by him in his time of financial distress and need. Or it may be that one man feels that he himself has become involved financially only because of his efforts to help the other man out. On the other hand, one of the beautiful things about the situation is the way in which people have been drawn together by common adversity.

Correspondence carried on by the late Joel Chandler Harris and literary leader of his day has been added to the famous Uncle Remus collection at Emory University, which was made possible in 1926 by the generosity of the Harris family. Letters from James Whitcomb Riley, Rudyard Kipling, Paul H. Hayne, Hamlin Garland, and Corra Harris, as well as five communications from Theodore Roosevelt, are in the latest addition to Harris memorabila, said to contain most valuable papers of the famous Georgia writer.

Methodists have anticipated that Dr. E. Stanley Jones would be present at the general conference of the Methodist Episcopal Church this year, though not a member, but Dr. R. E. Diffendorfer, corresponding secretary of the board of foreign missions, has recently received this word by cable from Dr. Jones: "After prayerful consideration I have decided not to return to America until January, 1933. Coming now would mean two years' absence from the East. I cannot bear to leave when all life-molds are breaking, when the East was never so confused, but never so eager to receive what Christ offers."

Rev. W. Clarke Dutton of Battle Ground charge while helping his brethren to saw wood at the Summerfield parsonage had the misfortune to get two fingers cut off. This put him in the hospital for nine days and then he was at Brother W. A. Newell's home for nearly two weeks. He is now back at Duke for his school work and Dr. Hart of Duke hospital is caring for his hand. Brother Dutton is very grateful to the friends who have been most kind. This fine young man is in the school of religion at Duke. He is a most worthy young brother that will have the sympathy of all. We sincerely trust that he will soon be able to do his college work and care for his church with his accustomed energy and fidelity.

MORE THAN AN ACADEMIC FUNCTION

The celebration at Duke University this week of the thirtieth anniversary of the South Atlantic Quarterly was an event of special interest in all this section of the nation. The personnel of the group, the showing made for the Quarterly by Dr. Boyd of Duke and Dr. Mims of Vanderbilt, and the new sense of an epochal work yet to be done by this publication were truly significant. Then, too, the deserved tribute paid the founder of the South Atlantic Quarterly, Dr. J. S. Bassett, and the fresh recognition of the work being done by the 9019, scholarship society of Duke, are not to be forgotten.

More than seventy-five men and women gathered about the tables at this anniversary of the 9019. Most of these men had been associated in one way or another during the years. Many of them had been editors and contributors to the journal. Dr. W. K. Boyd spoke with intimate knowledge of this publication through the years and he was careful to pay a just tribute to Dr. Bassett, who was the leading spirit in making possible the great work done by the South Atlantic Quarterly.

Dr. Edwin Mims gave a summary of the fine list of contributors and the valuable articles carried during the first years of the Quarterly. These dealt with vital issues and touched in a most effective way the problems of the day. The articles that created the greatest stir were those from the pen of Dr. Bassett dealing with the race question, but others less spectacular were equally as effective in the thought of the day.

Dr. Mims insisted that in this day of a threatened reaction there was a need for a journal of criticism equally as much as three decades ago. The Quarterly, he insisted, should have strong support and the present editor, Henry W. Dwire, should appreciate the present opportunity for such a journal.

Dr. W. P. Few presided. Drs. Mims and Boyd spoke most effectively in causing many to appreciate just what the South Atlantic Quarterly had stood for and in leading them to appreciate the work of J. S. Bassett. Deans, professors, writers and notable women not a few, to say nothing of many old 9019 men, had a royal good evening together. Dr. Mims among old friends and admirers had a great time. This indeed was more than an ordinary occasion.

IN ROANOKE RAPIDS AND NORTHAMPTON

Last Sunday spent at Rosemary, Lasker and Roanoke Rapids with Reverends D. M. Sharpe, E. C. Maness and S. J. Starnes proved to be both informing and interesting. The fine work being done by these three Methodist preachers on these three important charges is most refreshing but it is in no way surprising. Having been presiding elder of all three this editor is able to speak with full knowledge of the facts—sometimes newspaper men are accused of relying on a too vivid imagination.

Brother Sharpe did a superior work at Rosemary last year in the town and in both of his country churches. All of the people came to know that a consecrated and capable Methodist preacher was at work in this field. He is carrying on after the same fashion this present year. Kingdom extension and conference funds are being gathered and a revival is now in progress at Rosemary. These varied efforts are an index to the work that is being done. D. M. Sharpe has been a success from the start. His work is such as to abide.

Rev. E. C. Maness has closed four fine years on the Fuquay circuit. He has made such an excellent start on the Northampton that his usual success is expected on this big work. Rev. L. B. Jones held the quarterly conference Sunday afternoon at Lasker. The pastor's reports were pleasing. The people are delighted.

To those of the Advocate family who are doing their best to keep a church paper afloat these times, it is most pleasing to have such support as that given by the presiding elder of the Rocky Mount district. Brother Jones from the pulpit and in the business meetings commends the conference paper. He insists again and again that we cannot get on without the church paper. The pastors and officials are urged to do all possible in its circulation. He lets people know that North Carolina has such a superior paper that the people can not afford to be without it.

At night, in Roanoke Rapids church, Brother Jones preached a capital sermon and Brother S. J. Starnes made a fine report to the quarterly conference. He has already secured $30 for the Chapel Hill special and $160 on conference collections. The kingdom extension offering is being taken. Starnes in this his first year has hit his usual stride on the pathway of success.

To be once more the guest in the home of Brother and Mrs. Sharpe was a delight; to preach was a high privilege; to enjoy such fellowship was refreshing.

WOMEN FOR THE 18TH AMENDMENT

The Woman's Missionary Council at Atlanta, representing 300,000 women, expressed opposition to any movement to weaken the 18th Amendment.

The resolution said that comparison with the methods of liquor traffic control, tried in other countries, convinced the council members that national prohibition was the best method yet devised and they recorded again their faith in "governmental control in the United States as provided in the 18th Amendement and its supporting laws."

"We hereby assert our opposition to any movement to weaken its force through legislation," the resolution concluded.

All normal women are against liquor and war. They have suffered so much from these two crimes against the race that the deeper instincts of all true women who desire the welfare of mankind are found in favor of temperance and peace. Abnormal women and the rich and self-indulgent who feed and fatten at the expense of the masses care little for the wreck and ruin caused by liquor and war.

God bless and strengthen these women in their noble work.

LIQUOR BECOMES AN ISSUE IN ELECTION OF CONGRESSMEN

While the liquor issue was kept from the floor of the House of Representatives by a committee vote the people need give little concern to old John Barleycorn. But now it gets to the floor for members to vote for or against liquor and it will become necessary to know how candidates for Congress are going to vote if sent to Washington.

It appears now that the wet and dry issue will come to the front next fall in at least one district, as Mr. Hancock voted with the wets.

Nomination of Names for the Room of Remembrance at Scarritt College

In 1888, during the ten years since the organization of the Woman's Missionary Society of the Southern Methodist Episcopal Church, 26 young women of our church had gone into four foreign countries to serve as missionaries under the Woman's Board of Missions. They went without any special training for the great task they had undertaken. Miss Belle H. Bennett of Richmond, Ky., seeing this, had become so possessed by the strong conviction that the young women going out to do missionary work for the church should be specially trained for that work, that she gave herself to the task of providing the opportunity for such training. At the annual meeting of the Woman's Board of Missions in 1889 in Little Rock, Miss Bennett, by request, presented her vision of a missionary training school in such ardent terms that the board appointed her as its official agent to investigate the matter of a training school for missionaries, and empowered her to present the claims of such a school throughout the church, to enlist the sympathy and aid of the workers, and to collect funds for the school.

At the very height of success opposition arose in the church, so strong that it seemed for a time that the enterprise would be wrecked. This was overcome, however, and the work went forward rapidly to completion. The school was located on a beautiful site in Kansas City, which, with $25,000, had been donated by Dr. Nathan Scarritt. On the 14th and 15th of September, 1892, Scarritt Bible and Training School, named in honor of Dr. Scarritt, was dedicated and opened for work, with Miss Maria Layng Gibson as principal. During the four years immediately preceding, 32 other young women had gone out as foreign missionaries under the Woman's Mission Board.

Miss Gibson resigned as principal in 1918, and Dr. Ed. F. Cooke was elected president. In that election certain dreams Miss Bennett had begun to cherish and to hope to see materialize in a "Greater Scarritt," began to take shape when, during the following year, steps were taken looking towards the relocation and reorganization of the school for larger service. Before that was accomplished, Dr. Cooke resigned and Dr. J. L. Cuninggim was elected to succeed him. In entire sympathy and accord with Miss Bennett's vision of a greater Scarritt, Dr. Cuninggim was definitely committed to a program of enlargement. The effort to relocate and reorganize the school was then combined with a movement to develop a program of missionary education for the entire church. A joint committee was created, its members selected from agencies in the church most concerned with the problems of missionary education—the General Board of Missions, the Woman's Missionary Council, the two schools of theology, and Scarritt Bible Training School—which, after careful investigation and patient discussion thoroughly entered into, recommended the development of the two theological schools as strong centers of missionary education for the ministry, and the removal of Scarritt Bible and Training School to a more central location and its reorganization as a school for the training of lay workers, both men and women, on all types of religious service. The report of the joint committee was adopted by the Woman's Missionary Council and the Board of Missions and on the 12th of September, 1923, the board selected Nashville, Tenn., as the new location of the school. Many objections to this movement as it concerned Scarritt were raised within the church, but they were met and overcome in a spirit of loving consideration for all who were so vitally interested in this great change as to raise such objections.

Miss Bennett had died in the summer of 1922, and the following year the Woman's Missionary Council, of which she had been the only president since its creation in 1910, voted to establish a memorial to her which should be an enduring monument to perpetuate her life and service already manifest in Scarritt Bible and Training School. This memorial should in some way bear her name and become the fulfillment of her inspired vision for a greater school for Christian workers. The raising of $500,000, as the minimum amount for this purpose, within a definite period of years, was the goal set by the Council in 1923 before the members of the Woman's Missionary Society.

In the summer of 1924 Scarritt Bible and Training School was moved from Kansas City to Nashville, where, on the 1st of October it was opened as Scarritt College for Christian Workers, chartered under the laws of Tennessee as an institution of the Methodist Episcopal Church, South. The General Conference of 1926 adopted the report of its committee on missions that Scarritt College, at the desire of the Woman's Missionary Council, be accepted as an institution of the whole church.

The Golden Jubilee of our Woman's Missionary Society was celebrated by the Council in annual session in Nashville in March, 1928, at which time Scarritt College for Christian Workers was dedicated, and, as the representative of the Woman's Missionary Society, Mrs. F. F. Stephens, the president of Council, presented the Bennett Memorial buildings, all finished, furnished, and paid for, a gift from the society to the Methodist Episcopal Church, South. The gift was accepted for the church by Bishop Edwin D. Mouzon, vice president of Scarritt's board of trustees and bishop of our church.

It is impossible for me to describe the marvelous beauty of Scarritt. Artists have attempted to do so in prose and poetry, using many suprelative adjectives and glowing figures of speech, in addition to those who have tried to portray its inspiring loveliness on canvas and cardboard. All is inadequate. It must be seen to be appreciated. In the Bennett Memorial buildings there are many interesting objects and places evoking admiration and awe. But there is one place which will always be the center of interest, a spot more sacred than any other, which will grow in interest to the whole church as the years come and go. This is the Room of Remembrance on the second floor of the tower, which has been set aside as a sort of Hall of Fame for Southern Methodism. It is not a large room. Its walls of beautiful gray stone have been built so as to provide spaces for permanently recording the names of men and women at home and abroad whose memory our church will delight to honor, because of their construction and distinctive Christian service. There is room for 90 names, the first of which the Woman's Missionary Council was privi-

leged to select: Mrs. M. L. Kelly, Mrs. J. W. Lambuth, Mrs. Juliana Hayes, Mrs. D. H. McGavock, Miss Lucinda Helm, Miss Mary Helm, Miss Laura Haygood, Miss Martha Watts, Miss May McKenzie and Bishop William Capers. The border spaces around the top of the room were designed to hold suitable inscription or inscriptions. In the floor are inserted metal tablets bearing the names of those associated with the founding of Scarritt Bible and Training School, Methodist Training School ,and Scarritt College for Christian Workers: Miss Belle H. Bennett, Rev. Sam Jones, Dr. Nathan Scarritt, Mrs. M. D. Wightman, Bishop E. R. Hendrix, Bishop W. R. Lambuth, Miss M. L. Gibson and Dr. J. L. Cuninggim. The Memorial Tablet containing the names of the conferences which paid in full their quotas to the Bennett Memorial Fund, and the Book of Remembrance containing the names of individuals and auxiliaries enrolled by the auxiliary women throughout the church by generous gifts to the same fund, also have permanent places in the Room of Remembrance.

The time has now come when the church has the opportunity of offering names to be considered for places upon the walls. The method and regulations regarding the selection of names for inscription have been carefully worked out. The board of trustees of Scarritt College compose the Senate of the Room of Remembrance. This Senate is responsible for the project of the Room in matters of securing funds for its upkeep and maintenance, for the final selection of names to be entered, for the inscriptions, and for all formalities and ceremonies connected with the unveiling of the stones and the announcing of the names to the church. There is also a Body of Electors chosen by the Senate of the Room, composed of one member of the Southern Methodist Church from each annual conference of the whole church. Dr. W. P. Few is the elector from our Conference.

Any person or organization within the church, such as Sunday school classes, boards of stewards, missionary societies, young people's groups, college groups, etc., may make nominations to the Senate. Out of all the names thus submitted, the Senate will select 10 names. These 10 names will be sent to the individual electors with the request that four names be voted for and their votes be returned to the Senate. From all these returns the Senate will select the four names having received the highest number of votes, according to the following restrictions:

(a) No name shall be considered by the Senate which has not received as many as five votes in the Body of Electors.

(b) No more than four names shall be chosen and entered on the stones in each quadrennium.

(c) No name shall be considered at any time of any person who has not been dead at least 10 years.

With each name nominated to the Senate by individual or group, must be submitted a statement setting forth the constructive and distinctive Christian service rendered, with full name of the person and dates of birth and death.

The period in which names may be submitted for this quadrennium closes in 1932 on the 31st of May. Nominations are to be sent to Mrs. Hume R. Steele, Doctors' Building, Nashville, Tenn., the secretary of the Senate.

An important objective in this project is the acquisition of greater knowledge concerning our church by its membership, of the history it has made in all places of national and international life through the constructive and distinctive service of its gifted men and women during the years since its birth. So it is earnestly desired that many organizations and individuals throughout the church may become interested in a study of its history and of the lives of the men and women who have made possible its rich heritage, and that they will send nominations of those who have contributed constructive and distinctive service in our own conference. No more fascinating educational project than such a study can be thought of for groups over the church and in our colleges. This study is not to be confined to the distant past, for the only restriction as to time is that "no person's name is to be considered who has not been dead at least ten years."

Mrs. J. LeGrand Everett,
Historian N. C. Conf. W. M. S.

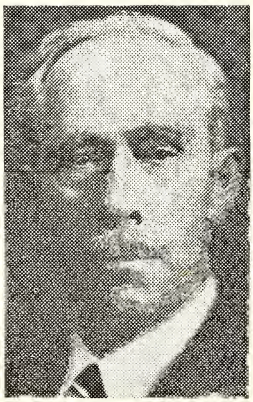
GEORGE WASHINGTON SAVED ENGLAND'S LIBERTY FROM CHAINS, SAYS AN ENGLISHMAN

Another aspect of the American War of Independence, and of Washington's part in it, which Englishmen have not always remembered as they should, is that he and his countrymen were really fighting our battle. They were not at that time "Americans"; they were Englishmen, fighting on American soil the battle of English liberties. The war was really a civil war—as really a civil war as our own struggle in the seventeenth century between King and Parliament. What if England, for the moment, had won, as with her vastly greater resources she might well have done? On the consequences to America it is idle to speculate, though one thing at least seems clear: England could no more have continued to govern America against her will than today she could keep Canada within the British Empire except by Canada's own free consent. But the consequences to England of an English victory one may speak with some confidence. It would have put English liberty in chains; it would have riveted the personal government of the monarch about the nation's neck, perhaps for generations to come. Fortunately though blindness in part had happened to the King's advisers, and though even a man like Wesley lost his way, there were others, like Burke and Chatham and Fox, who continued to preach sound and saving political truth. They saw, and forced others to see, that the ruin of the American cause would have been also the ruin of the constitutional cause in England. And when at last the news came of the surrender of Cornwallis to Washington at Yorktown, it meant not only the end of the war, it meant—as Mr. George Macaulay Trevelyan says—the end in England of the personal government of the King: "From the day of Lord North's resignation, in March, 1782, Britain has never been governed save by a Prime Minister and Cabinet responsible not to the King alone, but first and foremost to the independent judgment of the House of Commons." That is why we in England today, though memories of the past may keep us on the outskirts of the crowd, may yet join in the huzzas of every patriotic American and do reverence to the memory of George Washington.—George Jackson, in The Methodist Recorder, London.

With what Mr. Thomas L. Chadbourne believes was "almost malign stupidity," the tariff act of 1930 "struck at those countries that are our closest neighbors, our best customers, and, by every force of tradition, our friends and partners."—Lawrence Stafford.

Dr. William Ivey Cranford of Duke University

Dr. Edwin Mims in speaking at the thirtieth anniversary of the South Atlantic Quarterly made mention of the wonderful article in the last issue of the Quarterly by Dr. William McDougall; he also commented in glowing terms on an article in an early issue of this same journal by Dr. Cranford. This beloved professor has been a member of the college and university community for forty-five years, first as a student and then as a faculty member. He talks most interestingly of the past of the institution for he speaks out of intimate knowledge concerning nearly half a century.



Dr. W. I. Cranford

Popular with faculty, student body and alumni alike, Dr. W. I. Cranford is in his forty-fifth year as a member of the Trinity-Duke community. He has seen many changes in the old institution. Many other men have come and gone in his time. Sunshine and clouds have swept over the school to which he has given most of his life.

Dr. Cranford, a youth then, in 1887, entered the old Trinity College, at Old Trinity, in Randolph county, North Carolina. Four years he spent there as a student. Dr. J. F. Crowell was president at that time. Dr. Cranford describes Dr. Crowell as a "vigorous and vital young fellow" who was very active in the struggle to lift the burden of debt from Trinity College. Professor Cranford says it took a strong man to endure the opposition to the moving of Trinity to Durham and the caustic criticisms which were heaped on Dr. Crowell's head during those days of agitation.

The memory of his teachers is a very precious one to Dr. Cranford. He says there were great men and great teachers. He speaks of a number of faculty members who came to Trinity just as he was entering as a student. Among these was Professor Armstrong, teacher of English, who was a tower of strength through those days of crisis.

The movement to Trinity was delayed two years because of the catastrophe of the falling of the tower of the new building. Therefore, Professor Cranford's class and the one following both graduated at Old Trinity. His graduation day brought him not only a degree from Trinity but also an appointment to teach in his alma mater. A year at Old Trinity teaching was followed by a year in post-graduate work at Yale. Then Professor Cranford returned to teach in the new Trinity, in Durham.

Another year, however, found him again at Yale. That year he received his doctorate and returned to Durham. The intervening years have all been spent quietly, growing with the institution.

Doctor Cranford held the chairs of philosophy and psychology jointly, until three years ago. At that time Dr. William McDougall came to Duke as head of the new psychology department.

The work of teaching philosophy and psychology evidently was not considered such a great burden in those days. Professor Cranford was asked to add to his duties those of the dean of the college, when Dean Few succeeded President Kilgo, who became bishop in the M. E. Church, South. For seven years Dean Cranford carried double duties. Since that time he says he has "just been a teacher." His great interest is in the class room. He is restive under any burden which interferes with his teaching.

In a recent chapel address, Doctor Cranford gave a very optimistic message to those who are trying to steer a course between instrumentalism and futurism. The doctor declared that instrumentalism is the teaching that knowledge is only a tool to be used for man's material maintennace. There is no finality, no ultimate truth, according to his followers. All man's efforts are made at adjusting himself to his present environment.

Futurism, he declared, teaches that man has no place and can secure no satisfaction in the present. All finality—all ultimate truth—is in the future.

"The safe course," said the doctor, "is between the two. Man is different from the lower animals in that he has different needs. His needs are from within. Man has a far future look and a far backward look which helps him in search for ultimate standards — standards to which he must make his conduct conform or be dissatisfied. To be satisfied with some sort of ultimate truth would be to consider ourselves less than men. As to man's environment, he makes that over to suit himself, rather than adjusting himself to his environment."

Hale, hearty and unbroken, this ever young professor who is entering his fifth decade of membership in Duke's community apparently faces many years of useful, loving service. Devoted to his church and simple as a child in his faith, Dr. Cranford lives a life of quiet serenity and good cheer.

Dr. Cranford has been asked to give two courses in the pastors' school at Duke in June.

LIFE'S COMMON THINGS

The things of every day are all so sweet,
The morning meadows wet with dew;
The dance of daisies in the moon, the blue
Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
And silence, and God's starry sky!
Oh! life—the whole life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear,
The waking in the warm half-gloom
To find again the old familiar room,
The scents and sights and sounds that never tire,
The homely work, the plans, the lilt of baby's laugh,
The crackle of the open fire;
The waiting, then the foosteps coming near,
The opening door, the handclasp and the kiss—
Is heaven not, after all, the Now and Here,
The common things of life are all so dear?

—Anonymous.

IS JESUS STILL DEAD?

The door bell rang. I put aside my book, and opened the door. There stood a man, not the type we invite into our homes for an evening meal. He was poorly clad; his clothes gave evidence of age; he was unshaven, and most untidy in every way. He asked for a job about the house. Not needing any work done, I was about to close the door when I noticed a look of keen disappointment in his face. I asked him how long he had been out of work.

"Nearly a year," he replied.

It was cold outside. I invited the man in, bade him sit down and we talked as he warmed himself before the fire.

"Have you a family," I asked.

"Yes, a wife and three children."

"How are you keeping your family up not having worked for a year?" I questioned.

"I am not keeping them up," he responded. "Poor things, they are about to starve. With what little I get to do here and there, and a little from charity we have been able to exist—that's all."

There was a short pause and he added, "This is a hard old world. People don't care whether you live or die."

"With what kind of people have you been associating?"

"All kinds of people—good and bad," he answered. "They are all alike when a fellow's down. People who are supposed to be good and call themselves 'Christian' treat me no better than others, anyway."

"Do you mean to say that Christian people will not help a man and his family in your circumstances?"

"They don't do it," he replied. "Most of the help I get comes from people who don't call themselves Christian. The Christian people go to church and pray, but they don't act like Jesus Christ. He's as dead to them as he was to the old Jews who had him crucified."

With a bite to eat, a piece of money in his pocket, and a promise of help in finding work the man departed.

I thought of his words. "People don't care whether you live or die." Under the present economic and industrial conditions, it looks as though the man was right. The dollar looms large in comparison with the human soul. When prices go down grain is stored, and many times destroyed to keep it off the market in order that the dollar may be saved. Let the human body starve but keep the dollar intact. I was told on good authority that a certain fruit company dumped fruit into a river when prices began to go down. This was done to keep the dollar alive, and the price up. Let the human soul perish.

Do the Christian people care whether people live or die? They are concerned very much, but they are entangled in the meshes of our pagan competitive system in industry and economics. It is not a matter as to whether they are interested in a single, individual soul. I sincerely believe they are, but there is a gigantic system—a pagan order—a dollar machine—that must be preserved. If the wheels of this great industrial and economic machine move, we must move with it and take the consequences. That is just what we are doing. Here is a man like thousands—yes, millions of others today, who has been caught in the wheels of the machine, and he has no hope of redress, but to turn with it, until destiny or fate shall mercifully spare him of further suffering. The mother and three innocent children born into the world, rather, cursed by being born into a world of such a vicious and cruel order, must live and suffer while we save our system. "Is it nothing to you, all ye that pass by?" It were far better that a millstone be hanged about our necks and we were thrown in the midst of the sea than that we offend one of his little ones.

And I thought again of the man's remark—"Jesus Christ is as dead to Christians as he was to the old Jews who had him crucified." This was a hard statement for one who calls himself a Christian—one who had opened his door to a stranger, taken him in, and given him both food and money. Nevertheless, there was enough truth in that statement to make it sting.

We are approaching the Easter season when we shall loudly proclaim an experience with a living Christ. We make the Lenten season impressive by a multitude of church activities. We refrain from this and do that which is right and proper. Holy Week is filled with services, decisions and sacrifices appropriate and in order. Good Friday with hours of services—services of the cross and communion—complete the week of our formal church activities.

Easter Sunday dawns and the setting of a magnificent formal demonstration is in order everywhere. Superb musical oratorios have been rehearsed for weeks; pageants have been arranged; floral decorations sweeten the atmosphere with erotic fragrance, and sermons and sermonettes proclaim a living Christ. Does it take all this to make Christ live in us? If it does, then this man is right. "Jesus is as dead to us as he was to the old Jews who had him crucified."

I should be the last one to condemn the beautiful Easter services we hold from year to year. However, an analysis of these services might be helpful.

The magnificent oratorios are proclaimed, the choir is at its best, the atmosphere is filled with spiritual life. The preacher looks upon that vast Easter Sunday morning congregation with great hopes. He makes the big crowd feel that the mass demonstration is evidence of the Living Christ within us. The following Sunday he changes his mind, and he concludes that the whole affair is little more than one-great-big-religious-show. We should act carefully and think seriously, lest we lose the Living Christ in our programs. Accessories beautify, but they never make the real automobile. The man on the street knows whether Christ lives in us. He also knows just about how much is real in us, and how much is little more than a vain show.

It is not unusual to see large classes received into the fellowship of our churches on Easter Sunday morning. Furthermore, it is not unusual to see the most of that class in the church auditorium for the last time, until another Easter occasion. I am quite convinced that this fact too often accounts for the lack of the living Christ in our lives. Have we really experienced the Christ of the Easter morning?

Is Jesus still dead to the people called Christians? Was the man right? Is Jesus that living, fresh and vivacious dynamic in our lives that he once was, or is he slowly dying away, and gradually fading out of our lives? Friends, here is our challenge. The world is looking to the Christian people today as never before for spiritual aid and direction in this seeming world dilemma. May this glorious Easter season revive that Living Christ within us that shall never die. **Let the world see the Living Christ within us.**

Allen P. Brantley.

The "Traveling Elder" Takes Ten Days "Off"

By Rev. W. E. Poovey.

"Meet me in New Smyrna, and 'turn loose' for a ten-day tour!"

So ran the telegram from Brother Geo. W. Hutchison, one of my district lay leaders, as he was leaving St. Petersburg, and heading northeast, from his winter vacationing.

From Mount Airy to New Smyrna Between Noons

So this "traveling elder" flagged the Atlantic Greyhound bus at the curb in front of the district parsonage in Mt. Airy, and in less than 24 hours was greeting his genial friend at the appointed rendezvous in the Land of Flowers. No wonder this modern passenger-carrying competitor of the railroads is cutting so deeply into patronage upon which the Pullman Company held a monopoly for so long. To be picked up at your own door, provided with palace car accommodation, carried with such safety, comfort and dispatch over the smooth, hard surfaced highways that connect the Carolinas with the Florida Keys, and, with economy of cash as well as time, delivered to your distant destination exactly on the dot, makes a tremendous appeal to the traveling public.

Fellowship With Friends and Flowers

But better than traveling by bus, is to ride through this Southern land of eternal summertime beside a big-bodied, big-hearted Tar Heel, whose foot pressure sends his private coupe over the road at 50 miles per hour, and whose wholesome fellowship helps you enjoy the hours as you hum along between the profusion of flowers and fruits that bank you on the one side, and the wide expanse of turquoise waters whose white caps whisper to you from the other side of the ocean boulevard. So the miles and the moments slipped away as we went skimming merrily down the East Coast. At Melbourne we turned aside for a greeting and a good wish to our mutual friend, Brother Chas. H. Ireland, who has given so generously of his services to his church and conference, and is now being so tenderly nursed back to normal health by loving hands, and the hope that somewhere, not far away, may yet be found the fabled Fountain of Youth.

Palms and Beaches

From Daytona to Miami one finds an almost unbroken chain of wonderful beaches. At high tide they are laved by emerald breakers. At low tide one can almost drive the entire distance upon the hard packed sand, made smooth and kept moist by the receding waves. Upon this natural speedway a daring driver pushed his racer a few days ago till it covered more than four miles in a single minute. At either high or low tide ten thousand tourists twinkle their toes each winter day in these laughing waters, warmed by the Gulf Stream, or take sun baths until their bodies are brown as Seminole Indians.

Forty varieties of palms are to be found between the city of Palm Beach and the suburb of Palm Island across the Biscayne Bay from Miami. From the plebian palmetto whose dense jungles of dwarfed growth seek to cover up the otherwise ugly nakedness of the wide areas of wasteland, to the patrician, marbled trunks of the stately royal palm that shade her parks and colonade her lovely avenues, Florida is the land of the broad leaved palm.

Everglades Tamed by the Tamiami Trail

We tarried in Miami long enough to learn that while hotels were not running over with tourists as in boom times, the cost of living there is at least forty per cent less than it is in any tourist town in western North Carolina right now. Many fossil remains of a real estate boom are to be found on both the East Coast ,and in the interior, in the form of uninhabited or unfinished houses and hamlets, and million-dollar hostelries, whose liveried attendants may spend as much time twiddling their thumbs as in truckling to the pleasure surfeited tourists of six years ago.

Straight away toward the setting sun for forty miles without turning a hair the Tamiami Trail penetrates that one-time wilderness of muck and miasma known as the Everglades. The road is level as it is straight, and is paved with the coral rock that was lifted out of the Okeechobee drainage canal which it borders. When this coral formation is crushed and treated with a crude oil binder it makes a wonderfully smooth, wear-resisting pavement.

Wide areas of the Everglades are treeless savannahs covered with luxurious swamp grass, but most of 150 miles of highway is hemmed in on either side by a dense jungle growth of gum, cypress, live oak, etc. The undergrowth of palmetto, the tangle of tropical vines, and the profusion of moss that festoons the tops of the trees provide a wonderful refuge for wild creatures in this wilderness. Nor are these creatures very wild. Hundreds of blue heron waded along the edge of the Okeechobee Canal within ten feet of the highway, and fished unafraid as dozen of automobiles drove by, while flocks of blackbirds fed fussily on swamp berries a little farther away.

The only human beings that inhabit this semi-tropical wilderness are the timid remnants of the Seminole tribe. We saw only a few villages of half dozen clustered huts, thatched with the wide leaves of the wild palmettos. At one of them dusky Indian maidens, dressed in their gaudily colored, ring-streaked costumes had been bribed by a passing tourist to pose before his camera, while at another several squaws were ladeling soup from a large saucepan that simmered over the coals under a communal cooking shed, to satisfy their several dusky broods. Though the Seminoles who continue to fish and forage in the fastnesses of the Everglades do so in defiance of a decree of our federal government, yet the sight of the Stars and Stripes floating over Seminole villages would suggest that these aboriginese have also been tamed.

Monumental Men and Memorials

After sweltering for several hours in a noontime February temperature of 90 degrees Farenheit, it was refreshing to drive along the snowy white beach at Fort Myers and feel the cooling salt-laden breeze blowing off the Gulf of Mexico. Here one may drive along lovely avenues palisaded with royal palms. Here Firestone is starting his forest of rubber trees. Here Ford and Edison fellowshipped on their common front lawn along the waterfront, and lived the simple life during the winter sojourn in their modest inexpensive cottages.

Three hours further west we found at Sarasota a wonderful memorial art museum dedicated by John and Mabel Ringling to lovers of the aesthetic. At a cost of fifty million dollars it has been made a palace of surpassing beauty, in which have been assembled 700 original mural paintings from the old masters, besides thousands of specimens of statuary marble bronze and ceramics. The finest of the sacred masterpices was "Eece Homo" by Vecelli, while the most wonderful animal picture was Rosa Bonheur's "Oxen at Labor," which we were told had cost Mr. Ringling $50,000. The former was no bigger than a life size portrait, while the latter was about 8x12 feet. The Methodist church is the custodian of the museum, and only a nominal admission fee is charged.

We spent a Sunday in the lake section. At Lakeland we heard that monumental man, Dr. H. C. Morrison, deliver a most dramatic gospel message; after lunching with the Leonards at Winterhaven, we arrived at Lake Wales in time to listen to a sacred carillon concert at the Singing Tower. Edward Bok sleeps at the base of this beautiful memorial, and the birds sing, when the bells are silent, a hymn of grateful praise to their benefactor. The following lines were copied from a bronze plaque not far from the base of the 150-foot tower:

"The kiss of the sun for pardon,
The song of the birds for mirth,
You are nearer God's heart in a garden,
Than anywhere else on earth."

Silver Springs, Stone Mountain, and Home

From the throat of a submarine cavern 550 million gallons of water crystal clear issue daily into Silver Spring. It is Nature's underwater wonderland. Through glass bottomed boats one may behold the unique foliage and formation in this subaquatic fairy kingdom, and for once language loses its descriptive power.

It was a long day's jump from Silver Spring to Stone Mountain. This colossal granite boulder was intended as a historic memorial to the leaders of the Confederacy, and had that great American sculptor, Gutzon Borglum, been permitted to finish his heroic group as originally designed, it might have been. But nothing but disappointment now awaits those who pass that way. It is rather a monument to the folly of a few local meddlers, whose interference marred the original beauty of the mountain, and permitted a profile to be carved that is but a caricature of the peerless Lee.

At Orlando we found two superannuate preachers and their wives, with an automobile that neither could drive, and homesick for the sight of Lake Junaluska. So the writer put his foot on the accelerator of that old Packard car and pushed it along for two days. We struck Peachtree street at the time of Atlanta's rush hour in the evening; and it took two hands, two feet, two eyes, and two heads to navigate that benzine boat down that channel and avoid being submarined by some police sergeant. We were royally entertained in Ralph Paris' home.

The following day we saw the sun set behind Mount Junaluska in a blaze of glory, and after another day en route it was Marion, Hickory, and home sweet home!

Wonderful is this gasoline age as it affects both time and distance! Wonderful is a short vacation, "Where Summer Spends the Winter," and with aesthetic senses a-tingle for ten thrilling days! But wonderful, also, is the lure of lifted horizons, and the happy resumption of one's loved work!

DR. R. H. BENNETT RESIGNS AS PRESIDENT OF LANDER COLLEGE

The resignation, effective June 1, was accepted with regret after members of the board expressed their appreciation of his services to the institution during his term of office dating from June, 1927.

Under the presidency of Dr. Bennett the campus has been beautified and increased by the purchase of 45 additional acres of land, the buildings have been renovated and re-furnished with handsome furniture for the parlors and high-grade Simmons beds in every room, the library has been moved to new and enlarged quarters, the quarters for the science department have been doubled in size and much new equipment purchased for the laboratory. The raising of $50,000 to meet Mr. Duke's offer of a like amount, was brought to a conclusion with a surplus of $8,000 over the $50,000, making $108,000 in all. The John O. Wilson endowment of $15,000 for the library has been completed by the alumnae. These were followed by another campaign for endowment which resulted in $175,000 additional being raised in cash and subscriptions.

WE ARE LIVING IN A GRAND AND AWFUL TIME

The period through which we are passing and which it is so difficult fully to understand, and impossible, for me, at least, adequately to explain, is a period like the fall of the Roman Empire, like the Renaissance, like the beginning of the political and social revolutions in England and in France in the seventeenth and eighteenth centuries. It is different from them all; it is some ways more powerful than them all; and it holds more of the world in its grip than any of them, but it certainly resembles them in its epoch-making character. I suggest that when the world shall come out of the valley of distress and disillusion and disturbance through which it is now passing the historian of one hundred or two hundred years from now will find that the world has come out upon a new upland, a new plane of endeavor and experience and of conduct personal and national, comparable to those great epoch-making events which I mention in the historic past.—Nicholas Murray Butler.

THE "MORALS" OF OUR MIXED-UP DIVORCE LAWS

A man may be legally married to his wife in one state, while she is not legally married to him; he may be a bigamist on one side of the frontier and a respectable pillar of society across the line. What constitutes "cruelty" in one state may be counted normal marriage in another state; and "desertion" has almost as many definitions as there are jurisdictions. But everywhere in the United States the law and the courts agree that a couple, in order to get a divorce, should at least appear to fight. Not one American state admits that a man and wife may agree to disagree; at least one of the parties must, in court, pretend to wish to continue the bond. The Romans, however, permitted divorce by mutual consent; and so, today, do the laws of Norway, Sweden, Denmark, Mexico, Cuba, Russia, Rumania, Belgium, Japan, and certain other countries. And, one might add, the laws of human nature.—Lewis Gannett.

I have never seen anything since 1918 that was worth the sacrifice of the war dead.—J. B. Priestly.

WHO ARE THE TEN GREATEST WOMEN OF THE OLD TESTAMENT?

By Anna Church Colley.

Ask any diligent student of the Bible to name the ten greatest women of the Old Testament, and invariably he will mention Sarah, Deborah, Rebecca, Esther, Naomi, Miriam, Ruth, Rachel, Hannah, Leah. These are sure to be given. Then ,according to individual estimate, will come others: Eve, Hagar, Vashti, Jezebel, Delilah, Lot's wife, Orpah, Queen of Sheba, Pharaoh's daughter, and even Noah's wife.

As we have sought information of others, now let us try to decide for ourselves who we think are the ten greatest women. And as we, too ,are different, so will be our conclusions. But undoubtedly the ten most often thought of and discussed are those just mentioned; and as to their claims to greatness there may be no other ground, perhaps, than mere publicity according to modern vernacular. For instance, Noah's wife may have had far greater influence than Ruth or Queen Esther, but Noah's wife has not been written up. There is no story about her. There are stories about Sarah, Hagar, Miriam, Deborah, Rachel, Leah, Delilah, Esther, Hannah, and Rebecca. Some of the stories of these characters do not reveal qaulities of greatness.

Most of us would probably accord to Ruth the first listing among the ten because of the great fact that she was the ancestress of Jesus, the Christ. Ruth was the great-grandmother of David. Her love story is one of the most beautiful in all literature. Besides, Ruth possessed a quality of genuine greatness within herself. This was her unselfish devotion. Ruth allowed herself to be divinely led without the obstruction of her own ideas or preconceived plans. When Naomi, her mother-in-law, offered Ruth and Orpah freedom from any responsibility or duty to her, Ruth, with wholesome fidelity, gave this decision so familiar and so beautiful:

"Entreat me not to leave thee, or to return from following after thee. For where thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God, my God. Where thou diest, I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." So Ruth followed Naomi. Then came her romance, the great love between her and Boaz. Ruth's story is like a fairy story; a story of right doing with reward and a happy ending. Ruth is still a great inspiration and influence beyond words simply because she was faithful to what she considered her first duty. She kept faith with her kinswoman. She allowed God to be her guide.

Loyalty to one's own seems also the motive for the life of Esther, who as a poor little girl was summoned to the court of Ahasuerus, the great king. The summons came about through the influence of Esther's uncle, Mordecai, and these two, working together, achieved the deliverance and safety of the Jewish people. True, Esther became queen, but that fact did not make her great. Her noble quality appears in the loyalty to her own, individually and collectively, by which, taking one step at a time, she finally achieved the deliverance of her people.

Sarah, Rebecca, Rachel, Leah, are thought of as great women of the Old Testament, more in relation to their husbands and families than because of any extraordinary quality they possessed. Yet Sarah must have been possessed of monumental courage to carry on as she did—overcoming instead of being overcome by her many cares. Truly a woman of high spirit was Sarah—a woman worthy of emulation.

Rebecca, the wife of Isaac, the mother of twin sons, Esau and Jacob, was a schemer. The story of her deception of Isaac at once comes to mind; but we also delight to remember the beuatiful romance of the earlier years of the relation of these two. Perhaps, after all, Rebecca's deception may be somewhat condoned, at least understood, for later history proved the wisdom of her choice between her two sons. Rebecca's mother love was not blind.

Rachel and Leah have come down to us through the ages as the sisters for whom Jacob toiled seven years, then seven years more. He wanted Rachel, got Leah instead, so went through the whole period of service again in order to obtain the woman he really loved. Leah was the mother of sons, but Rachel's sons were Jacob's most beloved. The Bible tells this story with all its human foiables. We draw our own conclusions, and accord to Rachel her deserved measure of honor.

Hannah is accorded greatness mainly because she was the mother of Samuel, but there are at least two of the Old Testament women who may be accorded greatness without the relationship of any man entering in as husband, father, or son. One is Miriam, who had no husband. She ranked along with her brothers, Moses and Aaron. Once, even, she tried to go above these brothers in power. Then there was Deborah, who was one of the judges of Israel, a prophetress. She reigned with consent, a strong ruler, stronger than any other at that time—a woman with whom the men counselled and on whom they depended to lead them, not only in spirit, but with actual physical presence even to the very fields of battle.

There are two Old Testament women whose names are not given, but who because of great faith deserve to stand alongside the others already mentioned. One is the widow who entertained Elijah. Though she had no material means, not even food, she did have trust and obedience and understanding by which she and her guest were furnished with necessary physical comforts. And beyond all this she regained her son after Elijah prayed to God to let the child's soul come into him again.

The other woman was the Shunamite who also trusted a prophet of God, Elisha. Obeying his instructions with implicit faith and trust, she was able to pay her debts. Her son, too, was raised from the dead through the ministrations of the man of God. The faith and works of these two entitle them to be numbered among the notable women of the Old Testament.—Christian Advocate (N. Y.)

REV. R. E. BROWN GOES TO KINSTON

Rev. R. E. Brown has been transferred by Bishop E. D Mouzon from West Durham to Kinston, which has been vacant since Rev. E. C. Few went to Raleigh. Brother Brown has done an exceptionally fine work the three years at West Durham. Kinston is to be congratulated at this time in getting so fine a worker and devoted a minister as pastor.

To secure as few changes as possible, Rev. J. M. Ormond will fill out the year at West Durham. Professor Ormond takes this work in addition to his tasks at Duke which are none too light. His knowledge of the situation and the assurance of full co-operation on the part of the church will do much to relieve burdens that otherwise might become too heavy.

MANGUM-DE WOLFE MARRIAGE AT PARK PLACE CHURCH

"The Reverend and Mrs. Josiah Thomas Mangum announce the marriage of their daughter, Edith Hooper, to Mr. Daniel Charles De Wolfe, Jr., on Sunday, March 13, 1932, Greensboro, North Carolina."

Such was the formal announcement card of an event of wide interest. The wedding of Miss Mangum and D. Charles De Wolfe, Jr., of Bridgeport, Conn., was solemnized Sunday afternoon at 3 o'clock at Park Place Methodist church with the bride's father, pastor of the church, officiating.

The bride was given in marriage by her uncle, R. H. Mangum, of Birmingham, Ala., and attended by two bridesmaids, her cousin, Miss Elizabeth Furniss of Selma, Ala., and Miss Mary Stringfield of Waynesville.

Thomas Cleland of New York City, classmate of the bridegroom at the University of North Carolina, was best man. Ushers were Junius D. Metz of Atlanta, Ga. ,senior at the University of North Carolina, and Robert Mangum Laughlin, cousin of the bride.

The solemn atmosphere of the church was enhanced by the simple bridal decorations. Palms filled the chancel and amid the green gleamed two silver baskets of white calla lilies and white snapdragons. A pair of seven-branched candelabra held cathedral tapers which were lighted during the service.

Mrs. W. F. Christian, pianist, played the bridal chorus from "Lohengrin" (Wagner) as a processional for the wedding party and as the beautiful ring ceremony of the Methodist church took place sounded softly "Liebestraum" (Liszt). The triumphant strains of the Mendelssohn wedding march was used as a recessional.

After the service Mr. and Mrs. De Wolfe left by motor for a trip south, planning to visit relatives of the bride in Alabama as part of their honeymoon. After March 20 they will be at 12 Cobb Terrace, Chapel Hill, where they have taken a house for the spring. After Mr. De Wolfe's graduation from the University of North Carolina in June they will go north to establish residence at the De Wolfe suburban home at Monroe, Conn., near Bridgeport, birthplace of the bridegroom.

Mrs. De Wolfe is the only child of Mr. and Mrs. Mangum of 112 Fisher Park Circle. Her family came to Greensboro in November, 1930, from Lexington when her father took the pastorate of Park Place church. Mrs. De Wolfe is a native of Selma, Ala., and granddaughter of the late Gen. Charles W. Hooper, commander of the United Conederate veterans for the state of Alabama, and of the late Dr. Theophilus Fields Mangum, prominent Methodist minister of Alabama. The Mangums have been living in North Carolina ten years and in their brief residence in Greensboro have endeared themselves to a wide circle. The bride was graduated from the University of North Carolina with the class of 1931 and is a member of Pi Betta Phi fraternity. Although no formal announcement of her engagement preceded the marriage, she was recipient of many social courtesies in the ten days preceding her nuptials.

The bridegroom is a son of Mrs. Harriett Howes De Wolfe of Monroe and Bridgeport, Conn., and the late Dr. Daniel Charles De Wolfe, distinguished Connecticut specialist. He attended the University of Vermont one year and is now completing his third year at the University of North Carolina, from which he will be graduated in June. He is a member of Phi Delta Theta fraternity.

FOUNDERS' DAY AT GREENSBORO COLLEGE

Dr. E. C. Perisho of Guilford College gave a brief resume of the history of Greensboro College with some comment on the excellence of its service and its splendid adaptation to changed conditions, Thursday, March 10, when he made an address in Odell Auditorium as the college celebrated Founders' and Benefactors' Day. Dr. Perisho was introduced by Dr. S. B. Turrentine, president of Greensboro College.

The annual exercises in observance of the day opened with an organ meditation, "Aloys Klein," played by Miss Ida M. Bridgeman. Other musical numbers were a tenor solo, "Ces Airs Joyeux, L'Enfant Prodigue," by Edward Molitore, with Miss Audrey Bruton as accompanist, and a Mendelessohn trio in C Minor played by Mrs. George K. Hibbetts, violin, George K. Hibbetts, piano, and Miss Dorothea McNutt, 'cello.

Dr. Perisho, in reviewing the history of Greensboro College, began with a petition sent to the Methodist Conference of Virginia in 1837 to establish a college in North Carolina. The following year a charter was granted by the North Carolina legislature for establishment of the college, the account continued, in 1843 the cornerstone was laid, and three years later the college was finished only to be enlarged in 1856.

In 1863 and in 1904 the college was burned, said Dr. Perisho in enumerating memorable events. Reference was made to benefactors of the college, including the late J. A. Odell, who made a munificent gift of the Odell Memorial building completed in 1922 and who directed in his will a generous amount on endowment. The speaker congratulated the president and his co-workers upon having kept on with the program of religious education in spite of many hardships.

"One-half or more of the youth of the land," Dr. Perisho stated, "are attending privately endowed schools. The independent or church college has a unique opportunity to put certain things before the students that state colleges do not. Church affiliated colleges can give a Christian relationship and interpretation to the students that the others cannot. They can give Christian ethics and philosophy.

"More vital than learning is character. Church schools place character and behavior first. They endeavor to teach by personal examples. In numerous fundamental ways conditions have changed, and Greensboro College has well adapted herself to the changed conditions." In concluding Dr. Perisho remarked that "The manner of the life we live, the world in which we live, everything depends on integrity, and this college has amply prepared itself to help those students who enter its portals."

Dr. Turrentine brought the exercises to a close by reading messages of greetings and congratulation from alumnae of the institution.

IN REMEMBRANCE OF REV. S. E. WRIGHT

Our community was shocked on Saturday morning, February 27, when we were told that our friend and former pastor, Rev. Samuel Ernest Wright had suddenly passed away at Park View Hospital, Rocky Mount, from a heart attack.

Rev. Mr. Wright, 38 years of age, was born in Cleveland county near Shelby. He entered Duke University as a ministerial student in 1922. After his graduation and ordination in 1926 he held a charge at Henderson for two years and then came to Warrenton, where he made his home for four years while serving the Warren circuit. This last conference he was transferred to Enfield.

During the World War Mr. Wright served as a "Pioneer Infantry, 81st Division," and at the time of his death was a member of the "Limer Post American Legion" of Warrenton.

He married Miss Florence Sharpe of Hickory. There was one child born unto them, Ernest, Jr.

Rev. Mr. Wright had a host of friends. I have never heard a word spoken against him or his wife. Wherever he went he always carried a smile and a kind word. No one was ever more devoted to his kindred than he. To him they were of the highest type, the wisest and the best on earth, and he had a good reason to feel this way, for they constantly strove to satisfy his every desire and took the best possible care of him. Nowhere on earth could you find a more willing and ready helper than Mr. Wright.

He will be greatly missed by all who knew him as well as by his wife and son; also by his mother, Mrs. Ida Wright of Shelby; three sisters, Mrs. Cajah Ellis and Mrs. Lucy Lingle of Shelby, and Mrs. W. E. Rufty of Asheville; one brother, Edward Wright of Shelby.

The funeral service was held at Enfield by Rev. H. B. Porter, pastor of Grace church, Wilmington. Interment took place at Hickory.

To his relatives, wife, son and his many friends we whisper, "It will not be long until we meet again."

One of his members of Prospect church,

Gracie M. Harris.

A STORY THAT APPLIES HERE

The editor of the New York Christian Advocate last week wrote a story every word of which applies in the offices of the North Carolina Christian Advocate. Here is the New York editor's story:

Letters to the publisher asking that the paper be discontinued are never pleasant reading. They were never so painful as in recent months. They come from subscribers who have read The Christian Advocate for years. Their fathers, perhaps grandfathers, had it before them. They "regard it as an old friend of the family, do not know how they will get along without it, but—." The pressure of unemployment and reduced wages compels them to cut expenses to the bone. One thing after another they have learned to do without. They had clung to The Advocate last year in the hope of more propitious circumstances, only to find matters worse. So the paper is stopped. It could go on if some person who is not so hard pressed would step in and pay for the subscription. Many have done this, to the joyous surprise of many old friends. But now that fund "For the Poor and the Prisoner" has been exhausted for this year.

SOUTHERN RAILWAY EXCURSION

The Southern Railway announces due to the blizzard Sunday night, March 6, and the unseasonable weather in Washington during the past week it is anticipated the Japanese cherry trees will not be in bloom by March 20. This of course is not final, as warmer weather for the coming week may cause some of the trees to bloom as first announced.

The excursion arranged by the Southern Railway for March 19 will be operated as planned, in order not to disappoint the large number who have planned to take advantage of the very low fare and made their arrangements to spend a day in the nation's capital with its many attractions.

She: "Did you get hurt when you were on the eleven?"

Jack: "No; it was while the eleven were on me."—Boston Transcript.

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THE CHARLOTTE SCHOOL

For the past dozen years Charlotte has maintained front rank in the leadership training program of the Western North Carolina conference. The school this year continued to carry forward its fine spirit of progressive leadership. Administration courses were offered by Mr. L. L. Gobbel, the executive secretary of the North Carolina conference, who gave "Organizing for Christian Education in the Local Church"; by Rev. C. P. Bowles, the capable director of adult work for the conference, who gave "Adult Administration"; by Rev. L. F. Tuttle, who gave the course on "The Program and Organization of the Young People's Division. The local pastors report that the interest manifested in these organization courses was very keen and the attendance record shows that they were very popular, the largest number of credits in any class of the school being given in "The Program and Organization of the Young People's Division," taught by L. F. Tuttle.

The total number of credits earned in the school was 259. By courses: "Pre-School Child," Mrs. H. D. Guerrant, 46 enrolled, 33 credits; "Primary Materials and Methods," Miss Corinne Little, 23 enrolled, 20 credits; "Junior Materials and Methods," Mrs. H. M. Wade, 28 enrolled, 24 credits; "The Program and Organization of the Young People's Division," L. F. Tuttle, 72 enrolled, 61 credits; "Adult Administration," C. P. Bowles, 18 enrolled, 15 credits; "Organizing for Christian Education in the Local Church," L. L. Gobbel, 36 enrolled, 32 credits; "Evangelism," J. W. Shackford, 35 enrolled, 31 credits; "Teachings of Jesus," John F. Kirk, 68 enrolled, 45 credits.

First Methodist church was given 66 credits; Hawthorne Lane 26, Calvary 21; Wesley Heights 19; Dilworth 17; Chadwick 17; Myers Park 14; Belmont Park 14; Brevard Street 8; Spencer Memorial 6; Rural Trinity 6; Hickory Grove 5; Matthews 4; Thrift 4; Smyre, Gastonia, 3; Duncan Memorial 2.

A very interesting feature of the school was the wide participation by churches of other denominations. First Christian had 7; Statesville Avenue A. R. P. 5; Parkwood A. R. P. 2; Tabernacle A. R. P. 2; Sardis A. R. P. 2; First A. R. P. 2; Tenth Avenue Presbyterian 2; Second Presbyterian 1; First Presbyterian 2; Chalmer's Memorial A. R. P. 1; Myers Park Presbyterian 1; First M. P. 1.

There were 28 different churches represented in the school, 16 Methodist churches and in the administration courses there was a representative from nearly all these churches present. We consider this a very fine feature of the school.

CORRESPONDENCE COURSES

There have come to this office within the past few weeks several requests for information as to what standard courses are now available through Supervised Study by Correspondence. We are listing below the courses now being offered:

Courses for Workers in the Children's Divison

The Pre-School Child.
Beginner Department Administration.
A Study of Middle Childhood.
Primary Department Administration.
A study of Later Childhood.
Junior Department Administration.
Training Juniors in Worship.

Course for Workers With Intermediates

A Study of Early Adolescence.

Course for Workers in the Adult Division

Administration of the Adult Division.

Aministration Courses

Principles of Christian Education.
Curriculum of Christian Education.
Administration of Christian Education in the Local Church.

Mission Course

Missionary Education in the Local Church.

General Courses

Pupil Study.
Principles of Teaching.
Worship.
Evangelism.
Christian Education in the Local Church.

Cost to the Student

The pupil who enlists for Supervised Study is requested to pay to the General Board of Christian Education a fee of $1.00. This fee covers only a small part of the cost of the board. The amount was originally $2.50, was reduced later to $1.75, and now to $1.00. In addition to this fee, the pupil will of course have to purchase the required text book for the desired course. There is no charge for the basic leaflets required in the above listed courses.

Complete Information

Detailed information is now available in a four-page leaflet just issued by the general office under the title, "Directions and Regulations for Supervised Study by Correspondence." This leaflet and an enrollment may be had by addressing a request to this office, or from The Division of Leadership Training, 810 Broadway, Nashville, Tenn.

What Persons Should Enroll?

Supervised study will prove of advantage to those living in communities where standard schools are not being held this year. It will also fit the need of those who already have credit on several of the required units for blue, or gold seal diplomats, but are lacking one or two required units or the desired diploma. These may find in Supervised Study exactly the aid they have been looking for. Any one interested in securing early credit on any of the above listed courses should address a letter to Rev. John F. Kirk, Box 315, Greensboro, or to Miss Frances C. McLester, 810 Broadway, Nashville, Tenn., for further information.

SUNDAY SCHOOL DAY

The date, as set by the general office for the observance of Sunday School Day, is the third Sunday of April, or a date as near thereto as practicable. The date, however, is not so important. It is important that we observe the day with an appropriate program.

"The Good Shepherd"

The program provided for 1932 is a brief play by Rebecca Caudil, entitled "The Good Shepherd." An effort has been made to make this plan adaptable to both the large and the small school. A copy is to be mailed to each general superintendent on or about March 18. No other copies will be burnished except on request.

Programs and Envelopes Free

Collection envelopes for Sunday School Day sufficient for the needs of his school are to be mailed free to each Sunday school superintendent. But the superintendent desiring to use "The Good Shepherd" will please write this office for the number of the programs needed. Upon request these will be furnished by this office free of charge.

Please Read and Report

The superintendent is asked to call in the pastor, the person who will have charge of putting on the play, and any other workers whose advice he may desire, to go over "The Good Shepherd" carefully, and to decide how many copies will be needed, then write this office at once. Remember, sufficient copies to put on this play will be furnished free of charge by this office on request.

Other Programs Available

Should "The Good Shepherd" not be deemed suitable for any given situation for any reason, the Publishing House has on hand several other plays and informal programs used in past years. Other publishers also have Sunday School Day programs in great variety. Our own Publishing House will be glad to furnish these for the published price. The conference office does not handle these other programs, since we cannot

afford to stock them up. But there is no objection to the use of these programs by any school that does not find "The Good Shepherd" a suitable play for its use. Note, however, that the conference office cannot pay the cost of any program except "The Good Shepherd," and can bear the expense of this booklet only when the supply is ordered through this office.

The Point of Emphasis

The point to be emphasized is that each school in the conference is asked this year to observe Sunday School Day. So many of our schools neglected to do this last year. At the last moment it was observed by a collection, or by an improvised program, on the part of many of our schools.

Let us observe the day this year at approximately the suggested date, certainly by the first of June to first of August.

Will Superintendents Reply?

Let us hear from each superintendent by April 10, please, or better still by the first day of April ,if feasible.

COKESBURY CLASSES

Mt. Airy Circuit

During the week of February 28-March 4 Brother C. S. Kirkpatrick conducted a Cokesbury class at Salem church, on the Mt. Airy circuit, giving the unit "The Sunday School Worker." Eighteen persons were enrolled from Salem and Mt. Airy, Central, churches. Fifteen credits were earned. Brother Kirkpatrick writes, "School at Salem was delightful. The interest was gratifying and pastor and people worked with a will. The attendance picked up each night."

The congratulations of the conference office are extended to Brother R. E. Ward, pastor, and to Brother Kirkpatrick for their fine work.

Wilkesboro

The extension secretary had a delightful experience with the T. C. Jordan family and their fine co-workers at Wilkesboro during the week of March 6-11. A Cokesbury training class was conducted, the unit called "Educational Work in the Small Church" being studied. Fifteen persons from Wilkesboro and Union churches were enrolled and 11 credits were earned. These consecrated workers of the Wilkesboro charge are doing some excellent work. They are inteligently interested in the new program of Christian education and have dedicated themselves to earnest labor for the kingdom of God. One does not hesitate to expect great results of the work they are doing. At the close of the school the following forward steps were agreed upon:

1. The organization of a local church board of Christian educatoin.

2. The reorganization of a workers' council.

3. The installation of the Cokesbury sysem of records.

4. Improved worship programs.

Isn't this a good way to make progress? Every period of study should be followed by improved work. The Wilkesboro people have set a good example for all of us to follow.

NEW COKESBURY COURSE READY

The text book for the new Cokesbury course, The Meaning of the Christian Religion, has just come from the press. This text is "The Christian's Religion, Its Meaning and Mission," by R. L. Ownbey. This course has as its purpose the setting forth in every day, nuderstandable terms of an interpretation of the Christian religion. It covers a wide range—from the solely personal matters of one's own beliefs through the full program of the church as it ministers to the needs of society in the modern day. The text book is written by a successful pastor whose contacts have kept him aware of the actual needs of people. This course will be offered in a number of training schools during the present year and several of the Duke University instructors are now at work getting themselves prepared to teach it.

Young People's Division

YOUNG PEOPLE'S DAY

Did you observe Young People's Day last Sunday? That was the day set apart by our church for having a program which will present young people's work to your whole church and arouse interest and enthusiasm on the part of the young people themselves. If you did not observe the day last Sunday you can still make your plans to do so. Any Sunday this spring that seems most convenient to your local church will be satisfactory. Special programs have been prepared and be found in the February and March numbers of the Epworth High Road or may be purchased from Lamar and Whitmore. The offering on Young People's Day should be sent to Mr. Everette Neese, Conference Treasurer of Young People's Work, Greensboro, N. C.

STANDARD OF EXCELLENCE

The following standard of excellence for the Young People's Division of local churches together with a Church Loyalty Covenant has been adopted for this conference:

Each department must be chartered. Records must be accurately kept. Each division must have necessary committees organized and active.

1. Each division shall send a copy of policy, budget and correct list of officers to district secretary of young people's work.

2. Monthly executive and business meetings shall be held at which all officers and committees shall make reports.

3. There shall be at least 60 per cent at each of the two weekly devotional meetings of the division.

4. Each division shall have at least one authorized course in both Bible and mission study.

5. Each division must have a paid pledge on both conference promotion work and mission special (home and foreign missionary enterprise).

6. (a) Each department shall have represenation at summer assembly.

(b) Each department shall have representation in Methodist Young People's Training Conference whenever one is held within district.

7. There shall be represenation in the annual district meeting of the Young People's Division.

7. Each division shall have a definite plan of social service.

9. Each division shall have a definite plan for recreational activities.

10. Each division shall present the Church Loyalty Covenant to its members.

The Church Loyalty Covenant

As a member of the Young People's Division of the Southern Methodist Church, I pledge allegiance to the ordinances of the church and solemnly promise to attend regularly its worship services; to spend at least 15 minutes of each day in quiet communion with God; to give systematically of my income and time for the cause of Christ; and to do my utmost to bring at least one soul to Christ his year.

Signed .....

Date .....

THE QUESTION BOX

QUESTION 1. I desire to get some helps for the teachers in my Sunday school. Ours is a small church but we are trying to do good work. What helps do you suggest?

ANSWER. Congratulations! Your question shows that you ARE doing good work. The following helps should aid your workers:

(1) Teaching in the Sunday School, by Z. C. White (price $1.00.)

(2) Our Pupils and How They Learn, by F. C. McLester (price 75c.)

(3) Worship in the Sunday School, by A. W. Martin (price 75c.)

(4) The Teacher and the Book, by Phifer (price 75c.)

(5) The Elementary Teacher (magazine.)

(6) The Church School Magazine.

(7) Christian Education in the Local Church (bound volume of leaflets, price 50c.)

All of these can be bought from Lamar and Whitmore.

QUESTION 2. How often should teachers be changed?

ANSWER. Teachers should be elected annually. It should be the practice in every church to have an election of teachers at the beginning of each year (October 1). This does not necessarily mean a change in teachers for frequently the teachers will be re-elected. By having an annual election it is easier to make any desired changes and the position of the teacher will be more highly esteemed. The annual election should be conducted in harmony with the recommendations of the General Board of Christian Education.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

OUR WORKERS IN THE CONGO

The North Carolina conference, particularly those Sunday schools and young people's groups that are sending their fourth Sunday offerings to the Home and Foreign Missionary Enterprise, will be interested in first-hand news from two of our own missionaries now serving in the Belgian Congo.





Rev. and Mrs. John Glenn Barden

Rev. John Glenn Barden of St. Paul church, Goldsboro, and Mrs. Barden, niece of Rev. and Mrs. John C. Wooten, are doing educational work in the heart of dark Africa. These two Christian workers are among the many missionaries in our various fields who are there because of the support given them by the boys and girls, men and women, in our home churches through their regular monthly contributions in the Sunday school and young people's groups.

Rev. R. E. Brown, pastor of our West Durham church, who was instrumental in sending to Mr. and Mrs. Barden a collection of school supplies, recently received the following letter, which will be read with interest by their many loyal supporters:

"For many months, in fact since we reached Wembo Nyama the first of October, I have intended to write to you and to try to express through you our sincere appreciation to the Epworth Leagues in the Durham churches for the splendid collection of school supplies which they sent to the Congo schools through us.

"It was just so commendable for the leagues to want to do this for the advancement of the kingdom of God among the children in Congo; and if the children were able to write English, they themselves would write letters of appreciation. But as it is they can speak and write only in Otetela, and I shall write to you for them.

"Suppose that you should be going to school where you had to get all of your pencils, tables, pens, notebooks, etc., from the school itself, and suppose that when you appeared at school on the opening day there were no supplies on hand. It would be a sad state of affairs, wouldn't it? Well, this almost exactly describes the situation at Wembo Nyama at the opening of this school term. But there was this difference. School opened the 13th of October, and we arrived on the third with the supplies which you had given to us to bring. In addition to these we had purchased in Europe a number of other things, such as chalk, ink, slates, and slate pencils, etc. So you see, if it had not been for your gift the children in school at Wembo Nyama would have suffered.

"Every single little note book, each tablet and pencil, and each of the many other things have been and continue to be such a great help to our work here. Each one who has contributed and each one who may have manifested his interest in other ways has not only had an actual part but a real part in the advancement of the work of the Master among the children of our Congo mission.

"Our station school this term has an enrollment of 280 odd pupils, all eager to learn more about Jesus and all the other things which we are trying to teach them to help them become better and more useful servants of the Master. We wish so much that we had modern buildings with up-to-date equipment for them, but these are beyond our fondest dreams for many years to come.

"At the beginning of this term we moved our eight most advanced classes from the overcrowded church building to the new dining room of the boys' boarding school. All that we had was the building with absolutely no equipment. For the first few weeks all the pupils had to sit on logs on the floor, but we gradually accumulated enough rough benches for them to sit upon. But never a word of complaint nor of grumbling did we hear. They knew that we were doing the best that we could under the circumstances, and that as soon as we could do so we would better conditions. We are hoping before many months to have tables and chairs, or seats of some kind, in the dining room. That will not only permit us to have meals in it then, which we are not able to have at present, but also make it possible for us to do much better school work, for of course we shall have to continue to use it for classes.

"Before I close, I must tell you something about the new piano, for perhaps many of you helped to contribute pennies to buy it, and anyway you will be interested in knowing about the first piano to come to our African mission. You will recall that it was purchased late in 1930 and that it left the United States in January of this year. It arrived on the mission a few months before we did and was already in use when we arrived. At present it is in the church building, but you may be sure that the children have the use of it every day. We use it for the early morning prayer services at six o'clock, and of course the children are present as well as the older people. Then we have chapel period in the church during the morning. And then it is used by different organizations during the week. At the present time we are busy with our Christmas music, and the piano is a wonderful help to us in learning songs correctly. The singing has improved wonderfully since we have had the piano. As yet, none of the natives have learned to play, but we are hoping to start teaching some of them during the new year.

"We are so happy to be back in Congo and in our work again. We are so happy that we can come here and work with the people for the advancement of the kingdom of God on earth. We need your prayers, and the children need your prayers. We want you to pray that we may be given the wisdom to teach them aright and lead them to the Master, and we want you to pray that all the children in this great Congo land may hear the gospel message with gladness and give their hearts to Jesus and their lives to his service. We are always wanting letters from the homeland, and we shall be so happy to have you write to us."

Six Durham farmers recently made a co-operative order of pecan trees for setting about over their farms.

AT ROXBORO APRIL 10-15

Our churches of Person county have united for the purpose of conducting a standard training school in Long Memorial church, Roxboro, the week of April 10-15. All the pastors of the county and their co-workers are showing splendid interest, and a splendid enrollment is expected. Rev. J. F. Herbert is chairman of the board of managers. Courses and instructors in this school will be the same as in the Warrenton school.

AT WARRENTON APRIL 3-8

A standard training school for Warren county and vicinity will be held at Warrenton church April 3-8. Rev. B. C. Thompson of Norlina, Rev. E. N. Harrison of the Warren charge, and Rev. E. C. Durham of Warrenton are expecting many of their people to take advantage of this school, and it is hoped that other charges nearby will also send representatives. The following courses and instructors have been secured:

Teaching Children—Mrs. H. M. Wade.
Program and Organization of Young People's Division—Mrs. Blanche Barringer Brian.
Organizing for Christian Education in the Local Church—Mr. L. L. Gobbel.

The school will begin Sunday evening, April 3, at 1:30.

LYNA BUMPAS BIBLE CLASS

One of the fine influences and helpful agencies in Beaufort church is the Lyna Bumpas Bible class, which has an enrollment of approximately 75 women. It is well organized with various committees responsible for various activities from month to month. The officers include: Miss Emily Loftin, teacher; Mrs. W. V. Potter, assistant teacher; Mrs. Murray Thomas, Jr., president; Mrs. B. A. Phelps, vice president; Mrs. Charles Manson, secretary; Mrs. W. V. Potter, treasurer; and Mrs. F. R. Seeley, class reporter.

ATTENDANCE IS DOUBLED

North Rocky Mount Sunday school has had a remarkable growth in recent months. In fact, the attendance has practically doubled since the first of January. Here are the attendance figures for the various Sundays in January and February: 119, 132, 131, 127, 144, 176, 196, 224, 230. These take on additional significance when one remembers that the average attendance for January a year ago was just 97.

Mr. W. E. Moore, the superintendent, who has served as superintendent for 12 years, and who has not missed a Sunday for nearly ten years (except when he was called out of town twice) is one of the main reasons for this fine growth in attendance. He is receiving the hearty support of his co-workers and his pastor, Rev. W. N. Vaughan.

One of the important items in the calendar of North Rocky Mount school is the observance of Sunday School Day the third Sunday in April.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

ROCKY MOUNT MEETINGS

At the invitation of Reverend W. N. Vaughan, in co-operation with the other pastors in Rocky Mount, Mrs. Brian spent several days recently visiting all of the Rocky Mount churches.

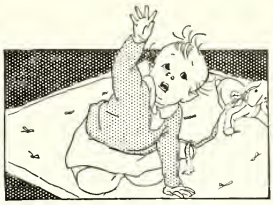
On Friday night Mrs. Brian spoke to the Workers' Council of First church, outlining the new program of Christian education and the suggested organization of the three divisions. Saturday morning an informal conference was held with the pastor, adult leaders of young people, and a representative group of young people, at which time plans were made for the reorganization of the young people's work in accordance with the new plans of our church. Mrs. Brian appreciated the privilege of talking both in the young people's department and also to a large and most responsive congregation in First church Sunday morning.

Following a splendid Epworth League meeting at Red Oak church, Mrs. Brian spoke at the evening church hour concerning the new program and organization of young people's work, and in a meeting with the workers' council afterwards plans were made for the organization of an intermediate department in addition to the young people's department of the young people's division.

There are very few churches that can boast of so many fine young people as can the North Rocky Mount church. Their interest and enthusiasm for the work of the church were evident in the large attendance at the meeting held in that church last Monday night. Following a presentation of the plans for young people's work, these young people voted unanimously to set up the division, and nominating committees were appointed to nominate officers for both the intermediate and young people's departments. A list of these officers will be printed later.

At South Rocky Mount church on Tuesday night and at Clark Street on Wednesday night there were present a large number of interested adults and young people. Following Mrs. Brian's presentation of the program and organization of young people's work, there was an informal discussion of the new plans as they related to each of these two local churches, and suggestions were made as to how the new plans could be put into effect at an early date.

Although there was a splendid response and an unusual amount of interest on the part of both adults and young people, and our pastors in Rocky Mount are to be especially commended not only for their own enthusiastic support of our new program of Christian education but also for the interest they are taking in putting across that program in each of their churches. We appreciate their co-operation, and we stand ready to help them at any time and in any way we can.



BABY FRETFUL, RESTLESS?

Look to this cause

When your baby fusses, tosses and seems unable to sleep restfully, look for one common cause, doctors say. Constipation. To get rid quickly of the accumulated wastes which cause restlessness and discomfort, give a cleansing dose of Castoria. Castoria, you know, is made specially for children's delicate needs. It is a pure vegetable preparation; *contains no harsh drugs, no narcotics.* It is so mild and gentle you can give it to a young infant to relieve colic. Yet it is as effective for older children. Castoria's regulative help will bring relaxed comfort and restful sleep to your baby. Keep a bottle on hand. Genuine Castoria always has the name:

Chas. H. Fletcher

CASTORIA

CHILDREN CRY FOR IT

Back Ached—Sleepless Rundown—Weak



Spartanburg, S.C. —"Some time ago my system seemed to be very much rundown and weakened from overwork. I did not get much rest at night and my back would trouble me with a dull, steady ache," said Mrs. R. R. Ballard of 497 Forest St. "I have known all my life of Dr. Pierce's medicines and was glad to try the 'Favorite Prescription' knowing it to be a great tonic. I took three bottles and it restored my strength. I felt so much stronger and better and seemed to have new vitality."

Write Dr. Pierce's Clinic at Buffalo, N. Y., for free medical advice. All druggists sell

Dr. Pierce's Prescription

Low Rate

Easter Excursion Fares

Via Norfolk Southern

March 23rd to 26th Inclusive

Limit 15 Days

One Fare plus $1.00 Round Trip

To All Southern Points

Apply any Agent

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Council elects Miss Sallie Lou McKinon administrative secretary of foreign work to succeed Miss Esther Case. Miss McKinon is by training, experience and consecration well prepared for this sacred trust. Her sound judgment will be invaluable in making adjustments in the foreign fields. The North Carolina conference congratulates the Woman's Missionary Council on this wise choice.

Elect your delegates to the annual meeting at Wilson, April 19-21. Use the printed form in the Advocate of March 10 and mail it to Mrs. W. M. Wiggins, Box 514, Wilson, N. C.

Mrs. Gurney P. Hood, Raleigh, is the new secretary of the Raleigh district. We extend a hearty welcome to Mrs. Hood among the leaders of missions in our conference.

Mrs. A. M. Gates and Mrs. W. C. Chadwick have been attending the Woman's Missionary Council which convened in St. Mark Methodist church, Atlanta, March 9-15. Mrs. Gates is a member of the committee on financial policy and also of the literature committee. Mrs. Chadwick is a member of the committee on foreign fields and also of the international committee.

Following a day of committee meetings, the first public meeting of the Council was held Wednesday at 8 p. m. This service honored the missionaries, and Mrs. J. W. Perry presided and spoke briefly concerning the place of the missionary in the movement. Missionaries were seated on the platform.

An early communion service at 8 o'clock Thursday morning opened the week's proceedings. Dr. Franklin N. Parker officiated, assisted by Atlanta pastors.

Mrs. Perry delivered the president's message during the forenoon session, and there were reports of education and promotion secretaries, and the field administrative secretaries.

Dr. Forney Hutchinson, for the past 14 years pastor of St. Luke's Methodist church, Oklahoma City, delivered a series of four devotional addresses, beginning Thursday.

During the session Mrs. B. W. Lipscomb of Nashville, Tenn., conducted the morning worship throughout the meeting, following the general plans of the worship period used at the recent Ecumenical Conference in Atlanta.

Paul U. Kellogg of New York City, editor of The Survey, was the platform speaker Thursday night. He spoke on Christian Citizenship.

Dr. Fletcher Brockman of New York City, former missionary to China, was the speaker Friday night. His subject was "Missions and the World Today." The following nationals appeared as supplementary speakers Friday night: Misses Maria Pak, Bro Hu Yang and Tomeko Unno.

The Rev. Dr. Luther A. Weigle of the Yale University divinity school was the speaker Sunday night. His subject was "The Coming Revival."

Missionaries of the church and Christian nationals were given an opportunity to talk about their work and respective lands at various times throughout the meeting.

Outside of the exclusively missionary topics, keen interest was manifest in possible action contemplated by the Council with reference to clergy rights for women. For several years the women of the Southern Methodist Woman's Missionary Council have been making an exhaustive and scientific study of woman's status in the church. Mrs. J. C. Handy, vice president, one of the ardent proponents of the question, is chairman of a commission which has conducted research work on the place of service of women in various lines of work, and it is said that the findings of this commission indicate that the church alone discrimnates against women because of sex.

FROM A METHODIST PARSONAGE TO HOME BUILDING IN AFRICA

Our article from the pen of Mrs. John Glenn Barden of our African mission reminds us of the contributions that are being constantly made from Methodist parsonages.

Mrs. Barden, who as a little girl was called Imogene Barrett, was deprived of her parents in early years and came to live in the home of her uncle, Rev. J. C. Wooten. There she found a place of shelter—a home where the Christian virtues grow—a retreat where she became acquainted with the finer things of life and gained courage and inspiration to lead on in noble achievement.

Through the period of childhood, of adolescence and of young womanhood she lived in an atmosphere that was suffused with the teachings of the Master of men, and now she is building a home in Africa where they have not known Him or his teachings. Surely, through the Christian home of Rev. and Mrs. John Glen Barden, many will find the true way of life.

THE "ANT-PROOF" PIANO

Excerpt from a letter written by Mrs. John Glenn Barden, Wembo Nyama, Belgian Congo, November 23, 1931:

"Oneof the main things about which I want to write you is the "piano." I just wish I could express to you in words the joy and happiness it has brought to all of us—the missionaries as well as the natives. It has fallen to my lot to play the piano at school and at almost every other service, and I must say that it is a perfectly splendid instrument. It came without a scratch and is in perfect tune. It is a beautiful contribution that our children at home made to these little folks out here and each and every one of the children here want them to know that they sincerely appreciate their interest and all that they have done for our happiness. Oh, it helps so much. I just wish you knew. Heretofore all the missionaries have had to use in the services was a tiny three-reed organ—one that folds up like "week-end case." So you can imgaine the difference. Dr. Sheffey plays the violin for Sunday services and the music is lovely.

I think Miss Dora Armstrong is planning to make an acknowledement in some form to Council at the next meeting, but I want the little folks of our North Carolina conference to know that the pennies they gave went a long way toward making the gift possible."

WADEVILLE REORGANIZES INTO THE MARGARET WADE AUXILIARY

Wednesday night, February 10, the ladies of the Wadeville church met at the home of Mrs. C. F. Watson and reorganized their missionary society, Miss Almena Graham being in charge.

It was unanimously voted to keep the old name, Margaret Wade Missionary Society, in loving memory of the beautiful life and gentle soul of its life long member and first president. The decision to meet every Wednesday night before the fourth Sunday was approved. After the business was dispensed with Mrs. Watson in her charming manner served delicious refreshments.

Wednesday night, February 24, the Margaret Wade Missionary Society held its first regular meeting at the home of Mrs. J. H. Cole. The meeting was opened with prayer by Mrs. J. A. Harris. Miss Adna Lane Bruton called the roll, which was responded to with Bible verses and the collection. The business attended to, a very interesting and enjoyable program was rendered as follows:

Song, "A Charge to Keep I Have."

Scripture reading by Mrs. Harris. The topic for discussion was "Courage."

Miss Minnie Cole and Mrs. E. B. Wade gave readings on this theme.

Woman's Responsibilities as a Citizen was discussed by Mrs. Bill Hurley, Mrs. Bud Scarboro, Mrs. C. F. Watson, and Miss Adna Lane Bruton.

Mrs. J. M. Burr gave a most interesting talk on the Mexican women. Having lived near the border for many years Mrs. Burr knew her subject to perfection.

Misses Almena Graham and Mayo Zachary deserve special credit for the dialogue they gave, namely, "Miss Arretha Makes a Call." This was very much enjoyed.

A song followed by a prayer by Mrs. Burr brought the meeting to a close. Mrs. Cole and daughter, Miss Minnie, served dainty refreshments.

Mrs. Bill Hurley.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ZONE MEETING IS HELD AT TRIPLETT

Rev. M. T. Smathers, pastor of Broad Street Methodist church, Statesville, delivered the principal address at the meeting of the southeastern zone of the Statesville district, Woman's Missionary Society of the Western North Carolina conference. The meeting was held Tuesday afternoon at Triplett church, near Mooresville.

Stewardship was the subject of Mr. Smathers' interesting address. Mrs. Pres Howard of Cornelius, zone chairman, presided over the meeting, which was attended by 150 women, representing all but a few of the 27 societies in the zone. Seven ministers were in attendance.

Rev. Mr. Proffitt ,pastor of Triplett church, conducted the devotional service, basing his talk on a part of the sixteenth chapter of Acts.

After Mr. Smathers' talk, Mrs. A. D. Abernethy of Granite Falls, secretary of the Statesville district, presented the spiritual life program, and Mrs. R. C. Bunch of Statetsville read the leaflet dealing with this program.

Mrs. George Foard of Statesville, superintendent of supplies in the Woman's Missionary Society of the Western North Carolina conference, gave her report, and, in response to roll call, reports were heard from the different societies in the zone. Mrs. Abernethy summed up their reports, stressing the importance of the budget.

Mrs. W. A. Barber of Cornelius entertained the group with a reading as an interlude during the business session.

Rev. J. S. Hiatt, presiding elder of the Statesville district, made a statement very gratifying to the zone when he said that the Statesville district of the Western North Carolina conference has more missionary society members than any district in the Western conference.

Others speaking during the session were Rev. D. P. Waters, superannuate, and Mrs. T. V. Goode of Statesville, district superintendent of social service, who gave a report of a meeting of her co-workers.

A very appropriate prayer, offered by Mrs. D. B. Bost, mother of Miss Ethel Bost, who is one of the Southern Methodist Church's representatives in the foreign field, brought the meeting to a close.

A social hour followed adjournment, and light refreshments were served by the ladies of the Triplett church.

MISSIONARY COUNCIL MEETING IN ATLANTA

Representing 250,000 women of the Southern Methodist Church, in their missionary work, the twenty-second annual meeting of the Woman's Missionary Council was held in St. Mark's Methodist church in Atlanta, March 9-16, in one of the most delightful, most profitable and most inspirational meetings.

It is interesting to note that it was in Atlanta in 1878 that the women were authorized by the General Conference to organize the Woman's Missionary Societies, and many memories of those pioneer days in our work cluster still around the Georgia city—the "Pinnacle City," 22nd in size in the nation and with a population now of nearly 400,000. This was the second session of the Council to be held here, the first being held 16 years ago in 1916.

St. Mark's church, where our meetings were held, is a pretty grey stone structure on Peachtree street, and has for its pastor, Rev. S. H. C. Burgin, D.D., one of the leading ministers in the North Georgia conference. Atlanta is also the home of the president, Mrs. J. N. McEachern, and secretary, Mrs. M. E. Tilly, of the North Georgia Woman's Missionary conference, which has the honor of making during 1931 the largest financial contribution of any conference in the Southern Methodist Church.

The hospitality of Atlanta was unsurpassed and under the leadership of Mrs. S. V. Boykin, chairman, the entertainment committee had anticipated every need and wish of the Council members and nothing was left undone for our pleasure and comfort.

The initial session on Wednesday evening was opened with a responsive worship service, with prayer by Rev. R. L. Russell, P. E. of Atlanta district. In a most interesting and timely address the Council president, Mrs. J. W. Perry, discussed "The Woman's Missionary Council, Its Work and Workers." She brought out many interesting facts relating to our 54 years work since 1878, from when with a small number of interested women and one missionary we have attained our present proportions. "Missionary Opportunities in the New Day" were interestingly presented by Miss Helen Hodgson of Saltillo, Mexico, and Miss Mary Floyd of Brevard Institute, of our conference. Miss Chi Yi Chen of Shanghai, China, and Miss Felicidad Mendez of Fort Worth, Texas, spoke on "Missionary Service in the New Day." An impressive feature of that evening was the "Procession of the Nations—A Call for Comrades" participated in by nine Atlanta young women, who carried flags of the foreign nations in which our work is located and of the United States.

After the communion service conducted by Rev. Franklin N. Parker, D.D., dean of Candler School of Theology, Emory University, the major part of Thursday was given over to reports of Council officers and sectional meetings on such subjects as Industrial Relations, Rural Development, International Relations and World Peace, and Spiritual Life and Message.

The worship and meditation hour at noon each day was conducted by Rev. Forney Hutchinson, D.D., pastor of St. Luke's M. E. Church, South, of Oklahoma City, whose wonderful messages on the promotion of spiritual life were an inspiration to all who heard him.

An address on "Want in Midst of Plenty" by Paul U. Kellogg, M.A., editor of The Survey, with special music by the glee club of Paine College, Augusta, Ga., filled the Thursday evening hour.

(To be continued)

ZONE MEETING AT BREVARD

Despite a rainy day a gratifying number of delegates and auxiliary officers representing missionary societies of Transylvania, Henderson and Polk counties, met at Brevard on Thursday of last week for the No. 1 zone meeting, with Mrs. O. H. Orr, zone chairman, presiding.

The opening devotionals were conducted by Mrs. J. M. Payne and Miss Bessie Allen, and as the roll was called each society responded with report of its year's work. An appropriate address of greeting was given by Rev. J. H. West with response by Mrs. S. E. Greenwood of Mills River.

A discussion of plans for the year and officers' hour conducted by Mrs. V. L. Stone, district secretary, were most interesting and helpful.

Rev. Claude Moser, pastor of Hendersonville church. gave a splendid talk on "Woman's Place in the Church," which closed the morning's program.

During the afternoon several helpful talks were given, viz: "Monthly Programs of Missionary Society" and "Missionary Literature" by Mrs. L. B. Haynes; "Mission Study and Council Certificate Plan," Mrs. H. A. Dunham. The closing talk for the day was given by Mrs. Onilee R. Brown, conference superintendent of Christian social relations, who discussed the work of her department and urged the societies to be more active along that line of work. She announced the election of Mrs. C. H. Trowbridge of Weaverville as district chairman of Christian social relations.

Special music added much to the interest and pleasure of the day's program.

THE BEAUTIFUL WORLD

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Anonymous.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

It has been brought home in a forceful way to most of us that we must greatly increase our Orphanage endowment in the near future. When money is plentiful and times prosperous it is not a burden to our friends to meet our financial obligations. At the present our churches are heavily taxed in meeting the demands of our Orphanage. If we had a big endowment in times like this our churches could ease up a little, and we could continue to carry on in an effective way. There are three ways by which our endowment may be increased. The most fruitful way is for our friends to write the Orphanage in their wills. Buying Methodist Orphanage annuity bonds is a very easy way to build up our endowment. Just now friends are being urged to take out life insurance policies for the Orphanage. By following these suggestions we could add four or five thousand dollars to our small endowment within the next few years.

* * * *

The singing class from the Methodist Orphanage, in Raleigh, had a most delightful trip to Rockingham and Hamlet. February 27—Saturday afternoon—we left home for Rockingham to spend the night with friends and be ready for our Sunday morning service. Rev. and Mrs. W. R. Royal were at the church to meet us and place us in our homes. I do not know when the writer has had a more delightful visit than the one in the home of Mr. and Mrs. Sam Steele Saturday night, and the visit to us by the pastor and his wife added greatly to our pleasure for the evening. I had dinner Sunday with the fine family of Dr. and Mrs. J. M. Ledbetter.

The people of Rockingham church are a busy people. The ladies of the church are very enthusiastic in helping to relieve the church debt. Mr. Fred W. Bynum, a lawyer of the city, is superintendent of the Sunday school. Three of our girls sang for the Sunday school. We enjoyed giving the sacred concert to large congregations that gathered for the morning hour's worship.

We were in Hamlet for the evening service. Mrs. Hal Gibbons met us at the church and assigned our homes for the evening. I enjoyed the early evening hours with the delightful family of Mr. and Mrs. Lem Gibbons. These people of the Hamlet Methodist church are delighted with their new pastor, Rev. J. H. Shore. He has a full church for his preaching hour, and we learn that many church members are loath to miss the prayer service on Wednesday. Our class always feels stronger in Christ by visiting Mr. and Mrs. Shore's church.

Nellie B. Rieves.

* * * *

March 5.—Saturday afternoon when the singing class reached Laurinburg Mrs. Self and other ladies were right there to greet us. I was entertained in the home of Mr. R. R. Covington. It is a pleasure to be with Miss Alice Covington. She is always thoughtful of your every comfort. While I was dressing for supper a mocking bird was singing so beautifully near my window he made one feel spring was here. He sang on into the twilight hour.



Jesse Parker Stagg, Methodist Orphanage, Raleigh, N. C.

In the early hours Sunday morning we heard the roar of the storm. Lightning flashed, and the heavy roar of thunder—then the cold, fierce wind and rain. I wondered where the sweet singer had gone for shelter. We went to church through the rain and, "believe it or not," the church was quite filled with people to hear our concert. Rev. Marvin Self was shut in with an attack of flu. Mr. J. T. Myers, superintendent of the Sunday school, was there to give us the needed assistance in our service. We were glad to see two of our ministers out to worship with us—Rev. J. G. Johnson and Dr. C. M. Hawkins.

In the afternoon we left for Aberdeen. Rev. W. C. Ball was there to look after placing us in homes. He hurried away to the Sanatorium to preach in the early evening, and was back for our service. Our ministers live busy lives. I was pleasantly entertained in the home of Mr. and Mrs. H. A. Gunter. It was a cold evening, but the congregation was surprisingly large. We drove back to Raleigh after the services, feeling assured of strong friends for the Orphanage in the two churches we had visited.

Nellie B. Rieves.

The Wurlitzer Church Organ

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

EASTER OFFERING

The Children's Home is looking to Easter Sunday with the earnest hope that a large number of our congregations will use this day for presenting the needs of our 414 orphan and indigent children to their people. Easter is a wonderfully good time to get a hearing for childhood's needs. Wise pastors will doubtless want to use this day in raising their ten per cent apportionment. It will certainly be easier to raise this money now than to postpone the effort for a later date.

There is great need for this offering at the Children's Home. Very little money, compartively speaking, has been received here since December. Our January fifth Sunday offerings was $1,000 smaller than the November fifth Sunday offerings. In the meantime our children have had to have food, to be kept warm, and to be trained. Our expenses go on. Our income seems almost to have stopped.

Let Easter resurrect a dormant interest and bring to our children fresh reminders of the love of sharing friends, so fittingly exemplified by the life and deeds of Jesus Christ.

TEN BUCKS

"Please find enclosed check for ten bucks. Apply this to credit of the ten per cent apportionment for our charge." So writes Rev. Van B. Harrison, the hustling pastor of eight churches on Rock Springs circuit, who in the midst of many calls finds time to send the Children's Home a contribution every once in a while. Ten bucks look mighty good to us during these cold March days. A little help from many will serve the Children's Home mighty well.

THREE GIRLS

Virginia Booze, a member of the eleventh grade in the Winston-Salem high school, was one of this school's 18 initiates into the National Honor Society, eligibility to this distinction being based upon character, scholarship, leadership, and service activities. This is a very unusual distinction, coming as it does to Virginia's first year in the high school.

Ruth Marr, member of the ninth grade, has recently received the following letter from Supt. R. H. Latham of the Winston-Salem high school: "I am sending you through Mr. Moore a check for $5 and a bronze medal, which you won in the Highway Education Board's Safety Contest for 1931. We congratulate you and our high school on the honor which has come to both of us."

Martha Bradfield of the fourth grade is well again after a six months' hospital experience, during which long period she was patient and kept cheerful. Martha kept up her school work as much as conditions would permit and will, in all probability, make her grade.

FIFTY MEN

Our children were favored yesterday with the visit of 50 men, members of the men's Bible class of Spray Methodist Sunday school. In writing about this visit some weeks ago to Brother T. Pinkney Shinn I assured him that the Children's Home would be delighted to have this fine class visit us, even though I could not be present on this particular date. The men came and were shown



Her name is Willie

over the grounds by Miss Fannie Gray, assistant superintendent, and four of our larger girls. Brother Shinn writes me that the purpose of their coming was to acquaint themselves with the work of the Children's Home and then go back and promptly raise their ten per cent apportionment. These men claim as their pastor Rev. W. H. Willis, than whom the Children's Home has no better friend. Men, come again.

A GOOD FRIEND

Among the number of choice friends who have recently dropped in to see us was Marshall Dilling, superintendent of Smyre Sunday school, Gastonia, and superintendent and general manager of the Smyre Manufacturing Co. Brother Marshall is a choice friend of long standing and we were delighted to see him again. It will be remembered that his Sunday school paid their ten per cent apportionment last year, gave us liberal fifth Sunday offerings, and at Christmas forwarded us a cash offering of over $60 and a large quantity of canned fruit and provisions. Brother Dilling reports an attendance of 350 at his Sunday school last Sunday, this attendance coming from a village of only 150 families.

A FINE WOMAN

Mrs. Fred Ingram, superintendent of the junior department of Wesley Memorial school, High Point, is one of the best Sunday school workers this writer knows. She is also very much interested in the Children's Home and gives the boys and girls of her department a fine chance to know of the happenings of our youngsters here at the Home. Pictures and clippings from the Children's Home page of the Advocate are collected and so arranged as to furnish material for a good presentment of the Children's Home to her department on each fifth Sunday. Recently this department sent to our juniors a nice supply of Hymnals for American Youth, greatly needed and much appreciated.

A LITTLE HILLBILLIE

Willie Owen, whose picture is herewith presented, is a fine little hillbillie, she being one of three sisters who came to the Children's Home from Haywood county. Willie never ceases to smile and is one of our fine little girls. She is clothed by a fine group of young people in our Cramerton Sunday school, these young people being led by Mrs. J. H. Dickson.

BAD COLDS

The Children's Home hospital has been overrun with a large number of our boys and girls, who have been sent there with bad colds, attended in some instances with high fever and prolonged annoyance. We are very happy to state that so far no pneumonia has developed and that signs of a lessening of the epidemic is apparent. In the main our children have kept unusually well during the present winter, a condition for which we are exceedingly thankful. However, there is always someone in our hospital. Records show that during the past year there was an average of six children per day provided for.

NO ROOM

To our insistent friends and to others who have inquired relative to placing children in the Children's Home we are now having to say that we have no room for additional children. Our capacity is completely filled. Every few days very distressing cases are presented to us. It is heartrending to have to say that we are not in position to take any additional orphans, even though the need is particularly pathetic. From now on we can only take in additional cases as those now here are placed elsewhere.

Mother: "You got everything all right, dear, but did you ask the grocer how he sold his Limburger cheese?"

Johnny: "Yes, mother, and he said that's what he often wondered himself."

Sunday School Lesson

MARCH 20

By William G. Chanter.

The Cost of Saving Others

Golden Text: "Christ died for our sins according to the scriptures."—1 Cor. 15:3.

Where they crucified him . . .

There is something appalling in the steady objectivity of the gospel narratives of the crucifixion. Nowhere is there any direct appeal to the emotions, but the picture is painted with a deadly realism that leaves us with a feeling of bewildered horror. Here is the best, the purest, the most loving of all men and here are his fellow creatures hurrying him to a shameful and cruel death. On the one hand there is supreme nobility, on the other hand there is incredible baseness. And baseness is triumphant.

Yet we turn away from the picture and soon are able to forget it. The cross is lifted high above the crowded streets of our cities, it is carried in procession through the aisles of our churches, it is worn as a badge by many men and women. And life goes on as usual. It is often impossible to distinguish between the members of the church that has for its symbol the cross and those who have made no profession of Christianity. Surely if St. Paul could examine the life of an average modern church he would ask, as he asked the Galatians, "Who hath bewitched you, before whose eyes Jesus Christ was set forth crucified?"—so little evidence is there that the church has allowed the true meaning of the cross to affect deeply the life of its fellowship.

How can we be so insensible? I suppose it is because we are able to think of the crucifixion as an event in past history, over once and for all, to which we look back. It is one of those historical tragedies to which we look back but with which we are not immediately concerned. When we think of it in this way we escape the peculiar terror of the cross, shut our minds against its lesson, our lives to its power. But it is the wrong way to think of it, for the crecifixion is not a past event. It is an event in which the truth about life is revealed once and for all with a vividness never approached before or since. It is therefore a present fact as much today as on the first Good Friday, for its meaning is as fresh today, as true of today, as it was fresh then, as it was true of those grim times. When we turn away from its contemplation unchanged we do exactly as did those who passed by the hill of Calvary and went on their way unmoved by the cross on its summit save as they felt a passing thrill of horror or of pity. They did not understand and neither do we if we think of the cross of Jesus as a far-off thing.

That cross reveals the love of God and it reveals also the exceeding stubbornness of the sinful heart. Neither of these things is peculiar to the past. The love of God is eternal and the sin that nailed the Lord Jesus to the cross is the same sin that doth so easily beset us. Hence the cross is intensely and terribly modern because it tells us the truth about modern life as nothing else can.

My kingdom is not of this world.

How obviously true this is may be seen if we ask ourselves just why it was that Jesus perished as a public enemy. Isn't it true that it was simply because he would not play the game, any of the games, in which people were interested? The prizes for which they strove meant nothing to him. When he told people not to lay up treasures on earth but in heaven, he was expressing the conviction of his heart and the program of his life, but he was also branding himself as an impracticable dreamer. Now people do not kill impracticable dreamers, but that is because dreamers can be ignored, laughed out of court.

This Man could not be ignored. With all his impracticability he had about him a power that made him formidable. He was dangerous to the established order. On the other hand, he was too much of a dreamer to be the kind of man for whom masses of men would fight. He would not play the game of the rich and the powerful and be their tame prophet to put the force of his eloquence at the task of defending their privileged state. He would not play the game of revolution and raise the banner of revolt in behalf of the classes with no privileges at all. He was dangerous to the powerful and not useful to the masses. For such men there is always a cross sooner or later.

Caiaphas who was high priest . . .

If we want to see how this works out in detail and how certainly Jesus would be rejected by this day as by his own, think of the Sadducees as they are represented by their leader, the high priest. He was the head of the established and accepted religion and his class had wealth and power because they controlled religion. In every age religion has been a good thing, materially speaking, for many people. Sometimes, as in the case of these Sadducean priests, wealth has come through the possession of the machinery of religion. So it was with the medieval hierarchy. Sometimes it has come because religion gives rise to the virtues of prudence and thrift and releases energies and arouses ambitions that had been dormant. Thus the Methodists to whom Wesley preached were poor people many of whom became well-to-do largely because of the effect of religion in an increased self-respect and ambition.

But no matter how religion brings wealth, it is always true that once wealth has come, the adherents of religion will become very conservative and will inevitably regard true religion as itself conservative. They will come to think of their own position as conferred by di-

WHEN YOU

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Fatigue is the signal to rest. Obey it if you can. When you can't, keep cool and carry-on in *comfort*.

Bayer Aspirin was meant for just such times, because it insures your comfort. Freedom from pains that nag at nerves and wear you down. One tablet will block a threatening headache while it's still just a threat. Take two or three tablets when you have caught a cold, and that's usually the end of it.

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Get the genuine tablets, stamped with the Bayer cross. Why experiment with imitations costing a few cents less? The saving is too little. There is too much at stake. But there *is* economy in the purchase of genuine Bayer Aspirin tablets in the large bottles.



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Persons desiring delightful, reasonable trip to International Convention in Rio de Janeiro,

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MONEY FOR YOU

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vine power and favor and consequently will tend to think of any teacher who advocates a view of religion that menaces the status quo as a heretic.

Not long ago a minister told of saying to a great captain of industry, as they stood together at a window in the rich man's house and looked out on a valley filled with the crowded and shabby houses of mill operatives, "How good it will be when opportunity is more equal and fewer people will have to live in houses like that!" Quick as a flash came the answer: "Mr. Blank, the church must leave the control of business to business men. It must confine its attention to religion. When we chose a preacher for our church, we made it clear that he was not to interfere in questions that concerned the conduct of industry." What would men like that do were they faced with Jesus in the flesh, One who could not be ignored and would not be silenced? Have such men today no way of eliminating the really dangerous enemies of property, of the established order? The sin of Caiaphas is the sin of today. The cross still stands.—Zion's Herald.

INFLATIONS AND DEFLATIONS IN MEMBERSHIP

Reason cannot support the conclusion that the membership statistics compiled by Mr. Curtis B. Haley for publication in his valuable "General Minutes and Year Book' 'truly represent the real rise and fall of actual gains and losses in the connection. Confining ourselves first to the state of North Carolina, for example, to conclude that a decrease of 382 in the North Carolina conference, and a gain of 2,178 in the Western North Carolina conference indicates that percentage of difference in growth, loyalty, and activity challenges the reason. If we pass into other states and compare the statistics in contiguous territory the same surprising figures greet us. For instance, the Memphis conference, on the one hand, shows a large decrease while the St. Louis conference shows a slight increase. On the other hand the Tenessee conference shows a large increase while the Southwest Missouri conference shows a large decrease.

Now it is not the purpose of this article to attempt to do other than touch on the fact that neither location nor situation account for the cause of the variatins in the figures found in the reports of the secretaries of the annual conferences. It is the purpose of this communication to call atention to the original records on which these figures are based, namely, the church register and the church directory.

The church register is not a directory. The church register is a chronological record (Discipline 1930, Articles 111 and 159). To this book any one should be able to go and at a glance ascertain whether any member was the first, fiftieth, or five-hundredth person to join the church. Certainly the date of the reception of each member should be set down in the space provided under the proper head. It is utterly unlawful to receive any person into the church other than by one of the forms indicated under "When and How Received" as printed in the register. Article 159 of the Discipline (1930) makes the preacher in charge responsible for the keeping of the register. And each preacher should so keep it and the record of each member's reception should be followed by the name of the preacher who received such a member, and, although the Discipline does not so state, his name should be set down by himself in his own hand-writing as a part of this permanent record.

As there is no other way by which a person may be received into the church other than that indicated in the register, even so there is no way for a member to be removed than by one of the five forms indicated under the head "When and How Removed." It is just as important to keep this record accurately, sacredly ,and conscientiously as the record of admission. Of the two this record of removals is usually most poorly kept.

No one, then, has any right to re-write a church register. If it is not legible then it cannot be copied. If it is legible then there is no necessity for re-writing. If the writing is dim, then it can be traced. It can and must be corrected, but even in that process we are to be aware that it is sacred, and that all needful spaces are provided for every needful notation. To make checks, crosses, or other markings that accumulate and cluster around the names entered in the register is to place profane hands on holy pages.

When attempts are made to re-write the record of a register several things follow: First, often the names of those who have been removed, or even should have been removed, are left entirely off. Second, sometimes the manner of the reception of those whose names are entered in the new record is omitted and therefore also the date is not given. Third, it often happens that the name of the pastor who received them is not set down. Finally, an attempt is usually made to enter the names of the "effective members" in alphabetical order.

The Discipline (Article 156) plainly directs that the preacher in charge shall "keep a directory, in which the residences of all the members shall be noted, whenever it may be necessary to facilitate pastoral visitation." Now this directory will be in a constant state of change and revision. Every time a female member of the church changes her name by marriage the place and order of her name in the directory changes. But in the rigister it remains the same with an entry in the first column after her maiden name giving the name and at least the initials of her husband.

May I venture the suggestion that if our church rolls—church register and church directory—were more carefully kept we would be saved from some of the inaccuracies, confusion, and embarrassments in our fluctuating statistics of membership. Wade Johnson.



"WHEN I was first married I had a fall which caused a miscarriage. Then I had an operation but it didn't do me any good.

"I started taking Lydia E. Pinkham's Vegetable Compound and I also took two bottles of the Herb Medicine. I do not have the crampy pains like I did. I used to go to bed for three to five days each month." Mrs. Lula Reppes, 1160 West Kirby St., Detroit, Michigan.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L .A. Tilley	5	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	2	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	8	3
Pittsboro—J. A. Dailey	11	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—R. H. Black	3	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	2	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	4	1

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	8	2
Kennekeet—W. G. Tuttle		15
Mantee—W. F. Walters	3	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	6	
Stumpy Point—W. H. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. I. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	5	10
Edenton—J. A. Guice		1
Moyock—J. A. Bateman	3	
Plymouth—J. W. Harrell	3	2
Hertford—B. P. Robinson	2	1
Pantego-Belhaven—E. W. Downum	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	3	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Raeford—W. F. Trawick	7	2
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	10	
Wadeville—E. C. Crawford		2
Carthage—J. H. Buffaloe		2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	10	2
West End—W. F. Elliott		3
Hamlet—J. H. Shore	14	2
Fayetteville—Hay St.—Walter Patten	4	2
Biscoe—J. H. Miller	5	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett		2
Piedmont—B. F. Boone		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	6	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	4	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	2	5
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	

RALEIGH DISTRICT

Bailey—J. C. Williams	4	1
Creedmoor—W. L. Loy	2	
Dunn—C. B. Culbreth	3	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	9	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	3	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	16	4
Youngsville—A. L. Thompson	3	2
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	2	
Tar River—R. E. Pittman	6	
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	2	2

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—S. E. Wright	5	1
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	7	2
Northampton—E. C. Maness	2	1
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	2	10
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	5	5
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	13	3
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	3	
Wilson—T. M. Grant		3
Roanoke Rapids—S. J. Starnes	3	3

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	
Maysville—M. W. Lawrence	11	1
Roseboro—C. A. Johnson	7	
Sballotte—O. C. Meltou	2	1
Southport—R. H. Broom		3
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. B. Porter		4
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		2
Bladen—N. B. Stricklan	2	
Burgaw—W. J. Watson	2	3
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	1

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	8
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Robinson		5
Weaverville Ct.—R. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		
Leicester—F. L. Setzer	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		8
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain		3
Pineville—E. O. Cole	2	
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Lathan	5	2
Wadesboro—W. B. Davis	4	4
Weddington—J. B. Tabor, Jr.		2
Big Springs—J. E. Yountz		1
Charlotte, Belmont—P. L. Shore		3
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	19	2

GASTONIA DISTRICT

Belwood—E. E. Snow	15	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		3
Crouse—C. P. Goode	4	1
Dallas—J. W. Yestal	4	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	2	6
Lincolnton—P. W. Tucker	9	3
Lincolnton Ct.—J. B. McLarty	4	
Lowell—H. Price	2	
Lowesville—E. N. Crowder	4	
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van R. Harrison	3	
Gastonia, Mayle—T. G. Smith		
Cherryville—J. W. Groce		

GREENSBORO DISTRICT

Farmer—W. H. Groce	3	
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	
S Greensboro—C. P. Bowles		
W. Greensboro—W. T. Albright		10
High Point, Calvary—E. L. Kirk	7	
Highland—C. F. Womble	4	
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	6	4
Randolph—A. C. Waggoner	2	1
Reidsville—J. H. Barnhardt		1
Wentworth—T. V. Crouse	4	2
Carraway Memorial—J. S. Gibbs	4	12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. J. Edwards		1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		4
Liberty—L. P. Barnett	5	13
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	4	3
Summerfield—W. F. Cooley		3

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	3
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis		1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt		3
Marion Mills—J. W. Parker		2

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		8
N. Wilkesboro—J. H. Armbrust	4	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	3	
Madison—E. E. Williamson	3	
Leaksville—R .G. Tuttle	3	3

SALISBURY DISTRICT

Albemarle—W .B. West	40	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	
Baden-Tabernacle—F. J. Stough	4	1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson		7
China Grove—E. H. Nease	4	
Mt. Pleasant—H. L. Powell		4
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen	2	4
Woodleaf—J. R. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	29	2
Norwood Ct.—J. A. Fry	3	
Salisbury, Park Ave.—J. A. J. Farrington		3

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	3	1
Catawba—E. D. Ballard	4	11
Elmwood—R .L. Bass		3
Hickory, Highland—I. L. Roberts	5	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	2	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D .R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	1
Statesville, Race St.—E. J. Harbison	14	4
Taylorsville—H. L. Young	4	15
Hickory, First—A. C. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. Mackey	3	1
Davidson—W. S. Smith	5	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—J. R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers		3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	12	8
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	4	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	5	3
Forsyth—T. B. Johnson	14	
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	4	2
Centenary—C. C. Weaver	5	47
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	2	
Grace Street—R. M. Hauss	2	

PRECIOUS THINGS
(Deut. 33:13-16)

In God's most Holy Word, and as I scanned the sacred pages o'er, the words came to my view which Moses wrote of those things **precious** unto God. To me, a thing is precious when I prize it most. That which I hold most dear is precious to me. Again we hear of precious stones and gems, which for their value are considered so. Because a price is set upon them, and to possess them, one must hold a well-filled purse.

And yet while in the dust they lie, and sadly mixed with dirt and alloy, they still are precious stones, and sought as such. Now Moses wrote of the refreshing dew, which nightly comes to our thirsty land which needs it. He calls this precious, and I count it so. He speaks of precious fruits, which the great orb of day doth cause earth to yield. The mountains he calls precious, and the everlasting hills that rise above the valleys green. Yea, all this goodly land that God made is precious unto Him. Now this thought comes to me. For man's use, and God's own glory was this earth created. And yet a day will come when all this land so bright and fair will fade away. The everlasting hills will sink to naught, and the bright sun himself

"Grow dim with age, and nature sink in years,"
Yet man alone remains immortal.
And will God call that precious which doth perish
In the twinkling of an eye, and not hold
His creatures dear?
Can you be precious unto God? Can you?
Can I? O will God hold us dear to Him,
Will we be made both pure and clean,
Unmixed with dust and alloy?
As a precious gem, may we find a place
Near God's eternal throne? For are we
Not of value? Hath not a price been paid
For our redemption? "For God so loved
The world, that He gave His only Son,
That whosoever believeth hath eternal life."

Mrs. E. M. Andrews.

OUR BURDEN BEARERS

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks

Alexander county farmers are installing hydraulic rams to provide running water for their homes and barnyards. Some rams installed in 1918 have never cost a cent for repairs or replacements.

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Children's Storyland



THE BURRO HORN

By Priscilla Holton.

Perched high on his Mexican saddle, Pancho let his feet dangle away from the stirrups and leaned back to sniff the orange blossoms which met over his head in the narrow road. He slapped his fat burro happily and turned in his saddle to see if his dog, Dota, was keeping the long line of trotting burros in order. What a load of lemons they carried! Pancho's chest swelled a little as he counted—eight, nine, ten animals were in his charge. Theresa's father had trusted him—Pancho, the gate boy—to lead these animals down to the plains to the packing houses near the station. Then the lemons would be started off for the United States. This was an important order, too, for the crop had not been good this spring, and Theresa's father had been obliged to buy lemons from a neighboring ranch, so as to keep his word with the customers who trusted him.

"Go on ahead," he shouted to Dota, and added, to himself, "This is the only bad place in the road. As long as no bus comes bouncing up over that curve, we're safe enough." He shook his head and whacked his hand on his knee. "What a time Don Mari had when he was taking a load of sugar-cane down from the ranch, once!" A train whistle had frightened the burros and they had scattered every which way into the fields. It had taken a hard blowing on the burro horns to bring them back.

Once again Pancho screwed around in his saddle and leaned close to the stirrups before he let out a contented sigh. It was all right with him. The burro horn was fastened quite securely to the bridle. If his animals started to go wild, he could easily call them in place again. But then, why worry? The bus which passed between towns must have gone through this stretch long ago. The morning sun on his back was as hot as summer and the scent of the flowers made him drowsy. How glad he was that he had been faithful as a gate boy! Theresa assured him that was why her father had advanced him to the much more important position of burro driver. That was a man's work.

Just then his burro pricked his ears, caved its legs together and crouched down, ready to jump the ditch. Pancho heard Dota's low growl, at once followed by a high bark. But before the boy could gather his wits a whirl of dust enveloped him as a honking bus loomed into sight. That was all Pancho saw, for along with all its ten mates his own burro was crashing its way through the thicket until the deep shade of some cactus brush stopped its advance, and it stood there panting with fear.

Pancho steed in his stirrups. Just ahead of him in another thicket he saw four of his beasts huddled together. Good! Without waiting to reach the road again, he headed his beast out, untied the horn from the bridle and let out a shuddering blow. By the time he was back on the road seven of the burros had joined him. Their nostrils were quivering, but Pancho did not care. He was too busy inspecting their loads. So far they were safe. He blew again. Two more burros straggled into place. Then, with a sigh, he whistled.

That tenth burro was always the biggest bother. Dota had to head it in, always. But this time no answering bark or burro haw greeted his horn or whistle. Pancho looked anxiously at the sky. By the sun, he was late already. These lemons had to go on the noon train. He had most of his load. But how could he leave Dota, his most precious companion? Surely Theresa's father would understand, even if the lemons were a day late in starting. Pancho whistled gain.

"Dota!" he called.

When no answer came that time, the boy made a dive for the thickets. But his sudden move startled the burros and with one accord they edged after him. That would never do. If they got into the tangle again they might easily undo the cords binding their loads. Pancho stopped and turned back into the road. There was no use. This was his job: to see these burros into town, and he'd have to trust to Dota's following with the lost burro.

But when the small caravan had reached the station and the men began to unload the boxes, one called, "Where is number ten, and what's happened to Dota?"

Pancho explained briefly.

The man laughed. "Huh!" he grinned. "So you were asleep on the curve of the road, were you? Well, your burro's far over the hills by this time, and Dota's probably met some hunter's target, you can be sure."

Pancho pretended tno to hear. As soon as the loading was finished, however, and the men stretched themselves in the sun to eat their tortillas and enjoy a good siesta, Pancho tied his animals securely and started back up the road, on foot.

"You'll never find them," the men called.

That was about all his mind kept repeating as he dodged once more into the tangle of cactus and thorns in search of his pet. He tried not to let his throat swell or his heart pound, but an awful fear caught him tight. He could not lose Dota! That was all. He whistled until he was hoarse. His knees were torn and his face scratched. Tears stopped him from seeing, too, now that he was alone, where he could cry. It was bad enough to have lost the burro. That cost money. But Dota . . . "I have good luck about my friends," he mumbled, thinking how kind Theresa had been and how badly she would feel, "but I have bad luck with my dogs."

He wouldn't give up, though. Until the sun was low and the shade was cool he wandered about, crying the dog's name, and blowing the burro horn. He was almost back at the road again, when a sudden rustle on the other side of it made him stumble forward. Then with a whoop of joy he leaped across it. There, pushing the burro along with his muzzle, was Dota, as dirty and scratched and ragged as Pancho himself. The next minute both boy and dog were rolling over and over in the road.

"Where have you been?" Pancho got no answer to that question, but a generous licking all over his hot face. The burro pressed its fat body alongside, and Pancho glanced up at its matted hide. "Caught in a hole somewhere, or what?"

"Caught to stay!" Pancho turned suddenly, to face a farmer on his way home. "Some faithful animal, that dog of yours," he said. "The burro had fallen into a hole, and the dog was digging it out. When I arrived to help, its two front paws were already free."

Pancho listened soberly. Even after the man had gone, and Dota started urging his little master back toward the ranch, Pancho was lost in thought. All the time he had been looking for his pet,

A BOY I KNOW

I know a boy who has a watch,
  But never thinks to wind it;
And when he ought to be on time
  He's always just behind it.
And when he has a task to do,
  He says, "Wait till tomorrow";
And when he cannot find his things,
  He simply says, "I'll borrow."

That boy may make a business man—
  I know he wants to do it—
But he must mend his careless ways,
  Or he will live to rue it.
That boy must do his work today
  And plan work for tomorrow;
Good habits, everybody knows,
  Are something boys can's borrow.

—Presbyterian Record.

he had been looking on the wrong side of the road. He had never stopped looking long enough to use his wits, and it made him ashamed.

That night Theresa's father came to talk with him. "The men said you lost a burro, Pancho," he said, "but that you finally found it and brought the load to the packing houses. Good work."

Pancho stuck his toes into the damp soil in the road. "No, sir," he corrected. "It was Dota who really did the work."

But Theresa's father smiled. "True enough," he said, and threw his arm across Pancho's shoulder, "true enough: a dog always follows in his master's steps. So it pays to be a faithful one, you see."—The Congregationalist.

THEY KNEW TOO MUCH

By R. H. Bennett.

A Columbia, South Carolina gentleman met a negro youth on the street. "Why Monroe, he said, "what are you doing back home? I thought you had gone to Chicago." "Yassir, I did, but I come back." "Why was that?" "I didn't like it up dar. Dem folks up dar knows too much for me." "Tell me about it." "Yassir, dey knows all about you. I got on a street car up dar, and I clar dat street car conductor know'd ebrey man's name on dat car and whar he libbed. And it look lak he didn't want us to ride wid him. We ain't go fur before dat conductor ring de bell and de car stop. And he say, 'Washington!' And Mr. Washington he get up and get off. And we run a square more and de car stop and he say 'Adams!' and Mr. Adams he get up and get off. We run aner square and stop and he say, 'Jefferson!' and Mr. Jefferson he get off. And we run aner square and stop, and he say 'Monroe,' and and I say 'Yassir, dat's me,' and I gets off. And I ain go fur befo I see a pocket book lying on de pavement. I pick it up and look all around an' ain nobody lookin', and I look in de pocket book and dar was two dollars and sixty-three cents, and I put it in my pocket, and walk on. And I ain't go fur befo I meet a gemmen and he say, 'Is this Monroe?' And I say, 'Yassir, yassir, dat's right.' And he say, 'I'm lookin' for two sixty-three.' And I run my hand in my pocket and pull it out and say. Yassir, here 'tis,' and give it to him.

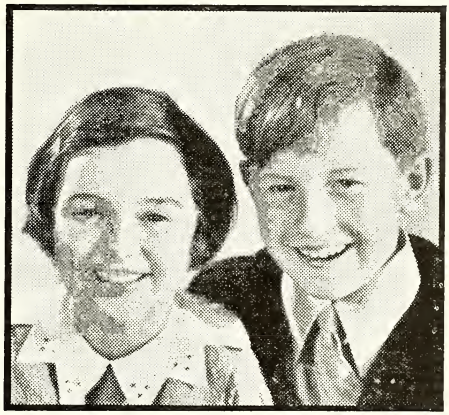
"Yassir, dem folks up dar knows too much for me. So I come back souf to my own white folks."

The lesson in natural history had been about the rhinoceros, and the teacher wanted to know how well the lesson had been learned. "Now, name something," she said, "that is very dangerous to get near to, and that has horns." "I know, teacher, I know!" called little Annie Jones. "Well, Annie, what is it?" "An automobile."

Teacher (trying to catch the class): "Now tell me, pupils, where do they grow cube sugar?"

Little Willie: "That's easy, Cuba."

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SECOND ROUND

March

West Durham, 7:30 16
Person Ct., 11 19-20
Branson, 7:30 20
Rougemont 31

April

Orange-Carrboro, 11 3
Mebane, 7:30 3
Trinity, 7:30 4
Memorial, 7:30 5
Carr, 7:30 6
Stem 8
Pittsboro, 11 10
Chapel Hill, 7:30 10
Milton, 11 17
East Roxboro, p.m. 17
Lakewood, 7:30 20
Duke's Chapel 21
South Alamance, 11 24
Graham, 7:30 24

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Swan Quarter, Soule, 11 19
Mattamuskeet, Englehard, 11 20
Fairfield, night 20
Columbia, Creswell, 11 27
Roper, Mackey, night 27
Plymouth, Plymouth, night 28

April

Edenton, 11 3
Hertford, night 3
Williamston, Williamston, 11 10
Windsor, Cashie, 3 10
Ahoskie, Harrellsville, 11 15
Aulander, Lewiston, 11 16-17
Murfreesboro-Winton, Winton, 3 17
Chowan, Bethany, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

March

Laurinburg, a.m. 20
Raeford, p.m. 20
Fayetteville, Salem, a.m. 27
Hay Street, p.m. 27

April

Ellerbe, Mt. Pleasant, a.m. 3
Biscoe, Candor, p.m. 3
Person Street, p.m. 5
Caledonia, John'e, a.m. 10
Laurel Hill, Tabernacle, p.m. 10
Rowland, Centenary, a.m. 17
Maxton, p.m. 17
Roberdel, Steel's Mill, a.m. 24
Rockingham, p.m. 24

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March

Rosemary, Smith'e, 11 20
Enfield-Whitakers, 7:30 20
Norlina, Jerusalem, 11 23

April

Seaboard, Concord, 3 3
Tarboro 6

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

March

Newton Grove, Ebenezer, 3 20
Apex, 7:30 20
Selma, 7:30 23
Princeton, Fellowship, 11 27
Millbrook, Knightdale, 3 27
Louisburg, 7:30 27
Clayton, 7:30 30

April

Creedmoor, Bullock's, 11 3
Middleburg, Shocco, 3 3
Central, 7:30 3
Lillington, Pleasant Plains, 11 10
Mamers, Spring Hill, 3 10
Erwin, Black's, 7:30 10
Fuquay, Cokesbury, 11 17
Jenkins Memorial, 7:30 17
Edenton Street, 7:30 20
Henderson, 11 24
White Memorial, 7:30 24

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

March

Riverside-Bridgeton, Beech Grove, 11 20
New Bern, Centenary, 7:30 20
Pink Hill, Woodland, 11 27
Kinston, 7:30 27

April

Grifton, Sharon, 11 and 2 2
Hookerton, Maury, 11 3
Dover, Bethany, 3 8
Jones, Shady Grove, 11 and 2 9
Jones, Shady Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Vanceboro, Epworth, 11 17
Grimesland, Wharton, 3 17
Greenville, 11 24
Aurora, Bonnerton, 3 and 7 24

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

March

Burgaw-Herrings, 11 20
Garland-Salem, 3 20
Clinton, 7:30 20
Hallsboro-Gant's, 11 27
Carver's Creek-Bolton, 7:30 27

April

Grace, 11 3
Elizabeth-Union, 3 3
Wallace-Rose Hill, Wallace, 11 10
Scott's Hill-Union, 3 10
Faison-Kenansville, King's, 11 15
Roseboro-McGee's, 11 16
Stedman-Tabor, 11 17
Bladen-Live Oak, 3 17
Tabor High School, 11 24
Tabor-Lebanon, 3 24
Whiteville, 7:30 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

March

Candler, Pleasant Hill, 11 19
Oakley, 11 20
Ivy, Laurel, 3 20
Brevard, 11 27
Rosman, Lake Toxaway, 3 27

April

Black Mountain, 11 3
Marshall, 7:30 3

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Pineville, Harrison, 11 20
Spencer Memorial, 7 20
Ansonville, Ansonville, 3 and 7 21
Trinity-Derita, Trinity, 11 27
Brevard Street, 7:30 27

April

Monroe, Central, 11 3
Peachland, Fountain Hill, 3 3
Wesley Heights, 7:30 3
Weddington, Indian Trail, 10 and 2 9
Morven, Pleasant Hill, 11 10
New Hope-Bethel-Sandy Plains, 3 10
N. Monroe-Icemorlee, N. Monroe, 7 10
Hawthorne Lane, 11 17

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

March

Polkville, Polkville, 11 19-20
Mt. Holly, 7 20
South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March

Reidsville, Central, 11 20
Wentworth, Salem, 3 19-20
Ruffin, Pelham, night 20
High Point-Main Street, Main Street, 11 20
Highland, Highland, night 20
Wesley Memorial, Wesley Memorial, night 21
Park Place, Park Place, night 22
Proximity, Proximity, night 24
College Place, College Place, 11 27
Asheboro, First Church, night 27
Stokesdale, Eden, 11 27
Pleasant Garden, Rehobeth, 3 27
West Market, West Market, night 28
Bessemer, Mt. Pleasant, 11 3

CALOMEL ROBBED OF NAUSEATING QUALITIES

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Tablet Named "Calotab."

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In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles calomel was the one successful remedy, but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant medicine to take. One tablet at bedtime, with a glass of water, that's all. No taste, no griping, no nausea, no danger. A good night's sleep and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

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MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

	March
North Forest, Oak Forest, night	20
Bakersville, Windom, 11	27
Burnsville, Ball Creek, 2:30	27
	April
Marion Ct., Concord, 11	3
Avery, Pine Grove, 2:30	3
Broad River, Kistlers, 11	6
Spruce Pine, 11	10
Cross Mill, Capernium, 3	10
Elk Park, Elk Park, 11	13
Bostic, Oak Grove, 11	14
Rutherfordton, 11	17
Cliffside-Avondale, Avondale, night	17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

	March
Warrensville, Smithport, 10:30	20
Todd, Hopewell, 2	20
Jefferson, Bethany, 4:30	20
Laurel Springs, Nathan's Creek, 2:30 (Saturday)	26
Helton, Healing Springs, 11	27
Sparta, Sparta, 2:30	27
	April
Draper, 11	3
Leaksville, 5	3
Spray, 7:30	3
Boone, 11	10
Watauga, Henson's, 7:30	10
Creston, Thomas' Chapel, 10:30 (Monday)	11
Stoneville-Mayodan, Price, 11	17
Sandy Ridge, Zion, 3	17
Madison, 7:30	17
Mt. Airy Ct., Pleasant View, 11	24
District Conference, Elkin, 3	24
	May
Danbury, Bethesda, 11	1
Walnut Cove, Bethlehem, 3	1

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	March
Gold Hill, Liberty, 11	20
Granite Quarry, Mt. Tabor, 3	20
Spencer, Central, night	20
Mt. Pleasant, St. Paul, 11	27
East Spencer, Yadkin, night	27
	April
Concord, Central, 11 (Q.C. night, 4)	3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5)	3
Westford, night	3
Forest Hill, 11	10
Salisbury, First Church, night	10
Salem, Mt. Tabor, 11 Sat. and 3 Sun	16-17
Woodleaf, Woodleaf, 11	17
China Grove, night	17
Harmony, 11	24
Kerr Street, night	24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

	March
Davidson, Fairview, 2:30	20
Mooresville, Broad Street, night	20
Hiddenite, Rocky Springs, 11	26
Stony Point, 11	27
Taylorsville, Marvin, 2:30	27
Westview, night	27
	April
Cool Springs, Providence, 11	2
Mooresville, Central, 11	3
Mooresville Ct., Williamson, 2:30	3
Statesville Ct., Bethlehem, 11	10
Olin, Snow Creek, 2:30	10
Granite Falls, 11	17
Dudley Shoals, Cedar Valley, 2:30	17
Highland-Rhodhiss, Rhodhiss, night	17
Lenoir, First, 11	24
Hudson, Mt. Herman, 2:30	24
Lenoir Ct., South Lenoir, night	24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

	March
Waynesville (revival services)	20-28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

	March
Cooleemee, 11	20
Advance, Mocks, 3:20	20
Hanes, 7:30	20
Walkertown, 11	27
Forsyth, Pine Grove, 7:30	27
	April
Mocksville, 11	3
Ogburn, 7:30	3
Lexington, 11	10
Erlanger, Yadkin, 3	10
Green, 7:30	10
Gurghead, 11	17
Hiatt Memorial, Mt. Olive, 3	17
Troutman, night	3


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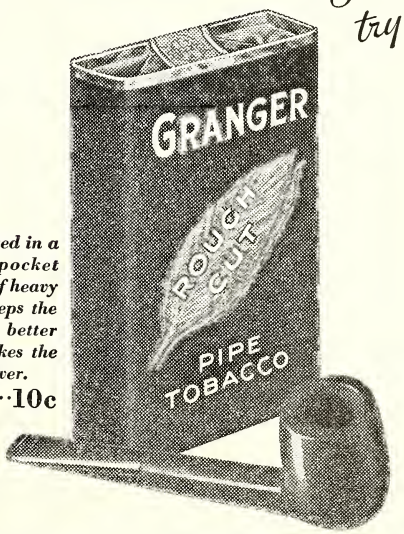
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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

IN MEMORIAM

The Woman's Friendly Bible Class of the First Methodist church of Lincolnton, N. C., has suffered a great loss in the passing of its beloved member, Mrs. Sam Asbury, on February 18, 1932. She was a good woman. Her aim in life was to serve God. She will be missed greatly in her home and in her church, but we must remember God doeth all things well. To the family we extend our deepest sympathy. Mrs. Plato Miller,
President Bible Class.

WESTBROOK—On Friday, February 26, Miss Mamie S. Westbrook, a native of Pender county, died suddenly at Raleigh. Funeral services were conducted Sunday from her home church, Union, by her pastor. The Rev. C. C. Myers assisted. Interment followed in the family cemetery.

Miss Westbrook was born on May 14, 1877. At the age of 13 she united with the Methodist church and took an active part in church and community life.

For several years Miss Westbrook was a patient at State Hospital, Raleigh; but even there she was an active Christian worker. She taught a Sunday school class and supervised the playground.

Surviving her are two sisters, a brother, seven nephews and five nieces.
Her Pastor.

LENTZ—Mrs. Rebecca Lentz was born February 3, 1846, and departed this life February 11, 1932. She lived 86 years and two weeks. She was outstripped in the lane of life by husband 23 years.

She is survived by the following children: T. S. Lentz of Morganton, N. C.; Dollie Farlow of Albany, Oregon; and Mrs. Minnie Morgan, Salem, Oregon; Edward Lentz of Lotta, N. C.; Mrs. C. C. Elliott of the state of Oregon; Mrs. Sallie Hawkins of Unicai, Tenn.; Mrs. R .T. Smith of Lotta, N. C.; Mrs. J. L. Wiseman of Lotta, and George Lentz of Nebo, N. C.

She professed faith in Christ and joined Capernium M. E. Church, South, in early life and ever lived a consistent life since. She perhaps lived in the church 70 or more years. She has lived to see perhaps the most of her children come into the church. She was a good woman and a light and comfort in the home.

Her funeral was conducted in Mount Zion church of Avery circuit by the writer and Rev. Mr. Matteney of Elizabethton, Tenn., in the presence of a large congregation, and buried in Mt. Zion cemetery. J. M. Green, P. C.

SIKES—Ginnoda Thomas Sikes was born at Creedmoor, N. C., on January 5, 1857, and at three o'clock on Wednesday, March 2, 1932, in his home at Youngsville, N. C., his soul slipped away into eternity. The passing was like the passing of a beautiful day.

Dr. Sikes was graduated from Trinity College with the class of 1880. He went immediately to the University of Maryland, where he later received the M. D. degree. For many years he practiced his profession around Creedmoor and Youngsville, and in that section today there are many people who feel that they have lost their best friend. Through all those years he ministered to the poor and needy, oftentimes with no thought of pay, and it was said of him that "he went about doing good."

No man ever loved the Methodist church more devotedly than Dr. G. T. Sikes. For years he supported old Rock Springs church almost alone. Almost all his life he was an able steward in his church and superintendent of his Sunday school. We shall miss him now, but we are happy in the thought that he lived such a beautiful life and that the world is better because he lived in it.

He is survived by his devoted wife, one daughter, one granddaughter and two brothers. May God's rich blessings abide with them, and his Spirit comfort them in their greatest loss.
A. L. Thompson.

RESOLUTIONS OF RESPECT

In the sudden but not unexpected home going of Mrs. Lawrence Suttlemire the members of the Ethel Bost Missionary Society of Williamson's Chapel, of which she was a loyal member, feel keenly their loss. Although Mrs. Suttlemire's health was so impaired that she could not attend the meetings of the society or church services, she was nevertheless interested in the work of the church. Many of us remember the last prayer we heard her utter. It was a brief but earnest intercessory prayer in the only service that she was able to attend during our revival last fall.

Mrs. Suttlemire with her husband reared a large family, and those who knew her know that she looked well to her household.

How inadequate are our efforts in attempting to sketch a noble life; but that we may encourage others to emulate this humble Christian, therefore be it resolved:

First, That we are comforted by the assurance that she has passed to a rich reward, knowing that our God is not forgetful of the righteous service of his faithful servants.

Second, That we will cherish the memory and profit by the saintly life she lived before us.

Third, That we hereby extend our deep sympathy to the husband and children and pledge to them our interest and prayers that the consciousness of the heavenly Father's care may have pre-eminence in their thoughts and the memory of the sainted companion and mother may be as a benediction upon their lives and an inspiration to them to follow the leadership of the nail-scarred hand.

Fourth, That a copy of these resolutions be sent the family, a copy placed upon our record and that a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. W. B. Sherrill,
Mrs. C. E. Sherrill,
Miss Mertis O. Ballard.
Committee.

RESOLUTIONS OF RESPECT

With sad hearts we, the members of the Ladies' Aid Society of Rural Trinity Methodist church record the passing of Mrs. Harriet nee McIntosh Carr to the celestial shores on January 23, 1932.

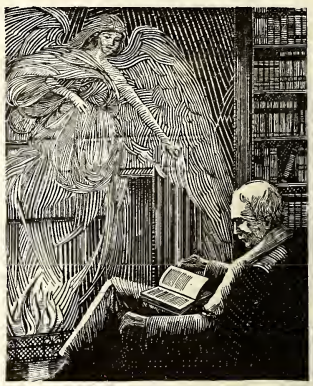
"Grandma," as she was affectionately called, was 85 years and 24 days old. She joined this church in early childhood and was the oldest member. She was an active worker in the church, Sunday school and society until three weeks before her death.

There is an empty place in the home, a vacant pew in the church and Ladies' Aid, but her life has inspired us and her memory will urge us to press onward and upward.

Therefore be it resolved, that we extend to the family our deepest sympathy; that a copy of these resolutions be sent to the family and one to the North Carolina Christian Advocate.

"The blessings of her quiet life
Fell on us like the dew;
And good deeds where her footsteps pressed
Like sweetest blossoms grew."

Mrs. J. W. Farries,
Mrs. J. R. Beard,
Mrs. B. F. Fincher.



"Listening Love Can Hear the Rustling of a Wing"

REASON denies the victory to the grave and symbolizes its denial by according to the mortal part the tribute of protection and of beauty. Man's mastery over matter lifts the burden of horror from those who mourn, supplanting the crude methods of the past with the loveliness and protection of the

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 24, 1931 Number 12

Duke University Library Durham, North Carolina

LARGEST BELL OF DUKE UNIVERSITY CARILLON

This Bell, Weighing 11,200 Pounds and Measuring Six Feet, Nine Inches in Diameter at Its Mouth, Has Been put in Its Place in Tower of the Duke University Chapel, Along With 49 Other Bells



The carillon was presented to the University by Mr. George G. Allen and Mr. William R. Perkins of New York, chairman and vice chairman respectively of the Duke Endowment and for many years associates of the late Mr. James B. Duke. The carillon was cast by John Taylor and Company of Loughborough, England, one of the oldest and largest firms in the world.

The total weight of all the bells is in the neighborhood of 63,500 pounds, and the total weight of the whole installation, including frame-work, etc., packed for shipment, is about sixty tons. This carillon is equipped with complete automatic playing apparatus and can be ranked with the finest in the world.

Let the Advocate Campaign Reach its Climax in April

AFTER EASTER, WHAT?

These have been busy weeks for all alert pastors leading up to Easter. In most of the stations immediately preceding Easter special services of some sort have been held in most of the stations and in some of the circuit churches. Then, there was the cultivation period in kingdom extension in February and March following the effort in January to get the year's work going. Every pastor has had plenty to do in the face of the present situation. Now, how about April?

Why not during April finish the job of caring for the needs of the church paper? In the midst of all the demands some have given most careful attention to the Advocate; others have not yet got to this important matter. This ought to be the best month of the year for some good work in every church. Why not check over the list of subscribers carefully and see who are getting behind and also find who ought to have the paper? A little care in this respect would do much towards getting a report from every church. Now is the time. The women will meet in the missionary conferences and a few of the district conferences will be held, but for the most part April will be free from special meetings. All together for the next month in stressing our church paper!

Lists of subscribers have gone to all pastors, but if any desire lists right up to date we will be glad to furnish them on request. This is the time to help a needy cause and also to make use of the press in kingdom extension.

ARE YOUR SUNDAY SCHOOLS ADVISED?

Four full pages of the Advocate are given each week to the Christian educational work in our churches. Kirk and Gobbel, with much care, prepare these pages each week. They contain matter that can be found nowhere else under the sun. But to what purpose if the folks do not read it?

Some pastors would be astonished to know how few of their Sunday school workers see the Advocate. How can they become informed?

Special arrangement has been made to furnish three copies going to one address for the small schools, and six to the large, at $1 a year, paid for in advance as is any other Sunday school literature. These are to go into the hands of the leaders so they may be informed. Why not join in this plan? In this way the church paper can be made most useful in an educational effort. This is an urgent need.

LOYALTY TO BE COMMENDED

The following letter is a sample of many we get. We are doing our best to indulge our subscribers wherever they will work with us. Some do not seem to appreciate our effort. Get the spirit of this letter:

"Enclosed you will find two ($2.00) dollars. Please credit same. I want to thank you for not stopping the Advocate. However, I couldn't have blamed you if you had. I would dread to miss getting it, but money is a problem, or at least getting it is. Please continue to send it and I will try to send some more, probably by July 1.

"Thanking you, I am, E. C. Pugh."

BANKS BURSTED AND PRESSES STOPPED

This year opened with banks closing on every hand. Now the banks are opening; the runs have stopped. This is not true of the church printing press. Many of our church papers are at the breaking point. Unless something is done they will have to go out of business. The situation is desperate.

With us here in North Carolina this is not true if the Methodists will only stand together. All job business possible must be turned to the Advocate Publishing House at Greensboro, and every dollar possible collected on subscriptions due the Advocate. A little personal attention given the Advocate list in every church in getting the money due and in encouraging others to take the paper will save the day. Many have done nobly; others should enlist at once.

Much hard work must be done to win in any undertaking just now. All the Advocate force this year is working harder than ever before, and for less money. There is no escape. If the Methodists of the state will work with us we are going to win. Energy and co-operation are the essentials.

All this has been said before, but we are repeating it for the sake of emphasis. We want every Methodist to be informed.

GOOD FOR WAGGONER IN RANDOLPH

Rev. A. C. Waggoner on the Randolph circuit sends in a list of 19 new subscribers and six renewals. This is fine, but then, all are expecting great things of these young preachers from Duke. Brother Waggoner has a reason, though, for circulating the Advocate. Hear him: "I believe if we can get them to reading the paper as it is now they will be gratified with it. It is really good or I would not make much effort myself."

This is not all. Waggoner says he hopes to send more new subscribers and renewals. The man who has things going usually finds every interest profiting thereby.

We congratulate Randolph as well as this young brother on the good work being done this present year of our Lord.

STATESVILLE DISTRICT DOES NOT STOP

Last week every charge in the Statesville district had made a report in the Advocate campaign. But these men did not fold their hands and quit. This week J. M. Brandon, R. L. Bass, C. A. Morrison, G. L. Wilkinson and C. M. McKinney sent in supplementary reports. It is the old story that men who do things are apt to keep up the good work.

Men in other districts are doing the same thing.

AN ELDER THAT RINGS TRUE

The following note from Rev. W. E. Poovey sounds good:

"The Advocate campaign is in full swing in the Mt. Airy district. I might use a dozen sample copies to advantage over the Ridge this week's end. Send last week's issue in time to catch me here at Mt. Airy."

We are expecting the Mt. Airy district to be 100 per cent.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 24, 1931 Number 12

Last Monday the sun crossed the line. Winter came to an end, so far as the calendar is concerned, and Spring made her debut.

"I heard the wood-pecker peck,
And the bluebird sing,
I looked; and, lo, it was Spring."

The tint of the maple and the swelling buds of the forest; the flower by the wayside and the green of the fields; the haze on the hills and that nameless something in the air; the new life of the Easter-time bring a common message, old yet ever new, to cheer and refresh the soul of man. Blessed are those who from the deepest depths can say, truly the winter has gone and summer is on the threshold.

One of the most pathetic features of this present situation is the number of men who are anxious to work and are not able to get a job. Some of these are vigorous men with a dependent family, others are old men who are discounted because of age, still others are eager to make an honest living so as to lay aside something for the rainy day. A better day is ahead, but this fact does not relieve the pathos of the present situation.

Man is instinctively and incurably religious. The primitive tribes in primeval forests have invariably set aside some bush or tree, some hilltop or stone heap, or other simple shrine for the worship of their gods. Wherever man has established his dwelling place the temple or wayside shrine has arisen in response to the demands of his religious nature. Shrines and sacred books minister to religion, but they do not create the religious instinct. On the other hand, the religious instinct gives the world its temples and sacred volumes, and worship shall continue to the end. The Apocayptic seer who beheld an angel with one foot on the land and the other on the sea and heard him cry that time shall be no more, was the same seer who beheld a worshipping multitude. Worship that began at the dawn of creation shall continue till all earthly affairs are wound up.

Are we going through the usual religious services of this another Easter time without any fresh thrill of joy? The larger and fuller life should follow the experiences of Easter and a new joy should fill the soul. Songs of deliverance should sing their way through the soul.

How favored is the farmer in North Carolina these spring days compared to the idle crowds of the city that must hang around the bread lines! Most of the farmers have enough to eat, they have a job in the open fields, and in the earth at their feet and in the sky overhead is a reminder of the goodness of God; the assurance of new life is on every hand. They also have the promise of the rewards of honest toil. The city breeds unrest and revolution; the country fosters a bold peasantry, the country's pride. They are the stability of the times. They make bread; the city crowd cries for beer. The demagogues of the city strive to override the honest and hard working people of the country for the sake of money in their coffers. Great is appetite and greed!

"Consider the lilies," adjured the Great Teacher. But do not pluck or cut them into shreds. Consider the lily as a whole if you would see it arrayed better than Solomon in his glory. Likewise with the rose. Untouched by the hand of violence and unmarred by the summer rain, the rose in fragrance and beauty rules in the gardens of earth. Even the horns and drums of Christmastide will not bear too much investigation. The lad who is over-anxious for analysis may find himself deprived of the legitimate joys that ought to have been his. It was his to blow the horn and beat the drum and not to tear asunder. We get the most out of life to leave many things whole. The unqualified who would spend their energies for a scientific analysis of the Bible, for example, might do well to profit by it as a whole, rather than enter a role for which they are clearly unqualified. Not that it will hurt the book but it might help them.

Drs. Archibald Henderson and Howard W. Odum in Choice Company

ARCHIBALD HENDERSON, Ph.D., LL.D., Kenan professor of mathematics, University of North Carolina, and Howard W. Odum, Ph.D., Kenan professor of sociology, University of North Carolina, were chosen, with ten other scholars of high repute in their respective subjects, to survey a dozen of the main fields of knowledge and the results of these studies have been brought together in a single volume of rare interest and value.

"Roads to Knowledge" is the title of the book, and Dr. William Allan Neilson, president of Smith College, is the editor.

The scope and authority of the book are best shown by the table of contents which follow:

INTRODUCTION
By WILLIAM ALLAN NEILSON, Ph.D., LL.D., L.H.D., Litt.D.
President and Professor of English Language and Literature, Smith College

THE FINE ARTS
By E. BALDWIN SMITH, Ph.D.
Professor of Art and Archaeology, Princeton University

BIOLOGICAL SCIENCE
By CHARLES R. STOCKARD, Ph.D., M.D., Sc.D.
Professor of Anatomy and Director of the Anatomical Laboratories and the Experimental Morphology Farm, Cornell University Medical College

THE CLASSICS
By ELEANOR SHIPLEY DUCKETT, M.A. (Cantab.), Ph.D., D.Lit. (Lond.)
Professor of Latin Language and Literature, Smith College

ECONOMICS
By REXFORD TUGWELL, Ph.D.
Professor of Economics, Columbia University

HISTORY
By SIDNEY B. FAY, Ph.D.
Professor of History, Harvard University

MODERN LANGUAGES
By MARIAN WHITNEY, Ph.D.
Professor Emeritus of German on the John Guy Foundation (1905-1929), Vassar College

THE STUDY OF LITERATURE
By ROBERT MORSS LOVETT, A.B.
Professor of English, University of Chicago

MATHEMATICS
By ARCHIBALD HENDERSON, Ph.D., D.C.L., LL.D.
Fellow, American Association for the Advancement of Science
Kenan Professor of Mathematics, University of North Carolina

MUSIC
By ROY DICKINSON WELCH, A.B., Mus.M.
Professor of Music, Smith College

PHILOSOPHY
By EDWARD G. SPAULDING, LL.D., Ph.D.
Professor of Philosophy, Princeton University

PSYCHOLOGY
By KNIGHT DUNLAP, Ph.D.
Professor of Experimental Psychology, The Johns Hopkins University

SOCIOLOGY AND THE STUDY OF THE MODERN WORLD
By HOWARD W. ODUM, Ph.D.
Kenan Professor of Sociology and Director of the School of Public Welfare, University of North Carolina

Professor Henderson's subject is, as already indicated, "Mathematics," of which the Editor in his Introduction aptly says: "Professor Henderson, with perhaps the hardest task of any, intrigues the most distrustful reader into the belief that perhaps, after all, mathematics may mean something to the common man."

Dr. Henderson's very first paragraph captures the interest and imagination of the reader when he writes:

"Mathematics is a tool, fine, efficient in the highest degree. It can penetrate the interior of the atom, and reach out and take in its scope the remote island universe. Man stands between two worlds: the microcosmic and the macrocosmic. Man is dwarfed by the universe, a mite among the stars. Yet the mysterious laws of nature, the marvelous harmony and rhythm of this great universe, have been discovered by man. It is he who has penetrated to the heart of nature's mystery, and disclosed many of her most precious secrets. The chief instrument which he has employed in this stirring task, the most powerful lever he has found to lift the lid from the recesses where nature hides her secrets, is mathematics."

And this initial paragraph becomes a fair sample of what follows as he writes of the scope, the cultural value, and the subdivisions of mathematics.

Professor Henderson with his mastery of the English tongue led us on in a delightful way until he entered into the mysteries—mystries to the average man—of analytics, calculus, and even into some examples or illustrations of Einstein's Theory of Relativity; when he entered these fields of the specialist we politely asked to be excused. But any thoughtful person can follow with the greatest interest and profit Dr. Henderson's delightful study, except the limited section thereof which obviously was intended for the specialist in mathematics.

Dr. Odum in his "Sociology and Study of the Modern World" shows a mastery of his subject and an enthusiasm for the work to which through the years he has devoted his fine talents. Professor Odum in "Roads to Knowledge" has provided his readers with a most excellent introduction to the whole field of this modern social science.

As our readers will observe the foregoing is not a review of this remarkably valuable new book. Our purpose is nothing more than to inform Advocate readers that two of our own university professors, in college parlance, have been chosen on the all-American team of

specialists, and that they have proven themselves equal to the task.

Dr. Henderson is a native Tar Heel, who enjoys the unusual distinction of being honored by his own people. Dr. Odum is a native Georgian with a good coat of tar on his heels, and both Henderson and Odum are bright and shining lights at the University of North Carolina.

The Easter Ingathering

MORE and more stress is being placed upon the pre-Easter services and the triumph of the Easter time. Underlying all this is the evangelistic ideal and in many places is found the evangelistic method. Might it not be well for us to keep in mind the evangelistic methods of Jesus. He did not seem to be careful about reporting the results of his meetings, as he went quietly about the country places, but he did try to interpret his relation to God in the form of good news. This was much needed in his age—it would be most refreshing for us just now. Why not make Easter a time of great good news for all? The shadows from many places would flee away.

We have the evangelism of rescue — "he came to seek and to save." The special revival meeting, with much personal work, is the most general method for such. We also have the evangelism of prevention in which special care is given the children to bring them to accept the teachings of Jesus. For this, Christian education is the slogan. Then, too, we have the social evangelism. We try to clean up the pest holes and to bring in a better social order. All these methods are essential and the Easter period should give new impetus to all the evangelistic effort of every sort and fashion. Ringing the changes on Lenten meditation and self-denial, ending with a gay Easter parade, will count for little. These are mere incidents in an effort at special religious emphasis; they do not possess sufficient resurrection power to transform lives and to inaugurate fresh conquests. Such know little of Gethsemane and of Calvary; they know not Him and the power of his resurrection. The larger and fuller life is wanting.

More than all else just now for every church in the land is the need of new vision of the crucified and resurrected Christ—the anguish in his eye and the nail-prints in his hands are significant, but above all is the resurrection glory on his brow.

Criminals Do Not Enjoy Hanging

EVEN Harry Powers who was hanged a few evenings ago in West Virginia objected to capital punishment. This notorious criminal, who had a private graveyard in which to bury the women and children he had murdered, after all the avenues of escape had been closed and he saw the hangman's noose dangling just ahead, railed against the wickedness of the state in allowing capital punishment. And Powers is not alone in his attitude toward the gallows and the electric chair. They are all violently opposed to it.

And that is just the reason for the widespread opposition to capital punishment in this country. The disposition is to consult the wishes of the criminals. This is not only true in regard to capital crime but to all crime.

If a man is convicted by the courts and sent to prison and happens not enjoy his incarceration, we must turn him out. If he is content, all well and good, but if not, he hires an attorney, rallies some of his friends, and on exparte hearing besieges the executive office for a pardon or parole, and in far too many instances a weak-kneed governor turns him out.

If we solve the crime problem we must put away maudlin sentiment, and observe the behests of justice and righteousness toward all, both the criminal and the innocent victim. As it is now the innocent victims of another's wrong-doing are forgotten and the criminal becomes a hero in the eyes of "sob sisters." Some of these so-called "sob sisters" wear dresses and some of them go clad in men's garments, but they all alike bathe the feet of criminals with their tears and wipe them with the bloody garments of the slain.

What we need in this country is an observance of the Ten Commandments. We hear a cry that the 18th Amendment alone is not enforced. We are wrong here. It is the Ten Commandments that have been annulled. We fortunately have this decalogue of stone in the court room of Guilford county. It ought to be in the governor's mansion at Raleigh. It ought to be in every pulpit of this country and the preacher who did not find his text at least once a month in these commandments should be unfrocked till he learned that the "law is a schoolmaster to bring men to Christ."

In all seriousness the American people must set themselves to law enforcement on a basis of common justice or else continue to reap the fruits of present attempted law enforcement.

People and Things

Do not fail to send the Advocate reports of your Easter services.

Reports from some of the pastors who have taken their kingdom extension offerings indicate an advance over last year.

Send a postal card report of Easter. Let the people know the additions to the church, the amount of money raised and any other special features of the day. This is easy and it will mean much.

The church paper needs news from the churches and money to meet expenses; the people appreciate reports from the field and are encouraged by the efforts to achieve. The pastors owe it to others to give the news to the paper.

Dr. W. P. Few, president of Duke University of Durham, N. C., will deliver the commencement address for Central College, Tuesday morning, May 31, it is announced by President Robert H. Ruff.

Dr. O. E. Goddard, foreign missionary secretary of the Methodist Episcopal Church, South, will be Fondren lecturer at Southern Methodist University, April 17-21, according to President C. C. Selecman.

Rev. R. L. Young, the popular and progressive pastor of the Taylorsville Methodist church, will begin revival services Easter Sunday with Rev. R. T. Houts of Lenoir assisting. That is a very fine team and we expect to hear of great results.

Rev. H. C. Smith of Durham is with Rev. H. B. Porter at Grace church, Wilmington, in pre-Easter services. Brother Smith will remain over Sunday. May this be a gracious occasion at Grace and a triumphant Easter be theirs.

"The usual poundings and many nice things to eat, and various other kindnesses have been tendered to us in the beginning of this our fourth year on the Welcome charge. This is a great section of God's good world. We appreciate these fine people and good charge and what they have done for us."—E. P. Stabler and Family.

"Mrs. M. T. Steele has many friends in North Carolina. So I'm going to ask you to say in the Advocate that about three weeks ago she fell in the yard of her home and broke her hip. She is in a hospital. The attending physician says her condition is grave."—Mrs. Mamie S. Robinson, 1842 Union St., St. Petersburg, Fla.

Rev. J. C. Cornett is going fine at Centenary, Greensboro. All the kingdom extension funds are subscribed and a good portion paid. Tuesday afternoon and evening Centenary kept open house for the members and their friends. The Sunday congregations are large and those Methodists in South Greensboro are full of hope.

Mrs. M. G. Ervin, wife of our pastor at Farmington, has been ill for the past six weeks. She has taken treatment at Long's Sanitorium in Statesville and has been under the care of other physicians. She is now at home and her doctors advise complete quiet and rest for several months. Her friends will please remember to pray for her recovery.

"I notice in last week's issue of the Advocate that the training school at Warrenton was announced to begin at 1:30 o'clock Sunday, April 3. Please make the correction due and say that it is to begin at 7:30 (night). Then every night at the same hour through Friday."—E. C. Durham.

"Will say that we have been very kindly received by all the churches of the Stokesdale charge, and we are hoping for a good year along all lines of church work. We were really pounded by the Stokesdale congregation during the Christmas holidays and have received useful supplies from about all the churches. We do hope for good and real revivals at all the churches."—J. J. Edwards.

Reminiscent of the "good old days" of printing is the primitive printing press, older than the famous Washington press, which has been added to the historic collection at Duke University. The ancient machine, as elementary in structure as the first press of Europe, was constructed by hand, and began to turn out its printed matter in 1806. Some of the products of this antiquated machine also rest in the Duke library, evidence of the printing methods and results of a century or more ago.

Brother T. B. Beal of Bear Creek, Chatham county, was one of the Advocate's best friends and a most loyal Methodist, interested in every good cause. Mrs. F. C. Straughan sends us a notice of his death in which she says: "He was steward, superintendent of our Sunday school, best worker in our church. He built our Sunday school rooms, he was one of the main leaders of the Junior Order at Goldston, and he was the president of our Sunday school union." Meroney church and all that section of Chatham county certainly miss this good brother whose life was so filled with efforts to do good.

Rev. J. E. McSwain is moving things in great shape at East Spencer. The people have just paid off the remaining $709 of the debt on the church. This $30,000 church is now free of debt after a heroic struggle that lasted through long years. The congregation is at present installing a heating and cooling plant, to keep them warm in winter and cool in summer. The Sunday school department beneath the church auditorium is now being completed and a room for the fine troop of boy scouts will be provided. All praise is due Brother McSwain and his congregation for what they have done and are doing. The membership of the church is now 325.

"Rev. W. Y. Stuart, an evangelist in the Methodist Episcopal Church, South, has just recently moved into our community and built a beautiful new home. Brother Stuart has held several very successful revival meetings in our community. His work has always been acceptable to the entire church and community. He is a great man of God and I do not hesitate to recommend him to any of the brethren whole heartedly, as he will impress you with his pleasant personality, his fine sense, and his ability to preach, and above all his spirituality. We thank God for sending him our way; he has done us good. He may be reached at R. F. D. 7, Winston-Salem, N. C. He is in our community now and we are very proud of him."—Ira G. Shamel.

"All members, friends and former pastors are invited to be with us at a home coming day at Mt. Vernon church, Randolph circuit, on April 17. Dinner on the grounds. Preaching by Plyler and Turrentine; music by Woosley and company; history of the church by G. L. Robbins." —Jinks Waggoner.

Mr. J. T. Arnold, sole surviving brother of Mrs. Frank Lambeth of Thomasville, was buried at Pleasant Hill church a few miles south of Thomasville, Tuesday, March 15. The funeral was conducted by Rev. John Cline, his pastor, assisted by Revs. E. J. Poe and W. L. Hutchins. He was a life long member of the Methodist church, entered the Confederate army at the age of 17 and served till the close of the war. Brother Arnold's wife died about eight years ago. He leaves one son, Rose Arnold. Brother Arnold was an honest, thrifty, quiet, modest and useful citizen.

"Heretofore I have been very conservative about my bragging through the columns of the Advocate, but the people of Randleman have been so good to us since our arrival that I feel that we must take this opportunity of expressing our gratitude. We have found here a wonderful spirit of church loyalty and whole-hearted co-operation in all worthy undertakings. Last Thursday evening before prayer service the good people of St. Paul and Naomi churches visited the parsonage with arms full of packages. They fixed us so that we could start a first class grocery store. We appreciate everything that has been done for us, and our desire is to serve both our people and God better."—J. C. Grose.

Rev. F. B. Peele, pastor at Siler City, spent two weeks in the hospital, where he underwent an operation for appendicitis, and is now back home with instructions from his doctor not to preach before April. It was our privilege to preach for him last Sunday morning and to greet the Siler City people. They know how to give a visitor a reception that will create a desire to return at the very first opportunity. Brother Peele is greatly in love with his people and they appreciate their pastor with equal affection. We greatly enjoyed the hospitality of Mr. and Mrs. Junius Wren at the noon hour and have it in mind to return to Siler City just as soon as occasion offers.

"The second Sunday in April has been set apart by the people of the Denton charge as 'charge day.' The day when retreating will cease and a charge will be ordered. At ten o'clock a. m. Rev. W. A. Kale, our extension secretary of the board of education, will speak. At the 11 o'clock hour Dr. A. W. Plyler will preach, after which lunch will be served in old fashion style on the church grounds. In the afternoon Mr. R. L. Pope, our district lay leader, and Miss Dora Zimmerman will speak. The latter speaking on her experiences in the Holy Land. All friends and former pastors are urged to be present." —B. A. Sisk, Pastor.

NOTICE TO WIVES OF PASTORS OF THE FAYETTEVILLE DISTRICT

There will be a meeting of the wives of the pastors on the Fayetteville district immediately after lunch on the first day of the district conference which is to be held in Jonesboro, April 7 and 8. Please note that this special meeting is on the first day—the 7th. Rev. Mr. Blalock, the pastor of Jonesboro church, will provide a place for this meeting. It is hoped that each of the preachers' wives will attend this meeting.

Mrs. L. D. Hayman, Secretary.

GOVERNOR GARDNER TALKS WISDOM

Governor O. Max Gardner last Monday evening delivered an address by radio that was chock full of sound sense. We quote two paragraphs in order that our readers who did not hear this address may get a good sample of the governor's message.

The first paragraph contains advice that every wise farmer will lay to heart.

"Planting time," says Mr. Gardner, "is again upon us; and I take this opportunity of appealing to the industrious, intelligent, patriotic men and women of the soil to make the live-at-home program a permanent agricultural policy of this state. Plant cotton, plant tobacco, plant peanuts, plant cash crops, to be sure; but first plant sufficient food and feed crops for the needs of your own families, your own stock—sufficient to sustain your own farm unit. Cut your acreage of cotton and tobacco. Remember that you may be planting six-cent cotton and eight-cent tobacco, and plant accordingly."

The other paragraph serves to remind us of an unpleasant fact but one that no man should forget. Listen:

"I am criticising myself as well as many of you who listen in, when I say that too many of us North Carolinians get 'land minded' only in periods of boom. We buy land when it is at the peak. Many of you who could not be restrained from borrowing money in 1927 to buy land when it was selling at two or three times its intrinsic value are unwilling to be persuaded today to put real money, not credit, in well-located real estate which you can buy at a price below its intrinsic value. Do you know that you can buy a good-sized farm or a lot on an improved street with sewer and water for the price of a 1926 lot, 50 by 100 feet, five miles from nowhere? It is paradoxical but true that when anything—whether it is real estate or stocks or cotton—is selling too high, all of us want more than we can afford to buy, and that when these same things are selling too low, we are afraid to invest."

YET MANY OFFER THE WORLD ONLY ANOTHER WOODEN LEG

Recently a man came to my door and asked, "Mister, will you please give me some money to help me buy an artificial limb?" At first this may seem humorous, and yet how pathetic. When he secured the necessary amount, in place of his crutch, he would have nothing better than an artificial limb.

The world today is a bit wobbly, endeavoring to struggle forward on the artificial limb of expediency. Morals that are dictated by society's competitive, retaliatory, and utilitarian demands are cold, inanimate, artificial substitutes. The morals which give poise are the expressions of loyalty to the winsome and restraining influence of Christianity.—William Orville Ecklor.

RESULTS IN CANADA OF GOVERNMENT SALE OF LIQUOR

To the Editor of The Courier-Journal:

In a communication from Mr. Herbert E. Thomas of Canada I have the following statement:

Canadians will watch with great interest what may take place in the United States in the next few months because of the bearing any action may have upon the cause of prohibition.

In this country (Canada) we are gradually learning what a mistake was made when a system of government sale was substituted for prohibition. Between the year 1922, when a government sale system was introduced and the year 1930, indictable offenses in Canada rose from 15,720 to 23,457, while convictions for drunkenness increased from 25,048 to 35,789.

Violation of liquor acts rose from 8,519 to 18,132 in 1930.

Reports of the prisons and reformatories of the Province of Ontario for the year 1930 must give concern to all good citizens.

They show that from 1826 to 1930 murder increased 81 per cent; manslaughter 51 per cent; attempted suicide 62.5 per cent; crime against persons 65 per cent; crime against property 86 per cent; liquor law violation 220 per cent.

In the face of these records there are some persons who have the hardihood to declare that government sale promotes law and order.

Christian hearts will pray that the United States of America may long sustain the prohibition law.

Louisville. (S) Charles R. Crane.

"The Fight Is Just Begun"—Constitutional Secession

By Harry Earl Woolever, Editor The National Methodist Press.

After the wet representatives in Congress had succeeded in securing one hundred and eighty-seven votes in favor of discharging the committee on judiciary from further consideration of the wet resolution of Congressmen Beck of Philadelphia and Linthicum of Baltimore, one of their spoksemen declared, "The fight is just begun." Truly, a fight is on, a fight to preserve the Constitution of the United States of America as a constructive, controlling instrument of government. This is the significance of the fight because the wets, either blindly or acting upon a well premeditated plan of certain sinister, wet, financial giants, are now striking at the very foundations of the nation. The most serious aspect of the situation is the fact that the wet and dry issue is but one of the major moral, social, and democratic principles which would be smothered under the wreckage of a wet victory.

Two paramount questions arise. Can giant financial interests in this country, by using both the ignorant and the crafty among the wets, win a fight against the people's ideals as expressed in the Constitution, a fight which wet leaders have initiated upon a basis of falsehood and deception? From millions of breasts rises the shout, "No! Falsehood shall not triumph; God still lives and social justice shall prevail among the nations!" The other question has to do with the intelligence and responsiveness of the citizens of this republic. How alert are the forces of American democracy, the champions of social justice, the morally conscious citizenry? Are they tired and asleep, or will they, in the face of falsehood, rally their forces against the enemies of our representative form of government, conceived after most careful and patriotic deliberation by the makers of the Constitution and proven by a century and a half of unprecedented progress? Will they in this crisis make a determined, victorious stand for this instrument of a democratic nation and thereby for every advance of social righteousness registered therein? We are confident that they will rally to the cause. The wets cried out on the floor of Congress when the vote was about to be taken, "The Ides of March are here," but they were mistaken, for no date marking the downfall of the forces of moral advance has come. The socially-minded citizen of the republic crossed the Rubicon en masse twelve years ago. We believe that as sure as there is a God who leads on to the complete personal and social redemption of mankind, these citizens will never permit themselves to be driven back from their advance position by the deceptive strategy of the wets or by the powerful forces of the great money oligarchy in this country who seek to weaken the Constitution on this issue in order that they may use it for their selfish purposes on other occasions.

The Wets' False Claim

The House of Representatives vote which has caused such commotion and jubilation among the wets concerned the so-called Beck-Linthicum resolution. The wets lost in their effort to secure House consideration of the measure by a vote of 187 to 227. The proposed resolution would amend the Eighteenth Amendment in such a way as to make it a flat, meaningless jumble of words without any mandate upon the federal government respecting even the wildest plans of the wets. The government would have right of jurisdiction but no commission to act positively and would be prevented from interfering with the program of the liquor interests. The measure would also permit a state to withdraw from any control by the Constitution respecting its present prohibition clause. That is, a state could secede from the Constitution with respect to prohibition. This nation said once most emphatically that no state could secede from the federal constitution's power respecting human slavery. Will the patriotic Americans now surrender the integrity of the Constitution to the wets? Not unless the public is gassed by the propaganda of a wet-controlled press.

The committee on judiciary of the House refused to report on the wet resolution under consideration. The vote taken March 14 was upon the question of discharging the committee so that the resolution could come before the House for consideration. Its defeat was assured from the beginning, but the drive to pass it gave the wets an opportunity to use the government as a means of carrying on further propaganda and in deceiving the people. They lost no time in making the most of this opportunity, enlarging it by exaggeration and false interpretation. To illustrate their methods it is pointed out that there are not 187 wets in the House, but many daily papers proclaimed that number in headlines immediately after the vote and many wets now make the same claim. This claim is made despite the fact that the wet Baltimore representative, Mr. Linthicum, had urged the drys to vote for the discharge of the committee, declaring that this would in nowise commit them on the wet and dry proposition. Many drys were caught on the theory that the committee should report upon the resolution one way or the other and that, not having done so, it should be discharged. Upon this theory consistent drys were induced to vote on a principle of legislative procedure and then they found themselves trapped, for they were claimed by the liquor advocates as converts to the wet cause. This is a method of deception regularly employed by the anti-prohibitionists.

Another example was afforded just before the vote when John J. O'Connor, East Side New York Tammanyite, stood on the floor of the House, urging support for the motion to discharge, and said: "Any 'dry' can consistently vote. No 'wet' can refuse to vote to discharge the committee, lest he or she be forever after branded as a dry. No alibi will go."

Thus worked the wets to get dry Congressmen to support their effort to discharge the committee. One asks what alibi the citizens will accept from the drys who allowed the wets to trap them for propaganda purposes. The truth is that it is not necessary to accept any alibi, for there are good men in every congressional district to take the place of every one sent to Congress who proves to be a weakling. In fact there remain today only 21 congressmen who voted against the Volstead Act while there are 115 in Congress who voted for it! Eleven who were members of the House and who voted for the Volstead law have been elevated to the United States Senate by the citizens of their states, but not a single representative who voted against the Volstead Act has been elect-

ed to the upper house. The wet "Crusaders" and the anti-prohibition organizations and press deceive the uninformed into believing there is a great revolt against the Eighteenth Amendment, but the record of the votes of the people in their support of members of Congress who stand by prohibition presents a brighter and more truthful picture.

REVEREND SAMUEL ERNEST WRIGHT

In the death of Rev. Samuel Ernest Wright the North Carolina conference has lost one of its most useful young ministers, who was making for himself an enviable place within its ranks. Having joined the itinerancy in 1925 at the session of conference held at Fayetteville, he had given himself diligently to the work of the pastorate for the past six and a quarter years. His first work was White Memorial and City Road, Henderson, where he served in a highly satisfactory manner for two years. At the conference held in Raleigh in 1927 he was assigned to Warren circuit, where he enjoyed a most successful four-year pastorate. He had given himself so unreservedly to the work of this charge that he was able to leave many signs of progress, including the building of a new church. The people of the Warren charge are enthusiastic in their expressions of appreciation for the splendid work done there by this devoted servant of God. At the conference in Greenville last November Brother Wright was assigned to Enfield-Whitakers. With the splendid new church at Enfield completed and one of the best parsonages in the conference he was beginning there what gave promise of being a period of great achievement. The work of this charge was sufficient to challenge the best any man could bring to it, and it is said that he had made such a splendid beginning as to endear himself in the affections of all with whom he worked.

Brother Wright's call to the ministry came after he had married and established a business in Hickory, N. C. But it was a clear call, and after he yielded he never seemed to doubt that he was in the work to which God had called him, and the success that crowned his brief career would seem to justify this conclusion. To him a call to preach was also a call to prepare for that great work. With that same faith that led him to yield himself to the divine call, he entered Rutherford College, and afterward Duke University, where he received his degree in 1926. He was a hard worker, as is evidenced by the fact that he supported himself and family and paid all his college expenses at the same time, in addition to carrying his full college course. In his efforts along this line he had the sympathetic interest and help of a devoted wife. In the class room he devoted himself seriously to his task, and was rewarded with good grades. This same attitude was taken with him into the ministry and was there rewarded by that joy that comes to a minister's heart in seeing the spiritual upbuilding of the kingdom of God.

The serious physical condition of this dear brother was not known by even his closest friends, and probably not fully realized by himself. He bore his own burdens and afflictions patiently. On Sunday, February 21, while preaching, he became conscious that something was wrong. On Monday he was advised to enter a hospital at Rocky Mount for a thorough examination. By the middle of the week he knew he was growing weaker. On Friday night about two o'clock the end came. It was a great shock to all his parishioners and friends, and especially to the dear wife and son, who had hoped he might soon be restored to the home and the work he loved so well.

Brother Wright was the son of J. E. and Ida Wright. He was born in Cleveland county, July 18, 1893. He was married to Miss Florence Sharpe of Hickory, N. C., on July 27, 1918. To this union was born one son, Samuel Ernest Wright, Jr., who is now eleven years old. Besides the wife and son, he is survived by his mother, one brother, Edward Wright, and three sisters. The mother, brother and two sisters, Mrs. Cage Ellis and Mrs. Lucy Lingle, reside in Shelby, N. C., while another sister, Mrs. W. E. Rufty, is the wife of Rev. W. E. Rufty of the Western North Carolina conference.

The funeral service at Enfield was conducted in the Methodist church there on Sunday, February 28, at 11 a. m., by Rev. H. B. Porter, pastor of Grace church, Wilmington, assisted by Rev. L. B. Jones, presiding elder, Rev. E. N. Harrison and Rev. S. J. Starnes. The sentiment expressed by Tennyson's "Crossing the Bar," so beautifully rendered by Mrs. Chas. Miller, was in keeping with the feelings of Brother Wright, who made the statement that he did not dread dying but hated to give up his work. A large congregation of sorrowing parishioners and friends gathered for this service. The other churches of the town called off their services out of respect for Brother Wright and in order that their people might attend the service.

The body was taken to Hickory, where on Monday morning at 11 o'clock the service was held in the First Methodist church conducted by the writer, assisted by Revs. A. C. Gibbs, pastor of the local church, and C. S. Kirkpatrick of Mt. Airy, both of the Western North Carolina conference, and Revs. D. M. Sharpe, W. C. Wilson, and D. E. Earnhardt of the North Carolina conference. The burial took place in the Hickory cemetery, and the remains of our good friend and brother were left sleeping under a mound of beautiful flowers to await the resurrection morning.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

Of all thy heart's desire—
Triumphantly possessed;
Lodged by the ministerial choir
In thy Redeemer's breast.

. . . . . .

Redeemed from earth and pain,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our translated friend?"

S. J. Starnes.

THE LARGER ROLE WHICH THE CHURCH MUST PLAY

The world has become a big apartment house, pestered by loud speakers. Other nations are so close we can almost hear them turning things over in their minds. The sixty-five nations must live in peace, if the family of nations is not to degenerate into a menagerie of nations. God is the God and judge of nations. All nations are under the law of love. We cannot go on as we have been going. I see stormy weather. The church is going to lose a lot of members and money and must be ready to be the church militant.—Charles E. Jefferson.

Charles H. Ireland of Greensboro, N. C. is Dead

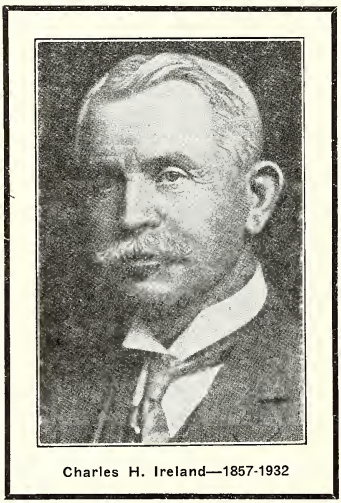
Charles H. Ireland, 73, March 12, for forty years a leader in the civic, commercial, educational and religious life of Greensboro, Guilford county, and North Carolina, died at 4 o'clock, Tuesday afternoon, March 22, at his winter residence in Melbourne, Fla. Early last September he suffered a breakdown in which his heart was primarily involved. After an extended stay in a Greensboro hospital, he returned to his Greensboro home where he remained till January 11, when he went to Melbourne, Fla., in a vain attempt to recover his broken health. The first few weeks in Florida his health improved, then his condition gradually grew worse. Mrs. Ireland, his son, William, and niece, Mrs. Laura B. Spencer, accompanied him to Florida and were with him when the end came last Tuesday.

The funeral services to be held Friday in West Market Street church, Greensboro, will be conducted by Rev. H. G. Hardin, the pastor, assisted by other ministers of the city.

Charles H. Ireland was born in Lovingston, Nelson county, Va., March 12, 1859.

In 1882, when he was 23 years of age, Mr. Ireland came to Greensboro in order to take charge of the hardware department of Odell and Company, of which the late James A. Odell was head.

Mr. Ireland was very largely instrumental in building the Odell Hardware Company to a point of real eminence in the industry. For many years it has been recognized as a successful hardware firm, and Mr. Ireland was widely known as one of the leading hardware men in the United States.



Charles H. Ireland—1857-1932

In September, 1888, Mr. Ireland was married to Miss DeLavolette Alderman, daughter of the late Prof. W. F. Alderman, of Greensboro College. To this union were born the following children: Lucy, who died in infancy; Almira Love (Mrs. Leon M. Spencer), deceased; Charles H., Jr., Frank and William Ireland of Greensboro. Mr. Ireland also leaves a sister, Mrs. Henrietta Kirkpatrick of Baltimore, Md., and three grandchildren, Helen, Charles III, and Mary DeLavolette Ireland of Greensboro.

Charles H. Ireland has served continuously since July, 1903, as a member of the county board of education —more than 28 years. For more than 12 years he has been chairman of the board.

Mr. Ireland's long and active connection with Greensboro College constituted one of his important contributions to the cause of education. He was originally elected to membership on the board of directors and executive committee of the college in 1900 and through all the succeeding years he had continued in those capacities. Since 1904 the body has been known as the board of trustees instead of the board of directors. Since 1904 he had served regularly as secretary of the board of trustees of the college.

He was also treasurer of Bennett College, Greensboro, a school for negro girls that belongs to the Methodist Episcopal Church.

Mr. Ireland was a trustee of the Methodist Children's Home at Winston-Salem, a trustee of Bennett College, Greensboro, and he occupied a similar place on the board of Palmer Memorial Institute, Sedalia. He also was a member of the board of directors of L. Richardson Memorial hospital here. His sustained and active interest in the welfare of negroes is recalled with pride by many persons. Time after time he befriended people of both races; in fact, he seemed to find real joy in his benefactions, although he was quite unostentatious in all his philanthropy.

Joining the Methodist church at an early age in Virginia, Mr. Ireland continued to manifest keen interest in religious activities throughout the remainder of his life. Following his arrival in Greensboro he promptly became actively identified with West Market Street Methodist church. For about 40 years he had been teaching the Ireland Bible class at that church. For approximately a quarter of a century he was chairman of the board of stewards at West Market. He had served some years as secretary of the Sunday school, sang in the choir some years ago, and was particularly active in the sphere of church missions. For about 30 years he was a member of the board of missions of the Western North Carolina conference, Methodist Episcopal Church, South.

He was one of the founders of the lay activity movement of the Methodist Episcopal Church, South, and for many years was lay leader of the Western North Carolina conference. He had answered 41 roll calls of the annual conference and had been a delegate to six general conferences of his church. In 1921 Mr. Ireland attended the Ecumenical conference of Methodists in London.

The foregoing facts and figures serve to indicate the fulness of his life of service to God and humanity that our brother lived. Every cause that ministered to the welfare of humanity received his enthusiastic support. As a citizen he was at all times enthusiastically on the side of right. Every man in Greensboro and all the surrounding country came to know years ago that to advocate anything that was not for the highest and best interests of the community meant that such a man would encounter Chas. H. Ireland, and Ireland generally won. He seemed to know what was right and what was wrong without reasoning about it and on all moral questions he did not hesitate to express himself.

The Methodist church never had a more loyal and devoted member. He at all times put his church first. He was first in West Market church, first in his annual conference, and one of the most widely known and influential laymen in the general conference where he was a member of six.

NEW ERA FOR TEACHER TRAINING IN GREENSBORO COLLEGE

Greensboro College has within a recent date had published an unusually attractive and instructive illustrated bulletin on Teacher Preparation. This bulletin contains sixteen pages including a letter from Dr. James E. Hillman, state director of teacher training and certification, and also a letter from Mr. Guy B. Phillips, superintendent of the Greensboro public schools, expressing high commendation of the excellent work that is now being done by Greensboro College affiliated with the public schools of Greensboro in teacher preparation. Superintendent Phillips states that the practice teaching done by the seniors of Greensboro College in this system becomes even more real than the training school practice teaching as it is carried on in some institutions, because the situations which are met are actual public school situations.

The bulletin also contains a well prepared contribution by Dr. Nila B. Smith, head of the department of education in Greensboro College, entitled "A Century of Change." In this article there is explained more particularly the system of teacher preparation now carried on by Greensboro College in association with the Greensboro public schools.

The bulletin includes the picture of Dr. Nila B. Smith and also the pictures of sixteen other members of the Greensboro College faculty who also give courses especially designed for teacher preparation.

The last six pages of the bulletin contain the pictures of fifty-five members of the present senior class who will be available for teaching in the public schools next scholastic year. In connection with the picture of each senior mentioned is published the degree to be received and the grade certificate for teaching the special subjects for which she is preparing.

The total senior class numbers sixty-three.

Dr. Nila B. Smith, head of the education department of Greensboro College, attended the North Carolina State Teachers' Association at Charlotte on Friday, March 18. During the morning she spoke to the rural supervisors on the evaluation of their curriculum. On the occasion mentioned Dr. Smith took the place of Miss Ann Shumaker, editor of Progressive Education, who was kept away from the meeting by illness.

Later on the same day Dr. Smith addressed the higher education unit on the experimental work done at Greensboro College as representing one of the four colleges in North Carolina that have shown most exidence of experimental work.

A DAY AT ST. PAULS, GOLDSBORO

Last Sunday morning at seven o'clock I left Durham via Wake Forest and Raleigh over the East Coast stages for Goldsboro. This bus service is all one could wish for the courtesy shown and the comfort furnished its patrons. At 9:45 I had made the run of 100 miles, reaching the church before many had arrived for Sunday school.

A visit to the several departments and the spirit manifest at every turn leads a visitor to mark this school down as one of the best. I was told that the present orgaization being worked out under the new legislation is giving great satisfaction. The entire situation and the working force is so different from the St. Paul school in the old annex before the building of the present plant that one can hardly think of this as the same school. Rev. W. V. McRae, who has had every opportunity to know the highest and best standards, is greatly pleased with the outlook for this Sunday school. (The organization has not yet been completed).

At the morning service the house was filled with a congregation that joined heartily in the service. I was especially pleased with the number of children and young people present. When such is the case an interesting and profitable hour may be expected. Such was last Sunday.

Most of the old heads of St. Paul who were there when I joined the conference in this church more than three decades ago have passed on. A few remain, but most of the faces are new. It was a delight to meet some of these.

Rev. W. V. McRae is closing his quadrennium. Should he move on some one is going to come into a goodly heritage. This is one of the best congregations in the conference and the parsonage is without a superior so far as my observation goes. To be the guest of the McRaes in that palatial home is indeed a rare privilege. They are careful to leave nothing undone. I am greatly the debtor of these delightful hosts. The next preacher is going to be greatly favored. But it is best not to deal in futures. M. T. P.

THE LIQUOR TRADE WAS ALWAYS LAWLESS

By Harry Emerson Fosdick.

Many youths who have never seen the old regime, and many old folks whose memories are not in good working order, look on prohibition and say, See the bootleggers, hijackers, racketeers, and lawlessness everywhere! Agreed! But the liquor business in the United States always has been lawless. It always has vomited criminality across the commonwealths. It always has conspired against any government that licensed it or any laws that were supposed to control it.

It may be that some of you will not take this from me, a minister, as a fair statement of the matter. Will you, then, listen to the liquor trade itself? The National Liquor Dealers' Journal of September 10, 1913, said this:

"To us there is the handwriting on the wall and its interpretation spells doom. The liquor business is to blame. It seems incapable of learning any lesson of advacement or motive but profit. To perpetuate itself it has formed alliances with the slums. . . . It deliberately aids the most corrupt political powers. . . . There are billions of property involved . . . but when the people decide that the truth is being told about the alcoholic liquor traffic the money value will not count."

We agree, then, that the present situation is not satisfactory, but let us not forget what lies behind.—From a sermon, "The Prohibition Question."

GREAT FOR OXFORD

We are very happy to report that our church on yesterday paid its full quota of $500 toward the support of our foreign missionary for this year. This is the fourth consecutive year that we have accomplished this, and we are more happy in its accomplishment this year than ever before. Our workers have been very loyal and I feel that they have received much benefit in attaining this goal.

It is our opinion that the visit and our association with our foreign pastor, J. J. Davis, when he was in this country a few years back, contributed much toward the willingness of our people in raising our subscription for his support. J. W. Medford, Chm. Miss. Com.

What Worship Does For Life

By Dwight Bradley.

Does the present renewal of interest in public worship represent a decline in the sense of prophetic mission on the part of Christian leaders, or does it, on the contrary, betoken a revival of Christian spirit and enthusiasm? In my opinion, the new interest in worship is a sign, a most striking sign, of a revival of Christian faith.

The value and force of worship lie in its use of eloquent and luminous symbols. The symbol is always more potent than the literal fact; for a symbol contains, as it were, the distilled essence of many literal facts which are in themselves too vast and tremendous to be grasped quickly and readily by the simple understanding. A wedding ring on a woman's finger, for example, may tell as much as could be told in an encyclopedia on marriage plus the woman's biography, and it tells it at once to the casual glance. A flag flying in a parade does the same thing. So also does the Cross upon the altar!

It is only when worship employs symbols that suggest unreality and abstraction from active living that it fails to serve as a dynamic to better Christian living. I hold no brief for worship when worship is merely a species of aesthetic enjoyment or pharisaical self-praise. Nor does worship fulfill its purpose when its symbolical usage is merely a matter of dead and dull routine. Then it is scarcely more than a memory of what was once a vital and spiritual adventure. Our concern is only with creative worship, when and where, under spiritually quickened leadership, people gather to express their desire for divine aid in establishing and cultivating deeper and finer personal relationships with God and their fellows according to the pattern of Christ.

The Fruits of Worship

I would apply, therefore, a pragmatic test, recalling that Jesus declared that "by their fruits ye shall know them." What are the fruits of high and sincere worship? What does worship do to people to help them to be better Christians, as Christ in the gospels and in human experience has described and defined a Christian?

Does worship help people to feel more deeply and see more clearly the reality of a fatherly God?

Does worship help people to avail themselves of Christ's redemptive love?

Does worship help people to accept in practice the privileges and obligations of personal living in accordance with Christ's teaching?

Does it help them to feel that all men are their brethren?

Does it help them to bring Christ's spirit and ideals to bear upon economic, political, racial and all other social relations?

Does it help them to be more stalwart in their allegiance to the principle of the Sermon on the Mount?

Does worship help men and women to feel secure in a world of insecurity?

Does it help them to feel the reality of an eternal destiny beyond space and time?

That worship has not always done these things must be granted. Even Christian worship has failed at times to do them. But from a study of the common symbols and usages of Christian tradition one finds that these are potentially able to do everything that the most exacting demands of Christian leadership in this or any other day may put upon them.

Consider, for example, the worship in the typical setting of many a Protestant church. Often crudely conducted and more often set in an architectural environment far from ideal, the basic elements are yet there—needing only to be rehabilitated and clarified and restored in order that they may do their perfect work. Not even in the worst of settings and under the most slipshod leadership is the service entirely lacking in a suggestion of sublimity and a stimulation of a sense of God's reality as the Father of men.

Despite much that is often sub-Christian, even anti-Christian, in them, the services in our churches contain more that is honestly in line with Christ's teaching than not. It is scarcely true or fair to say that Christian worship has encouraged unbrotherly attitudes, economic abuses, poltical corruption, racial animosities and other social maladjustments. If worship has not been more fruitful along these better lines, the fault lies not so much in the symbols as in their erroneous interpretation and in the perversion of their essential meaning. As for offering a sense of security and helping to make real a feeling of trust in the Eternal, few services of worship indeed are completely unavailing.

Only, we have not made of worship what we might make of it. The fault lies in us who have lost by default, and the hope lies in those who will join heartily in a movement to reclaim what has been lost and to carry still farther the inspired efforts of devout men in the past.

New Appreciation Needed

What is needed, therefore, is, first, a new appreciation of the essential value of worship in helping to develop Christian living. Such appreciation must begin with the clergy and by them be transmitted to the laymen. A study of worship from its historical past to its contemporary practice should certainly become part of every theological curriculum. No student should leave his preparatory course for the ministry without having a fairly clear picture in his mind of what worship should accomplish in a parish and of how an effective leadership in worship should function.

And every minister in the field should so plan and arrange the various services in his own church as to provide with ample and adequate opportunity for high worship. Even though they do not know that they are hungry, the flock should have a pasturage ready for their souls. Gradually and step by step, a minister can, under God's Spirit, lead his flock to those green pastures where their souls may be nourished.

Secondly, there should be a thorough study, prosecuted by various groups and with patient deliberation, of the symbols by which creative Christian worship may best be carried on in the contemporary world. Such a study will take into careful consideration the historical Christian usages, forms, liturgies, architectures and symbols as a whole. What worshipful value do these contain today? In how far are they of abiding force, and how eloquently are they able to speak to the minds and hearts of modern men? Some students will be inclined to take

them as they are, and to be wholly content to re-establish and re-vitalize them. Others will go to an opposite extreme, and advocate the elimination of them all in favor of something new. Between these extremes a more inclusive view will probably be found; but by no means will it represent a mere compromise. It will, rather, represent a larger perspective which sees the enduring values as they reach across the centuries, and which can also see the values that endure for a time and then emerge into or give place to those that are more immediate.

It is not merely probable, but almost certain, that the chief and major symbols of Christian worship will remain and be given, in some cases, new content. The Holy Communion cannot conceivably be neglected without such inestimable harm being done to the very heart of Christian faith as to break it. The presence of the Cross, as a visible object, the focus of worshipful attention, seems too important to allow it longer to be prevented by the survival of prejudices of the Reformation days. The use of the Scriptures, with renewed emphasis upon them as containing the words of eternal life, will surely persist. The singing of those majestic hymns which have come down to us out of the long experience of Christian saints and from the souls of Christian poets and composers, must be encouraged and taught, in a generation that has (alas!) all but ceased to sing. The prayers, ancient and more recent, in which are said those things which must be said lest the spirit die, must still be spoken until they have become part of the prayer-life of all Christians.

The time-tried symbols, usages and forms are not evanescent in significance, nor are they outmoded in a modern age. Yet there may well be additions to them—additions which will, for the most part, prove unenduring, but which may perhaps include some increments that will abide.

In the category of more novel forms will be found those that serve to stimulate the worshiper to a recognition of the relationship between the eternal Christian truths and those which are being discovered today in every realm of scientific research. Worship must not be permitted to stand for a backward look into a time when objective research was in its infancy. It must, rather, give the worshipper a sense of timeless truth of which modern science is a fascinating and useful interpreter. Thus will worship be of great help in developing the Christian life in harmony with the best thought-patterns of our day.

Among the novel forms will also be found those that connect the Christian ethic, as established by and in Christ, with the pressing and difficult ethical problems of this era. I cannot agree with those who advocate a liturgical aloofness from economic, political, international and interracial conditions. Ancient worship was not aloof: did not the prayer-book mention some of the social issues by name, and explicitly ask deliverance from the Turk? Now that the Turk no longer threatens, have we not his equivalent to deal with and to be delivered from? Far from abstracting men from the current issues of their daily life, the older forms served as a dynamic to send men back to daily life equipped to meet and settle those issues.

If some of those forms seem now archaic, this is because the issues have altered. Let us not, then, continue to raise those dead issues, so utterly unreal, and thus suggest that Christian worship in the twentieth century is still preoccupied with matters that were of burning importance only in the ninth or sixteenth. Let us, rather, take over the old courage and realism from the tradition of creative Christian worship and apply the same spirit, like a savory salt, to the situations that prevail in our lifetime. To do this may, and will, involve the shaping of some new liturgical forms; and to this task many far-sighted leaders are at present bending their consecrated effort.—Federal Council Bulletin.

HANG OUR HEADS IN SHAME AND PUT THE FLAG AT HALF MAST

The vastly significant fact, however, is this, that one of the most highly respected citizens of America, a young man who represents the best that America has to offer to the world, has felt obliged to call upon the criminal underworld to find his child, to protect his home—a service which is guaranteed by the constitution, but which the government, local, state and national, seems utterly incapable of furnishing. A more humiliating circumstance could not be imagined. It is a public recognition of the criminal underworld as a kingdom within a kingdom, an empire of lawlessness over which the constituted authorities exercise little or no control. It is more, it is a public recognition of the failure of the law enforcement branch of the government. Nothing could have proclaimed that fact to the world more dramatically. We may well hang our heads in shame. Lawlessness in America is a national scandal. It is the gossip of the world. It was perfectly obvious before this tragic affair occurred. and it is now as plain as a barn door. The Stars and Stripes should be hung at half mast until we have reclaimed our self-respect, and that may be a long time.

We have been tolerating lawlessness, playing with lawlessness, encouraging lawlessness, defending lawlessness until we have an empire of lawlessness within the law, an empire that must be reckoned with. It has its own code of ethics, its own laws and penalties, its own system of law enforcement, and woe be to those who run foul of the system, or who win the ill will of its dictators. And we have only ourselves to blame for its existence.—The United Presbyterian.

THE BIBLE INDESTRUCTIBLE

By John Clifford, D.D.

The Bible is indestructible. It cannot be holden of death. Buried a thousand times beneath the accumulated heaps of hostile criticism, it rises again to newness of life. It is absolutely insuppressible. The continuity of the Bible as a spiritual and ethical force in the life of the world is one of the outstanding marvels of history. Recall its story. Reckon up the number, the strength, the malignity of the open and avowed enemies it has encountered, whose extinction it has survived. Look at the character and power of the schools of criticism, and note the way in which they have come and gone, whilst it has kept on forever. Each had found the mystic key for its explanation. Each knew more than its predecessor. Each had the newest fact to supply, and each did its critical work; some rendering real service, others none. But the Bible abides, attracts, conquers.

Thoroughbred individualism is equally bankrupt with socialism: it rested on too naive a view of human nature. —Sir Michael Sadler.

A FAREWELL MESSAGE TO THE BUMPAS BIBLE CLASSES

My Dear Friends:

This may be the last message that I shall be permitted to bring to you. I esteem it an honor to have the name Bumpas joined to classes engaged in the study of the Bible. The supreme quest of my life has been to know the mind and will of God as revealed to us in his Word and in his works.

"O the depth of the riches both of the wisdom and knowledge of God."

Possibly we would have written: "Both of the knowledge and wisdom of God." We think we are wise because we think we know. God knows because he is wise. How vast the difference!

His decisions are unsearchable, unknowable. His ways, his methods, sphere, progress is beyond our ken, undecernable, past finding out. And this is his great wealth, profound, fathomless. O the depth of his riches!

"For who hath known the mind of the Lord?" the personal consciousness, the cast of thought, the intellections of God.

"Or who hath been his counsellor?" Councellors he had: his well beloved Son, the "Wonderful, Councellor, the Mighty God, the Everlasting Father, the Prince of Peace." He councelled with the Eternal Spirit: "Let us make man."

Who hath lavished wealth upon him? Let it be repaid—a hundred fold.

I had never thought of this as a preaching text; how fine a benediction it is, "For of him, and through him, and to him, are all things: to him be glory forever. Amen."

"He spake and it was done."

All things are of God: "Without him was not anything made," "He spake and it was done.

All things are through him: "In him was life, and life was the light of men."

All are to him, the spirit shall return to God who gave it.

The soul did not spring from the dust, it is not made from the clay; it is a thing ethereal, immortal, a spark, bright and glowing, from his own mighty intellect and great heart; the offspring of his infinitude, who is without beginning, unending; the soul was generated within Him, who is the fountain of all life, and light, and joy, and harmony, and beauty, and He breathed it forth into the clay Adam, and man was awakened into life by the kiss of the Almighty. God is the All Father; we are made "in his likeness"; we are a part of God, "for in him we live, and move, and have our being," and with him shall we live forever.

Blessing, and honor, and glory, and power, and might, and dominion are His, now and evermore.

This, my dear friends, is my parting message. I love you all. Let us meet on the bright golden shore.

Faithfully yours, Robah F. Bumpas.

Easter Sunday, 1932.

1809 N. Gramercy Place, Hollywood, Cal.

THE WORK AT GOODSONVILLE

Our young people are well organized and doing a splendid work. They have recently started a church library in which we have some excellent volumes. I think this is a good thing as there are many folks in the church who have at least one good book they don't mind donating to the library that all might benefit by it—at least they do not mind loaning it. There are numbers of ways of securing a good church library. Then it means much to the church, for a well-informed church is one that usually accomplishes things for Christ. Last night the young people rendered a good program at the evening hour which was enjoyed much by the congregation.

We have lately put out a setting of shrubbery at the church and parsonage, which adds much to the appearance of the place. Then the cost was very small and it was something that interested the people. A number of our men met at the church several times to do some work that needed to be done, also the ladies, and it seems to make our folks more happy and proud of our church.. Then it causes some to take an interest in the other work of the church that perhaps they had not had heretofore. I have been setting out a few fruit sprouts, for I believe as Brother E. Myers wrote the Advocate last year that all pastors should do this. It means much to have a little fruit, and if all the pastors would do this naturally all the parsonages would have some fruit. Of course in some places it might not be advisable.

There is perhaps the largest number of tithers here that there has ever been, as we have been preaching on this subject and getting the free tracts from our office in Nashville on the subject. I have been sowing down my congregation with these regularly and it is paying wonderfully. I believe if all our pastors would preach on tithing more, distribute literature on it, and give courses in it, it would not be nearly so hard to raise finances. I am not authority, but I believe one of the greatest needs is for the church to get a new sense of its stewardship. The preachers can bring this about to a large extent by the proper methods. Through this method we have been able to reach that large part of the membership in the church that has never done as much as God required of them.

Our laymen's evangelistic club is again organized and working in jail services with the pastor, also in cottage prayer meetings, in the nearby prison camp, and otherwise. Some are being saved in the jail and 12 professed Christ at the prison camp yesterday, with about eight hands for prayer. What great possibilities for Methodism if we will all catch a new vision! The world is ripe for the gospel.

Brother Combs, the former pastor here, did a great work among these good folks and I am only reaping much of it. Our outlook in general is good. We expect to have two good revivals this year. Pray for us. C. E. Williams.

GOOD NEWS FROM CANTON

We are moving along fine at Canton. The year has started off in good shape. Our congregations are encouraging. The people here are very responsive to the calls of the church. We raised $100 for Chapel Hill and College Place churches, we have $250 in pledges and cash for the kingdom extension, and hope to reach the $300 mark in this cause.

The board of stewards fixed the salary at $3,600 for the pastor and $480 for the presiding elder. And if anybody wants to know, we have the best presiding elder in the conference. He is truly an elder brother. He is held in the highest esteem by all the preachers and by all the people in the district. It is no trouble to have a crowd when the people know Hayes is coming.

Our pre-Easter meeting begins next Sunday. The pastor will do the preaching, and the song service will be under the direction of Rev. J. C. Coston of Hendersonville, who needs no introduction to the people of this state.

We have the best parsonage here we have ever lived in, and the latchstring hands on the outside to all our friends in Greensboro—and, Mr. Editor, when you are on your way up to the Lake this summer stop off at Canton and visit at the parsonage that is truly "set on a hill." Am hoping to send in some more new and renewals soon. G. A. Stamper.

BLUEBIRDS AND SPRING AT SOUTH ROCKY MOUNT

We took the song of the bluebird and the scent of springing flowers about us as a guarantee that spring was here; so we ventured a revival meeting for South Rocky Mount church, and began March 6. But grim winter said he had not finished his program, and with our first service he brought us a driving snow, and he did not let up till he had delivered three or or four of them during the next ten days. The chill it brought was a challenge, but we met it. Brother S. E. Mercer preached all the way through to good and growing congregations. Our people showed hearty appreciation of his pointed, practical sermons, which were splendid, every one. He awakened us and warmed our hearts. Quite interesting services were held two days at the noon hour in the railroad shops near here, joining Mr. and Mrs. Harper, who do regular valuable work under the auspices of the Y. M. C. A. among the railroad men.

There are conscious evidences of renewed life in our church. Some found faith in Christ. Many were brought closer to him. Some new members are to be added. We are glad we made the venture and are grateful to all who helped to make it a good time. W. F. Craven.

MRS. W. O. GOODE PASSES AWAY

Mrs. W. O. Goode, wife of Dr. W. O. Goode, well known Methodist minister, now pastor of the First Methodist church at Waynesville, passed away at Long's Sanatorium Saturday night at 8:30 o'clock. She had been a patient here for several weeks, her death following a serious operation performed a few days ago with the hope of saving her life.

Mrs. Goode was born in Shelby. Her maiden name was Miss Calara Martin, a daughter of the late Mr. and Mrs. J. S. Martin of Shelby, who were actively identified with the business and civic life of that community for many years. Mrs. Goode was educated at Greensboro College. In 1900 she was united in marriage to Rev. Watson O. Goode, then of Shelby. During their married life they lived in a number of towns in North Carolina, where Dr. Goode held pastorates. Both Dr. and Mrs. Goode have many friends throughout the state who learn with deep regret of this bereavement. Dr. W. O. Goode is an uncle of Dr. T. V. Goode of the staff of Long's Sanatorium, Statesville.—Statesville Landmark.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will meet at Mt. Olivet church on the Concord circuit at 9 o'clock a. m. on Tuesday, April 26, and will adjourn when it shall have finished its business on the afternoon of the same day. All speeches to be made at this conference must be pitched on this through-run schedule.

local preachers will turn in their written reports to the committee which will meet at the noon hour, immediately after lunch, and let them remember that if they expect their licenses to be renewed they must make application for same.

The editor of the Advocate and all other representatives of our connectional work are cordially invited to be with us.

Mt. Olivet church is located about half way between Concord and Kannapolis on the east side of the Southern railroad and in sight of highway No. 15. H. C. Sprinkle, P. E.

TOBACCO: WHO SHOULD USE IT AND WHY?

Six Serious Tobacco Questions

1. Should our children be taught to use tobacco?

Well, they have many teachers nowadays.

Many parents, by example at least, teach their children to use it. Urchins, who smoke, teach their chums to use it. Big full-page ads teach the young readers to take to the weed. There is a wide-spread effort to sweep all opposition aside and to make the custom universal. The radio makes its appeal to our children to find pleasure in smoking cigarettes.

It is high time we face the facts, if the children are to be saved from the habit. Hence we here raise the question: Should our children be taught to use the weed?

The answer comes back quick and clear from every thoughtful father and loving mother, "No!" The same answer comes loud and lusty from doctors, and teachers, and preachers, and lovers of little children, "No!"

Why We Object

Let the doctor answer first. He tells us that it is bad enough for the adult to smoke, but it is far worse for the immature and comparatively unstable nervous system of the young who are still more liable to be injured by narcotics than are adults. Let the teacher answer, too. A superintendent of public schools shut a popular magazine out of his school because it advertised cigarettes, claiming that they were not harmful to the young, when "there is overwhelming evidence that the habitual use of cigarettes by the growing boy stunts the body, impairs the intellect, weakens the will, and breaks down the moral fiber." "All teachers," says Dr. Kerr of London, "are familiar with the type of students who live on the fond belief that they will pass their examinations without the trouble of working for them; and he is invariably a smoker. . . . Smoking is conducive to sheer idleness, to intellectual vacuity and bodily inertia. The boy who smokes thinks he is doing something when he is doing nothing."

Nature tells us the child should not use tobacco, and the first time the child takes the deadly poison into his system it makes him deathly sick. This sickness is a solemn warning.

2. Should our girls smoke?

The big "ad" in the daily paper with its beautiful girl-face makes seductive appeal to our girls to join the gang and take their cigarette too. That "ad" is to suggest to us and make believe that beauty and smoking go together, and it screams to all girls to put aside their prudery and come in with the jolly crowd. What a falsehood! What a foul scheme to seduce womanhood into a life of prodigality!

Notice this fact in that "ad" with its pretty girl-face: No cigarette has yet been placed in her mouth in the picture! And why not? There are two reasons: First, a cigarette in her mouth would spoil her beauty; it would make her look coarse, vulgar, and vice-laden. Second, there is a prejudice in the Southland against woman's taking up the vice of street urchines—smoking; and if that "ad" would put a cigarette into the girl's mouth and mar her beauty thereby, it would cost the money-seeking company millions, for they would offend the prejudice of the whole land against them. However, if that "ad" is allowed to continue in our papers and no protest is made against its falsehood and its foul purpose for five years, the prejudice will be broken down and another step will be taken in the prostitution of womanhood.

Shall the great corporation who wishes to make more money and cares little about the cost in morals succeed? Shall they teach our girls to smoke? That is for us to say.

Drinking and smoking have long been close friends and if our girls give way to the latter they are on the downward way to the former.

Woman has a finer nervous organization than man has and if nicotine captures her, what about the coming generation? A girl who smokes and fills her system with nicotine is disqualified for motherhood. Her child would be injured in body, mind and nerves by nicotine; and such a little one would be seriously handicapped in life. A mother recently left her little girl baby on a woodpile to be picked up by any merciful hand that might find it, or to perish. We think such a mother is a monstrosity, and we are amazed; but what about a mother who bequeaths to her child a broken body, a clouded brain, and a wrecked nervous system, and all because she loved cigarettes?

Do not our girls have as good right to smoke as anybody has? Perhaps so; but her fine nervous system and her divine mission as mother of mankind makes nicotine to her a most deadly evil. The cigarette will not only discolor her fingers with the yellow palor of death, but nicotine will so poison her blood that her health will be seriously impaired and her beauty marred. So says a great society leader and beauty specialist. No, we do not want our girls to smoke and make them quite unfit for their high mission as the mother of mankind.

3. Should parents smoke? Should a father use tobacco before his child—or behind him?

If it is not good for the growing child, if we do not want our girls to use tobacco, how can any parent justify himself in using it? The little son thinks he must chew or smoke like father, if he is to be a man; it looks manly. Why should a father tempt his child to evil? Some fathers whip their children for using tobacco, but they use it themselves. Is that good, or right?

Many children, so mistreated by inconsistent fathers, learn to use it secretly; and thus they add sin to sin. For a father to preach abstinence to his child and practice indulgence himself is to try to set up a double standard of morals in his own home, teaching one thing by precept and another by example. Twenty years before he sets himself at the head of his household father should think on these things and steer clear of all such moral embarrassment and domestic disaster.

4. Should our teachers use tobacco?

Not if our children are not to use it. And yet our teachers are learning to use the weed, and so teaching by example our children to use it. Young women at our teachers' college in this state are given the privilege of smoking. Shall these go forth to teach our children to smoke? Are we willing to have it so? Now is the time to speak, or else forever hold our peace.

It is the proud boast of cigarette makers that millions and millions more are being sold every year; and they have their hearts set on larger dividends. To have them they are willing to sacrifice our children on the altar of mammon.

For a child to learn early to smoke and form an unnatural habit of taking nicotine into his system and so become a slave to the weed is a species of slavery so costly in money, mentality, morality, and self-control that one may well stand amazed at the sight.

5. Should our preachers smoke or use tobacco?

No! Ten thousand mothers and fathers in devout Christian homes say No! We do not want our pastor to smoke before our children—nor behind them. The Northern Methodist Church utterly forbids its preachers to use tobacco. And in the M. E. Church, South, we have a law that requires any young preacher coming into conference to promise to refrain from the use of tobacco. Why this law? Because we have a conscience in the matter, that it is not right and cannot be used for the glory of God; and then we do not want to offend the conscience of our most devout members, nor set a bad example before their children. A preacher whose nicotine breath smells so strong as to sicken a sensitive man or woman or a little child is not welcome in many Christian homes. It is painful to mention such matters before some good men who use tobacco; but our young men should face the facts in time. Our young preachers, too, who now come into conference under the anti-tobacco law, and make the promise to refrain, but go back on their plighted word, add sin to sin before the church and God; and they cannot hope to have power with God and men under such conditions.

6. Should a Christian use tobacco?

Not if it is wrong to use it. But is it wrong? Is it an evil habit. I do not say, "Can a man be a Christian and use tobacco?" But I do say, "Should he use it?" Is it the right thing to do? Of course good men have used tobacco and whiskey in the past freely, without thinking of it as wrong. "And the times of ignorance God winked at; but now commandeth all men everywhere to repent." Right depends upon light, and conscience depends upon knowledge. "My people perish for the lack of knowledge," says the Lord. We die in the dark; we live in the light of God.

Should a Christian use tobacco today, in the light of our day?

The United States government says it is not good to use tobacco. So when a farmer raises a pound of cigarette tobacco he gets about 10 cents for it, and the United States gets $1 in tax for that pound of tobacco. Why this almost prohibitive tax upon it? Because our government says it is not only a luxury, but it is also a hurtful habit, and the government would discourage its use just as it once discouraged the use of whiskey by levying a heavy tax upon it. Tobacco is under the ban of a license tax as liquor once was. You cannot excuse the government for placing such a heavy burden of tax upon tobacco, charging a dollar tax for a pound of tobacco when the farmer gets only ten cents for that same pound after a year of slavish toil to produce it, except for this fact, that our government looks upon this business as wrong and hurtful, and would discourage it as it once discouraged the whiskey business. If the United States government has a conscience in this matter and seeks to suppress it, should not the Christian citizen have a conscience in the matter and turn away from this evil thing?

When we consider what a useless habit it is to use tobacco, what an expensive habit is it, what an unnatural and unclean habit it is, what an unhealthy habit it is, what a slavish habit it is, what an offense it is to the conscience of many of the best and sanest of the saints, and what a burden of tax is levied upon it by our government to suppress it, then indeed does it become a very serious question as to whether any Christian should use it.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31). Man may eat or drink to the glory of God. Jesus did. Can man use tobacco so as to glorify God? If Jesus came to earth now, do you think he'd chew tobacco, or puff his cigar? Christ has "left us an example, that ye should follow in his steps." (1 Peter 2:21).

O. P. Ader.

REV. C. P. WOMACK GOES TO ENFIELD

Announce that Rev. C. P. Womack has been appointed by Bishop Mouzon pastor at Enfield-Whitakers. This charge was made vacant by the death of Rev. S. E. Wright. L. B. Jones.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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MISSIONARY DAY HERE AGAIN

Next Sunday is Missionary Day again! Another fourth Sunday is here! This week pastors, superintendents and members of worship committees are busy arranging for the fine programs which will be given next Sunday morning. Isn't it fine that our church is placing great emphasis where it ought to be placed? Right in the heart of our program of Christian education is a great program of missionary education.

As a part of our missionary education we are featuring the "Home and Foreign Missionary Enterprise." Another article on this page tells something of the work being done by this enterprise. Brother H. A. Dunham, Asheville, is the treasurer for this fund and as usual is expecting to receive your offerings for the fourth Sunday.

WHAT "THE HOME AND FOREIGN MISSIONARY ENTERPRISE" IS DOING

At Home

The Home and Foreign Missionary Enterprise is the term used to cover all the missionary work supported by the church schools of the Methodist Episcopal Church, South. This includes the fourth Sunday offerings of the classes, departments, and divisions of the Sunday schools and the missionary offerings of the Epworth Leagues. By action of the General Conference of 1930 and agreement between the general board of Christian education and the general board of missions this plan has been put into operation.

Half the money raised for the Home and Foreign Missionary Enterprise (minus a small fraction of expense) is used for the following types of missionary types of missionary work in the annual conferences:

1. It supports extension secretaries in all the annual conferences save two. These persons are missionaries who work with presiding elders and pastors in promoting the work of Christian education in the smaller churches and in the neglected areas of the homeland. The extension secretary for the Western N. C. conference is Rev. W. A. Kale.

2. It organizes Sunday schools in the rural, industrial, and other missionary areas. There are now 2,760 Methodist churches that have no Sunday schools, with many unchurched districts which should be occupied.

3. It promotes the work of Christian education among the Indians of our Indian mission. Two Indian missionaries are employed at the preesent time.

4. It provides institutes for the workers in hundreds of small churches which have hitherto had no training opportunities for their officers and teachers.

5. It conducts Cokesbury training schools in hundreds of our smaller churches, giving them training opportunities for their workers.

6. It shares in the support of Paine College and other Negro educational work.

7. It helps to provide our own Methodist literature for struggling churches.

In Foreign Lands

Half of the money raised for the Home and Foreign Missionary Enterprise (less a small fraction of expense) is used in missionary work in our various foreign fields.

1. It supports training work similar in nature to our standard and Cokesbury training schools in the homeland.

2. It conducts local, district, and conference-wide institutes for teachers and other workers in Christian education.

3. It helps to provide literature for use in Sunday schools and Epworth Leagues in all foreign fields, translating, producing and publishing it in the language of the people.

4. It supports field workers in our foreign lands, whose duties are similar to those of the executive secretaries of Christian education in our home conferences.

5. It provides for special workers with young people in a number of foreign fields.

6. It helps to provide for large numbers of daily vacation schools in many of our foreign mission fields.

7. It provides a full-time worker who is jointly employed by the board of missions and the board of Christian education for the purpose of helping the local churches in our foreign fields develop a more adequate program of Christian education.

8. In addition to all of the above, it supports a large section of our general missionary work in China and Africa, which fields are now the "missionary special" of our Sunday schools and Epworth Leagues.

GREENSBORO SCHOOL

Up to the very day of the opening of the school we had confidently counted on a first-day minimum enrollment of 400 in the Greensboro standard school. In fact there was a bona-fide pre-enrollment list of practically this number. We had counted on an attendance of 500 from the Greensboro community. But alas and alas, the blizzard which sent the thermometer down to 15, along with the slush and snow of Sunday afternoon, cut our first session's enrollment to 221. Our final tabulation showed 213 credits which, under the circumstances, is not a bad showing. Eight regular courses were offered as follows: Mrs. H. M. Wade gave "Junior Administration" and had in her class 31 enrolled with 25 credits. Miss Corinne Little gave the new course, "Teaching Children" and had 36 enrolled and granted 29 credits. Rev. Fletcher Nelson offered the new administration course for intermediates and had 48 enrolled with 43 credits. Mrs. John F. Kirk taught the new "Senior-Young People's Department Administration" course with 23 enrolled and 22 credits. Rev. C. P. Bowles gave "Adult Administration" to 19 enrolled students with 15 taking credit. Rev. John F. Kirk offered the new general administration course, "Or ganizing for Christian Education in the Local Church" with 31 enrolled and 28 credits. Rev. W .A. Newell with the course on "The Spirit and Genius of Methodist" had 26 students in his class and granted 20 credits. Dr. E. E. Ayers taught "The Life and Letters of Paul" to 40 enrolled students, granting 31 credits. The final results showed 254 enrolled students and 213 certificates of credit granted.

In addition to the above eight regular specialization and general courses, there was offered as a special non-credit course, taught by Mr. W. R. Brown, a course on "Games and How to Play Them" with 41 taking part in his course.

By churches, we note the following record: West Market Street 35, from the congregation itself, 57 from Greensboro College and one from North Carolina College for Women, or a total from the whole congregation, including college students, of 93; Centenary 22; College Place 17; Park Place 11; Glenwood 11; Holt's Chapel 9; Bethel-Grace 8; Muir's Chapel 7; Proximity 7; Bessemer 6; Pleasant Garden 3; Rehobeth 2; Summerfield 2; Stokesdale 2; Lee's Chapel 2; and the following with one each: Bethlehem, Center, Morehead's Chapel, Calvary Methodist Protestant, Forest Avenue, Baptist, First Holiness, First Presbyterian, Westminster Presbyterian, Buffalo Presbyterian, West End Methodist Protestant. There were 28 churches among the credit students of the school.

In addition to the credit students in Mr. Brown's course churches were represented as follows: West Market 13, Carraway Memorial 4, Park Place 4, Summerfield 1, Muir's Chapel 1, Asheboro Street Friends 1, Bessemer 3, Lee's Chapel 1, Morehead's Chapel 3, and listed as miscellaneous 10, giving a total of 41 in attendance on this class.

On motion of Rev. H. G. Hardin, pastor of West Market church, it was voted unanimously to request a standard

school for next year on a date six weeks prior to Easter. Since Easter is a well known movable church festival the local people undertook the responsibility of finding out rather early this year on what date Easter would come next year, since the executive secretary does not pose as an expert astronomer and has no access as yet to a calendar of 1933.

SUNDAY SCHOOL DAY

Superintendents Should Note

Each general superintendent should note the fact the time for the observance of Sunday School Day is almost here. Three or four weeks will be needed to secure the programs, assign the parts, practice the songs, and on the week immediately preceding Sunday School Day there should be held one or two evening's rehearsals.

Local Church Board's Part

It is made one of the specific duties of the local church board of Christian education to see that Sunday School Day is observed. The pastor and the general superintendent are members of this board. We are depending on the pastor and the superintendent to see to it that the local church board functions at this particular point this year.

Free Envelopes This Year

The conference board of Christian education is furnishing this year to each church school a supply of collection envelopes for the use of individuals in making contributions to Sunday School Day.

Centenary-Winston Plan

Last year at Centenary church the local church board, headed by Mr. O. V. Woosley, the director of religious education, Dr. Raymond A. Smith, and the pastor, Dr. Charles C. Weaver, decided to give a little emphasis to Sunday School Day. They made application to the conference office for a supply of collection envelopes, which last year were furnished by the conference office only on request. The pastor issued a personal letter which was sent to each adult member of the Sunday school, with a collection envelope enclosed. This letter and envelope went out the week prior to the observance of Sunday School Day.

The Results

The result was that nearly the entire adult membership of the school responded, either by dropping in his envelope into the class collection on Sunday morning, or as was the case with those who could not be present on that particular Sunday, by sending in his contribution in the envelope. Dr. Weaver reported the next week that $237 in cash came in on Sunday School Day as the result of the working of this plan.

This Plan May Be Made General

These brethren at Centenary have no patent on the above plan. In fact, they would be glad for anyone, to whom the plan makes an appeal, to use it as it was used at Centenary last year.

What the Office Thinks of This Plan

The conference office thinks so well of this plan that it is mailing a supply of envelopes to each school, sufficient in quantity to furnish each grown-up member in the conference a Sunday school envelope, free of charge. Will our pastors and superintendents use the plan? We believe they will.

Children' Division

What About a Vacation School?

Within two months or less many public schools will have closed. Vacation time for thousands of children in and around our own church doors! Why not extend our program of evangelism to include the boys and girls in a 10 to 15 days' program of Christian living provided through the vacation school of the church?

Juniors at Gastonia

A church bulletin from Main Street, Gastonia, carries reports of the type of work done in their vacation church school by six groups. One group is reported as follows:

"After a discussion lasting for more than an hour, the juniors decided upon the unit of work they would like to study in the vacation school—'The Land Where Jesus Lived.' One group of the juniors have made a large floor map of Palestine 9x5. On this they have put in the divisions of the country as they were when Jesus lived there. In each division they have placed the towns visited by Christ and can readily tell you some event of interest in the life of Christ that happened in each. All the pupils have had a part in this. They have also made a vacation scrap book. This they have dedicated to all the juniors in the church. It contain things of interest they have learned and found. They have made some schools upon which they have copied some Bible selections, among them some which it is thought Christ learned as a boy.

"They have found some very interesting and amusing facts about the home life of the people, their customs, forms of amusements, their dress, etc. Palestine is now a real place to these boys and girls. One boy said, 'I walked all the way from Nazareth to Jerusalem just as Jesus did.' He meant that he had walked on the big floor map. Another said, 'I'm having my vacation in Palestine, and enjoying it, too.'"—Mrs. J. C. Dellinger.

Plans for 1932

New materials are now on the press to be released quite early, we are told. These inexpensive materials will give a simplified day by day plan for the teacher that can be used with greater success by some than any our board has prepared.

A new pamphlet, Vacation Church School in the Local Church, will answer your questions about the plan of organization, space, equipment, workers, daily schedule and give other valuable information. The price is five cents. Also the pamphlet, Vacation Church School on a Circuit, is ready for you, free for the asking. (Our office furnishes both of these).

For Success

If you would have the greatest good resulting from such a school remember of the opening date. Select teachers and of teh opening date. Select teachers and date of school at once. Get materials so teachers may study the suggested plans and work out their own before the date arrives. Miss Corinne Little, director of the Children's Division, Greensboro, North Carolina, will help any church with plans for setting up and conducting its vacation school if the pastor will let her know that a school is being scheduled for his church.

THE QUESTION BOX

QUESTION. What can we do to bring about more regular attendance at our Sunday school?

ANSWER. This is a question that interests all of us. Every Sunday school worker has faced it and wondered what to do about it. There is no one answer and no single method to solve this problem. We have to be alert and busy all the while to be at all successful in this matter.

In general it should be said that by proper organization, good worship, effective teaching, and hard work we can bring about more regular attendance. In other words, we can get the folks to come if our whole program is interesting and adequate.

The worship programs in the Sunday school should be carefully planned in advance. Good worship means more to the life of the school than we have admitted. A committee on worship should be appointed in every school and this committee should make plans for each program well in advance. This is not theory. Experience in many places has clearly shown that a good worship committee can not only make possible good programs but can actually boost attendance.

One helpful suggestion comes from several places where some hard work has been done on this problem. Make each member responsible for one other. Thus Mr. Jones will see that Mr. Smith is cultivated until his attendance is regular. This scheme can be carried out in a number of interesting ways. The game of "Peanuts," or "Pals," or "Twin Sisters" has been helpful to a large number of schools. Details of this game can be procured from your conference office. The main point is to have "one responsible for one." With every one doing his duty the attendance will be regular.

It is hardly wise to have a "contest" with the membership divided into "sides." This method sometimes swells attendance for a while, but there are many undesirable features connected with it, which are perfectly obvious to us all.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

GOLDSBORO SCHOOL RECORD

The Wayne county standard training school held in St. Paul church March 6-11 was in many respects the best we have ever held in Goldsboro and one of the best we have ever held in the conference. With approximately 100 people attending, there was an official enrollment of 82, of whom 69 did the work for credit. The certificates of credit went to the co-operating churches as follows: St. Paul 40, including three office credits; Mt. Olive 16; Mt. Olive circuit 8, including 5 from Providence and 1 from Rone's Chapel and the pastor and his wife; 1 from Elm Street, 1 from Nashville, 1 Goldsboro circuit, 1 Goldsboro Presbyterian, and 1 Mt. Olive Presbyterian.

Rev. C. B. Culbreth, teaching the course on "Evangelism," had 17 enrolled and 17 credits. Mrs. Brian in the course on "Program and Organization of the Young People's Division" had an enrollment of 40 and 34 credits. There were 25 enrolled in Mr. Gobbel's course of whom 18 earned credits. Pastors taking credits included Rev. W. V. McRae, Rev. Wm. H. Brown, Rev. L. L. Smith, and Rev. E. R. Clegg.

The attendance from Mt. Olive and Mt. Olive circuit was noteworthy. The Mt. Olive churches, with the co-operation of others of the country, are planning to have a standard training school at Mt. Olive in the fall.

SUB-DISTRICT MEETINGS

Rev. L. B. Jones, presiding elder, has arranged three sub-district meetings in the Rocky Mount district to be held the latter part of this month, as follows:

March 28—Elm City.
March 29—Roanoke Rapids.
March 30—Tarboro.

The various charges in the district have been grouped about these points so that the workers of the various churches may attend the meeting nearest them. These meetings will be held in the evening, beginning at 7:30 and lasting until about 9 o'clock. The program for each of these meetings is as follows:

7:30-7:45—Worship, led by Rev. L. B. Jones, presiding elder.

7:45-8:15—General meeting. "A Unified Program of Christian Education in the Local Church," Mr. Gobbel leading.

8:15-9:00—Divisional meetings:

1. Children's Division—Miss Maude Hunter, district director of children's work, in charge.

2. Young People's Division—Mr. D. L. Fouts, district secretary, Rev. W. C. Wilson, associate district secretary, and Mrs. Brian in charge.

3. Adult Division—Mr. W. L. Knight, district director in charge, Mr. Gobbel assisting.

All persons in all the local churches of the district in any way interested in the work of Christian education are expected to attend. Rev. J. Vincent Knight of Elm City, Rev. S. J. Starnes of Roanoke Rapids, and Rev. W. C. Benson of Tarboro are making local preparations for these meetings.

STANDARD SCHOOL SCHEDULE

The following standard training schools have been definitely arranged:

April 3-8—Warren County at Warrenton.

April 10-15—Person County at Roxboro.

April 24-29—Robeson County at Lumberton.*

April 17-22—Cumberland County at Fayetteville.*

May 1-6—Wilson County at Wilson.

In this series of schools Mrs. H. M. Wade of Parkersburg, W. Va., will offer a course on "Teaching Children," which will serve nursery, beginner, primary and junior workers; Mrs. Brian will give a course on "Program and Organization of the Young People's Division," which will serve workers with pupils 12-23 inclusive and young people themselves, and Mr. Gobbel will give a course on "Organizing for Christian Education in the Local Church" for adult workers and administrative officers of the local church, including especially members or prospective members of the local church board.

*Lumberton and Fayetteville may exchange dates. Change has been made above.

"A GREAT BLESSING TO US"

Rev. A. J. Hobbs, Jr., pastor at Centenary church, New Bern, where a standard training school was conducted in February, has cheered us not a little with the following letter:

"It has been several days since you were here, and I have had time really to observe something of the results of our recent efforts in the training school. You will be interested to know that although only a comparatively small number of our people took any active part in the school, it has proved a great blessing to us. Our folks are more Sunday school conscious; they are more education conscious; they are more worship conscious. All in all, I feel that it was an excellent school. Once more, let me tell you that I do highly appreciate the good work you did during your stay with us. Then your practical application, which came in the teaching of the men's class on Sunday morning, served to give added strength to the whole structure which you had built during the days of the week. Again, I thank you."

DURHAM COUNCIL MEETING

The Durham city elementary council in regular meeting on Monday evening, February 29, at Duke Memorial church, heard Dr. H. Shelton Smith, head of the department of religious education at the Duke school of religion. At this meeting new officers for the year were elected, as follows:

President—Mrs. W. A. Ward.

Vice president—Miss Margaret Mitchell.

Secretary-Treasurer—Miss Ethel Boyd.

CHAPEL HILL BOARD MEETS

The board of Christian education of Chapel Hill church, meeting at the home of the pastor, Rev. Albea Godbold, on Tuesday evening, March 14, spent nearly two hours in a careful study of its task. Mr. Gobbel led the discussion on the functions of the board. Professor Brown of the University of North Carolina, is the chairman of the Chapel Hill board. Mrs. Godbold served refreshments at the close of the discussion.

FOURTH SUNDAY OFFERINGS

The following schools have sent in their fourth Sunday offerings to be applied to missions at home and abroad since the last list was published in these columns:

Durham District	
Trinity, Durham	$11.81
Trinity, Durham	20.00
Hillsboro	2.36
Leasburg	4.06
Moncure	1.40
Moncure	1.14
Salem, Leasburg	1.00
Concord, Person	2.63
Concord, Person	3.05
Elizabeth City	
Manteo	2.00
Englehard	2.56
McBrides, South Mills	1.45
Trinity, South Mills	2.32
Trinity, South Mills	3.27
Fayetteville	
Hay Street, Fayetteville	12.85
Hay Street, Fayetteville	15.48
Hamlet	5.00
Hamlet	5.00
Broadway, Jonesboro	1.00
Jonesboro	1.00
Lemon Springs	1.00
Steele Street, Sanford	12.00
Steele Street, Sanford	10.50
New Bern	
Daniel's Chapel, Goldsboro	1.00
Daniel's Chapel	1.00
Thompson's Chapel, Goldsboro	.60
Beston, LaGrange	1.00
Queen Street, Kinston	16.63
Centenary, New Bern	12.72
Oriental	6.19
Oriental	2.64
Raleigh	
Angier	1.00
Banks, Creedmoor	5.00
Banks, Creedmoor	5.00
Bullocks, Creedmoor	3.40
Holly Springs	1.96
Hillbrook	4.89
Selma	1.82

Rocky Mount

Elm City	11.41
Mt. Zion, Elm City	1.00
Mt. Zion, Elm City	1.20
Macon	4.15
Macon	4.72
Bethlehem, Warren	1.72
Bethlehem, Warren	1.36
Weldon	25.00
Whitakers	1.56
Whitakers	1.56

Wilmington

Ingold	5.00
Lumberton	5.00
Lumberton	5.00
Whiteville	10.13
Grace, Wilmington	10.00
Grace, Wilmington	10.00

PROFESSOR SPENCE AT PROSPECT

Prof. H. E. Spence, vice president of our conference board, discussed Christian education and hospitalization aspects of our church's total program at the kingdom extension institute of the Yanceyville circuit held at Prospect church on Sunday, February 27. Mr. Gobbel was scheduled for this meeting, but on account of beginning a training school was unable to attend. Concerning Professor Spence's visit, Rev. Ivey T. Poole, the pastor, wrote Mr. Gobbel as follows:

"Just a line to say that we had a great day at Prospect yesterday. Spence held our congregation spell-bound yesterday afternoon. Sorry you could not be with us."

MORE SCHOOLS REVIVED

Rev. N. P. Edens of the Hallsboro circuit is co-operating most heartily with our board in its efforts to have a Sunday school in every congregation in the North Carolina conference. Already he has restored to activity two schools since going to the Hallsboro circuit, and he expects to have a third, which has been inactive for three years, going by the first of April. This third one is Gants. One of the schools which has already been restored had been closed for about three years; it now has about 50 on roll, with an everage attendance of 35 or 40. The other, closed for about a year, has an enrollment of about 55, with an average attendance of around 40.

CHURCH NIGHT AT ST. PAUL

Tuesday night, February 23, was observed in St. Paul church, Goldsboro, as Church Night. The local board of Christian education invited all the officers and teachers of the church school to a supper given in the basement of the educational building. At 6:30 meetings of the teaching staff of the young people's department and of the advisory committee of the children's division were held.

At seven o'clock 58 persons gathered around the table and enjoyed an hour of fellowship together. At the close of supper Mr. T. J. Casey, the general superintendent, called for reports from the different departments. Following this council meetings of the young people's and intermediate departments and teachers' meetings of the departments in the children's division were held.

At 8:15 the local board of Christian education came together to discuss the outcome of Church Night. It was the opinion of the board that it is highly valuable, as it brings together, in one night the workers who are endeavoring to promote a unified program of Christian education in the church. A committee was appointed to find some way of financing the suppers throughout the year. It is hoped that some half a dozen men and women will sponsor these suppers. Church night will be held once a month.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

GOLDSBORO EXCELS

It would seem, judging by the record of enrollment and credits, that the class in "Program and Organization of the Young People's Division" held in the Wayne county standard training school last week has taken from the New Bern class its honor of being the largest and best class in young people's work held in our conference this year.

Of the total enrollment of 40 in this class, 26 were young people and 14 were adults. Of the total number of 34 credits earned, including three office credits, 22 were earned by young people, and 12 by adults. The credits earned by churches were as follows: St. Paul 13, plus 3 office credits; Mt. Olive 9; Mt. Olive circuit 7; Elm Street 1; Mt. Olive Presbyterian 1.

Among those enrolled in this class were two of our conference officers: Rev. J. G. Phillips, New Bern district secretary, and Mr. C. G. Cobb, our conference young people's organization treasurer.

Even though the Goldsboro class did excel in the number of persons enrolled and receiving credit, the New Bern class must still hold its place alongside the Goldsboro class in the matter of real interest and the quality of work done by those participating in the class. Congratulations to these two fine groups of young people and their adult leaders in the New Bern district.

LEADERSHIP TRAINING AT DUKE MEMORIAL

Nothing for a leadership training committee to do? Well, here are some of the things the Duke Memorial committee on leadership training has been doing since its organization. First of all, it took upon itself the task of stimulating interest in the Buffalo convention and of getting a way to send a delegate from our department, where he might be in the way for real leadership training. The movement was set on foot, and money was raised to help pay the expenses of "Jay" Phillips, our department delegate to the convention.

Throughout the winter months the leadership training committee has worked with the worship committee in securing special visiting speakers who come to our city and community for our Sunday night services. Much inspiration and help has come from the speakers we have gotten, outstanding leaders in different fields—such men as Dr. T. Z. Koo, Dr. Halford E. Luccock, and Dr. Walter Judd.

Another very interesting activity of this committee is that of holding services for other young people's groups in smaller churches in our surrounding territory. Sunday night, February 28, after our regular evening service, a group of our members motored out to Andrew's Chapel for a service there, a forerunner of the organization of the young people's division in that church. Sunday night, March 13, a group held a similar service at the Methodist church in Oxford. We are hoping to do more of this, and probably to have exchange programs from some of these groups. What better way of leadership training than such an interchange of ideas and inspiration?

Sponsoring a young people's union in our city was another task of this committee. We had no union, so members of the committee set to work to get in touch with the other young people's groups of the city.

Reba Cousins.

CONWAY ACTIVE

A most interesting letter has just come to our office from Mrs. Russell Johnson, adult counselor of the young people's division at Conway. Mrs. Johnson writes:

"The young people's division of Conway Methodist church has been organized since the first of the year. This division is working under the unified plan, with about 20 members. Once each month they lead the worship service in the auditorium at Sunday school and hold their meetings every Sunday night at the church.

"The officers of the division are: President, Leo Draper; vice president, Mary Barrett; secretary, Wilma Johnson; treasurer, Maude Starling; agent, Vinson Bridgers; adult counselor, Mrs. Russell Johnson. They have four standing committees: Worship, Missions, Citizenship and Community Service, and Recreation.

"Sunday morning, March 13, they observed Young People's Day by giving before the Sunday school the program from the Epworth Highroad. The division occupied the choir for the morning. Their offering was sent to the conference treasurer, the amount being $1.45.

"During February they enjoyed a Valentine party at the home of their adult counselor, and they are planning to have some form of entertainment at least once a quarter.

"We also have our charter."

Such reports of our young people's work are most encouraging. We take this method of expressing our congratulations to the Conway division and of sending them our best wishes for their continued success.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

YOUR SWEET REASONABLENESS

In the St. James Version Paul says: "Let your moderation be known to all men." An eminent Greek scholar says a more accurate translation would be: "Let your sweet reasonablesness be known unto all men."

Now, it is expected of women to be sweet and they ought to be reasonable. Especially when they are to be guests. It is no small thing to have three hundred women to come to your house to stay for three days. That is the responsibility of Mrs. W. M. Wiggins of Wilson in the capacity of conference hostess.

Since all our delegates are sweet and reasonable we want them to send in their names with $1.50 for each delegate's luncheons at once, so that all arrangements for entertainment may be facilitated.

It is beter to use the printed form published in the Advocate a few weeks ago. Send your name and $1.50 for luncheon to Mrs. W. M. Wiggins, Box 514, Wilson, N. C.

Mrs. Atkinson writes from Oriental: "Our work is developing. Once a quarter we have a joint meeting of the two circles. Several from our auxiliary are expecting to be at the approaching conference."

Three zone meetings will be held in the Raleigh district the week after Easter. The new secretary is taking hold of the work in a most capable way. Her address is Mrs. Gurney P. Hood, 210 Ridge Crest Road, Raleigh, N. C.

A BUSINESS WOMAN'S GROUP

Almost two years ago Mrs. F. S. Love organized at Edenton Street church a missionary group known as the Business Girls' Group. By her wise council, her marvelous talents and her untiring efforts this group has gone forward in the great cause of the missionary work and is one of the most active of the seven groups of the Woman's Missionary Society of Edenton Street.

With the exception of two meetings, when Mrs. Love was out of the city, she has most graciously thrown open the doors of her home to the Business Girls' Group for its monthly meeting. On Monday evening, February 22, the group met with Mrs. Love. A most interesting program was given with Mrs. John Henry Highsmith, executive secretary of the State Federation of Women's Clubs and secretary of the Raleigh League of Women Voters, as guest speaker. Mrs. Highsmith gave a most stirring and helpful address on Woman's Citizenship Responsibilities.

During the social hour following the meeting a loud peal of the door bell was heard, and when the hostess, Mrs. Love, answered the ring she found an attractive box filled with many lovely gifts for her. This was done in hearty appreciation of what she has meant to the group since its organization and to bid her godspeed as she moves to the district parsonage in Raleigh as a result of the appointment of Mr. Love as presiding elder of the Raleigh district.

Mary E. Gardner,
Chm. Business Girls' Group.

VISITORS AT WASHINGTON AUXILIARY MEETING GIVE TALKS

Striking a keynote that all public welfare and social service work centered mainly about the training of good citizens, and that good citizens were produced only through proper home environment, both Mrs. W. T. Bost, N. C. commissioner of public welfare, and Miss Vera Herring, superintendent of social service of the N. C. Woman's Conference of the Methodist Church, brought informing messages to the women of the auxiliary of the First Methodist church, together with visitors from each of the Protestant church auxiliaries in the city, meeting together at the Methodist church Tuesday afternoon.

Miss Herring, who was introduced to the group by Miss Bessie Harding of the local Methodist auxiliary made a most informing talk bearing especially on the duties of the local auxiliary social service chairman and her committee, pointing out various ways that the committee might successfully function.

"Not only are you as a committee expected to visit the sick and needy but you are the connecting link between your auxiliary and the outside cases," said Miss Herring.

She stated that the topic assigned social service workers in the Methodist church during the quarter beginning January first was "Citizenship," and advised that even though a woman could not actively engage in auxiliary work she still played a vital part in the citizenship program by establishing the proper kind of home life as the training received in the home produced citizens either good or bad.

Mrs. H. I. Glass, auxiliary president, presented Mrs. W. T. Bost following Miss Herring's talk, saying that all Washington gathered together on the court house lawn on Monday evening to honor the Father of the Country, "and today Washington is honored by having Mrs. Bost, and also Miss Herring visit here."

Telling of the many important issues in each individual community that interested a woman outside of her home Mrs. Bost stated that the slogan, "Woman's Place Is in the Home," so frequently used during the days when suffrage was the principal political concern, did not apply then or at the present time. "Why even the milk bottle is in politics," she advised. "It is absolutely necessary that the milk supply in any community be entirely sanitary and the women of a community are certainly concerned with this issue. "Women are forced to take an active part in community affairs," she said.

Mrs. Bost stated that the whole world was now looking to the women to lead them out of economic distress. "You know the hand that rocks the cradle is the one that rules the world, and women are needed today more than ever to assist with the affairs of state and nation."

Outlining many necessary issues that women were forced to take a part in, in any community Mrs. Bost told of the progress that had been made in North Carolina during the past 100 years along public welfare lines.

During the course of her remarks the speaker told of the existing conditions in North Carolina before welfare work was begun, stating that the county home was the only place that mentally deficient or needy cases could be cared for. "The county home was the social waste basket," she said, and continued interestingly telling of the vast accomplishments brought about in the state through welfare work, naming the establishing of orphanages, insane asylums, and other public institutions as the culmination of the work during the past 100 years.

Mrs. H. Clay Carter, local auxiliary social service chairman, presided at the meeting and following the addresses issued an invitation to the ladies attending to visit the social rooms in the basement at the church where delightful tea and wafers were served.

The meeting was closed with prayer by the Rev. H. I. Glass.

REPRESENTATIVES OF AUXILIARIES MEET WITH MRS. PATTEN

On Thursday afternoon at the home of Mrs. Walter Patten on Old street representatives of auxiliaries of the Woman's Missionary Societies of the Fayetteville district Methodist church held a most enjoyable and informal meeting.

The occasion was the opportunity of meeting for the first time the new district secretary, Mrs. G. Y. Jones of Laurinburg. The meeting was also favored with two conference officers, Mrs. J. C. Wooten, superintendent of children's work, and Mrs. Walter Patten, the hostess, who is conference recording secretary. Mrs. Emma L. Hunter, a former district secretary, was present.

Plans for the year were discussed with much enthusiasm shown in missionary society activities of the recently enlarged Fayetteville district.

At the conclusion of the meeting tea with the hostess was much enjoyed.

Representatives from the following auxiliaries were present: Camp Ground, Person Street, Hay Street, Lambuth, Sunshine Workers, and Belle Bennett.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

SECOND QUARTER LITERATURE MAILED OUT

Have you received your literature for the second quarter from the conference superintendent of literature and publicity, Mrs. S. H. Isler? If you have not, please notify her at once, giving name of your church and name of president of your auxiliary, so that it may be sent to you.

WILKESBORO SOCIETY HOLDS MEMORIAL SERVICE

By Mrs. Hugh Cranor.

The missionary society of Wilkesboro met at the home of Mrs. J. R. Henderson recently with a large number of the members in attendance.

The president, Mrs. Hugh Cranor, presided and at the conclusion of the business the society turned aside from the regular program to honor the memory of two of the oldest members of the church, Dr. J. W. White and Mr. C. F. Morrison, both of whom had been identified with the church for more than 40 years.

The program was in charge of Miss Kiter Bower, who used as her scripture reading the fourth chapter of 1st Corinthians, with prayer by Mrs. T. C. Jordan. A beautiful tribute to Mr. Morrison was given by Mrs. N. O. Smoak, followed by vocal solo, "One Sweetly Solemn Thought," sung by Mrs. Tom Hart, with Mrs. R. E. Prevette as accompanist.

A pretty tribute of appreciation of Dr. White was given by Mrs. Cranor, after which Mrs. Hart, by special request sang one of his favorite songs, "In the Garden." Mrs. R. E. Prevette paid tribute to Mr. B. S. Call, husband of one of the most active members of the society.

Following the program dainty refreshments were served by the hostess.

VALUE OF THE ZONE MEETING

So valuable has the zone meeting become in our missionary work that we are glad to give our readers some splendid thoughts on this subject by Mrs. Oliver H. Orr of Brevard, one of the zone leaders of the Asheville district. Mrs. Orr says:

"We are realizing more and more that a zone meeting has a place in our work that no auxiliary, district or annual meeting can fill. There is an enthusiasm and friendship that the coming together of small groups helps to kindle, with none of the awe which a large body sometimes produces. We also learn to know each other by name and can discuss in an understanding way the problems with which each of us are confronted. When we observe the 'morning watch' or at any time when our hearts go out to our Master for the coming of his kingdom, the memory of other women whom we know comes to us and gives us a sort of personal contact.

"The zone is, perhaps, the best place in all our work to develop leaders. Even the most timid woman will respond when thoughtfully and prayerfully requested to do so, while in a large body, she might shrink from giving expression to her thoughts. The zone has a wonderful place because of the fact that scores of women may never have the opportunity to attend a district or annual meeting come together from time to time and learn how the work of the Woman's Missionary Society is carried on, become interested and contribute to its growth and development."

ZONE NO. 8, GREENSBORO DISTRICT, HOLDS SEMI-ANNUAL MEET

Seventy-five women representing the churches of Zone No. 8 of the Greensboro district met at Park Place church in Greensboro, March 1, for their semi-annual meeting.

The meeting was called to order by the zone chairman, Miss Lake Brown, and Mrs. M. R. Banner was in charge of the program. The opening devotional was led by Mrs. L. H. Martin, who read a portion of 17th chapter of John, and stressed the duty of her hearers to help spread the gospel and to pray for world peace. After a song, "Hear Us, O Saviour," by Mrs. A. E. Stanley, Mrs. S. H. Isler reviewed the constitution and impressed the fact that all officers should study the office carefully before accepting it. She also urged the women to subscribe to the Missionary Voice.

The children's work, one of the most important, was presented by Mrs. Fletcher Nelson, who was followed by the district secretary, Mrs. A. L. Thompson, who emphasized the duty of the officers, declaring that they should be ready at all times to be of service to their churches and communities. She stressed the importance of mission study. Mrs. H. P. Illman gave the requirements for mission study classes and urged every auxiliary to have one.

The reports of the societies represented showed them to be active in the work with well attended study classes, and pledges equal to those of last year.

Lunch was served in the dining room with Park Place Missionary Society as hostess.

The feature of the afternoon session was a talk by Miss Ruby Satterfield of Mebane, a misionary from the Presbyterian Church to China. Mrs. J. H. Wheeler gave an interesting talk on Christian Social Relations, stating that 15 blue ribbons were given district workers last year. The reports of children were gratifying. Next meeting to be held in Asheboro.

ANOTHER ZONE MEETING FOR ASHEVILLE DISTRICT

Conceded to be a most successful meeting in every respect was the zone meeting held at Brevard recently in an all-day session. Approximately 75 delegates and visitors were present from the three counties of Transylvania, Henderson and Polk.

Mrs. Oliver Orr, zone leader, was the presiding officer with Mrs. L. P. Sims as secretary.

The principal feature of the day was an address by Rev. Claude Moser of Hendersonville, speaking on "Woman's Place in the Church,' 'delivering a forceful and inspiring message stressing the thought of Mary's great love for Christ in giving her best to Him.

The address of welcome was spoken by Rev. J. H. West with response by Mrs. J. S. Greenwood. Devotionals were in charge of Mrs. J. W. Payne and Miss Bessie Allen. Interesting and helpful features were the officers' hour conducted by Mrs. V. L. Stone, district secretary; a talk on Council credits by Mrs. H. A. Dunham; "Use of Council Literature" by Mrs. L. B. Haynes, and "Christian Social Relations" discussed by Mrs. Onilee R. Brown, conference superintendent.

Added features were musical selections by Junius West and Lena Moore of Brevard Institute; a vocal duet by Misses Bill Aiken and Edna May Saltz, with Mrs. B. E. Nicholson, accompanist. Lunch, which was furnished by all the societies, was served by a committee of members of the local society.

EMINENT SPEAKERS AT COUNCIL

The Woman's Missionary Council was most fortunate this year in its visiting speakers who were heard with intense interest by the large crowds that filled the St. Mark's church at each service.

Mr. Paul U. Kellogg, M.A., editor of The Survey, was the speaker for Thursday evening, having for his subject "Want in the Midst of Plenty"; Friday evening Dr. Fletcher Brockman, LL.D., secretary of committee for promotion of friendship between America and the Far East, discussed "Missions and the World Today." The annual sermon on Sunday morning was delivered by Rev. John M. Moore, Georgia's own bishop, who also officiated at the consecration of the 32 missionaries and deaconesses in a wonderful service on Monday evening. The pulpit was filled Sunday evening by Rev. Luther A. Weigle, D.D., dean of divinity school of Yale University; subject, "The Coming Revival."

Dr. Forney Hutchinson, pastor of St. Luke's M. E. church, South, of Oklahoma City, Okla., was in charge of the worship period at the noon hour each day and his messages were most helpful, uplifting and inspirational. He chose for the subject of his series of talks, "Promoting Spiritual Life," and suggested as agencies through which a Christian may grow in spirituality and Christian experience, prayer, reading and study of God's Word, the church and the power of the Holy Spirit.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Easter Sunday will bring many of our former sons and daughters back to the home of their childhood. Every Easter we have a reunion of our former boys and girls. Several years ago these young people organized themselves into an alumni association for the purpose of strengthening the ties that bind them to the home where they spent the days of their innocent childhood. Because of these annual reunions a greater spirit of loyalty and love for the old home has been fostered. We extend a wholehearted welcome to all former boys and girls to return to their alma mater on Easter Sunday for a great reunion.

* * * *

Our singing class gave a sacred concert at the Methodist church in Rockingham on the last Sunday in February. It was my happy privilege to be present for a few minutes at the beginning of the service. Brother W. R. Royall, who is rendering splendid service in Rockingham, extended a warm welcome to the class and to the superintendent. I was glad of the opportunity to express my appreciation to the congregation for the fine spirit they manifest toward our Methodist Orphanage. I feel confident that these people, led by my warm, personal friend, Brother Royall, will keep our cause closer to their hearts because of the recent visit of our singing class to their church.

* * * *

By the time the Advocate reaches most of its readers, it will be Easter Friday. For a long time we have been looking forward to Easter Sunday with the sincere hope and earnest prayer that the churches of our conference would raise most, if not all, their orphanage apportionment. I believe if all the pastors will present the needs of our orphanage to their churches at Easter and the Sundays immediately following that our people will make a great sacrifice to provide food, clothes, schooling, etc., for our three hundred and forty fatherless children. Unless there is a hearty and generous response to this appeal we shall be seriously embarrassed in meeting our financial obligations. If all the churches and Sunday schools will rally to our support it will not be necessary to go in debt or to return at least one hundred or more of our children to the communities which sent them to us.

We are asking our Methodist people throughout the bounds of our conference to save their Octagon soap coupons for the Methodist Orphanage. Several of our buildings need repairs and furnishings, but we are not able to do this needed work because of lack of funds. By your gathering up these coupons and sending them in to us, we can do the necessary repairing and furnishing of buildings without taking a cent from our small orphanage apportionment. It will not cost our friends a cent to gather up these coupons, but will mean thousands of dollars to us if all will give us a little of their time. Some of our cottages are in bad condition, and are without decent beds, chairs, tables, etc. Let's everybody get busy and do something toward repairing and furnishing these buildings. A number of orphanages have been greatly benefited by collecting coupons. Here is an opportunity for all housekeepers to render our Methodist Orphanage a distinct service. I trust the Woman's Missionary Societies and Sunday schools will give us the benefit of their united efforts.

* * * *

March 13.—It was with unusual pleasure we went to Graham and Burlington Sunday with the singing class from the Methodist Orphanage. I once lived in each of these towns. I am quite fortunate, since I have more than one place I can speak of as "back home." I have many friends in these two towns, whose friendship I prize.

We were in Graham in time for the morning service. Rev. Garfield Evans met us. We at once found him very enthusiastic in his work. He is a splendid leader and these people of his church like his leading. He is training the young boys and girls of his congregatoin right into church service; this is great for them. Miss Helen Bradshaw had charge of the home placing of the class. Mr. and Mrs. W. B. Green, my relatives, entertained me in their home, with other invited friends. In the afternoon we drove over to Burlington. Mrs. Will Dailey was right there with representatives from homes to take each child for the evening. My friend, Miss Nettie Dailey, had already written inviting me to stay with her. She, too, gave me a pleasant surprise by inviting two of our close friends in for dinner with us. She was a lovely hostess. It was good to go Front Street church, see and shake hands with the many friends of other days. Rev. W. A. Cade and his people are busy in their work. All seem so interested. I believe this early training the young people are getting in our churches will be a fruitful service rendered. Front Street Methodist church realizes how fortunate they are in having Mr. and Mrs. Cade with them.

This was a splendid day for us. The cold, windy weather did not stop the people from coming out to worship. We will carry with us pleasant thoughts of this day in Graham and Burlington.

Nellie B. Rives.

A Nagging Backache



May Warn of Kidney or Bladder Irregularities

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O. V. WOOSLEY, Editor

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PAYING SEASON

Over four months of the present conference year have passed, which of course means that over one-third of the record of this conference year has gone into history. These months afford the best paying months to the Children's Home of any other four in the entire conference year. To date the 148,758 members in our conference have paid to the Children's Home through fifth Sunday offerings and ten per cent apportionment $17,433.91, this being a little over 11 cents per member. While we are very grateful for the receipts thus recorded we are forced to say that if the Children's Home had to rely on contributions received from these two sourses it would in one year's time be hopelessly in debt. The actual needs of our children call for some strenuous action just now.

DISTRICT RECORDS

The following figures show by districts the total fifth Sunday offerings and ten per cent apportionment receipts forwarded to the Children's Home during the present conference year. It will be noted that the Greensboro district leads in total fifth Sunday offerings and that the Winston-Salem district leads in the total ten per cent apportionate receipts.

District	5th Sun.	10%	Total
Asheville	318.92	130.75	449.67
Charlotte	896.68	1391.94	2288.62
Gastonia	535.85	1945.37	2481.22
Greensboro	1324.19	1478.20	2802.39
Marion	348.48	878.64	1227.12
Mt. Airy	457.68	421.50	879.18
Salisbury	642.93	1751.46	2394.39
Statesville	646.97	858.01	1504.98
Waynesville	141.03	233.27	374.30
Winston-Salem	1037.30	1994.74	3032.04
	6350.03	11083.88	17433.91

PER CAPITA OFFERING

Doubtless the fairest comparative statement of what our districts have done for the Children's Home during the present conference year will be shown in the following per capita contributions:

Asheville	4c
Charlotte	11c
Gastonia	16c
Greensboro	14c
Marion	10c
Mt. Airy	6c
Salisbury	17c
Statesville	9c
Waynesville	5c
Winston-Salem	17c

A FRIEND

We are presenting this week the cut of R. O. Lindsay, one of High Point's best business men and a prominent member of Wesley Memorial congregation. For over a decade Mr. Lindsay has looked after the Children's Home's interest in his Sunday school and congregation and as a result his church gives the Home the largest amount, except Centenary, Winston-Salem, of any congregation in the Western North Carolina conference. His Sunday school's fifth Sunday offering never goes below $100 and sometimes approaches the $200 mark. Mr. Lindsay was recently elected a member of the board of trustees of the Children's Home.



A friend of orphan children

A HAPPY TIME

The Children's Home family has had a happy time during the past week in attending the religious services conducted by Rev. R. W. Bradshaw, pastor of Jenkins Memorial Methodist church, Raleigh, and who previously for nine years was an honored and beloved member of the Children's Home workers' staff. During the evenings of the week Brother Robert conducted services for the entire Children's Home group and in the afternoons conducted a church membership training class. Resulting from these fine services Dr. C. C. Weaver, pastor of Centenary congregation, yesterday baptized and received into the church 33 of our boys and girls, these children being received with a like number of other children from the Centenary congregation. It was an impressive sight to witness the reception of these children as they were attended by their pareuts in one case and their foster parents, Children's Home workers, in the other case.

A LOVER OF CHILDREN

I am quite sure that Rev. R. W. Bradshaw will continue to be a lover of children. His nine years of experience as a teacher and as a director of orphan youth have made such an indelible impression upon his life and have given him such a love for childhood as to cause him to be happiest when he is among them. Any congregation is fortunate to have a pastor who loves childhood and youth. The Children's Home's love and good wishes will always attend the ministration of Robert W. Bradshaw wherever he may be.

AMONG FRIENDS

The Children's Home singing class had a lovely time with their friends last night at Marvin, on the Forsyth circuit, where Rev. T. B. Johnson, Ira Shamel, and C. C. Armfield lead a loyal band of earnest workers. Our Marvin friends worship in a lovely church and their religion is such as to cause them to be liberal in their help to one another and in their gifts to the causes of the church. These good people have already paid their ten per cent apportionment to the Children's Home and in addition to their fifth Sunday offerings gave us a liberal "love offering" last night. Pastor Johnson, white-headed in the ministry of Jesus Christ, never closes a service without the children in his congregations having a chance to come up and shake hands with him before leaving the grounds. It is wonderful to see how they respond.

LIBERTY FRIENDS

Among the kind friends who visited us yesterday was a group of women from the Wegfaf class of the Liberty Sunday school. Rev. Lee Barnett and his good wife, together with the husbands of the married members of this class, accompanied these women as they brought lovely clothing for little Mary Gaines, who is claimed and clothed by this fine group. Brother Barnett and his good people are continually remembering the Children's Home with good things, these friends having brought to us one of the largest Christmas poundings we received during the holidays.

OVER TIME SERVICE

Our nurses and attendants are doing over time service in our infirmary just now. We have the largest number of children receiving treatment noted during the past several years, but are glad to state that none of these cases is of an alarming nature. Miss Mary Reddick, a former member of the Children's Home family, and a graduate nurse, is assisting Miss Annie E. Smith our resident nurse, in every possible way. We sincerely trust that in a few weeks we may be rid of the prevailing epidemics.

PLANTING TIME

Our boys and their supervisors are getting much seed into mother earth. We are planting Irish potatoes today. Mr. Booze, our truck farmer, tells me that he has bedded 100 bushels of sweet potatoes, from whose sprouts we will not only set a large group for ourselves, but will have many sets for sale. Every effort is being made toward providing food, plenty of choice food, for our large family.

Sunday School Lesson

MARCH 27

By Eward Daird Mills.

What Jesus' Resurrection Means to Us

(John 20:11-20)

Golden Text—But now hath Christ been raised from the dead, the first fruits of them that are asleep.—1 Cor. 15:20.

The Christian church is one of the best evidences that Jesus rose from the dead. How it first made a place for itself in human thinking and living is shown conclusively by the book of Acts. The keynote of early Christian thinking was not the cross with its apparent implication of defeat, but the resurrection with its message of fearlessness and victory. The men who linked themselves with the new movement secured lasting remembrance by so doing. Indeed some emperors who showed their opposition to it by persecution would have been forgotten but for that fact. The new religion conquered because its disciples were able to outlive, outthink and outdie the exponents of contemporary philosophies (see T. R. Glover). But they could not have done any of these things except for their firm belief that Jesus had arisen from the dead, had ascended into heaven and was now represented on earth by the Holy Spirit, the Comforter. By the coming of the latter, which was further emphasized at Pentecost a little later, the ministry begun by Jesus was freed from the limitations of time and space and made available for mankind everywhere and always.

If the scriptural accounts of the resurrection of Jesus were not at hand, there are certain striking phenomena which would still call for explanation. The Christian church now counts its members by the hundreds of millions, and practically all of them hold sacred the first day of the week for purposes of worship, confession and consecration. This shift from the Sabbath observed by the Jews can be explained only on the supposition that something momentous had happened to cause it. Moreover, the church initiated the change while yet a minority of its members were Jews; during the lifetime of men who were familiar with the resurrection narratives as told by contemporaries of the event, and before the New Testament canon of Scripture had been fixed. For a time both days were observed, but the anniversary of the resurrection grew steadily in importance and observance of the Sabbath faded out.

The author of the Johannine Gospel follows Paul in his assumption that the body which came out of the grave was different from that which went into it. A spiritualization process had taken place so that it was no longer bound by the laws of space and matter. The emphasis is placed upon the continuance of identity, and that is the essential thing for which men seek. The body is only the garment of the spirit, equipping it for its present environment. Nevertheless, the resemblance of the new to the old was sufficient to convince Thomas. However, Jesus contrasts unfavorably the sort of faith which demands external evidence with that which is grounded upon spiritual considerations.

What connection does the resurrection of Jesus have with the resurrection of men in general? Many would welcome more detailed information upon this point. The fourth Gospel takes the position that Christian believers are linked to their Lord by a certain type and quality of experience and therefore they must live forever with him. "The branches of the vine shall share in its destiny." Thus the idea of resurrection is on a different plane than that of immortality. The intellectual probabilities which underlie the latter furnish a foundation for the more specific and convincing arguments which buttress the former. The immortality of influence and that furnished by dynastic connection are true enough, but neither can take the place of that personal persistence of which the resurrection is the guarantee. The Johannine Gospel, which has the practical aim of convincing the faithless and of building up believers, rightly selects the resurrection of Jesus as being the crowning evidence of his divine origin, potent ministry and perpetual presence. Moreover, it furnishes one of the finest possible figures by which to illustrate the tremendous and salutary change which takes place when men who have been dead in sin become alive unto God. The sincere and ardent disciple is living the resurrection life now. The man who is absorbed in material things is essentially dead. Eternal life is something that begins now and runs right on regardless of physical death. To be alive means to be sensitive—to the fact of sin, the beauty of righteousness and the power of God. There is a question as to how much good "nominal" Christianity does anyone. It may conceivably operate to immunize its professors from the contagion of the real thing. But now that Christ is risen from the dead his disciples, partaking of his life, may bid defiance to physical death and follow their Lord through an endless and expanding future.

Questions for Discussion

1. What sort of evidence of the resurrection appeals most strongly to you?

2. Do church and clergy have any relation to the remission of sins? If so, what is it?

3. Compare John's account of the appearances made by the risen Lord with those given in the Synoptic Gospels and by Paul (1 Cor. 15).

4. As motives for right living, appraise the value of intellectual argumentation, emotional experience, and that fellowship with Jesus which is illustrated by Mary, Thomas, and the disciples who met behind closed doors.—N. Y. Christian Advocate.

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FEEL
LOW



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HONOR ROLL OF STATES FREE FROM LYNCHINGS IN 1931

Thirty-nine states were on the honor roll of states free from lynchings in 1931 according to a list published by the Commission on Race Relations, Federal Council of Churches. In announcing this annual anti-lynching honor roll, Dr. George E. Haynes, secretary of the commission, stated: "The record shows that in 1930 the same number of states and in 1929 three more states than in 1931 were free from lynchings. There has thus far been a loss during the past two years in the number of states free from the evil. Six states, Louisiana, Maryland, Missouri, North Dakota, Tennessee and West Virginia," he continued, "that had been on the honor roll in previous years, were removed because of the reappearance of lynching in their territory in 1931; and six states, Georgia, Indiana, Oklahoma, North Carolina, South Carolina and Texas, were restored because again free from lynching during the past year. The total number of victims, however, decreased from 21 in 1930 to 13 in 1931.

"All of these states that lost their places have been on the honor roll in other years. Maryland had been free of lynching since 1911, North Dakota since 1914, West Virginia since 1920, Missouri since 1927 and Tennessee since 1929. Only two states, Florida and Mississippi, have never been eligible to the honor roll."

In pointing out some trends shown in the record of states Dr. Haynes said: "Two significant trends in lynching are indicated by the experience of last year. First, constant vigilance of the press, the churches and the people of a state is necessary to protect their territory from lynchers once it has become free. Six states gained places on the honor roll, but six other states lost their places.

"Second, preventions of lynchings as recorded by the department of records and research of Tuskegee Institute show that instances of lynchings prevented have been greater for several years than the number of atrocities committed. In 1931 57 such instances were recorded, and in all of these officers of the law prevented the lynchings. There seems to be a decided gain in the growing public opinion in support of officers of the law who protect and defend prisoners in their charge even if use of force becomes necessary. The fact that more preventions have been recorded than lynchings seems also to indicate that the mob spirit must be conquered before America can become a lynchless land. This is a special responsibility of the churches."

The honor roll of states free from lynching in 1931, as announced by the Commission on Race Relations, Federal Council of the Churches of Christ in America, is as follows:

States that never have had a recorded lynching: Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont —5.

States that have no record of a lynching since 1886: Maine and New Jersey —2.

States that have no record of a lynching the past 25 years: Delaware, Michigan, Wisconsin—3.

States that have no record of a lynching the past 20 years: Idaho, Iowa, Nevada, South Dakota—4.

States that have no record of a lynch- in the past 15 years: New York, Oregon, Pennsylvania—3.

States that have no record of a lynching the past 10 years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, Washington, Wyoming —9.

States that have no record of a lynching the past five years: Illinois, Ohio, Utah, Virginia—4.

States that have no record of a lynching for the past two years: Arkansas, New Mexico, Kentucky—3.

States that have no record of a lynching during 1931: Georgia, Indiana, North Carolina, Oklahoma, South Carolina, Texas—6.

Total states still having lynching in 1931—9.

Total states free from lynching in 1931—39.

Total states free from lynching in 1930—39.

Total states free from lynching in 1929—43.

Total number of victims in 1931 (12 negroes, one white)—13.

Total number of victims in 1930—21.

Total number of victims in 1929—10.

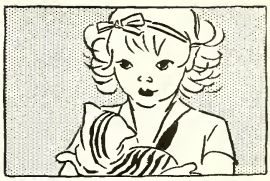
OITA CHARGE, JAPAN

The Oita charge is composed of the Beppu, Oita and Amabe circuits, and covers a greater part of the Oita prefecture. On this charge during 1931 there were 44 baptisms, 44 accessions, and an enrollment of 83 probationers. Here we have a wonderful opportunity for rural evangelism.

We have had four Bible classes in our home at Oita—three for middle school boys, and one for the Oita Higher Commercial School boys. In one of the classes we have had the son of the governer of the Oita prefecture, and also the son of the lieutenant governor of prefecture. Here we have a splendid opportunity for work among students.

I have worked harder, preached more often, and have been happier than ever before. God has blessed us with health and happiness. Despite the depression and its consequent discouragements we are determined to press on. Japan needs Christ, and we are here for no other purpose than to bring Christ to the Japanese. If we fall we will fall with our faces toward the front. I. L. Shaver.

Some of the true stories are really the funniest. A minister, discoursing on the transitory nature of earthly things, said: "Look now at the great cities of antiquity. Where are they? Why, some of them have perished so completely that it is probable they never existed."



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Chas. H. Fletcher.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A J. Parker	8	13
Siler City—F. B. Peele	7	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dinnnette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	15	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—T. B. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	
Pittsboro—J. A. Dailey	13	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	4	1
Milton—M. F. Hodges		2

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	2	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. B. Edwards	8	2
Kennekett—W. G. Filcher		15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	6	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. I. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—P. W. Lee	5	10
Edenton—J. A. Gulon		1
Moyock—J. A. Tharpe	3	
Plymouth—W. Harrell	3	2
Hertford—B. P. Robinson	2	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Bialock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Raeford—W. F. Tawick	8	3
Roberdel—M. C. Ellen	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	10	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	2	2
Red Springs—R. D. Critcher	3	3
Rockingham—W. H. Royall	10	2
West End—W. F. Elliott		3
Hamlet—J. H. Shore	14	2
Fayetteville, Hay St.—Walter Patten	7	2
Biscoe—J. H. Miller	5	1
Fayetteville Ct.—D. A. Clark		3
Glenlion—F. B. Noblett	2	
Piedmont—B. F. Boone	2	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	4	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	6	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	7	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—L. E. Addison	5	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	3	1
Vanceboro—T. E. Davis	3	
Kinston—E. C. Few	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	

RALEIGH DISTRICT

Bailey—J. C. Williams	4	
Creedmoor—W. L. Loy	3	
Dunn—C. B. Culbreth	3	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	9	10
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	4	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	16	4
Youngsville—A. L. Thompson	3	2
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	2	
Tar River—R. E. Pittman	6	
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2
Zebulon—N. B. Johnson	2	2

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	4
Littleton-Rufus Bradley	2	
Norlina—B. C. Thompson	7	2
Northampton—E. C. Maness	13	1
Rocky Mount, First—T. G. Vickers		2
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	2	10
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long		5
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	13	
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		5
Tarboro—W. C. Benson		2
Conway—G. B. Starling	3	
Wilson—T. M. Grant		8
Roanoke Rapids—S. J. Starnes	3	3

WILMINGTDN DISTRICT

Fairmont—J. W. Bradley	6	1
Maysville—M. W. Lawrence	11	1
Roseboro—C. A. Johnson	7	
Shallotte—O. C. Meitou	2	1
Southport—R. H. Broom		3
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. B. Porter		4
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	2	
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	8
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Robinson		4
Weaverville Ct.—O. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore—R. H. Caudill		2
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLDTTE DISTRICT

Ansonville—C. R. Allison	4	
Bethel—F. W. Kiker		2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		1
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	3	
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	5	2
Wadesboro—W. B. Davis	4	4
Weddington—J. B. Tabor, Jr.		1
Big Springs—J. E. Yountz		4
Charlotte, Belmont—P. L. Shore		1
Morven—J. E. Womack	3	3
Charlotte, First—W. W. Peele	19	2

GASTONIA DISTRICT

Belwood—E. E. Snow	15	1
Bessemer City—C. B. Newton	3	1
Cherryville Ct.—J. W. Bennett		1
Crouse—C. J. Goode	4	4
Dallas—J. W. Vestal	4	4
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	3
King's Mountain—J. R. Church	2	6
Lincolnton—P. W. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. J. Price	2	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	4	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Mayfo—T. G. Smith		
Cherryville—J. W. Groce		
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	2	1

GREENSBDRD DISTRICT

Farmer—W. H. Groce	3	2
Greensboro, Bethel-Grace—R. E. Hunt	3	
West Market—H. G. Hardin		
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	8	8
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	6	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	2	1
Wentworth—T. V. Crouse	6	3
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Corner	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		4
Liberty—L. P. Barnett	5	13
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	4	3
Summerfield—W. F. Cooley		3

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	3
Burke—C. S. Pyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis		1
Mt. Forest—A. A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	3
Marion Mills—J. W. Parker		2
Glen Alpine—A. G. Loftin	3	1

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		1
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		8
N. Wilkesboro—J. H. Armbrust	4	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	3	
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	3	
Spray—W. H. Willis	5	7

SALISBURY DISTRICT

Albemarle—W .B. West	40	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	1
Baden-Tabernacle—F. J. Stough	4	1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	7
Spencer—Wade Johnson	5	7
China Grove—E. H. Nease	4	
Mt. Pleasant—T. L. Powell		1
Concord-Harmony—J. C. Brown		
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen	2	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	29	2
Norwood Ct.—J. A. Fry	3	
Salisbury, Park Ave.—J. A. J. Farrington		3
Salem—M. B. Clegg	2	1

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	11
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	5	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	5	1
Mooresville Ct.—D. R. Proffitt	1	8
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. G. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	14	4
Taylorsville—H. L. Young	4	15
Hickory, First—A. C. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinnon	4	1
Davidson—W. S. Smith	5	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—R. H. Wolfe		2
Statesville Ct.—P .R. Hayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers		3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. D. Ader	5	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	4	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	6	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClanrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2

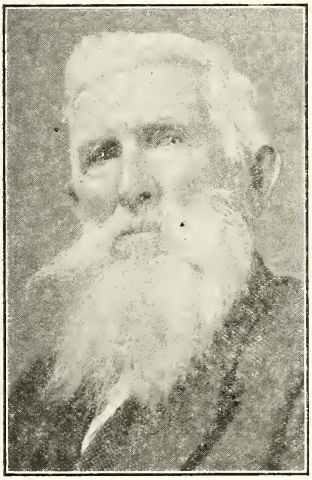
WINSTDN-SALEM DISTRICT

Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4

Denton—B. A. Sisk	5	4
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	5	2
Centenary—C. C. Weaver	5	47
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. H. Clay	3	

MR. PRESTON J. JOHNSON HENDERSONVILLE, N. C.

Brother Preston P. Johnson is an active member of First Methodist church of Hendersonville, is 87 years of age, one of the most active members of the



Preston P. Johnson

men's Bible class of the church, never misses a morning and evening service of the church, this being most unusual when it is considered that he lives two miles out from town. He has been a continuous subscriber to the North Carolina Christian Advocate for 57 years.

HELL BENT FOR A VIOLENT END

Joe Swindell, former Elizabeth City man, seems determined to come to a violent end. He began as a corner drug store loafer, then turned bootlegger and now emerges as a jail breaker, automobile thief, highwayman and desperado.

After ruining the life of one young woman in Elizabeth City, he debauched a 13-year-old girl, for which he was sentenced to 30 years in the state prison. While awaiting trial for the criminal assault on the little girl, he was shot down in his cell in the Pasquotank county jail by the maddened grandfather of the child. The shooting of Swindell aroused a certain amount of sympathy for him and he was paroled from the penitentiary after serving only five years of his sentence.

He had been on parole only a few weeks when he stole an automobile. His parole was revoked, but he escaped from the penitentiary two weeks ago and stole another automobile. Last Saturday night he and James Chadwick, another escaped convict, showed up in Norfolk, Va., where they took two girls for a ride and robbed them. Swindell escaped when pursued by police ,abandoning the automobile in which he and his companion were operating.

But not satisfied with his escape, he later stole the automobile from under the nose of the police, only to be apprehended and arrested a few hours later in the apartment of the very girl he had robbed.

But our governors will probably go right on pardoning criminals of the Joe Swindell type and turning them loose to prey upon the law-abiding.—Elizabeth City Independent.

MOVEMENT BEGUN IN NOVA SCOTIA TO RE-INSTATE PROHIBITION

That prominent citizens in Nova Scotia are dissatisfied with the workings of government sale of liquor, and are, therefore, taking steps that, if successful, will in time re-introduce prohibition, is the statement made in a release sent out by the Women's National Committee for Education Against Alcohol. The statement is based on a communication from H. R. Grant of New Glasgow, secretary of the Social Service Council and Temperance Alliance of Nova Scotia, to the effect that legislation for county plebescites on sale of liquor will be introduced as "the initial step in having the Government Sale Act removed, and having instead well-enforced prohibition."

Mr. Grant states that under liquor sale in Nova Scotia in the past year, the people have spent about $5,000,000 in order to secure a liquor revenue of $1,000,000. "This is not a sound business proposition."

Mr. Grant further states that the program of making beer cheap in order to increase sobriety and decrease jail population, has not come out as hoped. He quotes figures from Halifax as follows:

In the entire 13 years, before 1916, under the old liquor license act, commitments for drunkenness, 3305.

In the entire 14 years, 1916-1930, under the prohibition law commitments for drunkenness, 538.

In the single year, 1931, of government sale commitments for drunkenness, 480.

Mr. Grant further states: "For all offenses, commitments during the 14 years under prohibition number 2091, an average per year of 149. In the first year of government sale they numbered 894."

Mr. Grant quotes an editorial from the Windsor Tribune which points out how the anti-prohibitionists said that if real Simon-pure whiskey, brandy and wine could return, "instead of our jails being dens of bootleggers and victims of the traffic, jails would become temporary harbors for the few that may slip into wrong-doing."

The Windsor Tribune says: "Is there any one today with average intelligence who will deny that after one short year of open liquor stores, jails are bursting with offenders against the Nova Scotia Liquor Control Act?"

NAKATSU CHARGE, JAPAN

The Nakatsu charge consists of two circuits—the Nakatsu and the Buzen. During 1931 there were 48 baptisms, 31 baptisms, 31 accessions, and 78 probationers on the Nakatsu charge. All the churches on this charge are making splendid progress, the church at Nakatsu leading. This is the most promising field within the Matsuyama district. We have better average attendance at these churches than at any others on the district, and the missionary always finds a cordial welcome. In average attendance the Nogata church probably stands second in the district. There are wonderful opportunities here and at Gotoji. Both these places are in the coal mining district.

We lived in Nakatsu for the first two months of the year, and then moved to Oita. Since that time the Nakatsu charge has been worked from Oita. A missionary is greatly needed in Nakatsu, and it is earnestly hoped that the Wilsons will be able to return to Japan, and to Nakatsu. I. L. Shaver.

An Open Letter

From H. B. WILLIAMS,

The Williams-Epworth Piano Man

Many of you Advocate readers know me as the president of the big Chicago Williams piano factory which in the last 50 years has furnished our Methodist folks, North and South, and all over the world, with nearly 40,000 Sweet Toned Williams-Epworth pianos and organs.

As we do not sell through agents, we will ship a piano, freight paid, direct to you from the factory at the factory "Hard Times" price. You need pay no money until piano is tested 30 days and is found satisfactory in every way.

Now, if you have been wanting a piano and will write and tell me whether for church, parsonage or home, I will mail you my catalog with pictures and my "Hard Times" Offer to send you a beautiful Sweet Toned Williams Upright or Baby Grand piano, carefully selected for you, in richly figured mahogany or walnut case, freight and drayage all paid right to your home or church, for 30 days approval.

If you fall in love with it (as most people do), then you may keep it at about half the usual price. And remember too, if you don't think it is as good as any piano you can get elsewhere for twice my "Hard Times" price, you may return it at my expense of reboxing, drayage and return freight, and the trial will not cost you a cent. I mean every word of that!

I refer to the publishers of this paper, in which we have been advertising for 25 years, or to any of the 40,000 owners of Sweet Toned Williams-Epworth pianos and organs throughout the world.

Without any obligation, send today for my "Hard Times" Offer, which shows you how to save half your piano money. Address

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President Williams Piano & Organ Co.,
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Regular Work—Excellent pay are still to be had provided you can fill the place. Train in your spare time for the future. We have helped thousands, and can train and help you get a good position. Write us.

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Knoxville, Tenn.

Children's Storyland



WHEN TOM CHIPMUNK SWAM

By Lucretia Vaile.

Tom Chipmunk was not his real name. His striped, furry little mother called him something made of two squeaks and a jerk of the tail. But Miss Perkins could not talk Chipmunk, so she called him Tom.

Since Miss Perkins owned the cabin and several traps Tom listened, whatever she called him. If she spoke to him at all he scampered right away. Sometimes he had to leave a nice bite of soap, or something, that he'd already started. But he went all the same, for he just couldn't like the American that Miss Perkins talked.

He did not always run very far. Sometimes he went only to the high pine branch above Miss Perkins' window. Then he'd place all his four little feet firmly on the bark, and talk Chipmunk at Miss Perkins. Like his mother, he used a great many squeaks and a great many jerks of the tail.

Miss Perkins called him saucy. She was writing a book, all in American, and didn't like to be interrupted by Chipmunk talk.

"Tom," she'd say, "I'll get rid of you by and by.

Maybe she'd glare at him through her brown-rimmed glasses.

"I'll drive off all the noisy chipmunks who jerk their saucy tails at me," she might say.

None of those things ever quieted Tom. Being a brave little chipmunk he just jerked his tan tail a bit faster and said a couple more things in Chipmunk squeaks. Then, when Miss Perkins was busy writing her book, he went off to smell and taste her things again. He wanted to find out everything about all of Miss Perkins' possessions. And the ways he liked best were smelling and tasting.

About the middle of summer Miss Perkins began to possess a fine thick piece of cardboard, with a lot of black figures on it. Every now and then as she walked around with it, she'd stop and put down another figure or two. Plainly it was a most important cardboard. Tom wondered very much how it tasted.

One day she talked about it with her work-woman. Or maybe they were talking about the clothes the woman was dropping into a round iron hole by the well. Or it may have been something else. Anyway, Miss Perkins laid the cardboard on the well-top for a minute, and walked away with the woman.

Tom jumped at once to the well-top. He took one very good smell. And he was just about to try a taste when a little wind carried the cardboard off. Down into the iron hole the wind dropped it. There was blue water in the hole. And the cardboard floated on it like a square island on a round lake. As both the cardboard and the lake had smelled nice, Tom decided to jump down where they were.

He aimed at the island. It ducked. As an island to stand on, the cardboard wasn't worth two pine needles. Tom went down in the water, and found this lake was made entirely of warm soapsuds! It was the washtub.

He gave one squeak the moment the island went down under him. But he did not have time for even a single jerk of his tail, for he had to start swimming at once. He had never had any practice at it, but that made no difference. In a moment the island came up again. But every time Tom tried to get on, it slid out from under him. All he could do with it was make a splashing sound. The round sides of the tub were so smooth that he couldn't climb them. And very quickly he got too much soap inside himself.

While Tom thrashed the water and splashed with the island, back came Miss Perkins. She stood there right above him. And the tub was just like one of her traps. There was no way for Tom to get out or run away. By the look in Miss Perkins' terrible round glasses he knew she was going to get rid of him now. She'd kill him because he'd always jerked his tail too saucily at her.

But she did not do it right away. She grabbed out that cardboard island and began to dab it dry to save the little black figures.

At last, when that was done, she was ready for Tom. She looked at him swimming in the soapsuds. Then she put a cloth over her hand, and picked him up. Holding him so he could not bite or defend himself, she began to rub his fur. She also talked American at him. Tom felt as he always had about American. He didn't like it.

"You're a rascally little animal," said she. "Animals that poke their noses into other people's business ought to be drowned."

She kept right on rubbing his fur.

Queerly enough, though, she wasn't hurting him. Even when she pressed his tail between two dry cloths, she didn't do it hard.

When Tom was almost dry she suddenly set him down on the ground, free.

"This time," said she, "you did call me back to save my book chart. So this time you can run along, Tom Chipmunk. But see if you can keep your tail down the next day I talk to you, you saucy, cute scamp."—Sunday School Times.

WHEN A FELLOW'S MOTHER KNOWS

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex you
Seem just more than you can bear,
When you feel no friends are left you
And you really do not care—

Then with such a load of trouble
How could any one suppose,
They would vanish into nothing,
When a fellow's mother knows?

—Christian Guardian.

THE LANDS OF MY GEOGRAPHY

I wonder if I'll ever see
The lands of my geography,
The crimson lands and islands blue
And lands of almost every hue.

The very place I will go,
I'll see the fur-clad Eskimo,
Here, where it's pink upon the map
I'l visit with a cunning Jap.

The totem pole will beckon me
To this green land beside the sea,
Where red men hunt the antlered moose
And baby answers to papoose.

The orange land beneath my thumb
Is where the striped tigers run;
And brown men thread the jungle deep;
Fierce lions stalk and monkeys leap.

I'll camels ride across the sand
Of this great yellow desert land;
Or swarthy men with guide my boat
As we down lazy rivers float.

And when there's nothing left to see
From all my thick geography,
I'll wander back to live content
Here on my own dear continent.

—Selected.

Teacher was going to give an object lesson. "Tommy," she began, "why does your father put storm-windows on every fall?"

"Well," said Tommy, "mother keeps at him until he finally gives in."

THE POT OF HONEY

There had been a big spring storm, at least Peter, the man who worked on grandfather's farm, said it was a left-over spring storm, though it was late June. Now, after the crashing of thunder and the flashing of the lightning, the whole earth looked as if it had had its face washed. Everything was so fresh and green that the children could hardly wait for the big drops to stop falling so that they might run in the clean, wet grass.

"Let's look for the pot of gold and the pot of money at the end of the rainbow," said Dick, as a beautiful big arch spanned the sky. "You know at one end of where the rainbow touches the earth there is a pot of gold, and at the other the pot of money."

"At which end is the gold?" asked Susie. "The rainbow fades so quickly that we can't get to both."

"I don't know. We'll have to start out and see," said Dick.

"One end comes down in the pond, so we can't go there," said Floyd, pointing to the pond still rippling from the force of the wind. "The other end is by that big tree in the pasture. Oh, look! I believe that big tree was partly blown down. Let's hurry!"

So, splashing and running and chattering, the five children went through the wet meadow, slipping and sliding down the muddy lane, but still going on, for the rainbow was fast fading. As they drew closer they saw that the big tree had been struck by lightning, or blown by the fierce wind until part of it was destroyed, but a snag was still bravely holding.

"We'll have to dig for the gold," said Dick, beginning to kick the soft, wet loam with his toes. "What's this? Something sticky on my foot!"

"What's these?" said little Bess, touching a wet, crawling insect with her pink finger. "Ouch! A bee stung me! Ouch! Ouch!"

"It's a bee tree! A bee tree!" screamed John. "Look at the comb with the honey trickling out. Let's run for grandpa and Peter."

When the honey was taken to the house, it filled the pans and crocks and jars and dishes to overflowing, and the children ate so much of it that their faces and hands and clothes were streaked with the sticky sweet that trickled from the bits of broken comb they had picked off the big tree.

"And we forgot all about digging for the pot of gold!" said Susie, late in the afternoon. "I wonder if it's too late now."

"Why, we reached the honey end," said John quickly. "I supposeed it would be in a little earthen pot at the foot of the tree, and here it was a whole tree full of honey."

"The next time we'll divide up and try to go to both ends before the rainbow fades," said Dick; but though they have hunted many times, they have never found gold or honey, as they did that beautiful summer day.—Selected.



"Never in Bed a Day!"

DON'T they look healthy? This is Mrs. H. L. Buell and her young daughter, of Marietta, Ohio.

Listen to what she says...

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"After I took your compound I felt so very much better.

"Then before my baby was born I took the compound again. I felt well and strong through the period.

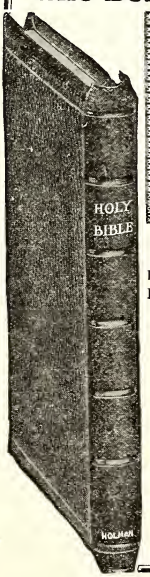
"I was never in bed a day. I could rest good at night too.

"I praise your compound very highly. There has never been any other medicine that has done me so much good."

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Greensboro, N. C.

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Fayetteville, at Jonesboro	April 7-8
Raleigh, at Plank's Chapel	April 14-15
Mt. Airy, at Elkin	April 24-25
Salisbury, at Mt. Olivet	April 26
Statesville, at Newton	May 3-4
Charlotte, at Dilworth	May 3-4
Greensboro, at Mule's Chapel	May 12-13
Wilmington, at Clinton	May 17-18
New Bern, at Morehead City	May 17-18

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

March

Rougemont 31

April

Orange-Carrboro, 11 3
Mebane, 7:30 3
Trinity, 7:30 4
Memorial, 7:30 5
Carr, 7:30 6
Stem 8
Pittsboro, 11 10
Chapel Hill, 7:30 10
Milton, 11 17
East Roxboro, p.m. 17
Lakewood, 7:30 20
Duke's Chapel 21
South Alamance, 11 24
Graham, 7:30 24

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Columbia, Creswell, 11 27
Roper, Mackey, night 27
Plymouth, Plymouth, night 28

April

Edenton, 11 3
Hertford, night 3
Williamston, Williamston, 11 10
Windsor, Cashie, 3 10
Ahoskie, Harrellsville, 11 15
Aulander, Lowiston, 11 16-17
Murfreeshoro-Winton, Winton, 3 17
Chowan, Bethany, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymeunt, Fayetteville, N. C.
SECOND ROUND

March

Fayetteville, Salem, a.m. 27
Hay Street, p.m. 27

April

Ellerbe, Mt. Pleasant, a.m. 3
Biscoe, Candor, p.m. 3
Person Street, p.m. 5
Caledonia, John's, a.m. 10
Laurel Hill, Tabernacle, p.m. 10
Rowland, Centenary, a.m. 17
Maxton, p.m. 17
Roherdel, Steel's Mill, a.m. 24
Rockingham, p.m. 24

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April

Seahoard, Concord, 3 3
Tarboro 6

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

March

Princeton, Fellowship, 11 27
Millbrook, Knightdale, 3 27
Louisburg, 7:30 27
Clayton, 7:30 30

April

Creedmoor, Bullock's, 11 3
Middleburg, Shocco, 3 3
Central, 7:30 3
Lillington, Pleasant Plains, 11 10
Mamers, Spring Hill, 3 10
Erwin, Black's, 7:30 10
Fuquay, Cokeshury, 11 17
Jenkins Memorial, 7:30 17
Edenton Street, 7:30 20
Henderson, 11 24
White Memorial, 7:30 24

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

March

Pink Hill, Woodland, 11 27
Kinston, 7:30 27

April

Grifton, Sharon, 11 and 2 2
Hookerton, Maury, 11 3
Dover, Bethany, 3 3
Jones, Shady Grove, 11 and 2 9
Jones, Shady Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Vanceboro, Epworth, 11 17
Grimesland, Wharton, 3 17
Greenville, 11 24
Aurora, Bonnerton, 3 and 7 24

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

March

Hallsboro-Gant's, 11 27
Carver's Creek-Bolton, 7:30 27

April

Grace, 11 3
Elizabeth-Union, 3 3
Wallace-Rose Hill, Wallace, 11 10
Scott's Hill-Union, 3 10
Faison-Kenansville, King's, 11 15
Roseboro-McGee's, 11 16
Stedman-Tabor, 11 17
Bladen-Live Oak, 3 17
Tabor High School, 11 24
Tahor-Lebanon, 3 24
Whiteville, 7:30 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

March

Brevard, 11 27
Rosman, Lake Tox, 3 27

April

Black Mountain, 11 3
Marshall, 7:30 3

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Trinity-Derita, Trinity, 11 27
Brevard Street, 7:30 27

April

Monroe, Central, 11 3
Peachland, Fountain Hill, 3 3
Wesley Heights, 7:30 3
Weddington, Indian Trail, 10 and 2 9
Morven, Pleasant Hill, 11 10
New Hope-Bethel-Sandy Plains, 3 10
N. Monroe-Icemorlee, N. Monroe, 7 10
Hawthorne Lane, 11 17

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
SECOND ROUND

March

South Fork, Wesley's Chapel, 11 26-27
King's Mountain, Central, 7 27

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GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March

Stokesdale, Eden, 11 27
Pleasant Garden, Rehobeth, 3 27
Asheboro, First Church, night 27
West Market, West Market, night 28

April

Bessemer, Mt. Pleasant, 11 3
West Greensboro, Groome's, 3 3
Highland, Highland, night 3

THIRD ROUND

College Place, College Place, 11 10
Summerfield, Morehead, 3 10
Carraway, Carraway, night 10
Proximity, Proximity, 11 17
Bethel-Grace, Bethel, night 17
Farmer, Oak Grove, 11 24
Asheboro Ct., West Bend, 3 24
Calvary, Calvary, night 24

May

Main Street, Main Street, 11 1
Randleman, Old Union, 3 1
Jamestown, Oakdale, night 1

The district conference will convene at Muir's Chapel May 12-13.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

March

Bakersville, Windom, 11 27
Burnsville, Ball Creek, 2:30 27

April

Marion Ct., Concord, 11 3
Avery, Pine Grove, 2:30 3
Broad River, Kistlers, 11 6
Spruce Pine, 11 10
Cross Mill, Capernium, 3 10
Elk Park, Elk Park, 11 13
Bostic, Oak Grove, 1 14
Rutherfordton, 11 17
Cliffside-Avondale, Avondale, night 17

MOUNT AIRY DISTRICT
W. E. Peavey, P.E., Mt. Airy, N. C.
SECOND ROUND

March

Todd, Hopewell, 2 20
Jefferson, Bethany, 4:30 20
Laurel Springs, Nathan's Creek, 2:30 (Saturday) 26
Helton, Healing Springs, 11 27
Sparta, Sparta, 2:30 27

April

Draper, 11 3
Leaksville, 5 3
Spray, 7:30 3
Boone, 11 10
Watauga, Henson's, 7:30 10
Creston, Thomas' Chapel, 10:30 (Monday) 11
Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Mt. Pleasant, St. Paul, 11 27
East Spencer, Yadkin, night 27

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5) 3
Westford, night 3
Forest Hill, 11 10
Salisbury, First Church, night 10
Salem, Mt. Tabor, 11 Sat. and 3 Sun 16-17
Woodleaf, Woodleaf, 11 17
China Grove, night 17
Harmony, 11 24
Kerr Street, night 24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

March

Hiddenite, Rocky Springs, 11 26
Stony Point, 11 27
Taylorsville, Marvin, 2:30 27
Westview, night 27

April

Cool Springs, Providence, 11 2
Mooresville, Central, 11 3
Mooresville Ct., Williamson, 2:30 3
Statesville Ct., Bethlehem, 11 10
Olin, Snow Creek, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Cedar Valley, 2:30 17
Highland-Rhodhiss, Rhodhiss, night 17
Lenoir, First, 11 24
Hudson, Mt. Herman, 2:30 24
Lenoir Ct., South Lenoir, night 24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

March

Waynesville (revival services) 20-28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

March

Walkertown, 11 27
Forsyth, Pine Grove, 7:30 27

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3

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LOUIS D. NEWTON, Editor
The Christian Index

■ ■ ■

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■ ■ ■

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 31, 1932 Number 13

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United States George Washington Bicentennial Commission

Upper: Thomas Jefferson, Secretary of State, and Alexander Hamilton, Secretary of the Treasury.
Lower: Henry Knox, Secretary of War, and Edmund Randolph, Attorney General.

Let the Advocate Campaign Reach its Climax in April

THIS IS THE STUFF

Brother H. W. Stallings of Durham sends a note the spirit of which pleases us much. We can work with such subscribers to our mutual good. He says: "Enclosed find $2. Credit me with the same.

"I thank you for not stopping the Advocate, for I would miss it very much and do not want to miss a single issue, but it is a problem to keep the expenses of a home going now-a-days.

"Please continue to send the paper and I will try to send more soon."

Such a note cheers us as we are trying to show our subscribers every consideration. How different is such from some we get!

HOW TO HELP MAKE A BETTER ADVOCATE

Please send us the news while it is still news, and labor earnestly to get it to us by Monday for the current week.

Please major on revival news and minor on the virtues of the evangelists. If there is a real revival, that is all the evangelist needs.

Please send us the features about your special anniversaries that are of interest to the state. Your own people do not need uninteresting details rehashed and others simply skip 'em.

Please, O Please and Double Please, do not send us whole newspapers and make us play hide and seek for your item. Clip the item and send it in an envelope.—Michigan Advocate.

AN INTERESTED LAYMAN

Rev. R. G. Tuttle desires to make acknowledgement of the aid given him in the work for the Advocate by that devoted layman, Brother C. P. Smith of Leaksville. The Advocate force is duly mindful of all such. We have a number of men and women who are becoming valuable allies in this effort to put the church paper into the homes of the people.

What better and more far-reaching work can man or woman want than to circulate the church paper? Whenever we get many such to work with the pastors a new day will dawn. Our grateful thanks to all such.

SNOW DOES NOT LET UP AT BOSTIC

Rev. J. N. Snow has sent in five renewals and three new, but the end is not yet. He writes:

"The Advocate has been presented to every church and I intend to see personally every member of my church and make a complete canvass."

Such diligence as this gets results whatever the statistical tables show. Every time a preacher gives himself to his work he is lodging himself afresh in their affections and getting a new grip on the situation.

GOOD FOR MARVIN SELF

Rev. Marvin Y. Self has a fine way of getting his people to do things. His first year at Laurinburg is showing results already. He never leaves the Advocate out. This week came a check for $18 as a starter.

May his tribe never grow less.

AFTER EASTER, WHAT?

These have been busy weeks for all alert pastors leading up to Easter. In most of the stations immediately preceding Easter special services of some sort have been held in most of the stations and in some of the circuit churches. Then, there was the cultivation period in kingdom extension in February and March following the effort in January to get the year's work going. Every pastor has had plenty to do in the face of the present situation. Now, how about April?

Why not during April finish the job of caring for the needs of the church paper? In the midst of all the demands some have given most careful attention to the Advocate; others have not yet got to this important matter. This ought to be the best month of the year for some good work in every church. Why not check over the list of subscribers carefully and see who are getting behind and also find who ought to have the paper? A little care in this respect would do much towards getting a report from every church. Now is the time. The women will meet in the missionary conferences and a few of the district conferences will be held, but for the most part April will be free from special meetings. All together for the next month in stressing our church paper!

Lists of subscribers have gone to all pastors, but if any desire lists right up to date we will be glad to furnish them on request. This is the time to help a needy cause and also to make use of the press in kingdom extension.

THE OUTLOOK MOST PROMISING

Unless all signs mislead and many pledges fail, April is going to be a fine month for the Advocate. The assurances given of special efforts to be made are most refreshing. We fully expect the list of reports made to be extended and the number of additional subscribers multiplied. From the east and from the west let them come.

In both the towns and in the country just now this is a most favorable season to take a new start. The pastor is expected to lead, but many can be enlisted in any special effort. Let this be a great month for the church paper.

WHEN GOD SORTS OUT THE WEATHER

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y, rain's my choice.

In this existence, dry and wet
Will overtake the best of men—
Some little shift o' clouds 'll shet
The sun off now and then;
They ain't no sense as I can see,
Immortals sich as you and me,
A-faultin' Nature's wise intents,
And lockin' horns with Providence.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y rain's my choice.

—James Whitcomb Riley.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, MARCH 31, 1932 Number 13

Henry Van Dyke thinks that if Christ were here today when noisy persons are offering all kinds of solutions for this period of depression, he would tell us "to work and pray for our daily bread, to keep our hearts clean and steady and kind, to love God supremely and our neighbor as ourselves."

Is Professor Coe correct when he says that the present cult of worship "is tucking the church comfortably to bed"? The resurrected Christ sent men out with glowing hearts to challenge a world with its sin and shame, its death and hell. Such were an adventuring force with a gospel mighty to save.

Yes, see things as they are, but see also the better day that is to be. Refuse to be daunted by failure or baffled by defeat. Such is the lot of death. But ours is the larger and fuller life following close upon him who has brought life and immortality to light through the gospel. Are we really walking in the light of the Easter radiance?

Dean Inge said lately, "We are distressed because our churches are half empty. Many of them would be still more empty were the gospel preached in them." Why not try it for awhile? The age is asking, Will you Christians really follow Jesus?

His was the thorn-girt path,
His the torturing cross.

Why not resurrect the Ten Commandments in our church service? Read these responsively every Sunday until the people come to know that God thunders against the sins of this age. Much of this present demand to repeal the laws that stand in the way of our appetite and lust will fall into the background. Let the laws of God be heard in our assemblies; exalt One mighty to save in the face of the people. Prophets of God, exalting his righteousness, are always the stability of the times.

The real test of every man, minister and layman, is the kind of service he renders and not the official position he holds. At any rate this is the test Jesus put. He never exalted the office, but the man. "Be ye not called Rabbi." He had no little trouble in that far off day with those who fasted, prayed and gave alms to be seen of men. They also had an undue fondness for greetings in the public places. "I am among you as one that serves."

What has Easter meant to us? Those Christians of the first century could challenge the whole heathen world with shouts of victory; we are found ready to retreat in the face of this present depression. Get that ancient note once more: "The victory is ours, thank God! He makes it ours by our Lord Jesus Christ. Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labor is never thrown away."

Zion's Herald by the repeated use of a short, blunt Anglo-Saxon word would drive home to our hearts a familiar and oft spoken truth. Listen to the Herald: "Fools! Yes, fools! Jesus was a fool; Paul was a fool; John was a fool; Augustine was a fool; Francis of Assisi was a fool; Luther was a fool; Wesley was a fool—all fools, fools for Christ's sake. Oh, how we need more fools like these to give reality to unseen verities, for the lack of which this poor world is perishing before our very eyes! Think of Dostoyefsky's 'Idiot.' One critic has well observed: 'When you close that immense and exhausting volume and try to recall all the characters that have come and gone and glanced out of that enormous phantasmagoria, the one man you would have chosen to be is the man whom Dostoyefsky's called the idiot.' We modern Christians are not foolish enough. We are unwilling to make the great adventure of faith, to launch out boldly for God. We prefer to be small and smug and safe. The cross—foolishness!"

At Home in God's World

MAN is slow to learn that this is God's world in which we should be at home with God. Jesus called on men to consider the lilies, to learn the lesson of the birds, and to be at home in this their Father's world, free from anxiety, worry and fear. As good children they should live and love, not over anxious about food, clothes and wealth. Living a free, healthy, normal life, obedient to all the laws of life, as live the birds and grow the lilies, is not the habit of the average man. He frets and fumes and often rebels.

The flower is at home under the friendly sky in the open field, the fish swims the sea and cuts his way through the deep, the bird on joyful wing cleaves the air, much at home in the vast expanse, and the beast roams the wide forests and penetrates the deep jungle, obedient to the laws of the jungle. Flower, fish, bird and beast is each at home in his element and each is obedient to the demands of his world. It remains for man to rebel and to set at naught the demands made of him in this his Father's world. He even defies the authority of God.

Man is a more complex being than most sentient creatures in the midst of which he lives and moves and has his being. Man lives in two worlds: that which we call the material and also the one known as the spiritual. He is an animal, but he is more than an animal. Such institutions as the home, the school and the church recognize both the material and the spiritual. Jesus did the same when here among men. He gave the bread that perishes and he also furnished the food that never fails, because man cannot live by bread alone.

Disregard for the demands of life and disobedience to the laws of God end in ruin of both body and soul. The conflicts that arise in the midst of life's complexities add to the perils of existence. Obedience, love, loyalty and good fellowship are essential to the welfare of the home, the school and the church. Genuineness, truthfulness, brotherliness and purity are essential to the welfare and potential influence of each. Jesus would have life to be as fresh and normal as that of the lilies, with man so at home in God's world that he could be one with him here and hereafter.

It is even possible for life that is hard and painfully exacting to become a joy, but such a life does not result without much of the cross and self-denying effort back of it. How easy and what a joy it is for a shortstop to throw a runner out at first! What a delight it is for an old grandmother to meet the whims of her grandchildren! What a radiance gathers about the brow of the old saint still eager to toil and suffer in holy living! But back of athlete, grandmother and saint are days and even years of toil and struggle and sacrifice and discipline before life becomes so easy and such a joy. Each is then at home in his world and life, obedient and loving, becomes easy and normal. Not so with the amateur, the flapper-mother, the recent recruit in Christian living. For all such existence is a struggle, often filled with worry, disgust and anxiety.

To be at home with God here in this world among his children gives assurance of being at home with them hereafter. Living and loving here enables us to sing with increasing rapture, "My heavenly home is bright and fair; Oh, what must it be to be there?"

Taxes! Taxes! Taxes!

IN 1776 we said that taxation without representation is tyranny and on account of such a state of affairs we fought the war of the Revolution and won. From that day to this we have enjoyed taxation with representation. But taxes have been increasing all the while, till at this very hour with all of our representation the American people are subject to a tyranny of taxation such as our revolutionary forefathers never dreamed.

Where then is the advantage of representation? In other words, what is the advantage of being rid of taxation without representation when our last estate is worse than the first? Isn't it high time to lay aside our Fourth of July spread eagle stuff about the liberties of democracy and get down to the hard facts of our present state of affairs?

What is wrong with us as a people? Why this impressive failure of our democracy? We shall not attempt to mention all the answers to these questions that suggest themselves to us, because they are too many and too complex for a newspaper editorial. But some things are obvious and simple. One of these is our disposition to put our trust in catchwords. With too many the obligations of citizenship are discharged in being a loyal Democrat, or a loyal Republican. What is a Democrat, what is a Republican? We have tried it out recently and found that about the same percentage of the two great political par-

ies is wet and is dry. We tried it on a sales tax the other day and you could not tell whether it was a Democratic measure or a Republican. A man's attitude on the tariff is determined by where he lives and what he does and not by what party label he wears.

What advantage then in these catchwords, except in the hope that, if true to the name, a man may some day get a little political job?

If we fulfil the heavy responsibilities of citizenship we must in all seriousness address ourselves to these questions of government, not as partisans, but as patriots. Our trust must be in an intelligent and interested citizenship that refuses to be ensnared by the catchwords of scheming politicians.

The tax problem—a problem as old as human government—is now uppermost and will continue to be for quite a while. Every man is agreed on one principle and only one; that is, take all the tax off myself and put it on the other fellow. But this will not work.

Another great problem is the problem of crime. Solution thereof is now being sought by the simple method of allowing me to be a lawbreaker and every other fellow be required to keep the law. And this is an utter failure, also, just as the proposed solution of taxes.

If we work out these problems of government we must first get rid of that overplus of selfishness that has stolen upon us as a people, and we must begin at home in the observance of those high principles of righteousness upon which our civilization rests.

In this connection we are reminded of the negro spiritual, "Who's standing in the need of prayer? It's me, O Lord! It's me, O Lord!"

What We Are Doing

WE COMPLAIN of the "depression" and sometimes call it "panic." We talk of our poverty but let our creditors worry about the money we owe and ought to pay. We at times look pious and call ourselves Christians while we sing, "Must Jesus bear the cross alone, and all the world go free?"

But some wit has given us to see ourselves as others see us, when he says:

"Sister's in the speed boat,
Bathing with the tide.
Mother's in the roadster
Going for a ride.
Grandma's at the airport,
Just ready to hop off.
Father's at the club house
Playing pee wee golf."

A Tribute to American Clergy

MR. CLAUDIUS B. SPENCER of the Central Christian Advocate quotes Dr. Robert Norwood, rector of St. Bartholomew's church in New York, who a few Sabbaths ago paid high tribute to the clergy of America:

Speaking after twelve years of residence in this country, Dr. Norwood found that among the most representative citizens of the United States stand the clergy and churchgoers. If I had to choose between them and the others, as much as I love them, God let me have you. I find that in this movement is that which we call thoroughbred. I find more courage in people to whom the spiritual universe is not a guess but a conviction and conclusion, more hardihood, than I do among the others, and when it comes to the clergy whom I have named and others whom I could name—one of the most distinguished of their group, Dr. Coffin, I call a prophet of God—they have more actual intellect, more thorough scholarship, more common sense, more actual hardihood, than any other group of men I know in America.

This is true not only of the representative men in our leading churches, but if you go through Main Street and the small towns, you will find the best informed and the most outstanding man in that group will be the pastor. We have had too much of this misrepresentation of spiritual values in America, and the hour has come for somebody to say a word, and it is being said right now.

We pass this on to towns and congregations, small and large, for general consumption as good diet for these days.

"Where There Is Dancing, There is the Devil"

THE above is an utterance of St. Chrysostom, an early church Father, who on account of his superb eloquence of speech was known as the "Golden-mouthed."

The Epworth Herald notes that Dr. David Smith in the British Weekly says of the scene at the birthday banquet of the Tetrarch Herod Antipas, when his stepdaughter Salome played the dancing girl and entertained the wine-flown company with a lewd performance, that it was in truth nothing uncommon. It was the fashion of the day in Roman society, and even the Epicurean Horace (Odes, III, vi. 17-32) laments it as an evidence of the moral canker which, by the desecration of womanhood, was already eating into the heart of Rome and working her ruin. The dancers, not always, alas! professionals, were bold, and it was this sort of thing that St. Chrysostom had in view when he said that "where there is dancing, there is the devil."

No one needs a diploma to do good; but the more you know, the better you should know how to serve.—Ex.

People and Things

Durham district conference will meet in Pittsboro May 10-11.—H. C. Smith.

Dr. W. A. Stanbury Easter Sunday received 34 members in Memorial church, Durham.

West Market church, Greensboro, added 18 by vows to its membership roll Easter Sunday morning.

Rev. R. S. Truesdale, the pastor, received 10 new members at First church, Asheboro, last Sunday morning.

Rev. A. C. Kennedy, pastor Kerr Street, Concord, reports 12 persons received by vows during the Easter season.

Rev. Frank Jordan, the pastor of Glenwood, Greensboro, Easter Sunday received 17 new members by vows. That is a good record for Glenwood.

Rev. H. B. Porter received 21 into the church at Grace, Wilmington, Easter. He had received 19 two weeks before, making 40 in all.

"Rev. D. A. Clarke is sensible, safe and sound. He is good help in a revival. He was with us at Steele's Mill for ten nights and he has done us good."—M. C. Ellerbe.

Dr. C. C. Weaver, pastor of Centenary church, Winston-Salem, received 70 new members at Centenary, Palm Sunday. Sixty-seven of these were by vows and three by church letter.

Rev. A. C. Swafford on Easter Sunday received 30 new members into Bradley Memorial church, Gastonia. Rev. R. A. Taylor had assisted the pastor in a two weeks' meeting.

Rev. T. H. Swafford received 16 new members into Smyre Methodist church Easter Sunday evening. Rev. R. M. Courtney, the presiding elder, had assisted him in a ten days' meeting.

Rev. R. E. Hinshaw received 19 new members into West End Methodist church, Gastonia, Easter Sunday. Others are to follow. Rev. J. Frank Armstrong assisted the pastor in pre-Easter services.

"Our pre-Easter evangelistic services closed Easter Sunday with five additions to the church on profession of faith. The two weeks' meeting was held by the pastor. Brother D. H. Tuttle conducted the morning services during Holy Week."—B. T. Hurley.

"Great services at Elm City for Easter day. Program by the children; two preaching services. No revival until May. Eleven members by baptism and vows, three by transfers from other churches. Offering (incomplete) will be applied to conference claims when finished. Work picking up here; congregation almost double that of December, 1931. Revival meeting to be held May 1-15."—J. Vincent Knight, Pastor.

Dr. A. L. Stanford at First church, Salisbury, last Sunday morning received 18 new members on profession of faith. Next Sunday a two weeks' revival will begin at First church with Dr. L. R. Akers, president of Asbury College, Ky., doing the preaching. The singing and young people's work will be under the direction of Mrs. C. L. Steidley of High Point, N. C. Preliminary cottage prayer meetings are being held throughout the city this week.

"We received seven into the church Sunday morning—two on profession and five by certificate. This makes 29 new members since conference. Our Easter offering was $100. We had a splendid service Sunday morning."—S. J. Starnes.

Thirty new members were received into the Main Street Methodist church on Palm Sunday as the result of a week's meeting conducted by the pastor, Rev. J. B. Craven, and Rev. R. M. Courtney, presiding elder of the Gastornia district.—Gazette.

"Brother Hiatt called my attention to the fact that we only had credit for $7 on Golden Cross for last year. This should have been $12 instead of $7. Will you please make correction through the Advocate. I do not know where the mistake was made. I could have made it myself, but I have receipt for $12 for Broad Street church, Mooresville."—T .W. Hager.

"Our meeting here at Central church, Mooresville, began Sunday morning, March 13, and closed Easter morning, March 27. The church was greatly helped. Many of our people are fervent in spirit. Thirty-one were received on profession of faith. Mr. George R. Hawks of Cornelius, N. C., was with us and directed our singing. In regard to the Advocate will say that we are still working on it and will continue to do so."—N. C. Williams.

"We are expecting a most interesting and helpful service at Jarvis Memorial church Sunday morning, April 10. 'Special Forces in the Life of Today' is the subject to be discussed at this service. Rev. M. T. Plyler is expected to be our guest and to have a part on the program. The following topics under the general theme mentioned already will be discussed: 'Good Literature in the Home,' Dr. R. H. Wright; 'The Place of the Church Paper in the Life of Today,' Rev. E. L. Hillman; 'The Press in the Life of Today,' Rev. M. T. Plyler."—E. L. Hillman.

"A very successful revival came to a close last Friday night at West End church in Gastonia. Rev. J. Frank Armstrong of Rutherfordton preached once daily through two weeks. Brother Frank was at his very best and delivered some wonderful messages to our people. Many were converted at the altar in the good old Methodist way. As a direct result of the meeting 12 have joined on profession of faith and seven by transfer. This brings our total since conference up to 19 by profession of faith and 49 by transfer. We are looking for great things despite depression."—R. E. Hinshaw, Pastor.

"The Easter services were attended by large congregations both morning and evening at Steele Street church, Sanford. The large vested choir rendered music that was the special feature of the morning hour, after which the pastor received a class of nine into the church membership. At the evening hour special music and sermon were the features of the service. A matter of inspiration was the raising of the orphanage apportionment in full for the year at the morning service. Check for full amount was ordered sent by the treasurer at a called meeting of the official board after the evening service. The work of the church goes forward along all lines at Steele Street."—L. D. Hayman.

Miss Emma Louise Ewing, 22-year-old daughter of Rev. and Mrs. H. B. Ewing of Rocky Mount, died March 27 at the Roanoke Rapids hospital. Miss Ewing, a graduate of Duke University, was teaching school in Roanoke Rapids when she became ill with influenza 12 days ago. Pneumonia developed. Besides her parents she is survived by three brothers and a sister: Charles Eugene Ewing of Portsmouth, Va.; W. W. Ewing of Akron, Ohio; Henry T. of Murfreesboro; and Mrs. J. A. Walraven of Atlanta, Ga.

"Easter was a great day for Jarvis Memorial church. There were large crowds in attendance upon the sunrise service, the regular morning service, and again in the evening. At the 11 o'clock service the pastor received 20 persons into the membership of the church. The theme the preacher used at this service was 'The Triumphant Son of God.' At the evening service the message was brought on the wings of song by the choir of Jarvis Memorial church which rendered the beautiful cantata, 'Easter Praise.' The members of the church are happy and are moving out with a more buoyant faith as a result of the pre-Easter services. The invincible spirit of Easter is in our midst."—E. L. Hillman.

W. O. Saunders, editor of The Independent, Elizabeth City, finds his chief amusement in target practice, and no man on earth knows beforehand just what way this versatile editor is going to shoot, but he never fires blanks. Sometimes he rings the bull's eye as in the following shot: "Bob Reynolds is merely a play boy in North Carolina politics; a jovial, back-slapping, self-seeking politician who chamelion like will accommodate himself to the color of his environment and fit his platform to what he conceives to be the popular mind at any given moment. If North Carolina was unmistakably and preponderantly dry, I would expect to find Mr. Reynolds attending Sunday school picnics and speaking from pulpits."

Bishop John William Hamilton passed the four score and seventh anniversary of his birth on March 18 and friends in America and Europe joined in their felicitations. There are few still active whose lives span the period from President Polk to President Hoover and who have had such intimate contacts with many of the intervening Chief Executives. The great moral and social as well as religious movements of the past half century have felt the influence of John W. Hamilton. After his retirement by the general conference of 1916, he became chancellor of American University. He served effectively in that capacity for ten years and is now chancellor emeritus and one of the university's most active and helpful trustees.

"Ten days of pre-Easter services at Jonesboro resulted in 59 candidates for membership on profession of faith and two by certificate. Forty-one of these will join the Methodist church and 20 go to the other denominations. While this was not a union meeting we had the finest kind of co-operation by all the other churches. Large congregation attended from the very first and the big auditorium was packed to capacity at many of the services. We had the old fashioned altar service with conversions at almost every service during the second week. Ages include children, young people and some heads of families, No outside assistance was employed, but the finest kind of personal work was done by Sunday school and church workers."—J. E. Blalock.

"The best thing about our Easter services is that Saturday p. m. at an adjourned session of the quarterly conference we let the contract for a new parsonage for the Morganton circuit. The week before at a called session we authorized the sale of the present property and the purchase of a lot. We expect to be in a new house within 60 days, and the best of it is there will be no debt. We have realized enough from the sale of our property to buy the lot and build the house. This is an invitation to come to see us later when we are in the new parsonage."—H. M. Wellman.

"During the first of March, Epworth-Wesley charge, a city-wide survey was made in Wilmington. This was followed by a week of visitation evangelism by most of the churches of the city. Our church in the city (Epworth) took part. Then for ten days following the visitation. Rev. L. A. Watts of Richlands preached for us. On Easter Sunday morning we received a class of 13 children. During the meeting we received five adults on profession of faith and seven by letter. On Easter we received five on profession of faith at Wesley Memorial and two by letter. Our total received on the charge this year is 41."—H. L. Davis.

Sunday was a red letter day with the Methodist congregation in Spencer, marking the close of a revival held during the past week by the pastor, Rev. Wade Johnson. The day was featured by a large attendance, strong sermons by the pastor, splendid Easter music by the choir, the baptism of infants and the reception of a class of 20 new members into the church. In the forenoon the pastor spoke on "With You Alway," and at night on "Immortality." It was at the morning service that the baptismal service was held and at the close of the service the Easter class of new members were taken into full fellowship. The Sunday school was well attended and unusual interest was shown in the various departments.

"We have just closed our pre-Easter evangelistic services at China Grove Methodist church, which was very successful in every respect. The preaching was done by our pastor, Rev. E. H. Nease, under whose leadership our church has made splendid progress. A total of 23 children and adults were received into the church on Easter Sunday, 19 on profession of faith and four by letter, with five infants baptized. During the two and one-half years Brother Nease has been with us he has christened 52 children, received into the church on profession of faith 81, by letter 55; a total of 136, with a net gain of 107. Our Sunday school is in a splendid condition and our church as a whole is making great progress."—Fed A. Sides.

An event of outstanding importance in the educational world will be the inauguration of Dr. Dice Robins Anderson as president of Wesleyan College, the oldest chartered college for women in the world, on April 8. The trustees of the college set aside a day for the formal inauguration the first ever held in Georgia. Acceptances have already been received from more than fifty college presidents and a hundred representatives of institutions who will come from forty states, the District of Columbia, and from Canada. After eleven years of successful administration at Randolph-Macon Woman's College, Dr. Anderson assumed the office of president of Wesleyan in June, 1931, upon the resignation of Dr. W. F. Quillian, now secretary of the general board of Christian education.

Homes That Dickens Saw and Loved

By Julia W. Wolfe.

In all the great domain of fiction it is more than doubtful whether any other writer has surpassed Charles Dickens in the construction of effective and artistic mise en scene—artistic, be it emphasized—in the sense that a fictional stage-setting is the finest expression of its art when it stands in true relation to the churches which live and move in its environment. In the many shifting scenes of the Dickens novels, appropriate backgrounds have been created for each person or groups of persons; and in the presentation of these, from the least to the greatest, the method of the master novelist is found to have been marvelously discerning, picturesque, and accurate. When that delightful other London, known as the "Dickens' London," shall be entirely erased from existence, it may still be given pleasurcable form to the inner vision from the wonderfully vivid and faithful pages of these pictured volumes.

For humble homes, if rich in tidy comfort, the heart of the novelist seems to have held a special fondness, unimpaired by such grotesque detail as might obtrude itself. Lovable truly, is Mrs. Betty Hidgon's tiny abode; "clean and neat, with a brick floor and a window of diamond panes, a flounce hanging below the chimney-piece; and strings nailed from bottom to top outside the window, on which scarlet beans were to grow in the coming season, if the fates were propitious." Equally attractive in lovely comeliness appears that laborer's hut in the open country, which gave welcome to Little Nell and her grandfather in their flight from London.

Despite Mrs. Joe Gargery's "rampages" and her "exquisite art of making her cleanliness more uncomfortable and unacceptable than dirt itself," there is charm in unhappy Pip's surroundings—the blacksmith's forge, and the wooden house of noble Joe Gargery—the kitchen with the Dutch clock and the jack towel, etc.

In delineation of objects which appeal to the eye and touch the imagination Dickens was so competent, so deft in management of relevant and irrelevant detail, that even an exhaustive enumeration cannot prove tedious. Catching the contagion of his vitality in language, we revel in an embarrassment of rich descriptive material and are loath to pass by Miss Peecher's small, official schoolmistress residence, "with little windows like the eyes in needles, and little doors like the covers of school books." For similar brief and graphic outline, what admirable art in Herbert Pocket's city office, that "dark back room in which he consorted with an ink-jar, a hatpeg, a coal-box, a string-box, an almanac, a desk and stool, a ruler"; felicitous also the few touches which embower bitter Mrs. Pipchin's strange parlor, "with half a dozen pots of long, green, hairy serpents and other prickly cactus." Again, there is tempting abundance of simple picture beauty in such passages as describe Oliver Twist's tiny nook for study in Mrs. Maylie's little dwelling.

Chief among the favorite haunts of Dickens, it is easly inferable, are the inns with which his pages are thickly set. "A thoroughly good inn in the old coaching and posting days was a noble place," he wrote. And a fascinating catalogue of good inns can be compiled from the novels. In the "Holy Tree Inn" entertaining recollections are given of the inns of his actual experience: English inns, a Swiss inn, a Welsh inn, a Cornish inn, and Scottish Highland inns, "with white, clean, flower-potted rooms"; the inns of Paris, provincial inns of France, the roadside inns of Italy, inns of America, "with their four hundred beds apiece, and their eight or nine hundred ladies and gentlemen at dinner every day." For a choice, if such an impossible thing could be, there is that famous, nameless old inn at Salisbury—"the best hotel in the town"—at which Tom Pinch, Martin Chuzzlewit and John Westlock dined.

As truly as shops and shop-windows were the joy of Peggotty, so the little shops of Dickens gladden the fancy of the reader. How interesting their catalogued contents —from the ship's biscuits, pickles, and old prints of ships on the wall, in the Wooden Midshipman; the birds and rabbits of Poll Sweedlepipe's shabby little shop, to the "general panoramic view of Mr. Venu's scientific assortment": "Bones, various skulls, etc.," or that collector's classic, "The Old Curiosity Shop."

Charles Dickens was a lover of out of doors, and gardens appear in the Dickens novels with as captivating frequency as "the shrubbery" in Jane Austen's incomparable romances. Abel Cottage, at Finchley, where Kit Nubbles took service with good Mr. Garland, had "white curtains fluttering at the windows; plans were arranged on either side of the door, and the garden was bright with flowers in full bloom." "Bleak House," though a gruesome tale, blossoms with gardens and outdoor beauty. Esther Summerson saw Chesney Wold as a picturesque old house in a fine park, richly wooded. "The house with gable and chimney and tower and turret, and dark doorway and broad terrace-walk, in one great flush of roses. On everything, house, garden, terrace, green slopes, water, old oaks, fern, moss, woods again lying wide before us with a purple bloom upon it, there seemed to be such undisturbed repose." The interior of Bleak House is a masterpiece of delightful perplexity, in its complexity of little halls, rooms in unexpected places, and lattice windows with green growth pressing upon them.

It is evident that in the matter of environment Dickens lavished on his well-beloved creation, "David Copperfield," his most sympathetic and artistic heart of hearts. "No one can believe this narrative in the reading," said the author, "more than I have believed it in the writing," so the unwearied reader follows dear David from Suffolk to London, from London to Dover, from dwellings to lodgings, from seashore to garden, as did his biographer, "with private emotions."

Yarmouth holds our affection for ever for the sake of little Copperfield's room in the Peggotty's boathouse. "The walls were whitewashed as white as milk, and the patchwork counterpane made my eyes quite ache with its brightness."

And Miss Betsy Trotwood's neat little cottage at Canterbury had in front of it "a square, graveled court or garden, full of flowers, carefully tended and smelling deliciously." "The perfume from the sea blew in, mixed with the perfume of the flowers."

Pleasant indeed the sight, in the last chapter of "David Copperfield," of Peggotty, the fond, faithful nurse,

sitting at her needlework, very colse to the lamp, beside the hearth of Agnes and David; with her "bit of wax candle, and yard measure, in a little thatched house, and a work-box bearing a picture of St. Paul's, with a pink dome, upon the sliding lid."

So, believing in this book of immortal charm, as Dickens believed in it, we may treasure in the heart's cabinet, as Peggotty treasured it, David's little plate. "I had my own old plate," related David, "with a brown view of a man'of-war in full sail upon it, which Peggotty had hoarded somewhere all the time I had been away, and would not have had broken, she said, for one hundred pounds. I had my own mug, with David on it, and my own old little knife and fork, that wouldn't cut."—The New Outlook.

RELIGIOUS ROMANCE IN IRELAND'S HISTORY

Amongst all the notable aniversaries which will be celebrated during the present year of grace none will surpass in historic importance or romantic interest that for which the people of Ireland have been preparing for many months.

From Donegal to Cook and from Louth to Galway the wearing of the shamrock will be reminding all who see it that fifteen hundred years ago a youth named Patrick, sailing from the Clyde, landed somewhere on the eastern shore of Erin to begin the mission that entitled him to be called the Apostle of Ireland, and that was to light a torch in Western Europe whose light would shine long and far across the seas and the centuries.

It must be remembered, however, that although he came amongst a pagan people it was no uncouth and irreligious race that Patrick sought to evangelize. There was a college at Tara before the city of Rome was founded and the Wicklaw artificers made cups and brooches of gold and silver a thousand years before the missionary set eyes upon the Wicklow hills.

But Patrick's work in Ireland was a missionary triumph. The appeal to Christianity amongst the Celtic race was primarily to the imagination and the heart, and the new faith swept like a great fire over all the land in spite of fiercest opposition from the Druid priests. It was, moreover, a religion that sprang out of the heart of a people and penetrated every part of their national life. And it was a religion that glowed with a radiance of spiritual fervor. It was good news that must be handed on.

And thus there need be no surprise that less than a century after Patrick's death the Irish Church was sending missionaries into Britain and out over Europe, whilst her famous schools began to draw eager students from almost every quarter of the continent. If missionary spirit and enterprise is to be regarded as one of the surest signs of vitality in religion the Church of St. Patrick was a living church to an extraordinary degree. One after another the great missions were undertaken, and within a generation of its founding the Irish Church was sending adventurers of the faith into lands that in those days were indeed the ends of the earth.

There was St. Brendan of the Voyages, who, in his wicker vessel, "strong and firm and carefully covered with skin," went with his companions sailing "over the strong-maned sea with its green-sided waves" carrying the gospel to the Western Islands of Alba in the year 545.

There was Columba of the Churches, statesman, poet, scholar, saint, who having founded schools and churches throughout his native land, sailed out from Derry in 563 to set up in the Scottish island of Iona the shrine from which apostles of Christian light and learning were to go out over all Scotland and Northern England and into the European mainland, causing many a desert place to blossom as the rose.

Columba had been in Iona but a dozen years when Columbanus sailed from Belfast Lough with his twelve companions clad in white homespun, "with long hair falling on their shoulders and books hanging from their belts in leathern satchels."

They crossed Gaul to the Vosges and founded their first monastic institution amid the ruined heaps of a Roman city, branching out later until France, Italy and Switzerland felt the influence of the religion and learning of the Irish Church.

The Irish missionaries, following in the true succession of Patrick feared neither hunger nor weariness nor the outlaws of the woods; and their line continued without a break for more than six hundred years: "Every English missionary from the seventh to the ninth century had been trained under Irish teachers, or had lived for years in Ireland."

And so whilst the churches over there are celebrating the fifteen-hundredth anniversary of the arrival of St. Patriek in the Green Isle, many lands afar will be responding with hymns of thanksgiving for those splendid knights of the Christian adventure who set sail in boats from Hibernia, "whence they had stolen away because for the love of God they would be on pilgrimage—they recked not where." And surely we of The United Church of Canada have a peculiar interest in those Irish celebrations. Vast multitudes in this Dominion have their ancestral and religious roots in the land that St. Patrick first evangelized.

But we have other reasons, too, that we would mention here. We may be pardoned for recalling with a certain pride that the man who organized a group of churches into the first Presbytery on this continent was the Rev. Francis MacKemy, of Donegal, who sailed from Derry for the New World about the year 1683, the port from which St. Columba had sailed for Iona some eleven hundred years before. And we are remembering, too, that an Irish lass, Barbara Ruckle (who became Barbara Heck), and her kinsman, Philip Embury, left Limerick town in 1760 and sailed down the Shannon on a little vessel bound for New York; and that these two were the founders of the Methodist Church in America, which today numbers over ten million souls in its membership.—The New Outlook.

"HE IS RISEN"

By E. L. Stamey.

Back from the breaking light of day,
Darkness and gloom of night recede,
Back from the tomb, secure they say,
Sorrow and tears may ever speed.

Empty the tomb they thought was safe,
Blinded by fear the keepers quake,
Angered by hate the rulers chafe,
Risen the Lord his own to take.

On from the tomb, its life and light,
Backward the cross, its glory, shame,
Forward we go with power, might,
Ever to conquer in his name.

Greensboro, N. C.

AN APPRECIATION OF MR. CHAS. H. IRELAND

By Rev. Samuel B. Turrentine.

(From a paper read at the funeral service, West Market Street Church, March 25, 1932.)

While known as a busy man, giving strict attention to his private affairs, Mr. Charles H. Ireland was also noted for his public spirit shown in civic, moral, educational and religious interests. As a Christian citizen he was loyal to the principles of civic righteousness. Standing firm on the right side of a moral issue he made priceless contributions to the promotion of municipal reform, of temperance and other causes that make for the betterment of a community and a commonwealth.

Included in outstanding service for the public welfare is the service rendered in behalf of saving and of promoting Greensboro College. In the series of financial and fiery ordeals through which this time-honored institution of learning passed, including particularly the years 1903 and 1904, he threw himself whole-heartedly into the constructive programs for rescuing and equipping the college for enlarged usefulness. In 1903 he made a generous initial pledge and assisted in the campaign for raising the required amount of $25,000 to save the college from sale. In 1904 he assumed heavy responsibilities including a larger initial pledge for the rebuilding of the college from the ashes. From 1900 he served on the executive committee of the official board and from 1904 he also served as secretary of the official board of the college.

Following the rebuilding of the college he continued to manifest deep interest in the institution by aiding in raising endowment and in enlarging the college plant and equipment. Throughout these years he was inspired with a sense of the sacredness and righteousness of the cause involved. On the annual conference floor when a proposition was made for the conference to share in completing the first one hundred thousand dollars on endowment Mr. Ireland with deep feeling exclaimed, "I believe that God is with this college!"

At an early age Mr. Ireland joined the Methodist church, and was a member of Court Street Methodist church, Lynchburg, Virginia. Soon after coming to Greensboro he united with West Market Street Methodist church, where his religious activities continued abundant. Of him it has been said: "In his program of life, the interests of the church came first."

His service rendered in connection with the church at large was also varied and efficient. While loyal to his own denomination, yet he was tolerant of others seeking to know and to live the truth.

He was devoted to his family and was a friend of humanity. In the social circle his presence contributed pleasure because his friendly, frank nature rendered approach easy, and his radiant smile ever accompanied his cordial greeting. He was thus an apostle of sunshine making happier the lives of the children of men.

He had the elements of leadership. Endowed with an impressive personality and having a pleasing spirit he readily attracted favorable attention in private and in public. He was imbued with an enthusiasm adapted to inspire others to co-operate for the achievement of a common enterprise.

Having the courage of his convictions he spoke fearlessly in behalf of what he regarded to be right. After espousing such cause he would, without compromise, advocate the principles involved without regard to winning popularity.

Endowed with generous nature he gave liberally to worthy causes including help for the needy.

Endowed with physical vigor, clear thought, decisive will and indefatigable energy he was enabled during his long busy life to make a great and varied contribution to the betterment of humankind which cannot be estimated.

During his recent illness he stated that it was worth all that he was suffering to know the love of so many friends.

He repeatedly spoke of the scene at the lake of Galilee when Jesus asked Peter: "Lovest thou me?" Mr. Ireland stated that he never knew the love of Jesus as he had while being sick.

He also said that if he could be spared he had a message of deeper and stronger import than he had ever been able to give.

One who intimately knew Mr. Ireland has stated that the most fitting description of his life is expressed in the words: "He was a burning and shining light for Christ."

To another who tenderly administered to his needs he gave assurance of his readiness to depart, saying: "It is only a step to heaven!"

For several weeks he had been spending the time with some members of the family and others at his winter home in Melbourne, Florida. It was there just after spring had arrived and while Easter was near, about four o'clock in the serene afternoon of Tuesday, March 22, that Charles H. Ireland gently fell asleep!

"By an unfaltering trust" he has approached his grave—

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Such a life is a triumph; such a death is a coronation.

GARDNER CONTINUES TO TURN FELONS LOOSE ON SOCIETY

Wednesday morning's News and Observer says:

"Four killers were paroled by Governor Gardner yesterday, one of them being J. A. Holmes who has been serving on a 15-year term since January, 1926, for helping a new wife dispose of an old husband by way of the poison route.

"Holmes' wife also did penance in state's prison until she got out by way of parole a year ago, and now with her husband at liberty the couple convicted of making way with old man Solomon in Richmond county in 1925 is free to go their way.

"Trial judge and solicitor recommended paroling Holmes in view of the fact that his wife and partner in crime already had been released without serving the full sentence imposed upon her by the court.

"In all 21 prisoners were freed and applications of 25 for release declined. Nine of the convicts paroled were felons from state's prison, and ten were doing short hitches in county camps."

"The weight that a man carries upon his back is altogether determined by the size of the world beneath his feet. Our burdens are heavy, not in themselves, but in the attraction and gravitation of the earth. If the earth is all to us, then, alas! how true it is that its burdens crush and overwhelm us, and then, indeed, we can scarcely lift a hand to heaven, all unable to raise ourselves to higher things."—Mark Guy Pearse.

PEOPLE and THINGS

"The Easter hope gripped the Calvary, Durham, congregation with a deeper assurance Sunday morning. Also the church welcomed 15 new members into the fold by vows and baptism and eight by certificate. We plan to continue this good work through April and in May. Rev. Robert Bradshaw of Raleigh is coming to lead our young people in an evangelistic campaign. The 'Log Cabin' is meeting a great need in Calvary's work as is seen in the development of the men's class. New members are being added to the class almost each Sunday."—O. I. Hinson.

Of course, thoughts are treacherous things. Beauty is treacherous. Life is treacherous. The idea of God is treacherous. A sky is treacherous. A mountain is treacherous. Water is treacherous. Everything one meets is treacherous—but not to those who love life as we love it. Treachery may not of necessity be malicious. The treachtry of Judas was not malicious. It described his limitation. I have been betrayed again and again, as I have betrayed others, but not maliciously. But a thought to me is always evocative and releasing, even if I may restate it again and again.—Robert Norwood.

Will Rogers goes after the "big boys." Listen what he says: "No matter what the poor old dumb government tries to do, the 'big boys' have a scheme that beats it. Now the big bankers have got a new 'racket.' Instead of them going direct to the new finance commission for dough, they send the folks that owe them. He gets it from the government and then pays them off. That don't leave a single soul out snipe hunting with a sack but the government. And, brother, when one of those 'big babies' transfers one of his loans over to Uncle Sam, it's not a 'frozen asset,' it's a 'petrified permission.' "

Beginning with the 11 o'clock hour next Sunday, April 3, at Myers Park, Charlotte, and continuing twice daily throughout the following week, it will be the high privilege and joy of the church and community to have the preaching ministry of Dr. Paul W. Quillian of Little Rock. Dr. Quillian, a young man, is pastor of our Winfield Memorial church, the most popular in Arkansas' capital city, where for seven years he has had a very remarkable success. A man of much personal charm and rare wit, Dr. Quillian is especially a preacher of uncommon power. He is rapidly coming to the fore as one of the leaders of the church.

A handsome building, in the style of an Italian villa, will shortly rise on Massachusetts Avenue in Washington, opposite the British Embassy. The grounds are to reproduce the charm of famous gardens of Italy. In another year it will be pointed out to sightseers as the headquarters of the Apostolic Delegation, which represents the Roman Pontiff at the seat of national government. This announcement has elicited no comment either in the secular press or on the floor of Congress—which seems passing strange in view of the criticism which the Methodists brought upon themselves when they located in Washington a department which is directly concerned with federal legislation. Was it unseemly for the Board of Temperance to locate its modest marble home on Maryland Avenue and entirely proper for the Pope to open headquarters on Massachusetts Avenue? Why make fish of one and flesh of the other?—New York Christian Advocate.

"We see death only from the outside. The body, which has been the means of expression and communication, ceases to work, and we say our friend is dead. But this only means that we have no further intercourse with him. There is no answering pressure of the hand, and the loving voice is still. Yet our friend lives, nevertheless; for all live unto God. Somewhere in God's kingdom he is engaged in the activities and has the experiences which belong to that unseen realm. And all the while he and we are in the hands of our Father."—B. P. Bowne.

"A pall of sorrow has fallen over our church and the entire community in the death of Miss Emma Louise Ewing, daughter of Rev. H. C. Ewing of Rocky Mount. She died of pneumonia Sunday afternoon at the Roanoke Rapids hospital. She was one of the teachers in the Roanoke Rapids school and had greatly endeared herself to those who knew her. She worshipped at our church and our people feel keenly the sorrow caused by her death. Brother and Sister Ewing have certainly passed through the dark shadows for the past few days. Brother D. M. Sharpe and I were with them in their sorrow and tried to comfort them as best we could. They were terribly grieved, but were not rebellious. They displayed a beautiful spirit of Christian fortitude. Since death had to come, Easter Sunday was an appropriate time for this precious and pure life to be transplanted from earth to heaven. May the sustaining grace of the heavenly Father be sufficient for the stricken loved ones."—S. J. Starnes.

"Let every American, every lover of liberty, every well wisher to his posterity swear by the blood of the Revolution never to violate in the least the particular laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to support the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let every reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar."—A. Lincoln.

HARDSHIPS

Our greatness did not happen so;
We owe it not to chance or fate;
In furnace heat, by blow on blow,
Were forged the things that made us great;
And me still live who bore that heat,
And felt those deadly hammers beat.

Not in the pampered courts of kings,
Nor in the homes that rich men keep,
God calls his Davids with their slings,
Or wakes his Samuels from their sleep;
But from the homes of toil and need
Calls those who serve as well as lead.

—Selected.

Superior Opportunities of Our Church Colleges

By President W. A. Jenkins.

There is no danger of our church colleges going out of business as it was predicted some years ago by someone with an all-education-by-the-state complex. It is growing plainer every year that the state cannot assume the whole mighty task of giving all of its citizens the advantages of higher education. It is simply too expensive. Taxes are already burdensome. Taxpayers themselves are doing a bit of thinking along this line. The reaction has already started in some states.

Leading educators see more clearly every year that there is a real place of service for private schools and particularly for the church school. The church school does infinitely more than to supplant the efforts of the state. There is a "plus element" in its work—a richness in its quality that is hard to find in other schools. This plus element was greatly stressed in the last meeting of the Educational Association of our church in Nashville, Tenn. It was urged that unless the church college lives up to its opportunity of rendering this distinctive service to education, it has no excuse for its existence. Herein lies the superior opportunity of the church college.

Of course, this distinctive service lies in the field of religion and ethics. We enter this vast realm of human interest unafraid, for it is our home. We do not apologize for it. We are merely doing the task to which we are called. We believe that education has to do with the whole man, not merely with his intellect. It is four-square, embracing the religious and ethical as well as the physical, social and intellectual interests of man. What Dr. Francis S. Peabody said about religion may well fit in this connection. "What religion desires," said he, "is not a truncated piece of a man, but a whole man, healthy, happy, natural, and free." Education that neglects the great religious segment of human life, can only produce a "truncated piece of a man."

We hear much these days about the right sort of things to eat. All sorts of human ills are traced to a lack of what is called a balanced diet. A young mother these days feeds her eight-months-old baby on several different kinds of scientifically prepared vegetables and soups and the like. Thus every effort is made to safeguard the physical health of the growing child.

Are we as scientific and careful when it comes to the education of our children? In her schools and colleges our church is endeavoring to furnish a balanced diet in education. In its great work of seeking to enrich the life of the whole man, our church schools reserve a conspicuous place in its curriculum for the world's greatest book, our Bible. Trained men and women, consecrated, and skilled in the art of interpretation, are daily unfolding its sublime truths to the receptive minds and hearts of our fine young men and women. I am sure I speak for all of these teachers when I say that no work is more facinating than this.

In addition to our work in Bible study, a large number of our church colleges have courses in religious education. Students in these courses are being prepared for special work in our Sunday schools and young people's societies. Increasingly our leaders in church work are recruited from our college graduates. What a contribution to the work of our church!

In addition to actual achievements realized along this line, one must consider the general atmosphere that prevails in our church schools. It is my good fortune to visit all sorts of schools and colleges. Invariably I find in our church schools the "plus" elements already mentioned. There is an air of healthy-mindedness that one rarely finds so pronounced elsewhere. There is a spirit of idealism that rests upon solid foundations. What else would one expect when students—as is done here at Davenport College—say clearly in their handbooks, "The supreme ideal of the Davenport student is the character of the Lord Jesus Christ." However far we may fail in our realization of this ideal, one thing is certain: this ideal is definite. There is no guess work about it. And the same may be said about all of our church schools.

Are we succeeding? Answer this question yourselves. Stop where you are and look around you. Who are your best church workers? Who are your preachers? Whom do you send to represent our great church in the foreign fields? With few exceptions you will find that these people have been trained in our church schools.

These, however, are the more conspicuous results. Scattered all over our great state and other states you will find hundreds of public schools teachers—every teacher a leaven in the great lump. Who can estimate the value of their influence in the community?

More particularly will you find in thousands of homes mothers who as young women received their inspiration and training in some of our church schools where the Bible was a part of their intellectual and spiritual diet; where Christ is exalted; and where religion makes life full. Always there comes to one who is the head of one of our colleges for young women the joy of knowing that in this great work one is building for the future in no uncertain way, for almost all of these young women will some day become the centers of homes. They are the builders of a civilization that shall endure when all other kinds shall have been forgotten.

Near my office window here at Davenport College is a tablet in honor of the late Joseph Benjamin Cornelius, who left the larger part of his estate to Davenport. Mr. Cornelius once said: "Our country will never get above our homes; our girls must make our future homes; therefore what I would do for our country I must do for our girls." These words are on the tablet placed here in honor of the man who had the vision that inspired these noble thoughts.

Parents, when you send your daughters to our church schools, you can have the satisfaction of knowing that every wholesome influence will be thrown about them; that every effort will be made to develop minds, hearts and souls, so that by this influence, example and inspiration, the homes of the future will be secure.

What I have said is true of all of our great church schools, but it is particularly true of our junior colleges. Here is an institution that is not yet appreciated as it should be. Let me assure you that the junior college is rendering a great service to our church and to society. Educators everywhere are saying that it is no longer an experiment. It is an absolute necessity. It offers the same courses of study that are pursued in the first two

years of the four-year college, and at prices that are considerably below those of the four-year college. This is because our overhead expenses are not so high. In addition there is a much finer opportunity for the development of leadership. And to all this one must add that the contact between teacher and student—a most vital element of education—is much more intimate. Will it not pay you then to consider this type of college when you are ready to send your boys and girls away to school? If you are interested in Davenport College, we shall be glad to send you catalogues and other literature, and to answer any questions that may occur to you.

TO SINCLAIR LEWIS, AUTHOR OF "ELMER GANTRY"

By Matilda Butler Hand.

I wonder if you ever wore a shabby overcoat,
Frayed at the cuffs?
Because, when you had money to buy a new one,
And the time came to get it,
Someone would come along,
Who you thought needed the money more than you did
the coat,
And you would say with a kindly smile:
"I guess this coat will do another year—
It's not so very bad."
I wonder if you, like the man in Kipling's "If,"
"Can walk with kings, nor lose the common touch"?
I wonder if you have a heart large enough
To love all men, little children and dumb creatures?
I wonder if you love the heaving ocean,
And can sing in a small boat,
When the waves become boisterous?
I wonder if you will ever come in at night,
With a violent chill, caught while doing
Your Master's work,
Hang your shabby overcoat upon its accustomed hook,
And then lie down on your bed to die?
I wonder when you breathe your last,
If you will turn your head, with a smile,
And fall asleep,
Like a tired child, after a hard day's play?
I wonder when you lie in your coffin,
Whether hundreds will pass your bier,
With moistened eyes and stifled sobs,
Because they love you so?
And yet, this man of whom I write,
This man of the big unselfish heart,
This man who could walk with the great ones
Of the earth, with perfect ease,
And also could walk with humbler folk,
And feel as much at home with the men
Along the water front
Who love a boat, and know where fish will bite,
They all loved him, and counted him their "Pal,"
This man, who hung his shabby overcoat,
With shaking hands, upon its hook that night,
And never put it on again.
(When they carried him out of his beloved home
To the church he served so well,
The coat still hung just where he had put it,
A silent tribute to his great, unselfish life).
This man of whom I write, who knew no greater joy
Than to serve his Lord and fellow man,
This man was a minister.

—The Watchman-Examiner.



unfreeze"

The Democrats being assumed as wet, can you imagine the country and small-town mothers organizing parades and getting up mass meetings in behalf of a Republican candidate who was standing with reluctant feet on the brink of an ocean of light wines and beer?

Any Republican will need all the dry Republican votes he can get this year, because the dry Democrats are unlikely to oblige as they did four years ago. That is, unless Mr. Raskob nominates himself and the president of the Empire State building. If he does, Mr. Hoover needn't be looking up any moving company's telephone number.

What wetness have the Republican politicians to offer which the Democratic politicians can't outbid? At what point, from state option to free whiskey, would the Democrats let the Republicans go them one better?

As Horace Greeley once said—or was it Petroleum V. Nasby?—we pause for a reply."

The doctor of a country village had two children who were acknowledged by the inhabitants as being the prettiest little girls in the district. While the two children were out walking one day, they happened to pass quite near two small boys; one lived in the village and the other was a visitor. "I say," said the latter to his friend, "who are those two little girls?" "They are the doctor's children," replied the village boy. "He always keeps the best for himself."—Montreal Star.

WATCH WHERE YOUR TEARS FALL

A North Carolina woman who has lived in Washington for years had an interesting experience the other day. She had a visit from one of the thousands of street beggars here. Her large, warm heart went out to the young man out of work, and down at the heel, and he was so moderate in his request, just a dime to get a cup of coffee. Realizing that Washington has become a rendezvous for quick young fellows who take what they can get as free will offerings or by force she did not ask the bright chap in, but commenced to think of a way to give him a dime. She knew that all the money she had in the house was a ten-dollar bill, but she disliked to refuse one in need.

"I am sorry—I would like to help you," she said, "but I have no change, just a ten-dollar note."

The face of the caller beamed, and his hand went into his pocket.

"Why, I can change that for you," he said, pulling out a hand full of greenbacks.

"You have more money than we have," declared the housekeeper.

"Yes, I have done pretty well; I got thirteen dollars yesterday," he said, as he handed over the change. "I am trying to get enough to build me a house."—H. E. C. Bryant, in News and Observer.

TOM P. JIMISON RETURNS TO THE GOSPEL MINISTRY!

Yes, Brother Jimison has returned to the high calling, and has for the last ten days been preaching with demonstration and power to our people at the great old Pleasant Grove church on the Thrift-Moores charge.

One of the brethren said: "Jimison may have had many notions as to what his course in life should be, but it is clear to my way of thinking that God intended him to preach." With that statement it is easy for this writer to agree. At heart Jimison is naturally religious; it was born and bred into him in that old fashioned mountain Methodist home in Haywood county. So that through all the past seven years, even as through all the other years of his life those great old hymns and gospel songs have been ringing in his ears and sounding in his soul so that in the very center of his being there was the constant longing for the savory meats and the oil of joy awaiting in the Father's house.

Since the foregoing and much more is true, it was but natural that his first sermon should have been on "The return of the prodigal." And, my, my, how he did preach it! Jimison's sermons are all alike—good. But his expositions of the parables of our Lord are especially fine—as good, I think, as I have ever heard.

It will be the pride and pleasure of this humble pastor to recall that he was the first in our conference to open the door and give this bright-minded and warm-hearted prodigal preacher a chance again to proclaim the everlasting gospel of Jesus Christ.

Our meetings have been well attended by the good people of the countryside and many out of the city and communities further removed. A goodly number of persons will be united with the church on the coming Lord's Day. J. O. E.

"THE RESURRECTION FACT"

By Daremus A. Hayes. Cokesbury Press. Price $2.00

"In this book we proceed upon these two assumptions, that the New Testament is designed to be an honest record and that our texts of that record are essentially trustworthy. We believe these assumptions to be in accordance with fact. We have attempted here to present an interpretation of the records concerning the resurrection of Jesus. We trust that we have made a clear and thorough presentation of the facts and a reverent and loyal effort to get at the truth through them." These are the words of the author in "A Preliminary Word." They set out the assumptions upon which he proceeds.

This is no ordinary book. It is well written and has the marks of the scholar. The appearances of Jesus are dealt with in a way that is little less than facinating. His summary of the appearances at Emmaus will serve well to illustrate the author's style and his method of statement:

"The first appearance of the risen Lord had been to a woman alone; the second was to a group of women; the third was to a man alone; and his fourth appearances was, it may be, to a man and his wife. The first appearance was in a garden; the second appearance on the public road; the third was in a private chamber; the fourth was in an humble home. . . . In the first appearance the grief of a loving heart was assuaged; in the second reverence and worship were aroused; in the third hope was revived and established forever; and in the fourth two disciples were instructed and two minds were enlightened as to the real meaning of prophecy and the Messianic message of the whole revelation of scripture."

Daremus A. Hayes has given us a book that no one who would know the resurrection fact and the proofs of the same will care to ignore. This is one of the best accounts of the resurrection that we have seen.

This book may be bought from Lamar & Whitmore or ordered through the N. C. Christian Advocate.

ASHEVILLE DISTRICT CONFERENCE

West Asheville church, under the pastorate of Carlock Hawk, has made marvelous progress recently and is having crowds at the regular services. Their large debt has been adjusted, and 105 have joined the church since conference. This live church will entertain our district conference this year on May 10 and 11. The congregation is hoping for a record-breaking attendance at the district conference and will take great pleasure in serving lunch each day to all. Those who can stay over night on the 10th will be entertained in the homes. The first forenoon session will be devoted to a "retreat" in the interest of the spiritual life. Nothing else will be considered that morning. Official visitors will be given opportunity to present their causes at all other sessions.

D. M. Litaker, Presiding Elder.

BIG DOINGS AT SPRAY

Rev. W. H. Willis has room at Spray for the full exercise of his versatile gifts and he is making good use of his opportunity. On Easter Sunday 20 children joined the church, $164 were brought to the table for the Children's Home, and he had already sent in nine new subscribers to the Advocate.

The revival begins at Spray April 10 with the pastor in charge. Brother Willis has made hundreds upon hundreds of visits to the homes of the people in preparation for this event. Keep an eye on Spray as this young pastor leads a great campaign for his Lord and Master.

GREENSBORO DISTRICT PREACHERS' MEETING

The preachers of the Greensboro district will meet in regular monthly session at College Place church on Thursday, April 14, at ten o'clock. It is of the highest importance that each pastor be present as matters of deep concern will be presented to the body.

This will be our last meeting before the session of the district conference. Luncheon will be served by our hosts. Let us come prepared to give the entire day to the work before us.

W. A. Newell.

A SPIRITUAL LIFE CONFERENCE, ELIZABETH CITY

(Sponsored by all churches in the city. Held in First Baptist church, February 23-24, 1932).

"A spiritual life program that stirred a city, and men have gone miles to tell the story of the great good accomplished."

Feeling a great need for deeper personal consecration and experience for themselves and people, the ministers were in one accord in desiring and planning this conference. The first step was appointment of a special committee to work out a plan, select the church in which to hold it, indicate a time for it, select an outstanding outside minister to preach at times during the conference, etc., and present these to the ministers in a call meeting. This plan with only slight change was carried out.

The plan called for—

1. A two days' conference to which all church people were urged to attend.

2. Some outstanding spiritual leader to bring messages twice each day. This was to be only a part and not the major feature of the conference.

3. An inexpensive lunch to be served at the church to those who could and would remain, thus continuing the spirit and continuity of the meeting. (This proved one of the most helpful times during the conference; prayer, lay speaking, special music made it).

4. Expenses of the conference to be met by a free will offering to be taken each night during the meetings, the money end not to be overly stressed.

5. A consecrated Christian layman to speak each day at the lunch hour.

6. Brief devotional periods to be held first thing each morning and afternoon. They were to be led by ministers selected and notified beforehand.

7. The major work of the conference was to be done in small groups, these being composed of not over 20 men and women and meeting immediately following the devotionals; to be led by pastors selected and prepared to lead the discussions, who were not to lecture but to direct and keep the discussions personal as nearly as possible; then to sum up the findings at the close of each period and finally at close of the last period on the last day call for a personal consecration of all.

8. The subjects for the group discussions were:

(1) "What is the Value of the Church?" All leaders were to present this to their respective groups at first meeting. These subjects were not published or announced until the close of the devotional just as the people were going to the group meeting. This proved excellent psychology. It avoided conclusions being formed without being present and having the facts.

(2) "Do Men Lightly Regard the Church? Do I?" (Second period).

(3) "What Am I Doing to Deepen My Own Spiritual Life?" (Third period).

(4) "What Does an Unconditional Surrender to Christ Mean? Am I Willing to Make Such a Sacrifice?" (Fourth period).

9. In preparation for the group leadership and discussion the ministers meet each Monday morning for four weeks for prayerful discussion of the questions to be discussed at each group period during conference, some one of them being designated to come next time prepared for leadership of the next discussion, etc., through the four subjects and weeks. These hours of prayerful discussion were most helpful.

10. Special responsibilities: Presiding officer to be in charge of all meetings at conference. Publicity chairman. Invitation chairman. Devotional leaders. Group leaders.

11. Schedule for each day:

10:00-10:30 a. m.—Devotional.
10:30-11:15 a. m.—Group discussion.
11:15-12:15 a. m.—Service in church. Special message.
12:15-12:30 p. m.—Recess.
12:30-1:30 p. m.—Lunch. Lay speaking, music, prayer, etc.
1:30-2:00 p. m.—Devotional.
2:00-2:45 p. m.—Group discussion.
7:30 p. m.—Service in church.

INTERESTING FACTS ABOUT A CONFERENCE PICTURE

At the Sunday school hour, March 27, Dr. J. E. Wyche presented to the Ireland Bible class the picture of the North Carolina conference which was taken in 1887. Dr. S. B. Turrentine having been asked to make the presentation speech did so, and referred to the primitive Methodist preacher and early Methodism, and in the genuine Turrentine style—and that is enough said. After the speech I read the names of the preachers of both the N. C. and W. N. C. conference who are now living, as I found them in the chronological rolls of the minutes of 1931, not counting those transferred and not at that conference. The preachers now living and who were members of N. C. conference in 1887 are as follows, with year of admittance:

From the N. C. conference chronological roll of 1931—R. F. Bumpas, 1871; J. T. Gibbs, 1874; J. M. Rhodes, 1875; L. E. Thompson, 1878; J. A. Lee, 1880; B. C. Allred, 1882; D. H. Tuttle, 1883; C. C. Brothers, 1883; J. B. Hurley, 1883; F. M. Shamburger, 1883; T. J. Daily, 1883; C. P. Jerome, 1884; W. H. Townsend, 1885; E. H. Davis, 1886; J. G. Johnson, 1886; J. G. Johnson, 1886; J. M. Lowder, 1887; H. M. Jackson, 1887; L. M. Chaffin, 1887.

From the W. N. C. chronological roll of 1931—T. F. Glenn, 1857; J. T. Stover, 1875; J. A. Cook, 1878; J. E. Thompson, 1879; B. A. York, 1884; T. E. Wagg, 1885; J. M. Downum, 1885; Zadoc Paris, 1886; T. F. Marr, 1886; W. F. Sanford, 1887.

I do not know if any of the preachers named have transferred to the conference above since the conference of 1931.

C. C. Brothers.

CENTRAL M. E. SUNDAY SCHOOL OF MEBANE PRESENTS BEAUTIFUL EASTER PAGEANT

Under the leadership of Mrs. J. H. Gill, Miss Lois Walker, and Mrs. J. E. Shaw, the beginner, primary and junior departments, assisted by five young ladies of the young people's department and the young people's choir of the Sunday school presented a beautiful pageant, entitled "The Garden of Light" during the regular church hour Easter Sunday evening.

The church was beautifully decorated with evergreens, ferns and Easter lilies. After a scripture lesson and prayer by our beloved pastor, Rev. J. D. Bundy, the pageant was beautifully presented. Special Easter music was furnished by the young people's choir. At the close of an enjoyable evening for the large number that attended an offering was taken for our orphanage.

The superintendent wishes to thank each one who participated in the pageant and all who contributed to this worthy cause. May the blessings of the risen Lord attend you.

J. E. Shaw, Supt.

CHEERING NEWS FROM WEST ASHEVILLE

Our pre-Easter services began on Wednesday night, March 16, and closed yesterday morning, March 27, with the eleven o'clock service. We had a splendid meeting. Two prayer meetings were held each evening thirty minutes before the preaching hour—one for the adults of the church and one for the young people. These prayer meetings were well attended. I used my own folks in this meeting and the pastor did the preaching. Yesterday morning at the closing service I baptized nine infants, and as a result of the meeting more than 30 people have united with the church, most of these on profession of faith. We had present yesterday morning one of the largest congregations ever assembled in the West Asheville Methodist church for worship.

We have had more than one hundred (104 to be exact) additions to the church since conference; and in fact, we have had additions to the church every Sunday since conference.

I would be glad to have you preach for me some time during the year. Please let me know when you can come this way. [Thank you, brother pastor; will let you know—A. W. P.]

Carlock Hawk.

WHY PEOPLE MARRY

An American student of social matters sent out, some time ago, a schedule of questions to a selected number of victims, amongst which was the inquiry: "Why did you marry?" These are amongst the responses to his question: X replied: "That's what I've been trying for 11 years to find out." W answered: "Married to get even with my mother, but never have. C wrote: "Because Sarah told me that five other young men had proposed to her." B's response ran: "Her father thought eight years' courtship was about enough." H replied: "I was tired of buying ice creams and candies and going to theatres, and wanted a rest. Have saved money." J merely wrote: "Please don't stir me up." G answered: "Because I hadn't got the experience I have now." A's reason went thus: "Because I wanted a companion of the opposite sex. P. S.—She is still opposite." Karl said: "I yearned for some company. We now have it all the time." C H was brief: "So you're wondering, too." And M wrote this: "Because I asked her if she's have me, and she said 'Yes.' I've been had ever since."—Ezra in Methodist Recorder (London).

MEETING OF PREACHERS' WIVES, RALEIGH DISTRICT

On April 14, the first day of the Raleigh district conference, right after the lunch hour, there will be held a meeting of the wives of the preachers of the Raleigh district. The conference will convene at Plank Chapel, and Brother Pittman, the pastor, will provide us a place for meeting.

The Raleigh district is the only district in the conference that has not an organization of preachers' wives, and we want to effect that organization at this conference. Let every "wife" that possibly can attend. The meeting the first day of the conference will be unusually interesting and helpful, as it will be given to spiritual life.

Mrs. F. S. Love.

RALEIGH DISTRICT CONFERENCE

The district conference for the Raleigh district at Plank Chapel on the Tar River circuit will convene on April 14-15. Conference will convene at 10 o'clock.

F. S. Love.

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Western North Carolina Conference

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COKESBURY CLASS AT LANDIS

Now is the time to shout in praise of the people of the Landis charge! The spirit of progress is in the air there and things are going on. The pastor, Rev. Brooks Jerome, and his people have just finished a study of the Cokesbury unit on Worship, with Rev. E. H. Nease of China Grove as the instructor. The report has come that "a good time was had by all" while the course was in progress and now the people of this charge are rejoicing. One interesting feature of this class was the plans made for the future. Goals were set up which will tie the work of the class onto the regular activities of the charge.

Our congratulations to Landis, to the Rev. Brooks Jerome, and to that capable and beloved instructor—the Rev. E. H. Nease.

THIS ADVOCATE OF OURS

A word about the N. C. Christian Advocate is not out of place on this page. The board of Christian education is greatly indebted to the Advocate for many favors. In fact we feel that we own a large share of this fine paper; therefore in the heading above we speak of "This Advocate of Ours."

Pastors and superintendents are reminded that the N. C. Christian Advocate is officially a part of the Sunday school literature. In ordering your literature for the new quarter do not fail to send for copies of the Advocate—to be given to:

(1) The superintendent.

(2) The chairman of the local board of Christian education.

(3) The persons who remits the money for the Home and Foreign Missionary Enterprise (Missionary Day offering).

These copies come in one wrapper to your secretary, or the person ordering, for one ($1.00) dollar in advance.

THE PASTORS' SCHOOL

Reports from Durham are indicating that excellent plans are being made for the pastors' school at Duke this year. Now is the time for all good pastors to plan to attend.

SUMMER COKESBURY PROGRAM

The Duke students who will teach our Cokesbury schools next summer are making good progress in their preparations to teach. They are a fine lot of men. No pastor need hesitate about their fitness or their consecration. It will be a joy to any class to sit under their instruction. Applications for their services are coming in fast. There is still room for others, however. Send yours in now.

A COLD WEEK IN JEFFERSON

The extension secretary recently shared a cold week end with the people of the Jefferson charge. With snow and ice all around and more coming down and with a biting wind blowing fiercely the time was spent with the workers talking over the new educational program and in making plans for a Cokesbury school to be held the last week in July. The pastor, Rev. J. E. B. Houser, is serving this charge in a great way. The people are strong for him and the program of the church.

HONOR ROLL
February 24 to March 23, 1932

Asheville District

Saluda	$ 1.61
Avery's Creek	1.50
Mills River	1.40
Total	4.51

Charlotte District

Hawthorne Lane	38.44
Central, Monroe	13.54
Calvary	13.15
Wesley Heights	6.50
Morven	3.89
Waxhaw	3.27
Indian Trail	2.60
Harrison	2.40
Bethel-New Hope	1.45
Total	85.24

Gastonia District

Stanley	9.11
Smyre	7.84
Polkville	7.23
Goodsonville	6.00
Laboratory	3.15
New Hope	1.59
Fallston	1.39
St. Paul	1.17
Kadesh	1.16
Total	38.74

Greensboro District

College Place	15.44
Centenary	11.85
Pleasant Garden	7.70
Calvary, High Point	6.00
Lee's Chapel	3.06
Center	3.00
Gethsemane	2.50
Friendship	1.20
Summerfield	1.15
Total	51.90

Marion District

Morganton	12.44
Connelly Springs	4.80
Rutherford College	3.32
Nebo	2.50
Bethlehem, Mill Springs Ct.	2.32
Bethel, Morganton Ct.	2.15
Bakersville	2.01
Zion, Morganton Ct.	2.00
Total	31.54

Mt. Airy District

Central, Mt. Airy	29.18
North Wilkesboro	9.84
Palmyra	3.70
Rockford Street	3.47
Draper	2.19
Mariah's Chapel	2.17
Pine Hall	2.00
Total	52.55

Salisbury District

Trinity, Kannapolis	60.00
Central, Albemarle	16.00
Central, Concord	12.48
Badin	5.00
Liberty	4.14
Gold Hill	2.12
Bethpage	2.00
Total	100.74

Statesville District

Lenoir	8.48
Vanderburg	2.67
Hudson	2.26
Hopewell	1.96
New Salem	1.30
Williamson	1.15
Rocky Springs	1.00
Wesley Chapel	1.10
Cedar Valley	1.00
Stony Point	.98
St. John's	.92
Total	22.82

Waynesville District

Canton	8.61
Andrews	5.00
Bryson City	4.87
Long's Chapel	2.28
Total	20.76

Winston-Salem District

Centenary	47.64
Cooleemee	13.42
Linwood	3.92
Sedge Garden	3.91
Mocksville	3.90
Brookstown	2.63
Farmington	2.50
Oak Ridge	1.52
Smith Grove	1.00
Total	80.44

District totals	489.24
Y. P. Divisions	113.10
Previously reported	1694.11
Grand total for year	2296.45

RANDOLPH COUNTY SCHOOL

The Randolph county school was run on alternate nights with the Greensboro school and the same adverse weather conditions which reduced the attendance at Greensboro also reduced the attendance and the number of credits granted at the Randolph county school. There were four courses offered in this school as follows: Mrs. H. M. Wade, "Teaching

Children," 10 enrolled with 8 credits; Mrs. John F. Kirk, "Senior-Young People's Administration," had 10 enrolled, 8 credits; Rev. W. A. Newell, "The Spirit and Genius of Methodism," 9 enrolled and 6 credits; Rev. John F. Kirk, "Organizing for Christian Education in the Local Church," 13 enrolled, with 11 credits. The total number enrolled in the school was 42 with 33 credits. First church, Asheboro, had 13 credits; Ramseur an equal number, 13; St. Paul, on the Randleman charge, 5; and Naomi on the Randleman charge, 2.

An interesting feature of this school was that notwithstanding the inclement weather Ramseur had almost 100 per cent of its workers' council in attendance at this school. It was voted at the closing assembly session that a special arrangement be made for next year's school in that they begin on Wednesday night and close out on Sunday afternoon, thus giving a five-day school. Provision is made by the general board for a five-day standard school, but these have not been generally asked for in the Western North Carolina conference.

DAVIE COUNTY SCHOOL

The Davie county standard training school closed its fourth annual session on last Friday night, March 25. As fine a spirit of enthusiasm characterized the closing session as has been manifested in any school held this year. Not as large number of congregations were represented in this school as was expected, but there was an increase in credits over the last school held of more than 30 per cent. The six congregations represented were: Mocksville with 13 credits; Cooleemee with 13; Farmington with 4; Bethlehem with 4; Concord with 3; and Liberty with 3. There were officially enrolled in the school 45 people of whom 40 took credit. Two standard courses were given and one Cokesbury course. Rev. R. C. Goforth gave the Cokesbury course on "Missions" with ten people enrolled and ten credits granted. Mrs. John F. Kirk gave the course on "Senior-Young People's Adminstration" with 24 enrolled and 21 credits. Rev. John F. Kirk taught the course on "Organizing for Christian Education in the Local Church" with 11 people enrolled and 9 credits.

A very pleasing feature of this school was the large number of officers and leaders who took credit. Four general superintendents and two pastors were represented in the general administration course offered by Mr. Kirk. At the last session of this class the purpose was expressed of immediately going to work to organize local church boards of Christian education, and as soon as the members of these boards had sufficient time to familiarize themselves with the program that the age group divisions would be set up. In the young people's course taught by Mrs. Kirk, the new program for this age group division received most cordial approval. The young people themselves and other leaders represented in this class expressed themselves as believing that the new program offers the solution of many of the problems that have faced the local congregations in the past. It was unanimously voted to extend an invitation to the conference office to arrange for a training school next year for the county.

CHINA GROVE

We have from China Grove the good news that since their observance of Childhood and Youth Week last fall they have been offering their members a child study course.

Mrs. Kenneth A. Shinn, chairman of the committee responsible for working out plans for this new phase of their program, writes that they are having splendid attendance at these meetings which are held under the leadership of the pastor, Rev. E. H Nease.

We congratulate those far-visioned leaders who see that the church can do more toward reaching its children through a program of education of parents for their responsibility as teachers of children than through any other one means.

Children' Division

TEACHING REVERENCE

Parents and teachers often deplore the fact that children are irreverent. They ask, "How can we teach children to be reverent?"

We should remember that reverence is an attitude that grows out of the child's surroundings. He learns reverence through his associations with parents, teachers and older friends whom he can admire, respect and love.

The child needs constant contact with the beautiful, pure and inspiring sights and sounds of this world. He also needs to be carefully guarded from those that are ugly, sordid and debasing. The slum is the creator of irreverence, crime, low ideals. The "tough guy" comes out to boast that he respects neither God, nor man, nor law. But OUR children do not live in the slums.

What about these influences? We do have the vulgar movie, the coarse, stupid comic supplement of the daily paper, the story suggestive of that which is base, the home barren of beauty and comfort, the Sunday school room that is untidy, unattractive, uncomfortable—all of which tend to so blind our eyes and deafen our ears that we cannot see the beauty of God's world about us; cannot see Him in his handiwork; cannot feel His presence; cannot feel anything which calls forth a sense of reverence.

A reverent spirit does not grow in surroundings where there is nothing to revere. Reverence is a feeling that comes over us when we recognize something higher, nobler, more beautiful than we ordinarily experience.

Plato said of the child, "from everything they hear or see loveliness like a breeze should pass into their souls and teach them," and educators of today know not better way to teach reverence.

THE QUESTION BOX

QUESTION 1. How can I go about getting my people to use Methodist literature in our Sunday school? They are using another type of literature because it is cheaper.

ANSWER. A visit from some member of the conference staff will help probably. We are glad to know of your arrangements for this visit. Many persons have been wasting money in buying literature because they were not familiar with all the types of literature published by the Methodist board. They have also not understood the best and most economical way to use it. When our representative visits you he will clearly explain these matters. Meanwhile study the little blue pamphlet called "Church School Literature—Its Proper Use and How to Order It." Moreover, remember always that Methodist literature is best for a Methodist Sunday school.

Our publishing agents, Lamar and Whitmore, have an interesting proposition to make to schools not using Methodist literature. The staff member will talk to you about it.

QUESTION 2. What activities do you suggest for the persons in our church who are beyond the age limit for the Epworth League?

ANSWER. These persons are now in the adult division of the local church. They are frequently called young adults. There are many things they can do:

(1) Have a Sunday school class;

(2) Act as counselors for the young people;

(3) Take the lead in a great program for the adults of the local church;

(4) Have a Sunday evening fellowship hour (similar to Epworth League);

(5) Assist the pastor in promoting the Wednesday evening prayer service.

There is a very helpful pamphlet on "Young Adults in the Local Church," written by Dr. D. L. Mumpower, which you should read.

QUESTION 3. How many should be enrolled in order to have a Cokesbury training class?

ANSWER: There is no hard and fast rule about this matter. Some of the best classes have had only a few. Other good classes have been rather large. The aim you should have in mind is to enroll all the persons who should have the course. This would likely include all active officers and teachers and a group of other persons who are prospective teachers. If you want a figure let us suggest that you aim for a minimum of 20. This is only a suggestion, however; it is not a requirement.

Your question indicates you are going about your work in the right way. In planning and arranging for a Cokesbury class you should enroll the pupils in advance. Every person taking the course should be properly enrolled and should read the text before the instructor arrives and the course begins.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

STANDARD SCHOOL SCHEDULE

Let us keep in mind the following schedule of standard training schools and make plans to attend at least one this year:

April 3-8—Warrenton.

April 10-15—Roxboro.

April 17-22—Fayetteville.

April 24-29—Lumberton.

May 1-6—Wilson.

Others to be announced later.

GANTS READY TO GO

Gants Sunday school, Hallsboro charge, which has been inoperative for a number of years, is about to begin work again, thanks to the fine leadership of Rev. N. P. Edens, the pastor, and others who are co-operating with him. Indicating something of the spirit of which this school is beginning its work anew is the following from the pastor:

"We had a very interesting meeting of those interested in Sunday school at Gants on March 12. Officers were appointed and the classes were determined. Fifty-seven were present and I feel there will be several more to come when we are ready to work."

TRIBUTE TO DR. NORTH

Characteristic of Dr. Harry M. North's fine work among us was the way he went about during the last weeks of his life preparing to teach the new course on "Organizing for Christian Education in the Local Church." The following letter from Rev. B. L. Schubel, who handles the accreditation of instructors for the general board, received shortly after Dr. North's death, although not written primarily as a tribute to Dr. North, is in fact a tribute indeed:

"A day or two ago I received a letter from Mr. Moerner in which he recommended the accreditation of Rev. H. M. North, Raleigh, N. C., for Organizing for Christian Education in the Local Church. I also received a carbon of the letter Mr. Moerner had written Brother North along with the report of the examiner. Mr. Moerner had not learned of Brother North's death. I know that you have lost the services of a valuable worker. I thought you would be interested to know that Mr. Moerner accepted Brother North's materials without asking for any revisions whatsoever. This is somewhat unusual. It has been necessary to ask most of the men to submit certain revisions before granting regular accreditation. The recommendations of the examiner was as follows:

"'That the prospective instructor be approved for the teaching of this course on the basis of the materials submitted. He has done a very high grade piece of work and is to be commended most heartily.'"

THE MOST FORWARD LOOKING

Rev. W. V. McRae, pastor of St. Paul church, Goldsboro, who has been studying and working faithfully at the task of giving his people the benefit of the new unified program of our church for its Christian education work, has expressed his opinion of this new legislation in a concise and candid fashion. We reproduce his comment with the hope that it will inspire others to make the best possible use of the new plan:

"This new legislation of the general conference of 1930 is the most forward-looking and the most satisfactory of any enacted since I have known the legislative work of our church. Aside from the Sunday school activities it is life from the dead for our young people. And it is vastly meaningful for our children's work. Of the adult division I cannot speak, as we have not yet organized that division. But of the young people's division and the children's division, I speak out of an enthusiasm bred by even a few months' experience."

MR. WALLACE MUCH PLEASED

The following from Mr. Charles S. Wallace, superintendent at Morehead City, and one of our church's most active laymen, tells its own story:

"I am writing to tell you how much pleased we were to have the training school last week. I believe the new program is to be very advantageous to our young people's work. We are hoping to put this into operation right away, and I believe the enthusiasm created through the training school is going to be very effective in helping us to get started."

JUNALUSKA SUMMER DATES

The schools and conferences under the auspices of the general board of Christian education to be held at Lake Junaluska this summer include the following:

Young People's Leadership Conference, July 14-26.

Leadership School (first term), July 28-August 11.

Leadership School (second term), August 16-30.

Superintendents' Conference, August 13-15.

The Junaluska School of Religion, conducted under the joint auspices of Duke University, the board of missions and the board of Christian education will be held at Lake Junaluska July 25-September 2.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

H. B. BAUM AT WORK

Our district secretary for the Elizabeth City district has organized another union in his district, this union being for the following charges: Gates, North Gates, Ahoskie, Murfreesboro-Winton, Aulander, and Chowan. The president of the union is George Matthews of Murfreesboro, and the secretary, Helen Hinton of Gatesville.

Mr. Baum also reports three newly organized young people's divisions in his district. The first of these is at Philadelphia church, Sunbury. Following are the officers of this division: President, Miss Louise Hudgins; vice president, C. P. Hathaway; secretary, C. G. Morris; treasurer, Herbert Rountree, Jr.; agent, Miss Mary Cheek; committee chairmen, Miss Blannie Morris and Miss Hattie Hudgins; counselor, Mrs. W. G. Bynum.

The young people's division at Ebenezer is another newly organized group. Miss Hattie Baum is president of this division; Miss Mary Dunton, secretary; Mrs. Sarah Saunders, counselor.

The third group is at Memorial church on the Moyock charge. Miss Mildred Raffield is counselor for this division; Miss Effie Morrissette, president; John Hampton, secretary.

If the Elizabeth City district secretary keeps up his good work, some of the rest of us are going to have to work mighty hard to keep up with him and his district. We are deeply appreciative of the excellent work Mr. Baum and his wife are doing with and for the young people of their district.

CALVARY ORGANIZED

The newly organized young people's department of Calvary church, Durham, reports the following officers: President, Collier Black; vice president, Berta Vickers; secretary, Odell Whitt; treasurer, Maud Long; agent, Carson Wicker; committee chairmen, Lenelda Munford, Henry Ferrell, Elva Lewis, and Margaret Mitchell; dramatic director and adult counselor, Mrs. W. A. Beasley; artist and publicity agent, Lois Messner; historian, Lunell Lewis; corresponding secretary, Lillian Chambers.

Recently this department had a "slum" party in the cabin. As each person entered he was given a slip of paper with a number on it. There was a corresponding number on some table in the cabin. Each table had some game on it, and after everyone had played as much as he desired, the group joined in the singing of favorite songs. Mrs. Beasley and Mrs. Munford served refreshments to about 25 young people.

Another activity of this group is an "old member canvass," the emphasis being placed on getting all of the old members of the department and of the League to take an active part in the newly organized department.

ANOTHER NEW DIVISION

The young people's division of Bethany church, Conway charge, has recently been organized with the following officers elected:

President, Edith Piland; vice president, Hazel Martin; secretary, Mildred Smith; treasurer, Louise Davis; agent, Clonie Gilliam; committee chairmen, Edith Jenkins, Clonie Gilliam, Lois Martin, Julia Harrell; adult counselor, Mrs. E. W. Martin.

The secretary writes: "Since organizing we have had very interesting meetings. All our members appear to be very enthusiastic and interested in the work. We have our charter and have subscribed to the Epworth Highroad. Our counselor is now conducting mission study classes. The Sunday school superintendent allows us to conduct Sunday school services, also prayer services, once a month."

This division at Bethany is doing some good work, as the above report shows, and we are wishing for them even greater success in the months ahead.

ALAMANCE COUNTY UNION

The young people of Alamance county met at Front Street church in Burlington on Friday night, March 4, for the purpose of organizing a young people's union—the first to be organized in the Durham district. There were 124 present from seven churches as follows: Front Street 36, Webb Avenue 15, West Burlington 9, Phillip's Chapel 4, Swepsonville 18, Holt's Chapel 10, Graham 32.

The devotional service was conducted by Miss Netta Cook Robertson, president of the young people's division of Front Street church. Mrs. Earl Brian, conference director of young people's work, spoke on the purpose and objectives of a young people's union.

The following officers were elected:

President—Miss Netta Cook Robertson.

Vice President—Mr. C. H. Wood.

Secretary and Treasurer—Miss Annie Maude Long.

Publicity Supt.—Miss Louise Buckner.

The union decided to hold its meetings on the third Friday of every month and to take the churches alphabetically as meeting places.

After the business session the young people enjoyed numerous games and songs under the direction of Miss Virginia Bradshaw, district secretary. At the conclusion of the social hour delicious refreshments were served.

PAID YOUR PLEDGE?

The report of our treasurer for the month of February shows a total of $199.64 paid on pledges to the Young People's Mission Special. That is a good report, but let us make it better during this month.

Remember that our goal for this conference is $3550, and we hope to raise that amount by the time our assembly meets at Louisburg College the first week in July. Let's get busy during the next three and a half months and raise that $3550. If you haven't made a pledge, please do so at once, and start sending your contributions to Mr. C. G. Cobb, treasurer, Goldsboro, N. C. If you have made a pledge, now is a good time to make a payment on that pledge.

What will our treasurer's report for March show?

YOUNG PEOPLE'S DAY REPORT

Several churches have reported the observance of Young People's Day and the remittance of the offering taken on that day to our conference treasurer, Mr. C. G. Cobb, Goldsboro. If you haven't made your report, please do so at once. And if you haven't observed Young People's Day yet, it is not too late to do it even now. Make your plans to have this observance before the middle of April if at all possible and report to Mr. C. G. Cobb the amount of your offering. In next week's Advocate we shall print a list of the churches that have already observed Young People's Day. Will your name be on that list?

NINE NEW CHARTERS

The report from the Nashville office for the month of February shows that nine new charters have been issued to young people's divisions in our conference. Following is a list of our newly chartered divisions:

Durham district: Graham; Phillip's Chapel; Calvary, Durham.

Elizabeth City district: Kittrells (N. Gates); Philadelphia (Gates).

Fayetteville district: Red Springs.

New Bern district: St. Paul, Goldsboro.

Rocky Mount: Bethany (Conway); Providence (Conway).

If your young people's division has been organized and you have not secured your charter, write at once to 810 Broadway, Nashville, Tenn., and apply for your charter, using the application blank which you will find at the back of the leaflet on the organization of the young people's division.

HARD TIMES SOCIAL"

The young people's division of the Chadbourn Methodist church had its first party, a "hard times" social, on Saturday night, February 13, at the parsonage, with 28 members present.

The "hard times" costumes evidenced decided originality and added much to the evening's fun. Mrs. W. F. Smith, Miss Estelle Carter, and Mayor J. A. Baldwin, as judges, awarded prizes to Margaret McDuffie and Bill Nance for the most original costumes. Jerusalem Wing Grab, Fly Paper Race, Poor Kitty, and other games followed the judging of the costumes. Miss Estelle Carter, pianist, with John O'Neil playing the violin, John Koonce, the clarinet, and Tommy Lewis the drums, delighted the group with several popular numbers. Tommy Lewis then displayed a large sign, "Help the Unemployed—Buy an Apple," and invited the guests to get apples from his wheelbarrow. Next a "bread line" was formed to the dining room, and sandwiches, potato salad, and lemonade were served by the social committee, assisted by Mrs. Smith, Mrs. J. E. Koonce, and Mrs. Freeman Heath.

YOUNG PEOPLE'S DAY OBSERVED

Many interesting reports are coming to our office concerning the observance of Young People's Day. Following is the program of the service which was carried out in our church at Chadbourn under the direction of the pastor, Rev. C. F. Heath, and Mrs. Heath, who is the adult counselor for the young people's division:

Instrumental prelude, by young people's orchestra.

Young people enter as a group, stand and sing "Follow the Gleam," accompanied by orchestra.

Scripture, by one of the young people.

Hymn, "I Would Be True," by young people.

"Objectives of Christian Education in the Local Church," by Jack O'Neil, president of division.

Installation of young people's division officers.

Prayer, by pastor.

Offering. Special music by high school glee club.

Sermon, "A Wide Door to Effective Service," by pastor.

Special music by high school glee club.

Benediction.

Instrumental postlude.

If you have already observed Young People's Day, won't you write and tell us about your program? If you haven't observed it yet, it isn't too late to have an appropriate service for this observance. You will find a suggested program in the March issue of the Epworth Highroad.

Please do two things: report that you observed Young People's Day, and send the offering taken at that service to Mr. C. G. Cobb, Goldsboro. We are hoping that most, if not all, of our young people's groups will report that they have observed this important day. Can we count on you?

MRS. L. M. HALL WRITES

In writing of the intermediate league meetings at Fifth Avenue church, Wilmington, Mrs. L. M. Hall, their adult counselor, says: "During this month we have had two Chinese boys, a Greek girl, and a Hebrew girl attending our meetings. They are so interesting. One of the Chinese boys made a talk a few Sunday nights ago and embodied in it several Chinese legends teaching about respect for parents.

"We had department council meeting last night and planned a party and a 'financial campaign.' The more I see of the new plan the more pleased I am with it. It has greater possibilities of being adapted to the individual needs of any situation than I first thought. I'm thoroughly sold on the idea."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The opening service of the annual meeting will be the sermon preached by Dr. Gilbert T. Rowe on Tuesday evening at the first Methodist church at Wilson, April 19. The first business session will begin Wednesday morning at 10 o'clock. The conference will adjourn at noon on Friday, 22nd. Luncheons will be served on Friday as well as on the two previous days.

NECESSARY ARRANGEMENTS FOR APPROACHING MEETING AT WILSON

Each delegate should forward her name and the auxiliary she represents with $1.50 for lunches to Mrs. W. M. Wiggins, Box 514, Wilson, N. C.

Each auxiliary is allowed one delegate and also the superintendent of children as well a representative from the young woman's circle. That makes three delegates from each auxiliary provided there is a young woman's circle.

All zone leaders or county chairmen are entitled to entertainment. However, each individual must send her address and the $1.50 for noon day lunches at once. Certainly no one can expect entertainment who doesn't comply with these regulations before April 10.

All names for the memorial roll should be forwarded to Mrs. George Hawkins, Hertford, who will be in charge of the memorial service at conference.

DURHAM DISTRICT FOSTERS YOUNG WOMEN'S CIRCLES

Mrs. Paul Mallison, out-going conference superintendent of young people, spent last week with her sister in Burlington, and was kind enough to go to various points in Durham district, fostering the work of young women's circles and helping organize new ones. Miss Florine Robertson, district secretary, accompanied her.

The Monday meeting was held at 7 o'clock at Swepsonville, with Rev. E. G. Overton in charge. An enthusiastic group met and effected an organization, with Miss Sadie Payne as leader. Tuesday evening the ladies met with the Graham group at the home of Mrs. Z. B. Wards and found an interested part of the circle present. Mrs. Ralph York is the aggressive leader of this circle, and they promise to be heard from.

Wednesday night Mrs. Mallison addressed a small but enthusiastic bunch of girls at Front Street M. E. church, and found all of them eager for the organization. This was made with Miss Lyla Brown, leader, Mrs. Matthews, secretary, and Miss Lena Isley, treasurer. These girls promise to have 25 members in a couple of months.

Thursday afternoon Mrs. Mallison and Miss Robertson drove to Prospect church in Caswell and had a large audience representing several of Caswell's good churches. Rev. I. T. Poole, pastor, was present and promised his co-operation in organizing the circles. Caswell has none yet, and Purley promises to be the first to put it across.

That evening the ladies were dinner guests of Rev. and Mrs. J. W. Dimmette, at Cedar Grove, and afterward met a number of young men and women from Cedar Grove and Walnut Grove. Both churches are anxious to organize, and Rev. and Mrs. Dimmette are eager to help both off to a start; it remains to be seen which will be first.

The Friday evening meeting was held in Duke Memorial church, Durham, with a large delegation present from Duke Memorial, Trinity, Branson, Lakewood, West Durham, Bahama, and Carr. Mrs. James Cannon III, president of Duke Memorial society, Mrs. A. M. Gates, conference president, Mrs. J. C. Dailey, Durham zone leader, Rev. and Mrs. C. W. Barbee, and other presidents and leaders made talks, showing that most of the churches have the organizations, and the others expect to soon. Miss Eubanks sang two lovely solos, accompanied by Miss Ruth Dailey.

The entire week was one of great benefit to the district.

STUMPY POINT WOMEN HAVE FUN MAKING LOCAL MONEY

The ladies of Stumpy Point spent a pleasant afternoon recently at the home of Mrs. Fannie Meekins. A nonsense social was given for the purpose of raising local funds. Scripture and prayer were offered by the hostess and "Blest Be the Tie" was sung by those present. After the devotions several games and contests were entered into whole-heartedly. Two very interesting papers were read on "How to Train a Husband" by Mesdames W. T. Cheek and D. L. Meekins. After spending an hour in fun we were served with delicious sandwiches and tea. Our missionary society is striving to make this our very best year.

Mrs. R. B. Hooper, Cor. Sec.

FAISON AUXILIARY SERVES IN A DIFFERENT WAY

On Friday morning, March 11, the Woman's Missionary Society of Faison Methodist church met at the home of our president, Mrs. W. D. Clifton for our sewing bee. This is an annual affair and much looked forward to and enjoyed by all. Mrs. H. J. Faison buys the material, we make it into garments, and these in turn are sold and the money turned into our treasury. Mrs. Faison distributed the material for the dresses some weeks ago and these dresses were brought in Friday, made and ready to be judged to see who were the lucky ones to receive the pretty and useful prizes given by Mrs. Faison. Two prizes each were awarded to the lady making the most dresses, the one making the best adult's dress, and the one making the best child's dress. After sewing hard all morning on sheets, pillow cases, etc., Mrs. Clifton came in to announce that dinner was served, and such a dinner! But Mrs. Clifton is noted for the good meals she served. Mr. Culbreth, our pastor, was supposed to have had dinner with us, but he didn't show up. We don't know whether he was a bit bashful with so many women around or whether he was afraid Miss Fannie would put him to work.

After that bountiful and delicious dinner we went back to our sewing—and talking. You see, we had much work to be done before night and Miss Fannie had come up all the way from Wilmington to see that we worked more than we played. Anyway five machines were kept busy all day and in all 165 garments were made this year. We had a jolly good time and at the same time accomplishing much good, both for our missionary society and for the people who will buy our garments.

Mrs. A. L. Mansfield,
Recording Secretary.

CASWELL COUNTY ZONE MEETING

The zone meeting of the missionary societies of Caswell county was held in Leasburg church on Sunday, March 13, with Mrs. Ernest Murphy presiding. A most cordial welcome was given by Mrs. W. E. Connelly. Mrs. J. D. Burton read the minutes of the fall meeting.

The roll of county churches was called with active auxiliaries responding. Bethel-Hebron Society was the winner of the banner. Miss Bessie Thompson of Leasburg led the devotional. She said in these times of depression that we need to have more faith.

Our new children's leader, Mrs. Dimmette, gave an interesting talk. She says the training of the children is the most important work of the church. The missionary study talk by Rev. Mr. Dimmette was very helpful to all. A beautiful duet was sung by Mrs. Crumpton and Miss Mattie Pulliam, the duet being "The Old Rugged Cross."

Miss Florine Robertson was with us, bringing a message of encouragement from past records; also stating the necessities that call for our cheerful liberality at present, and assuring us of her faith that we will not fail to "go over the top." In the closing of her talk she spoke of the resolution to give two minutes in each of her talks for prohibition.

After the benediction by Mr. Dimmette a social hour was enjoyed.

"But this portrait makes me look so much older," objected Mrs. Straw.

"That's the beauty of it, madam," replied the artist. "Ten years from now it will be an even better likeness of you than it is today."—Presbyterian Advance.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RESURRECTION

'Tis hard to see the flowers die,
That we loved so well,
That gladdened us in summer hours,
And bloomed for us in summer showers.
Yes, 'tis hard,
But they will bloom again,
When winter is o'er
And birds gaily sing,
They'll bloom again
In the happy spring.

'Tis hard to see our dear ones die,
To give up those we love,
That shed a joy around our way
And brightened us from day to day—
'Tis hard to say goodbye,
Yes, 'tis hard,
But they will rise again,
In the glad sunshine
Of eternal spring,
They'll rise again
And with angels sing.

—Mrs. E. M. Anderson.

STATESVILLE DISTRICT TO THE FRONT

We have heard through Mrs. A. D. Abernethy, secretary of the Statesville district, of the recent organization of two new societies on her district, both of these being on the Hiddenite charge, and giving to that charge three of its five churches in affiliation with the Woman's work.

The first of these new societies is Pisgah, with 15 members and the following officers: President, Mrs. Clarence Lackey, Hiddenite, R. F. D.; vice president, Mrs. J. F. Sloan, Statesville, R. F. D.; corresponding secretary, Miss Eva Kate Stevenson, Stony Point, R. F. D. Other officers will be chosen later.

The other organization is Rocky Springs—22 members and the following officers: President, Mrs. Nina Hines, Hiddenite, R. F. D.; vice president, Mrs. Walter McLean, Hiddenite, R. F. D.; corresponding secretary, Mrs. Revel Sharpe, Hiddenite, R. F. D.

Mrs. Abernethy tells us that "Mrs. C. G. Winkler organized these societies and is going to make them go. She is a fine worker." (Mrs. Winkler is the wife of the pastor of Hiddenite charge. We congratulate her and the two new societies and wish them success.—Editor).

ATTENTION, DISTRICT SECRETARIES

Mrs. G. A. Westbrook, chairman of entertainment committee for our annual meeting at Myers Park, Charlotte, April 12-14, asks us to state that her address has been recently changed and that she is now at 1563 Stanford Place, Charlotte, N. C., and the district secretaries are asked to send their lists of delegates' names to that address. Mrs. Westbrook also suggests that if any delegate planning to attend the annual meeting has any preference as to her room to let her know before the meeting so as to avoid confusion later.

The entertainment, as well as the other committees in Charlotte, are busy arranging for our pleasure and comfort while their guests and let us co-operate in every way possible with them, so that their tasks, incident to the meeting, may be made easier.

Let the auxiliaries get the names of their delegates to the district secretaries at once, so that the secretaries may have them in the hands of the entertainment committee not later than March 30.

PROMINENT VISITORS EXPECTED AT ANNUAL MEETING

We are sure our readers will be interested to know that in addition to Bishop Edwin Mouzon, our own bishop, who is to preach for us during the annual meeting, that we will be favored also with the presence of other interesting visitors. Mrs. B. W. Lipscombe of Nashville, Tenn., organization secretary, will be the representative from the Council, and having had Mrs. Lipscombe with us at other meetings, we anticipate her coming with unusual pleasure. The foreign fields will be represented by Miss Sallie Lewis Brown, missionary from Poland, who entered that field in 1926 and is now stationed at Warsaw. One of the most enthusiastic and interesting reports made at the Council was that given by Miss Brown, and we feel most fortunate in having her as our foreign representative. One of the deaconesses consecrated at Atlanta, and whom we are happy to have represent our home work, is Miss Lorena Kelly, and it will be a genuine pleasure to us to have her present at that time.

REQUIREMENTS FOR MISSION STUDY CLASSES RECEIVING CERTIFICATES FROM COUNCIL

I. Text.

The textbook shall be selected from the list recommended by the Woman's Missionary Council for the currrent year.

II. Class sessions.

The class should meet for six periods of one hour each, within six consecutive weeks. However, four class sessions of one and one-half hours each may be held. Only one recitation can be held on one day.

III. Leader.

The leader shall be qualified for the work either by college, or special teacher training courses, or by experience in teaching.

IV. Assignments for out of class work.

Assignments for class preparation such as reading other than the text, written papers, research, posters and pageants may be made to the members of the class and checked up by the teachers.

V. Attendance, preparation, and participation of members.

An average of 75 per cent of the members of the class must attend class sessions. Students must make outside preparation on assignment of the teacher. Students must participate in class work as called on by teacher.

VI. Report and certificate.

A report of the class must be made to the conference superintendent of mission study on a special blank furnished by her. She shall send the report to the Council officer in charge of mission study, who will issue a certificate for work meeting the required standard.

Please read carefully the following word from Mrs. Lipscomb's letter:

"I want to call attention to the item of 'the assignments for out-of-class work' so that you may talk to the women at the district and zone meeting about this. Some application blanks which have been sent give these words as answer to the question regarding out-of-class work, 'Complete study of the book.' On such a subject as 'The Turn Toward Peace' and the present conditions in India, more extensive work than the text itself should be taken in these assignments. The newspapers and current magazines are full of references to matters which have to do with international peace. The references to the Geneva Conference and the League of Nations in the magazines and papers should have as place in the study of the women in connection with this book. So, on the book about India with all that there is in the papers and magazines about Gandhi and about the relation of India to England there should be far more than just the study of the book.

"I am enclosing the requirements which I wish you would stress. I do not feel that a class has done altogether satisfactory work for a Council certificate which has studied nothing but its text. Please emphasize this with all the powers you have, and if we cannot change it, we shall have to reserve the right of giving certificates unless it includes a wider study. I do want us to make our certificate altogether worth while and to greatly raise the standard of the work we are doing. I know you will help me in this way."

Mrs. M. B. Goodwin.

Foreign missionaries are God's ordained peace-workers.—Thomas Jeffersou.

The spirit of missions is the spirit of the Master.—David Livingstone.

Missions are becoming a two-way bridge between peoples.—E. Raymond Wilson.

—From Program of W. M. Council.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Every year about this time many of our friends send us donations of eggs. So far only a few have thus remembered us. I believe if our Sunday school teachers would speak to their classes, suggesting that this be done, many of them would be only too glad to send us eggs, from a few dozen to a crate. Our young people are very fond of eggs and I am trusting that we shall be the recipient of many dozens from all over the conference. We have large cold storage facilities where we can keep them weeks at a time in good, sound condition.

* * * *

Since the spring has opened and our people can stir around more, I am counting on them to gather up all the Octagon soap wrappers they can find and send them to us. As has been said before we need a great deal of repairing on our buildings, and new furniture to take the place of much that has worn out or broken. If all will help it will not be a difficult matter for us to obtain several thousand dollars from the collection of Octagon soap coupons. Let me urge all to collect and mail to us as many as they possibly can at the earliest possible date.

* * * *

I can't begin to express my thanks to the good women of our conference and to the Sunday school classes for the many boxes of clothes they have sent to us for our children. These clothes are both useful and beautiful. I am profoundly grateful to those societies that have so recently undertaken this beautiful, Christ-like work. I am working in season and out of season to get all our children dressed by some organization such as Sunday school classes, missionary societies and individuals. I believe my efforts are going to be crowned with success in the near future.

* * * *

Three services on the North Gates circuit the third Sunday in March gave me an opportunity to visit all the churches of the charge in one day and to represent our orphanage. This was my first official visit to these splendid people and I was glad of the opportunity to see them and speak to them in the interest of our work. From this charge and county of Gates have come several of our leading preachers and preachers' wives. For many years one of our most enthusiastic orphanage trustees, Hon. L. L. Smith, lived in Gates counay and did much to endear the orphanage to the people of his county and eastern Carolina. Brother C. D. Barclift has a big debt on the church at Gates and a big parsonage debt which he is earnestly endeavoring to pay off. The parsonage will be one of the best in the conference when completed. Brother Barclift is a dynamo of energy and enthusiasm. If any man in the conference can surmount the difficulties in the midst of which he finds himself Barclift is the man. Last year he won the hand and heart of a very fine young lady who is a constant inspiration to him in his delicate and difficult task. I was a guest in the parsonage for two nights where I found refreshing rest and delightful fellowship. It was a pleasant visit which I made to the home of Brother Tom Morgan, where I had supper, together with Brother and Sister Barclift. Brother Morgan is one of the leading members of Parker's church, and one of the most substantial citizens of Gates county.

* * * *

There are many worthy causes presenting their appeals for aid. Among those that need immediate attention is our Methodist Orphanage. Unless our churches respond in a generous way by sending specials and apportionments we cannot pay our March bills which are now due. To be responsible for our financial obligations with an empty treasury staring us in the face is a most embarrassing situation. I would like for the churches to put themselves in my place, and imagine how they would feel if they had to pay out seven or eight thousand dollars at the end of each month with nothing but an empty treasurer to fall back on.

The North Carolina conference has placed me as the executive of its Orphanage. The duties are manifold and the responsibility is tremendous, far beyond what many of our people imagine. I am willing to stand in the breach for the sake of our boys and girls and for Him whose cause I represent. But unless the pastors, churches, Sunday schools, missionary societies and individuals give me the "sinews of war" I can not carry on, as I have no power to work magic or to perform miracles. In view of our depleted treasury may I urge all our pastors and churches to come to our relief immediately by sending a part of all of their apportionment and by sending specials from the Sunday schools.

* * * *

March 20.—Friday night Mrs. H. S. McGirt called Mr. Barnes, our superintendent, and asked that the class leave the Orphanage early enough to reach Wilmington early Saturday afternoon. We knew there was something good waiting for us. We reached the parsonage on time and were welcomed by Rev. and Mrs. L. M. Hall. Soon Rev. and Mrs. Larkin and other friends were there to join us, with Mr. and Mrs. H. S. McGirt for their cottage at Carolina Beach. We had a great time—the children played on the strand, while one or two fished. A delicious supper was served and we all had ravenous appetites, too. Then all gathered around the big open fire, talked and told jokes, led by Mr. W. R. Dosher, who with his wit and humor furnished us plenty of fun and many hearty laughs. We drove back to the city for the night. I was entertained in the home of Mr. and Mrs. H. S. McGirt. Sunday was an ideal day for our concerts. We had a worshipful service in both Fifth Avenue and Trinity churches. We extend our hearty appreciation to Mrs. McGirt for the planning and carrying out of the splendid social side of our visit. A great trip for us. This sounds good: the class is invited to visit Mr. and Mrs. McGirt in their cottage by the sea this summer.

Nellie B. Rives.

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O. V. WOOSLEY, Editor

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THE BOARD MEETS

The mid-year meeting of our board of trustees was held in the administration building at the Children's Home Thursday, March 24, the following members being present: Dr. T. F. Marr, president, Geo. F. Ivey, secretary, Rev. R. M. Courtney, James A. Gray, Rev. T. B. Johnson, R. O. Lindsay, J. Paul Lucas, Rev. J. T. Mangum, Rev. J. W. Moore, and R. G. Stockton. Rev. J. T. Mangum was elected vice president in place of Charles H. Ireland, deceased, and R. O. Lindsay was selected Mr. Ireland's successor as a member of the executive committee.

Rev. J. T. Mangum, Rev. R. M. Courtney and Geo. L. Hackney were appointed to prepare suitable memorial of the life and service of Mr. Ireland and were also chosen to represent the board at the funeral service.

The board, after reviewing the situation, went on record as approving the transference of our Home elementary school to state control. The board was also glad to know that the transference of our high school boys and girls to the Winston-Salem city high school has proven a wise move. An increase in the mother's aid appropriation was voted. Satisfaction was expressed over a review of the auditor's report showing the financial status of the institution to be in safe and sound shape. The superintendent regretted to have to report that due to poor collections during recent weeks the Home had been forced to go in debt again.

A GENUINE FRIEND

Charles H. Ireland was a genuine friend and an enthusiastic supporter of the Children's Home. He was a charter member of its board of trustees and throughout its entire history has regarded it as one of his choicest interests. He never missed a meeting of its board of trustees and was not only present in person, but lent his sympathetic support to every constructive measure that was presented for accomplishment. Brother Ireland was a dynamic force in any meeting he attended and his contributions to the welfare of orphan children were frequent and filled with an abounding love. We shall miss his presence very much. His influence still abides.

EASTER HOLIDAYS

Our big family has had a good time during the Easter holidays. School suspended operations Thursday of last week and our youngsters jumped into other activities with a vim, completing their work in time for a good deal of recreation Saturday and the following Monday. Holidays are a real treat to our children; they bring additional work and responsibility to the rest of us. We are, however, glad to see them come and are a bit relieved when they have passed.

When the usual program of activities is changed it becomes necessary to provide other features of interest, or our youngsters will find avenues of expression not always just what we would have them be. Our children have had social occasions, bus rides, weiner roasts, an orchestra concert, and have also entered into their religious services with a genuine Easter spirit.

No Picture This Week. We Are in Debt Again.

WILLING WORKERS

Mr. Cartner and his assistants, Charles Davis and Manus Welborn, Children's Home boys, have been very busy during the past few weeks over at the Davie county farm, 26 miles away, pulling stumps out of our new grounds and separating the big portions of dirt from the upturned roots. In order to speed up this work Mr. Angel, of our Home farm, and 20 of our larger boys have given three days of hard work pushing this project along. Our boys have risen early, eaten a cold dinner, and come back in from their day's work tired, but happy over their contribution. They are willing workers.

BASEBALL

The completion of the basket ball schedule and the passing of cold weather have aroused the Children's Home baseball interest. The crack of the bat and the smack of the mit find a cordial welcome in the ears of our boys as they practice diligently for various positions on the teams.

Four of our larger boys, Giles Smith, Wayne Carner, Will Angel, and C. C. Cox are candidates for the Richard J. Reynolds high school nine. Our remaining boys are working diligently for positions on the Children's Home junior team. It is a little early for accurate predictions, but in all probability the Children's Home will have its usual good teams.

MARBLE TOURNAMENT

The Children's Home Boy Scouts are now conducting a marble tournament. Sixty-four boys from four of the boys' cottages have entered this tournament and much interest is manifest in who will eventually come out as winner. During the process of elimination a champion for each cottage will be selected and then the cottage champions will play until all except one has been eliminated, the winner thus becoming champion of the Children's Home marble shooters for 1932.

At present groups of boys can be seen diligently practicing for the tournament. The marble shooting contagion has even invaded the ranks of our larger boys and they are sharing the joys of correct shooting with their smaller brothers.

SCARLET FEVER

We regret to have to report that the Children's Home is faced with an epidemic of scarlet fever. We have 21 cases at the time of this writing, but are glad to report that not a single case appears to be serious. Our children are being furnished every medical attention and the advice of skilled physicians is being followed. Everything will be done within our ability to care for the sick children. We have had such an epidemic of influenza as to overrrun our hospital, providing 48 beds, and have had to equip one of our cottages as an overflow infirmary. Directions of city health authorities are being followed and we trust that we may be able to report a better situation in the near future.

NEW DRESSES

We are very grateful to a large number of friends for forwarding nice new dresses and accompaniments to quite a large number of our children. These contributions on the part of our friends not only help the Children's Home in a very material way, but give our children a great thrill over being claimed and clothed by friends, whom they call "their ladies."

Many days have been given recently by certain of our workers in purchasing Easter clothing. Practically every child at the Children's Home had something new and was looking forward to being able to dress up on Easter Sunday. However, sickness in our midst prevented our being able to leave the grounds, but our children dressed up just the same.

MAKING THE BOYS GLAD

One of our elderly friends writes as follows: "Am sending you a package for Easter special, hoping it will make some boys glad and help a bit with clothing them. In the list of specials please do not mention my name, just a friend's donation. I think the Children's Home is one of the grandest institutions of our church, and sincerely pray heaven's richest blessings on it and the work that is being done there. Hope I can do something more to help just a little before the year is gone. I can only do a little, but do that little gladly."

He sent his precious poem to the editor—"Let me know at once whether you can use it," he wrote, "as I have other irons in the fire."

In a few days the answer came back from the editor: "Remove irons, insert poem."

Sunday School Lesson

APRIL 3

By William G. Chanter.

God in Creation

Gen. 1:1-5, 26-31.

Golden Text: "In the beginning God created the heavens and the earth."—Gen. 1:1.

In the beginning God created the heavens and the earth.

It is typical of the Bible that it begins with a great affirmation which it does not attempt to prove. For the Bible is a challenge, not a demonstration; a call to action, not an example in logic. Here are certain principles, it says. Build your life upon them and you will find that you are building on the Rock of Ages. And first of all, there is God. In the beginning he created the universe you know, and as you understand him you will understand the world in which you live and you will understand yourself. Taste and see.

And God divided the light from the darkness.

Now, human living demands certain things. It demands an intelligent understanding of the universe, for example. We simply cannot live without asking questions. Even the nursery rhymes echo this curiosity and children are taught to ask questions about the stars in the sky. Well, the Bible says, here is a universe that is marked in every nook and cranny by order. But there could be no order without creative intelligence. Without God the earth is without form and void and darkness is everywhere. With him comes the marvelous system of things that we know. Only as you know that can you find the answer to the questions that rise in your mind. Try it—see whether you can find a better answer. But be honest in your thinking.

Well, there is much heard about the credulity of religious people. But still we can surely doubt whether there is much credulity in holding to the idea that the origin of all the laws of nature, laws that are so exact that they can be expressed as mechanical formulae, is in an intelligent Mind rather than in the gyrations of the atoms. In fact, it might even be said that the only reason why any one should ever suppose that the latter theory had any intellectual respectability at all is to be found in the prevalent superstition that the complex is somehow better than the simple. For after all the atom as a creative force has no great standing. There is something rather puzzling in the idea that the atoms divided the light from the darkness.

And God saw that it was good.

But the desire for an intelligent understanding of the universe is not the only fact of human life that seems to be met by the Bible's belief in a Creator God. It does seem that a universe in which there are so many marks of intelligence must surely have been conceived in intelligence. But human life finds that world is marked not only by intelligence but by beauty. In this it is good. And it is hard to believe that a world which is mechanical and impersonal and dead could produce beings capable of being thrilled by its loveliness. Again, the atoms are a rather puzzling explanation for the sunset or for the lily of the field.

But in the first dawn a Creator felt the loveliness of His Spirit reflected, then we can understand that joy which springs up in our souls when we behold the world he made. The deeps of our own hearts are answering back to the Great Deep of God's Spirit.

And God created man in his own image..

The world, then, is the handiwork of God. We take that as true, and we go on. We cannot prove it but we can live it. We shall find that our questions are best answered on the basis of that faith. As far as proof is concerned, we shall do well to follow the example of the author of Genesis and place the burden on the shoulders of those who think they have a better explanation. And as for those who deny the possibility of any explanation, we can only say that the human mind will not so easily be induced to silence itself.

But what of man? Granting that there is a God, has he anything to do with men? Of course he made man. He made everything. But does he care anything about him? Dr. John Haynes Holmes doesn't think so and is of the opinion that God interested in a baby is primitive superstition. No, God is the God of the great world but not of the little world of men.

The curious thing about this is the fact that it goes along with a tremendous belief in the value of human life and in the power of man. He is a great creature. He can and must and will make the earth into a kingdom of righteousness and joy and peace. And hence we cannot help feeling that if God is not interested in man, it must be because he is not much interested in righteousness.

The fact is that it will always be difficult to reconcile a belief in the real worth of man with a belief in the indifference of God to the life of man. If one is willing to begin with atheism, there is no difficulty. A purely impersonal world is of course indifferent to man as to all values. But the difficulties of atheism are many and do not seem to decrease. Only man does seem so small and God does seem so great. And so Dr. Holmes and the other humanists move back and forth between the idea of man as the great author of his own salvation and the idea of man as too small to be worth saving by God. It is hard to say whether they are deifying man or dehumanizing God. But certainly God is being put very far away from human beings.

Your Child's Dysentery

Need not be at all dangerous if treated upon first symptoms. Mothers for more than a generation have put an end to stomach and bowel disturbances of their children by keeping handy a bottle of Ante - Fermen, formerly called Anti-Ferment. It settles the stomach, soothes the pains, prevents violent paroxysms, tends to regulate the bowels and in the end may avoid Colitis and more serious troubles. It is harmless and non-narcotic but a relief for Dysentery, and Diarrhea and digestive disorders due to upset stomach and bowels. An old standby under a slightly changed name. It may be obtained in separate formulae, for adults 75c or for children 60c at all drug stores. Keep it ready for emergencies.

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The Bible begins and ends with the affirmation that man comes from God and bears the divine image. It is not an easy belief. And yet it is no more difficult than the idea that a soulless and mechanical universe ground out the thinking, planning, loving beings that explore and rule it in the little and seek to understand and worship it in the great. Nor is it more difficult than the strange idea that God created man and then forgot him, or at least ceased to care for him.

Replenish the earth, and subdue it; and have dominion over every living thing.

And man was created for mastery. Not that the Bible teaches that he was given control. He was given simply the power to take and extend empire. In his heart there was planted the thirst for dominion, and while there is one corner of the world unconquered, that thirst will drive man on. It is nothing alien to him, it came to him with the life that was given him and only with that life will it depart. It is the voice of God within him.

Now, here again we have an explanation of a fact that we know quite well. The fact is the demand for conquest. In every department of human life that demand is heard and it is an insistent demand. Sometimes it is treated as presumptuous, as rebellion. Submission is the true part of man. But not so in Genesis. Man is made for rule and only as he rules is he obeying the divine purpose for which he was created. And it is easy to see the value of such teaching. Man's great ambitions are not something to be thwarted. They are to be satisfied. But they are to be satisfied in the fear of God, whose high commands they are.

These are the generations of the heavens and of the earth when they were created.

This, then, is the story of creation. It is needless, surely, to say that in such details as the six days there is no scientific or distorical value. Iits value lies in the way in which it derives the world from an intelligent and benevolent Creator who has a place for man in his world. That belief needs no particular defense. It stands after all manner of attack. Nothing has ever been said to show that it is unreasonable, and no more reasonable belief has ever been offered as a substitute. If these statements are not above attack, at least they can be well maintained by perfectly rational argument.

But this must be said. If it is true that the statements of the Bible are challenges, it is also true that the best defense of them lies in living in accordance with them. Is man a child of God? Then we should live as children of God and treat others as members of the same family. Is God really interested in human life? Well, we can argue for that, but the only conclusive argument is to treat other people as though we really believed that God was interested in them. I am inclined to think that a city full of people who acted as if God was interested in their neighbors would be a splendid argument for the fundamental beliefs of Christianity.

The fact is that the power of God to rule in human life is something that is really demonstrable. If man is made in the divine image, he can surely bring that image clearly into sight by growing in grace. If man was made to have dominion over every living thing, he can surely conquer himself. We should all of us be busy at this task of finding the way to make the teaching of the first chapter of Genesis what it was intended to be, a source of power. It was meant to bring man back to his proper relation to the world and to God. It was meant to show him that the universe was his Father's house. May its study mean that to us.—Zion's Herald.

"FEAR NOT, I AM WITH THEE, O BE NOT DISMAYED"

Here's to the man who has nothing to fear,
Trusting in Jesus in days bleak and drear,
Looking to Jesus, and feeling him near,
Here's to the man who has nothing to fear.

Here's to the man who has nothing to gain,
Looking to Jesus, the Lamb that was slain,
Resting in Jesus in joy and in pain,
Here's to the man who has nothing to gain.

Here's to the man who has nothing to dread,
Beside the still waters his footsteps are led,
Before his worst foes his tale is spread,
Here's to the man who has nothing to dread.

Here's to the man who has nothing to bear,
Casting on Jesus each burden, each care,
Waiting on Jesus in faith and in prayer,
Here's to the man who has nothing to bear.

Here's to the man who has nothing to lose,
Honor and pleasure he'll gladly refuse,
Misfortune ,ill treatment and poverty choose,
Here's to the man who has nothing to lose.

Here's to the man who has nothing to do,
Looking to Jesus to carry him through,
Trusting in Jesus and knowing him true,
Here's to the man who has nothing to do.

Here's to the man who has nothing to say,
Failing no moment to watch and pray,
Looking to Jesus to show him the way,
Here's to the man who has nothing to say.



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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	16	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert		6
S. Alamance—E. G. Overton		3
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	13	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	3	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brookstale—S .F. Nicks	6	1
Milton—M. F. Hodges		2

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	3	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. E. Edwards	8	2
Kennekeet—W. G. Pilcher		15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble		2
Perquimans—J. L. Smitb		3
S. Camden—Forest D. Hedden		6
S. Mills—J. M. Joliff		7
Stumpy Point—W. T. Cheek		2
Swan Quarter—W. G. Lowe		6
Wanchese—J. P. Bross		5
Washington—H. I. Glass		12
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee		5
Edenton—J. A. Gade		10
Moyock—J. A. Tharpe		1
Plymouth—J. W. Harrell	4	
Hertford—B. P. Robinson	3	2
Pantego-Belhaven—E. W. Downum	2	1
Ahoskie—B. O. Merritt		
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Rockford—W. F. Traywick	8	3
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	10	
Wadesville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	2	2
Red Springs—R. L. Pritchett	3	2
Rockingham—W. R. Royall	10	2
West End—W. F. Elliott		4
Hamlet—J. H. Shore	14	2
Fayetteville, Hay St.—Walter Patten	7	2
Biscoe—J. H. Miller	5	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett		2
Piedmont—B. F. Boone		2
Laurinburg—M. Y. Self		12

NEW BERN DISTRICT

Aurora—J. W. Sneeden		2
Dover—L. E. Sawyer		4
Fremont—K. F. Durall		2
Goldsboro Ct.—W. H. Brown		6
Greenville—E. L. Hillman		6
Hookerton—J. C. Humble		5
Morehead City—B. B. Slaughter		3
Mt. Olive-Calypso—L. L. Smith		7
New Bern, Centenary—A. J. Hobbs		11
Newport—R. W. Barfield		2
Oriental—R. E. Atkinson		5
Pikeville—J. G. Phillips		5
Pink Hill—H. L. Harris		
Riverside-Bridgeton—R. M. Price		2
Snow Hill—E. B. Craven		3
Straits-Harlowe—F. B. Brandenburg		3
Vanceboro—T. E. Davis		3
Kinston—E. C. Few		9
Jones—J. D. Young		3
Mt. Olive Ct.—E. R. Clegg		2

RALEIGH DISTRICT

Bailey—J. C. Williams		4
Creedmoor—W. L. Loy		3
Dunn—C. B. Culbreth		3
Erwin—J. J. Boone		2
Fuquay—J. L. Midgette		9
Garner—E. R. Shuller		2
Henderson—D. E. Earnhardt		3
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough	4	2
Oxford Ct.—P. H. Fields	6	1
Raleigh, Central—A. S. Parker		10
Epworth—O. L. Hathaway		
Smithfield—B. T. Hurley	18	4
Youngsville—A. L. Thompson	3	
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	2	
Tar River—R. E. Pittman	6	
Newton Grove—J. F. Starnes	2	
Clayton—B. H. Houston	3	
Zebulon—N. B. Johnson	2	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	7	
Northampton—E. C. Maness	13	1
Rocky Mount, First—T. G. Vickers		
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	2	
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long		5
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	13	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	3	
Wilson—T. M. Grant		3
Roanoke Rapids—S. E. Starnes	7	3
Garysburg—J. T. Draper	2	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	1
Maysville—M. W. Lawrence	11	1
Rosebro—C. A. Johnson	7	
Shallotte—J. Melton	2	1
Southport—R. H. Broom		3
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. H. Porter		4
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	3
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	1

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	8
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		1
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	3
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		2
Wesley Heights—C. C. Herbert, Jr.		2
Lelesville—R .H. Kennington		1
Peachland—H. Brittain	3	2
Pineville—E. O. Cole	4	1
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	6	4
Wadesboro—W. B. Davis	4	2
Weddington—J. B. Tabor, Jr.		3
Big Springs—J. E. Yountz		1
Charlotte, Belmont—P. L. Shore		3
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	19	

GASTONIA DISTRICT

Belwood—E. E. Snow	15	2
Bessemer City—J. Newton	3	
Cherryville Ct.—J. W. Bennett		1
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	5	4
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	3
King's Mountain—J. B. Church	2	6
Lincolnton—R. L. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	12
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith		
Cherryville—J. W. Groce		
Gastonia, Smyre—T. H. Swofford	2	1
Mt. Holly—W. L. Scott	2	
Belmont, Main St.—W. M. Smith	4	

GREENSBORO DISTRICT

Farmet—W. H. Groce	3	
Greensboro, Bethel-Grace—R. E. Hunt	3	
West Market—H. G. Hardin		4
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	8	8
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	4	
Randleman—J. C. Groce	6	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	2	1
Wentworth—T. V. Crouse	6	3
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. L. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		4
Liberty—L. P. Barnett	5	13
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	4	3
Summerfield—W. F. Cooley		3

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hadley		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	3
Marion Mills—J. W. Parker		2
Glen Alpine—A. G. Loftin	3	4
Avery-J. M. Green		3

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	3	4
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		8
N. Wilkesboro—J. H. Armbrust	4	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	4	
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	8	5
Spray—W. H. Willis	6	8
Draper—G. E. White	3	2

SALISBURY DISTRICT

Albemarle—W .B. West	40	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	1
Baden-Tabernacle—F. J. Stough	4	1
Concord, Epworth—E. Myers	8	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson	5	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Fox	2	
Norwood—R. A. Swaringen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—A. Fox	5	
Salisbury, Park Ave.—J. A. J. Farrington		3
Salem—M. B. Clegg	2	1

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawbt—E. D. Ballard	4	13
Elmwood—R. L. Bain		5
Hickory, Highland—I. L. Roberts	5	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	12	6
Mooresville Ct.—D. R. Proffitt	1	10
Mt. Zion—W. A. Barber	3	1
Newton—M. B. Woosley	5	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—A. J. Harbison	14	4
Taylorsville—H. L. Young	4	15
Hickory, First—A. C. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smitb	5	1
Mooresville, Broad St.—T. W. Hager		1
Cool Spring—D. A. Oakley	1	3
Hickory, West View—L. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers		3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters		3
Murphy—T. F. Higgins		6
Murphy Ct.—J. H. Carper		2
Syrta—D. H. Rhinehardt	6	13
Waynesville—W. O. Goode	2	2

Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	5	4
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	5	2
Centenary—C. C. Weaver	5	47
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Coolemee—G. W. Clay	4	

STATEMENT ADOPTED BY MISSIONARY COUNCIL ON SITUATION IN CHINA

James Cannon, Jr., and W. H. Nelson presented the following statement in the form of a letter to the President, which was unanimously adopted:

To the President,
The White House, Washington, D. C.
Dear Mr. President:

At this time of great peril to the peace of the world the Missionary Council of the M. E. Church, South, which Council represents the church in its efforts to proclaim the great purpose of its Lord and Master to bring "Peace on earth, good will to men," has adopted the following statement which we believe to be expressive of the attitude of the great mass of our people, and which the officers of the Council are instructed to transmit to you.

We, the members of the Missionary Council of the M. E. Church, South, gathered in Oklahoma City from every section of our church to confer together concerning the proclamation of the gospel of the Prince of Peace, are of necessity intensely interested in the present situation in the Far East. We have watched with ever increasing amazement, anxiety, distress, and horror the continued appalling bloodshed and slaughter in China. We heartily approve and endorse the efforts already made by our government to bring about a speedy settlement of the difficulties between Japan and China, and we greatly regret that they have not so far proven effective. We appeal to our government to continue actively and persistently to urge prompt united action by the governments signing the Kellogg Peace Pact, and especially by those governments signatory to the Nine Power Pact of 1922: "First, to call for the immediate cessation of hostilities by both China and Japan to prevent the further needless destruction of life and property; second, to call upon China and Japan to submit their differences to arbitration by whatever agency may be agreed upon by the powers signatory to the Nine Power Treaty; third, that in the event of the failure to bring about peace by this method, we appeal to our government to call upon the other nations to join in taking such concerted action as will put an end to the present horrible conditions which involve not only the destruction of property and life in China which are imperilling the peace of the world, provided that our government does not allow itself to be drawn into war with either China or Japan. We believe that with such prompt, decided action on the part of our government it would continue to receive the approval of our people in the handling of this delicate important perilous situation and would meet our responsibility, not only as one of the nations signatory to the Nine Power Treaty and the Kellogg Pact, but as one of the greatest civilizing forces in the world.

(Signed) W. G. Cram, Pres.
F. S. Love, Sec.
General Missionary Council
M. E. Church, South.

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¶ Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.
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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE

FOR FURTHER PARTICULARS, WRITE
J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

THE RESURRECTION

A yawning tomb our Saviour enters;
All Christian hopes seem at an end.
The mob has gone, and his disciples
With weary souls their journeys wend.

Without the tomb some loyal women
Still linger near to mourn and weep.
Their hearts are crushed, are torn, are broken;
Within the tomb their Master sleeps.

The days seem long, the nights unending,
But soon a Golden Morning breaks;
Their sorrows they have now forgotten,
For Jesus Christ, their Lord awakes.

Awakes to speak a word of comfort,
Awakes to live forevermore,
Awakes that we may dwell forever
With him on heaven's celestial shore.

—Julia Holler Armstrong.

SELZACH, SWITZERLAND, WILL PRESENT PASSION PLAY

Selzach, the Swiss Oberammergau, has announced that it is preparing for another series of Passion Play performances to be given every Sunday during the 1932 summer season, starting on June 5 and ending on October 2. The inhabitants of this friendly village of watchmakers and farmers near Soleure, in the blue mountains of the Jura, state in their announcement that they are fully aware of the unstable economic conditions prevailing; that they consider it, however, their duty, just on account of the general depression, to give doubting, suffering humanity new inspiration and spiritual and moral fortitude by presenting at this time the great drama of the Passion. The players, mostly members of the cast of 1927, when the last presentations were given, have, with rare devotion, placed themselves at the entire disposal of the committee, hoping that by thus contributing their share, the performances will prove a source of spiritual uplift for all those who will witness them.

The Selzach Passion Play is not a copy of Oberammergau, for historic records indicate that as far back as the tenth century it was the custom of certain Swiss monasteries to present the Lord's Resurrection to their congregations on Easter Sunday. Further Biblical details were gradually added, and between 1500 and 1627 A. D. over 200 religious plays were given at Lucerne, Zurich, Basle, Berne, Soleure and Bienne.

Selzach village arranged Biblical presentations as early as 1457 A. D. and these gradually were improved and enlarged. A playhouse accommodating some 1600 persons was erected in 1895-96 and performances of the Passion Play on a larger scale have since been given during the summer months of 1896, 1898, 1901, 1905, 1909, 1913, 1823 and 1927.

Over 400 persons, all inhabitants of the village, participate in the sacred drama which is divided into morning and afternoon parts. The morning performance contains 19 "tableaux vivants" and scenes, beginning with "The Creation," and ending with the colorful "Entry into Jerusalem." The afternoon program, representing the sufferings and death of Jesus, is almost entirely dramatic. Scenes of "The Resurrection" and "The Ascension" form the end and glorious climax of the play.

The Selzach presentations are artistic throughout and the music is consequently treated as of paramount importance. The performances will last from 11 a. m. to 4:30 p. m., with an intermission for luncheon from 1 p. m. to 2:15 p. m. An extra performance is scheduled to take place on Monday, June 20, and another extra performance, with the exact date not yet determined, is scheduled to take place on a Monday, the middle of August.

The Swiss Federal Railroads will run special trains from all parts of the country to Selzach, at reduced rates.

Children's Storyland



A MIS-ADVENTURE OF MICKEY-THE-MODERN

By Martha Lindsay Hall.

"Oh, what ever shall we do?" wailed Mrs. Dunn of Field Mouse Row in Corn Patch Town, as she gazed at her only son, Mickey, who lay exhausted and gasping for breath at the door of the family home, with, of all things, a mouse-trap clamped tight to his beautiful tail.

Mickey, or Mickey-th-Modern as his admiring friends were wont to call him, had been worrying his parents of late. Until now he had been in no real trouble, but he was so venturesome! Foolhardy, Daddy Dunn had called him, only that morning week, when at the breakfast table father and son had disagreed over the ways and means of making a living.

"Keep away from houses," Daddy Dunn had said, "and of all things avoid cheese. Cheese, nine cases out of ten, means a trap. We are a conservative family; ye were born in the fields and we stick to the fields. There is good, wholesome food all about us; seed and gain and tuberous roots enough to satisfy any normal appetite; a vegetable diet is better for us anyway. Why take a chance on cheese? The worst of it is, that once acquire the taste and you can't keep away from the stuff. I'm not averse to a crumb now and then at a friend's house, but I never run risks to secure it."

"What peeves me," said Sister Fan, "is that he is stingy with it. Never a crumb for the rest of us. Eats it all himself and then tells how good it is."

"Aw, Dad!" argued Mickey, "you're too conservative. You are living in the past. A lot has been learned since you were young. Just consider for a minute a few scientific facts. As a race field-mice are light in weight. If I sat on a trap I'd scarcely spring it. I really take very little risk for I have developed a real system. In fact I find it scarcely exciting any more. As to bringing cheese home—well, if I take the risk, big or little, I am certainly entitled to the gains. If you want cheese I'm willing to show you half a dozen traps in the village. I've never seen a field-mouse in one of them yet; only those fat house-mice that would spring a rat-trap," and Mickey-the-Modern curled his tail with a very sophisticated air, which made his mother realize what a very handsome young field-mouse he had become, even though his father did think him so foolish.

Every night for a week thereafter, Mickey had a marvelous time. He had several new traps on his route which he managed to visit before the house-mice were abroad, and he stole from them many a choice morsal, and then one night, after successfully robbing three traps, a fourth suddenly went "snap," and quick though Mickey was he was not quite quick enough, for his beautiful tail failed to escape the little wire bar, which caught and held it just one inch from the pink tip. Had the blow been heavy enough to sever the tail entirely it would not have been so bad, but bruised and sore he must drag the hateful trap behind him to the door of his home in Corn Patch Town.

To make matters worse Daddy was still out on his nightly rounds and Mother Dunn was never very good at making decisions alone. So she wrung her paws and cried again to Sister Fan:

"What, oh, what shall we do?"

"Do?" answered Sister Fan, "why, get Dr. Dapple at once. He is the best surgeon in Corn Patch, and any one can see it will be a surgical case. I" run right over for him," and off she went to his office on Scarlet Runner Ridge. She was soon back with the doctor, looking very grave and wise. He felt Mickey's pulse and listened to his breathing.

"While it is not a major operation," he said, "I think I shall give an anaesthetic. He seems quite weak and his heart-beat, owing to a distended condition of the stomach, is somewhat irregular."

He opened his case, and from a tiny vial selected a single crumb, which he held to Mickey's nose, meanwhile gently lifting and lowering his paw and slowly counting. Very shortly, a smile played over Mickey's features and one could see he was in a land of pleasant dreams. Even Mother and Fan became slightly affected by the fumes, and Mother exclaimed:

"Oh, Doctor, Mickey's trouble has all come from his love of cheese. Don't you think he may become more addicted to the habit after having this anaesthetic?"

"No danger, madam. Traps are never set with the finest Roquefort. If I were to tell you what this cost you would scarcely believe me. I got it from a specialist in New Rat City on the eastern waterfront. He keeps a highly-paid staff who do nothing but explore ships for this particular brand."

Then Dr. Dapple whipped out his lancet, and before you could say "Scat" the trap and an inch of tail were severed from Mickey.

"Now," said Dr. Dapple, "it must be made surgically clean. When he awakens, have him lick it for five minutes every half hour. I think there will be no complications. I used to give the first dressing myself, but I got a bad case of blood poisoning once and I am too valuable a citizen to run such risks."

"Oh, indeed you are, Doctor," exclaimed Mother Dunn, "and we are eternally grateful. Though you could not save our son's tail I am sure you saved his life. Send in your bill and Mr. Dunn will settle with you soon."

"That's all right, Mrs. Dunn; but if I did not know Mr. Dunn for a cautious, conservative gentleman, I'd insist on immediate payment. I do not credit practice with the younger generation; too many of them are among the missing at the end of the month; they pay on the spot. Tell Mr. Dunn it will be ten perfect grains of the best hard winter wheat."

"Oh, how very reasonable! He will gladly pay. He has quite a saving account in spite of hard times. But do tell me, Doctor, how do you think Mickey came to be caught? He has never been in trouble before. Do you think he could possibly be rheumatic at his age?"

"If your mother-love did not blind you, madam, you would see that he is far too fat for a field-mouse. Cheese is extremely fattening, and I dare say that he, like other young bloods, would eat it all himself, never bringing a crumb home. Consequently his increased weight sprung a trap that he could not possibly have sprung a week ago."

"I'm afraid you are right," sighed Mother Dunn, while Sister Fan nodded rather smugly. "What treatment do you prescribe when he awakens, Doctor?"

"Nothing whatever to eat for several hours. He won't want anything for he will be pretty sick with all that cheese, probably a cheap, indigestible brand, inside him. Then a strict diet of sunflower seed for at least a week. Well, good morning, ladies! I must hurry on. I'm due at the hospital this very minute. My regards to Mr. Dunn."

Mother Dunn saw him out, and then

THE BABE SEES MOTHER

By Mary J. Gregory.

This world is such a strange new place,
But when I look in mother's face,
I know that everything's all right,
Her eyes have such a lovely light.

My mother's voice has little wings,
And so while she just works and sings,
Her songs come flying where I play,
In such a happy sort of way,
I feel so safe when mother sings,
That I am glad her voice has wings.

—Presbyterian Advance.

knelt sobbing beside her mutilated son.

"Oh," she wept, "those cruel, diabolical traps! There ought to be a law against them. To think that one of them has maimed my darling boy for life!"

"Yes," murmured Fan, "they are particularly bad for greedy and disobedient mice."—The New Outlook.

HOW EDDIE PREACHED

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm 'faid not," said Eddie, after a few minutes of thought. "Or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes you can," said grandma.

"Here is a good text for you to explain: 'Be ye kind to one another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well, said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mamma, when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

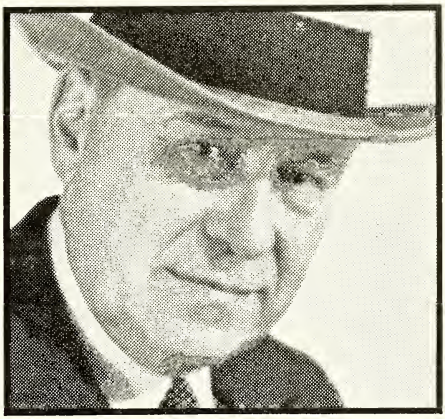
Every day and all day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

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The new energy men and women feel before one bottle of Dr. Caldwell's syrup pepsin has been used up is proof of how much the system needs this help.

Get a bottle of this delicious syrup and let it end that constant worry about the condition of the bowels. Spare the children those bilious days that make them miserable. Save your household from the use of cathartics which lead to chronic constipation. And guard against auto-intoxication as you grow older.

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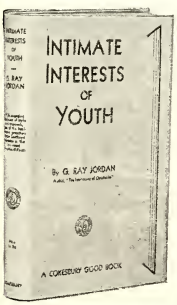
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REV. G. RAY JORDAN

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Fayetteville, at Jonesboro ..... April 7-8
Raleigh, at Plank's Chapel ..... April 14-15
Mt. Airy, at Elkin ..... April 24-25
Salisbury, at Mt. Olivet ..... April 26
Rocky Mount, at Roanoke Rapids ..... April 27-28
Statesville, at Newton ..... May 3-4
Charlotte, at Dilworth ..... May 3-4
Asheville, at West Asheville ..... May 10-11
Durham, at Pittsboro ..... May 10-11
Gastonia, at Lincolnton ..... May 12-13
Greensboro, at Mulr's Chapel ..... May 12-13
Wilmington, at Clinton ..... May 17-18
New Bern, at Morehead City ..... May 17-18

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

	April
Orange-Carrboro, 11	3
Mebane, 7:30	3
Trinity, 7:30	4
Memorial, 7:30	5
Carr, 7:30	6
Stem	8
Pittsboro, 11	10
Chapel Hill, 7:30	10
Milton, 11	17
East Roxboro, p.m.	17
Lakewood, 7:30	20
Duke's Chapel	21
South Alamance, 11	24
Graham, 7:30	24

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

	April
Edenton, 11	3
Hertford, night	3
Williamston, Williamston, 11	10
Windsor, Cashie, 3	10
Ahoskie, Harrellsville, 11	17
Aulander, Lewiston, 11	16-17
Murfreesboro-Winton, Winton, 3	17
Chowan, Bethany, 11	22
Perquimans, Woodland, 11	23-24

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

	April
Ellerbe, Mt. Pleasant, a.m.	3
Biscoe, Candor, p.m.	3
Person Street, p.m.	5
Caledonia, John's, a.m.	10
Laurel Hill, Tabernacle, p.m.	10
Rowland, Centenary, a.m.	17
Maxton, p.m.	17
Roberdel, Steel's Mill, a.m.	24
Rockingham, p.m.	24

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	April
Seaboard, Concord, 3	3
Tarboro	6

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

	April
Creedmoor, Bullock's, 11	3
Middleburg, Shocco, 3	3
Central, 7:30	3
Lillington, Pleasant Plains, 11	10
Mamers, Spring Hill, 3	10
Erwin, Black's, 7:30	10
Fuquay, Cokesbury, 11	17
Jenkins Memorial, 7:30	17
Edenton Street, 7:30	20
Henderson, 11	24
White Memorial, 7:30	24

	May
Bailey, 11	1
Four Oaks, Corinth, 3	1
Zebulon, 11	8
Bailey-Simms, 3	8
Benson, 7:30	8
Franklinton, 7:30	11
Smithfield, 11	15
Tar River, Plank's, 3	15
Youngsville, Bunn, 7:30	15
Oxford Ct., Salem, 11	22
Garner, 7:30	22

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

	April
Grifton, Sharon, 11 and 2	2
Hookerton, Maury, 11	3
Dover, Bethany, 3	3
Jones, Shady Grove, 11 and 2	9
Jones, Shady Grove, 11	10
Soven Springs, Carris Chapel, 3	10
Vanceboro, Epworth, 11	17
Grimesland, Wharton, 3	17
Greenville, 11	24
Aurora, Bonnerton, 3 and 7	24

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

	April
Grace, 11	3
Elizabeth-Union, 3	3
Wallace-Rose Hill, Wallace, 11	10
Scott's Hill-Union, 3	10
Faison-Kenansville, King's, 11	15
Roseboro-McGee's, 11	16
Stedman-Tabor, 11	17
Bladen-Live Oak, 3	17
Tabor High School, 11	24
Tabor-Lebanon, 3	24
Whiteville, 7:30	24

	May
Fairmont-Trinity, 11	1
Chadbourn-Evergreen, 3:30	1
St. Paul-Barker's, 11	8
Lumberton Ct., 3:30	8
Lumberton, 7:30	8
Maysville-Hopewell, 2:30	10
Jacksonville-Richlands, 7:30	10
Warsaw-Magnolia, Turkey, 11	15
Epworth-Wesley, Bethany, 3:30	15
Grace, 11	22
Town Creek-Bethel, 3	22
Southport, 7:30	26
Swansboro, 11	29

District conference at Clinton May 17-18.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

	April
Candler, Pleasant Hill, 11	2
Black Mountain, 11	3
Training School, 3	3
Marshall, 7:30	3
Saluda, 11	10
Fairview, Bethany, 3	10
West Asheville, 7:30	10
Acton, Oak Hill, 11	17
Biltmore, 3	17
Hendersonville, 7:30	17

District conference at West Asheville, May 10-11.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

	April
Monroe, Central, 11	3
Peachland, Fountain Hill, 3	3
Wesley Heights, 7:30	3
Weddington, Indian Trail, 10 and 2	9
Morven, Pleasant Hill, 11	10
New Hope-Bethel-Sandy Plains, 3	10
N. Monroe-Icemorlee, N. Monroe, 7	10
Hawthorne Lane, 11	17

District conference at Dilworth May 3-4, the first day being devoted to the supreme interest of the church's "spiritual life."

GASTONIA DISTRICT
R. M. Courtney, P.E., 900 S. York St., Gastonia, N. C.
THIRD ROUND

	April
Mayle, 11	3
McAdenville, 7:30	3
Crouse, Laboratory, 11	10
Cramerton, 7:30	10
Gastonia, East End, 11	17
Gastonia, Trinity, Tates, 3	17
Bessemer City, 7:30	17
Gastonia, Bradley Memorial, 11	24
Dallas, Puett's, 3	24
Belmont-Park Street, Park Street, 7:30	24

	May
Rock Springs, Bethel 3 and 11 ..... Apr. 30 and	1
Stanley at Trinity, 3	1
Goodsonville, 7:30	1
Lafayette Street, Johnson Memorial, 11	8
Gastonia, West End, 7:30	8
Belwood at Palm Tree, 11	15
Lawndale, 7:30	15
Shelby Ct., Pine Grove, 3	15
Shelby Central, 7:30	18
Polkville, Clover Hill, 11	21-22
Cherryville Ct., Mary's Grove, 3	22

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

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GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

April

Bessemer, Mt. Pleasant, 11 3
West Greensboro, Groome's, 3 3
Highland, Highland, night 3
College Place, College Place, 11 10
Summerfield, Morehead, 3 10
Carraway, Carraway, night 10
Proximity, Proximity, 11 17
Bethel-Grace, Bethel, night 17
Farmer, Oak Grove, 11 24
Asheboro Ct., West Bend, 3 24
Calvary, Calvary, night 24

The district conference will convene at Muir's Chapel May 12-13.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

April

Marion Ct., Concord, 11 3
Avery, Pine Grove, 2:30 3
Broad River, Kistlers, 11 6
Spruce Pine, 11 10
Cross Mill, Capernium, 3 10
Elk Park, Elk Park, 11 13
Bostic, Oak Grove, 11 14
Rutherfordton, 11 17
Cliffside-Avondale, Avondale, night 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

April

Draper, 11 3
Leaksville, 5 3
Spray, 7:30 3
Boone, 11 10
Watauga, Henson's, 7:30 10
Creston, Thomas' Chapel, 10:30 (Monday) 11
Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

April

Concord, Central, 11 (Q.C. night, 4) 3
Concord Ct., Mt. Carmal, 3 (Q.C. night, 5) 3
Westford, night 3
Forest Hill, 11 10
Salisbury, First Church, night 10
Salem, Mt. Tabor, 11 Sat. and 3 Sun 16-17
Woodleaf, Woodleaf, 11 17
China Grove, night 17
Harmony, 11 24
Kerr Street, night 24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

April

Cool Springs, Providence, 11 2
Mooresville, Central, 11 3
Mooresville Ct., Williamson, 2:30 3
Statesville Ct., Bethlehem, 11 10
Olin, Snow Creek, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Cedar Valley, 2:30 17
Highland-Rhodhiss, Rhodhiss, night 17
Lenoir, First, 11 24
Hudson, Mt. Herman, 2:30 24
Lenoir Ct., South Lenoir, night 24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
SECOND ROUND

April

Haywood, Oak Forest, 11 3
Franklin, 8 3
Franklin Ct., Snow Hill, 11 10
Clyde, Clyde, 8 10
Glenville, Glenville, 11 17
Cashiers, 3:30 17
Whittier, Whittier, 11 24

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
SECOND ROUND

April

Mocksville, 11 3
Ogburn, 7:30 3
Lexington, 11 10
Erlanger, Yadkin, 3 10
Green, 7:30 10
Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3

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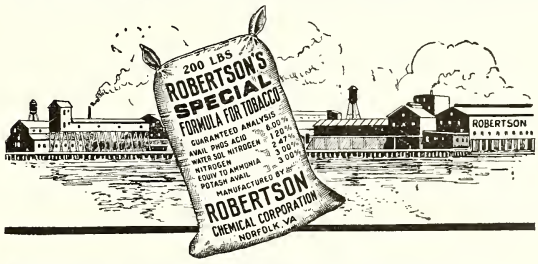
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IN MEMORIAM

ALLIGOOD—In the presence of a large crowd of sympathizing loved ones and friends we buried Brother Tom Alligood in the cemetery of Asbury church near Washington, January 8. He was about 65 years old. He leaves to mourn their loss his widow, who was Miss Cotton of Washington; his mother, 85 years of age, and several sisters and two brothers; also a son, who lives at Roxboro, N. C. Brother Alligood came from a Christian home and was a faithful and good man, having many friends in the community. He was a member of Asbury church; lived and died a Christian.

J. C. Harmon, Pastor.

..WINSTEAD—Mrs. Olivia Williamson Winstead was born August 12, 1853, died January 6, 1932. Mrs. Winstead suffered much in her last days, but through it all was faithful to the end. She was a devoted member of Bethany church and was loved by all in the community. After the death of her husband in 1893 she lived with her son Frank. She leaves to mourn their loss Mrs. Bonner Smith and miss Olivia Winstead (her two daughters), and three sons, Frank, Ed and Burton Winstead. Mrs. Winstead's funeral was conducted in the home by a former pastor, Rev. J. W. Sneeden, and the pastor, in the presence of many friends and loved ones. Her body was laid to rest near Pamlico Beach, N. C.

J. C. Harmon, Pastor.

HARGETT—On the 7th day of January, 1932, J. Frank Hargett, an honored member of Matthews church, passed to his eternal home after an earthly sojourn of more than three score years and ten.

Brother Hargett was a great sufferer during the last ten years of his life, but amid all his suffering he remained true to his Lord. His liberality and loyalty to the church was an inspiration to his pastor and to all who knew him. Truly it may be said, "The world is better today because he lived."

Surviving are the widow, Mrs. Virginia Orr Hargett, with whom he had lived happily for more than half a century, and two brothers, J. W. and J. T. Hargett.

We miss him so much, but pleasant memories of our association with him will abide.

J. M. Varner.

RACKLEY—Walter O. Rackley of Benson, N. C., passed from this life February 9, 1932. He was born 53 years ago in Sampson county near Clinton. Funeral services were conducted from the Benson Methodist church by Rev. B. H. Houston, a former pastor, Rev. E. M. Hall of Lillington, and Rev. J. H. Frizzelle. Brother Rackley is survived by his wife and one daughter, Elizabeth, and several sisters. Brother Rackley joined the Methodist church many years ago and through the years remained one of its most loyal and faithful members. For a number of years he had been the teacher of the adult Bible class. While his health had not been robust for some time he rarely missed being in his place on Sunday morning. His steadfastness, his faith in God and in man, his devotion to his church, his family and his friends endeared him to all who knew him. He was a spiritually minded man and loved to talk of the Master's work and the deep things of the human heart. His going has saddened the heart of many, but his humble, Christ-like life will linger long in the memory of those who knew him best. May the Lord bless and comfort those sorrowing ones left behind.

B. H. Houston.

HOVIS—Mrs. Winnie Hovis passed away to be with Christ Saturday evening, March 12, 1932, at one thirty o'clock at her home in Dallas, N. C. All members of her family were at her bedside when she fell asleep in Jesus. Surviving are her husband and seven children, as follows: H. T. Hovis, husband; one daughter, Mrs. Lela Clemmer of Dallas; six sons. Hugh Hovis of Charlotte, Loy Hovis of Dallas, Clarence Hovis of Cramerton, Blair Hovis of Gastonia, Gary Hovis of Lincolnton, Rev. G. A. Hovis of Highlands.

A precious mother from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershadowed,
Sweetly my soul shall rest.

Rev. G. A. Hovis.

HOLLAND—Mrs. E. S. Holland of Hatteras, N. C., was born June 10, 1904; died January 13, 1932, age 28. She was twice married, first to R. J. Stowe, who passed to a better world four years ago. She then married E. S. Holland. They lived happily together for 16 months. For seven months she had been confined to her bed. Loving hands and medical skill could not keep death out of this home. Nothing was spared that would promise relief or length of life. She was patient in all her suffering and often patient her loved ones not to grieve for her; that she was only waiting for God to call her.

She was converted and joined the Methodist church at an early age, and was always willing and ready to work for its cause. She was a Sunday school teacher for many years.

She leaves a husband, a father and mother, six sisters, two brothers, besides a host of loved ones. The funeral services were conducted by Rev. Leon Russell, assisted by the Woodman Circle. The beautiful flowers that covered the mound were tokens of love and friendship. We shall miss her here, but the time will soon come when we can see her smiling face in our beautiful heavenly home.

Her Sisters.

RESOLUTIONS OF RESPECT

Soon after the adjournment of our last annual conference there came into our midst that genial, kindly Christian man, Rev. S. E. Wright. During the short time that he was pastor of our church he endeared himself to all who came in contact with him. The work of the church was moving forward under his capable hands, the young people being particularly interesting to him. His sermons were forceful, thoughtful and inspiring and congregations were increasing in size and interest. Just as prospects seemed so bright for a successful year "God's finger touched him, and he slept." Therefore be it resolved:

First, That in the passing of Rev. S. E. Wright our conference has sustained an irreparable loss.

Second, That the local church feels a deep sense of loss, but one also mingled with gratitude for the privilege of contact with this sweet spirited spiritual leader.

Third, That we hereby extend our heartfelt sympathy and love to his widow and son and the assurance that their sorrow and loss is ours also.

Fourth, That a copy of these resolutions be sent to his bereaved family, to the North Carolina Christian Advocate, to the Progress and that they be spread upon teh minutes of the Woman's Missionary Society.

Mrs. J. T. Boseman,
Mrs. Elmo Gattis,
Mrs. Chas. Miller.
Committee.

RESOLUTIONS OF RESPECT

On February 12, 1932, God quietly and unexpectedly took from our midst the gentle spirit of one of our beloved class members, Mr. Ira Foushee. He was an earnest, loyal member, a stewart in Bynum M. E. Church, South, and zealous in all things for the advancement of the church and his community.

We miss his cheerful face and inspiring presence and know his place cannot be filled, but we feel that our loss is his gain, for we believe he has gone to a fairer and richer field. Therefore we, the members of the Bible class of the Bynum Methodist Episcopal Church, South, feel that we want to publicly express our heartfelt sorrow in the loss of our beloved member. Be it resolved:

First, That while we sorrow in his going and our hearts are heavy because he will not meet with our class again, we are comforted, being assured that all is well with him.

Second, That we offer to his bereaved family and mourning friends, over whom sorrow has hung her mantle, our heartfelt sympathy and pray that his infinite goodness may bring speedy relief to their burdened hearts.

Third, That a copy of these resolutions be sent to the bereaved family, one to be written in the minutes, one to the Chatham Record, and one to the North Carolina Christian Advocate.

G. E. Moore,
H. M. Hackney,
T. J. Hearne,
C. A. Snipes.

TIMBERLAKE—Quietly and peacefully Mrs. Cora Timberlake fell on sleep at her home in Helena on February 11, 1932, after a long and painful illness of several months' duration. Se was the daughter of the late John C. Vanhook of Person county and was born May 30, 1865. August 8, 1888, she married W. F. Timebrlake, who preceded her to the heavenly home by several years. Of this union there were four children, two sons and two daughters.

In early life when only a small girl she accepted Christ as her Saviour under the ministry of Rev. T. A. Boone and united with Mt. Zion Methodist church. Later she and her husband became charter members and helped to organize the Methodist church in Helena. She was truly a good woman and loved the kingdom of God. Her neighbors and friends often spoke of her kind, generous disposition, for she was a kind neighbor, o devoted and loving mother.

The funeral services were held in the church on Sunday morning, February 13, and interment in the cemetery in Roxboro.

B. E. Stanfield, Pastor.

CULBRETH—On Saturday, March 12, the death of John Thomas Culbreth, Jr., saddened the hearts of all in the village of Scott's Hill and of friends throughout this section of the country.

"Jr. T." as he was generally called, died at the age of 18. Though young, he had been a real Christian influence. He was a member of our local church, served as junior steward, and in all phases of life's activity was the same—good, honest, clean living.

Funeral services were held from Scott's Hill Methodist church Sunday, March 13. The pastor was assisted in the service by the Rev. L. E. O'Brien, pastor of Southside Baptist church, Wilmington.

A church crowded to capacity by both white and colored people and a beautiful floral offering showed in a degree the esteem which "J. T." had won for himself.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Carlos P. Womack, Pastor.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The Goethe Centenary

GOETHE died at Weimar on August 22 a hundred years ago. One may wonder whether, if Faust, Werther, and a host of his poems had not been set to music by great composers, Goethe's name would be as familiar today outside Germany as it actually is. For Goethe was essentially German, even though the philosophy which underlies so much of his work be universal; and he was essentially classical, even though, early in the forefront of the "Sturm und Drang" romantic movement, his work was so subjective as almost to be a perpetual autobiography. Nevertheless, so prodigious was his industry and so vast his output that, even without the genius that was indisputably his, some of his poetic work would have survived the ravages of time. Moreover, his works are a compendium of "worldly wisdom" unparalleled in literature. His desire to possess absolute knowledge led him to investigate, first of all, himself—life as revealed in himself; and then the fields of science—mathematics, biology (he all but forestalled the evolutionism of Darwin), anatomy (he discovered a cranial bone, till then unknown to medicine), political economy, and many another; and at the same time he served the Duke Karl August of Weimar in the capacity of privy councillor and financial adviser. Knowledge, for Goethe, however, was not an end in itself, but a means of living. He loved life, and believed in living it to the full; and if his philosophy seems rooted in a negative Entsagung (renunciation), it may be said that he renounced in order the better to enjoy what was his. Life was, he admitted, a perpetual beginning anew, and freedom belonged only to those who were ready to win it daily. But it could be won. For everyone, the fullness of life, goodness, beauty, were the prizes of effort and whole-hearted devotion to their pursuit; and this faith was the motive-force behind his activity, the deep source of his optimism, the doctrine enshrined in his life-work, Faust. Goethe was the great master of the art of living.

—The Methodist Recorder (London).

Let the Advocate Campaign Reach its Climax in April

POWELL SITS AT HEAD OF THE TABLE THIS WEEK

Rev. Howard P. Powell sends a check for $45 from First church, Marion. Ten new subscribers and twelve renewals are included in this list. A pastor may well be proud of a church that will do that much for the church paper at one time. We congratulate both. But this is not the first time that Brother Powell has done such a stunt. It will soon be a habit with him. Not strange is it that success follows this young brother.

The last church bulletin from Marion indicates much activity in First church along many lines. The young people are busy, the women are leading prayer meetings, and the men are enlisted. Our prayer is that the Advocate may aid in all these good works. Our thanks to the pastor and the people at Marion. Such people point the way.

THE LITTLES COUNT BIG

A brother in sending in a check for four dollars says: "Here I come again to bother you with the widow's mite of subscriptions, but it is all I can give you at this time; I hope to come again later."

This is the kind of work that counts. Most of the success these days comes after this fashion. Think what this would mean were each preacher in the state to average this much each week for the next four weeks. It would change the whole outlook in the Advocate office. If each one were to send even two dollars each week for four weeks that would bring in more than $4,000. This could be done easily by a little effort.

Let the small remittances come. We want to be bothered at this time with all such.

ANOTHER BOARD 100 PER CENT

Rev. J. W. Parker sends 12 new subscribers from Marion Mills charge. Now the Advocate goes into the homes of all the stewards on the Marion Mills charge. This is good work done by Brother Parker. It will mean much to the people.

A FEW OF THE LARGER LISTS

The following charges have sent in ten or more new subscribers and renewals:

Laurinburg—Marvin Y. Self	12
Roanoke Rapids—S. J. Starnes	10
Leaksville—R. G. Tuttle	13
Mooresville, Central—N. C. Williams	20
Mooresville Ct.—D. R. Proffitt	11
Randolph—A. C. Waggoner	25
China Grove—E. H. Nease	10
Spray—W. H. Willis	16
Newton—M. B. Woosley	10
Shepherd—G. L. Wilkinson	16
Marion, First Church—H. P. Powell	22
Hickory-Highlands—I. L. Roberts	12
Norlina—B. C. Thompson	11
Davidson—W. S. Smith	10
Marion Mills—J. W. Parker	14
Jefferson—J. E. B. Houser	16
Moravian Falls—J. E. Hipp	11
Elkin—L. B. Abernethy	13
Spencer—Wade Johnson	12
Denton—B. A. Sisk	11
Hillsboro—A. J. Parker	21
Siler City—F. B. Peele	13
Carr—J. A. Russell	16
Person—W. L. Maness	13
Yanceyville—I. T. Poole	11
Pittsboro—J. A. Dailey	13
Gates—J. R. Edwards	11
Kennekeet—W. G. Pilcher	15
Manteo—W. F. Walters	12
Washington—W. I. Glass	12
Williamston—C. T. Rogers	12
Windsor—T. W. Lee	20
Troy—J. A. Martin	10
Rockingham—W. R. Royall	12
Hamlet—J. H. Shore	16
New Bern—A. J. Hobbs, Jr.	18
Pikeville—J. G. Phillips	11
Kinston—R. E. Brown	21
Fuquay—J. L. Midgett	19
Central—A. S. Parker	10
Smithfield—B. T. Hurley	22
Oxford—E. J. Rees	24
Northampton—E. C. Maness	14
Rosemary—D. M. Sharpe	12
Bethel—J. O. Long	10
Warrenton—E. C. Durham	21
Weldon—E. C. McWhorter	18
Halifax—W. C. Wilson	12
Maysville—M. W. Lawrence	12
Acton—T. A. Groce	13
First Church—W. W. Peele	22
Belwood—E. E. Snow	18
Linclonton—P. W. Tucker	13
Calvary—E. L. Kirk	18
Wesley Memorial—G. R. Jordan	37
Randleman—J. C. Groce	10
Carraway Memorial—J. S. Gibbs	12
Centenary—J. C. Cornet	10
Proximity—G. B. Clemmer	13
Ramseur-Franklinville—A. C. Tippett	31
Liberty—L. P. Barnett	18
Bakersville—J. C. Gentry	10
Albemarle—W. B. West	65
Epworth—E. Myers	13
Concord Ct.—J. A. Baldwin	15
Central—H. G. Allen	32
Catawba—E. D. Ballard	17
Lenoir—C. E. Rozelle—	15
Race Street—E. J. Harbison	24
Taylorsville—R. L. Young	20
Bethel—G. N. Dulin	102
Canton—G. A. Stamper	23
Sylva—D. H. Rhinehardt	20
Robbinsville—J. G. Wilkinson	10
Davidson—S. M. Needham	11
Forsyth—T. B. Johnson	15
Main Street—W. L. Hutchins	13
Centenary—C. C. Weaver	56

If any charges have been omitted from this list that are entitled to a place therein, please let us know so the correction can be made.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The three enemies of mankind are slavery, liquor and war. Slavery has no one to do it honor, liquor is doomed, and war must go. The Christian church has defended all of these, but the Christ none of them. The nations must either give up these or give up Christianity.

Will the politicians ever learn? The women keep telling them that they will not support wet platforms and wet candidates. Some of the men who expect to go on and whip these women into line as they once did the men are going to learn a lesson. Women and not a few men care little for the party lash these last times. Foul abuse and the cry of "nigger" in North Carolina is a thing of the past. Words to the wise should be sufficient.

The men and women facing life unafraid as they set themselves to the tasks of these days belong not to those who have made life to consist in the abundance of the things which they possess. They have a grip on spiritual realities and are tied to the unseen—they endure as seeing Him who is invisible. Such have the victorious word to proclaim with all assurance and they are able to lead on in the face of threatened defeat. A few more leaders of this type in every community would bring victory to the wavering.

Sorry we are for those who never feel the thrill of the April days. In field and wood fresh life animates every scene. All sentient beings recognize the new spirit that is abroad. Flowers by the wayside and birds in the trees tell the same story. All normal men and women should be glad—glad to labor and to endure. Blessed is the man who can whistle at his work and be glad for a hard job. Has luxury rendered us unfit for adversity? Can we no longer do hard work and be glad? Many of our church people ought to be ashamed of the way in which they face these present emergencies. More of the joy of the Lord is needed.

The district conference season is on. These convocations follow close upon the rounds of district meetings early in the year. Are they to be simply seventeen more gatherings in the state? If so, the time and effort could well be spent to better advantage. A serious facing of present day demands and stirring messages on vital issues from souls aflame may give us a hardihood and devotion that will win in the midst of material collapse—that will give us vision, daring and victory.

The missionary women of the two conferences will be in annual session at Charlotte and Wilson during April. These women keep evermore at it in the lean as in the fat years; they do not stop because the times are hard. Enduring faith and constraining love urge them on in making the Christ known to the world. Some of our wavering saints would fresh courage take were they to catch the spirit dominant at Charlotte and Wilson. These devoted women love their Lord and are ready to give themselves to the cause. If possible spend a day at one of these conferences.

The New Outlook of Toronto, Canada, is interested in one's "keeping spruced up." That paper says: "There is something of a virtue in it, if we know anything about human nature. There is even a kind of a Scripture warrant for it, too. 'Let thy garments be always white; and let thy head lack no ointment,' the writer of Ecclesiastes advises. And this counsel, being interpreted, means, do not let yourself get down at the heels, or frowsy, or ill-kept looking. And we may be sure that the writer of Ecclesiastes had a real reason for writing that way; he wasn't just fond of seeing folk dressed up. What he meant to say, we are sure, was that there is a kind of moral tonic in keeping yourself up to the mark even in the matter of clothes and cosmetics." The ladies should be especially interested in that last word. If there be a moral tonic in cosmetics, this is truly a day of heavy indulgence in moral tonics.

"The Letter Killeth"

SAINT PAUL would have trouble in getting the approval of some of our modern accreditation boards. We doubt if he would be able to get by some of our examiners in the seats of the mighty. He certainly would have to revise some of the materials submitted for their approval. Not many can stand the test without "amended suggestions." All who would be accredited to teach must live up to the letter. Paul always puts the stress on the spiritual; he gave little attention to the letter.

We have no objection to the present standards made of all who would teach anywhere in our Methodism. Give credits by the thousands in the training schools to all who may win them. Let the standards be raised and the teacher be forced to submit "revised materials" to get by the board of examiners; but we do most respectfully protest against the implication that credits granted indicate special qualifications to teach. We are getting lost in the letter; we are being standardized to the death. We need a new method of procedure. The letter killeth but the spirit giveth life. More important than the label are the contents of the bottle. The spirit within is the first essential.

With the thousands of credits granted for work done under duly accredited teachers who give themselves to the work we are about to conclude that the land is filled with teachers and that our churches are supplied with those who are apt to teach. But where are those who can make real the living Christ to boys and girls and can speak with authority to adults? Almost every church is in dire need of such.

The best of our men and women appointed to lead in this effort at Christian education know how near we are to the breaking point. A new grip on the unseen is essential.

We are persuaded that more stress must be placed on the spiritual. Let those in authority cry aloud for the letter; but let there be here and there devout souls who will be content with nothing less than the spiritual—this giveth life. In our training schools we get in fifteen minutes each evening of the "devotional"; it would be far better to get in an hour of spiritual victory. The last session of each school given over to heart searching and renewed consecration to a definite task would be worth more than all the credits handed out. As it is most of those present are like a man who beholdeth his natural face in a glass—he goeth away forgetting what manner of a man he is. Let the stress be placed on those spiritual qualifications that make men and women apt to teach.

The Duke Benefactions

THE trustees of the Duke endowment at a meeting in Charlotte, N. C., March 29, distributed $681,230.60 to 137 hospitals and orphanages of the two Carolinas, bringing the total contributions to these two classes of institutions since the endowment was founded in 1924 to $5,779,608.06.

Of the funds distributed, March 29, $537,208 went to 92 hospital and $144,022.60 to orphan homes and child placing agencies. These institutions are located in almost every section of North and South Carolina and the neediest of all people, that is the poor who are sick and fatherless and motherless children, become the beneficiaries of these huge sums provided in the benefactions of J. B. Duke, who in his death made his grave with the rich, but made the poor and those who had no helper the beneficiaries of his wealth.

As the years go by the people of the Carolinas will come more and more to understand the far-reaching benefits of his gifts.

The hospital and orphan sections of the Duke endowment have contributed $5,779,608.06 to hospitals and orphan homes in the Carolinas since the Duke endowment was established on December 11, 1924. Of that amount $4,968,103.95 went to hospitals and $3,366,426.95 was for free patients. The remaining $1,601,677 was for construction, equipment, and purchase of hospitals. The orphan homes have received a total of $811,504.11 for the care of orphans.

The Fellowship Divine

IN THE dim mists of the long gone years men gathered to worship God. Often in the empty spaces of the desert, under the open skies, they held fellowship with the divine. But these worshippers were not an organic part of the Christian church such as that group at Antioch where they were first called Christians. The Christian church is a group, a movement, a fellowship that extends itself down the years and across the world. The local church is a link in a chain—the great connectional movement for conquest. It is well to keep in mind the historic view of the Christian church so

that we may preserve the sense of fellowship with all who have gone before as well as with all that do now dwell on the earth.

In the early days, persecution made most vivid and real this sense of fellowship; it was the fellowship of suffering. Then they also had the common task. The needs were so pressing that they became one in effort for conquest. Creeds often separate people but pressing needs tend to bring communities together. Thus, too, they had such a dominance of the spirit of Christ that they made much of the fellowship of the spirit of Christ. Such people can always sing of the fellowship divine. But with us it is quite different. We do not know persecution. Right often there is no common task in which the church is earnestly enlisted. Added to this is a want of the spirit of Christ. We do not have the mind of the Master—the mind that was in Christ Jesus.

Some persecution in these complacent, easy going times would bring in a finer sense of Christian fellowship. The blood of the martyrs has always been the seed of the church. A heroic undertaking in helping to bring in a new age for man, especially for the sons and daughters of men would bind us together. Instead, we are ready to throw up our hands and quit in the face of a hard and exacting task. In many places today our poor, puny efforts to bring in the reign of God are little short of a reproach. They certainly do not bring a new sense of the fellowship divine which comes with the dominion of the spirit of Christ in heroic undertakings in the face of violent opposition. Ah, could we but have a vital sense of the fellowship divine!

We Ought to Be Ashamed of Ourselves

WHO ought to be ashamed of themselves? Almost everybody. Why? We let our esteemed confrere, Charity and Children, answer. Listen to what Dr. Johnson says:

"Go through the hospital and ask the patients what is the greatest blessing and they will say 'health.' Go to the blind school and ask what is the greatest blessing and the reply will be 'the power to see.' Go to the deaf and dumb institution and ask what is the greatest blessing and the reply will be 'to be able to hear and speak.' Then go out on the streets and hear men, who can see and hear and talk and are in such perfect health that they never think of health at all, complain because they have none of the blessings of life."

At the Judgment Seat

AS CHURCHES and as individuals in this day we are being tried as never before. The man eager to save his life is in desperation. Some have about despaired. One negro the other day remarked to another negro in our hearing, "How's business?" "Der ain't no business; I's concerned wid gettin' a little sup'n to eat," the other replied. This is the feeling of many.

The saying of our Lord, "He that will save his life shall lose it," is ringing in our ears at every turn. The selfish and self-indulgent life is being discounted as never before. Such is being repudiated in all the wide world. The man who is willing to lose his life for the sake of others is finding a place all his own.

Some churches and their leaders are in desperation. The pulpit and the pew have tried to "hold their own" until the end is near. The prophet of God is not heard. Instead of a man with an uplifted cross there is a cringing coward, crying for a piece of bread. Instead of a pew eager to win a world is a crowd crying, "Lord, Lord," but failing to do his will. We are now at the judgment seat. Are we able to stand?

Some are finding the larger life. Victory is theirs. These are able to speak with the voice of authority.

Duke's Monument

WHEN the Duke Foundation was established a man incapable of other than little and selfish thoughts said that Duke was only building a monument to himself. And those who are strangers to everything generous and beautiful agreed that it was so. But about this monument gather those who are afflicted with all manner of diseases, even as they gathered about the Master in Gallilee and Judea. About this monument are assembled hundreds of children to sing praises to the memory of the man who provided foster parents for those who hungry and neglected cried in vain for a mother's loving and tender care. Old Methodist preachers worn with years of hard service in the evening of life bow at the foot of this monument and thank God that Mr. Duke has helped to put food in their mouths and clothes upon their backs as they await the call to where just men are made perfect.

Poor is a people without memories; desolate a land without monuments! Our land is greatly enriched by the Duke monument.

People and Things

Rev. P. L. Shore, pastor of Belmont Park, Charlotte, has Rev. A. C. Swafford of Gastonia helping him in revival services this week.

"Raised $50 yesterday for the orphanage, and had a splendid quarterly conference yesterday afternoon at Bethany on Dover charge."—Rev. L. E. Sawyer.

The real secret of how to use time is to pack it as you would a portmanteau, filling up the small spaces with small things.—Sir Henry Hadow.

"I want to obtain six copies second hand of 'The Tongue of Fire,' by Arthur. Please write me if you have one, and price."—E. B. Bell, Swansboro, N. C.

Fifth Avenue church, Wilmington, received 45 new members during the pre-Easter series of services, 12 by certificate and 32 on profession of faith and by vows.

"Rev. W. M. Smith of Belmont and George Hawks of Cornelius will preach and sing for us in our annual revival beginning April 24 and closing on Mothers' Day, the second Sunday in May."—E. J. Harbison.

Haven Street Methodist church, St. Louis, Rev. C. C. Barnhardt, pastor, received three members last Sunday, and 42 on Easter Sunday, making a total of 127 for first six months of the conference year, 49 of these by vows.

Bishop W. N. Ainsworth will be speaker of radio station WAPI, Birmingham (1140 kilocycles, 263 meters), on Monday afternoon, April 18, from 5 to 5:30 o'clock. His subject will be "The Present Status of Prohibition." Bishop Ainsworth is vice president of the Anti-Saloon League in Alabama.

"We had the church full for our Easter service at Webb Avenue, Burlington. In addition to the sermon and special music we had an Easter pageant, 'The Triumph of Love.' We baptized one baby and took into the membership of the church 26 on profession of faith."—R. L. Jerome.

"Just a line about our Easter meeting at Park Street, Belmont. It is still in progress. There have been 233 converted and reclaimed. I received into the church yesterday 50 young people and children on profession of faith, and 58 adults on profession. Total, 108 on profession of faith and five by letter. I have the names of 17 others to join later."—J. R. Warren, Pastor.

Dr. H. K. Boyer, director of the Golden Cross of the Western North Carolina Methodist Episcopal conference, who has been a patient for many weeks in Hugh Chatham Memorial Hospital, has improved to the extent that he was dismissed from the hospital Wednesday, March 30. Dr. and Mrs. Boyer are now at Hotel Elkin, where they will remain until the former has more fully regained his strength.—Winston Journal.

"We had a great Easter service. The high light of it was the service in which I baptized 20 babies. Forty parents with those babies standing at the altar and taking the vow to lead those little ones aright was an impressive sight. I have never seen anything like it before. We are making many improvements in and around old Mount Zion church on the building and the grounds. I will write you full account of this a little later."—W. Arthur Barber.

"The Place of the Cross in Our Religion" was the theme for a series of sermons during Passion week at Cullowhee. The response to these services was very fine indeed and as a result everybody seems to be spiritually improved because of them. A fine class of boys and girls were received into the church on Easter Sunday morning. Rev. Mark Q. Tuttle is the pastor at Cullowhee and he adds lustre to the Tuttle name in North Carolina.

"The Methodist parsonage at Roseboro was burned last Thursday, 3 a. m. The fire originated in the hotel and spread to the parsonage. Both buildings were completely destroyed. Most of the parsonage furniture was saved as well as our personal belongings. We are comfortably located in a house just across the street. We are hoping to build a new parsonage on the church lot in the near future. The parsonage was covered by insurance."—C. A. Johnson.

"Money sent to me for benevolences will be distributed or loaned to the general board of missions promptly. In this way each dollar will be put to work and will be absolutely safe. Allow me to say to the churches that money sent in now will help more in every way than when paid later in the year. The largest amount received so far is from Wesley Memorial; the second is Pineville. Send me money only for benevolences and Chapel Hill-College Place fund."—E. O. Cole, Treas.

"Ball's Creek circuit is much alive for 'kingdom building.' Sunday schools made great increases. Large attendance at worship service. Just closed a revival at Center. Older people stated that it was the best they ever attended. Men who had lived in sin for years lined up for God. One hundred and twenty conversions and reclamations. Twenty-one united with church; 20 by vow. Our membership roll has increased 36—26 by vows —this year. Hope to show a better batting average in the future for our Advocate."—J. Max Brandon.

During two days spent on business in eastern Carolina last week we had the rare privilege of spending a few hours in the zone meeting at South Rocky Mount. Yes, we say the privilege, for we count it such to see the way these missionary women go about their work. Their zeal and devotion inspire others in the work. Mrs. B. C. Thompson and Miss Amma Graham were making fine contributions to the work of the day. Reverends W. F. Craven, S. J. Starnes, B. C. Thompson and William Towe were ready helpers. God bless them, every one.

"Rev. Roy T. Houts is here with me in a meeting which began this past Sunday evening. He is doing some good preaching, and we are expected results. Mrs. Houts has been coming in every night from Lenoir to inspire and help. She plans to be with us just as much as she possibly can. She has been aiding in the singing, and is to address the women while Brother Houts addresses the men Sunday afternoon. They make a splendid team, and we feel that we are fortunate in having them with us for this series of services. A service we had in our church on Good Friday was a decided success. We had the cooperation of our fellow ministers. It was a fine preparatory service for our revival. Every business house in Taylorsville closed for this service."—R. L. Young.

Revs. T. A. Sikes of Louisburg and A. J. Parker of Hillsboro visited the Advocate last Wednesday morning and for an hour added good cheer in this shop. One and all were glad to see Sikes who for a number of years was with the Advocate as business manager. He always gets the glad hand when he comes this way. A. J. Parker is renewing his youth and is well and happy.

"At Pikeville on the evening of Easter Sunday the woman's Bible class of the Sunday school presented an Easter pageant, entitled 'Garden of Light.' A free will offering was received and the amount was applied to the work of the Golden Cross Society for charity work at the Duke Hospital, thus associating the thought of Easter gladness with the desire to cheer and help those who suffer. Mrs. Joe Collier is the teacher of the class, and her entire group worked faithfully and well."—J. G. Phillips.

"I would be glad and proud of a chance to serve any patriotic, charitable, religious, temperance, benevolent or worthy cause in which my humble artistic talent is acceptable. I am an amateur artist and samples of my painting, sculpture and wood carving may be seen in the editorial rooms of the Raleigh Times. I get a satisfactory pension for war service and that is all the pay I desire for any further service I can render. I want to consecrate my gifted service to the glory of the Lord."—Victor V. Earp, R. 1, Wendell, N. C.

"We closed a good meeting at West End church yesterday. Good interest was manifested throughout the meeting by all the community. Nineteen persons have given their names for church membership on profession of faith and there are some more to follow. Rev. H. Stuart Austin rendered valuable assistance as a worker with young people and leader of the song services. Brother Austin is a senior in the Duke school of religion and is a very fine young man. He greatly endeared himself to all of our people. The preaching was done by the pastor."—W. F. Elliott.

"We have recently organized the Alamance County Methodist Ministers' Association with the following officers: Rev. W. A. Cade, president; Rev. E. G. Overton, vice president; Rev. R. L. Jerome, secretary-treasurer. Other members of the association are Rev. J. D. Bundy, Rev. C. P. Jerome, Rev. Garfield Evans, Rev. H. E. Lance, Rev. A. C. Thompson, Rev. Paul Cooke. The meetings are held monthly in Graham with Rev. Mr. Evans. The purpose of the association is to create fellowship among the Methodist ministers, furnish a means for an exchange of helpful ideas about our common tasks, and co-operate in common church activities."—R. L. Jerome.

"We closed our pre-Easter services at Cramerton on Easter Sunday. At the closing service I received into the church on profession of faith as a result of the meeting a class of 25 members. The entire class was composed of adults, quite a few fathers and mothers. We had a splendid revival at Cramerton. The entire church was revived. Rev. John R. Church, pastor of our church at King's Mountain, did the preaching. Sam Goode of Crouse did the singing. Enough said. At the closing service Brother Church preached on tithing. At the close of the message there were 39 members of the church who came to the front and pledged to tithe. We expect to have a full report on everything at our next annual conference."—J. P. Morris.

In bringing to a close the series of services which were held last week at Central Methodist church, Dr. C. N. Clark reached the climax Sunday at the 11 o'clock service when he delivered a most eloquent and touching sermon on the "Resurrection of Christ" before a packed house. The special music was also an outstanding feature of the service. The chancel around which parents gathered to have their infants christened, was banked with Easter lilies. Twenty-two young people joined the church by profession of faith, and several names were added to the church roll by letter. Sunday evening at 7:30 the choir presented a musical program to a large and appreciative audience. The sermon at this service was in harmony with the music.—Monroe Enquirer.

On Thursday afternoon, March 24, at the home of the bride, Miss Flora Black became the bride of Rev. W. C. Dutton. The ceremony was performed by Rev. Harrell Russell of Duke University. The ring ceremony was used. Only the family and a few friends were present. Mrs. Dutton is the daughter of Mr. and Mrs. T. C. Black of Mouth-of-Wilson, Va. She is a graduate of Radford State Teachers' College and has been employed as teacher at Comer's Rock. Mr. Dutton is the son of Mr. and Mrs. Wiley Dutton of Cedar Springs. He is a graduate of Emory and Henry College and a senior in the school of religion, Duke University. Under most favorable circumstances these young people enter upon their life's work. They will be at Duke until June and then in the parsonage at Summerfield near Greensboro. He is pastor of the Summerfield charge.

"We closed our pre-Easter evangelistic services last Sunday after a twelve days' series, and in taking stock we think we have had a great meeting. All the churches in the city were carrying on at the same time, and we believe the entire community has been influenced by the meetings. The chief of police says that there was not a single arrest during the Easter holidays. We have made a religious census of the city, and now that our meeting has been held for the awakening of the church we shall follow up with personal evangelism. We have no paid workers, but we use our Sunday school teachers and other workers in our congregation. Rev. Ralph Shumaker of Marshall, N. C., was with us the last week of the meeting to conduct congregational singing, and to work with the young people. Brother Shumaker is a congenial fellow, a good worker, and an excellent helper with young people and in congregational singing. Our religious campaign was not one to raise money, but incidentally $400 were raised on the budget. A check for the ten-per-cent to The Children's Home has been forwarded. Fourteen joined the church on profession of faith, and 400 were in Sunday school last Sunday."—M. B. Woosley.

THAT CHAPEL HILL-COLLEGE PLACE REPORT

Rev. E. O. Cole has sent in a supplementary report of all money forwarded to him in the Western North Carolina conference since the report of February 15. We do not have a supplementary report from the N. C. conference, so we are giving notice now that at an early date we will give a full exhibit of both conferences.

Let every dollar possible be secured and all money in hand be forwarded to the treasurer so that all may get full credit in the next report. Why not report all money raised by April 20 and let this report appear in the Advocate April 28?

Modern Poets and Religion

"The poets are shifting their attitude and are seeing Jesus as a man among men"

By Thomas Curtis Clark

In the year 1917 Martha Foote Crowe, an American teacher of literature, published the first edition of her anthology, "Christ in the Poetry of Today." In the introduction to the book Mrs. Crowe presented some interesting findings which had come from her researches into modern religious poetry. She noted the fact that, in running through some fifty volumes of poems of about 1890, she found very few poems about Jesus. She plunged in again in 1895 and found but a lonely one here and there. In 1900 she found distinctly more. The year 1905 indicated a still brighter dawn. But when she came to continue her search in 1910 "times were changed; something verily had happened; the fascinating theme of Jesus, the dramatic quality of his human career, the miracle of his personality, had been discovered." It was about that time that Dr. Josiah Strong, American social prophet, was remarking "the return to Christ that is now taking place."

Had Mrs. Crowe lived and been able to carry her research into the '20's of this century, she would undoubtedly have been further cheered by the discoveries she could make in the realm of poetry about Jesus. And she would have noted with joy that the poets were shifting even farther from their attitudes of "adoration, praise and prayer"—which she had detected in many of the nineteenth-century poets—and were seeing Jesus as a man among men, a Friend, a Brother of all, a loyal Comrade; He was being viewed as a living Saviour for our own time, rather than as a splendid marble Christ to be merely worshipped. Reality had come into the poetry of Jesus.

It is the purpose of this article simply to touch upon the work of a few of the poets who have been writing during the past generation, indicating the reality and humanity of their writings concerning religion.

Alice Meynell was a pronounced mystic, and yet one of her greatest poems pictured Jesus as "the Way":

> Thou art the Way.
> Hadst Thou been nothing but the goal
> I cannot say
> If Thou hadst ever met my soul.

Christ to her was "Access, Approach, Way, Wayfarer."

John Masefield, when he first appeared on the horizons of poetry, stirred the world with his realism. When his "The Everlasting Mercy" was published, the breath of a "new poetry" awakened to life the spirit of religious poetry that had long been dormant. When Saul Kane was converted by the messages of the Methodist woman evangelist, here was the Christ he saw, according to Masefield:

> O Christ, who holds the open gate,
> O Christ, who drives the furrow straight,
> O Christ, the plough, O Christ, the laughter
> Of holy white birds flying after.
> Lo, all my heart's field red and torn,
> And Thou wilt bring the young green corn,
> The young green corn divinely springing,
> The young green corn for ever singing;
> And when the field is fresh and fair
> Thy blessed feet shall glitter there.

Here was a different Christ from the cold, aloof Christ who had held his dignified place in the world's art museums! Jesus, the Divine Brother, had again come to man ,to visit him!

Edwin Arlington Robinson is known chiefly for his portrayals of personalities; he is a master of portrait-painting. But he has also written some striking poems on religion ,one of his best being his "Calvary," in which he pictures Jesus as "friendless and faint, with martyred steps and slow, faint for the flesh, but for the spirit free":

> We gibed Him, as He went, with houndish glee,
> Till His dim eyes for us did overflow;
> We cursed His vengeless hands thrice wretchedly.

That was nineteen hundred years ago, the poet says; then he points the finger of shame at this war-like age, which "after nineteen hundred years keeps Christ writhing on the Cross!"

No mere worshipper of a marble Jesus is Vachel Lindsay, "the most American of American poets." The Christ he sees is One still with us, whose dreams must be again wrought into our life of today. In his "Star of My Heart" he sings:

> Except the Christ be born again tonight
> In dreams of all men, saints and sons of shame,
> The world will never see His Kingdom bright.
> Star of all hearts, lead onward through the night
> Past death-black deserts, doubts without a name,
> Past hills of pain and mountains of new sin
> To that far sky where mystic births begin,
> Where dreaming ears the angel-song shall win.

The Crucifixion for Richard LeGallienne was not once and for all perpetrated on a Judean hill; the same Crucifixion, but more terrible, he sees again in the twentieth century war years—"Christ is crucified again—Twice broken his great heart in vain." And the poet sees the sympathetic Christ "with me all the day":

> Yet all the while my Lord I meet,
> In every London lane and street.

Not only is the figure of Jesus approached with a new human feeling by the modern poets: God is to them something different from the God of the older days, aloof, unsympathetic, revengeful. Sidney Lanier, fine Southern poet, walks through "The Marshes of Glynn," and sings:

> I will fly in the greatness of God as the marsh-hen flies,
> In the freedom that fills all space 'twixt the marsh and the skies:
> By so many roots as the marsh-grass sends in the sod
> I will lay me a-hold on the greatness of God!

G. A. Studdert-Kennedy cannot see God apart from the happenings of earth. During the war, which this English poet saw so closely, God was seen as "The Suffering God," with his great heart sympathizing with the woes of men. This question broke from the poet's lips, as he looked out upon the shameful deeds of the war:

> How can it be that God can reign in glory,
> Calmly unmoved with what His Love has done,
> Reading unmoved the piteous shameful story,
> All the vile deeds of men do beneath the sun?

Evelyn Underhill, one of the finest of modern mystics, found in God One close to man's experience, ever revealing Himself—and not only in the crash of worlds, but in the "little things":

> I come in the little things,

Saith the Lord;
Not borne on morning wings
Of majesty; but I have set my feet
Amidst the delicate and bladed wheat
That springs triumphant in the furrowed sod.

Best known as the author of great social poems yet Edwin Markham is also a true poet of religion. His demand that the world be made over for man is based upon the greater fact that this is God's world, and so is, or should be, a world of justice and brotherhood. But the God he sees is not simply the God of law and justice; nor is he to be found only "at holy tombs," nor "in dust of broken altars"—places of sanctioned "religion." His discovery was described thus:

A great light came upon me, and I heard
The God's voice singing in a nesting lark;
Felt His sweet wonder in a swaying rose;
Received His blessing from a wayside well;
Looked on His beauty in a lover's face.

Probably the greatest of American poets writing today is Edna St. Vincent Millay, whose long poem, "Renascence," startled poetry-readers something more than a decade ago. To this poet God is a peculiarly intimate Being. Standing on the edge of "three long mountains and a wood" this poet saw things almost unutterable. Pushing the grass apart she found that she could lay her finger on God's heart! Here are the closing lines of the poem:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

How different this interpretation of God from those old disputations and findings of the theologians of the scholarly Middle Ages! We seem to have been dislodged from the fastnesses of great words and let loose upon the free acres of April meadows! Which is the true God—He of the wordy theologians or He of the feeling, loving poets?

Robert Loveman had little use for "caste or creed," for "class or clan." For him "It is the deed, it is the deed." "What care I for robe or stole?" he asked, and he exclaimed "It is the soul, it is the soul":

What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eye to see
One God and one humanity.

The poets agree much better than the theologians, and John Oxenham agrees with the point of view of Loveman. Oxenham yearns for the realization of "One God and one humanity," and he calls the churches to the realization of that ideal:

Lord, set thy churches free,
From foolish rivalry!
Lord, make all free!
Let all past bitterness
Now and for ever cease,
And all our souls possess,
True charity.

The old theologians we need, and the old poets we need. But we need—how greatly—the insight of the newer poets, who are finding God and religion in the grasses and in the yearning hearts of men and women of this our today.—The New Outlook.

THE ACID TEST

Extreme prosperity and extreme adversity test the metal of men. The plans of the people, individually and collectively, go to pieces when things are out of joint. Just now adversity has us on the ragged edge. It takes a man—a real man— to keep steady at a time like this. There are folks who exploit the people politically and religiously when they are easily swayed or influenced out of the straight line. All hail to the men and women who maintain themselves in balance just now and hold to the established things!

"Prove all things; hold fast that which is good" is just as fresh and timely as it was when Paul wrote it nearly 1900 years ago.

* * * *

North Carolinians have written some pretty good poetry. This doesn't mean that I am asking for any for these columns. Perhaps the finest bit of poetry produced by this state was by a poetess in the Piedmont country. She was writing up a country fair at which J. M. Gray was the speaker. Her poetic overflow was as follows:

"The chief attractions of the day
Were Bynum's bull and J. M. Gray."

* * * *

Three hundred and three out of 312 college presidents said that conditions had improved with their students under prohibition. Of course the wet politicians and the brewers know more about these young men and women than the college presidents who have an honest interest in them.

* * * *

What a mixup in Washington! A Republican running the White House, the insurgents running the Senate, the Democrats running the House, and Old Man Depression running the country.

* * * *

A shepherd who crawls into a warm bed while his sheep are scattered and cold is not a shepherd at all—he is interested only in mutton and wool.

* * * *

You can now take a trip around the world on the installment plan. Lots of folks are taking a trip to the poorhouse the same way.—Charity and Children.

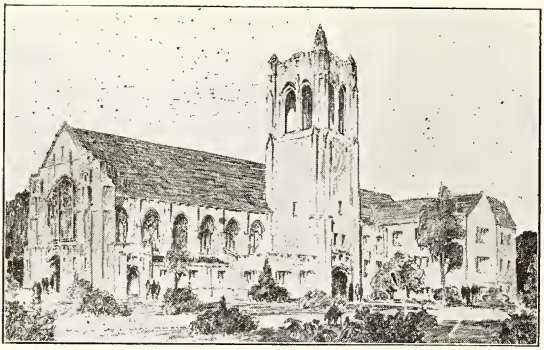
ANTO LANG NO LAW-BREAKER

Dr. A. J. Bucher of Cincinnati, Ohio, editor of Der Christliche Apologete, told this story to the book committee:

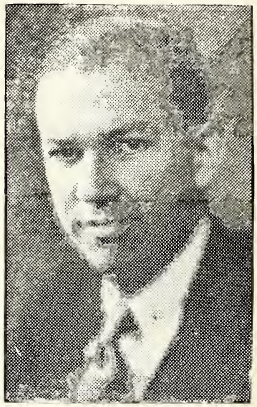
When Anton Lang, the "Christus" of the Oberammergau Passion Play, visited Cincinnati, he was the dinner guest of the German societies. The toastmaster had such bad taste as to adress Herr Lang as "Herr Christ," and to enlarge on what a wonderful thing it would be if he should be able, like Christ at Cana, to turn the water into wine, or even beer. The crowd cheered, but Mr. Lang showed signs of displeasure. He rose and remarked with dignity that he was not the Christ, nothing more than his pale shadow. "Furthermore," he said, with emphasis, "if I were Christ and had the power you speak of I would not use it in that way. I would obey the law," and reaching across the table he took Doctor Bucher's hand, saying, "And I know that there is one here who agrees with what I say."—N. Y. Christian Advocate.

It is of no use to argue with the person whose course in life is dictated by his stomach.

Annual Conference of the Woman's Missionary Society of the W. N. C. Conference to meet at Myers Park M. E. Church, Charlotte, N. C., April 12-14



Myers Park Church, Charlotte, N. C. Rev. R. Dwight Ware is the pastor



1932 NORTH CAROLINA PASTORS' SCHOOL

We have just about completed our schedule of courses and list of speakers and instructors for the 1932 North Carolina pastors' school. We are greatly pleased with the prospect. It looks as if the school this year should be the equal of any that has ever been held.

The 1932 session will open on the evening of June 13 at eight o'clock with an address by Dr. Frank S. Hickman of Duke University, and the work will begin Tuesday morning, June 14. The work will continue for ten days, closing at one o'clock Friday, June 24.

Among the instructors who are to offer courses are Dr. Frank S. Hickman, Dr. C. M. Bishop, Dr. G. B. Winton, Dr. Rolvix Harlan, Dr. W. W. Peele, and Dr. C. A. Bowen. Among those who are to appear on the platform at the assembly hours, morning and evening, are Dr. Hickman, who will speak three consecutive evenings of the first week, and Dr. Kenyon L. Butterfield, counselor on rural work for the International Missionary Council, who will deliver five addresses at the morning assembly hour. Bishop Edwin D. Mouzon will preach the annual sermon Sunday, June 19, and Dr. E. M. Poteat of Raleigh and Dr. George Arthur Buttrick, pastor of Madison Avenue Presbyterian church in New York City, will fill the platform during the second week.

With such a menu of speakers and teachers there should be no doubt in the minds of any but that the 1932 pastors' school will measure up in quality of instruction and inspiration to any school which has been held during the many years of its history. The fact is no one will need exhortation to attend this school when he sees the announcement.

LAST SUNDAY IN WARREN

The services at Macon in the morning, at Hebron in the afternoon, and at Warrenton in the evening made a full day. I preached the sermon at 11, Rev. E. C. Durham at 3, and we shared mutually in the other duties of the day. At night the training school for Warrenton, Norlina, Middleburg and Warren charges began its work. The day was delightful and the services most satisfactory.

This is a most delightful section of the state with many charming people. A fine type of Methodism is found here. Rev. A. McCullen was accustomed to insist that the Warrenton circuit was the best appointment in the conference. My experiences Sunday led me to conclude that he spoke the words of truth and soberness.

Mr. L. L. Gobbel and I had the privilege of being at the parsonage for supper, where Rev. and Mrs. E. C. Durham live like princes. If there is a better and more attractively furnished parsonage in the state I have not seen it. The interest and good taste of the ladies of Warrenton and of Mrs. Geo. G. Allen of New York account for this.

Brother E. C. Durham has made a fine start at Warrenton and the year promises well. He is fully aware of the great opportunity before him. He is to be congratulated.

The training school got off to a good start with Mrs. Wade, Mrs. Brian and Mr. Gobbel giving the courses. These most capable instructors gave assurance of good work for the week. Mr. Gobbel will make report of this school.

Eleven thirty Sunday night found Mr. Gobbel and me in Durham, following a full day. M. T. P.

HERTFORD GETS DISTRICT CONFERENCE

The Elizabeth City district conference will meet at Hertford instead of Wanchese. The people of Wanchese felt that on account of their losses from the recent storm on the coast that they would have to forego the pleasure of entertaining district conference. Our people at Hertford unanimously invited us to meet with them. The conference will convene at Hertford May 18. Rev. Leon Russell will preach the opening sermon on Tuesday night, May 17. O. W. Dowd.

GREENSBORO DISTRICT PREACHERS' MEETING

The date of the Greensboro District Preachers' Meeting has been changed from Thursday, April 14, to Friday, April 15. This has been done at the request of our hostesses for the occasion, as many of them wish to attend the Western North Carolina conference of the Woman's Missionary Society. W. A. Newell, P. E.

AN INTERESTING VISIT TO SALISBURY

I spent last Sunday and also Monday morning in Salisbury. In keeping a promise made a month and more ago I preached Sunday morning for Rev. J. A. J. Farrington at Park Avenue church, where he is in his fourth year of a successful pastorate in which he has received 175 new members. There is a present church membership of 500. Of these, six were received Easter, making 32 this year. The Sunday school attendance averages 350 and most of his Advocate subscriptions are paid in advance.

Sunday evening I was with Rev. J. W. Fitzgerald at Coburn Memorial. The general public for the last 18 months have not heard much of Fitzgerald, because he has been quietly but successfully engaged in leading his congregation in the payment of debts. When he became pastor of that congregation, like the light brigade beset with cannon, it had debts to the right, debts to the left, debts behind, and debts in front. Notwithstanding the financial conditions many of these debts have been paid and the rest so adjusted that they will be cared for and finally paid. Few congregations have a church building superior to Coburn Memorial and they are a loyal people who appreciate their pastor, pound him about as often as the moon changes, and best of all, follow his superb leadership.

I greatly enjoyed preaching to the fine congregation Sunday evening and wish to express public thanks to Brother Fitzgerald for the support he gives the Advocate. Sunday he secured five new subscribers and a long list of renewals. Fitzgerald knows how to do things and he does them.

An Evening With the Presiding Elder

After the day's work was over I turned into the district parsonage to hob-nob with Dr. Sprinkle after he returned from a busy day in and around Concord. We enjoyed a chat that reached to the midnight hour. I encouraged the elder to tell about his tour last summer of Egypt and the Holy Land.

By the time Sprinkle got to Damascus over the road on which Saul was struck down and walked along the street called Straight he began to warm to his subject. By the time he got back from Damascus, having crossed the Lebanon mountains and turned down the valley of the river Jordan, he was going good, and his tongue was moving at the pace of those Syrian bus drivers who plunge over the mountain roads till they set the nerves of timid tourists on edge.

Mr. Sprinkle, of course, like all visitors to the Holy Land, went down into Egypt, where he made three visits to the pyramids. First a general survey mounted on a camel. Then he made an inspection of the long, low, narrow passages within these huge piles of stone. The Sphinx must have whispered some words to our Salisbury Methodist friend, because he went the third time to see the Sphinx and the pyramids—if I mistake not he went alone—and by the assistance of a big Arab helper he climbed the rugged and precipitous slopes of the largest and most wondrous of these pyramids. Think of it! he made the climb in thirty minutes.

Napoleon at the beginning of the battle of the pyramids is reputed to have pointed to the pyramids and to have said to his army: "Soldiers, from yonder's height forty centuries this day look down upon you." But the elder of the Salisbury district one day last summer stood on "yonder height" and looked down upon forty centuries.

A College President Talks Wisdom

Monday morning Brother Sprinkle took me to the Salisbury preachers' meeting, where he had charge of the program, and had secured Dr. L. R. Akers, president of Asbury College, Wilmore, Ky., to deliver the address. President Akers spoke of the work of the Christian minister and the address was admirable in every particular. Apropos, interesting, inspiring, crammed full of good sense was this most excellent utterance. If he keeps up the pace of Monday morning, Asbury will continue to send out men of the type of Stanley Jones.

In the course of his address Dr. Akers remarked that he is the fourth in his family line of preachers and that his son who is a student in the Duke school of religion expects to graduate next year and join the Western North Carolina conference.

President Akers is in revival services with Dr. A. L. Stanford at First church. The meeting began most auspiciously last Sunday and will continue two weeks. Dr. Stanford has captured his people bag and baggage. Where they did not already exist, hard wood floors have been laid in the parsonage, the house re-papered and re-painted, and the parsonage made to look like a bran new residence. Forty new members received since conference and all services Sundays and week days are largely attended. Mr. Stanford, Mrs. Stanford and the people are all happy. A. W. P.

A DOG WITH A SEASON TICKET

If you happen to be in Goodmayes Station (England) at the time when the evening train to Rumford comes in, you will see "Peter" taking up his stand on the platform, his ears cocked for the sound of the rumbling wheels far down the line, his beautiful eyes watching out eagerly for the distant puff of smoke. Here it is, the great busy engine, slowing down gradually until it comes to a halt in order that the passengers may get in.

Peter, not being able to reach, has to wait for his master to open the carriage door, when he springs into the carriage, and settles down, without a moment's hesitation, on a seat.

Some dogs are made to lie on the floor, some have to crouch in the dark, dusty place beneath the seats, while others have to travel all alone in the guard's van at the back. But Peter is different. If you look you will see that he has a season ticket in a leather case fixed to his collar, and this entitles him to travel like any other ticket holder. He sits quite still by his master's side, taking no notice of anyone in the carriage, until Romford is reached, when he jumps down and waits for the door to be opened for him to get out.

And why do you suppose a ticket which cost sixteen shillings was bought for a dog? It is because Peter is very necessary to his master, who is night watchman at Old Church Hospital. Through the long silent hours he trots behind his master when he goes on his rounds; and in some wonderful way he knows to a second when it is time to "knock off."

And when Peter gets home in the morning, what do you suppose he does? Why, he goes to sleep, like his master, so as to be thoroughly ready for his night work.—Christian Science Monitor.

Power of Perfection

By Col. Julian E. Yates.

(Scripture Reading: Phil. 3:7-14.)
"Be ye therefore perfect even as your Father which is in heaven is perfect."—Matt. 5:48.

This command of our Master is an astounding one. It demands so much on the part of his followers that few of them contemplate it with feelings short of amazement, perhaps incredulity. Perfection means infinity of achievement and this term can not be comprehended by finite mind. Even in the exact sciences it can only be represented by a symbol. And a mere man asks himself, "How can we ever hope to reach that point of attainment beyond which there is nothing greater?"

But to the man of faith and vision there arises an answering question: "Is it conceivable that an omniscient God who was able to create an infinite universe will make an impossible demand upon even the least of his creatures, and thus mock his impotency?"

To the honest seeker for truth there comes the inescapable conviction that there must be a way for man to attain to all the high requirements placed upon him, else the command would not have been given. This conviction may be born of his faith and desire, but he is held firm in the belief that somehow infinite perfectability lies within the reach of man.

In support of this premise I find a forecast of man's capacity for development in both the material and the phychical sphere. Poor little N'Gi who died in the zoo a few days ago was an intelligent little animal, as animals go. But he was only an ape, just as high in development as apes were ten thousand years ago, and no higher. Fossilized forms teach us that birds built their nests and other animals followed certain instincts aeons ago about as they do now. Bees and ants had all the intelligence then and constructed their colonies as sagaciously as they do today.

Not so with man. His achievements in the arts and sciences have marched steadily on from cave dwellings and tepees to Taj Mahals and Empire State collossi, from dog sled to air navigation, from voodooism and witchcraft to fourth dimensions and relativity. Within the compass of recorded history men and races of men have climbed from savage cannibals to Michelangelos, Herbert Spencers, Shakespeares, Gladstones, Washingtons.

As measured by his past record, man's capacity for advancement in the realm of the arts, sciences and inventions is limited only by time and opportunity. It is said that the genius of Sir Joshua Reynolds was such that he dared not keep one of his paintings in his studio long after it was finished. For every day the great artist painted out and repainted parts of it that did not come up to his ideal. In him was a vision and a striving for infinite perfection in his art, and every picture, although not satisfactory to him, marked a distinct advance.

Then if man's capacity for development seems to approach infinity in the realm of material and mental attainment, can we predicate any less capacity in the realm of the spirit? Within the scope of our own observation we have seen an almost infinite capacity in some men for development in evil. We have seen creatures in our day descend to such depths in diabolical crime, so much below the ferocity and savage cunning of any of the wild beasts of the jungle, that infinite degeneracy seems to be reached. One philosophical writer, perceiving the depth of human depravity, has said in substance that had not the divine plan included a hell, then man's innate sense of justice would have invented one—so infinitely evil and hell-deserving are some creatures in human form.

On the other side is the glorious picture of man's capacity under God's guidance for good. And it is this capacity and the obligation to develop it to which our Master refers when he commanded, "Be ye therefore perfect even as your Father which is in heaven is perfect." This is the peculiar fascination of Christianity. Its infinite peaks of excellence tower aloft before the pilgrim, as the snow-clad Himalayas, beckoning on to ever higher and more glorious achievement.

But this infinite progression must have its definite starting point. Saul on the road to Damascus, bent on devastation and bloodshed had an experience that completely transformed his life. He caught the gleam of a heavenly vision, and that vision revolutionized his whole career. Henceforth he lives in a different realm and traveled in a different direction. The rash and hostile persecutor Saul became the patient, the forgiving and the persecuted Paul. That transformation in his life was no less a cataclysm than death and the resurrection. In fact it marked a resurrection more powerful than the raising of a physical body. For it started his life on an endless progression away from his sinful past and towards the glorious goal which had caught his eye. And during his whole life thereafter he kept his eye upon it with unremitting tenacity. And although he died not having attained its perfection, according to his words, he still followed its gleam with increasing humility of spirit as the distinguishing mark of his approach to perfection.

Father Damien, when he went to the leper colony on Molokai, and Livingstone, when he went to Africa, were children in spiritual stature. But in devoted service to outcast lepers, and in sacrificial labors and hardships for savage men and women of the dark continent, these two heroic men in their lifetime approached infinity of saintliness.

If the followers of Christ are commanded to attain to spiritual perfection there must be a road by which they can travel to that goal. Where is that road, and what is the key that unlocks that treasure-house of possibilities?

Man would have been left in despair but for that which transpired on the first Easter morn. Then and there God gave to man the key to the power-house for spiritual perfection. Hear St. Paul's testimony: "And you, being dead in your sins, . . . hath he raised up from the dead together with him, having forgiven you all trespasses" (Col. 2:13). As in the case of Paul this event in a man's life, although it may be devoid of visible manifestations, is as revolutionary as death and the bursting tomb. It is then that the spirit of God meets the spirit of man and, by the power that raised Christ from the grave, raises man from his death in sin to the new life.

What a graphic picture we have of that process in the story of the Prodigal Son. He was a son by natural birth. But by gradual degeneration he fell captive to the power of evil. And then a change came. He becomes humble, sorry for his misdeeds and rebellion, and turns his face

back towards the old home. And this changed attitude does not fail to find a response from the father. The penitent outcast is met in the way and restored to sonship in a regal way that he had never enjoyed before. He is shod for all the rough journeys that still lie before him, and has the seal ring of royalty placed on his finger. Hear the testimony of St. John on this matter: "As many as received him, to them gave he power to become the sons of God" (John 1-12).

I firmly believe there is no hope for this world of ours if we lose sight of the spiritual element in man and think of him as a highly trained animal, a glorified ape. For the heritage of animalism is stagnation, degeneracy and extinction. There is no hope for us unless we are able to see man in terms of spirit and infinite perfectability. The Russian writer Dostoievsky spoke an eternal truth when he said, "The fate of civilization rests with those who believe in eternity."

May God help you to see yourself and your fellows through this outward garb of flesh and blood as heirs of eternity with infinite possibilities. May you here and now make a solemn resolution to fill the place in God's creation for which you were intended. And as the necessary prelude to that fulfilment, may God give you the resurrection from the death of sin, and set your feet upon the highway to the land of unfettered opportunity and unbounded development, to God-likeness, the ultimate in spiritual perfection.

"Life is a training camp at best,
For what may wait beyond the years.
A training camp of toiling days
And nights that lean to dreams and tears.
But each may come upon the goal
And build his soul above all Fate
By holding an unbroken faith
And taking courage for a mate."

THE SOUL-WINNING CHURCH

By Rev. Walter E. Isenhour.

The great object of the church should be to win souls for the Lord Jesus Christ and to help Christians on their way to heaven. In order to do this the church must keep spiritual. When the church is spiritually alive and wide-awake she convinces the world that there is power in re-religion and Christianity. Sin-sick souls will come to her services and altars for pardon and full salvation, while struggling pilgrims come to be encouraged, blessed, fed on the pure Word of God, strengthened and helped.

The church must separate herself from the world if she is to win the world to Christ. We can't mingle with the evils about us and in the meantime attract the world to a better, higher, holier life. God's people are to be a separated people, zealous of good works. Pure religion is to keep one's self unspotted from the world in every particular, to visit the fatherless and the widow, lend a helping hand, go about doing good, pray continually, walk in the steps of Christ and be faithful unto death.

When the church no longer reaches lost souls and leads them to Jesus Christ for pardon, purity and full salvation, something is tremendously wrong. It is then time for a very careful examination. Men should ask God to turn on the great searchlight of heaven, which can be done by a deep contrition before him, and praying the prayer of the psalmist earnestly: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This is a heart-searching prayer, and ought to be prayed much.

We need soul winning churches above everything else. Wealth won't get souls to God; education alone won't reach souls and bring them repenting to the foot of the cross, neither will organization. It takes clean living to convince men who are living in sin that they are lost and need a Saviour. They must see something better in our lives than they are in possession of before they will turn loose of evil, sin and wickedness; before they will quit the paths of inquity and turn to the straight and narrow way. The outside world is looking for something real in Christianity, and the profession of the church, before it will turn from evil and its fleeting pleasures to serve the God whom we profess to know.

The church must have a burden for souls if she is to succeed in the soul saving business. An unburdened church never realizes the salvation of the lost round about us. It takes soul travail to reach souls. I've just read in the Herald of Holiness of a powerful revival. One night two hundred and fifty attended an all night prayer meeting, and as a result ninety-six were at the altar seeking God, either in pardon or purity. In the revival hundreds sought God. This is in the Church of the Nazarene. And what this church is doing thousands of others can do. There must be a real burden for souls. And why not? Isn't a dreadful thing to be lost in sin, unprepared to meet God and facing hellward? We are told, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). And when we think of what Jesus said, "For what is a man profited, if he shall gain the whole world and lose his own soul?" should we not have a burden for the lost?

The soul winning church must be a clean church. We can't take the world in and at the same time save the world. We must abstain from all that is evil, sinful and wicked. Not only so, but we are told to abstain from all appearance of evil. This means close living, but none too close, or God would not require it of us. Loose, careless, slack living never convinces the world that we are right with God and traveling the King's highway of holiness unto eternal life. It means much to be a Christian. The word "Christian" means Christlike. It is not Christlike to do what thousands of church members do, and go where they go. "What would Jesus do?" should be a question Christians ask themselves often.

The soul winning church must be a prayerful church. Ah, how we need real pray-ers today! It's true we need prayers, but more than that we need mighty pray-ers. We need a multitude who wrestle with God in prayer in behalf of the lost and hold on until they hear from heaven.

HOW HE WAS LED

Never once was Christ gently led. He was led into the wilderness to be tempted of the devil. He was led by men filled with wrath to the brow of the hill, that they might cast him down headlong. He was led away to Annas; led away to Caiaphas; led into the council of the elders and chief priests and scribes; led to Pontius Pilate, and into the hall of judgment. And then he, our Jesus Christ, was led as a sheep to the slaughter; led away to be crucified! Verily, "His way was rougher and darker than mine."—Frances Ridley Havergal.

ROPER CIRCUIT EASTER NEWS

We had a very fine Easter service at Roper. The pastor, J. Bascom Hurley, preached to us a splendid sermon, "Risen With Christ," Col. 3:1. Special music for the occasion was greatly enjoyed.

The pastor received into the church five of the finest young women and girls in this community. The pastor having announced three Sundays beforehand that a class was to be received into church on Easter Sunday morning at the regular services. What day in all the year is better to make a decision for Christ and unite with his church than Easter Sunday? It was a very beautiful and impressive service all the way through. A good crowd was in attendance. The church was beautifully decorated, too. On Good Friday night a Lenten service was held. We took up Passion Week by different ones reading the passages of Scripture in the Evangels of the events of the last six days, including the crucifixion of Christ. We used also some of the old songs of the cross, and three specials in solos, and a duet, "The Palms." "The Heart That Was Broken for Me" was sung by the pastor; and "Alone" was sung by Mrs. Alvah Hooker and the pastor. This service was very truly solemn and worshipful. We had a similar one last year just before Easter.

I think every church, wherever it is practicable, should observe Passion Week by some special service. Instead of card parties, dances, baseball games, and what not—which is a shame and disgrace to Christendom—we should of all times in the year reverence as holy. But by no means, however, try to live good on Passion Week and make up by living carelessly all the other weeks. Our people as a whole need very careful training and guidance here—and the pastor, as usual, has the responsibility.

Had quarterly conference that night. Brother Dowd gave us a great sermon as usual.

EVIDENCE JOSHUA BURNED JERICHO IN 1400 B. C.

By Wireless to The New York Times.

March 26.—Scarabs found this season in recently excavated Jericho tombs prove conclusively that the city was destroyed by Joshua about 1400 B. C., while Amen-hotep III was reigning in Egypt, Sir Charles Marston, who has been financing various expeditions to the ancient city, announced today.

The evidence of these scarabs confirms that of burned pottery found in the ruins by Professor John Garstang of the University of Liverpool Archaeological Institute, former Director of Antiquities to the Palestine Government. Although it has been widely believed that the exodus from Egypt took place in the reign of the Pharaoh Merneptha, about 1229 B. C., and the destruction of Jericho about 1187 B. C., Professor Garstang has consistently maintained that the exodus occurred about 1447 B. C., and the fall of Jericho about 1407 B. C.

Professor Garstang based his theory on fragments of pottery, of which more than 100,000 have been unearthed in the ruined city, because with the exception of one fragment, found on top of the burned strata, there was nothing to suggest a date for the burning of the city later than 1400 B. C.

THE VICTORY MARCH AT HOT SPRINGS

We had a most impressive Easter service. The choir presented "Eternal Life," which is a great Easter message in song. The house was packed full, and I am sure that souls went away with renewed courage to fight the good fight of faith. After the prayer I had the congregation to join in what I was pleased to call the "Victory March." While the pianist played Onward Christian Soldiers, the congregation marched up and placed a liberal offering for kingdom extension on the altar. This amounted to more than eleven dollars, which is a very good offering for this small church. The Sunday school had taken an offering on the ten per cent apportionment for the Children's Home. This march was also a season of rededication of souls to God as the money was deposited.

At present we are in the midst of a most gracious and real revival at Antioch church. The Lord has been with us so far. We have had some rededication and reclamations and the best interest that I have seen in a meeting in years.

Oakley E. Croy.

EPWORTH, CONCORD, ADVANCES

Our work had been moving along very well during the months that have passed since my coming to Epworth. We have some of the best people of whom it has been my privilege to serve. We have good congregations and it is a pleasure to preach to them.

On last Friday evening we closed a three weeks' revival meeting. This was not the kind of revival we used to have, but there were a number of professions—about a dozen, I suppose—and nine have joined the church on profession of faith and five by certificate, and previous to our meeting nine had been received by certificate and three by profession of faith, making a total of 26 since conference.

Brother O. V. Woosley was with us last Sunday morning for a 30-minute program with a class of his singing and reciting girls. The program was excellent and was enjoyed by a large crowd at our Sunday school folks. Brother Woosley is making things go at the Children's Home as he does other things that he undertakes.

Pray for us that many souls may be saved and the kingdom greatly built up.

"The lines are fallen unto us in pleasant places; yea we have a goodly heritage."—Psa. 16:6.

E. Myers.

DOES GOVERNMENT CONTROL REDUCE CONSUMPTION?

Claims have been made that government sale and regulation of the liquor traffic would reduce liquor consumption and result in "true temperance." Note the following increases in Canada, between 1922, when the records of government sale began, and 1930:

Consumption of spirit, 48 per cent; malt liquors, 63 per cent; wines, 814 per cent; convictions for drunkenness, 55 per cent; convictions for violations of liquor temperance act, 127 per cent; drunk while driving, 942 per cent; deaths due to alcolholism, 115 per cent—(Figures from Canada Department of Trade and Commerce, Dominion Bureau of Statistics).

From records of government sale, the Ontario Prohibition Union has obtained the following consumption figures:

	Gals. 1922	Gals. 1930
Spirits	2,040,514	3,036,755
Malt liquor	38,022,238	62,100,225
Wines	803,027	7,341,441

.. Canada's experiment appears to prove that government sale does not promote temperance.

METHODIST HOSPITAL ASSOCIATION

The Methodist Hospital Association convenes in Memphis, Tenn., on the evening of April 20 and concludes its sessions on the following evening, April 21.

This is an auxiliary of the General Hospital Board and brings together the superintendents of our Methodist hospitals and also representatives from the various annual conference hospital boards.

Notable among the speakers for this annual meeting are:

Dr. Paul H. Fesler, president American Hospital Association and superintendent of Wesley Memorial Hospital (Methodist), Chicago, Ill.

Dr. Ivan Lee Holt, pastor of St. John's Methodist church, St. Louis, Mo.

Dr. Bert Caldwell, executive secretary American Hospital Association, Chicago, Ill.

Dr. Alfred F. Smith, editor Christian Advocate, Nashville, Tenn.

Fred T. Barnett, Secretary,
Methodist Hospital Association.

FACTS ABOUT THE WESLEY MEMORIAL EVANGELISTIC CAMPAIGN

March 14-18—57 prayer meetings in varous parts of the city; average attendance over 20 per meeting. Total attendance, 1134.

March 20-27—Preaching services at 8 a. m. and 7:30 p. m. each day.

Morning services, by actual count, 145 on Monday, 187 on Tuesday, 211 on Wednesday, 221 on Thursday, 273 on Friday. Evening service always filled lower floor and almost filled balcony several evenings.

Results: Church greatly revived; additions on profession of faith 60.

L. F. Tuttle.

GREENSBORO CAMP MEETING

The friends of the camp meeting at Greensboro, North Carolina, will be glad to know that the People's Bible School here being operated under the auspices is being wonderfully blessed in the Lord and will close its spring semester with a great camp meeting, continuing from May 13 through the 22nd. Revs. John R. Church and E. W. Black, two of the South's best preachers of full salvation, are the engaged evangelists for this camp meeting. A great spiritual feast awaits all who can attend. Reader, we invite you to pray and plan to come. Remember the date, May 13 to 22. For further infomation, address Jim H. Green, 720 Silver Avenue.

ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference will convene in the First Methodist church, Roanoke Rapids, Wednesday, April 27, at 9:30 a. m. The brthren representing our institutions will be given an opportunity on the morning of the first day to present their causes. The spiritual life conference will be held the morning of the second day. The pastors are requested to prepare brief reports to be presented at the opening session. All delegates who expect to remain over night are requested to notify Rev. S. J. Starnes, pastor at Roanoke Rapids immediately.

L. B. Jones, P. E.

HISTORY MAKING EVENTS AT "SWANSBORO BY THE SEA'

I want to tell of some of the great things done by these fine people. I must begin back in Brother T. B. Hough's regime, when, under his guidance, the move which, we feel sure, will mean great things for our work in the entire esatern part of the conference, was begun.

Early last year Brother Hough learned that a building, which had been built for the Unitarians, was for sale. He and Brother Martin, our presiding elder, took the matter up with the Duke Foundation and they came in with their timely aid. By strenuous labor on the part of Brother Hough the necessary amount was collected and the building purchased. The first $2000 was paid and the trustees gave their note for the remaining $1000 of the purchase price of $3000. There was needed for improvements $1000.

This is the situation as we found it on our arrival after conference. In the goodness of God we have been able to carry on, and this evening sit in one of the finest parsonages in the conference as we write this. No need to speak of our struggles, but just to tell something of what our church now has at "Swansboro by the Sea." There is no debt on the property.

The building is of brick, splendidly built (no veneer). It houses church auditorium, pastor's study, ladies' parlor, kitchen, dining room, Sunday school assembly room and parsonage. Each Sunday school class has a separate room except 2, and these are divided by screens. They will eventually have rooms. Each department has ample room for its work.

The building faces the south and is in the shape of an immense U. The church auditorium occupies the west wing of the U, the parsonage the east, and other departments the connecting link at the back. The parsonage has seven large rooms, a large hall and large pantry. The walls are plaster, ceiling of steel of a beautiful pattern. There are large windows and plenty of electric lights. All the wood trimming is in cream.

We moved into the new parsonage on February 29 and at night on March 7 a large party came and stormed the house. They left a big supply of goods for the larder. A fine pounding! And this after they received us royally on our arrival in December. We thought that the folks we had left (God bless every one of them—we still love them) could beat all pounding their preacher, but find there are others adept at that trick.

These folks have been very kind to us ever since our arrival. The ladies of the home church had a splendid supper ready for us, and the old parsonage in the best shape possible. The people at other churches have many times remembered us and we have brought things home in the back of the car. Things which helped out at the parsonage. Pray for us, brethren, that we may be faithful to these good folks and that we may have souls for our hire.

E. B. Bell.

GLORIOUS EASTER AT LAURINBURG

Easter Sunday was a great day with our Methodist congregation in Laurinburg. Brother Self, who had already—and worthily so—found his way into the hearts of his people, begun the day with an early morning service with not less than 100 people present. The attractive decorations of green foliage and Easter lilies, with lights subdued, suggestive of the morning twilight when Mary and others came to the grave of Jesus, created a setting which, together with the deep spirituality of the worship in song and prayer and the holy communion, was very impressive. His presence was so sacredly real to us.

The deep spirituality significant in the early morning worship was experienced through the three other services which followed. At 9:45 the Sunday school, with all departments, assembled in the church auditorium for the worship period and rendered a very pleasing Easter program. The well prepared and appropriate sermon by the pastor, the exceptionally well rendered Easter music by the choir and the offering for the Methodist Orphanage, featured the service at the eleven o'clock hour. At the evening hour the message was given in song, "The Song of Triumph" being the theme. This splendid and faithful choir was at its best and is worthy of special mention. Surely this day with the large and increasing congregations at each service, the great messages, the soul stirring music and new visions of the risen Lord will live on in many and prepare the membership of the church for holier living and a more fruitful service in the days to come.

J. G. Johnson.

JUNALUSKA SCHOOL OF RELIGION

For a number of years Duke University and the General Sunday School Board conducted a six weeks' school of religion at Lake Junaluska, North Carolina, during the summer season. Last year the school was continued under the auspices of Duke University and the General Board of Christian Education, with the oc-operation of the Board of Missions.

The school has met a real need in the church in that it has provided pastors, conference officers of Christian education, professors of religious education and Bible in our church colleges, missionaries and others interested in missions, and leaders in the work of local churches, with an opportunity to secure graduate and undergraduate courses in Bible, Religious Education, Christian Doctrine, Missions,and the psychology of religion under outstanding teachers. Being located at Lake Junaluska it enables the student to combine a most enjoyable summer season in the mountains with profitable study and class room discussion.

Plans have been made for the fifth session of the school. The dates are July 25-September 2, 1932.

Four instructors will be provided by Duke University, one by the General Board of Missions. The personnel of the faculty is as follows:

Dr. Elbert Russell; Dr. H. Shelton Smith and Dr. Paul N. Garber from the Duke school of religion; Dr. W. A. Smart from Emory University; Dr. A. W. Wasson from Southern Methodist University.

The following courses will be offered this summer:

The Teachings of Jesus; Old Testament History; The World Task of the Church; American Christianity; The Epistle to the Hebrews, and the General Epistles; The Old Testament Literature; Religious Education and Contemporary Civilization; Development of Methodism; History of Religion.

For further information write to Dr. Paul N. Garber, Registrar, School of Religion, Duke University, Durham, N. C., or Rev. John Q. Schisler, Secretary, Department of the Local Church, 810 Broadway, Nashville, Tenn.

LENOIR CIRCUIT NEWS

Brother Charley Morrison, the Hudson circuit pastor, helped us in a two weeks' revival preceding Easter at South Lenoir. In spite of the cold wave splendid congregations came every night. Brother Morrison did some fine preaching, and very gratifying results attended the efforts. Several men who have been objects of prayer and concern for many years were reached in this meeting.

One by one the objetives are being reached. The Advocate campaign, the first objective undertaken, went over in a great way.

With less pressure brought to bear than in any previous year more people than ever before signed the cards for a contribution to the kingdom extension fund. The amounts were small, ranging from one cent to five dollars, but our apportionment was all subscribed and half of it has already been sent in.

Our asking for Chapel Hill was responded to in a very fine way and in a loyal spirit.

The next move is to get all our Children's Home assessment in by the time the district conference meets.

We are planning a revival in every church; Cokesbury school in every church; two vacation Bible schools; our young people's camp in the mountains; build one new church and Sunday school rooms to two others; get all our benevolences in full; and if we have any time left we will go fishing.

The good people of South Lenoir church gave us a splendid pounding Easter. Blessings on them. If any of the brethren are contemplating coming to see me they had better come pretty soon.

Roy T. Houts.

DULIN CARRIES ON AT BETHEL

We closed a good meeting at Clark's Chapel Sunday night, March 3, with eight professions. Six were received into that church at the close of the meeting, five by baptism and vows, a sixth by vows only.

Rev. L. B. Hayes, our evangelistic presiding elder, did most of the preaching. The Waynesville district has been fortunate in recent years in having elders that can both preside and preach. This is not always the case. Brother Hayes is a real brother and friend and a great greacher. He has made many friends at Clark's Chapel, over the circuit, and over his district. More power to him; may his tribe increase.

Rev. G. A. Stamper preached for us on Saturday night and his preaching puts him in rank with our presiding elder. He is one of the W. N. C. conference's greatest spiritual leaders, and it is having its effect on Canton and the country round about.

Rev. J. R. Church will be with us at Liberty July 3 on. Rev. McK. R. Long will be with us at Bethel in a union meeting July 17 on. Other men, dates and meetings will be announced later.

This pastor is preaching to the largest regular congregations he has ever preached to. We are in our third year here and are beginning to see some fruits of our two years of earnest effort. Also are inclined to give much of the credit of the latter day growth to the fact that our great church paper is going into their homes. They are reading it, and you know what happens next—they just have to get out and go to work with a greater zeal and earnestness. I am for our paper.

G. N. Dulin.

RALEIGH DISTRICT CONFERENCE

Those attending Raleigh district conference, which convenes at Plank Chapel, April 14, will follow route 50 direct to Kittrell, leaving the highway at Continental Plant Company and follow the plain road due east, three miles to Bobbitt. There you turn to the left and you are in sight of the church.

You are cordially invited to spend the night in the community. If you intend to do so, kindly notify at once the pastor, R. E. Pittman, Kittrell, N. C.

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Western North Carolina Conference

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STANDARD TRAINING SCHOOL DIRECTORY

Apr. 10—Albemarle.
10—Boone.
17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

SUMMER COKESBURY COURSES

For several months plans have been in the making for having another extensive Cokesbury training program in this conference during the coming summer. The extension department has been busy arranging with pastors, superintendents, and other leaders the matters of courses, dates, instructors, enrollment, etc. The accreditation of the Duke students who will teach the courses has also demanded much attention. Not only has the conference office been engaged with this task, but the general board workers and a number of the professors at Duke as well. All arrangements are fast being completed and it now appears that during the summer the small churches of the conference will experience a successful period of training.

The Duke men will be assigned to districts, according to the same plan which was followed last year. The men who have been assigned to this conference, together with the districts in which they will serve, are:

M. H. Twitchell, Asheville district.
C. E. Hix, Jr., Charlotte district.
T. C. Swackhamer, Gastonia district.
Liston Pope, Greensboro district.
R. E. Walston, Marion district.
W. L. Lanier, Mt. Airy district.
J. F. Trammell, Salisbury district.
J. E. Shewbert, Statesville district.
L. B. George, Waynesville district.
H. L. Spell, Winston-Salem district.

The courses which will be offered are:
Educational Work in the Church.
The Sunday School Pupil.
Teaching in the Sunday School.
Worship in the Sunday School.
The Meaning of the Christian Religion.
The Life of Christ.
The Teacher and the Book.
Missions in the Sunday School.
Evangelism in the Sunday School.
The Sunday School Worker.

Young People's Division

PRESIDENT'S QUARTERLY REPORT

Blanks are out for the making of the quarterly report of the work of your department or departments (in the small church, your division), to the district secretary of young people's work. These reports carry a check-up on the work as a whole, that is Sunday school and league phases. When you receive yours from your district secretary, please fill it in and return it to said secretary by first mail. This present report is for the quarter ending March 31. If your department does not receive one of these blanks from your district secretary it is very likely that your district secretary does not have the name and address of the president of your department (or division). Be sure to furnish him with these in order that he may serve you.

RANDLEMAN YOUNG PEOPLE

For some time the young people of St. Paul and Naomi churches studied and talked the young people's division. On February 25 a climax was reached in the form of a banquet at which the senior-young people's department was organized. There were 27 young people present. The following officers were elected: President, Welbourne Davis; vice president, Hilda Mack Snider; secretary-treasurer, Louise Matthews; periodical agent, Pauline Kirkman. A. M. Floyd, superintendent of St. Paul's Sunday school, offered thanks; Rev. J. S. Grose was toastmaster and gave the word of welcome. After a delicious chicken salad course and dessert, the following toasts were given: To Sunday school superintendents, by Mary Martha Lineberry; response, A. M. Floyd; to the counselors, Miss Evelyn Story and Dr. C. D. Kistler, by Dorothy Talley; response by Miss Story; to the officers by Evelyn Williams; response by Welbourne Davis. Mr. Grose addressed the young people on "The Opportunity of Christian Living Through the Young People's Division." The Council decided there was need for four standing committees and the following chairmen were selected: Worship, Evangelism, and Church Relations, Evelyn Williams; Missions and World Friendship, Jessie Redding; Citizenship and Community Service, Kenneth J. Hilliard; Recreation, Personal Development and Leadership Training, Mary Martha Lineberry.

The Sunday evening service was given to the installation of these department officers. It was a candle light service. After the pastors's message, "Ye Are the Light of the World," he lighted a candle at the base of a large Calvary cross and invited the counselors and officers to light their candles from this light which represented Christ, the Light of the world and source of all wisdom and guidance. Thus they signified their desire to let Christ lead them. As they stood about the altar they took the pledge of office. The young people then came and lighted their candles from those of the officers, promising loyalty and co-operation. After a prayer of consecration, they all sang "Follow the Gleam," and the congregation was dismissed with the young people's benediction. Our advisory committee has drawn up a policy, made a pledge to missions, and mailed Mr. Towner an application for a charter. We feel we have made a good start and will not be content until we have enlisted all our young people in Christian service through our Y. P. division.

BREVARD INSTITUTE

An interesting group of eleven Cuban students is to be found working at Brevard Institute. The young people of the school have their own organization for their Epworth League devotional programs. At a recent league meeting all the numbers on the program including the accompaniments on the piano and violin, were furnished by these Cuban boys. One of these Spanish speaking students gave the following helpful talk on—

An Important Job

It is a duty of society to provide for, and a salary earned through it. An important job to perform during his life time. But an important job does not mean merely to have some work to do and a salary earned through it. An important job is a work done in behalf of those who live with us; it is a service to humanity; it is an ideal. Only when a man's ideal is to serve mankind, his job can be called important. Jobs to earn a salary and live with more or less luxuries, without doing any benefit to those whom we call brothers, are not important jobs. When a job gives no benefit to any other than the one doing it, it is not an important job, it is a selfish purpose of life which no one should endeavor to accomplish.

Only our own ideas can lead us to the selection of the job through which we should help others. But these ideas can be ruled by principles. There are only two principles to follow when a job is to be considered, the material and the spiritual.

Materialism is the expression of selfishness in a man. A material view of life means that men care more for money than they care for men. It means that men would rather save a few dollars than give each one the rights that belong to him.

A person shows to have a material

viewpoint when, for example, instead of spending a few more dollars in a factory to give the employees a safe and sanitary place in which to work, he keeps that money for himself, and permits his employees to work under unhealthful conditions. That person is material minded, he proves that he loves gold more than men. That is materialism.

The effects of a material spirit are more serious than commonly supposed. In a factory, it brings unhealthful conditions to laborers; in a nation it brings lack of equal rights to every one; in the world it brings war between the nations.

In the example of the factory mentioned above, it goes no farther than the workers and their relatives, which is bad enough; but in a nation, when one group shows materialism toward another, it meant that the group looked down will be against the other, too. The consequence is lack of co-operation and therefore not as much progress as should be expected. Taking just one of many examples, it means that colored people will always be in a struggle with white men, and vice versa. The day we open our hearts and receive them, created to be our equals, then they, too, will work in co-operation, and we all know the result will be much better.

When materialistic ideas govern a nation's motives serious problems develop. Nations with material views enter into conflicts with others. War comes, and the past-war results, so well known to all of us, are experienced by the whole world.

On the other hand, the spiritual view of life brings the opposite. We mean by spiritual the purpose of men to be of service to others, to put before them as their ideals, character and personality of others as well as of themselves, rather than gold. All this, with its good results, is what we call spiritual view of life. The physician who, desiring a night's rest, is awakened at midnight and called out is a good example. The teacher who puts as his ideal to instruct and educate the students is another remarkable one, and so many more.

A spiritually thinking person would give up his own benefit for that of others. That, followed by every one in a group, develops a progress in the spiritual life, further reaching than any obtained through material views. What does money profit us if our relations with other men would be broken spiritually speaking, and we would look upon men as material competitors whom we would crush if possible?

Suppose then that all nations would give first place to spiritual interest? The progress of the world would be seen springing upward. The nations would help each other, and through that well understood co-operation, and step would further advance and be more in agreemen with a better civilization.

Principles of humanity lead us to the belief in spiritual life; although nearly every person would admit that, not every one is so willing to practice it. Nevertheless, show the truth to those who do know it, and they will follow its dazzling path. Pio Sanchez.

CONSERVE OUR RESOURCES

Lesson Materials

It will prove an economy of time, energy and money if those churches using the Closely Graded Lessons will purchase these for the teacher in the cloth-bound volumes instead of the paper-bound quarterlies.

Each volume contains teacher's material for one year. The price is exactly the same as for the four quarters separately. In order that teachers may have in convenient form a copy of all material for the pupils' use, a cloth-bound volume of this also is available for each year. These are for teachers' use only except for those above the junior group. Beginner, primary and junior children should continue to get their materials in leaflet or quarterly form.

Binders

The three monthly periodicals, the Church School Magazine, the Epworth Highroad, and the Elementary Teacher are too valuable to the work of the church to be cast aside each month. Cloth-bound binders for each the Church School Magazine, the Epworth Highroad and the Elementary Teacher are available at $1.00 each postpaid. These will contain 12 copies of any one of the three magazines, thus providing a year's filing in convenient form. Order from Lamar and Whitmore.

THE QUESTION BOX

QUESTION 1. We have been observing Missionary Day each fourth Sunday but have not been sending the offering to Brother Dunham. We have been applying it to our missionary special with the board of missions. Is this satisfactory?

ANSWER. The Discipline (Paragraph 434) does not permit this arrangement. Money raised on missionary Sundays is supposed to go to a missionary special called "The Home and Foreign Missionary Enterprise," of which Mr. H. A. Dunham, Asheville, N. C., is treasurer for this conference. This special is promoted jointly by the board of missions and the board of Christian education. It supports work both at home and abroad, which suffers if money raised to support it is directed elsewhere.

QUESTION 2. Do the three "divisions" of the Sunday school, under the new plan, replace the old "departments"?

ANSWER. No. The term "division" is not confined to the Sunday school. It applies to the whole church. It is still necessary and wise to group the Sunday school into departments. The leaflets, "Christian Education in the Large Church" and "Christian Education in the Small Church," will help you. Get them from the conference office.

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North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

STANDARD SCHOOL SCHEDULE

That we may keep before us our training school engagements, the following standard schools are listed:

1. Warrenton, April 3-8.
2. Roxboro, April 10-15.
3. Weldon, April 17-22.
4. Fayetteville, April 24-29.
5. Wilson, May 1-6.

The Lumberton school has been postponed, the one at Weldon taking its place in the series. Other standard schools are to be announced soon.

HAY STREET GOING FORWARD

Professor Horace Sisk, superintendent of Hay Street, Fayetteville, is jubilant over the way his church school is improving in attendance, and well he may be. For there were 476 present on Easter Sunday. This attendance represents a rather steady climb from around 325 to 350 and then 400 and on! Dr. Walter Patten, the pastor, and the others of Hay Street, are rejoicing with Superintendent Sisk and making plans for further gains. Hay Street will be the center of a standard training school to be held for several neighboring charges April 24-29.

ROCKY MOUNT INSTITUTES

Rev. L. B. Jones, the presiding elder, and the rest of us who worked with him in the three sub-district Christian education institutes in the Rocky Mount district last week, were highly pleased with the attendance and interest in these meetings and in the work which they were held to promote. Approximately 300 people attended, including 20 pastors. Elm City, Roanoke Rapids, and Tarboro were the places where the meetings were held.

All three divisions of the local church Children's, Young People's, and Adult—were included in the programs, with Rev. L. B. Jones, Mrs. Brian, Rev. W. C. Wilson and Mr. Gobbel as the speakers and leaders.

FOUR SCHOOLS SET-UP

In connection with the trip to the institutes last week, four training school set-up meetings were held, and four schools were definitely arranged.

At Weldon, Rev. L. B. Jones, Rev. Euclid McWhorter, Rev. W. C. Wilson, Rev. D. M. Sharpe, Rev. S. J. Starnes, and others met to arrange a school, and April 17-22 was fixed as the time for the school at Weldon.

At Wilson Rev. Thomas McM. Grant, Rev. D. L. Fouts, Rev. S. E. Mercer, Rev. J. V. Knight, J. J. Gibbons, A. E. Bishop, and others completed plans for a school at Wilson May 1-6.

A group at Fayetteville, including Dr. Walter Patten, Rev. D. A. Clarke, Rev. J. W. Autry, and others agreed upon plans for a school at Hay Street April 24-29.

A group meeting at Jarvis Memorial, Greenville, including Rev. E. L. Hillman, Rev. J. O. Long, Rev. I. J. Strawbridge, Prof. J. H. Rose, and Mrs. E. L. Hillman, effected an organization for the promotion of a school to be conducted on a date to be announced, either in May or October.

"IT APPEALS TO ME"

"Having attended, through the week, all the sessions of the training school, I am not only interested in, but enthusiastic about, our new plans for a unified church program. It appeals to me as offering opportunities for a concentration of effort, and thereby increasing momentum—in the accomplishment of the task that is ours. It is more definite and specific in its objectives, and thus more challenging to our best efforts."—Hattie Dewey, St. Paul Church, Goldsboro.

OUR WORKERS ON BICYCLES

Our people, especially our young people who were at the Louisburg Assembly last summer, and our Sunday schools and young people's groups who contribute to the home and foreign missionary enterprise, are interested in Dr. and Mrs. John Glenn Barden, our own missionaries in the Belgian Congo. We reproduce part of a letter received by Mr. Gobbel from Mr. and Mrs. Barden and, with it, a cut which carries a message to our people at home:

"One of the first things that we wish to do is to write to you and through you thank all those young people who were at Louisburg last summer for the bicycle which we bought with the money they so unselfishly and willingly contributed. We are so grateful to each and every one who had a part in the gift and we want to thank them most sincerely from the depths of our hearts. We purchased our wheels when we reached Europe on our way to Congo and we have used them constantly since the day we unpacked them.

"Never a day passes that they are not in use. We use them from early morning when we ride them to prayer meeting until the day is closed with darkness, and even sometimes at night they are called upon to do service. If you could see how constantly we use them you would realize the truth of the statement that bicycles are indispensable to our Congo mission work. You would also realize what a real active part you are having in the work of the advancement of the kingdom of the Master here in Congo."



The Bardens in the Congo, Africa

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

PALM SUNDAY

"Surely God is here," I thought as I entered the young people's department assembly room of Duke Memorial church last Sunday evening. The room was dark save for the light which radiated from a large lighted cross placed at the front, and from several burning white candles placed near the cross.

But as beautiful and worshipful as the atmosphere of the room was the program, prepared and led by Miss Reba Cousins, was even more worshipful and beautiful. Building the program around the theme of "The Cross," the leader had chosen a number of appropriate passages of scripture which were read without announcement by different individuals in the group. Following the scripture readings, while the pianist played softly "The Old Rugged Cross," Miss Cousins led the group in a series of meditations on the meaning of the cross. After "The Old Rugged Cross" had been sung as a solo by Mr. Robert

Prentiss, Mr. Raymond Council made an impressive talk on "Redemptive Love." At the conclusion of Mr. Council's talk, the entire group of 125 young people, after lighting their candles one by one from the candles near the cross, stood in a circle around the room and sang softly "Beneath the Cross of Jesus," the words of which were flashed by means of a projecting lantern on the wall just above the cross. As the group stood with bowed heads and lifted candles, they repeated the words of the league benediction as a very fitting conclusion to a beautiful Palm Sunday service.

SWEPSONVILLE AT WORK

The recently organized young people's division at Swepsonville is doing some excellent work. The large attendance at their evening meetings is good evidence that the programs of these meetings are interesting. Recently this division, with the assistance of the pastor, conducted a young people's day service which was both interesting and inspiring.

The officers of this division are:
President—Hoyle Farrell.
Vice President—Alease Myricks.
Secretary—Inez Maness.
Treasurer—Howard Neese.
Committee chairmen—Jamie Loy and Louise Thomas.
Counselor—Mr. C. P. Thompson.

LEDBETTERS ORGANIZES

Rev. M. C. Ellerbe reports that the young people at Ledbetters church, Roberdel charge, have reorganized and that on Sunday, March 13, they presented a program in observance of young people's day.

The counselor of this division is Miss Lena Marks. Miss Julia Sullivan is president, and Miss Viola Chappell is secretary.

YOUNG PEOPLE'S DAY

Our treasurer, Mr. C. G. Cobb, reports a total of $29.14 received last week for Young People's Day offerings. Following is a list of the groups, together with the amounts remitted during the week of March 13-20:

Chapel Hill	$ 1.00
St. Paul, Goldsboro	10.00
Central(Raleigh	2.85
Kittrells, North Gates	2.00
St. John-Gibson	3.07
Siler City	2.00
Duke Memorial, Durham	4.25
Hay Street, Fayetteville	2.52
Conway	1.45

If you have not sent your report and your young people's day offering to Mr. Cobb, please do so at once. We are eager that our conference shall make a good report on the observance of young people's day, and we are counting on you to co-operate with us.

WORSHIP MANUAL

There are some things that are well worth waiting for. One of these is the new manual on "Worship," which was prepared by Miss Alleen Moon, and which is just off the press. This manual is rich in suggestions and guidance material for the worship committee of the young people's division. Indeed, no worship committee should be without it. Order your copy today from Lamar and Whitmore, Richmond. The price is 15 cents.

"THE CHURCH AND TWO GENERATIONS"

Duke Memorial celebrated Young People's Day at the evening church service. Dr. Stanbury, the pastor, presided, but very graciously gave over most of the program to the young people. The evening prayer was offered by Eugene Campbell, chairman of the worship committee of the Y. P. department, and Geo. A. Foster led a responsive reading. Special music was given by the Duke University male quartette, and by the young people's mixed quartette.

The theme for the evening was "The Church and Two generations." It was discussed in four phases as follows:

1. "The Place of the Local Young People in the Church," by Miss Inez Abernethy, president of the senior department.

2. "The Relation of the College Young People to the Local Church," by Harold D. Flood, president of the young people's department.

3. "Promoting the Work of the Young People's Division," by Reba Cousins, vice president of the young people's department and counselor of the intermediate department.

4. "The Church and Two Generations," by Dr. W. A. Stanbury.

Dr. Stanbury, in his talk, summed up the meaning of the whole theme, showing what he thought the young people expected of the older generation of the church. The special Young People's Day offering was $4.25.

BREAD LINE AND PENTECOST

What if our bread line should be
The long slow-match of destiny?
What if even now the Holy
Ghost should be advancing slowly
Down the line, a kindling flame,
Kissing foreheads bowed with shame?
Creep, my ember! Blaze, my brand!
The end of all things is at hand.
Idlers in the market place,
Make an end to your disgrace!
Here's a fair day's work for you—
To build a world all over new.
What if our slow-match have caught
Fire from a burning thought?
What if we should be destroyed
By our patient unemployed?
Some of us with much to lose
By conflagration will refuse
To hallow arson in the name
Of Pentecost. We'd rather blame
The Devil, who can always find
For idle hand or empty mind
Work to do at devil's hire.
The devil loves to play with fire.
We'd rather blame him—ah, but this
May be just our prejudice.

—Florence Converse. Part of a poem in The Atlantic Monthly.

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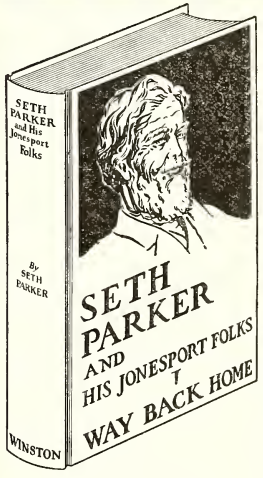
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ELM CITY INCREASES THE YEAR'S PLEDGE

At the first church quarterly conference the following facts were heard from our president's report:

Our conference treasurer, Mrs. E. C. McClees, had an increase in pledges for this year. She encourages the members to pay their membership offering monthly.

Our Missionary Voice agent, Mrs. P. T. Fugate, had our increase in subscriptions, making the quota for our auxiliary.

Our recording secretary, Mrs. Frank Carter, had reported all but 14 of adult church members as connected with the auxiliary.

Our children's superintendent, Mrs. Jack Winstead, had organized the junior group, which is under the leadership of Mrs. W. D. Doles. This makes three departments.

Our social relations superintendent, Mrs. J. A. Corbett, had a well organized plan for the year and is doing a splendid work.

Mrs. Sam Dixon,
Supt. Publicity.

OUR CHILDREN

The placing of names on the life membership roll oftimes means more than it would seem to a casual observer. I am reminded of the spirit of sacrifice and the tone of love and devotion which I find in the letters which accompany the fees.

There is the grandmother who, by this beautiful act, shows her unfailing interest in the work and her desire to start the little one in the right way. There are the father and mother who, in their endeavor to gratify the baby's desires and to provide for his comfort, pause to think of his spiritual welfare. There are the friends who show their love and appreciation for their pastor and his wife by placing their baby's name on this roll.

Among these names there are two, whose history I feel impelled to pass on to others who are interested in the work.

On December 11 a dear little boy was born to one of our most faithful workers and at this time she was called "home." Her friends and co-workers, wishing to honor her by doing something she would desire, placed the dear little baby's name on the life membership roll.

The grandmother of a sweet little baby girl was so distressed because of the falling off in our church collections, especially the missionary collections, that she went to the Lord in prayer, and asked how she might help in this crucial time. The answer seemed to be that she must dedicate her Christmas presents to the Master's work. Thereupon she asked her five children to give to the special missionary collection what they would spend on a Chritmas present for her. This they did. Later just before Christmas one of her sons drove her to a nearby town to do some shopping. As he helped her out of the car he handed her a five-dollar bill and said, "Mother, I felt like you needed a few things as well as the missionary cause, so here is your Christmas present. I want you to get what you need most." He suggested a hat or a dress. She went into the store and there she was tested. Shouldn't she do what her son wanted her to do? She certainly needed a more modern hat and there were such pretty ones here. She knew that her son wanted to see her in a pretty new hat. The time of the special collection had passed and her sons had contributed; was not this five dollars hers? But there was no doubt in her mind as to the answer. She left the store wearing her old hat and sent the five dollars to me to be used in placing the youngest grand-baby on the life membership roll.

Life Members, 1931

Durham District—Baby

John Lasley Dameron, Burlington, Front Street.
Daniel Evans McKay, Burlington, Front Street.
Frances Stagg Nicholson, Durham, Duke Memorial.
Leslie Foy Chesson (Brazil), Durham, West Durham.
Patsy Ann Cobb, Durham, Branson.
Sarah Martha Maness, Person Ct., Concord.
Ruth Hester Wagstaff, Person Ct., Concord.
Mary Frances Clayton, Person Ct., Oak Grove.

Primary

Eleanor Bruton Winstead, Roxboro, Long Memorial.

Junior

Louis D. Hayman, Jr., Burlington, Front Street.

Elizabeth City District—Baby

Garland Pugh, South Camden.
Miles Gordon Brown, Edenton.
William Howard Pitt, Jr., Hertford.
Jane Carolyn Fearing, Elizabeth City, First church.

Fayetteville District

Mary Elizabeth Stutts, Erwin.
Jerome Parker, Erwin.
Nash LeGrande Tatum, Jr., Elizabethtown.
Ann Elliott Ashmore, Stedman.
Betsey Cade, Fayetteville, Hay Street.
Evelyn Connelly Pool, Jonesboro.
Helen Culbreth, Dunn.
Hazel Eugenia Mann, Haw River, Cedar Grove.
Lydia Kathryn Ward, Haw River, Cedar Grove.

New Bern District

Meriel Ann Thompson, Goldsboro, St. Paul.
Mildred Cobb, Goldsboro, St. Paul.
Harriette Dewey Thompson, Goldsboro, St. Paul.
Ethel May Parks, Goldsboro, St. Paul.
Marvin Baker, Jr., Kinston, Queen Street.
Nancy McRae Hobbs, New Bern, Centenary.
Dorothy Lee Taylor, New Bern, Centenary.
Leland LeRoy Smith, Jr., Mt. Olive.

Primary

Enola Sue Flowers, New Bern, Centenary.
Luby Alexander Harper, New Bern, Centenary.
Robert Peele Holmes, Jr., Mt. Olive.

Junior

Angeline Elizabeth Casy, Goldsboro, St. Paul.

Raleigh District—Baby

Faith Genevieve Rees, Oxford.
Nancy Thomas Watkins, Oxford.

Rockingham District

Fred Jo Kendall, Johns.
Rosemary Dawson, Johns.
Beatrice Sanford, East Laurinburg.

Weldon District

William Henry Horne III, Warrenton, Wesley Memorial.
Eloise Taylor, Conway.
Terry E. Woods, Milwaukee.

Wilmington District

Elizabeth Lee Craig, Wilmington, Fifth Avenue.
Bettie Wells Yopp, Wilmington, Fifth Avenue.
Emma Donnelly Yopp Musselman, Wilmington, Fifth Avenue.
Ann Larkin, Wilmington, Trinity.
Hector McNeill, Whiteville.
Lee Lewis, Whiteville.
Dorothy Cyril Thomason, Whiteville.

COUNCIL ACTION ON STUDY

Letters are coming to me now with requests for suggestions about Bible study subjects. My Council Bulletin has just come, and as it contains some new action on this matter, for immediate use, it seems best to acquaint you with it at once, since all of you are not likely to see the Bulletin.

It was voted that "the Elective Sunday School Course for the second quarter of 1932 be an accredited Bible study course for Bible classes for the Woman's Missionary Societies. This course may be taken with Sunday school classes or in missionary society groups. "The Living Book Series of Bible Texts" issued by the board of Christian education for use in the Bible study classes of the Woman's Missionary Society is also recommended for study.

The subject of the elective course is "Parents as Teachers of Christian Living." The studies are prepared by Helen C. and Goodrich C. White, and are to be found in "The Adult Student" and the Teachers' Magazine. The course, therefore, can be taken without any extra cost for text books, and should be instrumental in increasing the attendance of adults at Sunday school. Where the local church board of Christian education has been set up there will, of course, be no difficulty in arranging for its being taken in the adult division of the Sunday school. But if that board has not been organized the study leader must, I imagine, secure permission from the Sunday school superintendent, and the consent of the class teacher and her class itself, to substitute the elective course for the regular International Uniform Lessons for the length of the elective course. The International Lessons,

(Continued on page 25)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RESIGNATION OF MISS ESTHER CASE

It was with deepest regret that the Woman's Missionary Council accepted the resignation of Miss Esther Case as secretary of the foreign department of the board of missions at the recent meeting in Atlanta. So long has Miss Case been identified with the work and so efficient has been her work that she will be greatly missed, and the best wishes of every member of the Council go with her. Prior to taking up work with the Council Miss Case was a missionary to Mexico, having been consecrated in Atlanta in 1894.

Miss Sallie Lou McKinnon of the North Carolina conference was chosen as Miss Case's successor and the Council is to be congratulated on its selection of this experienced and efficient worker. Miss McKinnon is also a former missionary, having gone to China in 1917, where she served most acceptably.

PROGRAM OF ANNUAL MEETING

Myers Park Church, Charlotte, April 12-14

Tuesday, April 12

11 a. m. Executive meeting.

1 p. m. Luncheon for executive board.

Afternoon Session

2:30. Hymn 325, "Break Thou the Bread of Life."

Communion service, conducted by Rev. W. W. Peele,, D.D.

Organization.

Council message, Mrs. W. R. Harris.

Appointment of committees.

Announcements.

Sessions of committees.

Evening Session

8:00. Hymn 207, "The Church's One Foundation."

Worship service, Rev. Dwight Ware.

Special music.

Address, Miss Sallie Lewis Brown, missionary to Poland.

Hymn 631, "Jesus Shall Reign Where'er the Sun."

Address, Mrs. B. W. Lipscombe, Council secretary of education and promotion.

Benediction.

Wednesday Morning, April 13

9:00. Hymn.

Worship period, Mrs. B. T. Morris.

Reports of officers—

Vice President, Mrs. W. W. Hagood.

Treasurer, Mrs. P. N. Peacock.

Supt. Literature and Publicity, Mrs. S. H. Isler.

Editor Woman's Page, N. C. Christian Advocate, Mrs. W. R. Harris.

Supt. Supplies, Mrs. Geo. M. Foard.

President's Message, Mrs. C. C. Weaver.

Report of Brevard Institute, Mrs. Onilee R. Brown, dean of Girls' Brevard Institute.

Activities of Bethlehem House.

Message of Missionary, Miss Sallie Lewis Brown.

Message of Deaconess, Miss Lorena Kelly.

Hymn 388, "A Charge to Keep I Have."

Worship and Meditation, Mrs. B. W. Lipscombe.

Wednesday Afternoon

Service of remembrance, conducted by Mrs. D. M. Litaker.

Report of conference secretary, Mrs. H. A. Dunham.

Reports of district secretaries—

Asheville, Mrs. V. L. Stone.

Charlotte, Mrs. C. E. Wakefield.

Gastonia, Mrs. A. J. Owen. Read by Mrs. Joe Nixon, assistant secretary.

Greensboro, Mrs. A. L. Thompson.

Marion, Mrs. O. J. Mooneyham.

Mt. Airy, Mrs. J. L. Woltz.

Salisbury, Mrs. Z. V. Moss.

Statesville, Mrs. A. D. Abernethy.

Waynesville, Mrs. G. L. Hampton.

Winston-Salem, Mrs. J. G. Sterling.

Presentation of honor roll certificates.

Report of superintendent Christian social relations, Mrs. O. R. Brown.

Temperance playlet, by ladies of Charlotte.

Benediction.

Wednesday Evening

Hymn.

Worship period, Mrs. C. N. Clark.

Special music.

Sermon, Bishop Edwin D. Mouzon.

Hymn 359, "O Jesus, I Have Promised."

Benediction.

Thursday Morning, April 14

Hymn.

Worship period, Mrs. O. J. Mooneyham.

Report of children's work, Mrs. G. A. Hoyle, conference superintendent.

Presentation of honor roll certificates.

Report of committee on children's work.

Talk, "Our Young People at Work Under the New Plan." Mrs. J. Frank Spruill, secretary of young women's circles.

Message to young people, Miss Sallie Lewis Brown.

Report of superintendent mission and Bible study, Mrs. M. B. Goodwin.

Question box, conducted by Mrs. B. W. Lipscombe.

Spiritual life message, Mrs. C. E. Exum.

Worship and meditation, Mrs. B. W. Lipscombe.

Thursday Afternoon

Hymn.

Scripture and prayer, Mrs. V. L. Stone.

Announcement of pledges.

Community work: Miss Henrietta Logan, Deaconess Lillie Wood.

Committee reports.

Place of meeting. Benediction.

OFFICERS' MEETING IN CHARLOTTE DISTRICT

The Woman's Missionary Societies of Charlotte district held a splendid officers' meeting at First church in Charlotte, Tuesday, March 24, at 9:30 a. m., with Mrs. C. E. Wakefield, district secretary, presiding. The Council hymn, "Heralds of Christ," was used in opening the meeting. Rev. Dwight Ware of Myers Park church led the devotional reading, the beautiful 17th chapter of St. John, followed by prayer. The conference divided for a half-hour period into officers' group meetings, then reassembled and the chairman of each group presented her findings.

The Charlotte district extends a very hearty welcome to Dr. and Mrs. C. N. Clark, who have recently entered upon the work at Central church, Monroe. Mrs. Clark was formerly president of the West Virginia conference, and the Western N. C. conference feels fortunate to gain so valuable a member.

Mrs. Clark brought us an intimate, lucid and very interesting account of the recent Missionary Council meeting in Atlanta. She brought the announcement also of the resignation of Miss Esther Case, foreign secretary, and the appointment of Miss Sallie Lou McKinnon of the North Carolina conference as her successor. Mrs. W. S. Stewart brought a double resolution in the form of a motion: that the conference ask Mrs. Clark to write a note to Miss Case expressing to her the tender feeling this district holds for her beautiful life of loving service in the work of the Master. Mrs. Paul Hardin, president of the W. M. Society of Myers Park church, announced that her church is looking forward with a great deal of pleasure to entertaining the W. N. C. Conference Missionary Society in April and urged a full attendance.

Mrs. Wakefield urged the women to give themselves to the work, to use their influence in bringing in new members, and to stress the strengthening of the spiritual life, feeling that if this can be accomplished the finances will present no difficulties.

Miss Henrietta Logan and Miss Lillie Woods, home missionaries, were in attendance upon the meeting. The very helpful day's program was closed with a retreat for meditation and prayer led by Mrs. C. E. Exum.

Lunch was served at the church and delightful social intercourse closed the conference.

Mistress (to maid)—"Haven't we always treated you like one of the family?"

Maid—"Yes, and I'm not going to stand it any longer."

THE METHODIST ORPHANAGE

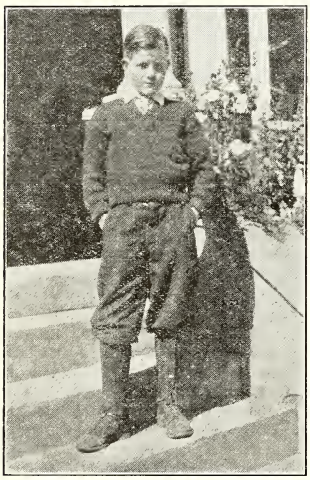
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REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Here is hoping that some one or a group will send us some nice eggs for our children. I "hinted" in last week's Advocate that a few would be very acceptable just now. So far I have not had any response to my suggestion. If some one will take the lead in this matter we could have dozens of crates to store in



Charlie Williams
Methodist Orphanage, Raleigh, N. C.

our big cold storage and use them as we need them. Will some good orphanage friends volunteer to do this for our children? Thanks!

* * * *

The baptizing of Lucile Raefield Rowe was one of the leading events of the reunion. Mr. Edgar Rowe, the father of Lucile Raefield, was trained at the Methodist Orphanage, and is now a successful business man in Washington, N. C. A few years ago I performed the marriage ceremony, thus uniting Edgar and Miss Lucile Dail in the holy bonds of matrimony. Lucile is a beautiful young woman, a good wife and a lovely mother.

* * * *

At this writing I have received checks from a number of our preachers and church treasurers for the Orphanage apportionment. I know these checks represent a real sacrifice upon the part of all who contributed. I wish to express my sincere gratitude to the preachers and congregations who have thus remembered us in this hour of our great need. Would it be asking too much to urge others to come to our relief just at this particular time? The long "lean" season of the year is just before us. In fact the past year has been a "lean" season for us. We cannot carry on much longer with our present heavy load without further help from our preachers and churches. All I am asking is that our church members do the best they can for us, and I know that we can go over the top even though our financial load is heavy.

* * * *

Our Easter reunion went off nicely even though we did have heavy rain and strong winds. Some of the old boys and girls might have been prevented from attending the Alumni Association on account of the weather, but I do not think many were kept away on that account. Happy greetings and good fellowship characterized the reunion. A common love and loyalty for their old alma mater was the cause of the return of many of our sons and daughters to the scenes of their childhood days. These occasions deepen and intensify their devotion to the home. Like fond parents, we are proud of the fine records most of our boys and girls have made for themselves. As the years come and go they are going to set a higher standard and attain to greater success. We are striving to send forth each year a pure stream of young life into society that will make all life purer and richer.

* * * *

From all parts of the conference friends are beginning to send me their Octagon soap coupons. I am asking all to save their wrappers and I am urging the women's missionary societies and Sunday school superintendents and teachers to collect these coupons and send them to me. The Louisiana Methodist Orphanage is endeavoring to collect three million coupons, which will in turn bring them fifteen thousand dollars for their institution. Something must be done at an early date to repair and refurnish some of our cottages. We haven't a cent that we can spare from our apportionment for these purposes. To neglect these needed repairs longer will damage the buildings considerably and it will cost several times more to put them in good repair than it will now. Some of the equipment we have, such as bedsteads, mattresses, chairs, tables, is almost a disgrace to the home. It is for the above reasons I am urging all to help out with this Octagon campaign.

There was a young American lady who went to Greece. Standing with the ruins of the ancient civilization all about her, she remained immobile for a time, with a puzzled look upon her face.

"This," said the official guide, in a loud voice, "is the Acropolis."

"But," replied the girl, with bewilderment, "where are the Four Horsemen?" —World Tomorrow.



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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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MR. PLEASE REMIT

This is to introduce to you Mr. Please Remit. He is a friend of orphan children and desires to call first on the treasurers of those congregations which took an Easter offering for the Children's Home and have so far failed to forward it to the proper destination. He desires to urge that the amount collected be sent in even though all the quota has not been raised. He will assure the treasurer that a receipt will be given for the amount sent in. Every pastor is urged to accompany Mr. Please Remit to the treasurer of his church.

Our friend also desires to call on all those congregations which have not sent any part of their ten per cent apportionment to the Children's Home. He would like to tell them many things about the Children's Home family of 415 youngsters and urges them to share with this large family. Mr. Please Remit knows there are some pepole in every congregation who desire to make a contribution to our orphan children and he wants to give them a chance. Brother pastor, won't you please show Mr. Please Remit around?

EPWORTH, CONCORD

Members of our singing class have recovered from recent illnesses to such extent as to enable us to make another trip. Arising early yesterday we arrived at Epworth, Concord, in time for the opening service of the Sunday school, so splendidly directed by Supt. W. J. Corzine and Rev. Ebenezer Myers. After enjoying the hospitality of Mrs. Myers at the parsonage our girls were ready to render their program to a congregation that completely filled the auditorium of the church. We were mighty glad to be with our Epworth friends and to assure them of our appreciation of their continued good services to our children. Brother Myers and his people have just completed a series of revival services and are now ready to put the good impulses aroused into expression. It was a keen joy to again be able to hobnob with Brother Eb and his good wife, two saints in Israel.

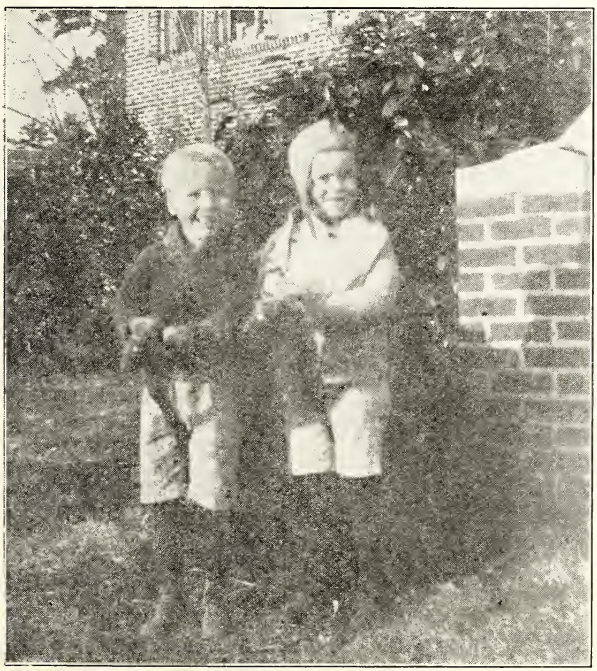
WESTFORD, CONCORD

Hurrying away from Epworth we ran over to Westford, arriving in time to meet with the classes in that hustling Sunday school. Supt. J. M. Talbert and Rev. H. E. Stimson make a wonderfully good team. Brother Stimson teaches the men's Bible class, large enough to fill about half of the church auditorium, and Supt. Talbert directs, sings, and prays in the good old fashioned way. Westford is one Methodist church where they still say "amen" and "halleluiah."

Our girls had a mighty good time rendering their program to a packed house, following which we all enjoyed a nicnic dinner at the nearby parsonage, friends having joined in with Brother and Sister Stimson in presenting one of the finest picnic dinners we have enjoyed in a long time. We had a good day in Concord and received many assurances that our children will be shared with. The Westford people certainely do love their pastor, and of course he loves them.

PICTURES

Several requests have been received from friends who are clothing children asking that pictures of these children be presented on this page of the Advocate. In the course of time these requests will be complied with. It takes quite a bit of time and some outlay of funds to provide these pictures, but we feel that it is worth what it costs. We are this week presenting the picture of George Southers and Tommy Griffith. George, the bareheaded boy, is claimed and clothed by the young men's class of Fairgrove, on the Thomasville circuit. Maybe some other class would like to take Tommy. Both are fine little youngsters.



George and Tommy—two out of many

OUR ORPHAN

The boys and girls at the Children's Home have a $100 special in the Kingdom Extension program in the person of Maximilian Nowicki, an orphan at Klarysew, Poland. They have recently received from Dr. Rawlings a beautiful certificate, certifying to the special and giving certain information relative to young Norwicki, who has three more years to remain in school at the orphanage. Our children are very much interested in Maximilian.

SOLVING THE PROBLEM

Mrs. Woosley yesterday in her primary department was giving her children a chance to state what they thought Maximilian Norwicki, "our orphan," would need in order to get along. Various little fellows gave various expressions, when at length one little youngster decided he could solve the whole question and when asked to do so said, "Just tell those people over there to get them a Children's Home and put Maximilian in it."

WELCOME VISITORS

Mrs. D. H. Warlick and Mrs. N. E. Jones, president and teacher, respectively, of the Susanna Wesley class, of Granite Falls, piloted a fine group of 35 visitors, members of this class and their friends, to the Children's Home Saturday, where we enjoyed their presence for quite a good part of the day. We were glad to have these good women with us and to acquaint them with the workings of the Children's Home. They were our good friends.

Sunday School Lesson

APRIL 10

By William G. Chanter.

Our Responsibility for Our Sins

Gen. 2:15-17; 3:1-8.

Golden Text: "Watch and pray, that ye enter not into temptation."—Matt. 26-41.

Now the serpent was more subtle than any beast of the field.

In teaching this lession it seems to me that it would be well to begin by facing the fact that there is nothing historical about the story of the temptation of Eve and Adam. We have an excellent opportunity to drive home the value of distinguishing between the form of a message and the message itself. Whether or not those who first wrote this story down thought of it as sober history, it is certain that they did not write for the purpose of teaching history but to teach a religious and moral lesson. They used the story form and we must learn for ourselves and teach others how to go behind the form to the thought that is expressed through it. Talking serpent, magical trees, fruit that opens human eyes to know good and evil—all these are matters of form. But the nature of temptation, the nature of sin, the results of sin, the attitude of God to the sinner—these make up the substance of the message that we are invited to read.

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

Take the process of temptation as it is outlined in this passage. It begins with an appeal to high and worthy motives, and ends with the arousal of appetites that man shares with the lower animals. Is this typical of temptation? And if it is, how can high motives be so twisted as to make them lead to such a degradation of the spirit of man?

First, notice the motives to which the serpent at first appeals. Man is possessed of a thirst for knowledge, a desire for an ever richer experience, an adventurous spirit that is not easily confined within narrow limits. It is the possession of these restless ambitions that makes him great. Indeed, the first chapter of Genesis seems to make this thirst for dominion a gift of God. It has led to the human conquest of one field after another, to the surmounting of one after another of the barriers that nature seeks to impose on man. There are no more dark continents, and there are fewer dark areas within continents.

Man's ships ride the seven seas, his airplanes outstrip the fastest birds, he travels across the land at speeds impossible to the swiftest animals. And all these things are in defiance of what seem to be the natural limitations of the human body. They are possible because the restless spirit of man would brook no restrictions, tolerate no forbidden trees, accept no boundaries to knowledge. As he has overleaped the barriers of a reluctant and stubborn nature, so he has beaten down those of the superstitions that stood between him and a better knowledge of himself. Freedom of thought has been achieved only by heroes who dared to pluck the fruits of knowledge forbidden by priestcraft and guarded by the fears that priestcraft nourishes. Surely to brave the unknown is the first duty of man.

But is this typical? Surely it is common enough to have temptation clothe itself in an appeal to the individual's desire for freedom, for the enrichment of experience, for the more abundant life. The boy is bidden to be a man, to cut loose from his mother's apron-strings, to assert his rights to the wider knowledge that comes only by experiment. He is told that to submit meekly to the restrictions of tradition and convention is weakness. Only by fearless adventure can he hope to grow. As a matter of fact, nothing could be more typical about temptation than the way in which it appeals to the pride of manhood, to the desire for untrammeled self-determination.

And when the woman saw that the tree was good for food, and that it was a delight to the eyes. . .

But if temptation begins with these high appeals it does not end there. The boy may take a drink just to prove his emancipation and to broaden his experience, but the second drink is taken with lower motives. Eve found that her splendid human ambitions were being mingled with quite animal instincts that had little enough majesty about them. The great adventure was ending in titillated nerves.

And the eye of them both were opened, and they knew that they were naked.

It was rather a sorry outcome. How did it come about? Isn't the answer to that question to be found in the fact that Eve's ambition was so self-centered that it disregarded the considerations which make adventures in living really profitable? After all, there is such a thing as a distinction between the mere gamble that produces only a thrill and the great adventure that produces a new ideal of conduct, opens up a new continent, or conquers a new field of knowledge. Eve did not stop to consider that, because she thought only of the effect on herself and did not stop to consider that something was due the author of the restriction that she set herself to defy. The God whom she knew was at least a kindly God, and a wise Creator, and in either character he merited consideration. But it was enough for Eve that he seemed to stand in the way of her desires. That marked him as a tyrant without any rights at all.

Perhaps we have here the real danger in all the talk of self-expression that we hear now-a-days. When the self is a little thing that does not include a sense of responsibility to others, a regard for

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Need not be at all dangerous if treated upon first symptoms. Mothers for more than a generation have put an end to stomach and bowel disturbances of their children by keeping handy a bottle of Ante - Fermen, formerly called Anti - Ferment. It settles the stomach, soothes the pains, prevents violent paroxysms, tends to regulate the bowels and in the end may avoid Colitis and more serious troubles. It is harmless and non-narcotic but a relief for Dysentery, and Diarrhea and digestive disorders due to upset stomach and bowels. An old standby under a slightly changed name. It may be obtained in separate formulae, for adults 75c or for children 60c at all drug stores. Keep it ready for emergencies.

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duty, a feeling of its unescapable debt to the social order and its unescapable dependence on the world of nature and its Creator, then self-expression is only a polite name for suicide. For there are conditions without which experiment cannot be useful and adventure cannot be fruitful in the world of moral action. Eve failed because she did not recognize these conditions.

And the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The essence of sin, then, is a narrow individualism, the thing that we call selfishness. And its results are terribly logical. The sinner has shut out the demands of duty and the claims of responsibility; he has denied the authority of the best in the interest of his own good. Now he finds that he is ashamed in the presence of the best, that the world of the ideal has no longer for him a challenge but a rebuke. The very idea of God brings with it not comfort but terror.

In toil shalt thou eat of it . . . in the sweat of thy brow shalt thou eat bread.

Innocence has gone and virtue has not taken its place; all life is soured and embittered by a sense of loss. Work becomes toil. It is one of the stupidities of thinking which has led to the idea that work was laid on man as a curse. From the beginning Adam had been a workman, put into the garden "to dress it and to keep it." But now work becomes drudgery because the sources of joy are died up. Life has lost its meaning and when that happens work also is deprived of its connection with a worthy goal. And think how true to life this is, of how much of the distasteful toil that sours life is due to the folly and greed of mankind. Think how at the present time a proper organization of society would go far towards the abolition of drudgery, so great has become our own power over nature. If only serene unselfishness were enthroned among men, much drudgery would disappear altogether and what remained would be transformed. No one needs to be reminded of the way in which love sweetens toil and makes all work a sacrament.

He shall bruise thy head, and thou shalt bruise his heel.

But the lesson does not end there. For if man has missed his first great chance to move from innocence to tried virtue, if he has learned to know evil by experience and good only by the sense of something lost, still he is not forever fallen from his high estate. He can and will struggle against the powers of evil, and though the struggle will be a hard one, still he is not to be overcome. If the lesson tells of the fall of man, it nowhere indicates that the fall is forever fatal and without hope.

And the Lord God made for Adam and for his wife coats of skins, and clothed them.

Nor, though he has forfeited his place in the garden, has man been given up by his God. The old relation of untroubled intimacy is gone, but though God now speaks in rebuke, still he does speak. And it is a sure insight which through all the ages the saints have had, that the only fatal breach in the relation of God and man comes when the voice of God is silent. Better far the punishment of the Almighty than his entire neglect.

But there is more than punishment. There is also love. For man left to himself would have but a poor chance for survival, and there is something delightfully quaint and winsomely tender in the picture of the Lord God making clothes for his wayward children, who had been able to do not better than aprons of fig leaves. But however naive the story may be, it tells of a love that rebellion cannot destory, a love that has no quarrel with justice since it is the love of an infinitely wise God. In that love there is hope, and it is with hope that the story ends.—Zion's Herald.

N. C. WOMEN

(Continued from page 20)

just beginning, promise to be most interesting, and it would be hard for me to vote not to use them, for I love the Old Testament; it fascinates me from every angle of approach to it.

If the elective course be used by the auxiliary woman as their Bible study for the year, and taken in the Sunday school class, it must consume the whole teaching period. Mrs. Lipscomb stated very definitely that she would not accept it as a class if only a part of the lesson period were devoted to it. The study in the Sunday school class must meet the Council requirements that are made for auxiliary study groups outside the Sunday school, in order to receive the same recognition accorded them.

Following consideration of a memorial from the Texas conference relative to a change in the requirements of a limit of six weeks for each mission study class, the Council authorized this addition to those requirements: "In case the class plans a study of six sessions and the regular monthly meeting of the society prevents one session, the class may extend its time to seven weeks." You will remember that those requirements now read: "The class should meet for six periods of one hour each within six consecutive weeks. However, four class sessions of one and one-half hours each may be held. Only one recitation can be held on one day." This is for Council Special Recognition Certificate.

I am gratified with the work we did last year, but not satisfied. There were most encouraging increases, which I will show you at conference, but we haven't reached our goal yet by many leaps. Let's start out now to pile up our increases and make this year the very best in the study department we have ever held. With every good wish and the hope of seeing you at conference, I am,

Faithfully and cordially,
Mrs. J. LeGrand Everett,



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Facts and Figures of the Advocate Campaign

Please note if any correctlone should be made; if so, notify ue. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	2	3
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	16	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	13	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—H. F. Jackson		1
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—J. C. Harmon	3	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	9	2
Kenneketi—W. G. Pilcher		15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	2	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J .M. Joliff	7	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—R. L. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice		1
Moyock—A. A. Tharpe	4	
Plymouth—J. W. Harrell	3	2
Hertford—B. P. Robinson	2	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	3	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Raeford—W. F. Trawick	8	3
Robeidel—M. C. Ellerbe	3	3
Sanford—L. D. Haynes	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	2	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	10	2
West End—W. F. Elliott	3	3
Hamlet—J. H. Shore	14	2
Fayetteville, Hay St.—Walter Patten	7	2
Biscoe—J. H. Miller	6	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—F. F. Boone	2	
Laurinburg—M. Y. Self	12	
Aberdeen-Vass—W. C. Ball	3	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	5	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. E. Brown	6	2
Greenville—E. L. Hillman	6	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	7	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	1	6
Oriental—R. E. Atkinson	5	1
Pikeville—J. G. Phillips		6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	4	

RALEIGH DISTRICT

Bailey—J. C. Williams	4	1
Creedmoor—W. L. Loy	3	
Dunn—C. B. Culbreth	3	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	9	10
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	3	
Middleburg—P. D. Woodall	4	
Millbrook—T. B. Hough	5	
Oxford Ct.—P. H. Fields	7	
Raleigh, Central—A. S. Parker	1	
Epworth—O. L. Hathaway	10	
Smithfield—B. T. Hurley	2	
Youngsville—A. L. Thompson	4	
Oxford—E. J. Rees	3	
Cary-Apex—F. B. Joyner	19	
Lillington—E. M. Hall	3	
Tar River—R. E. Pittman	2	
Newton Grove—J. F. Starnes	6	3
Clayton—B. H. Houston	2	
Zebulon—N. B. Johnson	3	
	2	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	2	
Enfield-Whitakers—C. P. Womack	4	1
Littleton-Rufus Bradley	5	4
Norlina—B. C. Thompson	2	
Northampton—E. C. Maness	8	
Rocky Mount, First—T. G. Vickers	13	1
South Rocky Mount—W. F. Craven	2	
Rosemary—D. M. Sharpe	4	
Scotland Neck—L. V. Harris	2	
Spring Hope—L. C. Brothers	3	
Bethel—J. O. Long		
Rich Square—O. P. Fitzgerald	5	
Warrenton—E. C. Durham	2	
Weldon—E. H. McWhorter	2	
Halifax—W. C. Wilson	16	
Tarboro—W. C. Benson	15	
Conway—G. B. Starling		
Wilson—T. M. Grant	5	
Roanoke Rapids—S. J. Starnes		
Garysburg—J. T. Draper	7	
	2	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	
Maysville—M. W. Lawrence	11	1
Roseboro—C. A. Johnson	7	
Shallotte—O. C. Melton	2	
Southport—R. E. Broom	15	
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	
Grace—H. B. Porter		
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measmer	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	4	4
Hendersonville—C. H. Moser	7	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson	5	
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	5
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Kiker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lakeville—R .H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	4	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	6	
Wadesboro—W. B. Davis	4	
Weddington—J. B. Tabor, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmead—P. H. Shore		
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	20	
Myers Park—R. D. Ware		
Spencer—F. B. Smathers	2	
Matthetws—J. M. Varner	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	16	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	5	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	2	
Lincolnton—P. W. Tucker	10	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	2	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	4	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
Scuth Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith	2	1
Cherryville—J. W. Groce		
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	2	
Belmont, Main St.—W. M. Smith	4	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. T. Williams	4	
Randleman—J. C. Groce	6	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	2	1
Wentworth—T. V. Crouse	6	3
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		4
Liberty—L. P. Barnett	5	13
Glenwood—P. B. Jordan	2	1
Asheboro—R. S. Truesdale	4	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Holt		4
High Point, Main St.—A. L. Aycock	2	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Hunnicutt	2	3
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	12	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	5	11
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	4	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	8	5
Spray—W. H. Willis	8	8
Draper—G. E. White	3	2
Boone—J. H. Brendall, Jr.	4	

SALISBURY DISTRICT

Albemarle—W. B. West	41	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	1
Baden-Tabernacle—F. J. Stough	6	1
Concord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson	5	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swearingen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—J. A. Fry	5	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	2	1
Salisbury-Coburn—J. W. Fitzgerald	8	5

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	13
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	13	7
Mooresville Ct.—D. R. Proffitt	1	10
Mt. Zion—W. A. Barber	3	3
Newton—M. B. Woosley	6	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	18	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	8	2
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—A. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley		2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smethers		3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96

Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	5	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	6	5
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	5	2
Centenary—C. C. Weaver	8	48
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores		8

BLADEN CIRCUIT

We were glad when our good bishop read us out for this charge for the second year. We had so pleasantly spent the year past with these good people. We are sure some of the salt of the earth dwell in Bladen county. Many times our hearts have been made glad by the many thoughts of love and good deeds shown us by many. While most of our people are far from rich, they have an abundance of such things as this county produces, and the pastor gets his share, too. While we have only had poundings from Deen's Chapel and Windsor, our other churches have given us wood for the whole two years. Brothers Mangum and Norman Dunham "keep an eye" on our wood house, and the big-hearted Jessup boys keep our ice box cool for us from March to fall, never taking a penny for their service. We are continually showered with fresh meats ,milk butter, fruits and many good things. Homes have been opened to us by both Methodist and Baptist. What more could a parsonage family desire. Our people attend services well. We have two small missionary societies, recently organized. Deem's Chapel has a most enthusiastic Epworth League. The six churches have their own Sunday schools, which are very good considering our equipment. Five have joined our church since conference.

The improvements on the parsonage which were begun by Brother Ashmore is a credit to him. Fortunate is the pastor who follows the Ashemores.

Our work is large and covers much territory, yet we are glad to serve these good people to the best of our ability. Our circuit is badly in need of better houses of worship and Sunday school equipment. A new church site has been donated and cleared and plans made for the erection of a new church adjoining parsonage lot. This will be the consolidation of Bethlehem and Center churches. There is much to be accomplished on our mission charges. If our city churches and larger stations could only realize the possibilities of these charges our assessments would be 100 per cent for missions. Three of our churches carry most of our own finances.

We realize these people have met with difficulties too; yet they are lovable, loyal and are striving to carry on the great work of our church, and we feel like singing "Blest be the tie that binds our hearts in Christian love."

Mrs. N. B. Strickland.

LOOK TO YOUR LIGHTING

Without going into a discussion of church functions and aims, it is self-evident that one of these is to bring members and non-members into the service an there to deliver a message to them.

A message, to accomplish its purpose, must be heard and understood. Not only its literal meaning but its spirit must be caught. The mental condition and the frame of mind of the listener will then go far to determine the effectiveness of a good message.

Taking these things in their order, a man who is drowsy to the slightest degree will not hear as well as when he is mentally alert. That is why accoustics and good ventilation have a strong ally in good lighting. Fasten a man's gaze on a bright spot or a pattern of light for any considerable period of time and he will have to fight off a tendency to drowse. In that condition he simply cannot hear, because the mind is not functioning normally. Or, making a differentiation between stages of such a condition, the man may actually be hearing without understanding fully. He gets the words and even the simpler meaning, but he misses the fine distinctions, the metaphors, the implied or suggested ideas.

The unfitness of the lighting in many — probably in a majority — of our churches, particularly those not built within the last ten years, can hardly be questioned.

Unfortunately it is chiefly a matter of neglect or thoughtlessness. It is so easy to fail to observe the obvious. The church interior just dosen't seem to have anything wrong with it because it is so familiar; we have seen it just like that since our childhood. Study it for a month and the dark corner becomes apparent, the harsh pencil of light from a bad fixture strikes the eye uncomfortably, the one-sided illumination of the pulpit becomes apparent, the squinting of the congregation trying to read from the hymnals is so obvious.

Let us overcome this handicap of poor and inadequate lighting. It holds back the pastor and his whole organization. Let us make the church auditorium and every room in the edifice a well lighted room. Study your own situation and you will probably be surprised to find that the cost of installing good lighting is relatively small. Don't be satisfied with somebody's guess. Get the recommendations of good lighting engineers who know all about placing, directing, and controlling light. Get their opinion on the present system and the possible changes in wiring. Ask them what fixtures you need and where they should be. Plan these things while you are making alterations or giving the building a good "going-over," or look into the matter at any time regardless of other changes. If you would improve your services or the effectiveness of the preaching and other features, look to your lighting.

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

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If you are in favor of the 18th amendment you can aid materially in its support if you will sign the pledge card below and mail it to headquarters of the Allied Forces for Prohibition at 419 Fourth Avenue, New York City.

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Believing in the Eighteenth Amendment and pledging myself to its active support, I hereby apply for enrollment as a member of Allied Citizens, a society for the support of the Eighteenth Amendment.

Name .....

No and St. .....

P. O. ..... State .....

Enlistment for Allied Youth

To support the government and the Constitution, to improve public health and public morals, to advance my own well-being and that of others, I pledge my utmost endeavor for the maintenance, enforcement and complete success of prohibition, and hereby enlist as a member of Allied Youth.

Name ..... Age .....

No. and St. .....

P. O. ..... State .....

Children's Storyland



PRINCE AND THE PARADE

By Alice Annette Larkin.

"Polly Prue! Polly Prue! Come here quick!" Polly Prue dropped her book on the lawn seat and ran to meet her cousin.

"Polly Prue, where is Prince?" he demanded at once. "He isn't in the meadow or the barn or anywhere."

"But he must be in the barn, Harold." Polly Prue's voice was anxious. "You know we put him there before dinner so he wouldn't roll and get his coat all rough."

"Well, he isn't there now, and it looks funny when we're going to parade in an hour. I suppose somebody's hidden him so I can't ride. You know if Prince isn't in the parade you and your pony will win the prize."

Bright red spots burned in Polly Prue's cheeks. "Harold Blake, do you think I'd hide your pony so you couldn't ride in the parade?" she demanded. "Oh, you're—" But Polly Prue's lips suddenly shut tight, for she knew that unkind words wouldn't help her or bring the pony back. And the verse she had learned only that morning said, "A soft answer turneth away wrath: but grievous words stir up anger." She and Harold mustn't quarrel about Prince.

Harold was tramping back and forth in front of the barn, deep scowl on his face. He was going away tomorrow, and this was his last chance to ride his black pony until another vacation should come. He couldn't keep a pony at his home in the city, so he had to leave Prince here at Red Cherry Farm and ride him when he came to visit Polly Prue. He had never ridden in a parade, and the parade today was different from any he had ever seen. Miss Henderson, the artist who lived in the little cottage at the foot of the hill, was going to give a prize to the boy or girl riding or driving the pet that showed the best care. No pet could look better than Prince, for he shone like satin.

If Polly Prue saw Harold's scowl, she didn't pay any attention to it. Hurrying into the barn, she went to her pony's stall and reached up to pat his pretty white face and neck. Then she ran out to Harold. "If I'm not back with Prince when the parade starts, Harold, I wish you'd ride Snowball," she said.

Before Harold could answer, Polly Prue was gone. Around the corner of the barn and over the stone wall she hurried. Soon she disappeared from sight.

Harold started to follow, but where would he look for her? And some one must ride Snowball, the pony Polly Prue had fed and brushed and petted for two years. He wished he hadn't said that about hiding Prince. Polly Prue wouldn't hide anybody's pet. She was square every time.

But where was Polly Prue? She had thought that she might find Prince near the brook where the grass was very green, but no pony came when she called and called. Then she followed the brook to the bridge that separated Red Cherry Farm from Maplewood Farm, and hunted for pony tracks there. She couldn't find any, so she ran to the house and knocked several times, but no one answered. She felt that Prince must be somewhere in the valley.

Polly Prue's feet dragged, and she sighed wistfully when she thought of the parade. But a few minutes later the sighs were forgotten, for right in front of her, in the narrow road leading from Maplewood Farm to Pleasant View Farm where a new family had come to live, were many tracks. There were also places where oats had been scattered.

Polly Prue's feet no longer dragged. They ran until they came to a long, low building at Pleasant View Farm. A large truck partly filled with bags of grain stood at one side. There were big windows in the building, and close to one of these stood Prince. He whinnied when he saw Polly Prue.

A pleasant-faced boy came hurrying around the corner. From him Polly Prue learned that he and his father had brought a load of grain from town two hours before. A bag of oats had burst open, and the pony must have followed the trail they left. He had tied him in the shed till he could find the owner.

The boy offered Polly Prue a rope, and, after thanking him for his kindness, she and Prince started home. When they reached Red Cherry Farm the parade had just passed Miss Henderson's cottage. Polly Prue could see Jimmy and Nancy Calder on their spotted ponies and Billy Maine with his goat and cart. She could see Harold on Snowball, and other boys and girls with their pets. And then, suddenly, came a loud call, "Hurry, Polly Prue, come ride! We're going to do it again. Three cheers for Polly Prue!"

So Polly Prue rode in the parade, after all. She rode Snowball, and Harold rode Prince this time. And the other boys and girls agreed with Miss Henderson that Polly Prue should have the prize, a small red camera. Then the artist said that every pet looked so happy and so well cared for that every one taking part deserved a reward, so the pets would have lumps of sugar and tiny carrots while their owners enjoyed ice cream and hermit cookies.

"I'm sorry I said those things to you," Harold told Polly Prue as their ponies stood close together. "No wonder Prince broke his rope and wandered off when there was a bad place in it. Thanks for finding him for me. I know he'll be safe with you till I come back to Red Cherry Farm. I've had a dandy time here."

"It's been fun having you," replied Polly Prue. "I'll write you all about Prince and Snowball and send you their pictures."—Zion's Herald.

I MAY HAVE FAILED TODAY

By Bertie Cole Bays.

I may have failed today;
Defeat tonight I know,
As twilight shadows fall,
And lights begin to glow.
Although today I fell,
Victim of circumstance,
I know there is tomorrow
And another chance.

I may have failed today,
And stumbled on the road;
Or failed to help another
Crushed down beneath his load;
I may have failed today,
Yet does this thought enhance,
I know there is tomorrow
And another chance.

I may have failed today,
I may be torn with grief;
Yet, still to my troubled soul
This knowledge brings relief;
Although today I fell,
Victim of circumstance,
I know there is tomorrow
And another chance.

ADVENTURES OF DANDY SNOWFLAKE

By Kathleen Shaw.

"Oh, oh, oh," moaned the snowflakes. "What ever shall we do?"

"Do?" answered the tiny voice of the snow-cloud fairy. "Why, you'll go right down to earth and do your duty as your brothers, sisters, aunts and uncles have done before you."

"But — but"— stammered the little flakes, beginning to cry, "we shall be hurt when we land, and we don't want to be hurt."

"Tut, tut," called Mother Cloud from far above on her grey and white bed, "did I teach you to be cowards and meet dangers with tears?"

Master Dandy Snowflake had not yet joined in the conversation. He now

turned to his companions and said loftily, "I do not intend to alight and be hurt," and instantly froze into silence.

The tiny crystals opened wide their pale white eyes and gasped, "Oh-h-h-h, isn't he brave? Do tell us about it," they begged, recovering from their surprise.

"Well," he said, as if making a great sacrifice, "you remember Dimple, who came home with Grandfather Mist. She told me that there are great wooden window-sills, which make nice soft landing places. I shall try to find one. I" —he was interrupted by a jolt and the next instant found himself staring into a lighted classroom. "This is jolly," he shouted to his sister, whom he recognized in the crowd beneath.

During the day he had a chat with a robin who wisely told him—with a funny jerk of his tail—that he would soon get tired of sitting on the sill, at which idea Dandy scoffed.

By and by the lights inside went out and Dandy began to feel lonely and sad, so far away from the people he knew.

"If I could only go down there for a little while," he said aloud, "just to see what it's like."

The snow-cloud fairy heard him, and came rushing to the spot with a quick whirr of her thistle-down wings. "You had your choice," she said sharply, for even fairies use sharp tones sometimes, especially when they come in contact with dissatisfied young people.

Dandy begged and pleaded, but to no avail, and soon the fairy went off on more important affairs.

The very next morning the schoolroom window was opened and Dandy swept without ceremony to the ground below, where the other little snowflakes received him with open arms, to break his fall, and welcomed him warmly.

All winter long Dandy stayed and kept warm the tiny seedlings in their dark wrappers, far below in the bosom of Mother Earth. In the spring he was among those taken home by Grandfather Mist.

"I am very glad," remarked Dandy to his sister, Tinkle, "that I did not stay all winter on that unfriendly old sill, for Grandfaher might not have noticed me when he came to take us home, and I would have died when the warm weather came."

"However, window-sills make very nice landing-places," came from mischievous little Tinkle, as she dodged behind the skirts of Grandfather Mist.—New Outlook.

Milton the poet was blind. The school teacher, wishing to bring out this point, asked her class if anyone could say what Milton's great affliction was.

"Yes'm," piped up little Ralph; "he was a poet!"—Exchange.

"Run upstairs and wash your face, darling. I think grandma wants to take you driving with her."

"Hadn't we better find out for certain, mummie?"—London Humorist.

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Fayetteville, at Jonesboro ..... April 7-8
Raleigh, at Plank's Chapel ..... April 14-15
Mt. Airy, at Elkin ..... April 24-25
Salisbury, at Mt. Olivet ..... April 26
Rocky Mount, at Roanoke Rapids ..... April 27-28
Statesville, at Newton ..... May 3-4
Charlotte, at Dilworth ..... May 3-4
Asheville, at West Asheville ..... May 10-11
Durham, at Pittsboro ..... May 10-11
Gastonia, at Lincolnton ..... May 12-13
Greensboro, at Muir's Chapel ..... May 12-13
Wilmington, at Clinton ..... May 17-18
New Bern, at Morehead City ..... May 17-18

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

April

Stem 8
Pittsboro, 11 10
Chapel Hill, 7:30 10
Milton, 11 17
East Roxboro, p.m. 17
Lakewood, 7:30 20
Duke's Chapel 21
South Alamance, 11 24
Graham, 7:30 24

May

Siler City, 11 1
Haw River, 3 1
Massey-Andrews 4
Yanceyville 5
Durham Ct., 11 8
Hillsboro, 3 8
Cedar Grove, 11 15
Holt's Chapel, 7:30 15
Brooksdale 17
Mt. Tirzah, 11 22
Bahama, 3 22
Burlington Ct., 11 31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

April

Williamston, Williamston, 11 10
Windsor, Cashie, 3 10
Ahoskie, Harrellsville, 11 15
Aulander, Lewiston, 11 16-17
Murfreesboro-Winton, Winton, 3 17
Chowan, Bethany, 11 22
Perquimans, Woodland, 11 23-24

May

South Camden, Sign Pine, 11 1
South Mills, Newland, 3 1
Gates, Harrels, 11 7
North Gates, Savage, 11 8
Moyock, Memorial, 11 14-15
City Road, night 15
First Church, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

April

Caledonia, John's, a.m. 10
Laurel Hill, Tabernacle, p.m. 10
Rowland, Centenary, a.m. 17
Maxton, p.m. 17
Roberdel, Steel's Mill, a.m. 24
Rockingham, p.m. 24

May

West End, Hoffman, a.m. 1
Troy, p.m. 1
Parkton, a.m. 8
Red Springs, p.m. 8
St. John and Gibson, Gibson, a.m. 15
Piedmont, p.m. 15
Hemp, Mt. Carmel, a.m. 21
Carthage, Cameron, a.m. 22
Hamlet, p.m. 22
Jonesboro, a.m. 28
Goldston, a.m. 29
Glendon, p.m. 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April

Farmville, 11 10
Stantonsburg, 7:30 10
Robersonville, Arthur, 11 17
Bethel, 7:30 17
McKendree, 11 24
Rocky Mount Ct., Red Oak, 7:30 24
Clark Street, 7:30 27

May

Spring Hope, Stanhope, 11 1
Nashville, 7:30 1
First Church, Rocky Mount, 7:30 4
Wilson, 7:30 8
Weldon, 11 8
Kenly, Buckhorn, 11 15
Elm City, 7:30 15
Warren, Arcola, 3 22
So. Rocky Mount, Battleboro, 7:30 22
Scotland Neck, 11 29

June

Warrenton, Macon, 11 5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

April

Creedmoor, Bullock's, 11 3
Middleburg, Shocco, 3 3
Central, 7:30 3
Lillington, Pleasant Plains, 11 10
Mamers, Spring Hill, 3 10
Erwin, Black's, 7:30 10
Fuquay, Cokesbury, 11 17
Jenkins Memorial, 7:30 17
Edenton Street, 7:30 20
Henderson, 11 24
White Memorial, 7:30 24

May

Bailey, 11 1
Four Oaks, Corinth, 3 1
Zebulon, 11 8
Bailey-Simms, 3 8
Benson, 7:30 8
Franklinton, 7:30 11
Smithfield, 11 15
Tar River, Plank's, 3 15
Youngsville, Bunn, 7:30 15
Oxford Ct., Salem, 11 22
Garner, 7:30 22

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

April

Jones, Shady Grove, 11 and 2 9
Jones, Shady Grove, 11 10
Seven Springs, Garris Chapel, 3 10
Vanceboro, Epworth, 11 17
Grimesland, Wharton, 3 17
Greenville, 11 24
Aurora, Bonnerton, 3 and 7 24

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

April

Wallace-Rose Hill, Wallace, 11 10
Scott's Hill-Union, 3 10
Faison-Kenansville, King's, 11 15
Rosebore-McGee's, 11 16
Stedman-Tabor, 11 17
Bladen-Live Oak, 3 17
Tabor High School, 11 24
Tabor-Lebanon, 3 24
Whiteville, 7:30 24

May

Fairmont-Trinity, 11 1
Chadbourn-Evergreen, 3:30 1
St. Paul-Barker's, 11 8
Lumberton Ct., 3:30 8
Lumberton, 7:30 8
Maysville-Hopewell, 2:30 10
Jacksonville-Richlands, 7:30 10
Warsaw-Magnolia, Turkey, 11 15
Epworth-Wesley, Bethany, 3:30 15
Grace, 11 22
Town Creek-Bethel, 3 22
Southport, 7:30 26
Swansboro, 11 29

District conference at Clinton May 17-18.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

April

Saluda, 11 10
Fairview, Bethany, 3 10
West Asheville, 7:30 10
Acton, Oak Hill, 11 17
Biltmore, 3 17
Hendersonville, 7:30 17

District conference at West Asheville, May 10-11.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

April

Weddington, Indian Trail, 10 and 2 9
Morven, Pleasant Hill, 11 10
New Hope-Bethel-Sandy Plains, 3 10
N. Monroe-Icemorlee, N. Monroe, 7 10
Hawthorne Lane, 11 17
Hickory Grove, 7 17
Marshville, Cente, 11 24
Wadesboro, 7:30 24

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	May
Myers Park, 11	1
Unionville-Grace, 3	1
Big Spring, 7	1

District conference meets at Dilworth, Charlotte, May 3-4. The annual conference having ordered a two-day session, the first day will be largely devoted to the interest of the church's spiritual life.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

THIRD ROUND

	April
Crouse, Laboratory, 11	10
Cramerton, 7:30	10
Gastonia, East End, 11	17
Gastonia, Trinity, Tates, 3	17
Bessemer City, 7:30	17
Gastonia, Bradley Memorial, 11	24
Dallas, Puett's, 3	24
Belmont-Park Street, Park Street, 7:30	24
	May
Rock Springs, Bethel 3 and 11 ..... Apr. 30 and	1
Stanley at Trinity, 3	1
Goodsonville, 7:30	1
Lafayette Street, Johnson Memorial, 11	8
Gastonia, West End, 7:30	8
Belwood at Palm Tree, 11	15
Lawndale, 7:30	15
Shelby Ct., Pine Grove, 3	15
Shelby Central, 7:30	18
Polkville, Clover Hill, 11	21-22
Cherryville Ct., Mary's Grove, 3	22
Cherryville, 7:30	22
Gastonia, Main Street, 7:30	25
South Fork, Palm Tree, 11	28-29
Mount Holly, 7:30	29
	June
Lowesville, New Hope, 11	4-5
Lowell, South Point, 3	5
Smyre, 7:30	5
Belmont, Main Street, 11	12
King's Mountain, 7:30	12
Lincoln Ct., Marvin, 3	18-19
Lincolnton, First, 11	19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

THIRD ROUND

	April
College Place, College Place, 11	10
Summerfield, Morehead, 3	10
Carraway, Carraway, night	10
Proximity, Proximity, 11	17
Bethel-Grace, Bethel, night	17
Farmer, Oak Grove, 11	24
Asheboro Ct., West Bend, 3	24
Calvary, Calvary, night	24
West Market, West Market, night	25
	May
Main Street, Main Street, 11	1
Randleman, Old Union, 3	1
Jamestown, Oakdale, night	1

The district conference will convene at Muir's Chapel May 12-13.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.

SECOND ROUND

	April
Spruce Pine, 11	10
Cross Mill, Capernium, 3	10
Elk Park, Elk Park, 11	13
Bostic, Oak Grove, 11	14
Rutherfordton, 11	17
Cliffside-Avondale, Avondale, night	17
Mill Spring, New Hope, 11	20
Table Rock, Mountain Grove, 11	24
Marion Mills, Clinchfield, night	24
	May
Spindale-Pleasant Grove, 11	1
Gilkey, Mt. Hebron, 3	1
Morganton Ct., 11	8
Glen Alpine, night	8
Old Fort Ct., Ebenezer, 11	10
Rutherford College, 11	15
McDowell, 3	15

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.

SECOND ROUND

	April
Boone, 11	10
Watauga, Henson's, 7:30	10
Creston, Thomas' Chapel, 10:30 (Monday)	11
Stoneville-Mayodan, Price, 11	17
Sandy Ridge, Zion, 3	17
Madison, 7:30	17
Mt. Airy Ct., Pleasant View, 11	24
District Conference, Elkin, 3	24
	May
Danbury, Bethesda, 11	1
Walnut Cove, Bethlehem, 3	1
Rural Hall, Trinity, 11	8
Pilot Mountain, New Hope, 3	8

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.

SECOND ROUND

	April
Forest Hill, 11	10
Salisbury, First Church, night	10
Salem, Mt. Tabor, 11 Sat. and 3 Sun	16-17
Woodleaf, Woodleaf, 11	17
China Grove, night	17
Harmony, 11	24
Kerr Street, night	24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

SECOND ROUND

	April
Statesville Ct., Bethlehem, 11	10
Olin, Snow Creek, 2:30	10
Granite Falls, 11	17
Dudley Shoals, Cedar Valley, 2:30	17
Highland-Rhodhiss, Rhodhiss, night	17
Lenoir, First, 11	24
Hudson, Mt. Herman, 2:30	24
Lenoir Ct., South Lenoir, night	24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.

SECOND ROUND

	April
Franklin Ct., Snow Hill, 11	10
Clyde, Clyde, 8	10
Glenville, Glenville, 11	17
Cashiers, 3:30	17
Whittier, Whittier, 11	24

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.

SECOND ROUND

	April
Lexington, 11	10
Erlanger, Yadkin, 3	10
Green, 7:30	10
Gurghead, 11	17
Hiatt Memorial, Mt. Olive, 3	17
Troutman, night	3

IN MEMORIAM

On February 13 William James, only son of Mr. and Mrs. Martin J. Davis, slipped out of the arms of his loved ones as his little soul winged its way back to the heavenly home. In his short earthly visit of less than three months he had filled our home with joy and happiness. His smiles and coos gave us a new glimpse of a Father's love. It is hard to understand how a pneumonia germ could have invaded his beautiful body, so protceted and shielded was she by the loving care of his family. In his last hours he clung to our hands and seemed to feel that love was ministering to him. In such moments we need our heavenly Father's hand to strengthen us in order that we may "carry on."

Dear little hand, so beautiful,
I hold within my own,
Knowing full well, though small you are,
That you have now outgrown
The ways of earth, the touch of things,
You are leaving behind.
These frets and cares of every day,
This place where tears still blind,
Till you shall beckon to me here
That I may follow on,
To hear you play an angel harp
For the King upon his throne.
I shall feel the touch of this last caress,
No earthly thoughts shall mar,
And though life's duties closely press
I'll know you are not far.

Ethelyn Davis.

RESOLUTIONS OF RESPECT

On March 8, 1932, God called from earthly labor our beloved friend and secretary of The Naomi Service Workers, Mrs. J. J. Hinshaw.

She was a loyal member of the society and never refused any task assigned her either in society or in the church. We shall miss her smiling face and inspiring presence from our circle. Therefore be it resolved:

First, That we extend to her loved ones our heartfelt sympathy and deep appreciation of her services in the church, Sunday school and society.

Second, That we commend to them the tender mercies of a loving heavenly Father and pray that his Holy Spirit may guard and keep them.

Third, That a copy of these resolutions be sent to the husband and son, a copy to our church paper, a copy to our county paper, and a copy be placed on the minutes of our society.

Mrs. A. N. Bulla,
Mrs. A. B. Beasley,
Mrs. John R. Bulla.
Committee.

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IN MEMORIAM

ABERNETHY—Mr. J. C. Abernethy, or Jack, as he was usually known, was born August 11, 1862, according to the record in the family Bible. He went to be with the Lord, Friday night, March 18, 1932, thus making his sojourning here 69 years, seven months and seven days. He is survived by ten children, seven girls and three boys, who are all married. Brother Abernethy had been a faithful member of the Methodist church for around 40 years. He was indeed one of the best men in all this section. C. E. Williams, P. C.

PEELE—Mrs. Annie Peele was born April 15, 1840, and died March 17, 1932, at nearly 92 years of age. Her body was laid to rest in Tabernacle cemetery near her home at Ghio, in Richmond county, after a funeral service conducted by her pastor, assisted by Rev. J. G. Johnson and Rev. Edgar B. Fisher, in the presence of a large assembly of people. Mrs. Peele joined the Methodist church in her childhood and remained true and steadfast to the last. She is survived by five daughters, Mrs. D. H. Pearson and Mrs. Susan Davis, Red Springs; Mrs. A. L. Covington and Mrs. Sarah Smith, Hamlet; Mrs. Mary Skipper, Laurel Hill; one son, H. R. Peele, Hamlet; three brothers, J. A. Livingston of Gibson, P. H. Livingston of Laurel Hill, and C. H. Livingston of Greenwood, Florida; one sister, Mrs. Sarah Covington, Laurel Hill. W. D. Yarborough.

HOVIS—Mrs. Winnie Clendora Hovis, wife of H. T. Hovis, was born in Lincoln county, June 22, 1863. She was called to her reward on March 12, 1932. In early life she joined the Methodist church, in which she spent a consecrated Christian life.

October 23, 1887, she and Brother Hovis were united in marriage. Through these years their hearts have beat in sympathy in the common interests of life, and as they grew older they became happier in religious experiences.

Surviving with the husband are seven children: Hugh, Loy, Clarence, Mrs. Lela Clemmer, Garey, Blair, and Rev. Guy Hovis, pastor of our church in Highlands, N. C.

Funeral was conducted in Dallas Methodist church by her pastor, assisted by a former pastor, Rev. R. A. Taylor.

J. W. Vestal.

BRAY—Mrs. Thomas Bray died in her son's home on March 22, 1932, her death being caused by an attack of pneumonia. She was in her 64th year and had been a member of the M. E. church for about 50 years. Three noble sons, Settle, Claude and Walter, survive her. Funeral services conducted in Steele's Mill M. E. church on Wednesday, March 23, by Revs. D. A. Clark, C. A. Jones, T. W. Hearne, and her pastor, M. C. Ellerbe.

Mrs. Bray was one of the outstanding characters of Richmond county. I can point to no life that has been more faithful to the church—a lady who loved the church, a mother who served God, and a Christian faithful to the end.

"Let us be patient, these severe afflictions
Not from the ground arise;
But often times celestial benedictions
Assume this dark disguise.

We see but dimly through these mists and vapors;
Amid these earthly damps
What seem to us but funeral tapers,
May be Heavon's distant lamps."

Her Pastor.

WISE—Mrs. Clara Adelaide Wise was born in the year of 1845 and departed this life March 22, 1932. She lived 87 years upon earth and entered in upon that larger and fuller life that shall never end. She joined the Southern Methodist church at the early age of 18 and ever after lived happily in the same for 69 years, which brought to her departure of this life. She was happily married to Mr. T. J. Wise in the year 1869, and to this union were born six children, all of whome are living. They are: Alice Vance, Robert L. Wise, Gaither Wise and Mrs. Sadie Dennis, all of Altamont, N. C., Zeb and Haure Wise of Meeker, Colorado. She has 25 living grandchildren, 45 great-grandchildren and four great-great-grandchildren. There are also one brother and husband surviving her. Her place cannot be filled in the home, community and church. Peace be unto the bereft ones. J. M. Green,
P. C. of Avery Ct.

STEED—Henry Lute Steed, son of John Stanley and Rachel Swaim Steed, was born March 1, 1850, and departed this life February 27, 1932, after a long and tedious illness

Lute Steed was truly a Christian gentleman. From young manhood he was a consistent and zealous member of the M. E. church at Asbury in Montgomery county. His life was a power for good in his community.

He came to Montgomery county from Randolph when he was 16 years of age and engaged in the mercantile business with the late J. W. Steed at Auman's Hill, later moving to Steeds, where he resided until his death. He was twice married. First to Miss Laura E. Asbury, daughter of the late Dr. F. E. and Emma Coble Asbury, and last to Miss Roxanna Miller.

The funeral services were conducted by Rev. F. M. Shamburger, a life long friend of the deceased. The presence of a large concourse of sorrowing friends from all walks of life attest the esteem in which this man was held.

Surviving are his widow, two sons and one daughter: Leon Stanley Steed, Washington, D. C.; Collin Francis Steed, Charlotte, and Mrs. Ina Burrow, Troy; and four brothers and sisters, Nat Steed, Washington, D. C.; Wiley and Paul Steed, Maxton; Oscar Steed, Albemarle, and Mrs. Nannie Winningham, Greensboro. Mrs. C. B. Ingram.

RESOLUTIONS OF RESPECT

We, the members of the Hilltop Wesley Bible class and Earnest Workers' class of Naomi Sunday school, Randleman, N. C., have suffered a great loss in the passing of one of our best loved members and former teacher, Mrs. Betty Mae Hinshaw. Her going was a great shock to her loved ones and friends; although she had been in ill health for some time she had apparently fully recovered from an operation when she was stricken with pneumonia and passed away on March 8, 1932.

We have lost a good friend and there is an empty place both in the home and in the church where she always attended with her husband and son, to whom she was a devoted wfie and mother. Although her life with us was comparativel yshort, we rejoice to know that she was a loyal Christian, and always went about her work with a smile.

Be it resolved, That we express our deepest sympathy to her bereaved husband and son and members of her family, and pray that God may comfort them in their loss.

Second, That a copy of these resolutions be sent to her husband, and that they be printed in the Asheboro Courier, the Greensboro Daily News and the North Carolina Christian Advocate.

Mrs. W. F. Matthews,
Mrs. Beatrice Parsons,
Evelyn E. Story.

IN MEMORY OF C. H. IRELAND

The board of trustees of The Children's Home, as it meets today in its regular mid-year session, is conscious of its great loss in the passing from the scene of his earthly activities of its beloved and esteemed vice president, Charles H. Ireland.

From the foundation of this institution Charles H. Ireland has been one of the outstanding figures in the direction of its affairs and in loyal, efficient and unselfish service in promoting its welfare. He has given liberally of his means and of his time in days of strain and stress. His vision has helped to shape its policy and his zeal and faith have been an inspiration to others in promoting the interest of the orphaned children whom we serve.

Brother Ireland was interested in everything pertaining to the work of the church. As a Methodist steward, member of the board of missions, conference lay leader, college trustee and in various other lines of activity, his life has been a potent constructive force in this commonwealth.

In all of the various activities in which he was engaged no cause was closer to his heart than the welfare of the Children's Home. Therefore, be it resolved:

First, That this board of trustees is thankful unto God for the life and labors of this Christian gentleman. We rejoice that for so many years we have had the sweet fellowship which he gave to each of us and that still feeling the presence of his spirit and the influence of his life we bow in humble gratitude to Him who doeth all things well.

Second, That a committee be appointed by the president to attend the funeral service to be conducted in Greensboro tomorrow officially representing this board.

Third, That a copy of this paper be sent to Mrs. Ireland, to the North Carolina Christian Advocate, and a copy incorporated in our minutes on a page set aside as a permanent memorial of the esteem and love of his fellow members.

J. T. Mangum,
R. M. Courtney,
Geo. L. Hackney.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has taken into closer companionship our beloved sister and co-worker Mrs. Edna W. Smith, who fell asleep at her home in Rocky Mount, December 23, 1931, we, as members of the missionary society of the First Methodist church, Rocky Mount, N. C., do resolve:

First, That she was one among us honored and beloved, always loyal, trustworthy and true. That her going has bowed our hearts in sorrow, while we remember her gentleness and Christ-like manner, her courage in affliction, and her unwavering trust in Him who was her strength and shield, her light and her salvation.

Second, That her influence on her home, her church and her friends will rest like a benediction on us, inspiring us to give, as she did, the best of ourselves for those who need our uplift, and faithfully try to emulate her virtues of self-renunciation and love for others.

Third, To her husband who so lovingly and faithfully ministered to her and fought with her in her losing battle for life, and to her son, and to all members of her family we extend our deep sympathy.

Fourth, That a copy of these resolutions be recorded in the minutes of the auxiliary, a copy be sent to members of the bereaved family, and a copy sent to the North Carolina Christian Advocate and to the Evening Telegram for publication. Mrs. J. H. Knight,
Mrs. J. O. W. Gravely,
Mrs. J. R. Bennett.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, APRIL 14, 1932 Number 15

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What the Bible Means to Me

By Helen Keller, L.H.D.

Address at the weekly devotional service of the Bible House staff.

I AM always glad to bear witness to the blessing the Bible has been to me. Ever since I was a little girl, I have read it constantly for courage and for joy.

Through all kinds of difficulties the Bible has kept my hope of accomplishment bright. In the desert of darkness and silence the Bible has planted concepts of inward sight and hearing, which have exercised an ever-increasing power over my thoughts. It has rendered less bitter the separation from those whom I have loved and lost a little while. It has made the spiritual world very real to me.

I should like to say to you, my friends, the Bible is our surest balance amid the confusion and wavering elements of earth-life. It gives us a right perspective of the great things God asks of us, and the little things on which we waste our energies. It is a faithful reminder of our high capabilities, a fearless monitor against belittling aims. A daily walk in the sweet fields of the Word renews our faded enthusiasms and enlarges our aspirations.

We have not learned the Lesson of Life, if we do not every day open the Word for a moment of spiritual refreshment.

Workers Together in a Common Cause

This page often gives a glimpse of what devoted friends are doing for the North Carolina Christian Advocate. Our purpose this week is to stress the urgent necessity of working together in all our church enterprises. The Advocate can not possibly keep going unless the workers in the field give their united support. So the continued circulation of the paper is essential to its support, and it is also necessary for getting its message to the people. The measure of the Advocate's influence is the extent of its circulation. Why not be a unit in every charge in the one effort to extend its circulation?

But our special plea just now is that we be workers together for every enterprise of the church. Yes, workers! Real hard and persistent work counts; idling and make-believe effort proves a snare. Yes, workers together! Here is where most of our church work fails. Wherever all are enlisted in an enterprise success follows. All joined in a common cause enjoy the encouragement of the group. The spirit of one becomes the spirit of all; the strength of all makes strong the one. In the language of Kipling: "The strength of the wolf is the pack, And the strength of the pack the wolf."

This holds in the work of the church school of the local church, in the missionary effort at home and abroad, and in getting money for our several interests. Few causes suffer when all work together to a common end. This is our sorest need just now for the Advocate, for Chapel Hill, for kingdom extension and for local enterprises. We are workers together with God in a common cause.

Every One in His Place For Victory

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Faith, love and loyalty make secure the home and permanent the family. Let either of these go and the marriage tie is strained. The loss of faith, the waning of love and the want of loyalty mean utter collapse of the home.

"To watch the sun, moon and stars, to listen to the wind, to hear Nature whispering in that still small voice of hers—is a better education than can be had from all the books that ever were written." Such is the extravagant expression of some Nature-lover. Yet we feel that he is not so far from the sober truth. For to know rocks and mosses and birds and beetles and flowers and stars brings one in touch with the sources of knowledge as no printed volume can ever do.

Sin, sorrow, toil, poverty and death are the common lot of our humanity. The universal appeal of Jesus lies in the way he dealt with all of these—with all of which he was acquainted during his earthly sojourn. Though free from sin, he was the victim of sin and of death. Sorrow, toil and poverty were his. He did not free humanity of them, but he did give the assurance of victory over them. How these ills do press upon us these present days! How we do need to know him in the midst of our sin, sorrow, poverty and death!

The old preachers had much to say about sin. A favorite text of theirs was "One sinner destroyeth much good." They made the individual to know that he was a sinner responsible to God for his conduct. Much is made just now of the bootlegger that is about to wreck the world. How about the so-called good citizens who support these law breakers? They are the sinners that are destroying much good. The pews of our churches are full of them. The preachers today do not have to go to the slums to find sinners. Some church-going people say they have not heard a sermon against sin in ten years—that too in a day with miserable sinners on every hand.

One of the most encouraging features of this present day is the number of men and women who are eager for a firmer grip on the unseen realities and a more vivid realization of the spiritual. These material things upon which many have relied are so elusive that something more permanent is desired. The things that do appear are temporal; they would know the eternal.

A love of home, a regard for the sanctity of the Sabbath, belief in the Bible and a high regard for the church have been the elements that have given us as a people strength and stability. All that tends to discount these makes for our national undoing. This present belittling of the so-called "Bible belt" is a blow at the virtues that have bulked large in making the America of our fathers. Would that we might have a nation-wide crusade for all that was highest and best and most potential in our making. Then the church, the Bible, the Sabbath and the home would be exalted in the land.

What are the advantages of the child in the country over the child in the city? They are many. Among these is the privilege of looking up at the stars. The electric lights of the city have put out the stars of heaven. It has been said with a good deal of gusto, "a cannon cannot shoot out the stars of the sky." Very true; but the lights of the city have blinded our eyes to "the heavens that declare the glory of God and the firmament that showeth His handiwork" and that is an unspeakable loss to sensitive, imaginative childhood. As the clear, calm evenings approach when Venus and Mars and the Pleiades and Orion are set in splendor "among a wheeling multitude of stars" we are impressed afresh with the Psalmist's words, "night unto night showeth knowledge" and we can but pity the child into whose sensitive soul has never shined the stars of the sky. For the heavens have been drab and the life to that extent must be drab.

What Makes Stratford a Pilgrim's Shrine

IN THE days of William Shakespeare Stratford-on-the-Avon was little more than a straggling country town under the shadow of Warwick castle and a near neighbor of Kenilworth castle a little farther to the north. Warwick and Kenilworth were the abode of royalty, but Stratford-on-the-Avon was only a dwelling place of the plain people and a trading point for the yeomanry of that immediate section and so remains to this day, while the Avon is a modest little river meandering through these English uplands.

Thousands of tourists and pilgrims from all parts of the English speaking world every year visit Warwick castle and the old shattered walls of Kenilworth, but the primary objective of these tourists and pilgrims is not to see the former dwelling place of royalty, though rich in history and tradition, but to see Stratford-on-the-Avon, the birthplace, the dwelling place and the burial place of William Shakespeare.

This lad of the country town who was never enrolled as a student at Oxford or Cambridge, and who perhaps never saw Oxford, forty-six miles distant, and about midway on the road to London, until he as a young man went to the English capital to begin his matchless career.

Yet that section of England is known as the "Shakespeare Country" and Stratford-on-the-Avon is the most famous literary shrine of the English speaking world.

In this connection we want our readers to see what Roy Smith writes for the Epworth Herald. Here it is:

Seated in William Shakespeare's chair in the old home at Stratford, England, I was reminded by the custodian of the house that the great poet had never been more than a hundred miles away from that chair in all his life, yet the scenes of his plays were laid in the ends of the earth.

The world one lives in is not limited by the house one lives in. Shakespeare's body was confined to a little country village but his mind roamed the whole universe, his interests were as wide as humanity, his eyes could see far beyond the horizon and his imagination was at home in any land.

The wonder and beauty of the world is not in its sights but in its seers.

Two men, driving through a rich farming section, were fascinated by the attractive countryside. "What a wonderful spot this is," exclaimed one as they crossed a little stream almost hidden in the dense woods. "Yes," replied his companion, "what a wonderful place in which to raise hogs!"

Bishop Quayle once said, "If William Shakespeare lived in your block he would find enough heroes and heroines in your block to write a dozen dramas."

The monotony of the small town is not in the town but in the small people who live in it—those who cannot see beyond it, cannot see even within it.

It would redeem life for many a cramped and shriveled soul if they could determine to become a William Shakespeare, Jr., and see the heroic and dramatic in the commonplace, greatness in the next-of-doors, nobility in plain people and glory in the commonplace.

Thousands of small villages and country communities are waiting for discoveries.

A Layman Tells Why He Goes to Church

A CHURCH to many men and women may mean a building, and they may look upon it as a responsible place to go now and then on Sundays. For there will they not mingle with genteel people, probably hearing good music and singing, and possibly an interesting sermon that may contain something that lodges with them, consciously or unconsciously?

But if that is all there is to the church, good as these things may be, do you suppose that they will impel people to deny themselves the auto ride or the Sunday paper at the church hour?

These structures, erected by the generosity and sacrifices of thousands, have come down through the ages from a great faith.

Yes, this faith has come near you at times, sometimes welcomed, sometimes unbidden, but sensed in the happenings of your life, perhaps through the staggering realization of your responsibility to the great Author of your soul.

Come to church, therefore. It is manly and womanly and noble to do so. It is for you, and through you for your neighbor and brother. Better begin at the Sunday school. There's a men's class in your neighborhood.

"Ringing Down the Grooves of Change"

EVEN the best known terms of our language are being modified amid the changes of these eventful days. Take for example the well known and oft quoted phrase, "Live and let live," which we have been accustomed to insist with religious unction should be the high and humane rule of our social obligations.

But even this is about to run out of date. Listen to Edwin Markham:

"Live and let live!" was the cry of the old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother-world rising to birth—
The cry of the Christ for a Comrade-like earth.

Good for the Greensboro Daily Record

OUR neighbor a few blocks up Gaston street in its issue of March 7 says editorially:

The suggestion that former Solicitor George Younce enter the Democratic primary as a candidate for the office he recently resigned is preposterous to a superlative degree. More—it is an affront to the intelligence of those voters who are determined to elect only such men as are in all ways well qualified to perform the duties of their respective offices.

By-gones should be by-gones. Every man should have his chance to "come back." The people ought to lend a helping hand—forgive and forget. But—let there be reason in all things! Mr. Younce's friends in considerable number, according to news stories appearing in the morning papers, are pressing his candidacy, and Mr. Younce, as quoted by the press, seems altogether amenable to their suggestions. He says: "I am dry as powder and I expect to continue that way. I am grateful to my friends. And I am not through at 32."

We hold no grudge against George Younce. We applaud his determination to "come back." He has our best wishes, and we believe he will succeed. But George Younce solicitor again? Never!

We agree in toto with the foregoing and would add that to offer a man for public office who had his part in that deplorable occurrence which is still fresh in the minds of all readers of the newspapers, and who is now under indictment for perjury, is not only an affront to the intelligence of those voters who are determined to elect to public office only such men as are in all ways qualified therefor, but it is an insult to the moral sentiment of the community.

We not only heartily endorse the editorial quoted, but rejoice in the promise it gives that we are about to develop an editorial writer in Greensboro who will speak out on moral questions of the day.

To the young editor of the Record we extend our hand and if he keeps up this lick he can have our heart also.

"Home Is the Sailor From the Sea"

THE world will be slow to forget Robert Louis Stevenson, the Scotch novelist, essayist and poet. His father, grandfather, great-grandfather and two uncles were engineers in the lighthouse service. In the dedication of one of his books to his father he said, "by whose devices the great sea-lights in every quarter of the globe shine out more brightly."

In 1879 this graduate of Cambridge came to America as a steerage passenger and crossed the continent in an emigrant car. In California he married Mary Van de Grift, who became co-author with him.

In search of health he finally reached the South Sea Islands and took up his abode on the Island of Samoa.

His was a long battle with disease. His was a struggle to live and to work. But bravely he met life as it was and if one will climb to his humble gravestone under tropical skies on the crest of a hill near where he breathed his last, he will read the epitaph written with Stevenson's own feeble hand, but in it are the martial notes of the conqueror:

"Under the wide and starry sky
Dig the grave and let me lie.
Glad did I live and gladly die,
And I lay me down with a will.
This be the verse you grave for me:
Here he lies, where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

The First Psalm

SOME of our readers perhaps remember how as children they enjoyed reading the first Psalm. There was a swing about it that had an appeal akin to a nursery rhyme. In other years this familiar portion of the Bible was popular with ministers for use in prayer meetings and for a text on rainy Sunday nights. But if one will read carefully James Moffatt's translation he will find texts for a whole series of carefully prepared sermons. Here it is:

1. Happy the man who never goes by the advice of the ungodly, who never takes the sinner's road, nor joins the company of scoffers.
2. But finds his joy in the Eternal's law, poring over it day and night.
3. He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers.
4. Not so the ungodly! No, they are like the chaff swept away by the wind.
5. When judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just.
6. The Eternal cares for the life of the just, but the ungodly life shall perish.

It is no sign of a superior brand of piety for a man to be sad when he sees boys and girls happy. His trouble may be stomach trouble. Or else his conscience may be ill at ease in the presence of childhood innocence. Anyhow the trouble is in the man and not with the children.

People and Things

"We have received 25 new members at Queen Street, Kinston—23 on profession of faith and two by letter."—R. E. Brown.

Rev. Sam Maxwell and Rev. J. C. Williams are in a meeting at Bailey, April 6-17. This is a growing church and good results should follow.

Rev. F. H. Price has held a successful revival in his church at Lowell; had good congregations and received 16 members by vows and two by church letter.

Dr. S. B. Turrentine, president of Greensboro College, will next Sunday morning at 11 o'clock preach the commencement sermon for the Moncure high school.

Rev. A. L. Thompson gave valuable assistance to Rev. J. C. Williams in his meeting at Mt. Pleasant on the Bailey charge. He did good preaching and aided much in every way. There were four additions on profession.

Marvin Etheldred Harris arrived at the Methodist parsonage in Scotland Neck, Sunday morning, April 3. His weight is 9¼ pounds. Mother and child are doing very nicely.

"We have just closed a good revival meeting. Will say for the people of Albemarle circuit they have received us graciously and pounded us unmercifully—five poundings up to the present and more to follow. Pray for us."—J. W. Combs.

Rev. Floyd F. Loftin, pastor of Andrews-Massey charge, needs fifty old Cokesbury hymnals for a needy point he is developing. Any church that has even one-half dozen it can spare will be greatly appreciated. Address him at Box 4065, Duke University, Durham, N. C.

Rev. W. E. Poovey says: "Instead of leaving the making up of the delegation for annual conference to haphazard selection, or worse, to a self-appointed and, too often, self-seeking committee, I have let each quarterly conference nominate from its delegation to the district conference at least one preferred candidate. With this printed list of preferred names it is easy to prepare and also to count the ballots."

"Our banks are yet closed, and money is about the rarest thing you ever saw. We are moving on, however, raising something for all the causes, such as the Chapel Hill church, kingdom extension, and the orphanage. I purpose to present the Advocate next Sunday. I conducted a young people's revival the week before Easter. The attendance and results were good. I received seven children into the church yesterday and am to receive adults next Sunday. Nineteen have been received to date by letter."—W. A. Cade.

The Orphanage Conference of Southern Methodism met in Columbia, S. C., April 5. Orphanage superintendents and workers from all parts of the South were entertained during the annual session of the conference at Epworth Orphanage, Columbia, S. C. For the past year Rev. A. S. Barnes, superintendent of the Methodist Orphanage, Raleigh, N. C., has been the president of the conference. Many subjects of vital importance were discussed at the meeting. W. D. Roberts, superintendent of the Epworth Orphanage, succeeded A. S. Barnes as president of the conference for the coming year.

Miss Mattie Kirkpatrick, 216 Eighth Ave. N., Nashville, Tenn. ,is organizing a party to attend the World's Sunday School Convention in Rio de Janeiro this summer, and parties interested in the trip would do well to write her, for she is a lovable, reliable, Christian woman.

Congratulations and good wishes from the Advocate accompany the following interesting announcement: "Mrs. Martha Connor Wiggins announces the marriage of her daughter, Frances, to Mr. Robert Wallace Bradshaw, Thursday, the seventh of April, one thousand nine hundred and thirty-two, Birmingham, Alabama. At home 710 Devereux Street, Raleigh, North Carolina."

"Have had quite an attack of 'flu,' which made it impossible for me to attend district conference. Our people have had a keen interest in me. All six churches were concerned. Last night Steele's Mill put in a nice pounding. Members from other churches have remembered us in a material manner. Brother J. A. Russell of Durham is preaching for us at Roberdel. I have been unable to attend the services, but he is going good. His visit in this section is going to be a blessing indeed."—M. C. Ellerbe.

Rev. Paul L. Redfearn writes: "Mrs. Haseltine T. Steele, wife of Rev. M. T. Steele, who before his death was a member of the Western North Carolina conference, passed away at her home in this city March 20. I had the honor of conducting her funeral March 22, and her body was laid beside that of her husband. Sister Steele was survived by seven children: Mrs. Mamie Robinson, Mrs. Emma J. Smith, Mrs. Freddie Pense, John C., J. P., Lester G., and Ernest Steele; a brother, E. S. Owen, and a sister, Mrs. Mattie Joyner." Mrs. Steele lived in St. Petersburg, Fla.

"I have found a very warm hearted and co-operative people at Stantonsburg and am greatly enjoying my work. I have received two poundings and constant reminders of the kindness of my people. We have just closed an eleven day revival at Stantonsburg. The pastor did the preaching and our local choir cared for the music. Attendance was very gratifying both for the morning and evening services. Five children and young people have been received on profession of faith so far and we are working and praying that the 'spiritual glow' may be maintained in the church and that others may be won for the Master. We have sent in $25 on kingdom extension."—S. E. Mercer.

Rev. B. A. Sisk had charge-day last Sunday on the Denton circuit. This alert pastor had arranged an all day program of fine variety with speeches and songs in the morning and speeches and songs in the afternoon and a big dinner of the very first quality at noon. The people had gathered from all the six churches, the choirs of the several churches furnished music and with imported talent something of interest was going on all the time. These things took place at the Denton church. What surprises us is that so few pastors take advantage of such opportunities as this to shove forward the interests of the kingdom in their pastoral charges. Sisk had prepared for the day and it was a tremendous success. We commend his good example.

AN EVER ENLARGING LIFE

Mrs. Nancy Jane Ormond, 93, in the early morning of April 7, 1932, at the home of Prof. J. M. Ormond, her son with whom she had lived for nine years in Durham, passed on into the larger life. Few live to such a ripe old age; rarely does one live a life so long and rich and full. Beautiful in its simplicity and ever enlarging in its reach, she has left a bountiful legacy to the after years.

Following a brief and simple service at the home, the burial took place in the family burial grounds in Green county. Kinsfolk and neighbors of other years gathered with friends from Durham, Kinston, New Bern, Weldon and intermediate points. Reverends W. A. Stanbury and H. C. Smith conducted the service. Other ministers present were L. B. Jones, S. J. Starnes, E. D. Dodd, R. E. Brown and M. T. Plyler.

In the midst of the old ancestral estates and surrounded by her sacred kin, the body was left under a mound of flowers by the side of her husband who had passed on thirty-eight years ago. In keeping with the life of this devoted mother, so deeply religious and so persistently attached to the things that count, the entire service was marked by utmost simplicity. To multiply words in this connection would be wholly out of place. A recital of a few facts indicating the wide reach of her life is eloquent beyond words.

William Henry Cuninggim and Edith Gibbons were the parents of Nancy Jane Ormond, born March 1, 1839, and died April 7, 1932. She was the eighth in a family of ten children. That home was deeply religious, with worship twice a day, and regular were they at Rainbow church.

She and John James Ormond were married December 9, 1856. He was the youngest of nine—farmer, Confederate soldier, and strong supporter of the church and school. All the teachers stayed at the Ormonds and the preachers found a home there.

There were seven children. Laura married Elias Turnage, William Watkins married Lela Patrick, Allison Lee married Ella Crawford; Irene married Wilbur Ormond, Herbert married Ada Hardee, Ernest died single, Jesse Marvin married Katrina Kern.

There are 22 grandchidlren, 21 great-grandchildren, and four great-great-grandchildren.

One of the most notable features of this family was the number of preachers related by blood and marriage to Mrs. Ormond. They are: William Henry Cuninggim, her father; William Henry Cuninggim, Jr., her brother; Jesse Anderson Cuninggim, her brother; William L. Cuninggim, her nephew; Jesse Lee Cuninggim, her nephew; Allison Lee Ormond, her son; Jesse Marvin Ormond, her son; George Simmons, her nephew-in-law (wife was Lillian Branson); George Markham, her nephew-in-law (wife, Daisy Branson); Robert W. Bailey, her nephew-in-law (wife, Fannie Cuninggim); Alpheus W. McCullen, her nephew-in-law (wife, Addie Cuninggim); Thomas McM. Grant, her great-nephew-in-law (wife, Mamie Hooker).

On the Gibbons side were: John Wesley Gibbons, her grandfather; Henry H. Gibbons, her uncle; Lemuel Gibbons, her cousin; John Westbrook, son of John Westbrook, and just in preparation for the work; Henry Gibbons Rouark, son of Hettie Westbrook and Robert Rouark of Raleigh.

Other Ormond preachers in early times: Samuel Ormond, brother-in-law; William Ormond, uncle-in-law. The latter was a member of the early general conferences; died while pastor of Norfolk and Portsmouth. Five volumes of his personal journals are in the family and will soon be given to Duke library.

Kern connection through marriage of J. M. Ormond: Dr. John A. Kern, member of Baltimore conference, president Randolph Macon College, professor in Vanderbilt University, author of several books on practical theology. Bishop Paul B. Kern, son of John A. Kern.

Two historic churches are intimately related to this family. She joined Rainbow church at the age of ten years, and she was a member of Ormond's Chapel from her marriage to death.

We may add that the Ormond children have established a memorial at Duke Univeristy in honor of J. J. Ormond and Nancy Jane Ormond, in the form of a fund to be used to buy books for the school of religion library on the subject of the rural church, so that rural ministers in the coming generations may feel something of the influence of these godly lives.

It will be noted that a number of these preachers were related simply by the incidents of marriage, but most of them have been related in such a way as to have felt the touch of this good woman. They knew something of the potency of the personal touch.

Space will not allow the enumeration of the names of many of her family who have lived honorable and devoted lives. Neither will it allow us to give in detail the wonderful work done by some of the ministers named. Indeed and in truth this is an ever enlarging life that can be measured only by the sweep of the eternities.

MRS. J. T. GIBBS PASSES SUDDENLY

Mrs. J. T. Gibbs, wife of our own highly honored Dr. J. T. Gibbs of the North Carolina conference, died suddenly Sunday morning, April 10, and was buried Monday. The funeral service at the Methodist church in Warrenton at 11 o'clock Monday morning was largely attended in spite of a downpour of rain. Brother L. B. Jones, presiding elder of the district, and the pastors of the Baptist and Episcopal church in Warrenton, assisted the pastor of the Methodist church in the service. The body was placed beneath a lovely bank of flowers in the cemetery at Fayetteville at four o'clock in the afternoon. The committal service was read by Rev. T. H. Sutton and the benediction was pronounced by Rev. E. C. Durham, pastor of the deceased. A fuller account will be written later.

E. C. Durham.

STORMS DO NOT DISTURB HATTERAS

"Our work for the year is progressing nicely, and in spite of the recent storm our churches are making a splendid record financially. The Hatteras church has paid its benevolences in full for the year as well as the orphanage assessment and district work, after having paid its full quota on kingdom extension. The Hatteras church has also purchased a light plant and wired the church since conference, and at present every organization of the church has its bills all paid and has money in its treasury. The other churches, though not paid out in full, have a splendid start, and we shall report all of our benevolences paid by the meeting of our district conference."—Leon Russell.

The Four Pillars of Civilization—Caesar's Government

By Rev. W. T. Phipps

There are four pillars of civilization: the wisely administered government; the rightly taught school; the church of Christ; the well ordered Christian home. These are the four principal agencies for promoting human welfare.

Jesus said, "Render therefore unto Caesar the things that are Caesar's." A government that guarantees, according to our constitution, "Life, liberty and the pursuit of happiness" and that upholds equal justice to all and special privilege to none, or at least in which it is its intention to do so, is of inestimable value to human welfare.

The protection of the weak from the strong, the ignorant from the intelligent and the poor from the rich is indispensable.

That the children may be educated, that the unfortunate may be helped, that criminals may be restrained or punished for the good of society and that wise laws may be justly administered as well as that many other agencies may function—all of these are resposibilities which make government of essential importance. Without it every man would be a law unto himself, the law of the jungle would prevail and life, liberty, property and happiness would be insecure if not impossible.

The observance of law and order in a republic and the administration of government of the people for the people and by the people depends upon the intelligence, interest and loyalty of the people themselves. The winking at the violation of law by public officials or the unequal dispensation of justice by the courts or the conniving to defeat justice by corrupt lawyers is a deadly thrust at the welfare of the community and all such should be classed as traitors to their fellow citizens. Much of the evils that afflict us are in no small degree due to such people, notably those growing out of the non-enforcement of the 18th amendment. It is still true, however, that prohibition at its worst, is far superior to the license system at its best.

In this connection let me say that you need not put too much faith in the nation-wide poll which should be called "The nation-wide poll of the Liquor Digest." The Literary Digest belongs body and soul, hide and tallow, horns and hoofs, to the liquor interests. I am convinced that no such ballot as 20,000,000 has been sent out, unless many duplicates were sent to certain people; if they were, then one out of every three men and women in the United States would have received one. Reports show not more than one in ten have received them in many places.

New Yorkers are said to be experts in stuffing the ballot boxes even when there is equal party representation in judges of election. It would be strange if the present poll should be other than it is said to be, when it is wholly in the hands of the deadly opponents of prohibition. With the secret unsigned ballot there is no way of checking up on them, and their utter unreliability was exposed in the 1930 special poll for ministers which they reported from Washington, D. C. The Literary Digest poll showed, so they said, 38 votes for modification, 42 for enforcement and 234 for repeal. This was 86 2-3 per cent against and 13 1-3 per cent for the law. The ministerial association knew that was untrue, so they took a poll and found 196 for enforcement, two for modification and none for repeal. That was one per cent against and 99 per cent for the law. Somebody evidently lied.

I have no doubt that if it were possible to check up on them that the big majorities they are now reporting for the wets would prove to be just some more propaganda, intended for political purposes.

The enforcement of all law, the curbing of the large discretionary powers given judges and solicitors, the right to set aside or nullify the decisions of the courts by the pardon and parole power lodged in the governor and used so indiscriminately by him are things which ought to be corrected in our state government.

A wisely administered government will take notice and seek to prevent when predatory interests, in the picturesque language of the prophet Amos, "sell a man for a pair of shoes," and will stand for the "little man," not in word only but also in deed and in truth. Human welfare depends to such a large degree upon governemnt that it is the inescapable duty of every citizen to give careful study, intelligent concern and whole-hearted devotion to the common good.

The Rightly Taught School

It is no longer necessary as in Governor Aycock's day to plead for the public schools of North Carolina. They have come into their own to such a degree that their cost has become a problem in these days of vanished dollars, but which with the passing of the depression will doubtless be solved.

The comparison of the schools of a few decades ago with our great consolidated schools of today is cause for much congratulation. The children of today, especially the rural children, are given opportunities that only the few had access to in former years. The raising of the level of intelligence, the dissemination of all kinds of scientific knowledge, the contact with highly trained teachers and the democratic mingling of all classes of society, all tend to the opening of the mind's eye to the highest and best things of life.

There is, however, one word of caution that needs to be spoken. In seeking teachers of the highest professional rating, that certain standards may be attained or kept, it is sometimes evident that little care is given to their moral character. Perhaps the largest influence that a teacher has is in the kind of man or woman that they are.

A school cannot be rightly taught unless it is taught by the right kind of teachers. The souls of boys and girls are like their lungs that breathe in the atmosphere in which they are placed. If the air be pure and wholesome it ministers to their health, if laden with poisonous gas, to their death. The teacher is the largest influence in the making of the atmosphere of the class room and school grounds, in which the children spend so much of their lives during the formative period.

What is taught and caught in the school of today will come out in the citizenship of tomorrow. Few of us

fully understand, perhaps none of us, how nearly the school today is dominant in the making or breaking of the characters of our children. The schoolmasters of Germany, in a single generation, changed it from a peace loving people to a nation obsessed with the ambition to make German Kultur and commerce rule the world.

The best educated man is the one who has become most efficient in the three realms of life which he touches. Education is the process by which we become what God intended and made it possible for us to be. In order that this may be, we must be trained in body and mind and spirit, for is there anything we can do without training? It is of great importance that boys and girls be taught how to have strong muscles, clear eyes, quick ears, cunning hands and swift feet; it is not less important that they be trained to use what a German materialist has called "our thinking attachment." But, if the spirit is impure, degraded, deceitful, greedy, proud, malicious or selfish, all these splendid accomplishments will be in vain. It is everlastingly true as some one has said, "The soul of education is the education of the soul."

The Christian school teacher has a wonderful opportunity with the children who are to be trained, not alone in body and mind, but in the things that are supremely important. The very best men and women are none too good for this high and holy task and deserve and should have the co-operation and help of the entire community.

THE HOMING INSTINCT

A good dog story is relished by the best of men. Who that has read "Bob, Son of Battle," "Greyfriar's Bobbie," "The Call of the Wild," "Stickeen," "The Fang in the Forest," or "Bobbie: A Great Collie" can ever forget the heroes of these books? The last mentioned is one of Charles Alexander's inimitable dog stories in which facts are blended with fancies. Eight years ago "Bobbie" occupied front space in our news columns, received a good deal of editorial comment in our magazines, and was perhaps the most talked-of dog in the world.

The story of "Bobbie's" achievement is probably without a parallel in canine history. The feat he accomplished was, and still is, almost incredible. On August 6, 1923, "Bobbie" was one of three passengers in an automobile that left Silverton, Washington, and started on a long drive to Indiana. At Wolcott, Indiana, the collie became separated from his master and was lost. Diligent search extending over several days failed to locate him. The car finally left Wolcott and made a long detour through Old Mexico, then up along the Pacific and home. Six months later "Bobbie," with paws worn to the bone, walked into his master's home at Silverton, a thin, worn, haggard, bedraggled dog. And thereby hangs a story that has caused scientists to re-examine their theories of animal psychology.

When knowledge of the dog's incredible adventure reached the ears of the president of the State Humane Society, the latter made an investigation, and from data gathered from various persons and places where "Bobbie" had been entertained and fed, succeeded in establishing the fact beyond any reasonable doubt that the collie had found his way from Wolcott to Silverton, a distance of 3,000 miles, with nothing to guide except a dog's intuitive sense of direction coupled with a determination to find a way home or make one. His journey was traced from Wolcott to Indianapolis, across the White River to Vinton, to Des Moines, to Denver, thence northwest, over the Columbia at The Dalles, to Portland, north to Tacoma, on to Seattle, and home. Apparently his sense of direction was not always unerring, but he never lost his way utterly and finally arrived.

The amazing thing is that for six months the dog clung consciously and tenaciously to the will and the desire to find his way home. Unaided and alone, with no friendly hand to guide; unable to read signboards or to inquire as to the road; depending entirely upon his own dim sense of direction; begging, stealing ,or killing his meat as opportunity afforded; making friends or fighting foes as occasion required, this king of collies struggled wearily on through heat and cold, through rain and snow, threading his way through towns and valleys, across the plains in the summer heat and over the Rockies in a savage winter, swimming swollen streams and rivers, trotting along clay roads and concrete highways, worn to exhaustion one day and back on the trail the next, never losing consciousness of his objective, knowing only this, that out toward the land of the setting sun was home and master, peace and plenty. In the end he arrived. He won. He deserved to win.

As a physical exploit, it was prodigious. As an example of the homing instinct, it established a world record. As a parable of life, it is matchless. So man travels westward, toward the setting sun. How long the journey will be he does not know. Where the floods will intercept, he cannot tell. There may be deserts to cross, mountains to scale, streams to ford, storms to weather, dangers to face and foes to vanquish—even so, he follows on "o'r moor and fen, o'er crag and torrent," undaunted, unafraid, confident that sooner or later he will reach a home where all the deep longings of his nature will be satisfied. He has no advance knowledge of the way, but he has sense of direction. The Creator has set eternity in his heart. From within comes the urge of an impulse, the voice of an instinct, telling him that out there in the land of somewhere is Home and God, peace and victory.—A. H. B., in The United Presbyterian.

FINNS RUSH TO BUY LIQUOR AS PROHIBITION GOES OUT

The associated Press from Finland sends to American papers the following:

"Restaurants and cafes were thronged tonight as Finlanders crooked their elbows in celebration of the end of prohibition.

"During the five hours the liquor shops were open they were besieged by citizens laying in stocks for home consumption. The shops did not open until 10 a. m., but crowds gathered in front of them as early as five o'clock. At the closing hour there still were long lines of would-be purchasers and a cashier in one establishment said 1,000,000 marks would have been taken in if it had been possible to keep the doors open.

"Restaurant operators at a meeting this afternoon decided to accept the alcohol company's prices. They had threatened not to handle any beverages because of the high rates.

"The Helsingfors police department promulgated an order that every person found drunk would be arrested."

Radio activity: The deceased was one of those fine young girls endowed with a personality that eradiates sunshine and happiness.

The Annual Meeting of the Woman's Missionary Society of the North Carolina Conference will be held at First Methodist Church, Wilson, April 19-22







LEFT—Mrs. N. H. D. Wilson, Supt. Emeritus Chi'dren's Work.
CENTER—Mrs. J. W. Perry, Council President.
RIGHT—Mrs. A. M. Gates, Conference President.

Mrs. A. M. Gates, president, will preside throughout the conference sessions. Mrs. J. W. Perry, Council president, will conduct the worship service at noon each day. She will deliver an address on Wednesday evening on "The Woman's Missionary Council, Its Work and Workers." She will also speak on Thursday afternoon on the Rural Life Program with Rev. J. M. Ormond and Mr. N. C. Newbold.

Miss Ruth Merritt of Piracicaba, Brazil, Deaconess Lillie V. Wood of Duncan Memorial church, Charlotte, and Deaconess Ruth Bartholomew of Paine College will appear on the program.

The first service will be held on Tuesday evening, when the annual sermon will be preached by Dr. Gilbert T. Rowe of Duke University.

The business sessions will begin at nine o'clock each morning.

An invitation is given to all ministers. They are urged to come and bring their wives on Thursday to attend the ministers' wives' luncheon which will be served in the banquet hall of Hotel Briggs.

GREENSBORO COLLEGE INVADES THE TEACHING RANKS

Armed with diplomas, fortified by degrees, 55 young women graduates of Greensboro College will invade the teaching ranks of this state after June commencement exercises, according to announcement by President S. B. Turrentine.

Of this number, 41 are graduating with the B.A. degree, with grade A certificates for teaching in their particular fields; and 14, with the B.M. degree for teaching public school music and other branches of music.

Members of the 1932 graduating class, a glance at their activities' record reveals, have been active in every branch of college life, and have been leaders in the Students' Association, Day Students' Association, Athletic Association, Young Woman's Christian Association, Literary Society, International Relations Club, Glee Club, Dramatic Club, and staffs of the four college publications. During the past year Greensboro seniors held a high per cent of the 125 positions of leadership available to the student body.

Dr. Nila B. Smith, who has studied elementary education in Italy, Germany, France and England, as well as in this country, is head of the education department in which these future teachers have majored.

The states of North Carolina and Virginia are represented in the out-going teacher group. The entire senior class numbers 63.

SHELBY GREATLY BLESSED

Dr. E. K. McLarty is doing business in a great way, although he has worked under a great handicap, his mother being sick since he came to us last November and passed away in February. Dr. McLarty, as you know, is an untiring worker. His spiritual messages are delivered to great crowds overflowing the church each Sunday morning.

Eighty-one new members have joined the church since he came here; 51 joined Easter Sunday after he held a two weeks' meeting, doing the preaching himself. Others are to come in yet.

Our Sunday school is having a fine attendance—761 present Sunday before last and 735 last Sunday; 800 or more are expected next Sunday. We had 341 present in our Hoey Bible class last Sunday.

Dr. McLarty is certainly lining this Shelby church up and we are going to have a wonderful year.

William Lineberger.

IMPORTANT NOTICE

Dear Pastors: Please telephone, wire or write me next Monday, April 18, the amount your charge has raised for the orphanage assessment and general conference work separately. I thank you. O. W. Dowd.

Things that count most in life are the things that can't be counted.

NEW YORK TIMES' EDITORIAL ABOUT ASBURY COLLEGE

The New York Times under date of May 30, 1931, published in its editorial columns the folowing significant statement:

"Only ten colleges and universities may be considered truly national institutions, so far as the geographical distribution of their student bodies is concerned, according to the results of a study conducted by C. R. Foster, assistant professor of education at Rutgers University, and Paul S. Dwyer, associate professor of education of Antioch College, the results of which were made public today.

"These colleges as listed in a bulletin published by the Rutgers School of Education are Antioch College, Yellow Springs, Ohio; Asbury College, Wilmore, Kentucky; Sweet briar College, Sweetbriar, Virginia; Washington and Lee, Lexington, Virginia; Wellesley College, Wellesley, Massachusetts; Georgetown University, Washington, D. C.; Smith College, Northampton, Massachusetts; Yale University, New Haven, Connecticut; Darmouth College, Hanover, New Hampshire; and University of Notre Dame, Indiana.

"In each of these institutions, the authors explain, at least three-fourths of the states and nine geographic districts recognized by the U. S. Bureau of Census are represented and the percentage of students from the state in which the college is located is less than thirty per cent.

"Of the 363 American colleges and universities included in the study Antioch has the most ideal distribution of students, with Asbury second, and Sweetbriar third."

For this unusually wide representation of the various states and foreign countries in the student body "there is a reason." Asbury College is unique among the schools of the nation in majoring on soul culture. The continued spiritual emphasis of this institution has brought world-wide recognition. From ocean to ocean, parents are anxiously asking, Where can my son or daughter go and be religiously safe? The answer is, Asbury College.

A SUNDAY OUT OF THE ORDINARY

Last Sunday morning we were in a special service at Greenville and in the evening we were at Washington, two former fields of service. As pastor of the Jarvis Memorial church and of First church in these two good towns we formed attachments not easily broken. Rev. E. L. Hillman had everything in "apple pie order" at the morning hour and Rev. H. I. Glass did the same for the evening service.

The congregation in the Jarvis Memorial church overflowed into the Sunday school annex until it looked like a crowd at the annual conference. Dr. R. H. Wright, president of East Carolina Teachers' College, spoke on "Good Literature in the Home," Rev. E. L. Hillman insisted on "Religious Literature in the Life of Today," and Rev. M. T. Plyler discussed "The Press in the Life of Today." The manifest interest on the part of all and the expressions from many indicate that such services are well worth while.

Rev. E. L. Hillman has a wonderful opportunity in this church with its teaming young life from the town and from the college. We know no finer field. He is now in his fourth year and all signs indicate that he should have four more years in which to win still greater victories.

Rev. H. I. Glass is also in his fourth year at Washington, where he has succeeded as few men do. The same may be said of him as that which is asserted of Hillman in the foregoing paragraph. This is one ex-elder that can make good in the pastorate.

The delightful stay Saturday night in Greenville and on Sunday night in Washington could not be surpassed. While Mrs. Hillman was assisting the girls in a social function at the college, in which Master Edward Hillman, five, was mascot, the present pastor and the former pastor were up town mixing in the crowds that elbowed their way along the sidewalks. At Washington, following the good fellowship with former parishioners at the church, we at the parsonage settled most of the urgent questions of the day that call for solution. This, too, in face of the fact that we had to catch a six o'clock bus the next morning.

We are thus once more under renewed obligations to the Hillmans and the Glasses for favors done. We would also confess in this connection that the welcome extended us at Greenville, Washington and Wilmington, three former pastorates, is always such that a visit to either is a delight. The old familiar faces and the kind words linger with us—then, too, we are refreshed by the assurance that past efforts were not wholly in vain.

FAYETTEVILLE OPENS THE SEASON FOR DISTRICT CONFERENCES

Last Thursday morning in the good old town of Jonesboro, a community rich with Methodist traditions, Rev. J. C. Wooten convened the big new Fayetteville district conference. This is composed of most of the old Rockingham and much of the old Fayetteville district. Brother Wooten has presided over district conferences until everything moves like well oiled machinery. Rev. J. H. Miller was at the table, with Rev. D. A. Clark as assistant. These officers gave assurance of success.

The conference was favored with many visitors. First, the missionary women were escorted to the chancel and presented. Then came the four superannuates present. These were followed by visiting ministers who had come from the four points of the compass.

Much of the first day, following the organization, was taken up with representatives of connectional interests. Reverends Albea Godbold spoke for Chapel Hill-College Place, M. T. Plyler for the Advocate, L. T. Singleton for the superannuates, A. D. Wilcox for Louisburg College, and H. E. Myers for Duke University.

At eleven-thirty Dr. Walter Patten preached a most appropriate and thought provoking sermon.

The elaborate luncheon and the good fellowship of the noon hour met every expectation. To tell the unvarnished truth, the indulgence of that hour militated against the work of the afternoon.

Let it be known all over North Carolina that this first of the seventeen district conferences set a good pace for the series of district meetings to assemble in various sections of the state. Forced to leave in the early afternoon, we are not able to report the conference in detail. The secretary will do this.

Dr. Piccard, a famous balloonist, says that from a height of ten miles the earth resembles a huge dish. We had no idea the depression was so noticeable as that.

The transformed life is the answer to all unbelief.

A Word About the After-the-War Mess

By Bishop Francis J. McConnell

It is becoming increasingly clear that all of us will have to keep in mind some very simple and elementary truths if we are going to get out of this after-the-war mess in which the Western world seems badly stuck. Since the more people think about this matter the better, it may be permissible for one who lays no claim to special knowledge in this field, to say some things in the hope that some few will see them who might not otherwise see them at all.

At the close of the war Germany was forced to sign a document in which she declared herself guilty for the war and agreed to pay, chiefly to France, a huge sum in reparation. The document was signed under duress. The sum was so vast that to tell how many billions it settled upon is like talking about distance between the stars in terms of light-years. It means nothing, except to a vivid imagination. So we will not mention figures. The sum was to be paid largely to France, that France might rebuild her devastated territories, and repay her loans for war costs to Great Britain and the United States. What Great Britain was to receive from France was to go largely to the United States in repayment of loans. Those who insist upon the payment of reparations by Germany point out that if Germany does not pay France, France cannot pay Great Britain, and Great Britain and France cannot pay the United States. In which event the United States will be left "holding the sack."

How is Germany to pay? That seems easy. By money, of course. Not so fast, please. Except in gold, Germany's money would be of practically no value outside of Germany. The only place the money could be spent would be Germany. Let Germany pay in gold, then. All right—but she doesn't have enough gold to be more than a drop in the bucket as compared with the reparation demands. Moreover, if she did, the surrender of her gold would probably wreck her own currency system and dislocate that of the countries receiving this gold. The more gold there is in a country the more of that gold has to be given for the goods of that country—and that sends prices soaring. So that road is a blind alley.

Well, then, suppose we take the money Germany owes and spend it in Germany. What could we buy with it? We could not buy much that is kept out of other countries by prohibitive tariffs. The only way a nation can pay its obligations to other nations is either by ceding territory or by sending exports. The exports cannot get over the high tariff walls erected to keep out those very goods. Cession of territory in payment of war debts only sows the seeds of more wars.

We are not through our pretty little problem yet. Suppose Germany turns over to France in reparations a large amount of coal. All goes well as long as Frence's own mines have not been rehabilitated and are not working. As soon as French mines start up, though, they find it impossible to compete with this free German coal. Again, if the English mines have been supplying any coal to France, they see the demand for their coal cut down. If Germany should say tomorrow that she would undertake to send free to the United States coal and steel and manufactured goods to pay this country directly for what Great Britain and France owe in war debts, there would go up a howl from the industrial world the like of which has never yet been heard on earth. So here we are. If we keep up the tariff walls, Germany cannot pay—and if we take them down, we have to put up with the anguished wailings of a lot of industrialists who have for a half century regarded the tariff policies of the nation as their private hunting preserves.

If now Germany ceases to pay France, and France ceases to pay Great Britain, and Great Britain ceases to pay the United States, who will have to pay the debts due our nation? The United States itself. The money was advanced to the allied powers after sale of war bonds. Those bonds will have to be paid by taxation. Is not that a hardship in the United States? Undoubtedly.

Is there not some middle ground between holding Germany to full payment and all-around cancellation? Probably there is, but the statesmen do not seem to be able to find it. It is an axiom of political realms that an imperfect decision made in time is better than an ideal one made too late. In the present crisis the drift policy is equivalent to a decision—and a decision for increasing anarchy.

Of course there are die-hards who implore us to remember Germany's guilt. When the war closed, most of us believed that Germany was most guilty for the war. Now we have come to see that all the nations were tarred with the same stick—though some were blacker than others. Anyhow, Germany was not enough blacker than the others for us to ask that two generations born after the war labor to pay reparations on the claim of the sole guilt of Germany. Anyhow, again, Germany will not pay the principal of the reparations. She wouldn't if she could, and she couldn't if she would, and if she would and could, the industrialists of the other nations would not let her.

All this makes some people believe that we should try force again. On whom? How would force help the least bit to solve any of the questions I have asked? Who won the last war? It is futile to ask. All, except the United States, suffered about the same losses proportionately. All have seen the spoils of war turn to ashes in their hands. We are all worse off. Of course, we believe that God maketh even the wrath of men to praise him, but we have not yet, eighteen years after 1914, arrived at the praise stage of the awful drama.

Incidentally, some good things have come out of the war—one of them being the well-authenticated remark of Marshal Joffre that it takes from ten to fifteen thousand lives to train a major-general. That was a disastrous remark for militarists. For there are multitudes of men who are willing to die for a great cause, but who are not willing to die just to tune up a major-general—The Northern Christian Advocate.

Doctor Moffatt, in his new version of the Bible, refers to David's city as "David's Burg." We ought to be thankful that he didn't call it "Lil Old Jerusalem."—Punch.

The real test of spiritual perception is in choosing between the good and the best.

Many a person has left a diamond mine at his own doorstep to seek a gold mine in a far country.

MY MOTHER'S GOD

By Demetrios Etyianou.

(A Student at Chicago Theological Seminary)

It is indeed pathetic that Christianity should be divided against itself; each sect having a unique Christ and a different conception of God. While a united Christianity might form a pillar of strength for good, we find scattered all over the world innumerable denominations, each with a feeling of superiority and exclusiveness, and often developing attitudes of mutual antagonism, creating prejudices which destroy the fundamental objectives of religion.

My mother is a Christian. To be more explicit, she is a real Christian, for she belongs to the Eastern Greek Orthodox Church, and to her that is the only true Christianity. My mother's God is the God of hundreds of peasants of Cyprus who live in the picturesque, secluded villages of the island where the echoes of the past hush the voices of the present; where the ghosts of the ancients defy the machinery of our civilization; and where tradition and superstition still hold their sway.

"I have been fasting for forty days now," my mother said to me in a voice of pious simplicity, "and there are ten more days before Holy Easter. I pray that I may have strength to carry on."

"Why do you not eat, mother?" said I in the tone of a Westerner—for the ten years I had spent in America had wrought many changes in me. "No," she replied, "our blessed God would be angered if we did not fast, and the priest has threatened the curse of heaven on those who partake of meat, milk, eggs and fish. Next week is Holy Week and we should fast completely, but, God forgive me, I cannot do it very well; it makes me dizzy."

I remained speechless for a moment and suddenly my childhood memories returned to me. I remembered how a number of years ago I, too, accepted such beliefs, and how I used to fast, and how often I was tempted to have a bite of cheese or fry an egg, but dared not for fear of the wrath of God. Yes, my mother's God was an austere God, watching to punish those who tasted of the forbidden food.

Very often I had heard my mother say, "Our blessed God will destroy the Turks; they are dogs belonging to the devil, and the Blessed will kill them all." "But, mother," said I, disconcertedly, "surely God is not so cruel; are they not his children, too?" She looked at me pityingly. "May God forgive you, my child; you sin when you say those infidels are children of the most Blessed; may he forgive you."

My mother is not cruel; she is the most devout and sincere mother in the world, and has been named "The Saint," but she was born in the secluded environment of Cyprus, where the cobwebs of tradition and superstition still blind the innocent, childlike children of the soil.

Yes, my mother's God is a cruel and jealous God, interested only in the Greek Orthodox Christians. He hates the Turks. In this he is little different from the God of those Christians who, during the World War, when one nation was praying for the destruction of the other, called upon the Almighty to help them.

The God of the Christians took sides then; he ceased from being the God of Christ, the Father of all mankind and the Spirit of Love. He was then a partial God—a bloodthirsty Monarch! Such was the God of the educated Christian.

"I must take these seven loaves and boiled wheat to the priest," my mother told me. "I must take them to him so that he may bless the soul of your deceased father; it is about time that God hears petitions, that he might give comfort to your father's soul."

"But must God have the priest's prayers in order to comfort my father's soul?"

My mother stared at me with a look of distress, and, sighing, replied, "My child, I am afraid you are allowing the devil to corrupt the purity of your soul; blessed be God's name, and may the Virgin help you fight the evil one."

My mother was correct. From her point of view I had changed irredeemably, for my God was no longer the God who sat upon a magnificent throne and could only be approached through the mediation of saints and priests; nor was he a capricious and austere God, interested only in sacrifices, rituals and formalities. He was not cruel, jealous and partial, hating one group and favoring another; saving one and damning the next. My mother was right, I had changed, for my God is that Spirit of Love which abides within us. He requires no more from us "than to do justly, and to love mercy and to walk humbly" with him. Yes, he is the God of Christ; the Father of mankind, who rejoices in the brotherliness and co-operation of all the children of men.

My God is not my mother's God!

AS A "WET" HUMORIST SEES IT

The editor, R. H. L., of "A Line o' Type or Two," in the Chicago Tribune, jokingly reminds the "wets" of an unpleasant truth which he thinks is set forth in the Literary Digest poll. He has packed a lot of truth into his laugh:

"'Wets' lead 'drys' three to one in the straw vote that a weekly magazine is now taking. Which leads us to believe that most 'wets' are crippled or bedridden. They can mark a ballot and send it by mail, but they are unable to walk to the polls on election day.

"Or maybe the 'wets' keep moving, so that they're never eligible to vote in the precinct where they happen to live. It might be they're always getting dissatisfied with the speakeasy in their neighborhood—too crowded, too many policemen sitting around, or something—and so they keep moving, looking for the perfect speakeasy. And, of course, there is no perfect thing in the whole wide world, not even speakeasies. But, anyhow, the 'wets' keep moving, and never stay long enough in one place to get on the poll books. So maybe that's the reason why the 'wets' vote the 'drys' down three to one in a correspondence straw vote election, but get all snowed under when the real voting takes place.

"It might be the 'wets' are too tender-hearted. Their bootlegger goes to them on election day and with great hot tears streaming down his fat face says: 'Say, party, wot are you a-tryin' ter do? Put me out o' business when I'm supporting fifteen small children and two mothers-in-law and a wife, besides payin' alimony to three more of 'em? Listen, guy, have a heart?' And so the gentle 'wet' cries, too, and goes over to the polls and votes 'dry.' But when he has a chance at a straw vote he says to himself he'll follow the dictates of his own conscience, and votes 'wet.'

"And it doesn't mean anything, anyhow."—The Congregationalist.

MT. AIRY DISTRICT CONFERENCE, APRIL 24-25, AT ELKIN

Beginning at 3 o'clock Sunday afternoon, the pastors will make reports of spiritual results in their hearts as well as churches; then the committees on spiritual life will conduct a district-wide class meeting with local preachers and laymen participating.

Sunday night, following a half-hour program directed by Miss Ruth Colvard, Rev. W. H. Willis will preach the conference sermon, and the sacrament of the Lord's Supper will conclude the service.

Monday morning at 8:30 the business session of the conference will begin and by 5 p. m. will be concluded.

The courtesy of a limited, but adequate, allotment of time will be extended to each visitor representing various connectional interests and institutions.

Delegates to the annual conference will be elected from a printed list nominated by the various quarterly conferences.

Reverends L. B. Abernethy, R. G. Tuttle and G. C. Graham will constitute the committee on license, etc., through which all recommendations for license, orders and admission must come.

A day and a half of fine hospitality and fellowship await delegates and visitors at Elkin. W. E. Poovey, P. E

REVIVAL NEWS NOTES FROM FRANKLIN

Franklin has had six weeks of revival and special church activity. Our Baptist friends began their revival before Easter, running two weeks with fine results. Just after Easter our revival at the Methodist church began, closing Sunday night, April 10. Twenty-five persons presented themselves for church membership Sunday morning, and the baptism and reception of this fine group was a joyful sight to the big audience. These services were well attended, and the response of the people to the appeals made from the pulpit was most pleasing. The board of stewards considered seriously the continuance of the revival longer, but the pastor was booked for a revival at Highlands this week with Rev. Mr. Hovis there and Mrs. Ader was booked for the Woman's Missionary Conference at Charlotte, and so the meeting closed with a high tide of interest and a fine spirit pervading.

Over one hundred dollars' worth of work has been done on the church and parsonage grounds, transforming the place into a thing of beauty and joy to all beholders. O P. Ader, Pastor.

BISHOP McDOWELL TO BROADCAST

Bishop William Fraser McDowell, senior bishop of the Methodist Episcopal Church, will broadcast a message to the Methodist world on April 23 from station KDKA, Pittsburgh, Pa. This will be Bishop McDowell's final address to Methodism before the meeting of the General Conference at which he will retire, closing fifty years of distinguished service to the Methodist Episcopal Church, twenty-eight of which were served in the episcopacy. This address will be listened to in countries abroad as well as in the United States, and will be heard not only in thousands of homes, but also in many churches where congregations will gather for this purpose.

The hour of the broadcast is 11:15 p. m. Eastern Standard Time, April 23. It will be sent over the standard wave (980) for nearby reception and by short waves (11880 and 6140) to be picked up at distant points. The music will be furnished by the choir of the Asbury Methodist church of Pittsburgh.

REV. H. I. GLASS GREATLY APPRECIATED

I wish most heartily to thank one of my dearest and closest friends, Rev. H. I. Glass, former presiding elder of the Elizabeth City district and now pastor of the Methodist Episcopal Church, South, at Washington, N. C., for the kind deed and the big-hearted Christian spirit which he possesses in sending me and family the boxes of clothing after the recent storm and flood of March 6, 1923. I shall never live long enough to forget this deed. This is one way Brother Glass is sending up his material to prepare that mansion in heaven which some day he is going to possess. If for no other cause, one bright star will light up that mansion of his in heaven by this kind act of his. God bless you, Brother Glass! If we never meet more in this world I hope we will meet up yonder where you are sending up fine material for that mansion of yours. The Lord loveth a cheerful giver. L. Y. Gray.

AN ADVOCATE CONTRIBUTOR CORRECTED

"T. E. A." of Statesville sends us a post card. "T. E A." we presume is Dr. T. E. Anderson, an eminent physician of Statesville, who as a speaker has for years been a favorite of the North Carolina Medical Society.

The post card contains the following:

"The writer of "The Acid Test" in the last week's North Carolina Christian Advocate misses the mark sadly in his ascribing to a 'poetess of the Piedmont Country' the lines, 'The chief attractions of the day, Bynum's bull and J. M. Gray.' This was written by one Dixon, whom Joseph P. Caldwell, at that time editor of the Statesville Landmark but later of the Charlotte Observer, dubbed the poet laureate of Iredell, in his write up of The Poplar Tent Fair. Gray was a big gas bag lawyer of Salisbury. Hope this writer of 'The Acid Test' was more accurate in other allusions. Yours in the interest of accuracy in small things.—T. E. A."

AN EASTER DAY WITHOUT MONEY

We were forced to close our meeting on account of the "flu" which has been raging here for a month or more. But as a result of the meeting we received six on profession of faith on Easter Sunday. We are planning to begin our services again at Rosemary, April 24, and close on Mother's Day.

Here is a letter which was written on Easter Sunday evening. There is an offering which is better than money. It is from a family of which I received the father and two children by vows last year at New Hope. You will possibly find something in it. I copy it.

Dear Brother Sharpe:

We are very sorry that we didn't have any money to bring to Easter services today, but we are having a hard time and just didn't have it. We haven't anything to sell except a little milk and butter, and get only about 30 cents a week for that. But we felt that we can serve the Lord for a while without money. We hope this summer to be able to pay you and all we owe to the church.

We are praying for the biggest success in the Lord's work that we have ever had at New Hope. Brother Sharpe, I want you to pray with me for my two brothers. I have been praying for them to serve the Lord all the year, and I want to ask that you help me pray for them that they may be saved before it is too late.

We sure did enjoy your sermon this afternoon. Trusting that I may see you before long, I am,

Yours truly, W. L. Pair and Family.

Dollars do good, but this kind of spirit makes them mean more to us in our struggle. What a blessing if we could only get our folks to praying for the church. D. M. Sharpe.

ECUMENICAL CONFERENCE REPORT FROM PRESS

The volume containing report of the Sixth Ecumenical Methodist Conference has been issued by the Cokesbury Press.

This volume contains the addresses delivered at the conference and is of real value. The publishers expect to lose money on it but they published it as a matter of loyalty.

The price is $3.50 until the edition is exhausted. The publishers advise me that if another edition is printed the price will likely be advanced.

The Ecumenical Methodist Council will appreciate the aid of all in calling attention to this publication.

Andrew J. Weeks, Secretary,
Ecumenical Methodist Council, Western Section.

WINSTON-SALEM DISTRICT NOTICE

The Winston-Salem district conference will convene in Main Street church, Thomasville, Tuesday, May 19, at 10 o'clock a. m. The pastors are asked to insist on full delegations attending from their charges. Those representing the special interests of our church will receive an enthusiastic welcome and will be given ample opportunity to present their causes. Time will be given to the consideration of woman's work, the tasks of the young people, the place of the children in the church, and lay activities. Let the pastors be prepared to report on the following items: Membership, salaries, conference collections, kingdom extension, Chapel Hill-College Place fund, the Advocate and the Children's Home.

Loy D. Thompson.

MEETING OF MINISTERS' WIVES' ASSOCIATION

The regular luncheon for the Association of Ministers' Wives of the North Carolina conference will be held during the meeting of the missionary conference in Wilson. It will be served in the banquet room of the Briggs Hotel, on Thursday, April 21, at one o'clock. The price will be 40 cents per plate. Mrs. Boone, the secretary, has sent out cards announcing the meeting, and it is very important that every "wife" who expects to attend should let Mrs. B. F. Boone, Rockingham, N. C., Box 471, know at once. It is sincerely hoped that a large number can attend. Mrs. F. S. Love, President.

BACK TO GOD

By James Monroe Downum.

Hast thou wandered away from God,
And lost His tender loving care?—
Wandered so far away from Him,
In spite of all His love so fair?
Then hasten back to Him again,
Whose love for thee will never fail.
If thou in faith return to Him,
His love for thee will e'er prevail!
No other help can come to thee
To save thee from the dreary days,
And from the sorest ills of strife;
God's hand alone can set thee free,
And lead thee in the safest ways,
And give to thee the truest life!

EMMA LOUISE EWING GONE IN EARLY YOUTH

After only a few days' illness with influenza, which developed into pneumonia, Miss Emma Louise Ewing, daughter of Rev. and Mrs. H. C. Ewing of Rocky Mount, passed away at the Roanoke Rapids hospital at 2:45 on Easter Sunday afternoon, March 27,. It seemed that everything humanly possible was done in an effort to nurse her back to health, but it was a losing battle with the treacherous disease. The end was expected almost any time for two days and nights. It became apparent on Friday night that there was very little possibility of her being able to recover. I think I have never seen more devoted attention than was given her by both the physician and the nurses. Dr. John Martin of Roanoke Rapids stayed with her practically the entire time for the last two days and nights of her affliction. He called in other physicians for consultation. The nurses were faithful in their attention to her. Mrs. J. A. Walraven of Atlanta, who is a sister of Miss Ewing, was present and worked faithfully with the doctor and nurses, being herself a trained nurse. Many prayers were offered in her behalf. On Easter Sunday morning all the churches in the city had special prayer for her. The parents displayed a beautiful spirit of resignation through it all. They were hopeful, of course, that she might recover, but they did not ask that their wishes be granted regardless. Their prayer was to the effect that if it could be in accordance with the divine purpose she might be spared. They prayed that the divine will might prevail, and that they may have sufficient grace and strength to bear up faithfully under their great grief. This is the spirit in which the prayers were offered, and when the end came, these prayers were answered, and while the loved ones were heart-broken, they were not rebellious.

The position which Miss Ewing occupied in Roanoke Rapids caused the entire city to be tremendously interested in the outcome of her affliction. She was a teacher in the school here. While this was her first year here, having just graduated from Duke University last June, she had made a favorable impression on all who knew her. Grown people and little children alike were constantly enquiring about her condition after it was learned she was critically ill. When she passed away a pall of sorrow prevailed over the city. It was especially sad at the teachers' dormitory, where by her jovial disposition she had won a large place in the hearts of the other teachers. It is said that it seemed like a member of the family had passed away. This is the first teacher the school here has ever lost by death. The First Methodist church of Roanoke Rapids felt very keenly the passing of this splendid young lady, since it was at the altars of this church that she worshipped during her stay here, and together with the pastor, several of the members attended the funeral service at Rocky Mount, which was held in Clark Street Methodist church of which her father was pastor. The service was conducted by Rev. L. B. Jones, presiding elder, assisted at the church by Revs. W. G. Farrar of Nashville; T. G. Vickers, First church, Rocky Mount; W. H. Brown of Goldsboro; S. J. Starnes of Roanoke Rapids, and Prof. C. W. Davis of Roanoke Rapids. At the grave those taking part in the service were Revs. L. B. Jones, W. C. Wilson of Halifax, D. M. Sharpe of Rosemary, and W. N. Vaughan of Rocky Mount. The active pallbearers were Messrs. Cecil Miller, Roy Graham, Dave Clarke, Clayton Gurley, H. S. Loy, and Marvin Sharpe. Honorary pallbearers: Messrs. Foster Fuller, Marion Stephenson, Claude Cannon, and Willis Matthews.

The floral bearers were teachers from the Roanoke Rapids schools, and included Misses Marjorie Caldwell, Marjorie Chapman, Sarah Gurley, Mary Hix, Martha Spivey, Mary Sue Hughes, Carrie T. Smith, and Frances Sharpe. Some twenty or more of the teachers were present at the funeral together with Prof. C. W. Davis, superintendent of the Roanoke Rapids schools. Others present at the funeral included the following: from Roanoke Rapids, Mrs. C. M. Pitt, Mrs. J. W. Taylor, Miss Ruth Dean, Marjorie, Alene, Sara and Mary Cannon, Ruth Chapman, Omara Daniels, Delphia Harris, Virginia Smith, LeGrande Elliott, Henrietta Price, Eunice Kimbrough, Elizabeth Tait, Olivia Rook, Clyde Johnson, Juanita Taylor, Henrietta Read, Bertha Harris, Petway Williams, Mrs. Kimbrough, and Dr. John Martin; from Goldsboro, Mesdames G. R. Chambers, Dallas Edmundson, E. L. Thompson, and Misses Evelyn Raper and Alma Bizzelle; from Nashville, Mrs. S. M. Dickens, Mrs. S. R. Griffin, Misses Sallie Benson, Doris Benson, and Ida Ricks; from Laurel Hill, Mr. and Mrs. George Rooker, Mrs. J. M. Hogan; from Waycross, Ga., Messrs. T. H. Miller and C. C. Miller; from Durham, Mr. and Mrs. Foster Fuller, Mr. and Mrs. T. A. Graham, Mrs. T. N. Graham, and Mr. and Mrs. Roy Graham.

The floral offerings were numerous and beautiful, many of them coming from former pastoral charges of Brother Ewing. The body was laid to rest in Pineview cemetery, Rocky Point, in the presence of a large number of sympathizing friends and relatives who had come from far and near to express their love and sympathy to the bereaved family.

Surviving Miss Ewing are her father and mother, Rev. and Mrs. H. C. Ewing of Rocky Mount; one sister, Mrs. J. A. Walraven of Atlanta, Ga.; three brothers, Charles Eugene Ewing of Portsmouth, Va., W. W. Ewing of Akron, Ohio, and Henry C. Ewing. Emma was the youngest child and the only one who made her home with her parents, all the others having married and established homes of their own. They had great hopes for her, and the indications were that a successful career lay before her. The home is saddened, and the parents are sitting in the lonely shadows submissively awaiting the revelation of the heavenly Father, of whose presence and sustaining power they have been conscious through all this affliction. May heaven's richest blessings abide with the sorrowing ones until they are re-united with their loved ones in the heavenly home, where afflictions and sorrows are not known.

S. J. Starnes.

ETERNAL MONUMENTS

By J. F. Rawls.

A real man is busy. He is busy with the major problems of life which confront him daily. Time, energy and thought are largely directed to things external rather than internal, and thus the finer and bigger things of life are often neglected.

The great passion and longing of one's soul for the opportunity to express itself in a large and adequate way is frequently stifled by pressure from without.

A man should not be satisfied to merely work, live three score years and ten, and then pass away. He should not only live day by day his natural life, but his good deeds, his personality, and his influence should be of such a character that they will be cherished in tender memory and stand as an "eternal monument" throughout the years, not because of selfishness, but because of the bigness and generosity of his heart and soul.

In the busy walks of life many an individual faces the problem of the proper use of his money and the conservation of his resources. In these unsettled times, and with changing values, it is difficult to evaluate the securities that are offered to the public.

Every individual, with small or large income, is thinking that some time in the future he will create a fund for some religious purpose which shall become an "eternal monument" throughout the years, the income of which shall continue to broadcast the influences and the deeds of the individual who creates such a fund.

The Board of Missions of the Methodist Episcopal Church, South, offers to its membership an investment in the form of an annuity bond, or contract, which provides a regular and stated income during life and becomes an "eternal monument" throughout the ages in sharing the views and hopes of eternal peace with the human race.

The annuity bonds of the Board of Missions are safe, sound and secure, no foreclosure, no default in interest, no contesting of wills, and no dissatisfied heirs. For seventy years the Board of Missions has met its annuity interest promptly.

The annuity bonds of the Board of Missions assure a safe and generous income for life. They are a protection against the needs of old age and at the same time provide funds to promote a world-wide and fundamental service—missions. If so desired, the funds may be named in the memory of the donor or some loved one, thus creating an "eternal monument."

Doctors' Building, Nashville, Tenn.

CYPRESS AND MISTLETOE

Last night we had a religious frolic. "The ladies—God bless 'em" brought their joy in bags, jars and sacks, until the dining room looked like a grocery store. And the men—God bless them also—brought checks to the amount of one hundred and twenty-four dollars. I hasten to pass this good news on to my creditors.

This windfall of fortune came just two days after pastor W. O. Goode came back from his garden of sorrow. He served and waited around the bedside of his elect lady, Clara Martin Goode, for two weeks until she caught the outbound boat and the angels rowed her over the tide to the Glittering Strand. We laid her dust beside her staunch English father and near her lovely daughter in the home city of Shelby. I have never known a spirit to smile with more composure into the face of the sable-winged messenger of death. Her going was almost as bright as the passing of Susanna Wesley. She left a benediction of inspiration to match the inevitable sorrow of separation.

Brother Goode, weak with the vigil and strain of the long watch, went with his sister to Lincolnton and into the hospital to fight off a case of pneumonia and is now back in his parish in Waynesville. He and his loyal board of stewards were back of our visitation of joy. "W. O." always does the handsome, generous thing. And the church still keeps the cow that gives the milk of human kindness.

L. B. Hayes.

LAYMEN'S DAY DEFERRED

The pastors' summer school does not meet this year until June 13. Laymen's Day was set for June 12. It is the intention of the board of lay activities to have some of the laymen supply for the preachers who are absent on that day. Since finding the above facts, Dr. Few has asked that we set June 19 for Laymen's Day instead of the 12th. We shall be very glad if you will make this announcement through the Advocate. Also state that a program is being arranged and will be furnished later on should anyone desire to avail himself of this help.

F. S. Aldridge.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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STANDARD TRAINING SCHOOL DIRECTORY

17—Reidsville.
24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

WHAT DAY IS APRIL 17?

When the above question is asked some people may begin to wonder about birthdays, historical dates, etc., but not so with the people called Methodists. All Methodists—well, anyway, all wide-awake Methodists—know that April 17 is **Sunday School Day.** For some time plans and arrangements have been in the making and now the day is almost here—next Sunday is the time. Let's take a last minute review of things and see if we fully understand about Sunday School Day.

What is the purpose of Sunday School Day? This day has a two-fold purpose—it is planned to stimulate the local church along educational lines by furnishing additional information and helpful counsel to the entire church membership; it is also designed to aid the conference board of Christian education through the offerings which are made.

How Shall the Day Be Observed? By using the program—"The Good Shepherd" (or some other which is similar)—copies of which may be procured from the conference office; and by taking an offering.

To Whom Shall the Offering Be Sent? To Mr. H. A. Dunham, Asheville, N. C.

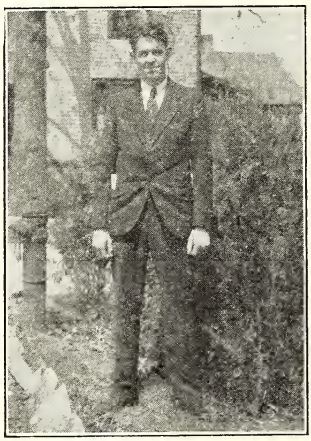
Who Should Be in Charge of Sunday School Day? The local church board of Christian education has the chief responsibility. Pastors and superintendents, who are members of this board, are the logical persons to take the lead. Where they are active the day will be a success.

Can the Day Be Observed Later? Yes. A number of churches cannot observe Sunday School Day on April 17. Some later date will be entirely satisfactory. It is wise, however, to observe the day as near to April 17 as possible.

Now we are all set to go. By this time next week reports will be coming in. Methodism is one the job and we'll have a great time observing Sunday School Day!

SUNDAY SCHOOL REORGANIZED AT ALEXANDER

Sunday, April 3, was an important date for the community of Alexander on the French Broad river in Buncombe county. On that day a group of representative people gathered at the Methodist church on the hill and reorganized their Sunday school. With the sun shining brightly and the river giving a brilliant reflection the day seemed fitting for this happy occasion. There was happiness all about as these people began again their Sunday school which has not been running for several months. The outlook for success seemed good, if one can judge by the following earmarks—**enthusiasm, good leadership, large prospective membership.**



Mr. Marvin Hoyle, Superintendent at Alexander

Working with the people at Alexander is Mr. Marvin Hoyle, son of the late Rev. E. M. Hoyle, now a student at Weaver College and a candidate for the ministry. Brother Hoyle was elected superintendent for the present. He is not only capable but is thoroughly consecrated. He is well liked by the Alexander people and will doubtless be of great help to them. Working with him is Mrs. Etta Evans, for a number of years a community leader and a great lover of the church. The other officers of the school are:

Miss Julia Ball, secretary-treasurer.

Mrs. Astor F. Hayes, superintendent Children's Division.

Mrs. Ernest Keyes, counselor Young People's Division and teacher of young people's class.

Mr. Hoyle is the teacher of the adult class.

The extension secretary was present at the reorganization of this Sunday school to assist with the making of plans for the future. He snapped the pictures seen on the board of Christian education pages this week. The persons on the steps are some of the fine members of this new school. The young man standing is Brother Marvin Hoyle, superintendent of the school.

Best wishes to this fine Sunday school! This office congratulates you upon the fine beginning and confidently expects great work in the future.

Children' Division

VACATION SCHOOL MATERIALS

Those who are expecting to hold vacation schools should get the materials in the hands of the workers five or six



New Sunday School at Alexander

weeks in advance of the school in order that they may have time to plan well the many necessary details.

The first course named below in the Beginner list, the Primary list and the Junior list, is a new course never offered before. Each of these will give very definite day-by-day plans.

The choice of the courses should be based on the interest and needs of the various groups. In our conference library we have a copy of each of the courses for any worker who desires to look them over. However, we cannot lend them for use in the school. Order from Lamar and Whitmore. Write this office for further information.

For Beginners (4 and 5 Years Old)

HOMES: A unit for Beginners in Vacation Schools, May H. Guerrant.. 50c

This new unit offers definite and specific guidance to the teacher of limited experience or training and also opportunity for the trained worker to guide a group of children in a series of joyous and worth while experiences.

BEGINNERS IN GOD'S WORLD, Elizabeth McE. Shields $1.75

This book contains materials and suggestions for 25 sessions. This means that if it was used in a two weeks' school last summer, there will be ample material for this year's vacation school.

For Primaries (6, 7 and 8 Years Old)

CHILDREN OF ONE FATHER: A unit for Primaries in Vacation Schools, Juanita Ray Kent 50c

Envelope of materials (pictures and drawings) for use with this unit.. 50c

The teacher of limited experience or training using his new unit for primaries will have a sense of security as she reads the definite and specific suggestions which the author gives in her day-by-day plans. The more experienced teacher will also find herself free to adapt the course as she sees fit to the special needs of her own group.

GUIDING RELIGIOUS GROWTH: A Manual for Primary Teachers in Vacation Schools containing two units: **1, How We Get Our Food,** and 2, **Shepherd Life in Bible Times,** by Marie McDonald 50c

Where one of the units in GUIDING RELIGIOUS GROWTH was used with the primaries last year it will not be necessary to buy another book for this group, since this course was written so that one unit could be used one year and the other the next. The teacher who is using this book for the first or for the second time should not fail to read carefully Part 1, which deals with the principles of religious education as a process of guiding the daily living of 6, 7 and 8 year-old children.

For Juniors (9, 10 and 11 Years Old)

HOW THE NATIONS SHARE: A unit for Juniors in Vacation Schools, Edith Kent Battle 50c

Envelope of materials (maps and pictures for use with this unit 50c

This new unit for juniors contains definite and specific guidance for ten daily sessions and additional material for the school which continues for more than two weeks.

CHINESE GATEWAYS, Wilson ... 25c

WHAT DO YOU KNOW ABOUT CHINA? Wilson $1.75

For groups who would like to study one special field, **What Do You Know About China?** and the accompanying manual, **Chinese Gateways,** are suggested. Both books are needed for the school using this course.

VACATION UNITE FOR JUNIORS, Spratt 50c

I. The Land Where Jesus Lived.

II. Our Church.

Envelope of materials (maps and pictures) for use with Unit I, **The Land Where Jesus Lived** 50c

Envelope of pictures for use with Unit II, **Our Church** 50c

KNIGHTS OF SERVICE, Bradshaw 75c

KNIGHTS OF SERVICE: Program Guide, Marion O. Hawthorne 75c

The inexperienced teacher or one teaching in a vacation school for the first time will find the **Program Guide,** by Hawthorne, clear-cut and specific in its day-by-day suggestions for class work, worship, and play. **Knights of Service,** by Bradshaw, a book of carefully selected stories, is a definite part of this course and both books are needed by the teacher.

For Intermediates (12, 13, 14 Years Old)

OUR CHURCH, Lobingier—

Teacher's Manual 75c

Student's Text 75c

EVERYDAY ADVENTURES FOR INTERMEDIATES, Unit F. 2, Church Membership Problems 15c

The teacher using **Our Church** will find this pamphlet on "Church Membership Problems" helpful and practical. The success of this course as well as the one on **Problems of Living** (below) does not depend on every student having a text. The teacher using either of these courses, however, should have not only the Teacher's Manual but the Student's Text as well.

PROBLEMS IN LIVING, May K. Cole—

Teacher's Manual 75c

Student's Text 75c

CHRISTIAN ADVENTURE COURSES. Write to the Young People's Division, 810 Broadway, Nashville, Tenn., for information regarding certain Christian Adventure Courses which may be used in vacation schools.

BIRTHSTONES

For laundress, the soapstone;
For architects, the cornerstone;
For cooks, the pullingstone;
For soldiers, the bloodstone;
For politicians, the blarneystone;
For borrowers, the touchstone;
For policemen, the pavingstone;
For stock brokers, the curbstone;
For shoemakers, the coblestone;
For burglars, the keystone;
For tourists, the Yellowstone;
For beauties, the peachstone;
For editors, the grindstone;
For motorists, the milestonee;
For pedestrians, the tombstone.

—The Parade, with variations.



I saw a look
In Mother's eye today
A glad, glad look
She didn't cry today
Last week she changed
My food to Eagle Brand
And now I've gained
At last. Say, ain't that grand?

• • •

Many a worried mother has found that Eagle Brand does wonders for a baby. You see, Eagle Brand is remarkably easy to digest—it is nearest to mother's own milk in this respect Countless babies who could not digest other foods owe their very lives to Eagle Brand. In the last 75 years, millions of babies have been raised on this wonderful milk. Get a can today. Follow easy directions on label.

Capudine
best for
HEADACHE
because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

FASSIFERN

Girls accredited preparatory school of distinctive type where emphasis is upon character building and development of personality. Individual attention to every student. Camp Greystone under same management. For catalog, write:

DR. JOSEPH R. SEVIER, Pres.
Box F. Hendersonville, N. C.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SPRING SCHOOL SCHEDULE

Our string of spring standard training schools grows. The series now consists of eight schools, as follows:

April 3-8—Warrenton.
April 10-15—Roxboro.
April 17-22—Weldon.
April 24-29—Fayetteville.
May 1-6—Wilson.
May 8-13—Greenville.
May 15-20—Graham.
May 22-27—Dunn.

Previously this year schools have been conducted at New Bern, Morehead City, and Goldsboro.

It is to be noted that these schools serve more than the city or town in which they are conducted. For example, the school at Roxboro is to serve the churches of Person county, including several charges. The one at Weldon is for Halifax and portions of adjoining counties in the Rocky Mount district. The Fayetteville schools is designed to serve Cumberland county, with perhaps also part of Robeson, St. Paul, Parkton, Stedman, and Roseboro charges being expected to join with Hay Street, Person Street and Calvary, and Fayetteville circuit. Several charges surrounding Wilson, including Bailey, Elm City, Stantonsburg, Fremont, McKendree, and Kenly are included in the schools at Wilson. Jarvis Memorial, Bethel, Grimesland, Ayden, and perhaps other charges are co-operating in the school to be held at Greenville.

Alamance county is the scope of the Graham school, with Graham, Holt's Chapel, Front Street, Webb Avenue, South Alamance, Mebane, West Burlington, and Burlington circuit taking part.

Dunn, Erwin, Benson, Four Oaks, and perhaps other charges are joining hands to make possible the week of training at Dunn May 22-27.

COURSES AND INSTRUCTORS

Especially fortunate is it that we are able in these schools to serve all workers in the local church, including children's workers, young people's workers, adult workers, missionary society leaders, and administrative officers by having just three courses and three instructors. This arrangement serves the immediate needs without any large or unnecessary expense to our board or to the co-operating charges. In fact, under the arrangement which has been effected, the expense is almost negligible.

Mrs. H. M. Wade, a children's specialist of Parkersburg, W. Va., is serving in seven of the series, offering the course on "Teaching Children" for nursery, beginner, primary, and junior workers and parents of children under twelve years of age.

Mrs. Blanche B. Brian, our conference director of young people's work and extension secretary, is teaching the course on "Program and Organization of the Young People's Division" in all of the training schools, interpreting the new plans for a unified program and organization of the church's work with young people in both small churches and large churches.

Mr. Gobbel, executive secretary of our board, is scheduled to teach in each of the eight schools of the series, offering the new course on "Organizing for Christian Education in the Local Church," which is a study of the new legislation and plans for unifying, supervising, and promoting all the work of Christian education in the local church.

These three courses were offered in the Raleigh and Durham standard training schools last fall and proved most helpful to people and the churches represented in the enrollment.

Another noteworthy feature, especially in this time when everybody finds it necessary to economize to the limit, is that the books and reference materials required in these courses are very reasonable. For instance, Carrier's book, "How Shall I Learn to Teach Religion," used in Mrs. Wade's course, has just been reduced by the publishers by one-third of the original price. The material for the other two courses are leaflets, sets of which cost from 25 to 50 cents. Many who attend already possess these materials. The schools, therefore, afford a chance to discuss them, understand them, and use them for improving the work of Christian education in the local church.

COKESBURY SCHOOL PLANS

Every charge in the North Carolina conference desiring one will have a Cokesbury training school this summer. Instructors sufficient to meet the demand are now in the process of making special preparation to interpret the new plans of our church for a unified program of Christian education in the small church. "Christian Education in the Small Church" is the name of the course which will be offered in most if not all of these charges. Rev. J. Q. Schisler, head of the department of the local church of the general board of Christian education, has just completed the manuscript for the textbook to be used in this course, and our publishing house expects to have the book ready for use by June 1. Although official announcement has not yet been made, it is understood that the price of this new book will be only 35 cents. A new course with a new book dealing with timely topics and instructors who will be eager to make the courses as practically and immediately helpful as possible—all without any expense to speak of! Dates are being arranged so that everything will be in readiness for fine schools beginning June 23.

PROFESSOR MYERS AT JONESBORO

Prof. H. E. Myers of Duke University, represented our board of Christian education at the session of the Fayetteville district conference at Jonesboro last Thursday. Members of our staff were unable to attend on account of being engaged in a training school at Warrenton.

DR. PLYLER AT WARRENTON

Dr. M. T. Plyler of the Advocate attended the opening session of our training school at Warrenton. He presented, briefly, the North Carolina Christian Advocate as an agency of Christian education, explained the Advocate's special offer to Sunday schools, and bespoke the co-operation of Sunday school teachers in building up the circulation of our conference organ. The North Carolina conference appreciates the fact that our Advocate and its editors are rendering the cause of Christian education an inestimable service, and we shall do all within our power to increase its circulation.

S. S. DAY PROGRAM

To meet the demands for a simple, usable, yet effective Sunday school Day program our office, with the assistance of Prof. H. E. Spence, vice president of our board, has prepared, mimeographed, and is circulating a program for 1932 entitled, "Laborers Together With God." This program carries a wealth of material from which to choose. Poems, recitations, songs, speeches, and other elements have been included. They are being mailed free to all churches upon request.

"Laborers Together With God" is not the old program, however, which is available this year. A simple pageant entitled, "The Good Shepherd," published by our publishing house, is also available and will be supplied free upon request also to those preferring to use it.

PASTORS' SCHOOL PROGRAM

Dean Ormond of the pastors' school to be conducted at Duke University June 13-24 announces that the program has been just about completed. Speakers and teachers listed include such men as Dr. George A. Buttrick, Dr. Kenyon L. Butterfield, Bishop Edwin D. Mouzon, Dr. C. A. Bowen, Dr. W. W. Peele, Dr. Frank S. Hickman, Dr. C. M. Bishop, and Dr. G. B. Winton. It is hoped that churches will encourage their pastors to attend and take advantage of this great opportunity for fellowship, study, and inspiration.

FOURTH SUNDAY OFFERINGS

The following Sunday schools have sent in their fourth Sunday offerings to be applied to the Home and Foreign Missionary Enterprise since the last list was published in this column:

Durham District

Chapel Hill $8.42
Trinity, Durham 16.85

Hillsboro	3.12
Salem, Leasburg	1.00
Concord, Person Ct.	3.30
Moncure, Pittsboro Ct.	1.27
Elizabeth City	
Trinity, South Mills	3.10
Fayetteville	
Lemon Springs, Jonesboro	1.00
Hay Street, Fayetteville	39.26
Hamlet	5.00
Steele Street, Sanford	14.33
New Bern	
Daniel's Chapel, Goldsboro	2.00
Jarvis Memorial, Greenville	30.62
Centenary, New Bern	15.00
Oriental	4.83
Raleigh	
Apex	3.52
Banks, Creedmoor	5.00
Bullocks, Creedmoor	2.25
Oxford	28.89
Selma	1.08
Rocky Mount	
Mt. Zion, Elm City	1.20
Whitakers	2.05
Wilmington	
Whiteville	11.27
Grace, Wilmington	20.00

Young People's Division

Mrs. Blanche Barringer Brian, Director
Box 647, College Station, Durham, N. C.

B. B. SLAUGHTER WRITES

"The young people's department of the young people's division is organized and in operation, and the young people are entering into the work enthusiastically," reports Rev. B. B. Slaughter of Morehead City.

Mr. Slaughter was thoughtful enough to send us the following newspaper clipping describing the Morehead City organization:

"The young people of our church, the Methodist Episcopal Church, South, for many years have been carrying on the religious program for the complete religious development of their lives through three separate organizations of the church, the Sunday school, the Young People's Missionary Society and the Epworth League (a distinctly young people's organization). This new plan, a unified plan, provides for organizing them not merely as a Sunday school, or missionary society, or Epworth League, but as 'The Young People's Division' of the church. Heretofore these organizations each dealt with the same group with overlapping purposes and activities and committees. Now they carry on the same program with one organization as all three were carried on before and without having the same young people holding each several offices in the various organizations.

"This young people's division is under the supervision of a local board of Christian education composed as follows: The pastor, B. B. Slaughter; the Sunday school superintendent, Chas. S. Wallace; the president of the Woman's Missionary Society, Mrs. J. C. Taylor; and three members elected by the church quarterly conference, Mrs. Dewey Willis, J. E. English and G. R. Wallace.

"This young people's division is divided into two groups or departments: those from 12 years of age through 15, and those from 16 through 23. The officers of the young people's department (16-23) are: Mrs. R. W. Taylor, adult counselor; Chas. Byrd Wade, president; Charlotte Guthrie, vice president; Vesta Wade, secretary; William Chalk, tresurer; Annie Lewis Wade, agent; Gretchen Willis, pianist; Frances Bell, assistant organist.

"Chairmen of the various committees are as follows: Committee on Worship, Evangelism and Church Relations, Bruce Goodwin; committee on Missions and World Friendship, Ethan Davis; committee on Citizenship and Community Service, Jane Gorham; committee on Recreation and Personal Development, and Leadership Training, Sybil Hobbs.

"These committees under the supervision of the officers of the department, the counselor and the council will provide for meeting the religious needs of growing life, such as worship, study, fellowship, and social recreational, evangelistic, and missionary activities."

We are deeply appreciative of the good work our pastor and his co-workers are doing at Morehead City, and we are expecting to hear excellent reports from these fine young people.

YOUNG PEOPLE'S UNION

The Durham district has a second Young People's Union formed in Durham county. The seven churches of the city were represented at the organization meeting, and others are expected to join later.

The first meeting was held on Thursday night, March 10, at Duke Memorial church. The devotional service was conducted by Miss Harriet Hawkins, and a solo was sung by Eugene Hix, Jr. Miss Virginia Bradshaw, Durham district secretary, presided over the business session. After much balloting the following officers were elected:

President—John C. Dailey, West Durham church.

Vice President—Reba Cousins, Duke Memorial.

Secretary—Eugene Hix, Trinity.

Treasurer—R. G. Walston, Lakewood.

Publicity Supt.—Carr Memorial.

The executive committee met on Monday night, March 14, and appointed the following committee chairman:

Worship—Ralph Taylor, Trinity.

Evangelism and Church Relationships—Lenelda Munford, Calvary.

Missions and World Friendship—Lois Jones, Branson.

Citizenship and Community Service—C. E. Phillips, Jr., West Durham.

Recreation and Personal Development—Helen Card, Duke Memorial.

Leadership Training—Charles Thrift, Jr., Branson.

The next meeting will be held at West Durham church Friday night, April 8, preceded by a council meeting at Trinity church on Monday night, April 4, at 7:30.

ANOTHER NEW DIVISION

Following a preliminary meeting held in Prospect church (Yanceyville charge) last Friday afternoon, a large group of young people and their leaders met on Friday night at the home of the Sunday school superintendent, Mrs. E. A. Allison, for the purpose of organizing the young people's division. After Mrs. Brian had outlined the plan of organization, the following officers were elected:

President—Elizabeth Foster.

Vice President—Jim Aldridge.

Secretary—Ruby Roberts.

Treasurer—Ralph Aldridge.

Agent—Evelene Farmer.

Adult Counselor—Mrs. J. B. Page.

Committees:

Worship—Clyde Page, chairman; Miss Pattie Gunn, advisor.

Missions and Evangelism — Henry Hicks, chairman; Mrs. J. B. Paschall, advisor.

Citizenship and Community Service—Blanche Wood, chairman; Mrs. J. B. Page, advisor.

Games, peanuts and popcorn, as well as the cordial hospitality of Mr. and Mrs. Allison, added much to the enjoyment of the evening.

With the enthusiastic support and cooperation of their pastor, Rev. I. T. Poole, and their other adult leaders, these young people at Prospect will make their newly organized division one of the finest in this conference, we feel confident.

LOUISBURG READY

Do you realize that our Young People's Assembly is less than three months off? During our training school at Warrenton Dr. Wilcox, president of Louisburg College, drove to Warrenton for a conference with Mr. Gobbel and Mrs. Brian concerning arrangements for our summer assembly. Dr. Wilcox and his co-workers at Louisburg are going to provide for us this year the best entertainment facilities—with especial emphasis on good food—that we have ever had.

Beginning the night of Monday, July 4, and continuing through Friday noon, July 8, there will be two programs carried on at the same time—one for those above 16 years of age, and another for those under 16. The program for each of these groups is the most interesting and attractive we have ever had. It is not too early to begin making plans to be at Louisburg July 4-8. Watch this page in the Advocate for details concerning the Louisburg assembly from week to week!

A stranger applied at the police station for a lodging, and when asked his name replied that it was Smith.

"Give me your real name," he was ordered.

"Well," said the applicant, "put me down as William Shakespeare if that's the way you feel."

"That's better," the officer told him. "You can't bluff me with that Smith stuff."—Tit-Bits.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT ANNOUNCEMENTS

A meeting of the district secretaries will be held at Wilson church on Tuesday afternoon, April 19, at 2 o'clock.

The executive committee will meet at 3:30 on the same afternoon.

All auxiliaries will see that Mrs. George Hawkins has a correct list for the Memorial Roll. Mrs. Hawkins should have a list of all members who have died during the year 1931.

ONE HUNDRED FROM FOURTEEN CHURCHES ATTEND ZONE MISSION MEET

A baby ten weeks' of age, William Roy Yelverton, of Yelverton's Methodist church 18 miles from Goldsboro, who was present with his mother at the Wayne County Methodist Missionary zone meeting held Wednesday afternoon at St. Paul Methodist church, was voted by that body a life member in the Woman's Missionary Society of the Methodist Episcopal Church, South.

The proposal for membership was made by Mrs. Lillie B. Holmes of Mt. Olive, chairman of the zone, and the five dollars necessary for life membership was asked for from the group. When the money was counted there was enough cash for three life memberships, and so the other two youngest present. Elizabeth Outlaw, three, of Mt. Olive, and John Wesley Brock, Jr., three, of Daniels' Chapel, were also voted life members.

These children furnished a bit of variety in the semi-annual session of the Methodist women which was featured by study classes in different departments of the work conducted in the Christian Education building. These groups separated after the devotional service had been conducted by Mrs. A. B. Culbertson and Mrs. T. B. Dameron had talked on "Supplies." As an example of what could be done in the way of furnishing supplies, Mrs. Dameron told of the work of St. Paul women in sending three boxes of clothes to three orphans, school supplies to Rev. and Mrs. Glenn Barden in Africa, school supplies to a missionary in Korea, a box to a needy preacher's family, and to superannuate preachers and widows of superannuate preachers.

The group studies were led by Mrs. E. A. Simkins, zone chairman of mission study; Mrs. H. L. Bizzell on publicity, the Missionary Voice, and social Christian relations; Mrs. Gertie Matthews of New Bern, district superintendent of children's work; and Mrs. F. B. McKinney, conference treasurer, on the work of presidents, treasurers, and corresponding secretaries.

Upon the reassembly of the 100 women attending reports were given from the societies represented—Black Creek, Yelverton, Eureka, Daniels' Chapel, Mt. Olive, Smith Chapel, Freemont, Salem, Mt. Carmel, and Calypso.

Mt. Carmel was awarded the banner for the largest percentage of attendance at the meeting.

Just before the closing inspirational talk by Mrs. M. B. Andrews, announcement was made that the next meeting, in the summer, will be held at Salem.

Mrs. Holmes presided and Mrs. Chas. Davis, Rosewood, served as secretary.

MRS. B. C. THOMPSON REPORTS FROM ROCKY MOUNT DISTRICT

Rocky Mount district has the same number of charges and about equal numerical strength with New Bern and Wilmington districts.

Six zones have been arranged and leaders appointed for all except one. One zone meeting has been held. Four more are scheduled; also charge meeting that will be held between now and our conference meeting in Wilson.

Officer training is having attention in all these meetings.

One new auxiliary has been organized at Stokes with ten members. Mrs. J. C. Stokes is president.

Directly or indirectly messages have gone to all auxiliaries. The response is encouraging and we are expecting a most successful year in this new district. We are looking forward to the approaching annual conference and trusting that it may be a blessing to our district.

Mrs. Bill Hurley writes: "The Margaret Wade auxiliary of Wadeville has held the third meeting since its reorganization in February, and we feel assured that with the interest shown that the present year will bring great success in missionary effort. We are making plans for a mission study class. Our president, Mrs. J. A. Harris, gives most interesting talks. At our last meeting talks were also given on 'Some Missionary Beginnings in North Carolina' and 'The Foreign Missionary of Today and Tomorrow.'"

VARINA HOLDS STUDY CLASS

On the first Sunday in February the Woman's Missionary Society, co-operating with the church and Sunday school, commenced the study of "Methodism and the World Need"—the Kingdom Extension book for 1932. The class met at the regular Sunday school hour with an invitation to all adult classes to join for the period of six Sundays. At first the plan outlined by A. W. Martin in the Church School Magazine was tried; later this was abandoned and the lecture course adopted. Mrs. J. L. Midgette, our new pastor's wife, gave each lecture and the class found her lectures full of information very attractively given. Five lectures were given and several short assignments read at the first and second sessions.

One special meeting was held, with 16 members of the auxiliary present, this meeting was to supplement the regular sessions and complete the time required, a miscellaneous program was given and a short review of part of the book.

Five members of the Woman's Missionary Society qualified for credits—Mesdames J. L. Midgette, H. P. Jones, E. C. Fish, W. H. H. Proctor and P. T. Farabow, the latter the superintendent of mission study.

The average attendance of the society members was 15 with an enrollment of 27. The attendance by other members of the Sunday school was good. At the first session there were 48, not so many at any other time. One old lady, so deaf that she could hear very little, attended every meeting at the church. We feel like we have had one good mission study class that is a credit to our society and church. This we believe is due to our efficient spiritual leader, Mrs. Midgette. Prior to this our kingdom extension study has been at the Wednesday night prayer service.

Mrs. W. H. Aiken, Jr.,
Chm. of Publicity.

SHALL ORIENTAL WOMEN LEAD?

Oriental women are leading in some very significant phases of woman's growing status. We honor them for it. Shall we not take our places beside them?

Miss Helen Kim of Korea has made a name for herself not because she is a super-woman at all, but because she is honest and courageous enough to say among other wise statements that she believes that women should have all the privileges of the church as men have, even to the ministry. Whenever she speaks, she speaks with conviction, and to the delight and admiration of her hearers.

The Korean women in the Methodist church of Korea may become ministers of the church on the same basis as men, if they comply with the standards that men must meet.

Madam Hirooka, a modern business woman of Japan, became a Christian because she believed women could not be good without a religion, and found no religion but Christianity which would give hope to women. "Jesus makes no distinction between the sexes," she says. This is the ground for the status she now holds in the religious world as well as in the economic world.

The women of the Methodist Episcopal Church, South, through their missionary organization have presented the gospel of Jesus to many women of the Orient. Is it not strange that the full fruit of Christian status in the church should be granted to Oriental women before it is vouchsafed to us? But our status is growing. We will hope.

Mrs. J. C. Handy.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WINSTON-SALEM BETHLEHEM CENTER

The April Bulletin of Missionary News carries the following interesting item about our Western North Carolina Conference Bethlehem House:

"The National Association of Welfare Workers sent a woman to Winston-Salem, N. C., recently to make a survey of all the institutions and agencies doing social service and welfare work for the colored people of the city. After a careful survey she reported that the Bethlehem House was the best equipped building and had the best planned program with capable leaders that she was able to find."

RECENT INTERESTING MEETING

Mrs. Frank B. Morris.

Monday, March 14, the woman's auxiliary of Centenary church, Winston-Salem, had a most interesting program dealing with the inter-racial work, under the direction of Miss Anderson from the Reynolds high school. The program was presented by five of the high school girls and was most enjoyable. Following were the subjects discussed:

"Co-operation Between the Races," by Mary Mills; "The Progress of the Negro in Education," Ruth Brinkley; "Progress of the Negro in Science and Art," Polly Jacobson; "The Negro in Literature," Melrose Hendrix; "Progress of the Negro in Religion," Miriam Early.

ZONE MEETING ON THE MARION DISTRICT

Mrs. D. F. Giles.

The woman's missionary auxiliaries of the Marion district held a zone meeting at Glen Alpine, March 15, with Mrs. B. C. Reavis, chairman, presiding. The opening devotional was led by Rev. A. G. Loftin, pastor of the church, who used for his scripture lesson Acts 16:9-15.

Mrs. Clarence Lael gave a most gracious greeting, which was responded to in a pleasing manner by Mrs. McFarland of Rutherford College.

Mrs. D. F. Giles was chosen as secretary. Rev. A. Burgess of Table Rock circuit discussed very interestingly the topic, "What Contribution Does the Town or City Church Make to the Country Church?" bringing out the thought that the country church needs most from the city church, not so much money or training, but prayer.

"What Contribution Can the Country Church Make to the Town Church" was very interestingly discussed by Mrs. J. F. Jonas of Marion, who called to our minds the contributions which have been made in the past to the city by the country, and closed by urging the country people to give more time and thought to the training of their young people that the country may keep pace with its past contributions to the city.

Mrs. O. J. Mooneyham, secretary of the Marion district, was introduced and commended the district on its record for the past year, and followed with a timely talk on the "Parable of the Talents," stressing the fact that we should be satisfied with the talents with which God has endowed us, and that "our use of our talents measures our dutifulness and determines our rewards."

Mrs. G. A. Hoyle, leader of children's work in our conference urged that reports of the children's work be made regularly each quarter, and in full, and she urged attendance of Children's Day at the coming conference in Charlotte.

The attendance count, taken at this time, showed 64 delegates present representing seven societies.

Mrs. Byrd of Glen Alpine gave us pleasure in her singing of "Others," and was followed by a helpful talk on "The Spiritual Life of a Missionary Organization" by Mrs. Steele of Morganton, who left us with the thought, "Study to show thyself approved of God—a workman that needeth not to be ashamed."

After a hymn, prayer was offered by Rev. A. Burgess, and the meeting adjourned for lunch, served by the Glen Alpine ladies and bountifully supplemented by box lunches brought by the visitors.

The afternoon session opened with singing "Jesus Calls Us," after which the nominating committee made its report, which resulted in the unanimous election of Mrs. McFarland of Rutherford College as zone chairman.

Mrs. Milner of Morganton spoke very interestingly on the topic, "How Church Women Can Help the Welfare Officers," giving many valuable suggestions along that line, and bringing out the fact that there is no such thing as the "worthy poor.." "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Mr. Byrd of the Glen Alpine school, under the subject, "What forms of amusement and recreation are furnished for the community—especially for young people—by the church," stressed the necessity for wholesome entertainment for young people in proper places and under suitable supervision. A solo, "Does Jesus Care," was well rendered by Mrs. Leila LeFevres.

A discussion of Christian Social Relations was led by Mrs. J. F. Jonas, the keynote of her talk being that "service is the rent we pay for the space we occupy ."

In the discussion of mission study, Mrs. M. B. Goodwin, conference superintendent, urged the conduct of a study class for Council credits, gave splendid reasons for the organization of mission study classes, and gave the titles of several home and foreign study books, interesting and helpful.

After the taking of the pledges and the expression of appreciation by a rising vote of thanks, of Mrs. Reavis, the meeting adjourned with prayer by Mrs. Mooneyham, to meet at Mountain Grove in the near future.

ANOTHER ZONE MEETING ON MARION DISTRICT

Mrs. George Shuford.

The spring meeting of zone No. 2 of the Marion district was held in the Community Woman's Club rooms at Henrietta a few days ago.

We were especially happy and fortunate to have with us the following conference officers: Mrs. W. W. Hagood of Charlotte, vice president, who conducted an inspiring devotional at the opening of the service from 1 Cor. 13; Mrs. Geo. A. Hoyle of Shelby, superintendent of children's work, who made a very helpful talk on the work of her department; Mrs. H. A. Dunham, former corresponding secretary for 17 years, who made an interesting talk on "The Value of the Missionary Society to the Women"; and Mrs. C. E. Wakefield, Charlotte district secretary, who gave us the high lights from the Woman's Missionary Council held in Atlanta, Ga., recently.

Mrs. Steele of Morganton made an interesting talk on "The Spiritual Life of the Missionary Society" and was followed by Mrs. McBrayer of Rutherfordton Society, who brought an enlightening message on "The Missionary Dollar."

A group of Forest City ladies gave a most enjoyable play.

Mrs. Grover McDaniel of Forest City was elected zone chairman. Splendid reports were brought by the representatives from the societies composing zone No. 2. At noon an appetizing lunch was served by the Henrietta ladies.

The first president of the Henrietta Society, Mrs. Fannie Hicks, now 72, was introduced.

We had a splendid attendance and the day was well spent. All present left inspired to do better work for the kingdom.

OFFICERS' TRAINING DAY AT RUTHERFORD

Mrs. O. J. Mooneyham, district secretary, opened the officers' training day program at Rutherfordton, February 25, with a devotional, using as her topic, Sharing. Other subjects were discussed by the following women: What the Missionary Society Means to the Methodist Women, Mrs. Arthur Harrill; Duties of Corresponding secretary, Mrs. Lail; Mission Study, Mrs. M. B. Goodwin, conference superintendent of mission and Bible study. At noon a lunch was served by the ladies of Rutherfordton. Mrs. Rowland of Alexandria, Va., closed the day with a splendid devotional.

Marion district did not meet her pledge, but closed the year with only a small amount unpaid.

THE METHODIST ORPHANAGE

HON. R. N PAGE .... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I am highly pleased over the response the churches are making toward sending in part of their orphanage apportionments. During the next four or five weeks I am expecting a still larger number to mail me their checks on their



Dorothy Morrison
Mcthodist Orphanage, Raleigh

ten per cent apportionment. I cannot express adequately my gratitude to the pastors and churches for coming to the relief of the Methodist Orphanage when the load is so very heavy.

* * * *

North Carolina Methodism is far in advance of any other Southern State in its work for orphan children. A few figures will convince all of this statement. The Methodists of Virginia only care for 200; Georgia 250; Florida 150; Alabama 140; Louisiana 200; Tennessee 200; Arkansas 126; Mississippi 200; North Carolina Methodists for 665. I learned that these conferences are having a harder time than we are in supporting their orphanages. I think the Western North Carolina conference and our N. C. conferences are to be congratulated because of the splendid record they have made as compared with other states in the South.

* * * *

Nearly twelve thousand dollars have come to the Mississippi Methodist Orphanage through Octagon soap coupons. If our people will give us a little of their time in collecting Octagon soap coupons for the Methodist Orphanage we can raise that much for some badly needed repairs and furniture. Many are now at work collecting the coupons scattered here and there over comunities. Now that good weather has come, may I urge all to join in the movement to collect millions of Octagon soap coupons. While attending the Fayetteville district conference several friends told me that they were going to busy themselves in collecting coupons through their churches and Sunday schools and missionary societies. It would be difficult to overestimate the good that will come to us by receiving ten or twelve thousand dollars from this source for repairs and furnishings.

* * * *

When I reached the Fayetteville district conference on Friday morning I found things running smoothly and successfully as they always do when the Rev. John C. Wooten is at the helm. The day before much was accomplished and many speakers representing various interests of the church were present and spoke to the conference in behalf of the work committed to their hands. Brother Wooten always gives the Orphanage the right of way at his district conference. The Orphanage has no more loyal friend than the presiding elder of the Fayetteville district. Many encouraging words came to me from the preachers and laymen of the Fayetteville district while attending the conference in Jonesboro. They are rallying to our support in a substantial way which is greatly appreciated. The Jonesboro church and circuit laid themselves out in a fine way to entertain delegates and visitors. Brother J. E. Blalock made an ideal host. I appreciate the many courtesies shown me while at the Fayetteville district conference.

Dear Old Lady—Captain, would you please help me find my state-room?

Captain—Have you forgotten what number it is, madam?

D. O. L.—Yes, but I'll know it if I see it again; there was a lighthouse just outside the window.—Puppet.

How One Man Lost 22 Pounds

Mr. Herman Runkis of Detroit writes: "A few lines of thanks from a rheumatism sufferer—my first bottle of Kruschen Salts took all the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now I feel like a new man."

To lose fat SAFELY and quickly take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drug store in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.



"EVER since I matured I suffered with terrible pains every month. The fear of it became a sickness in my mind. I could not keep tranquil thinking of the days ahead with that unbearable agony to go through.

"The first bottle of the Vegetable Compound relieved the pain so I took six. Now I don't even notice when the period comes." Mrs. M. Rivera, 1035 Freeman Street, New York, N. Y.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Now You Can Wear
FALSE TEETH
With Real Comfort

No longer need any wearer of false teeth worry that his teeth won't hold secure. Fasteeth, a new and greatly improved powder, sprinkled on your plates holds them firm and comfortable. No unpleasant taste or gummy feeling. Fasteeth deodorizes. Avoid embarrassment or fear of false teeth rocking or slipping. Get Fasteeth today and enjoy the same confidence you'd have with your own teeth when laughing, eating and talking. Fasteeth is for sale by all druggists. If not obtainable write for large sample size. Send 10c to Fas'eeth Incorporated, Dep. D, Binghampton, N. Y.

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.
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SEND FOR SPECIAL CATALOGUE
The Southern Desk Company
HICKORY, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

TRYING TIMES

The run of events occasionally brings trying times to every family. This is certainly true with the Children's Home just now. For over four weeks our infirmary has been overfilled with sick children, causing us to make an infirmary out of one of the cottages. The top floor of our infirmary has been completely isolated from all outside contacts, because on this floor there are 29 cases of scarlet fever, among them being two of our matrons. Two trained nurses and several assistants are carefully looking after the fever patients. We do not think that any one of these patients is seriously ill, but we never know just how scarlet fever will react on a patient.

Our large number of influenza cases show every indication of an early recovery, with the exception of two little children, who have recently been operated on for mastoiditis and who must await a slower recovery. We assure our friends everywhere that everything is being done to safeguard the lives of our precious youngsters. While we do our best we are confidently trusting in the support of loving friends and in the wisdom of a loving heavenly Father.

MARY CATHERINE BROOKS

One can hardly realize the shock that came when on our return last Friday from the annual meeting of Southern Methodist Orphan Home Workers, held at Epworth Orphanage, Columbia, S. C., we were confronted with the statement, "Mary Catherine is dead." This fine 13-year-old girl, radiant with enthusiasm and resourceful in attractiveness, had three days before waved a cordial goodbye to our group as we left for the conference. Seized with scarlet fever on the following day she lay cold in death 36 hours afterwards. While Mary Catherine was not a strong child, she having been for the past two years on a special diet and rest cure, because of tubercular symptoms, we were not prepared for her early passing.

This fine girl came to the Children's Home nine years ago and was one of the most beloved and popular children in our family. She is survived by two sisters, a brother and some distant relatives. Her older sister, Frances, graduated from the Children's Home last spring and is now in training at the state tubercular sanatorium. Rachel and Billy, in the 9th and 7th grades respectively, are still with us. Mary Catherine was laid to rest underneath a bank of flowers by the side of her mother in Woodland cemetery, Winston-Salem.

FLOWERS

It was inspiring to note the eagerness with which our children contributed from their limited earnings to the securing of flowers to be placed around the remains of Mary Catherine. Some of our children gave the earnings of a month as they in a combined way purchased wreaths to commemorate the lovely life of a dear comrade and playmate. Flowers are lovely at any time, but they seem to be especially cherished when seen through the tears of sadness. Truly little children, the flowers of youth, can teach us lessons of genuine love and devotion.



One taken; the other left

HONOR ROLL

We are immensely pleased to have recently received checks for the entire quota from Main Street, Gastonia, First church, Newton, First church, Spray, and First church, Cooleemee. The ten per cent honor roll for this conference year is graced with the following congregations and pastors:

Grace, Winston-Salem, Rev. R. M. Hauss.

Belwood circuit, Rev. E. E. Snow.

Forest Hill, Concord, Rev. Paul Hardin, Jr.

Central, Shelby, Dr. E. K. McLarty.

First church, Marion, Rev. H. P. Powell.

Centenary, Winston-Salem, Dr. C. C. Weaver.

Central, Mooresville, Rev. N. C. Williams.

Myers Park, Charlotte, Rev. R. D. Ware.

Park Street, Belmont, Rev. J. R. Warren.

Trinity, Kannapolis, Rev. J. P. Hipps.

Welcome circuit, Rev. E. P. Stabler.

Central, Concord, Rev. H. G. Allen.

Main Street, Gastonia, Rev. J. B. Craven.

Newton, Rev. M. B. Woosley.

Spray, Rev. W. H. Willis.

First church, Cooleemee, Rev. G. W. Clay.

OUR PRINTSHOP

Mr. J. W. Clay, who came to the Children's Home printshop four years ago, after having run the Methodist publishing House in Brazil for quite a number of years, has resigned his position and has established a printing business of his own in Winston-Salem. In Mr. Clay's place we have secured Harry Marr, a former member of the Children's Home family, who after leaving our institution spent a year at Duke University and has since been in the printing business. Our printshop is now run entirely by Children's Home boys. Harry Marr is foreman, and James Hartman, who graduated from our high school last spring, is linotypist, and nine of our fine boys serve as assistants. The boys are very much interested in their printing projects. They are putting out good jobs.

OUR CASE WORKER

Mrs. Laura T. Spencer, our case worker, who has been away from the Children's Home for the past seven months on account of the serious illness and death of her uncle, Charles H. Ireland, has returned to the Children's Home and is now making herself useful in many ways. In the course of time she will again be on the road ready to serve those who are insisting that the merits of their applications be looked into. We are mighty glad to have Mrs. Spencer with us again and beg to assure our friends that she will visit them just as early as conditions will permit. The Children's Home, like its friends, is having to do as it can until it would do as it would.

ORPHANAGE WORKERS

The fourteenth annual meeting of Southern Methodist Orphanage Workers was held last week at Epworth Orphanage, Columbia, S. C., Rev. A. S. Barnes of the North Carolina Methodist Orphanage presiding. The meeting was well attended and the discussions were interesting and profitable. No more congenial group gathers together than those interested in the care of orphan children. Love and good will abound as the best ways and means of caring for these children are carefully gone into. The next meeting of this group will be held at the Florida Methodist Orphanage at Benson Springs, Florida, some time during next February.

TWO BOYS

The picture this week presents the likeness of two fine little youngsters who came from a county home to the Children's Home less than a year ago. The larger boy is being claimed and clothed by Mr. and Mrs. C. D. Moore of Mt. Ulla. The other little fellow has not yet been chosen. Maybe some children's department or some class in the Sunday school would like to invest in the rearing of this fine little youngster.

Sunday School Lesson

APRIL 17

By Edward Laird Mills

The Conquering Power of Faith

Genesis 12:1-9.

Golden Text—Be thou a blessing.—Gen. 12:2.

People have always moved. "Westward, ho!" has been their watchword and "It is better father on" their marching song. Within comparatively recent times, many thousands of people have emigrated from the villages and open country to Italy, Ireland, Germany, Poland, and Jugo-Slavia to "The Sidewalks of New York," and to other cities in northwestern United States. From Scandinavia have come other multitudes to make their homes in the park-like areas of Wisconsin and Minnesota and on the wind-swept prairies of North Dakota. Professor Frederick J. Turner has proved with fascinating facts and figures his contention that the frontier has been the most significant element in American life. It has provided our history with a certain epic quality which gives repeated thrills to the observer. The winning of the inviting and expansive West was a means not only of exploiting natural resources but also, and more importantly, of developing character.

Usually emigration finds its spring in the desire for a milder climate, the craving for economic independence, the resolve to secure political freedom or a thirst for adventure as such. Less often religious motives enter in. The Pilgrims, who moved first from old England to Holland and then from Holland to New England, demonstrated the vitality and power of the last-named motive. They were resolved not to conform to certain ecclesiastical requirements and so they dared a stormy sea in small ships and landed at the beginning of winter on an unexplored coast, bleak and desolate. They were in search of freedom to worship God.

Likewise the motive of Abraham was religious. He moved because God told him to. That distinguished him from the ordinary emigrants of his day. This is not to deny the possible presence of wanderlust and ambition for material well-being as contributory factors in his decision. But the faith and obedience that were involved gave substance to the fabric of his dreams and furnished courage to meet the hardships of the way. Abraham was not a helpless victim of environment of flashes on a silver screen or disconnected snatches of melody carried on waves of ether. If these over-advertised "improvements" have diminished man's power to "see life steadily and see it whole," they have served him ill.

Abraham's religion was based upon experience as well as upon direct contact with the Eternal. After the journey was over, he built an altar to God, not once, but twice. These expressed his continuing dependence upon God and his gratitude for divine protection and help. For Christians today faith is not a leap in the dark but rather a setting forth on a road that has been successfully trodden by millions of men and women whose experience is a guarantee to those who follow in their train.

How does God speak to men? In various ways—through prayer, meditation, corporate worship, conversation with wise and saintly people, Bible reading and the incidence of events. Mere impressions, no matter from what source, need to be evaluated in the light of God's dealings with others. A workable doctrine of continuous revelation is badly needed today. God spoke to Abraham before the Bible was written. Has he spoken to men since it was completed? Does the inspiration of Augustine, Luther, and Wesley differ from that of Isaiah, John and Paul? If so, how? Some bodies of Christians seek to answer the question by making the church the chief vehicle of divine revelation and thus providing for an element of continuity. Others hold out the witness of the Spirit as an expression of divine revelation today. This, however, is too restricted and personal in its application to cover the case. The promise of the Holy Spirit certainly carried with it the idea of continuous revelation. However, the promptings of the Spirit must meet these three tests:

They must conform to the teachings of conscience within; be agreeable to the atmosphere and ethics of holy scripture; and commend themselves to the consensus of world-wide Christian thought today. Feeding the starving children of Russia a few years ago met all these requirements and was an instance of divine revelation in the twentieth century. Today the developing sentiment against war bears distinct marks of divine origin. The eccentricities of belief and conduct so frequently to be observed in the field of religion are due to failure to apply the requirements named.—N. Y. Christian Advocate.

HE DID WHAT HE COULD!

A young man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate. He was heart-broken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions—his name was "Welch," whose family still manufactures "grape-juice." He has given literally hundreds of thousands of dollars to the work of missions. Every job is missionary work when we interpret it by stewardship.—The Presbyterian Advance.

Mothers! Avoid Colitis

Dysentery with children need not be at all dangerous if treated upon first symptoms. Mothers for more than a generation have put an end to stomach and bowel disturbances of their children by keeping handy a bottle of Ante - Fermen, formerly called Anti-Ferment. It settles the stomach, soothes the pains, prevents violent paroxysms, tends to regulate the bowels and in the end may avoid Colitis and more serious troubles. It is harmless and non-narcotic but a relief for Dysentery, and Diarrhea and digestive disorders due to upset stomach and bowels. An old standby under a slightly changed name. It may be obtained in separate formulae, for adults 75c or for children 60c at all drug stores. Keep it ready for emergencies.

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A Beautiful Setting Aids Worship

Protestantism is turning more and more to beauty as an aid to worship. There is a ministry of beauty in architecture, in glorified windows, in mural paintings and in symbolism, all of which may appeal to the heart and intesify the minister's message.

The limitation of resources may prohibit the use of art glass in window openings; it may prevent the application of mural paintings to the surfaces of walls and preclude symbolism; but it need not prevent the use of good architecture. We cannot fail to sense the fact that there is a vast elemental power in beauty to make religion more effective in the hearts and lives of men. As life becomes more beautiful, religion too must become more beautiful.

The definite purpose of church architecture is to enrich and deepen the impressiveness of worship. Then it behooves us to make the sanctuary reveal to sincere worshipers the God whose presence is felt there even though he is seen only through man's handiwork.

There is no desire to over-emphasize the importance of the architecture of our churches. The charm and beauty of a building might easily become an end in itself, but the purpose of eliminating the dross from our buildings and refining the house of worship is to furnish a means to the true worship of God.

We realize that something more fundamental is involved here than merely the question of church architecture or equipment; there is the deeper question of a church's own vision of its function. When properly regarded, the dignity and the restful repose of a beautiful sanctuary will encourage quiet meditation and bring spiritual refreshment to a host of burdened souls. We have many beautiful houses of worship embodying the nobler ideals of worship in their very structure and stimulating a more worshipful atmosphere in their service, but there is need for a vastly greater number.

These favored churches that possess the stimulus to reverence are not likely to lead adult members to make any great change in their form of worship, but they will lead the more sensitive natures as they worship to hear the voice of God. Such a house for religious worship, sanctified by the presence of God, will bear some fruit even in the heart of the occasional visitor. Although this man enters to study and admire the architecture, he is likely to remain to worship God, for the atmosphere of the sacred place soon brings him into the mood to worship. This can be made applicable to the little church at River Junction as well as the great metropolitan cathedral.

We do not question the need for placards bearing the motto, "This Is the House of the Lord," or "Keep Silence Before Him." In fact, more of these mottoes should be used in the vestibules of our churches to remind us that it is time to cease our babbling and to prepare to worship. In a historic shrine like Canterbury such warnings are meaningless compared to the atmosphere of the awe-inspiring interior where one is hushed to silence by an impelling reverence for the place.

Inquire of the preacher who has preached for a time in a barren, haphazard church and then in a well-ordered sanctuary where the setting is favorable, artistically, for his pulpit message and ascertain his reaction to each of them. Then inquire of the worshipper who has frequented such places. What an aid to worship is the beautiful building as experienced by the preacher as well as the man in the pew! In a church that is a true sanctuary, a restful and beautiful room with a worshipful atmosphere in which it is quite natural to find God, it is easy for us to acquire a habit of quiet reverence and to contribute our share to the subtle, indefinable spirit of the service. Upon entering a sanctuary like this, where God is felt, heedless youth has been known to dispense with laughter, to modulate his voice to a whisper, and to go about the place on tiptoe.

Continually we are finding new converts to the opinion of Maude Royden, whose devout insight says, "Most of us find God through the avenue of beauty." No congregation should venture beyond its financial ability to provide the church that is needed. On the other hand, every church should build as ideally and as artistically as its funds will permit.

H. M. King,
Architect-Treasurer.

ACTS AND RESOLUTIONS

Horace Mann once remarked: "I have never heard anything about the resolutions of the disciples, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The boy who wrote, in an examination, that "resolution" meant "something that melted down" was not as wide of the mark as he might have been. That is what happens to every resolution that does not get into action; and without action resolution is not only worthless, but has a harmful reaction, since it accustoms the mind to decide and then stop short of action.—The Expositor.

TOMBS

Egyptian tombs hold priceless things,
Sceptres and crowns and rings,
And ornaments of cunning skill
To humor the imperial will
Of mummied potentates.
Full tombs,
Great corridors and rooms,
To tell of ancient powers and high estates.
And has an empty tomb no glory shed?
"He is not here; he is risen," angels said.

—Louise Webster.



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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	3	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dinwiddie		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	16	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—A. A. Dalley	13	
Duke Memorial—W. A. Stenbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee		6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	6	2
Milton—M. F. Hodges		2
Stem—C. H. Kelly	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		5
Bath—C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	9	2
Kennekeet—W. G. Pilcher		15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Paquotank—W. B. Humble	3	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	8	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. L. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	4	
Plymouth—J. W. Harrell	4	2
Hertford—B. F. Robinson	2	1
Pantego—Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	4	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	2	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Elliott		3
Hamlet—J. H. Shoaf	14	2
Fayetteville, Hay St.—Walter Patten	8	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	12	
Aberdeen-Vass—W. C. Ball	3	
Laurel Hill—W. D. Yarborough		1

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	7	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	7	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Harfield	2	1
Oriental—R. E. Atkinson	5	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	4	

RALEIGH DISTRICT

Bailey—J. C. Williams	4	1
Creedmoor—W. L. Loy	3	
Dunn—C. B. Culbreth	14	
Erwin—J. J. Boone		
Fuquay—J. L. Midgette	9	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough	5	
Oxford Ct.—P. H. Fields	7	
Raleigh, Central—A. S. Parker		
Epworth—O. L. Hathaway		
Smithfield—B. T. Hurley	18	4
Youngsville—A. C. Thompson	3	
Oxford—E. J. Rees	19	
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	4	
Tar River—R. E. Pittman	6	3
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2
Zebulon—N. B. Johnson	2	

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	
Northampton—E. C. Ramsey	13	2
Rocky Mount, First—T. G. Vickers	2	
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		
Bethel—J. O. Long	5	
Rich Square—D. P. Fitzgerald	2	
Warrenton—E. C. Durham	19	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	5	
Wilson—T. M. Grant		
Roanoke Rapids—S. J. Starnes	8	
Garysburg—J. T. Draper	2	1

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	6	1
Marsyville—M. W. Lawrence	11	
Roseboro—C. A. Johnson	7	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	
Grace—H. B. Porter		3
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	1
Garland—R. G. Dawson	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	3	
Fletcher-Mill River—H. F. Duncan	4	
Hendersonville—C. H. Moser	10	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		3
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Riker		
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights— C. Herbert, Jr.		
Lilesville—R. H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	4	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	6	2
Wadesboro—W. B. Davis Jr.	4	
Weddington—J. C. Talbert, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	20	
Myers Park—R. D. Ware		
Spencer—F. B. Saunders	7	
Matthews—J. M. Varner	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	16	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. M. Bennett		
Crouse—J. Goode	4	
Dallas—J. W. Vestal	5	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	2	
Lincolnton—P. W. Tucker	10	
Lincolnton Ct.—J. C. McLarty	4	
Lowell—P. H. Price	3	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	5	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	4	
Belmont, Main St.—W. M. Smith	4	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	9	
Randleman—J. C. Groce	7	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	6	3
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		7
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	7	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Holt		4
High Point, Main St.—A. L. Aycock	2	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Pyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B. Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A. A. Kyles	4	
Morganton Ct.—H. M. Wellman		1
Rutherford College—W. G. McFarland	6	
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	3
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	12	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	5	11
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	6	
Sparta—C. W. Russell		1
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	8	5
Spray—W. H. Willis	8	8
Draper—G. E. White	3	2
Boone—J. H. Brendall, Jr.	4	
Deboro—M. A. Lewis	2	
Warrensville—T. G. Williams	2	

SALISBURY DISTRICT

Albemarle—W. B. West	41	24
First—E. M. Avett	3	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	6	1
Concord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kennapolis—J. P. Hipps		
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swaringen	4	4
Woodleaf—J. R. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	3	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—J. A. Fry	5	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	2	1
Salisbury-Coburn—J. W. Fitzgerald	8	5

STATESVILLE DISTRICT

Bell's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	13
Elmwood—R. L. Bass		5
Hickory, Highland—L. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mcoresville, Central—L. C. Williams	13	7
Mooresville Ct.—D. R. Proffitt	1	10
Mt. Zion—W. A. Barber	3	3
Newton—M. B. Woosley	6	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	18	6
Taylorsville—R. L. Young	5	15
Hickory, First—J. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutmen—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P. R. Rayle		1

Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers		3
WAYNESVILLE DISTRICT		
Bethel—G. N. Dulin	6	9
Bryson City—O J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. O. Tuttle		
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct. -J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	9	5
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W Heckard		
Kernersville—T J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	9	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	8	48
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores		10

JOHN NEWTON AND "AMAZING GRACE"

Some time ago a good friend, Georgia's first Baptist deacon, wrote a word of commendation on our recent editorial, "How Firm a Foundation," and suggested that we write one on Amazing Grace." This we gladly undertake; for experience teaches us that our only hope of salvation is based on a personal experience. It likewise holds in the development of character which follows this experience for aside from the grace of the Lord Jesus Christ, there is no hope for Peter, who denied his Lord; there is no hope for Paul and John Mark, who disagreed; and there is no hope for the Corinthian church, where excess prevailed the like of which is not known today. The awareness of his past must have moved John Newton to write:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I am found,
I was blind but now I see."

The foregoing lines were not mere sentiment with their immortal author, but the esctatic flower of one whose deep emotions have been stirred by the grace of the Lord Jesus.

John Newton went to sea at 11 years of age and for six years breathed the vitiated atmosphere of the sea-faring men of the second quarter of the eighteenth century. In course of time he became a midshipman from which he deserted and plunged into dissipation. For years he was in Africa where he seemed to have reached the utmost of shame. But the grace of God found him and to his amazement he discovered it saved sinners to the utttermost. Doubtless the first verse of "Amazing Grace" could not have been produced by one less conscious of sin and bitter consequences.

In the second verse Newton expressed himself with regard to his changed views of life and conduct and put his finger on the agent that wrought the change.

"'Twas grace that taught my heart to hear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

No wonder the hymn is found in the hymnals of all the evangelical churches. Newton had gone down to the deepest depths of sin and degradation and the grace of God which found him there, and "taught his heart to fear" and brought peace to his troubled nature, finds others. The hymn was written at Olney, Buckinghamshire, where he was curate for 16 years. Newton not only knew the grace of God in changing one's mind, but he knew it in the transformation of character. To one first aware of the inner light there may come the thought that the worst is in the past, but not so. Battles in which the devil contends for one's soul lie ahead. Newton thinking of his past wrote:

"Through many dangers, toils and snares
I have already come;"

and thinking of the conflicts, he added:

"'Tis grace that brought me safe thus far,
And grace will lead me home."

Thus grace covers his past and crowns his future. Nothing could be finer. This poor man writes a poem which has been sung in the hearts of sinning men since 1779, and not a line, not a word is worthy of his theme. To grace he traces his triumph over the sin and degradation which bound him to the passions of the flesh, to grace he ascribes his high hopes of victory and home. How natural! He who had been a wanderer on the sea and land, and had sold slaves and had himself been a slave thought of a home that had no end, and wrote:

"Yes, when this human flesh shall fail,
And mortal life shall cease,
I shall possess within the vale
A life of joy and peace."

Our fathers caught up the hymn and sang it with trembling hearts; we sing it today and rejoice in its mesage. New facts, new theories, new points of view have not changed the human heart nor satisfied its hungers. The individual and the race are in a fog, but the Light of the world will light us step by step through fog and damp until we "possess within the vale a life of joy and peace." —The Christian Index.

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PROTECTION AGAINST OLD AGE

POEMS BY PAUL LAURENCE DUNBAR
(1872-1906)

The Lord had a job for me, but I had so much to do,
I said: "You get somebody else—or wait till I get through."
I don't know how the Lord came out, but he seemed to get along,
But I felt kind o' sneaking like—knowed I'd done God wrong.

One day I needed the Lord, needed him right away—
And he never answered me at all, but I could hear him say
Down in my accusin' heart, "Nigger, I's got too much to do,
You get somebody else, or wait till I get through."

Now, when the Lord has a job for me, I never tries to shirk;
I drops what I have on hand and does the good Lord's work.
And my affairs can run along, or wait till I get through.
Nobody else can do the work that God's marked out for you.

* * * *

Po' lil' brack sheep dat strayed away
Done los' in the win' and de rain.
An' de shepherd he say, "O hirelin',
Go fin' my sheep again!"

An' de hirelin' say, "O shepherd,
Dat sheep am brack and bad!"
But de shepherd he smile like dat lil' brack sheep
Was de onliest lamb he had.

An' de shepherd go ut in de darkness
Whar de night was col' and bleak.
An' dat lil' brack sheep he fin' it
An' lay it agains' his cheek.

An' de hirelin' frown, "O shepherd,
Don't bring dat sheep to me!"
But de shepherd he smile an' he hol' it close—
An' dat lil' brack sheep was—me!

"What's the idea of the Greens having French lessons?" "They have adopted a French baby and want to understand what it says when it begins to talk!"

Children's Storyland



AN ADVENTURE IN COOKING

By Evelyn Winn.

Laffy Harlan and Chanie Blackburn, little girls ten years old and almost twins, only Laffy's birthday comes on the sixth of July and Chanie's comes on the sixteenth, stood arm in arm on the steps of the Harlan farmhouse and watched Laffy's father and mother and baby brother drive off for a day's shopping in town. Then Laffy gave Chanie a big hug and cried.

"Just think, we can keep house a whole day all by ourselves!"

"Won't we have fun!" Channie hugged Laffy back again. "What'll we do first? Let's cook something!" she continued.

"Mother said we might cook anything we wanted to for lunch," Laffy answered.

"Well, we'll look through the cook-book and pick out all the things we think we'd like," Chanie said.

"Come on, then," Laffy moved toward the door. "I know where mother keeps a big, fat cook-book all bound in green. We'll look in that one. I'm sure it must have lots of good things to eat."

"We ought to have aprons," chanie said very sensibly. "Mother always wears an apron when she cooks, to keep her dress clean."

"I'll get two,' 'said Laffy. She ran upstairs to her room and soon returned, bringing a white apron with a Dutch girl embroidered on it for Chanie and a pink apron bound in white tape for herself.

"What a sweet little girl!" exclaimed Chanie as she tied her apron strings. "I'd like to eat some of those little cakes the Dutch children ate when they went to the Kermis, wouldn't you? You remember we read about them at school yesterday."

"The teacher called them poffertjes," said Laffy, stumbling a bit over the big word. "Maybe mother's cook-book tells how to make them. Oh, wouldn't it be fun to make some Dutch pofferties!"

"Oh, just wouldn't it!" echoed Chanie. "Come on, let's see what is in the cook-book."

Soon two little heads were bent over the big book as the children busily hunted for some foreign dishes. At the very back of the cook-book they came upon a chapter bearing the exciting title, "A Cook's Tour Around the World." They turned the pages eagerly.

"Here's what they eat in Russia!" cried Chanie. "B-i-t-k-i," she spelled out the unfamiliar name. "That's a hamburger steak," she read on.

"And here's a funny thing they eat in Poland," Laffy pointed to another paragraph, "B-a-r-s-h-c-k with U-s-h-k-a. That's cold beet soup kith boiled pork and beef and onions."

"Here are recipes from nearly every country in the world," Chaine said after a few minutes spent in silent reading by both little girls. "Here's France and Italy and Mexico and China and Japan—"

"Yes," Laffy interrupted, "and nearly all of them eat rice and chicken and fish and lots of other things we have. They just cook their things differently, that's all."

"We can't cook all the things from every country," said Chanie. "Let's pick out some countries and then choose one thing from each country. You choose first, then I will."

"I choose Japan," said Laffy proudly.

"I choose Holland," said Chanie. "It's your turn again."

Laffy looked at the cook-book. "Let's make some potato noodles," she suggested. "That's a German dish. Mother left some potatoes already cooked in the ice-box."

"I'll choose chili con varne," said Chanie. "My mother makes that at home sometimes and I know how to do it."

"That's fine," said Laffy,, "because mother left some cooked beef in the ice-box, too. That's as much as we'll have time to cook, I know. Which one of these Japanese dishes shall we make?"

"Let's try Japanese Fan-Tan," suggested Chanie. "It sounds good and all we need to make it is some sweet milk and eggs and rice."

"It says to put in candied cherries or pears or pineapple or some kind of fruit," Laffy was reading from the book. "Mother has some pear preserves that she said have almost gone to sugar. I wonder if they would do."

"Let's put on the rice," Chanie said as she began to cook and get cool before we put in the other things. Then we have to make little cakes and fry them."

"We can make the little Dutch cakes, too," Laffy said, following Chanie.

"They are made almost like buckwheat cakes and you eat them with butter and sugar."

For the next few hours there were no busier or happier little girls in the whole countryside than Laffy and Chanie as they measured and kneaded and stirred and seasoned. The cold beef was placed in a pot and seasoned with onion and pepper and chili until it was so hot it almost burnt Laffy's tongue when she sampled it, but what an appetizing odor it did have! Chanie wrinkled her nose and sniffed as she lifted the cover to stir.

"My, how good that smells!" she cried.

The potato noodles were light and fluffy and fried a golden brown.

"I'm hungry," said Laffy. "Let's eat."

What a delicious combination the German noodles and Mexican meat did make! The Japanese rice cakes, sprinkled with powdered sugar and eaten hot, made a dessert fit for a king. It was all the little girls could do to take a small taste of the Dutch poffertjes at the end of the meal. Chanie pushed her plate away. "I've eaten just as much as I can hold!" she said.

"I feel as if I'd been on a nice long trip all around the world," Laffy said. Then she looked around at the disordered kitchen and sighed. "The boys and girls in other countries may eat snails and ants and soup made from a queer sort of bird's nest and all kinds of funny things that are different from our food," she said, "but I just know they don't enjoy washing the dishes any more than little American girls do."—Zion's Herald.

HAPPINESS

By Clara Russell.

The greatest happiness in life
Comes from that of serving others—
The things we do, the things we say,
To cheer our fallen brothers.

The kindly act, the loving word,
The flowers we sent today—
These things make life brighter
And cheer us on our way.

The little things, the greater things,
It doesn't matter at all;
For after we overcome the little things
The great ones become small.

Then while we're helping others
We'll forget our troubles, too,
Where skies are usually grayest
Are then turned into blue.

THE WALKING STICK

Two friends, Robert and Burton, were spending an autumn day in the woods. In Robert's haversack were a paper folder, a small tin box and his lunch.

Burton had his lunch and a box with holes in the top. He planned to make a collection of moths and butterflies.

Robert found many trees from which he cut twigs and put them in his box. Then he picked some fresh, shapely leaves and laid them between the folder pages.

Burton walked about, looking for moths. Whenever he saw one he ran

after it and tried to catch it. But more often than not the moth would fly safely away and Burton would have to watch for another.

After this had happened many times he sat down to rest under a tree.

"I'd rather collect beetles, anyway," he said. "Tell me every time you see one, won't you?"

"Yes," replied Robert. "And every new tree you see, you tell me."

They went on and on. But there seem-to be only the same kinds of trees everywhere, and all the bugs were either cleaning their basements or trying out new aeroplanes. There were none at all on the ground.

"I wonder how many specimens I have," said Robert.

He laid them all out and counted them. There were fifteen twigs.

Burton's box contained one little yellow moth, one bumble bee and one ladybug who wanted to fly away home.

"I guess I will go by the stream. Maybe I can find water beetles," said Burton.

So they started collecting again.

Burton was stooping over the stream watching a water spider skating over the smooth surface when he heard Robert call.

"Oh, Burt, come here!"

"See here!" he exclaimed, as Burton came near. "Is this for your collection or mine?"

"What, that little stick? You can have it. I don't want it, I am sure."

"Wait a minute. Look!"

Robert touched a small brown twig on the stick he was holding. The twig put out four spidery legs and walked slowly down the stick!

Burton stared as though he could not believe his eyes.

"Let's take it home and ask Uncle Hal about it," proposed Burton. "Put it in the box carefullly so it will not break."

The boys did no more collecting. They talked only about the strange stick that walked. That night they showed it to Uncle Hal.

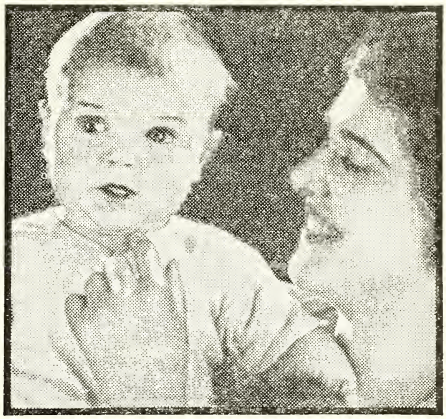
"Oh, so you found a walking stick, did you?" he said, when they opened the box.

Then he told the boys how every living thing, even the smallest, is given some way of protecting itself against others.

"The elephant has its size, the lion his strength and the cat has claws. This tiny insect does not have to fight. It wants only to hide from birds and small animals. So Nature has given it this very strange form so that it can hide even when it is in plain sight. You see it stands with its forelegs stretched out straight in front and its brown, jointed body looks so much like a part of the oak twig that you can scarcely tell that it is not really a twig. It is commonly called the 'walking stick' and surely you were very lucky to find it."

The boys thought so, too.—Church Messenger.

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Salisbury, at Mt. Olivet ..... April 26
Rocky Mount, at Roanoke Rapids ..... April 27-28
Statesville, at Newton ..... May 3-4
Charlotte, at Dilworth ..... May 3-4
Asheville, at West Asheville ..... May 10-11
Durham, at Pittsboro ..... May 10-11
Gastonia, at Lincolnton ..... May 12-13
Greensboro, at Muir's Chapel ..... May 12-13
Wilmington, at Clinton ..... May 17-18
New Bern, at Morehead City ..... May 17-18

North Carolina Conference

DURHAM DISTRICT
C. [illegible] P.E., Durham, N. C.
SECOND ROUND

April

Milton, 11 17
East Roxboro, p.m. 17
Lakewood, 7:30 20
Duke's Chapel 21
South Alamance, 11 24
Graham, 7:30 24

May

Siler City, 11 1
Haw River, 3 1
Massey-Andrews 4
Yanceyville 5
Durham Ct., 11 8
Hillsboro, 3 8
Cedar Grove, 11 15
Holt's Chapel, 7:30 15
Brooksdale 17
Mt. Tirzah, 11 22
Bahama, 3 22
Burlington Ct., 11 31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

April

Ahoskie, Harrellsville, 11 15
Aulander, Lewiston, 11 18-17
Murfreesboro-Winton, Winton, 3 17
Chowan, Bethany, 11 22
Perquimans, Woodland, 11 23-24

May

South Camden, Sign Pine, 11 1
South Mills, Newland, 3 1
Gates, Harrels, 11 7
North Gates, Savage, 11 8
Moyock, Memorial, 11 14-15
City Road, night 15
First Church, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

April

Rowland, Centenary, a.m. 17
Maxton, p.m. 17
Roberdel, Steel's Mill, a.m. 24
Rockingham, p.m. 24

May

West End, Hoffman, a.m. 1
Troy, p.m. 1
Parkton, a.m. 8
Red Springs, p.m. 8
St. John and Gibson, Gibsen, a.m. 15
Piedmont, p.m. 15
Hemp, Mt. Carmel, a.m. 21
Carthage, Cameron, a.m. 22
Hamlet, p.m. 22
Jonesboro, a.m. 28
Goldston, a.m. 29
Glendon, p.m. 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April

Robersonsville, Arthur, 11 17
Bethel, 7:30 17
M'Kendree, 11 24
Rocky Mount Ct., Red Oak, 7:30 24
Clark Street, 7:30 27

May

Spring Hope, Stanhope, 11 1
Nashville, 7:30 1
First Church, Rocky Mount, 7:30 4
Wilson, 7:30 8
Weeden, 11 8
Kenly, Buckhorn, 11 15
Elm City, 7:30 15
Warren, Arcola, 3 22
So. Rocky Mount, Battleboro, 7:30 22
Scotland Neck, 11 29

June

Warrenton, Macon, 11 5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

April

Fuquay, Cokesbury, 11 17
Jenkins Memorial, 7:30 17
Edenton Street, 7:30 20
Henderson, 11 24
White Memorial, 7:30 24

May

Bailey, 11 1
Four Oaks, Corinth, 3 1
Zebulon, 11 8
Bailey-Simms, 3 8
Benson, 7:30 8
Franklinton, 7:30 11
Smithfield, 11 15
Tar River, Plank's, 3 15
Youngsville, Bunn, 7:30 15
Oxford Ct., Salem, 11 22
Garner, 7:30 22

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

April

Vanceboro, Epworth, 11 17
Grimesland, Wharton, 3 17
Greenville, 11 24
Aurora, Bonnerton, 3 and 7 24

May

Fremont, Fremont, 11 1
Goldsboro, St. Paul, 8 1
LaGrange, Hickory Grove, 11 8
Newport, Newport, 6 and 8 8
Oriental, Kershaw, 11 15
Pamlico, Bayboro, 3 and 8 15
Goldsboro Ct., Daniel's, 11 and 2 21
Snow Hill, Tabernacle, 11 22
Goldsboro Ct., Daniels, 8 22
Morehead City, 11, and 8 29

June

Ayden, 11 5

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

April

Faison-Kenansville, King's, 11 15
Rosehoro-McGee's, 11 16
Stedman-Tabor, 11 17
Bladen-Live Oak, 3 17
Tabor High School, 11 24
Tabor-Lebanon, 3 24
Whiteville, 7:30 24

May

Fairmont-Trinity, 11 1
Chadbourn-Evergreen, 3:30 1
St. Paul-Barker's, 11 8
Lumberton Ct., 3:30 8
Lumberton, 7:30 8
Maysville Hopewell, 2:30 10
Jacksonville-Richlands, 7:30 10
Warsaw-Magnolia, Turkey, 11 15
Epworth-Wesley, Bethany, 3:30 15
Grace, 11 22
Town Creek-Bethel, 3 22
Southport, 7:30 26
Swansboro, 11 29

District conference at Clinton May 17-18.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
SECOND ROUND

April

Acton, Oak Hill, 11 17
Biltmore, 3 17
Hendersonville, 7:30 17

District conference at West Asheville, May 10-11.

CHARLOTTE DISTRICT
John W. Moore, P.E., 913 Central Ave., Charlotte, N. C.
SECOND ROUND

April

Hawthorne Lane, 11 17
Hickory Grove, 7 17
Marshville, Cente, 11 24
Wadesboro, 7:30 24

May

Myers Park, 11 1
Unionville-Grace, 3 1
Big Spring, 7 1

District conference meets at Dilworth, Charlotte, May 3-4. The annual conference having ordered a two-day session, the first day will be largely devoted to the interest of the church's spiritual life.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April

Gastonia, East End, 11 17

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Bessemer City, 7:30 17
Gastonia, Bradley Memorial, 11 24
Dallas, Puett's, 3 24
Belmont-Park Street, Park Street, 7:30 24

May

Rock Springs, Bethel 3 and 11 ..... Apr. 30 and 1
Stanley at Trinity, 3 1
Goodsonville, 7:30 1
Lafayette Street, Johnson Memorial, 11 8
Gastonia, West End, 7:30 8
Belwood at Palm Tree, 11 15
Lawndale, 7:30 15
Shelby Ct., Pine Grove, 3 15
Shelby Central, 7:30 18
Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 27
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

GREENSBORO DISTRICT
W. A. Newell, P.E., 308 Summit Ave., Greensboro, N. C.

THIRD ROUND

April

Proximity, Proximity, 11 17
Bethel-Grace, Bethel, night 17
Farmer, Oak Grove, 11 24
Asheboro Ct., West Bend, 3 24
Calvary, Calvary, night 24
West Market, West Market, night 25

May

Main Street, Main Street, 11 1
Randleman, Old Union, 3 1
Jamestown, Oakdale, night 1

The district conference will convene at Muir's Chapel May 12-13.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.

SECOND ROUND

April

Bostic, Oak Grove, 11 14
Rutherfordton, 11 17
Cliffside-Avondale, Avondale, night 17
Mill Spring, New Hope, 11 20
Table Rock, Mountain Grove, 11 24
Marion Mills, Clinchfield, night 24

May

Spindale-Pleasant Grove, 11 1
Gilkey, Mt. Hebron, 3 1
Morganton Ct., 11 8
Glen Alpine, night 8
Old Fort Ct., Ebenezer, 11 10
Rutherford College, 11 15
M-Dowell, 3 15
Gastonia, Trinity, Tates, 3 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.

SECOND ROUND

April

Stoneville-Mayodan, Price, 11 17
Sandy Ridge, Zion, 3 17
Madison, 7:30 17
Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.

SECOND ROUND

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun 16-17
Woodleaf, Woodleaf, 11 17
China Grove, night 17
Harmony, 11 24
Kerr Street, night 24

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

SECOND ROUND

April

Granite Falls, 11 17
Dudley Shoals, Cedar Valley, 2:30 17
Highland-Rhodhiss, Rhodhiss, night 17
Lenoir, First, 11 24
Hudson, Mt. Herman, 2:30 24
Lenoir Ct., South Lenoir, night 24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.

SECOND ROUND

April

Glenville, Glenville, 11 17
Cashiers, 3:30 17
Whittier, Whittier, 11 24

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.

SECOND ROUND

April

Gurghead, 11 17
Hiatt Memorial, Mt. Olive, 3 17
Troutman, night 3

Traffic Cop—Hey, lady, you can't make a right turn here.

Lady Motorist—Why not, I'd like to know?

Traffic Cop—Well, a right turn is wrong here—the left turn is right. If you want to turn right turn left and if—aw, go ahead.—Evangelical Crusader.

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IN MEMORIAM

KALE—On the morning of March 12, 1932, C. H. Kale of Hickory passed to his reward ,age 66. He was a faithful and loyal member of the West View Methodist church. Mr. Kale is survived by his wife and the following children· Z. E. Kale of Charlotte, Ernest A. and Cbarles Olin Kale of Sacramento, California. He also leaves behind the following brothers and sisters: G. W. Kale, Charlotte; J. A. Kale, Lincolnton; James Kale, Rockwell; Clarence Kale, Mooresville; Mrs. B. D. Abernethy, Mrs. George Miller, Mrs. E. B. Brown, all of Hickory, and Mrs. J. L. Sims of Rhodhiss. Also ten grandchildren survive.

Mr. Kale and Victoria Lackey were united in marriage September 9, 1888. Mr. Kale was a most loyal husband and a very devoted father, and a good citizen of the community. Mr. Kale's funeral was conducted by his pastor, Rev. I. L. Sharpe, on Sunday afternoon, March 13, at the West View Methodist church. Burial took place at Bethel Methodist church near Statesville. A Friend.

PINKNEY — Harrison Pinkney was born near Morganton, N. C., in Burke county, August 24, 1865, and on March 21, 1932, in his home at Gilkey, N. C., his soul winged its way into eternity.

In young manhood he professed religion and joined the M. E. Church, South, with which church he was affiliated during the remainder of his life. When Gilkey M. E. church was organized in 1906 he became a charter member and gave it his loyal support up to the time of his death.

In 1893 he was happily married to Miss Emma Bowman of Burke county. This union was blessed with six children, four sons and two daughters, five of whom are now living. Brother Hines was a good father, a kind and loving husband, and a true neighbor and friend. Shortly before his death he told his pastor that all was well with his soul and that he was ready to go. With these facts we who loved him feel that he is not dead but liveth through Christ who said, "I go to prepare a place for you."

C. B. Kirby, P. C.

CARR—Harriet R. Carr was born December 30, 1846(and passed from this life January 23, 1932, making her age 85 years and 24 days.

The deceased was the daughter of Alexander and Belinda McIntosh and was born in Lincoln county, but the family moved to Mecklenburg when she was but a small girl, and she grew up and spent the remainder of her life in the Rural Trinity comunity.

In the year 1866 she was married to T. Milton Carr, who preceded her to the other world about nine years ago. To them were born two sons, who are now living: John W. Carr and T. Mack Carr. Mrs. Carr is survived by six grandchildren: F. E. Carr, Mrs. O. Y. Davis, Mrs. R. L. McClure, Mrs. D. E. Todd, Miss Emily Carr and Mrs. Louise Morrison. There are also eight great-grandchildren living.

Mrs. Carr had enjoyed good health all her life until about three weeks before her death, when she had an attack of heart trouble and her conditions grew gradually worse until the end came. During her illness she received every possible attention from loved ones and friends. The funeral was conducted from Trinity Methodist church by her pastor and interment was in the church cemetery.

"Grandma Carr," as she was affectionately called, was a friend to everybody. Like her Master, she was always found going about doing good—serving others, rather than thinking of herself. Perhaps no one has ever lived in the community who was more universally loved.

She joined Trinity Methodist church when quite young and remained a faithful member until her death. She loved the church and, like one of old, could say, "I was glad when they said unto me, Let us go up unto the house of the Lord." She has gone from us to join the saints above, but her life remains with us as a precious memory and her Christian example and influence will continue to be a blessing. R. F. Huneycutt.

TYSOR—On Thursday, January 14, God called into the larger life one of his noblemen, James Laurence Tysor. The hour of his passing was truly a time of victory and glad release; for he had been looking forward to it with glad anticipation. The past several years had been a period of invalidism, he having developed total blindness. Through all these years he had been beautifully patient and submissive to the Father's will, but he rejoiced as he looked forward to the time when he would know no such limitations of the flesh. It was indeed inspiring to hear him, as he knew the end was approaching, shout aloud the praises of God and speak of his delight at the thought of seeing his Master's face. His only regret was leaving the loving and faithful companion of his life, but he realized that before very many years could pass they would be together again, nevermore to be separated.

Brother Tysor was born February 1, 1848, at Tysor's Mill in Chatham coun, ty, N. C.

Before he was 17 years of age, he volunteered for service in the war between the states ,and his was a brilliant record of service.

His early education was from a tutor, employed by his father and other fathers of his community, and after the Civil War he attended Trinity College under Dr. Braxton Craven. Most of his active life was spent in teaching, and many of his old pupils today give testimony to his efficiency as a teacher of the young.

He became a Christian when a small boy and joined the M. E. Church, South, at old Asbury church on the Goldston circuit. For many years he served as a steward of his church, and throughout his long life remained true to his Christian principles.

Since 1913 he has made his home in Greensboro, and has been a faithful member of West Market Street church. While he and his wife were spending the summer with their daughter in Winston-Salem his condition became serious and he entered a hospital in that city the latter part of last September. It was there that the release came in January of this year.

He leaves a devoted wife, who was Miss Lula B. Davis, an only daughter, Mrs. Mabel Penry of Winston-Salem; four grandchildren, Alden, James, Charles and Anne Marie Penry; one sister, Mrs. Annie Moore of Graham; and two brothers, O. G. Tysor of near Goldston and H. M. Tysor of Graham. An only son, Percy V. Tysor, died in the service of his country at Camp Sevier during the World War.

Brother Tysor rendered a beautiful service during the last days of his life. To prevent loneliness he was permitted to go in a hospital room with several other men, and to these men he constantly talked. They gave beautiful testimony to the effect upon them of his patient spirit, his singing, and his prayers. In his suffering he found joy in the conscious nearness of God, and he tried to lead those about him into that same joy. His was a beautiful life that grew more beautiful in the sunset hour.

H. Grady Hardin.

RESOLUTIONS OF RESPECT

In the passing of Miss Nell Shepardson, we, the members of the Susannah Wesley class of the First Methodist church of Marion, have suffered a loss that grieves our hearts. We will miss Miss Nell, who was a faithful member and a useful one in our Sunday school and church since her coming to Marion 30 years ago.

The parents, Mr. and Mrs. J. D. Shepardson were devoted Christians and Miss Nell lived up to their training. They have both gone before and it is sweet to think of the happy reunion of the family over there.

A sketch like this cannot adequately record the beauty of such a spirit that was hers, but we shall cherish her memory. Therefore be it resolved:

First, That we will try to profit by the beautiful example that she gave us.

Second, That we hereby extend our deepest sympathy to those relatives and loved ones whose home was hers, and who are bereaved by her going away.

Third, That a copy of these resolutions be sent to the family, a copy be sent to the North Carolina Christian Advocate for publication, a copy to the Marion Progress, and a copy be spread on the minutes of the class.

"They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.

Mrs. M. B. Malone, Teacher,
Mrs. Maude S. Kilkey,
Mrs. C. R. McCall.

COVINGTON—This good man passed from this world at Rockingham on November 23, 1931. My acquaintance with him dates back to 1920, when I first looked into his bright face, so full of gentleness and character. Later, when I became his pastor we soon became warm and intimate friends. So smooth and even tempered was he that during my more than two years' stay in Rockingham I never saw him the least bit ruffled, disturbed or distressed. His last words of readiness to go at God's call must linger as a sweet voice of cheer speaking back from his grave to his loved ones and friends; but had he never spoken them, the clean, upright, consistent Chrsitian life that he lived would have assured us that he had taken his place with the redeemed on high, and had gone as a ripe sheaf for the garner of his Master.

So, my friend and brother beloved, thcugh thou hast gone away not to return, I will see thee again, because I am trusting the same Jesus that blazed thy way of brightness through this world to pilot me through the shadows to the same home thou hast entered.

J. D. Bundy.

RESOLUTIONS OF RESPECT

The Missionary Society of Love's Chapel Methodist church wish to express our deepest sympathy in the death of our latest member, Mrs. Highfill, wife of our beloved pastor, Rev. T. G. Highfill. We have sustained a great loss, yet we feel that our loss has been heaven's gain. Therefore be it resolved:

First, That we extend our love and sympathy to her bereaved husband and family and that in these days of sorrow they may be sustained and comforted.

Second, That a copy of these resolutions be placed on our minutes, one sent to Mr. Highfill and one printed in the N. C. Christian Advocate.

Mrs. R. O. Bumgarner,
Mrs. T. G. Moody,
Mrs. J. J. Wild.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, APRIL 21, 1932 Number 16

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Spring

SPRING speaks in many accents. She has many versions. In Siberia she leaps full grown out of the lap of winter. Across the wastes of the nine months' Siberian winter, the south wind blows and all is changed. With sounds as of thunder great rivers thick in ice break up—a hundred miles a day. Suddenly the migrant bird clans return, the silent woods leap into song and flowers invade the valleys.

In those north lands spring and summer haste, as though they know the fewness of their days. "In six weeks," says a traveler in Labrador, "I have seen eggs laid, the birds hatched and their first moult gone through; their association into flocks begun and preparations for departure made." Everything leaps rather than grows into life. Spring and summer crowd the work of months into weeks and share between them two or three months of crowded, glorious life.

This swift transition from mid-winter to mid-summer, this sudden overwhelming rush of birds and flowers, is a great contrast to spring's more leisured coming in other places. Yet a leisured spring seems a more excellent way. Long springs and long autumns comparable to morning and evening twilight, are a precious gift. Where night falls without warning and summer comes without preparation, the days and the seasons have lost a priceless boon. There is, for example, the delight of the seasonal succession of flowers and the seasonal arrival of birds. The woods quietly glide from one reign to another. There are no leaps, but rather leisured sequences that enable us more thoroughly to observe and to enjoy. It is possible to explore the nooks and crannies of nature's life when seasons are unhurried.

Spring should be a thrill and an intoxication. It should lift us out of our dull and matter-of-fact ways. It should make us want to shout or sing. It ought to quicken the pulse and make us feel how beautiful it is to live. Life should have new zest in spring. There should be a resurrection of faith and of hope. Dullness and gloom should lift from our spirit as a morning mist beneath the sun. Spring should be a time of renewal within as well as without.

Spring should also stir deep moods of gratitude. All things, it has been said, look better when regarded as gifts. "There is no way in which a man can earn a star or deserve a sunset." Spring is a gift, a divine gratuity for which thanks should be given.

And where winter has been long and severe, gratitude becomes an inspired song of praise. Wintry disciplines put edge on our appreciations and spring's coming is all the more precious, joyous and full of wonder.

—F. C. Hoggarth, in Christian Leader.

CHARGES NOT YET REPORTED

Number of charges, by districts, which have not yet reported any renewals or new subscribers in the Advocate campaign. Statesville district has been 100 per cent for some weeks.

Durham	8
Elizabeth City	5
Fayetteville	6
New Bern	9
Raleigh	9
Rocky Mount	10
Wilmington	10
Asheville	16
Charlotte	18
Gastonia	7
Greensboro	9
Marion	9
Mount Airy	13
Salisbury	5
Statesville	0
Waynesville	7
Winston-Salem	11

Most of these districts could be reported out within the next two weeks. With some of them, only a little personal effort is needed; others will call for hard work. It will be a difficult task. This, however, is one of the essentials of these times. The man who succeeds now must do the impossible. Which district will be next to get out? Elizabeth City and Salisbury stand next to Statesville just now.

FIRST CHURCH, ROCKY MOUNT, LEADS THE BIG STATIONS

Rev. T. G. Vickers reports this week 14 new subscribers and 11 renewals, amounting to more than a $50 remittance. This puts First church in the lead for new subscribers among the big churches of the North Carolina conference. Kinston did claim this honor, but Rocky Mount now steps to the front with 16 new subscribers for the year.

If all our big churches would do as well as First church, the Advocate would count for much in the life of their people and they would do more to keep the Advocate going.

The new subscribers came as the results of Brother Vickers' energy and wisely directed efforts in a personal canvass, and the renewals are due to the loving and devoted service rendered by Mrs. T. W. Smithson. Two such workers as these are sure to win. We congratulate First church on the record made. The Rocky Mount Methodists believe in the Advocate and many of them appreciate its weekly visits to their homes.

FINE REVIVAL AT HOT SPRINGS

"The two weeks' revival at Antioch church of the Hot Springs Methodist charge came to a close at the 11 o'clock service Sunday, the 10th. There were four conversions and a great stimulus among the church members. Rev. O. E. Croy, the pastor, conducted all the services. The Sunday program was one of the most interesting and impressive ever conducted on this charge. At the 11 o'clock hour Mr. Gary had short talks made by Dr. C. H. Trowbridge, president of Weaver College, and by Prof. Ralph E. Miller, principal of the Hot Springs high school, and interspersed between these talks were selections rendered by the Weaver College quartette, which were very inspiring. Mr. Croy then delivered a short but very impressive sermon, ending with the baptismal service. At the noon hour a bountiful basket dinner was spread upon the church lawn which was enjoyed by all present. In the afternoon the program consisted of talks by the following: Fred Felmet of Weaver College on 'What the Epworth League Means to the Young People'; W. T. Davis ,assistant district lay leader, spoke on the subject of church finances; Dr. C. H. Trowbridge gave a most interesting talk on 'The Child and Its Care,' and then Mrs. C. H. Trowbridge gave the most interesting talk of the day, her subject being 'Missions.' Her address was very interesting and inspiring and was thoroughly enjoyed. The music furnished by the Weaver College quartette was splendidly rendered and well received. The quartette consisted of Reece Walter, Fred Felmet, Howard Wilkie and Dan Bell. Paul Butt was the director and the organist."—W. T. Davis.

A FEW HOURS WILL DO THE WORK

One hundred and sixty-two charges have not yet made a report in the Advocate campaign. A few hours of well directed effort in most of these charges will secure a report. In a few of them some real hard work will be needed.

Let it be remembered that a great many small remittances save the day for church papers. In many instances a few dollars can be picked up for the church paper when no big amount can be raised for any other cause. Our many friends, preachers and laymen, who keep the small remittances coming to the office have been our salvation. Let the good work go on. We fully expect to hear from the 162 not yet heard from as well as to get the supplementary reports from those already on the list. All that we need is good, hard co-operative work on the part of all.

TRAVEL MADE A DELIGHT

We would do our friends a favor. The East Coast Stages from Charleston, through Wilmington, Goldsboro, Raleigh, connecting with Durham and points north, make a trip to Washington a delight. All who would visit our national capital and points north would do well to keep in mind the East Coast Stages. We have ridden them enough to know whereof we speak.

The comfortable cars and courteous service of this line north and south should have the consideration of the traveling public. We are glad to direct the attention of our readers to this provision for comfortable travel by day and by night.

THE EAST AND THE WEST

Rev. W. G. Farrar sends six renewals and two new subscribers from Nashville, J. W. Bradley sends $20 from Fairmont, these in the east; in the west, from Sparta, Rev. C. W. Russell forwards 13 new and two renewals. These are some of the larger remittances received this week. But we are not unmindful of the many who sent smaller amounts.

Over and over again do we want to din it in the ears of all that it is the many small amounts that count. A small remittance is almost sure to be followed by another, and then by another. Thanks to all who stand true these days.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, APRIL 21, 1932 Number 16

A passion to win and the determination to begin at once is usually the first note of victory. Our church work fails because we allow the causes to accumulate on our hands. One by one we win. The preachers who fail leave all to be done just before conference.

What is wrong with the ministry? Some wise social philosopher and spiritual diagnostician has discovered that the trouble is yellow shoes and green neckties. But we make bold, if it be boldness, to assert that if anything be wrong the fault or defect lies deeper than bad taste in dress. It is amazing how superficial some folks can be when they persuade themselves that they go to the very heart of a problem.

The government report tells us that the winter wheat crop promises to be short 40 per cent, and now from Georgia and North Carolina come messages that blue mold is destroying tobacco plants. The next report will probably be from the boll weevil. The complaint that we have too much of everything may soon be changed into a cry that we do not have enough of anything. One thing is certain, we will be finding fault with affairs as they stand.

About every time the moon changes some member of the liquor crowd proposes something new. The latest is a beer parade. The mayor of one of our big cities has suggested the beer parade in which all who want liquor will march through the streets and show the people that an overwhelming number desire liquor. Wouldn't you love to see that liquor crowd of New York, or Chicago, or St. Louis on exhibition? The slums, the underworld, the fellows who are more interested in booze than in bread for their families! What a spectacle! Let's have a beer parade in North Carolina and after that parade of the wets has passed by we, who are against liquor, will put on a parade of our own. In it will be the good mothers of North Carolina with their baby carriages and go-carts. Then will follow miles and miles of school children upon whom the state is spending millions every year to qualify them for citizenship. To join these will be the school teachers, the preachers, and men of every trade and profession. Farmers from their ploughs, merchants from their stores will add to the dry parade. We like the parade idea. If we can get the beer parade on foot you will hear no more about the repeal of the 18th amendment.

The difference between a whirlwind in March and the soft southern breezes that call forth the buds and flowers of spring-time is the difference between a religious flurry and spiritual fervor. Yet not a few revival meetings are nothing more than a religious flurry where the noise of the wind among the leafless branches of barren trees are mistaken for the song of the reapers who are singing "Harvest Home." Religious spasms are almost as bad as spiritual "dry rot." But why mistake any sort of spiritual disease for spiritual health where an appetite for spiritual food is accompanied by a desire to know the joy of high and holy service?

The New York World in the fall of 1864 editorially said of Abraham Lincoln: "Mr. Lincoln! Has he or has he not an interest in the profits of public contracts? Is Mr. Lincoln honest? That Lincoln has succumbed to opportunities and temptations of his present place is capable of easiest proof. This claim of honesty will not bear public examination. Honest Old Abe has few honest men to defend his honesty." The history of Abraham Lincoln has shown that he well deserved the title of "Honest Abe." That his contemporaries should have so misunderstood and misrepresented him is enough to cause us to pay no attention to the abuse and misrepresentation heaped upon President Hoover.

Open Fields or City Sidewalks, Which?

AS A PEOPLE we have grown up under our open American skies. The pioneers were hardy sons of toil in forest and field. Out from the cabin and cottage homes of the woods and village countryside have gone the men and women who have made this nation. They were lovers of freedom and not afraid of work. A free conscience, an open Bible, love of liberty, and loyalty to their convictions were the essentials of their heritage. They cherished a regard for the sanctities of life and religion. The church and the school house were built hard by their homes, and courts and juries were counted essential in the life of the people. Self-government and untrammeled approach to God dominated their thinking. They were proud of their Protestant heritage and glad for a free land.

The Spaniard, with the priest and the soldier, representing a religious and military tyranny, came to this continent in the search for gold; the English came with an open Bible and the demands of a free conscience to live their life in a broad land under wide open skies, free from the tyrannies of the old world. They built their cabin homes in the wilderness, on the plains and in the open places of the far West. With a high, yea, sacred regard for the family, for the church, for justice, for law and order, they tilled the fields, ordered well their community life and cherished the hardier virtues. Out from the villages and country places continue to go the boys and the girls who build our cities and give stability to our civilization.

The crowds of the sidewalks and of the slums in the cities are not to be relied upon. The slum does not think and every crowd tends to become a mob. The prophets of God and the leaders of humanity come not from the surging crowds under the glare of city lights, but rather from the open spaces under the stars. The cities, with their extremes of poverty and of wealth, teach us the same lesson ever since the days of mighty Babylon that went to its doom. The modern city runs true to the record.

Many in these last days would allow the big cities of our land to shape our ideals and to determine the character of our political and religious institutions. A thoughtful and well informed Episcopal minister remarked to us a few years ago that his church was hopelessly commercialized in the big cities. The church had lost its idealism and spiritual vision. Are the cities to destroy our vision and dictate to us our politics?

Some years ago at the University of Chicago we heard Graham Taylor, the great social worker, say that in every northern city from Baltimore to San Francisco the church was losing its hold on the great mass of the people. The South and the rural sections of the North were the hope of the country. Does not this statement still hold? Dr. Taylor spoke from personal knowledge after careful investigation. Can we afford to ignore the citadel of our strength? Are we to rely on the sidewalks of the city or shall we still find our resources in the open fields under the friendly skies? More is to be expected of those who come from the country places and the village homes than those who come from the sidewalks of New York.

Here in the South we have held as our ideals George Washington and Robert E. Lee, two of the finest and best products of Anglo-Saxon civilization. Why not fondly cherish the ideals and hold fast to the standards that have made us great? Integrity of character, loyalty to the highest and best, honesty in government, and honorable dealings were ever to the front. Contrast this with the present disregard of the elements that made a Washington and a Lee. The pity of it all is the present disregard of our traditions as we follow the demands of the city centers dominated by a people alien to our institutions and set against our best traditions. Shall we surrender our finest and best won in the vast open spaces for the gross demands of the sidewalks of our cities? We of the South would do well to hold fast to our heritage. This is not narrowness but loyalty to the bequest of the fathers.

The Spirit Giveth Life

TWO weeks ago in an editorial entitled "The Letter Killeth" we pointed out some of the perils to which we are exposed in our organized church life. One of these is the stress placed upon methods and standards to the loss of the inner life. We would now insist upon the more positive aspect of this subject.

Too often we forget that the effectiveness of the spirit's operations depend upon the character of the agency employed. We have this treasure in earthen vessels; vessels that should be fit for the Master's use. How absurd to begin the work of the ministry or to continue trying to teach others without the best preparation possible! The minister in this day who will not prepare and the Sunday

school teacher who will not make use of all possible helps write themselves down at once as unwilling agents in the work of the spirit divine. Laziness and indifference is often glossed over by a professed dependence upon the Spirit of God to do the work. There are many sinners of this type. Then there are others who make diplomas, credits and methods an end in themselves. These are sinners of the tinkling cymbal type.

We Methodists have long been engaged in training a ministry. What shall it profit us if we in this last day have all knowledge and have not the spirit that flowed in the hearts of those who have sent us around the world? We are turning out workers by the thousands to care for youth and adult life. What if they have not the zeal, devotion and heroism of the less favored who in their day allowed the spirit to use them in a great way? Such are just as useless as is that mass of men and women in the church who refuse to employ the means offered to become effective agents of the spirit. Consecrated ignorance may have been effective at one time; only consecrated knowledge can win in this day. It was not Peter from his boat on the lake, but Paul from the university of Tarsus and from the feet of Gamaliel in Jerusalem that carried the gospel across the Roman empire and gave us one-third of the New Testament. The spirit used both of them. The spirit had more to work on in the zealous Pharisee than he had in the impulsive fisherman. We would do well to preach a crusade in every church until we have secured a better trained and a more intelligent leadership. Pious pretense will never get us anywhere. Think of the hundreds of teachers in our Sunday schools that will not spend even five evenings in a training school. Call the roll of stewards that do not take the church paper. This is bad enough in itself, but the worst feature is this indisputable evidence of an unwillingness to be trained and to know the work of the church. Such will not give the spirit a chance.

The letter killeth but the spirit giveth life. The Oxford don and English cleric was one of the fine young scholars of his day when he came to Savannah to save the Indians, but his zeal and knowledge counted for little. It was after the night in Aldersgate Street that his burning messages began to reach the hearts of men and the multitudes hung upon his words as over England he flamed. The spirit had much to use in this marvelous man of the eighteenth century.

"Rev. Taylor"

MR. SAM STEELE in the New Orleans Christian Advocate has been paying his respects to that vulgarism "Rev. Taylor," "Rev. Smith" and all the rest of these flies in the ointment of correct speech. Listen to Steele as he attempts to laugh it out of court:

> It is a literary vulgarism utterly out of place in a program of culture. It is to style what a bit of man's shirttail showing in the parlor would be, or a woman with a petticoat two inches too long for her dress, a sure sign of "poor tackey" manners and taste. "Rev. Taylor," ha, ha, ha! If I were the particular Taylor concerned I'd kick like a Missouri mule at the affront. It is "Dr. Hutchison," "Dr. Anderson," "Dr. Kern," "Dr. Goddard," but "Rev. Taylor." If it was I they tacked the vulgar title on I wouldn't go. They can call me Sam Steel, Brother Steele, Dr. Steel, Parson Steele, anything, but I draw the line at "Rev. Steel."
>
> "Hi diddle, diddle, the cat and the fiddle,
> 'Rev. Taylor!' ha, ha, ha!
> The cow jumped over the moon";
> She came down with a whack,
> And broke her poor back,
> And now she lies there in a swoon.
> "Rev. Taylor!" ha, ha, ha!

The Ten Commandments

WHILE ago we attended a city church where the pastor and the congregation read responsively the Ten Commandments. This, we were told, is a frequent occurrence with the pastor. We wish all pastors would do likewise.

Our habit has been to teach our children to memorize these commandments of God and that is an admirable thing to do. But just now the grown-ups need these divine commandments more than the children. In fact there is nothing that America needs quite so much as an enthronement of the Ten Commandments. The Apostles' Creed is good, but better than this creed are the laws of Sinai.

Let us not only read this law to the people but preach it with prophetic passion.

"If Jesus should tramp the street tonight
Storm-beaten and hungry for bread,
Seeking a room and a candlelight,
And a clean, though humble, bed,
Who would welcome the Workman in,
Though He came with panting breath,
His hands all bruised and His garments thin—
This Workman from Nazareth?"

—Edwin Markham.

People and Things

"I have led two revivals with good results. Have received 12 into the church on profession of faith."—R. E. Ward.

Rev. A. J. Hobbs writes: "We received 23 new members into Centenary church the Sunday following Easter. All these united with the church on profession of faith. Three babies were baptized at that service."

Rev. C. B. Culbreth will be with Rev. H. R. Ashmore at Stedman in a series of revival services beginning Monday night, April 18. Brother Ashmore has made considerable preparation for these meetings and good results are expected.

Rev. W. M. Smith is in the Charlotte Sanatorium following a surgical operation, and Rev. E. J. Harbison, pastor Race Street, Statesville, has secured Rev. J. F. Moser to assist in revival services in place of Brother Smith, who had expected to preach through the meeting.

"A few weeks ago we closed one of the best revival meetings I have ever taken part in. Twelve were added to the church on profession of faith. The spiritual interest of the church as a whole was greatly revived. Miss Dorothy Carpenter assisted in the revival as evangelist singer."—Robt. M. Varner.

"Mr. Frank N. Cross, a faithful and honored steward in our church at Sunbury, Gates circuit, died in his home Wednesday, April 13, following a stroke earlier in the day. Funeral service was from the home Friday at 11 o'clock, conducted by Revs. John R. Edwards, R. F. Munns, and J. T. Allen."—John R. Edwards.

There will be an all-day meeting at Rock Springs camp ground Sunday, May 29, beginning at 10 a. m. The Sunday school lesson will be discussed at 10 o'clock, the sacrament of the Lord's Supper will be administered at 10:30, and preaching at 11. This will be followed with dinner on the grounds. There will be another sermon at 2:30 p. m.

Rev. W. T. Albright will begin a revival meeting at Muir's Chapel next Sunday at 11 o'clock, continuing through the first Sunday in May. Preaching each day at 10 and in the evening at 7:45 Rev. A. L. Stanford of Salisbury will do the preaching. Brother Albright expects a great meeting and considers himself fortunate in securing Brother Stanford to assist.

"Central, Mt. Airy, received 55 new members into our church yesterday, 42 on profession of faith and 13 by certificate. Throngs of people flocked to the church for eleven nights to hear Claude Moser preach. And he brought us a wonderful series of great gospel messages. The church was greatly revived and unsaved people found their way to Christ."—C. S. Kirkpatrick.

"I went to church last Sunday. A collection was being taken up for some purpose. The preacher asked everyone to give until it hurt. I don't believe that is a good rule. I knew one of our head deacons could buy out any ten members of the congregation, yet the giving of a quarter would occasion him more pain than the giving of a dollar would most anyone else. I think the tight-wads started this 'giving until it hurts' business."—Oak Grove Banner.

Rev. D. R. Proffitt has closed a decidedly successful meeting at Triplett on the Mooresville circuit. There were thirteen members received on profession of faith, the church was greatly revived and the work moves onward and upward. Rev. John Cline did the preaching most effectively and made a great impression upon his hearers. Brother Proffitt is doing a fine work on the Mooresville circuit, which is only in keeping with his long and splendid record as a Methodist pastor.

"We have recently held our revival services at Bethel church (N. C. conference). The meeting continued through a period of eight days and was well attended. Seven were received into the church by vows, four adults and three children. This makes a total of 14 that have been received into the church this year. The pastor did the preaching. The officials and members showed a fine spirit of co-operation in helping to make these services effective."—J. O. Long.

"We have held three revivals on the Helton charge, with 45 professions and reclamations. Brothers J. E. B. Houser and T. G. Williams preached and prayed their way into the hearts of the folks at Healing Springs and Helton ,while the pastor shared the preaching with Brothers J. O. Spencer and Edgar Denney in a union meeting at Grassy Creek. Two prayer meetings are held weekly, two churches—Grassy Creek and Helton—have installed electric lights, and our League at Helton has reorganized and is ready for real service."—C. E. Murray, P. C.

Have you ever traveled highway 62 from Asheboro to New London in Stanley? The forest clad hills of Randolph at this season are a veritable flower garden. Dogwood! Dogwood! How beautiful is dogwood! Highway 62 crosses the Yadkin river on a bridge at the old Stokes ferry, where the swollen waters seldom prevented the passage of a ferry boat in the days before we had bridges. Within a few miles of the river this highway touches five counties—Randolph, Davidson, Montgomery, Rowan, and Stanley. We went this way last Sunday to preach for Rev.M .B. Clegg at Salem. It was a pleasure to be with Brother Clegg and his people and we enjoyed the hurried lunch in the parsonage with Mr. and Mrs. Clegg before hastening away to meet an appointment at Mt. Vernon sixty miles distant.

The following note from Brother John R. Edwards will be read with sympathetic interest by his many friends: "Our mother, Mrs. Rebecca Edwards, went home to God on April 5. Father preceded her by a little more than two years. For almost fifty years they lived together to make a happy home for each other, and to bless their children. All of their married life they were faithful members of the Methodist church. Each time the circuit rider came to our little church father and mother with all of us children were there. And when there was no preaching the Sunday school was thought by them of sufficient importance to demand our presence. I have heard mother say that with the exception of about one year they had always taken their church paper, which she continued until her death. Seven of us are left orphans since her going, but with a wonderful blessing in influence and sacred memory."—John R. Edwards.



Bill Jenkins' Bible Class, Central Church, Concord. Rev. H. G. Allen, Pastor

The phrase "eternal rest" occurred in a fourth grade reading lesson, and the teacher tried to see if the children knew what it meant. Her first attempt met with no response. She read the line again, "So came eternal rest to this good man," and again asked the meaning. This time a little fellow volunteered, "I think it means he was out of a job."—Friend's Intelligencer.

Rev. Charles L. Bounds, pastor Grant Street Methodist church, Wichita Falls, Texas, writes: "Find enclosed check for one dollar for which please send me the Advocate for six months. My grandfather was born in Anson county, N. C., and I have always wanted to learn something about that great state. My great-great-grandfather's name appears in the list of soldiers of the American Revolution from North Carolina. I may have to make a visit over there yet and look your country over."

"Mrs. Anna E. Lutterloh passed away at 15 minutes to 12 o'clock Sunday morning, April 17, at the home of her son, Mr. C. H. Lutterloh. Since the death of her beloved companion a few years ago Aunt Anna has been in declining health due to worry and disappointment over breaking up her old home, and for the last few weeks had been a great sufferer from kidney trouble, but patient; and now we can say like St. Paul, she has kept the faith and fought a good fight. She leaves six children to mourn her going, namely, Dr. P. W. Lutterloh of Jonesboro, Ark., C. H. and N. W. Lutterloh and Mrs. H. M. Marshall of Pittsboro, R. 2, Mrs. George Maynard of Orange county, and Mrs. Frank Smith of Raleigh; one brother, Mr. I. W. Durham of Chapel Hill, R. 2; two sisters, Mrs. C. N. Justice of Pittsboro, R. 2, and Mrs. S. J. Henderson of Graham, and a host of relatives and friends. Her remains were laid away in the Brown Chapel cemetery Monday, April 18, at three o'clock, after services conducted by her beloved pastor, Rev. J. A. Dailey. Services were conducted at the grave by Rev. E. C. Durham of Warrenton."—H. F. Durham.

Anniversary Day was fittingly observed by the young people of Jarvis Memorial church, Greenville, N. C., at the morning service, March 13. Under the direction of Mrs. E. L. Hillman and Mrs. J. H. Rose, the pageant, "Hail to Youth,' 'was presented by representative students of East Carolina Teachers' College and young people of the city. The second part of the program was rewritten to give a concrete example of the type of work being done by the young people's division under the new program of religious education. The large congregation expressed interest and gratification in the enlarged program of work for the young people of the church and college. The offering amounted to $9.62.

"After spending three years at Rutherford College, during which time I have been preparing myself for the ministry, I feel that I am prepared to be of service to my fellow ministers in revival work. I can truthfully say with the Apostle Paul, 'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth.' I would be very glad to assist in revival meetings from June 1 until September 1. For any information concerning my ability to do this work, please write Rev. J. S. Hiatt, presiding elder Statesville district, Statesville, N. C., and Dr. A. L. Stanford, Salisbury, N. C."—A. L. Rayle, Rutherford College, N. C.

STATESVILLE DISTRICT NOTICE

The Statesville district conference will convent in First church, Newton, Tuesday and Wednesday, May 3-4. The conference will open at 9:30 o'clock Tuesday morning. Those representing various connectional interests and institutions will receive a warm welcome and be given an opportunity to present their causes. J. S. Hiatt, P. E.

CHARLOTTE DISTRICT CONFERENCE

All members of the Charlotte district conference who expect to spend the night of May 3 in Charlotte will please notify Mr. L. E. Wooten, 734 Berkley Aveneue, of that fact. It will be a pleasure for Dilworth church to provide a home for all who will remain, but it will be necessary to have this information. We ask all visitors who expect to spend the night to do the same. C. M. Pickens.

The Hospital As a Community Asset

By Rev. Charles C. Jarrell, D.D., General Secretary General Hospital Board, Methodist Episcopal Church, South, Atlanta, Georgia.

The care of the sick throughout the ages may be taken as the index of human progress.

The hospital idea reached a relatively high stage of development in ancient India, medieval Europe, and in recent times in the United States and elsewhere.

Hospital Antiques

The ancient Hindu books contain laws pertaining to hospitals: "Each village was to construct, under the direction of the health officer, a well ventilated, strong building protected from dust, wind, smoke, noises, and odors."

Money for hospitals was obtained by a tax on every rupee of the gain of the merchants.

Egypt was far behind India in the development of her hospitals. The sick were gathered in the temples and the priests endeavored to treat them through dreams and divine oracles.

So-called hospitals in Greece and Rome were mostly rooms in the temples where dreams and oracles were relied on for direction.

Christian Hospitals

From all this it is seen that the germs of the hospital idea were present among ancient peoples; but the spirit of antiquity toward sickness and misfortune was not one of compassion, and the disposition to minister to human suffering on an extended scale has arisen from the Christian religion.

Medieval Hospitals

In 1198 a great hospital movement was initiated by Pope Innocent III. Under his patronage, Guy of Montpellier built the Santo Spirito Hospital in Rome which continued in use until a few years ago, having been destroyed by fire in 1922. Bishops were told to found hospitals like it so that by the year 1400 every Eupropean city of 5,000 inhabitants or more had a hospital modeled after the Santo Spirito. The immense growth of leprosy in the middle ages greatly aided the development and spread of city hospitals. There were 1900 of these "leprosaria" in Europe during the thirteenth century.

Prominent English hospitals of the medieval period were St. Bartholomew of London ("Old Barts"), founded in 1137, St. Mary's Hospital, founded in 1197, and St. Thomas, founded in 1215.

Famous hospitals were built by the Knights of St. John of Jerusalem, Knights of Malta, Knights of St. Lazarus and by the Teutonic Knights. In France many of these hospitals were called Hotel Dieu, meaning "Place for God's Hospitality." The Hotel Dieu of Paris is the oldest hospital in the world. It was founded in 651 A.D. and today is a modern departmentalized hospital, accomodating over 800 patients.

American Beginnings

The first hospital in the New World was erected by Cortez in the City of Mexico in 1524. The first hospital in what is now the United States was built on Manhattan Island in 1663.

Florence Nightingale and Louis Pasteur worked in different fields, but their lives gave an immense impetus to the hospital movement. Pasteur opened up the fields of disease immunization and disease prevention and pointed the way to the sciences of modern surgery and bacteriology. The result of these medical discoveries led to an impressive hospital Renaissance.

The Hospital Renaissance

This hospital Renaissance, particularly in the United States, is remarkable for the number and size and efficiency of hospitals erected. The movement did not get well under way until the third quarter of the century. In 1875 there were only 661 hospitals in the United States. Today 7,000 American hospitals represent an investment of over $3,000,000,000, require the scientific attention of 98,000 members of medical staffs, provide over 900,000 hospital beds for an annual patient total of 12,000,000 people, and have an annual maintenance cost of $900,000,000. Custodial institutions for nervous and mental disorders use about 40 per cent of the total number of hospital beds. The general hospitals, properly so-called, contain another 40 per cent of the total.

There is another impressive fact about this American hospital Renaissance, which represents a decided departure from the older and European usage. I refer to the extensive use of hospitals by the general public, a decided departure from the older custom of providing hospitals only for those who were homeless or who required isolation from the community.

Very naturally surgery, following Lister's discoveries, took the early honors in this hospital efflorescence. Today the triumps of internal medicine, the development of the X-ray and other appliances for diagnosis, explorations in the field of metabolism, the study of body chemistry and other fruits of the modern laboratory have made the modern hospital vastly more than the bed-room of an operating pavilion.

The obstetrical development of the modern hospital is another remarkable feature. In cities of over 50,000 population from 20 to 67 per cent of the deliveries are in hospitals. Seven hundred thousand babies, or approximately one out of every three, are born in our hospitals each year. These 700,000 mothers enjoy better obstetrical practice and these 700,000 babies are better born. Infant mortality among babies born in the hospital is much less than for the country as a whole.

The care of the crippled and handicapped child is one of the most appealing of all of our hospital accomplishments. Our larger hospitals are developing their pediatric and orthopedic services and many fine institutions have been built for their use exclusively.

The hospital has widely approved its value to the man in middle life who "looks well" and thinks he is well, but who is developing the minor defects which lead to the slowly progressive and degenerative diseases. Many men in middle life have learned to go to the hospital before becoming seriously ill.

The Community Value of the Hospital

The community value of the hospital is particularly apparent when we consider that more and more the well prepared physician who has taken advanced work will seek the community having the facilities of a modern hos-

pital. If good doctors, well trained nurses, and a high type of medical service are community assets, then is the hospital a community asset, since it contributes to all these. The hospital is no longer an adjunct, but has become the center of the medical service of a community. Since the advantages of a hospital accrue to the entire public, the provision of hospital capital through taxation and voluntary contribution is an equitable procedure.

Hospital a Community Responsibility

It is not generally recognized that the hospital is distinctly a community responsibility inasmuch as "the public health," to use the words of Gladstone, "is the public wealth." The conservation of the public health must inevitably be a community responsibility. The community has obligations to the hospital and the hospital has obligations to the community. These obligations imply the interchange of sympathy, knowledge and support.

Dr. Abt of Chicago has beautifully said: "A hospital is a sanctuary consecrated to the healing of the sick and dedicated to the training of men and women in the art of medicine. Its staff should have a keen sympathy and a genuine love for the work and for the human souls who occupy the sick beds."

Methodism and Healing

For the church to stand between the advances of medicine on the one hand and the needs of the sick on the other hand, and say, "It means nothing to me," would be unendurable. The victims of infant mortality, the martyrs of maternity, the memories of the healing Jesus would rise to condemn such hard neglect.

The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the Lord Jesus, "who went about doing good and healing all manner of diseases."

The Golden Cross Society is the Methodist Church expressing itself in the ministry of healing. It is auxiliary to the General Hospital Board, and is the method authorized by the General Conference for raising funds for the hospital work of our church. This is done through an annual enrollment.

The number of members enrolled and the amount of money are reported to the quarterly conference, and from the quarterly conference to the annual conference. The money is sent to the conference treasurer of the annual conference in which the charge is located. (Paragraph 560, Discipline, 1930).

With the example of Jesus to inspire us, and his express command to impel us, we can and should make it the custom for every man, woman and child to go home from church on the designated Sunday wearing a Golden Cross button.

This would put the church to following the example of Him who took neither sword nor sceptre nor throne nor crown, but took a towel and basin of water and washed the Disciples' feet.

The church which washes the feet of Today will have the heart of Tomorrow.

JESUS SAID, GO, PREACH, TEACH, HEAL.

Being told to write an essay on the mule, a small boy turned to his teacher the following effort: "The mewl is a hardier bird than the guse or turkie. It has two legs to walk with, two more to kick with, and wears its wings on the side of its head. It is stubbornly backward about going forward."—Christian Union Herald.

THE UNINFORMED METHODIST

By Rev. R. F. Bumpas.

With keenest interest have I watched the heroic efforts you are putting forth to advance the circulation of what I regard our strongest religious journal. "Tongue and Pen in Church Work" caused me to ask, what may I do to help?

How about a Scriptural acrostic? I have nothing save the Chicago Bible. When I needed a text I mentally located it, turned to its place and it was missing. For example, I needed a verse beginning with V in Advocate. I thought of Solomon's vanity and Jesus verily, but the Chicago saints have it, "Futility of futilities, all is futility," and "I tell you." There is no difference in doctrine, simply a clarifying of thought, giving up-to-date expression and results of most recent researches. I had to go through the Book from start to finish time and again. I found it exceedingly profitable. You may get this book for $3.50. I abbreviated, for rhythm, shifting words at times, but not altering meaning. This is a small part of what I got, besides lots of fun:

Thy word is a lamp to my feet, thy promises how sweet.
He will bring forth your right as the light, he serves God day and night;
Establish my footsteps, that I be not put to shame.
Not to us, give honor to thy name;
O Lord, put me not to shame.
Remember thy word to thy servant, I remember thy name in the night,
Thy commands are my delight.
Hope in the Lord—shout, sing, an offering bring.
Come, let us sing unto the Lord, how glorious is thy name;
Ascribe power unto him, I will before you proclaim the name.
Rescue according to promise, return to your rest, the Lord dealt well;
O how I love thy law, here will I dwell.
Lo, I come to do thy will, answer speedily when I call;
I offer thank offering, upon the name of the Lord I call.
No disaster will befall.

About the collection:

God loves the man who is glad to give;
Honor father and mother that long you may live.
Mine is the silver and mine is the gold,
Good soil yielded a hundred fold
More than gold or beaten gold.
Come before him with a joyful song;
He brought them their desire, commit no wrong.
Revive me in thy way,
It is my meditation all day.
Sing to the Lord with the lyre,
Thou hast given of the heart the desire;
If I say I do not know him, I will be a liar.
And the Master said, "Do not weep,"
Nor will I lie down, nor sleep.
At midnight will I rise, nor slumber, nor sleep;
Deal generously with thy servant, that thy word I may keep.
Verily, God is in the heavens;
O shout and sing, the Lord is king!
Come with a song that fear thee.
And thy law is my delight,
Thy commands eternally right.
Establish thy promise for those who revere thee.

Hollywood, California.
My 82nd anniversary, April 17, 1932.

RALEIGH DISTRICT CONFERENCE OUT OF THE RUT

The Raleigh district conference at Plank Chapel last week did not follow in the conventional round. We have held thirteen of these annual gatherings and we have had a part in more than one hundred more. So we speak with some knowledge of the **modus operandi.** Rev. F. S. Love, the new presiding elder, had made careful preparation and he knew where he was going. As Governor T. J. Jarvis in his day would say, "he got off on the right foot" and kept going.

Following an appropriate devotional half-hour, led by the presiding elder, Rev. D. E. Barnhardt discussed revivals in a most effective way. Prof. J. M. Ormond passed from the theme of soul-saving to that of soul-culture. At 11:30 Dean Elbert Russell stressed living by the Golden Rule. The morning reached its climax in the wonderfully large number that reverently joined in the communion service. Not often does a full three hours' service given to the spiritual in its widest and best sense move so effectively to the close. The full house of attentive hearers, the fine way in which the speakers did their part, and the spirit of the entire assembly were all that could be desired.

Following the lunch spread under the trees, the conference was organized, reports were made and some of the representatives of connectional interest were heard. Reverends Albea Godbold spoke for Chapel Hill, A. D. Wilcox for Louisburg College, H. C. Smith for the Board of Benevolences, and M. T. Plyler for the Advocate.

At four o'clock the house was still crowded, with the overflow into the Sunday school rooms. Few of the delegates were loafing in the yard or driving away in their cars. It was a quiet, attentive and interested crowd the day through. This is more than can be said of some such occasions.

Rev. F. S. Love had the conference so well planned and the speakers so effectively arranged that he kept well in the background and enjoyed the day. Rev. R. E. Pittman and his people met the situation fully as well as did the new elder. This first day of the Raleigh district conference was indeed a most delightful occasion—it held fast to the essentials.

MRS. A. D. BETTS DIES AT AGE OF 90

Mrs. A. D. Betts, 90, wife of the late Rev. A. D. Betts, D.D., who for more than 60 years was a beloved Methodist minister, died at 5:20 o'clock Saturday afternoon, April 16, at the home of her niece, Mrs. Fannie Belle Burton, of Raleigh, whom she had been visiting some months. Mrs. Betts was the stepmother of Dr. J. S. Betts, prominent Greensboro dentist, with whom she had made her home many years.

Following the superannuation of Dr. Betts he and his good wife spent eleven years at the home of their son, Dr. J. S. Betts in Greensboro, making frequent, and more or less extended, visits to the families of the other children. After the death of Dr. Betts in December, 1918, following his attendance upon the conference at Goldsboro, Mrs. Betts divided the time between her stepdaughters, Mrs. L. P. Wilkins at Sanford, N. C., Miss Sallie Betts at Littleton, N. C., and Dr. Betts, Greensboro, where she always called home.

Funeral services were conducted at 2 o'clock Sunday afternoon at the Burton home, 111 Seawell avenue, Raleigh. The body then was brought to Greensboro for interment in Green Hill cemetery. Rev. H. Grady Hardin, pastor of West Market Street Methodist church, and Rev. S. B. Turrentine, D.D., president of Greensboro College, had charge of the service at the grave.

Mrs. Betts, who was born April 8, 1842, was a daughter of the late Thomas R. and Priscilla Macon Debnam and a grandniece of Nathaniel Macon, who was a distinguished North Carolinian. She was a native of Wake county and had many relatives in the Eagle Rock section. Her parents had 11 children and she was the sole survivor of them. In October, 1881, she was married to Rev. A. D. Betts. Much of his success in the active ministry was ascribed to her devoted assistance. She had been a member of the Methodist church since early girlhood and was active in church affairs so long as her health permitted. She had been ill only a few weeks, but had been in a state of feeble health some years. Death was attributed to natural infirmities of old age.

Dr. Betts died in December, 1918. Mrs. Betts leaves two stepsons, Rev. W. A. Betts of Bamberg, S. C., and Dr. J. S. Betts of Greensboro, and two stepdaughters, Miss Sallie Betts and Mrs. L. P. Wilkins, Sr., of Sanford.

IN ROCKY MOUNT AND NASHVILLE

Last Sunday we had a busy day in the valley of the Tar. Having served in the pastorate for eight years at Washington, Greenville and Louisburg, three points on this river, and having been as many years presiding elder on the head waters of this stream, we feel much at home with the people on the Tar.

Rarely does one find a more responsive congregation than that at First church, Rocky Mount, last Sunday morning. This was a gracious hour with Brother T. G. Vickers and his people. In the afternoon at Sandy Cross, Rev. W. G. Farrar preached a sermon much needed in many places on pastoral responsibility. Following the sermon, we exhorted at length in the good old Methodist way. Preaching at night in Nashville, we rounded out a full day with Brother Vickers and Brother Farrar in fellowship with their people.

Since conference we have preached all over the state, especially in the eastern section, and we are free to say that never have we found the people quite so responsive to a vital and vigorous gospel message as they are today. Much that they have relied upon has slipped away and they are eager to get a grip on something that remains. They want a fresh hold on God.

Brother Vickers is in his fourth successful year. He has stressed personal evangelism and the more quiet methods of winning men. He seems to know his people and where to find them as few men with congregations of twelve hundred are able to do. We tested him out on Monday, or rather he tried us out. His quadrennium ends with November, but Brother Farrar is now in the midst of his second year.

To be in the homes of Dr. A. C. Bone at Rocky Mount and of Judge S. F. Austin at Nashville, as well as enjoy the fine hospitality at both parsonages, did much to relieve the weariness of the pressure upon us. In this way come the compensations of life; also the opportunity to know many fine people.

Devotion to Christ is not proven by doing what you like to do.

THE SESQUI-CENTENNIAL JOINT COMMISSION MET IN BALTIMORE, APRIL 14

The joint commission appointed by the General Conferences of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, to prepare for the celebration of the Organization of the Methodist Episcopal Church in America at the "Christmas Conference" in 1784, in Baltimore, met Thursday, April 14, 1932, in the first Methodist Episcopal Church, Baltimore.

We do not have at hand a list of members of the joint commission that were present from the Methodist Episcopal and the Methodist Protestant churches, but we recall that from our church the following were in attendance: Bishops Collins Denny and James Cannon, Jr., and Drs. Forrest J. Prettyman, Nolan B. Harmon, Asbury Christian, and A. W. Plyler. Dr. D. R. Anderson, president of Wesleyan College, and Hon. D. C. Roper sent messages of regret saying that previous engagements prevented their being present.

Bishop W. F. McDowell, president of the joint commission, presided and Dr. Nolan B. Harmon, the assistant secretary, served in the absence of the secretary who could not reach the meeting at this particular time. The outlined plans for the celebration, subject to such changes as may become necessary as the program committee works out the details, are as follows:

1. That a special celebration of the Sesqui-Centennial of the organization of the Methodist Episcopal Church in America be held in Baltimore in the fall of 1934, under the direction of the joint commission, with a suitable program provided, including as well as addresses, a musical festival and an historical pageant, and such other suitable features as the joint commission may arrange, such as an international radio hook up for part of the program, etc.

2. That all branches of American Methodism, represented in the sixth Ecumenical Conference be invited to participate in the celebration.

3. That local celebrations be held in each annual conference or episcopal area, as in each case may be deemed most advisable, with the co-operation of local schools and colleges; and a joint celebration with other chanches of Methodism, in recognition of a common ecclesiastical ancestry, be urged wherever deemed possible. That the bishop presiding be requested to appoint a committee at each of the next ensuing annual conferences to prepare for such celebration. To this end a list of key men be secured in the various conferences. That the organization and active participation of conference historical societies be encouraged, that they may conserve the results of these celebrations. That a Sunday be set aside in which each local church be requested to commemorate this anniversary with a program in which the youth of the church may have a part. That whatever pageant may be put on at Baltimore, there should be placed within reach of the annual conference and local groups a simple and picturesque pageant which would represent the more dramatic features of the Christmas Conference.

4. That in all our colleges and schools special lectures shall be given suitable to the historical significance of the organization of the Methodist church.

Traffic in Manila is now completely Americanized and nobody's life or limb is safe.—Kolnische Zeitung.

A GREAT SUNDAY AT SHELBY

The Hoey Bible class of Central church, Shelby, registered an all-time record attendance at Sunday school last Sunday. Our teacher, Hon. Clyde R. Hoey, addressed the class of over 600 men, a class that filled the entire church auditorium and half of the adjoining men's class room.

The record atendance was the result of a contest staged by the members of the class, the membership being divided into the reds and blues. More than 150 new members were added to the class roll during the contest.

As a result of the record attendance in the Hoey class the attendance in the Sunday school as a whole reached the highest number on record for Central church. The total was over a thousand.

Dr. McLarty, our pastor, whose birthday was celebrated yesterday, made a few timely remarks to the class and at 11 o'clock service delivered a wonderful message on the liquor question, letting the folks know where he stood on the question. Wish his message could be broadcasted and printed in the Advocate. Sunday was a great day for us. Wm. Lineberger, Pres.

Hoey Bible Class.

GOLDEN CROSS ENROLLMENT COMES NEXT

With the announcement just made from the Atlanta headquarters of the Golden Cross of the General Hospital Board that the erection of a $20,000 unit for the nurses at Elkin has been announced, the hospital agencies of the Western North Carolina conference will enter the annual enrollment with more zeal than ever before. The annual enrollment is called for by the Discipline to embrace the first and second Sundays in May, and it is now the belief of the conference Golden Cross director that every charge in the Western North Carolina conference will make some report this year on this most worthy home mission project.

Every presiding elder and every district director have pledged their loyal support in placing the call of the Golden Cross Society before every Sunday school in the conference. If this worthy cause can so be presented, our conference is to be given credit for advancement in its most unselfish cause in the name of the Good Samaritan.

It will be gratifying to the many friends of Dr. H. K. Boyer, our conference director, to know that he is making steady gains in the recuperation of his health while under the treatment of the Elkin hospital.

Please notice the next issue of the Advocate for a full list of the district directors of the Golden Cross. For literature or buttons, write either the director of the local district or Rev. E. J. Harbison, Assistant Golden Cross Director, Statesville, N. C.

Informal bulletin from wet headquarters: "Hey, fellers; why didn't somebody tell us that thirty-five states are under prohibition laws? We've gotta drop that talk about being able to put half a million of the boys to work if we could get four per cent beer. Beside, we've been sayin' we're all set against the sloon coming back; but four out of five of the boys who used to be in the beer game were standing behind the counter that had the brass rail in front of it. So that stuff seems to be out, too. The big boss says you publicity builders should come across with a few claims that won't sound so phony."

The Spirit Giveth Life

By W. A. Newell

An editorial appeared in the Advocate of April 7th entitled, "The Letter Killeth." It needs a postscript including the latter clause of that famous quotation from Holy Writ.

I do not know what particular instance of "accreditation" stirred the fires beneath the editorial tripod. I take it for granted that there is enough provocation emenating from the board of education to make wisdom mourn. But surely no one will object to the efforts put forth by the board to provide teachers accredited in the subjects they propose to teach in the standard training schools of the church, nor should the teachers object to the demand for an occasional "revision of the materials" in the courses which they propose to teach. Otherwise the "label on the bottle" might be the best part of the prescription. While we have never heard of any one imbibing the label upon a bottle we agree with you that the "spirit within"—even in a bottle—"is the first essential." But bottles only contain what is poured into them—label or no label. And nothing can be poured out except what has been poured in. For this reason we think that Paul would have no trouble in winning "accreditation." In a great many places he pauses in his correspondence to recite his own preparation, and in other places he gives his standards of preparation for those who would teach. These courses are so expansive, particular and prolonged that no church has dared impose such conditions. None among the trained faculties of the church have attained unto his measure of perfection. His two letters to Timothy might serve as a constitution for all the boards of education now in existence or hereafter to be constituted. Let him be enrolled as the model instructor of all ages second only to the Great Teacher.

The thing which must make the judicious grieve is the implication borne by your editorial that those who attend the training schools, complete the courses, and receive credit for the same are not thereby better prepared for the work to be done. To say the least, it is startling to find such an assumption in a Christian newspaper. You ask, "Where are those who can make real the living Christ to boys and girls and speak with authority to adults?" The answer is easy. You will find them among those who love the Lord Christ and his children so intensely that they will take advantage of every opportunity offered them for improving themselves in the art of teaching. The demand for these will always exceed the supply. Almost every church is in dire need of them. On the other hand almost every church has some teachers who are so wise in their own conceits that they themselves need no teaching. Their presumption exceeds all instruction. Surely we may be permitted to quote the beloved Paul on this point. "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise." If these be they that you have in mind when you speak of "Our best men and women appointed to lead," then the sooner the appointment is cancelled the better. No better "breaking point" could be selected. When "grip upon the unseen" is urged we respectfully ask "What unseen?" If this unseen is not to be spelled with a capital "U" it will have little worth. It is a late day in the dispensation of grace for the Methodist Church to proclaim that "Ignorance is the Mother of Devotion."

The one purpose of a training school is to educate. The several courses are arranged and given with this purpose in view. The pupils are urged to seek preparation for better service in church and Sunday school. That is primary and fundamental. Six sessions of two hours each are given—usually at night so that a larger number may profit by the instruction given. As you correctly state a devotional period of fifteen minutes is observed at each session. So, why "Should those in authority cry aloud for the letter?" Now, Brother Editor, you know better than to insist that one hour of each session shall be given to "Spiritual Victory." It seems that some folk forget the natural face while still looking right straight into the mirror. There are fifty-two weeks in each year. The training school uses only the evening hours of one week each year. The school is not advertised, organized, nor conducted as a series of revival services, yet I have never seen a training school in which the revival spirit was not present in high degree. Is the year so short that we can not get these fine people together for another week for heart searching and renewed consecration? Like you, I think that would be desirable. I can think of nothing of which the church stands in greater need. Please let those who have completed the course receive their credits in peace. The twenty minutes consumed in this closing period of the school is well worth while in its own values.

The inherent danger of the training school lies in an entirely different direction. Twelve hours spent in the class room is not enough for the work the school proposes to do. Teachers and officers who are not willing to give twelve hours out of each year to this work of preparation are, in the very nature of the case, unfitted for the task. We know perfectly well that many of our teachers have hindrances which make it impossible for them to attend the schools. May the Great Teacher bless those denied this privilege. But there are others who, with a great show of piety, rush into the holy task of teaching without any preparation. The teacher of God's children is a representative of Jesus Christ and should be "Throughly furnished unto all good works." This way power lies. The other way lies ineptitude and confusion.

And finally you say, "Let the stress be placed upon those spiritual qualifications that make men and women apt to teach." That is real wisdom. But we must remember that the training school does not create or appoint teachers. Its function is to train those who are already teaching. Those in authority in high places have nothing to do with this selection. That important work is done in the local church. Sometimes it is very poorly done. For this reason I am convinced that a real revival of religion in which a spiritual victory is gained should be held in each church preceding the training school—in fact, it should most certainly precede the selection of officers and teachers in the Sunday school. The training school can only "revise the material" that comes up from the local church. Give it a chance—a real chance. Let thorough preparation go hand in hand with religious fervor and the world will grow better. Zeal without knowl-

edge is dangerous. Knowledge without religion is dangerous. The word "apt" has two meanings. Some folk are **apt** to teach who know nothing of these great truths and are without desire for instruction. The teacher is teachable. Otherwise he is not a teacher. The loss falls upon the helpless ones who are the taught.

We are all conscious of the fact that we need more grace; we need a deeper religious experience; we need a clearer vision of God; we need a richer, fuller love for all God's children; O we need so much. And with all these needs supplied we should still need constant replenishment from on High. No human intelligence can be so highly trained as to unfit it for the holy service of instructing others in these divine things.

This may appear as a desire to give unfavorable criticism to your editorial. It is not so intended. It is simply an attempt to present the other side of this great problem. Let us all lift daily petitions to a throne of grace in behalf of all those who are in charge of our educational program. They are going through trying days. By direction of our General Conference they are faring out over untried ways. They need our sympathy and support. Let it be given without stint. Of course, they make mistakes, grievous ones. Let him that is without sin heave the first stone. Blunders? Sure, ludicrous ones. Let's all take a good hearty laugh and ask our leaders to join in. But one of the fundamental laws of teaching is that through trial and error we shall learn the truth and find the better way.

MOTHER WIT SUPPLIED HIS LACK OF SCHOLARSHIP

The old pastor of the church, so the tale goes, had been an excellent but unlearned man, and when he died the deacons, who had for a long time felt it necessary to apologize for his lack of polish, determined that, in selecting his successor, they would choose only a man of education and culture. Many were the preachers who came "with a view," but none reached the standard the deacons had set before themselves. At last a Welshman heard of the vacancy, and though he knew himself to be less educated than the pastor who had died, he arranged to be one of those to be heard by the church. At last his day arrived, and he mounted the pulpit, and in due time arrived at his sermon, which went well until he remembered that the deacons were looking for a highly educated man. He therefore paused, repeated his text again, and remarking: "That hardly gives the true meaning of the original Greek, which runs thus," repeated it to them in his native language. The effect was immediate. Approving nods and smiles were exchanged between the deacons, and thus encouraged the preacher proceeded a little longer, and then remarked: "You get another point of view in the Latin of the old Vulgate, whose music will impress you, even if you do not understand it," following his remark with another sentence in his native Welsh. This time it was obvious that the whole congregation was impressed by the preacher's evident erudition, except a man in the back, who seemed upon the point of choking with laughter. A glance at his dark hair and moustache and facial characteristics was enough to apprise the preacher of the fact that his choking hearer was another Welshman, so, preserving his countenance, he remarked: "It is even finer in the Hebrew," and, said again in Welsh: "My dear friend there, stop laughing, or they will find it out!" Thus admonished, the laugher composed himself to seriousness, and later, it is said, often dined at the manse with the successful candidate.—The Methodist Recorder.

SOWING IN TEARS

Great sorrow is either a good or an ill, according to its tendency to make or mar the usefulness of a man's life. To the noblest and strongest as well as to the weak, it may come, and generally does as a knock-down blow. The vital difference in its outcome is determined by what the man does then—whether he lies and lets himself be counted out, or whether in a little time he is up and doing, dashing the cobwebs from his eyes, ready and eager to go on once more with the task that life has so inexorably set him.

If you look back over the history of the world's greatest deeds you must be struck by the fact that so many of them were achieved in sorrow. Effort, without any heart in it; labor, pursued only out of cold duty never did very much on earth either for God or man. But that is what so many come to who, having been knocked down by sorrow, continue ever after to take life lying down.

It is not enough merely to endure suffering with patient resignation. The "Man of Sorrows and acquainted with grief" had not more to bear in this way than many a man before or after him. The thing that made Christ's sorrow and suffering the supreme exemplar for all time is that he went on through it all, and accomplished what he had been sent into the world to do in spite of it all. He went weeping, indeed. But he did not go empty-handed, as so many sorrow-stricken human beings are doing today. He sowed in tears. But he did sow, and never ceased to sow. And who can doubt, seeing what Christianity has done for the world from Pilate's time to this day, that though Christ sowed in tears, he "has come again with joy, bringing his sheaves with him."

With this matter of sorrow and suffering, whether of our own or of others, which all in this world are called upon some time to bear, the one unvarying truth seems ever to emerge. It is by the sheaves we bring home that God will judge us, and surely we can trust in him that we shall bring them home in joy.—Constance Greenfield, in The Methodist Recorder.

WHY SOME PEOPLE STAY HOME FROM CHURCH

Some stay home because it's cold, and some, because it's hot; and some, because they're getting old, and some, because they're not!

Some stay at home because their hat the milliner's not finished; and some, because their liking for the minister has diminished.

Some declare they don't enjoy the singing of the choir; and others, because their fellow saint aroused their wrathful ire.

Alas! alas! our excuses grow to drive our thoughts from God, and turn us from the House of Prayer, the place our fathers trod.—Simpson Summons.

"They rushed with one accord into the theater" (Acts 19:29). Passing through Main street of a small city on Sunday evening, even during these days, one sees this Scripture fulfilled, as the crowds file into the movies.—Otis Moore.

STATEMENT FROM THE GENERAL CONFERENCE COMMISSION ON BENEVOLENCES

At the recent meeting of the General Conference Commission on Benevolences held in Louisville, Ky., April 1, it was decided to rescind the action of last year by which one secretary was appointed to represent at the annual conferences all of the interests involved in the General Conference Commission on Benevolences. Each board will have its own representative and one of these will be designated to meet with the annual conference commission on benevolences.

It was decided further to issue only one piece of literature in addition to the usual textbook. This piece of literature will be general in its nature, and will take the place of all other literature which has been issued heretofore. These steps were taken in the interest of efficiency and economy.

The General Conference Commission on Benevolences is making a special study of a church-wide financial plan to be presented to the next General Conference. This plan will be considered at the next meeting of the commission to be held in Atlanta, at the Piedmont Hotel, Monday, June 27, 9 a. m. This is in harmony with the Discipline, Chapter IX, Paragraph 339. Those who are interested in such a general plan and who have suggestions to lay before the commission are requested to send them in to the chairman, W. G. Cram. It is the desire of the commission to secure all possible information in order that the best plan may be wrought out.

W. G. Cram, Chairman.
Wm. F. Quillian, Secretary.

HOLLYWOOD, WHERE IS IT?

By R. F. Bumpas.

A friend asks, "Where are you? I cannot picture the location. We think of Hollywood only in connection with the movie industry."

If you have not visited the sub-tropics, you will find it difficult to visualize this place. Our trees are exotic, palms of all varieties, pepper trees with fern like frondage and red berries, camphor trees with aromatic leaves, acacias. A hundred yards to the south runs the boulevard, two blocks north the mountains rise. You may scale the crest on steps, go around the concrete drive, or climb through the woods and slide back down.

At home we had dry spells—looked like famine. We prayed for rain and got it. We pray here, but God gave us brains—some of us—and put rivers of fresh water below us. We drop a pipe, up gushes water, harvests are abundant, lawns verdant, flowers bloom, birds sing and we sing with them.

You need oil and call Rockefeller. We tap the great lake below, run the pipe into our apartments and have all the heat and light we require. Whatever we want we scratch and get it, where God put it ages ago for our use—gold, silver, copper, diamonds, rubies.

Should I pause to write of our churches, schools, scientists, artists, preachers, fair women, brave men, you might accuse me of taking a leaf from the Arabian Nights, so I'll quit while quitting is good.

REVIVAL IN FIRST CHURCH, SALISBURY

A protracted meeting which had been in progress for two weeks at First Methodist church, Salisbury, came to a close with last night's service which drew the largest congregation of the series. Dr. L. R. Akers, president of Asbury College, who has been doing the preaching for the pastor, Dr. A. L. Stanford, left today for home. Mrs. C. L. Steidley, who led the singing and the services for children and young people, left last night for her home in High Point and today goes to the eastern part of the state to conduct a meeting.

Yesterday was a busy day at First church and the five services were well attended and the interest shown was very satisfactory to those in charge. The 11 o'clock service was especially marked with interest that manifested itself in the crowding of the altar at the close of the hour.

Both Dr. Akers and Mrs. Steidley endeared themselves to many of the folks of the city who were especially impressed by their enthusiasm, zeal and concern for people. The services throughout the meeting were well attended.—Evening Post.

"THE DEVIL'S COURT HOUSE"

If your brakes are working sail out from Highlands on 28 over the straight stretch and stop just before you go over the cliff at the Macon-Jackson line. Two things will happen: you will thank God, or Mr. Ford, for four-wheel brakes and your heart will stand up under your ribs to salute a sublime scene. Mere man will lean forward, squint his eyes and remain dumb. If "she" is with you, you will be ordered to "be careful, don't go so near the edge." And the flapper from the rear seat will squeal like her sister who first saw Niagara Falls, "Ain't it cute!"

This is the jumping off place and a mile on the right stands Whiteside mountain, the most spectacular of all the natural wonders in western North Carolina. One side is sheared off as if some titanic Paul Bunyan struck with a dull cleaver a mile long and cut a cliff one thousand feet deep. Unless you want to flirt with the undertaker you will stay well away from the edge. Years ago one boy went over but lodged in the tree tops below and came out alive. Charlie Wright went to the rescue and won a Carnegie hero medal. Later this brave man who dangled at the end of a rope until he saved his friend was killed in an automobile wreck.

At the eastern end of Whiteside stands a promontory of unusual size and unique shape known as "The Devil's Court House." There is no proof that Satan sends down his judgments from this place, but the name is suggestive and majesty surrounds the awful court. More dignity of justice is there than in 100 courts of our commonwealth.

In Greensboro, Waynesville and Murphy (and possibly many other places) the temple of justice is decorated with the decalogue of Moses. These commandments stand as a warning to every evil-doer and an inspiration to all who love righteousness. The devil has too much to do with things around our court houses. All law is derived from God's forever statutes. It is time to declare them again. Brethren, you will find the Litany of Law on page 520 in the hymnal. Read it often in the presence of the great congregation, and let all the people say Amen.

L. B. Hayes.

NEWS OF WEST VIEW, HICKORY

We closed a most excellent series of revival services at West View on last Sunday evening, after being in progress for a period of two weeks. There were more than 50 conversions and there will be a large number unite with the church on next Sunday. Rev. R. A. Taylor did the preaching, and it was done well. Never was there more earnest preaching done. We are most sure the devil got at least one black eye and suffered a serious set-back here in West Hickory. We are glad that Taylor came our way. He did the pastor good, he aroused the church to its duty, and he was the instrument in leading scores to a better knowledge of God and to the Christ who saves.

This year is beginning to look like it might be the best of our four years here. Every organization of the church has grown and is growing in numbers and interest. Yes, even our mid-week service is one of our best services. There is an enrollment kept of all who attend this service. The secretary calls the roll each time. Personal religion, based on some division of the Psalms, has been our central theme for the last several months. It has proven a great success. The pastor makes as much preparation for this service as for the Sunday services. The young people are in the majority in all church services. The pastor makes a special effort to attend all their services—even their socials. In order to get the co-operation of these young people, the pastor must co-operate with them and prove to them that he is interested in them. This pastor is very proud of the young people here, a splendid group.

Pray for us that we may be more efficient in the service of the Master.

I. L. Sharpe, Pastor.

A DELIGHTFUL DAY AT MT. VERNON

We had a very delightful and profitable day at Mt. Vernon church of the Randolph circuit Sunday, April 17, in the form of a home coming.

The speaker for the morning service was Dr. Edward E. Ayers of Greensboro College. The special music was furnished by a male quartette from High Point College.

At one o'clock dinner was served on a table 100 feet long, and from the appearance of amount and quality of food there seems to be no knowledge of depression in Mt. Vernon community.

At two-thirty we gathered again in the church to hear G. L. Robbins, lay leader of the Randolph circuit, read a history of Mt. Vernon church. After this part of the service the congregation was delighted to listen to Rev. A. W. Plyler preach a most unusual sermon.

Three charter members of the church, Mr. and Mrs. R. L. White and Mr. Walter Johnson, were present at the services.

During the day we raised our ten per cent assessment for our Children's Home.

The pastor and members feel that it was a day well spent, and hope we can make this an annual affair, and trust we can have Plyler and Ayers with us again. A. C. Waggoner, P.C.

MARION DISTRICT CONFERENCE, MAY 11-12, AT SPRUCE PINE

The first day's session of our district conference will convene at 2:30 on the afternoon of May 11, and the spiritual life of the individual and the church will be the subject for both the afternoon and night sessions. Those expecting to spend the night in Spruce Pine are urged to write Rev. W. R. Harris in time to reach him by May 7.

The second day's session will open at 9 o'clock and the representatives of our connectional work and institutions are not only to be welcomed but they are urged to be present. Pastors will be expected to report on membership, Sunday schools, financial systems, revivals, kingdom extension, North Carolina Christian Advocate, Children's Home, regular and special offerings. Every local preacher is expected to submit a written report of his work with request for renewal of license.

E. W. Fox.

CHURCH NIGHT AT ST. PAUL

On Wednesday evening, April 13, church night was observed at St. Paul Methodist church, Goldsboro, N. C. At 6:15 the intermediate and young people's department councils and the advisory committee of the children's division met in their respective rooms. At seven supper was served in the basement of the educational building. About 90 persons were present, the board of stewards, the board of trustees, and the officers and circle leaders of the Woman's Missionary Society being invited guests.

Before the pastor returned thanks the group sang "The More We Get Together." The general superintendent, Mr. Casey, made a brief statement concerning church night, after which he called for a report from the children's division. Mrs. Virginia Thompson, the superintendent, gave an enthusiastic report from the division and called on the department superintendents to tell about the work of their respective departments. That group then sang "We're Here for Fun."

Mr. M. B. Andrews made a short talk on "This Changing World." Mr. Casey then called for a report from the young people's division. The president, Wyatt Exum, gave a report from the division, afterward calling for reports from the intermediate and young people's departments. The report from the young people's department was unique. It was given in the form of a stunt which explained the workings of the department which was represented by an automobile, half of which was improvised on the stage with umbrellas for wheels and a vacuum cleaner for the motor. The group started on a journey, but the car would not start until the president came along and charged the batteries with current ideas. All went well then till they had a puncture. The chairman of the worship committee had to instill co-operation in the group. A blow-out later called for a new tire which was paid for by the missionary chairman and his committee because they were tithers. Then the wide-awake social service chairman came along just in time to pull them out of a mudhole. Finally, the jolly recreation chairman was able to supply the empty gas tank with five gallons of enthusiasm. Then—

Merrily they bumped along,
All their troubles gone!

Mr. Dameron reported progress in the adult department. Mr. Ray Armstrong, beginning where Mr. Andrews left off, made a short inspirational talk. Special violin music, rendered by Miss Mary Brockwell, was enjoyed by all. Mr. Casey called for brief reports from the Woman's Missionary Society and from the board of stewards. Mrs. T. B. Dameron, president of the missionary society, told something of the work the women of the church are doing. At the close she presented Mr. Barnes' request for Octogan soap coupons to pay for repairs which were so badly needed at our Methodist Orphanage.

Mr. W. F. Taylor, vice chairman of the board of stewards, was most hearty in his appreciation for the splendid educational program which our church is sponsoring.

Appreciation was expressed to the workers in the children's division who furnished the supper, and Mr. McRae asked the group to give a hand to them and to Mrs. L. H. Cutler's circle for serving such a delicious meal.

Songs were sung throughout the meal, and the young people's division was especially cordial in songs of welcome and praise. A good time was enjoyed by all, and all left with the feeling that it "was good to be here."

Teachers' meetings were held immediately after the supper at eight o'clock, and when the local church board of Christian education met at 8:30 Mr. T. B. Dameron was elected superintendent of the adult division.

Church night is working wonders in our church, we believe. On one night in the month our different groups come together for their various council meetings and enjoy an hour of fellowship together around the supper table. This month the regular quarterly workers' council was held during the supper hour.

SUNDRY COMMENTS

If you will allow me a little space in your valuable paper I want to say aloud, "Amen" to what the editor of the Greensboro Daily Record had to say, and your timely comment on the same, in regard to that man Younce being nominated and re-elected to that honorable and highly responsible office, solicitor of his district. If we cannot fill such high and dignified positions with good men, men of high-toned moral character, then we had best have none at all. And I want to say in passing that this very thing, in my honest judgment, putting just such men in to enforce our laws is the primary cause of the 18th amendment being brought into disrepute. Too many have heeded the old adage "that it takes a crook to catch a crook." And that is why so many booleggers and other law-breakers are going scot free and unmolested these days. So again I say "Amen, amen" to what you both have said. Let me also say that our pastor, Brother Woosley, is doing a great work here in Newton and is in great favor with his people, and not only with the people of his own Methodist church, but with all of the other denominations of our town and community. He is preaching great soul-stirring sermons, and they are having the desired effect, as was evidenced when on last Sunday at the close of a very successful two weeks' Easter revival services, and as a result of this meeting and his former efforts he took in quite a number of young people and children into the church by vows and several members by letter. I want to say also that on last Monday night, April 11, Rev. Baxter F. McLendon, better known as Cyclone Mac, concluded a very successful ten days' revival in our town. These meetings were held in the American Legion hut of our town, and great crowds thronged the hut at almost every service and numbers were turned away because of lack of seating capacity. I want to say that Brother Mac went after sin with gloves off. He preached hell hot, sin black, life uncertain, death sure, and eternity long.

Allow me to say in conclusion that you are getting out a great paper. The best ever, I think, and I have been a subscriber for more than 50 years and a reader of it for more than 65 years. May the good Lord bless you and yours, is my prayer.

C. P. Drum.

IN ONSLOW BY THE SEA

Just a few words from one of God's choice appointments—the Jacksonville-Richlands charge, down in Onslow by the sea. Here are some of the best people that ever lived—people who love and are loyal and ever ready to work and sacrifice for the kingdom of God. They are Methodists, they were born Methodists, they will die Methodists, and their children's children will be Methodists. In the ranks are some who were not born Methodists, and they are the best of the land; they have caught the spirit and glow of militant Methodism and the whole business of the church goes forward creditably and successfully. The four and one-half years that this preacher has been in and out among them has been filled with inspiration and encouragement.

Down here the whole program of the church has its chance in the course of the conference year—the orphanage, the kingdom extension, the Sunday schools, Christian education, Chapel Hill building fund, the superannuate endowment fund, the missionary societies, and the best Advocate in Methodism is a household necessity—all these belong to our church and they belong to the people, and they like it. We even have two prayer meeings each week, two young people's societies, and two children's societies. We observed the cultivation period and the sale of the book, "Methodism and World Needs," went over big. The people themselves are "looking forward" and they are working at it.

The preacher has been pounded—one time in a lump, and then the poundings contiuue to come week by week. The preacher and his family have been taken into the homes of the people, and every evidence of kindness has been given. We have had our difficulties—every kind of difficulty that is found elsewhere—but our heads are up, and there is optimism, loyalty and friendliness, and there is faith.

The plans are all made and laid for a revival in each of the four churches. They will come in warm weather. We predict that the people will give themselves to the success of this, the most important part of the year's program.

Lawrence A. Watts.

HOME COMING CELEBRATING FIFTIETH ANNIVERSARY OF THE DEDICATION OF FARMINGTON M. E. CHURCH

The congregation of the Farmington Methodist church will hold an all-day celebration on Sunday, the 29th of May (fifth Sunday), celebrating the fiftieth anniversary of the dedication of the Farmington M. E. church. A program of music and talks will be given by outstanding Methodists, laymen and pastors with a love feast and rededication of the membership. Special honor will be given to the living members of fifty years ago. All former members, former pastors and presiding elders and all friends of the Farmington church are cordially invited to attend and participate in the celebration. The good ladies will bring basket lunch, dinner to be served on the grounds. Full program will be announced in a later issue.

ST. JOHN'S CHURCH NEAR EAST MONBO BURNED DOWN

St. John's Methodist church, near East Monbo, was struck by lightning during the rain Friday night, April 15, about nine o'clock and was totally destroyed by fire. It is understood that the piano and two benches were saved, the building and the rest of the furnishings being consumed.

The church building, a frame structure, including the main church auditorium and additional Sunday school rooms, was practically new.

Rev. J. S. Hiatt, presiding elder of the Statesville district, gives $3,000 as a conservative estimate of the total loss in building and equipment. There was some insurance on the property, but we are not able to give the amount. The church will be rebuilt at an early date.

DURHAM DISTRICT CONFERENCE

Our district conference will meet in Pittsboro May 10-11. We hope to finish the business the first day and give the second day to a spiritual life conference. We shall expect those who represent special interests to be with us, but we hope they will come the first day. All who expect to spend the night should let Brother Dailey know it.

H. C. Smith.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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STANDARD TRAINING SCHOOL DIRECTORY

24—Mooresville.
24—Spindale.
May 1—Lenoir.
8—Tri-City at Leaksville.
15—Haywood Co. at Waynesville.
22—New London (Class).
22—Sylva.

KEEP UP THE GOOD WORK!

Last Sunday a number of churches observed Sunday School Day. That is fine! These churches do things on time. Other churches could not arrange for this special occasion last Sunday, so they are planning for a later observance of Sunday School Day. That is fine, too! These churches believe in keeping up the good work.

With all our churches enthusiastically supporting the conference board there is no need for worry about finances. Through the Sunday School Day offerings the churches of the conference are saying to the board of Christian education—"Keep up the good work!" With gratitude and earnestness in our hearts we mean to do just that!

COMMITTEE ON CIRCUIT WORK HAS INTERESTING MEETING

On April 12, at Broad Street church, Statesville, the special committee on circuit work for the Western North Carolina conference had an interesting and helpful session. For several weeks the members of the committee had been working on this problem: "What should be included in a year's program on a circuit?" As a result of the previous work which had been done the committee was able to think through a number of the circuit problems and to come to several helpful conclusions. The program and minutes of the meeting follow:

Program

What Should Be Included in a Program for a Year's Work on a Circuit?

Discussions:

1. **Administration of a Circuit.** Led by Prof. J. M. Ormond, and Messrs. Chas. Osborne, S. M. Needham, W. C. Thompson, and W. H. Worth.

2. **Building and Equipment.** Led by Prof. J. M. Ormond.

3. **Christian Education on a Circuit.** Led by Messrs. D. W. Alexander, C. O. Kennerly, and Mrs. E. N. Howell.

4. **Community Welfare Work.** Led by Messrs. T. C. Jordan and J. M. McEachern.

5. **Evangelism on a Circuit.** Led by Messrs. E. E. Snow and M. Q. Tuttle.

6. **Finances on a Circuit.** Led by Messrs. P. T. Dixon, W. C. Edwards, R. C. Goforth, Van B. Harrison, and T. C. Jordan.

7. **Getting Along With People.** Led by Messrs. Van B. Harrison, W. D. Hawfield, and F. W. Kiker.

8. **Good Literature.** Led by Messrs. L. A. Ammon and F. J. Stough.

9. **Missionary Education on a Circuit.** Led by Messrs. Paul F. Evans and R. C. Goforth.

10. **Pastoral Work on a Circuit.** Led by Messrs. G. E. Evans, S. M. Needham, and J. G. Wilkinson.

11. **Recreation.** Led by Messrs. D. W. Alexander and J. G. Wilkinson.

12. **Teacher Training on a Circuit.** Led by Messrs. R. L. Bass, Paul F. Evans, and F. J. Stough.

MINUTES OF MEETING OF THE SPECIAL COMMITTEE ON CIRCUIT WORK

Broad Street Church,
Statesville, N. C., April 12, 1932.

The special committee on Circuit Work was called to order by the conference extension secretary, Rev. W. A. Kale. After prayer led by Rev. S. M. Needham, Mr. Kale stated the purpose of the meeting. The committee was selected, it was stated, to think through the various phases of circuit work in the Western North Carolina conference and to make out a comprehensive program for a year's work on a circuit which may be used by circuit workers. This program, when it is finished, will be made available to circuit pastors and others. It is not to be supposed that any plan will fit every circuit, but it is hoped that by thorough study the committee may be able to offer helpful suggestions to circuit workers.

The first message was brought by Prof. J. M. Ormond of the Duke University School of Religion. His theme was "The Administration of a Circuit." He outlined the history of the country church under three divisions: (1) The Pioneer Period (up to 1875); (2) The Urbanization Period (1875-1925); (3) The Socialization Period (1925-....). Since 1925 the good roads, the automobile, the radio, etc., have made possible a different situation in the country church. The first task of the country preacher is to know the facts of the present situation. This is a period of reconstruction for the country church. The church must help in the rural areas with the socializing process.

Professor Ormond continued by pointing out the underlying principles of good administration. They are: (1) The church is a voluntary institution. The task of the leader is to create a desire on the part of our people to be loyal to the church. The people cannot be forced into loyalty. (2) The church is a serving institution. It does not live to save itself but to serve others. (3) The church is an educational institution. The words "growth" and "development" have great meaning for the church.

The "personal element of the administrator" was effectively discussed by Professor Ormond. The following characteristics of a good administrator were pointed out: (1) Patience, (2) Courage, (3) Skill, (4) Accuracy, (5) Moral purity.

Mr. Ormond was followed by Mr. Charles Osborne, lay leader of the Randolph charge, who spoke on this same topic from his experience. Rev. S. M. Needham also spoke effectively on this theme.

Evengelism on a Circuit. The second topic of the day was "Evangelism on a Circuit." The discussion was opened by Rev. M. Q. Tuttle of Cullowhee, who talked about "Personal Evangelism." He was followed by Rev. E. E. Snow of Belwood, who discussed "Pulpit Evangelism." These talks were followed by a season of prayer, led by Rev. D. M. Litaker, presiding elder of the Asheville district. After the prayer Mr. Litaker emphasized the value of preparing for and following up the revivals.

Building and Equipment. This topic was presented by Professor Ormond, whose connection with the Duke Endowment has given him large experience in building country churches.

Financing the Circuit. After a delightful lunch furnished by the board of Christian education and served by the ladies of Broad Street church, the subject of Financing a Circuit was introduced. The first leader was Rev. P. T. Dixon of Mill Spring, who explained in detail the "Lord's Acre Movement." Reverends R. C. Goforth, Van B. Harrison, and T. C. Jordan followed him and made brief presentations of their plans for financing a circuit. In open discussion several other members of the committee spoke.

Getting Along With People. This topic was discussed by Rev. F. W. Kiker of Cabarrus. He emphasized confidence, sympathy, tact, and fairness in dealing with people.

Pastoral Work. Rev. S. M. Needham discussed this theme. He talked about the value of a religious census and of methods to be used in pastoral visiting. He strongly urged that pastors have a purpose when they call in the homes of their people.

At this point in the program Rev. H. C. Sprinkle made a motion that the chairman, Rev. W. A. Kale, serve as

chairman of a sub-committee on findings. Reverends R. C. Goforth and S. M. Needham were nominated and elected to serve with him. It was also voted that this sub-committee arrange with the presiding elders of the districts to hold institutes on circuit work in each district later in the present conference year. The committee was instructed to make available the findings to all circuit workers. This can be done through printed folders giving the suggestions of the committee. Each member of the committee at this time submitted a plan for "A Year's Work on a Circuit" to the sub-committee on findings to be used in making the printed folder of suggestions.

The program was continued by a discussion of **Community Welfare Work,** led by Mr. J. M. McEachern of the Concord circuit. Other members of the committee followed him.

Christian Education on a Circuit. This topic, together with Leadership Training and Missionary Education, was discussed by Mr. D. W. Alexander of Connelly Springs. He stressed the organization of the board of Christian education in each church.

The committee on circuit work adjourned sine die, with a prayer led by Rev. L. D. Thompson, presiding elder of the Winston-Salem district.

W. A. Kale, Chairman.
R. C. Goforth, Secretary.

MEMBERSHIP OF THE SPECIAL COMMITTEE ON CIRCUIT WORK

Pastors—P. T. Dixon, H. F. Duncan, R. C. Goforth, Van B. Harrison, J. C. Jordan, C. O. Kennerly, F. W. Kiker, S. M. Needham, E. E. Snow, F. J. Stough, M. Q. Tuttle, J. G. Wilkinson, J. G. Winkler.

Presiding Elders—R. M. Courtney, E. W. Fox, L. B. Hayes, J. S. Hiatt, D. M. Litaker, J. W. Moore, W. A. Newell, W. E. Poovey, H. C. Sprinkle, L. D. Thompson.

Laymen—D. W. Alexander, Connelly Springs; L. A. Ammon, Cullowhee; W. C. Edwards, Belwood; G. E. Evans, Arden, R. 1; Paul F. Evans, Lexington; W. D. Hawfield, Matthews, R. 26; Mrs. E. N. Howell, Swannanoa; J. M. McEachern, Concord; Charles Osborne, Trinity, R. 2; W. C. Thompson, Mooresville, R. F. D.; W. H. Worth, Jefferson.

Advisory Members—Bishop E. D. Mouzon, Prof. J. M. Ormond, Dr. W. W. Peele, Rev. J. F. Kirk, Rev. W. A. Kale.

Children' Division

NEW AND BETTER MATERIALS FOR VACATION SCHOOLS

Our new materials for the vacation church school are just off the press. We find in them the most practical, the most usable for inexperienced teachers that we have ever had. They are adapted to our present needs in a very fine way. They are inexpensive, interesting to both teachers and children, giving day-by-day plans in such detail that one can no longer say, "Our teachers just can't use this material." I can say with confidence, pride and a great deal of joy that this new material is the BEST for our present situation that our publishers, or any others, have offered.

The Courses

The three new units are:

For beginners—

HOMES, by Mrs. H. D. Guerrant, price 50c.

For primaries—

CHILDREN OF ONE FATHER, by Mrs. C. W. Kent, price 50c; Envelope of Teaching Material, price 50c.

For juniors—

HOW THE NATIONS SHARE, by Mrs. C. H. Battle, price 50c; Envelope of Teaching Material, price 50c.

These courses, or teaching units, have been prepared by those who have had much experience and are well acquainted with the possibilities and the limitations under which we are working in small schools as well as larger ones. Mrs. Battle, who writes our Group Graded Lessons for Juniors, is a regular teacher of juniors in a little church. Mrs. Kent and Mrs. Guerrant are giving full time as instructors of primary and beginner courses, therefore are in constant touch with the problems of the teacher in all our churches.

In each course is found the following material:

1. Specific guidance for ten daily sessions of a vacation school.
2. Suggestions for other sessions if the school continues longer.
3. Specific worship material.
4. Stories, songs and poems to be used in the daily sessions.
5. Suggested games with description of how to play them.
6. Pictures and other material for use in the suggested activities.
7. Lists and addresses of additional materials that can be secured free upon request.

How Shall We Use It?

Some churches will use these materials half-heartedly, perhaps. Some will use them wholly. The first group will wait until a very short time before the opening day of the school to get the materials and see what it is all about. Then the busy volunteer teacher will give it a hasty glance, pick out the suggestons that can be carried out with the least time and effort, leaving out much of the most worth while because of the lack of study and preliminary planning.

Order your materials from Lamar and Whitmore at once. Ask each teacher to begin making necesary plans for her group three or four weeks in advance of the school.

Immediate Business

If your vacation school is to measure up to its best possibilities in desired outcomes, then these items of business must have immediate consideration.

1. Shall we have a vacation church school?
2. The date.
3. The selection of teachers.
4. The securing of materials three or four weeks in advance of school.

The Pastor's Part

It is for the pastor to determine whether or not the children of his charge will be given the opportunity for Christian experiences that a vacation school may provide. He will either delegate this work to another or take the lead himself in getting preliminary plans under way. If he will give us the name of the person who is made responsible for this work this office can give some very definite assistance. Miss Little, the director of the Children's Division in the conference, has set apart the month for helping any church that calls for assistance, provided that she can schedule the meeting in line with others in that vicinity. Let her know at once if you are planning to hold a vacation school. Ask for pamphlets: The Vacation School in the Local Church; Vacation School on a Circuit; The List of Materials for a Vacation Church School.

BROTHER PASTOR, NOTE

For some time we have been sending you each month a copy of "Here and There," missionary education leaflet to be used in your Sunday school in connection with the fourth Sunday missionary program. From now on these leaflets will not be sent to you unless you request them. We are sending them to your superintendent and to other workers in your church. This policy will save you the trouble of handing the leaflets to the other workers. We hope you will remind these persons that "Here and There" is coming to them each month and instruct them in the best ways to use this valuable leaflet.

THE WHISTLE HAS BLOWN

The whistle has been blown, the signal has been given! We are now in the game. No longer do we prepare; we are playing at our best. This is the spirit with which our churches are going ahead with Sunday School Day! Each Sunday for a number of weeks will find churches observing this day. There is a fine spirit in the hearts of our people as they stress this most important work. There is no doubt about it—our conference is a great one!

WALL STREET

Oh, yes—
Humpty Dumpty had a great fall,
His tumble upset the finances of all.
Men were despoiled of their stocks and their cash,
Widows lost all in the terrible crash.
Business, banks, brokers were in a bad way,
For millions of lambkins it was a black day.
They suddenly found, alack and alas!
That Humpty was principally water and gas.
The moral this teaches is now very plain:
Never trust Humpty Dumpty again!

—Grenville Kleiser, in Toronto Star.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

WHAT ONE PASTOR SAYS

What a recent standard training school has meant to his churches is suggested in a note which has just come, unsolicited, to our desk. It is from Rev. R. M. Price of Riverside-Bridgeton charge, and refers to the school held in Centenary, New Bern, February 7-12. He says:

"I hope you are having fine success with your training schools now. We feel more and more the benefit of the school in New Bern, and I feel certain that more lasting good was accomplished there than in any school I have attended in a number of years.

"Our young people have been greatly helped, especially at Bridgeton, and I can never thank you and Mrs. Brian enough for the fine help and suggestions made to us. I only hope your other schools will prove as successful. One encouraging result at Bridgeton is a greatly increased interest in the church services on the part of the young people. We have been making good use of them on every occasion too."

OUR STANDARD SCHEDULE

April 24-29—Fayetteville.
May 1-6—Wilson.
May 8-13—Greenville.
May 15-20—Graham.
May 22-27—Dunn.

This week we are having a standard school at Weldon. Last week our school was at Roxboro.

PROGRAMS BEING MAILED

Sunday School Day programs are being mailed out from our office as rapidly as the orders are received. It is sincerely desired that every church in the North Carolina conference observe Sunday School Day this year. Order your programs now. They come free to all churches that will use them.

APRIL 24 A FOURTH SUNDAY

Next Sunday, April 24, being a fourth Sunday, is Missionary Day in all well conducted Methodist Sunday schools. On this day our boys and girls and older people as well will have another opportunity to learn about our church's missionary program at home and abroad. Let every Sunday school observe Missionary Day.

OUR WORKER IN BRAZIL

Churches observing monthly Missionary Day and devoting the offering to the support of the Home and Foreign Missionary Enterprise as the plan of our church provides are interested in the persons who, as their representatives, are carrying on the work in our mission fields. Recently we carried on this page photographs of Dr. and Mrs. John Glenn Barden, our representatives in the Congo. This time we take pleasure in presenting a picture of Miss Elizabeth Sneeden, taken on board ship as she was on her way to Brazil.



Miss Elizabeth Sneeden

Miss Sneeden is the daughter of Rev. J. W. Sneeden, pastor of the Aurora charge, and Mrs. Sneeden. As her father carries on so effectively for the Master in the North Carolina conference, his daughter is obeying the call to teach for Him in Brazil. Shall we not follow Miss Sneeden with our prayers and with our offerings?

SCHOOL AT SMALL REVIVED

Another Sunday school, closed for two or three years, is about to be reopened. At Small church, Aurora charge, the school is about to do business again, thanks to the good work of Rev. J. W. Sneeden, the pastor, and his co-workers. Writing of this, the pastor says:

"After a two-day canvass of the small community, our people have agreed to re-establish their Sunday school. I am informed that there has been no Sunday school in this community for two years or more.

"It will be impossible for me to be with them next Sunday, the time set for the commencement of the school. I have, however, secured some literature to be used until they can hear from you."

DUKE MEMORIAL LEADS OFF

The first church in the North Carolina conference to observe Sunday School Day, so far as we know, is Duke Memorial, Durham, which observed this day on Sunday, April 10. Dr. W. A. Stanbury, pastor of the church and president of our conference board of Christian education, Rev. Geo. A. Foster, superintendent of the children's division and assistant pastor, and Mrs. Blanche Barringer Brian, director of young people's work in the North Carolina conference, in addition to various officers and workers in the children's and young people's divisions of the church, had parts in the program. A substantial offering was taken for the support of the conference program of Christian education. We thank Duke Memorial for this offering and congratulate this church on being the first to observe Sunday School Day this year.

NEW NURSERY MATERIALS

Nursery department workers will be glad to learn that two new pamphlets relating to their work are on the press and will soon be available. They are: "The Nursery Group on Sunday Morning" and "The Gift of Peace." These pamphlets may be ordered at five cents per copy from Lamar and Whitmore.

CHILDHOOD AND YOUTH WEEK

Plans for the 1932 observance of Childhood and Youth Week are now under way. CHILD STUDY will again be the chief emphasis. Because of the cost of printing separate pieces of material, it has been decided that the periodicals should be used to the fullest extent. The pageant will be printed in the October Church School Magazine.

OUR WARRENTON SCHOOL

The first standard training school ever held in Warren county was conducted at Warrenton April 3-8, with workers from the Warrenton, Warren, and Norlina charges attending.

With between 75 and 100 attending one or more nights, the school had an official enrollment of 38, of whom 28 earned credits. There was a fine spirit of earnestness, and those who took the courses were enthusiastic about the results. The numbers were small; but considering the fact that this was the first standard school and the various public school functions during the week, we have reason to be grateful for the fine results achieved through this school. Rev. B. C. Thompson, Rev. E. C. Durham and Rev. E. N. Harrison worked faithfully, and to them belongs the credit for its success. Already they are talking of another school next year.

WHAT ARE THE OBJECTIVES?

That means may not be mistaken for ends but that they may be employed intelligently for the attainment of these ends, let the objectives of Christian education be kept clearly in mind. Part of the misunderstanding and confusion concerning the work of Christian education and not a little of the failure to achieve more gloriously in this work

are due to the fact that sometimes objectives are lost sight of. The following statement of objectives, therefore, will be of interest to all who are concerned about this great program:

1. To help each person—child, youth, adult—in all our churches to achieve an intimate acquaintance and fellowship with God as his heavenly Father, and fully to realize the power of the Holy Spirit in his life.

2. To lead each person to accept Jesus Christ as his personal Saviour, to acknowledge his supremacy and to practice his teachings in all the relationships and experiences of life.

3. To help parents and teachers to realize their opportunity and obligation to use every means possible, in the church and out, to cultivate right attitudes, to form right habits, to develop Christian character in growing life.

4. To develop all our people in loyalty to the church, to build up the membership of the church, and to strengthen the church in all its undertakings.

5. To create within our local churches a passion to reach and bring in every person within the range of responsibility of the local church and to perfect ways and means of accomplishing this result.

6. To develop within our people a sense of obligation for civic and social righteousness, community service, and interracial friendships, and provide programs through which these obligations may be discharged.

7. To develop within our people a desire to share in the world-wide mission of the church and to provide opportunities through which this desire may find satisfaction to the end that the gospel may reach all mankind.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

WESLEY MEMORIAL

An enthusiastic letter has just come to our office from Mrs. J. N. Needham, adult counselor of the Wesley Memorial (Wilmington) Young People's Division.

Mrs. Needham reports a membership of 17, all of whom attend Sunday school and church regularly. For the past eight months they have held the attendance banner and efficiency loving cup in the New Hanover County Young People's Union, and they believe they will keep up their good record for a year. This group holds regular business and council meetings and always plans socials a month in advance. The second Sunday in March was observed as Young People's Day, at which time this division gave a beautiful Easter play.

When asked for a reason for the success of this division Mrs. Needham simply replied: "They are all living or trying to live Christian lives. They always co-operate in any way they can to be of help. I have never asked any one of them to do anything, no matter how little or how big, that I couldn't feel sure that it would be done and done well."

What a splendid tribute to pay to a group of young people! But as fine as these young people are, we are confident that a large part of their success is due to the devotion and unselfish work of their adult counselor. Our congratulations go to both Mrs. Needham and the Wesley Memorial young people!

Officers of this division are:
President—Marguerite Stanton.
Secretary—Emily Stanton.
Treasurer—Edith Hill.
Agent—Vernon Hill.
Committee chairmen: Mae Walsh, Edward Freshwater.

MORE CHARTERS

Twelve charters were issued during March to young people's divisions and young people's unions in our conference. Following is the list of those receiving charters:

Durham district: West Durham; Young People's Department, Duke Memorial; Young People's Department, Front Street, Burlington.

Elizabeth City district: Ebenezer (Currituck charge); Hebron (Currituck); Boaz (Currituck).

New Bern district: Jarvis Memorial, Greenville; Wayne County Y. P. Union.

Rocky Mount district: Pleasant Grove (Seaboard); Conway.

Wilmington district: Wesley Memorial (Epworth charge); Beulah (Roseboro charge).

A GOOD REPORT

We are glad that some of our young people's divisions do not wait for formal reports to let us know what they are doing. An interesting letter has come to us from Mrs. F. E. Howard, adult counselor of our young people's division at Black Creek.

Mrs. Howard writes: "We have a very interesting group of young boys and girls ranging in ages from 12 through 17. We try to keep up with the sick, make visits to the poor and old, read to them and carry flowers. A Christmas program was given in connection with a tree for the poor and needy. Clothing and food and Christmas cheer were given to five large families. Very often special programs are given at Sunday school and church. We have 20 members in our division."

In addition to this good report, Mrs. Howard enclosed a money order to be applied on the mission special. It is good to have the co-operation of this fine group of young people and their adult counselor, and we wish to express our appreciation of the good work they are doing.

BACHELOR YOUNG PEOPLE'S DIVISION

As a result of the interest and work of Mrs. J. B. Becton, their adult counselor, the intermediate department of the young people's division at Bachelor (Oak Grove church) has been recently organized with a membership of 21 boys and girls and prospects of a much larger membership. The newly elected officers of this department are:

President—Eleanor Taylor.
Vice President—Cary Becton.
Secretary—Nellie Smith.
Treasurer—Macon Becton.

Congratulations to these boys and girls and their adult counselor. We are counting on hearing good reports from them!

"WE LIKE OUR DIVISION"

"We like our new division very much," writes one of the officers of the newly organized young people's department of the young people's division in North Rocky Mount (Marvin) church. Officers of this department are:

President—Herman Allen.
Vice President—Mildred Waters.
Secretary—Lucille Knight.
Treasurer—Foy Pullen.
Agent—Essie Ezzell.
Committee chairmen:
Worship, Evangelism, and Church Relationships—Maud Leigh Landen.
Missions and World Friendship—Clifton Moore.
Citizenship and Community Service—Esther Inscore.
Recreation, Personal Development, and Leadership Training—Vera Wilder.

There is no more enthusiastic group of young people in our conference than this group at North Rocky Mount, and we are sure that they are going to carry on their work in a splendid way.

MORE YOUNG PEOPLE'S DAY OFFERINGS

In addition to the $29.14 received for Young People's Day offerings previously reported, Mr. Cobb, our treasurer, reports $21.73 received since the last report, making a total of $50.87. We are confident that many other groups have observed Young People's Day, but have simply neglected sending in their offering to Mr. Cobb. We urge that this be done at once so that our conference can make a good report on the observance of Young People's Day.

Following is the list of those groups which have remitted offerings since our last report:

Graham	$ 2.25
Long Memorial (Roxboro)	8 30
Selma	2.60
Sunbury	1.50
Norlina	2.08
Front Street, Burlington	5.00
Total	$21.73

WRITES ENTHUSIASTICALLY

Miss Ellen Smith, secretary of the young people's division in Clark Street church, Rocky Mount, writes very enthusiastically concerning the young people's work in her church.

She says: "I think we shall soon be on 'the new road of work.' We are now getting the Epworth Highroad, and I think it will mean much in our work. For the past two Sunday nights we have had 38 present at our meetings."

Our best wishes to these young people in their new program of work!

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

PERSON ZONE MEETS AT BROOKSDALE

Mrs. S. F. Nicks, chairman, provided an excellent program for this meeting on Sunday afternoon, April 10.

The young people of Brooksdale church gave several musical selections. Rev. J. F. Herbert, pastor of Edgar Long Memorial church, Roxboro, conducted the opening worship, using as his theme "The Power of God."

The junior missionary band of Brooksdale were a feature of the program, singing in perfect harmony the beautiful little song, "Serving Others."

Mrs. A. M. Gates, speaking on "Missionary Vision," gave a clear interpretation of the work set before the women of our church, stressing the spiritual task of redeeming those lost in sin and degradation.

Miss Florine Robertson explained the goals of the Durham district by the use of posters, which gave the achievements of the auxiliaries in facts and figures as well as the standards in all departments.

Mrs. M. T. Plyler discussed "The Value of Good Literature."

Mrs. Mamie Merritt of the Mary Hambrick auxiliary spoke on Christian Social Relations, emphasizing the work done in her own auxiliary which might be taken as a standard for all conference groups.

Among the activities for this year are: Furnishing milk each day for 35 school children; placing a worthy girl in hospital to take the nurse's training course; sending a needy woman to hospital for the removal of cataracts on her eyes; co-operating with woman's club and welfare board; buying school books for white and colored children; placing three little girls in Caswell Training School and following them up with little gifts from time to time.

The above is the outline of their work in this department. The Mary Hambrick auxiliary under the leadership of Mrs. M. L. Teague works continuously in all departments to meet a high standard.

E. S. P.

THE NORTHERN ZONE MEETS AT FRANKLINTON

The northern zone of the Woman's Missionary Society of the Raleigh district met at two o'clock April 8 in the Franklinton Methodist church.

Miss Helen White, former secretary of the district, was in charge of the meeting. The new secretary, Mrs. Gurney P. Hood, was introduced by Miss White and graciously welcomed by those present.

Mrs. F. S. Love, wife of our presiding elder, conducted the devotional in an impressive manner and later presented plans for mission study. She urged the women to give their best effort to the planning and execution of interesting programs of study.

Mrs. Hood gave an instructive survey of the missionary program and made many helpful suggestions for its promotion. A membership drive, attractive programs, spiritual cultivation of the members, a definite project for each quarter, a constructive help to weaker organizations and prompt attention to quarterly reports were stressed. She suggested that no member be embarrassed on account of the finances of the auxiliary, but that this very important phase of the work should be put into a budget and raised by free will offerings. She insisted that every auxiliary send a representative to the conference in Wilson and that others attend as many sessions of the conference as possible. She also called attention to the district missionary conference to be held in Clayton in May.

An open forum was conducted by Miss White which was most helpful. The duties of the various officers were discussed and ideas for the advancement of the work were exchanged.

Miss Vara Herring conference superintendent of Christian social relations, presented this phase of the work and invited the local superintendents to attend the Christian Social Relations conference at Memorial church, Durham, the last week in April.

Prayer, led by Miss Herring, completed the program.

The meeting was an inspiration to all who attended and the Franklinton church was happy to have these good women as their guests.

Mrs. C. L. Read, Secretary.

HOME MISSION STUDY CLASS

A most interesting and helpful study of home missions was made by a group of women of Jarvis Memorial Methodist church, Greenville, March 29-April 1, with Mrs. J. B. Kittrell as leader.

The study, "The Challenge of Change," by Dr. John Milton Moore is a timely subject and deals with problems in America today. What has happened to America? There are changes in America produced by inquiry, knowledge, freedom, wealth and power. America was founded on religion; shall it be kept Christian?

Four periods of organized religion were studied. The fourth period, the co-operative period, began about a generation ago and is rapidly remaking missionary method and organization.

Home missions rest with the churches. The three major requirements are: better leadership, better membership, and better churchmanship.

The most valuable thing in the universe is human personality. Personality, brotherhood and service are the social principles which Jesus laid down and by the operation of which alone society is to become the kingdom of God.

CURRITUCK CHARGE

The Sue Sawyer Missionary Society closed the first quarter's work with an executive meeting held at the home of Mrs. C. A. Wright of Jarvisburg, Monday afternoon, March 28. The nine officers present reviewed the work of the past quarter and made plans for the membership campaign and rally, to be carried on during the second quarter, culminating at the June meeting to be held at Mr. Zion church. Committees were appointed and invitations will be issued to every woman who is a member of either of the four churches on the Currituck charge to be present at the third regular meeting during the quarter. Means of transportation will be provided for those who have no way to attend the meeting.

A discussion of the importance of developing the spiritual life followed. It was decided to invite our conference and district leader in this work, to visit our meetings and bring us a message concerning the important phases of our work. Mrs. A. B. Hampton of Aydlette was elected spiritual life chairman.

The reports were thus filled out ready for mailing. Our study class, "Methodism and World Need," has been held during the quarter under the direction of the pastor, Rev. H. B. Baum. It was conducted in each of the four churches for three consecutive nights. The average attendance for the four classes was 20, with more than 45 persons taking part in the presentation of the book.

We have an active Christian social relations committee, with Mrs. J. J. Evans as leader. They have had a meeting during the quarter at which time social service literature was given to each committee member to read.

The publicity superintendent presents the news of the bulletin at each meeting, and reports an increase in Voice subscriptions over last year.

Five new members have been added to our roll this quarter.

As a result of the new financial system approximately half of our year's budget has been paid this first quarter. And the use of envelopes for the payment of pledges greatly facilitate the handling of money.

The local department under the leadership of Mrs. Henry Gregory has been busy organizing its work for the year and raising funds for the beautifying of the parsonage grounds.

We are hoping to do more constructive work along the lines of real stewardship this year. "The Stewardship of All Life," by Lovejoy, is a wonderfully worth while book, and is being passed from one member to another for careful, prayerful reading.

Mrs. L. C. Baum.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW CONFERENCE OFFICERS AND DISTRICT SECRETARIES

Three new conference officers and two district secretaries were elected at the annual meeting in Charlotte last week to fill the vacancies occurring at that time.

In January, at the executive meeting in Statesville, Mrs. H. A. Dunham, conference secretary, after 16 years of most efficient service, resigned her office, and Mrs. W. R. Harris, recording secretary of the conference, was chosen by the committee as her successor to serve until the annual meeting.

On Tuesday of last week the election of Mrs. Harris was confirmed by the conference, and the vacancy in the office of recording secretary, created by her selection, resulted in the choosing of Mrs. S. H. Isler as recording secretary. As her successor, Mrs. A. L. Thompson, secretary of the Greensboro district, was elected superintendent of literature and publicity.

Mrs. Lynn Hunt of Pleasant Garden was named secretary of the Greensboro district to succeed Mrs. Thompson, and Mrs. Joe Nixon of Lincolnton was elected as successor to Mrs. A. J. Owen, recently resigned, as secretary of Gastonia district.

Each of the new officers chosen are not new in the work, having been identified with the various departments of the missionary work for many years, and we feel sure that they will give the same careful and painstaking service in the new work to which they have been chosen. Mrs. Hunt, secretary of Greensboro district, and Mrs. Joe Nixon of the Gastonia district, come into their new work with the highest recommendations of faithful and efficient service in the local auxiliaries with which they have been associated and the districts are to be congratulated on having them as their leaders. While we regret to lose Mrs. Thompson and Mrs. Owen, our best wishes go with the newly elected district secretaries, and we hope that they and the conference officers may be most successful in the furtherance of the special work which has been committed to them.

DEATH OF MRS. DORA L. SIMPSON

The many friends in the conference will be pained to learn of the death of Mrs. Dora L. Simpson of Winston-Salem, former secretary of the district, who passed away two weeks ago at her home, following an illness extending over several years.

Mrs. Simpson was district secretary from 1921 to 1926, and was a most conscientious and able officer, and under her leadership the district made gratifying advances. Our deepest and tenderest sympathy is extended her loved ones.

ABSENCE OF TWO DISTRICT SECRETARIES

The conference regretted the absence of two of the district secretaries at the annual meeting last week, Mrs. A. J. Owen of Gastonia district being in Florida, where she has spent the past winter, and Mrs. J. L. Woltz of Mt. Airy district being kept at home with a broken limb, the result of a fall on the ice in early March. We missed them and our best wishes are with each of them.

ANNUAL MEETING AT MYERS PARK CHURCH, CHARLOTTE

The twentieth annual meeting of the Woman's Missionary Society, W. N. C. conference, representing about 14,000 women and children in their missionary work in the conference, met in Myers Park church, Charlotte, April 12-14, with Mrs. C. C. Weaver, president, presiding.

With a record breaking attendance of delegates and visitors, a program of unusual interest, the presence of a number of prominent guest speakers, the gracious hospitality extended to us on every side by the people of Charlotte who left nothing undone for our comfort and happiness, it could not have been other than a great and inspirational meeting.

The first session was held Tuesday afternoon at 2:30 and opened with the Sacrament administered by Rev. W. W. Peele, D.D., pastor of First church, assisted by other ministers of Charlotte, Revs. R. D. Ware, C. M. Pickens, W. B. Shinn, P. L. Shore, and J. W. Shackford. After the organization had been effected the election of the officers took place and was followed by the Council message given by Mrs. W. R. Harris, conference secretary, who brought to the conference the happenings of those days in Atlanta when the representatives of our woman's work in the Southern Methodist Church came together to review the past year, and plan for the future successful carrying on of the work in the various conferences.

Tuesday evening's service opened with a worship service by Rev. Dwight Ware, pastor of Myers Park church. Special music by the choir added not only to this service but to other services during the meeting.

The two speakers of the evening were Miss Sallie Lewis Brown, missionary to Poland, and Mrs. B. W. Lipscombe, Council representative, of Nashville, Tenn., who brought messages of interest and profit.

After the worship service by Mrs. B. T. Morris of Gastonia, Wednesday morning was given over to officers' reports, the president's message, reports of Brevard Institute by Mrs. Onilee R. Brown, dean of girls, and of the Bethlehem House at Winston-Salem by Miss Marian Brincefield, resident worker. Miss Brown was also heard in an interesting message about her work in Poland, and Miss Lorena Kelly, deaconess of Centenary church, Winston-Salem, told most interestingly of her call to Christian service.

The opening hour of Wednesday afternoon was made sacred in a service of remembrance for those of our number who had passed away since the last annual meeting and this holy and impressive service was conducted by Mrs. D. M. Litaker of Asheville. As the district secretaries called the names of those departed ones, Miss Jean Cole of Charlotte placed white lilies in a silver bowl as a testimonial of love and appreciation from their co-workers. A beautiful solo, "O Love That Will Not Let Me Go," was sung by Mrs. Newell of Charlotte.

Conference report for 1931 was given by Mrs. H. A. Dunham, former conference secretary, and at the close two brief talks expressing the appreciation of the conference for the 16 years of efficient service of Mrs. Dunham were made by Mrs. M. H. Stewart and Mrs. W. W. Hagood, the latter presenting as a personal appreciation a corsage of pink rosebuds and lilies of the valley. The reports of the district secretaries were most gratifying and showed splendid work on the part of these "key women" and their co-workers.

After a report of the Christian social relations department by Mrs. O. R. Brown, superintendent, Mrs. W. B. Lindsay, state president of W. C. T. U., made an interesting talk on "Citizenship, a Challenge to Womanhood."

The worship service on Wednesday evening was conducted by Mrs. C. N. Clark of Monroe and was followed by an able and forceful sermon by Bishop Edwin D. Mouzon, who had for his theme "The Secret of Success of the Early Apostolic Church."

Thursday morning's program was given over to the children's work in part, and an opening devotional appropriate to the subject was given by Mrs. O. J. Mooneyham of Henrietta, after which Mrs. Geo. A. Hoyle, superintendent of children's work, made her annual report which showed a splendid work having been accomplished during the past year. Mrs. J. Frank Spruill, secretary of Y. W. circles, spoke of the work of the work of the young people under the new plan, and was followed by Miss Brown, missionary to Poland, who gave a most interesting talk on some of the outstanding women in Poland with whom she had come in contact.

Mrs. M. B. Goodwin, superintendent of mission and Bible study, gave her report for the year, after which Mrs. C. E. Exum brought a message on the need for a larger and fuller spiritual life.

The question box conducted by Mrs. Lipscombe proved most interesting as the many questions relative to the work

(Continued on page 29)

THE METHODIST ORPHANAGE

HON. R. N PAGE ..... President Board Trustees
REV. A. S GARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

The Methodist Orphanage has several high school graduates who have completed business courses after graduating from high school. These fine, well trained, highly efficient young ladies would like to get positions with some of our good Methodist people who need stenographers and bookkeepers.

Any one desiring help of this kind will please communicate with me and I can put them in touch with trained young ladies of the highest character.

* * * *

A ten thousand dollar check is within reach of us if the friends of the Methodist Orphanage will give us just a little of their time in gathering up Octagon soap wrappers. The Methodist Orphanage of Jackson, Mississippi, has recently received over $11,000 in cash for Octagon soap coupons. Several of our buildings are badly in need of repairs and furniture. Our laundry equipment is nearly worn out and inadequate to meet the needs of the orphanage. The present laundry equipment has been in service nearly 25 years. Since it was installed our population has grown from a small number to nearly 350. We can meet all the additional expense of repairing buildings, furnishing cottages and quipping laundry without costing anybody a cent. I am sending out literature to the Sunday school superintendents and missionary societies with the earnest request that they use it to the best advantage.

* * * *

Chapel Hill congregation gave our singing class a warm welcome on the first Sunday night in this month. It was a privilege to lead the service for the pastor at the evening hour of worship. Brother Albea Godbold gave much publicity to the coming of the young people. The large gathering in that beautiful auditorium was greatly pleased with the sacred concert. North Carolina Methodism has a splendid opportunity at our state university to mold public opinion by rightly influencing the thinking of the thousands of young men being trained at Chapel Hill. Sometimes I fear that we do not properly appraise the value of our church at the state university. A few years from now when the debt is all paid we are going to congratulate ourselves that we erected such a beautiful and commodious church at the seat of one of the great universities of the South and of the nation. I earnestly trust that our two great conferences will give the Chapel Hill church the support and endorsement which it so richly deserves.

* * * *

My heart has been made to rejoice over the response some of our pastors and churches are making toward paying their orphanage apportionment. I do sincerely trust that many more will let me hear from them along the same line. If the cause of our fatherless children is presented to the churches, they will contribute toward our operating expenses. I am counting on all to do their very best for us during the next four or five weeks. Our needs are imperative and I have only one source to look for aid and that is the North Carolina conference. The churches, Sunday schools, missionary societies, Epworth Leagues and individuals can furnish us with the necessary funds and supplies with which to carry on our orphanage work. Unless strenuous efforts are put forth to collect a large portion of the orphanage assessment by our pastors this spring, we shall be forced to pile up a big debt or send away a large number of children from the home. Either course would be displeasing to Him. We cannot expect His blessing to rest upon us if we turn a deaf ear to the cry of His children.

* * *

Raleigh district conference was largely attended. Reports from preachers and laymen were very encouraging in the face of great difficulties. Preachers and laymen have their faces set toward achieving success. The financial interest of the district was discussed and plans were made looking toward full collection on our benevolences. The dominant note sounded in the conference was the spiritual interest of the church. Brother Love has a passion for the extension of the kingdom of God on earth, and he is leading in a fine way his district toward that supreme end. No interest of the church will be neglected under his wise administration. He has made a fine impression on the district and all are confidently expecting him to lead the forces of righteousness to victory.

The members of Plank Chapel laid themselves out in a big way to entertain the conference. What a great dinner was spread under the trees for that large gathering! Brother R. E. Pittman, pastor of the Tar River charge, left nothing undone for the comfort and convenience of the conference. It is the earnest prayer of those who attended the conference that great good will come to the people of the community and to the entire district as a result of our sojourn among these good people.

* * * *

Mrs. Rives and our young people drove down to Fairmont on Saturday p. m. before the second Sunday in April. On Sunday morning the class gave a sacred concert to a very large and appreciation congregation. Brother J. W.

(Continued on page 31)

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—Kruschen will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts 4 weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

PREVENT COLDS AND FLU



The best way is to build strong bodies, vigorous health and sturdy resistance to disease with

YERKES PALATABLE EXTRACT COD LIVER OIL

New Comfort for Those Who Wear

FALSE TEETH

No longer does any wearer of false teeth need to be uncomfortable or feel ill at ease. Fasteeth, a new, greatly improved powder, sprinkled on upper, lower, or partial plates, holds them firm and comfortable. No gummy, pasty taste or feeling. Deodorizes. Teeth hold snug, and you feel as confident when laughing or eating as with your own teeth. Avoid embarrassment. Get Fasteeth at any drug store. If not obtainable at your druggist's, send 10c for large sample size. Fasteeth Incorporated, Dept. D, Binghampton, N. Y.

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HICKORY, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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CHALLENGING

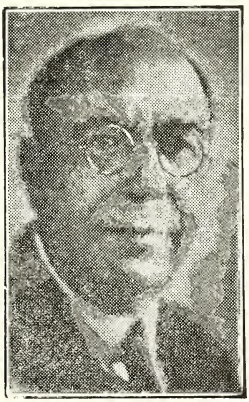
The work of last week continued well into Saturday night. Sunday morning's schedule called for the leaving of our singing class at 6:30, with your humble servant acting as chauffeur. The day's engagements called for 200 miles of travel, three programs, a number of personal interviews, and the joy of meeting with lots of friends. It was dark when we returned Sunday night, "tired but happy," as our children say. Monday morning greets us with a new week's responsibilities. Reports and requests are coming in thick and fast, some causing joy and some bringing anxiety. Opportunities for service at the Children's Home are continuous and are quite challenging.

ARE THEY SAFE?

The first question one wants to ask when he returns from a trip is, "Are all our children in their proper places and are they safe?" While our family is large there is, of course, a keen interest in every individual. Our workers cannot afford to look at a group and suppose that everything is going well. Individual investigation must be reinforced by caution, advice and counsel. So when one returns, even though tired, he yields to the desire to make a round of visitation for the purpose of securing first hand information as to the welfare of the family. The Children's Home workers have, among others, two great concerns: the proper growth and development of our children, and the securing of adequate finances for sustentation purposes. Our workers here are bending every effort in the caring for the children. Many of our friends elsewhere are working diligently for the supplying of funds for this caring process. Our children are not safe until both groups are diligent in their efforts.

THE CHILDREN'S FRIEND

R. B. Crawford, whose likeness is presented on this page, has for 23 years regularly visited the Children's Home on Sunday afternoons, bringing with him a piece of candy for every child and an interesting joke or story for every cottage. Brother Crawford is truly a friend of our orphan children. Born in a parsonage, the son of Dr. and Mrs. L. W. Crawford, both of whom served so long and so well the cause of Christ through the Methodist Church, our children's friend has a heritage which is all impelling. Mrs. Crawford, prior to her marriage, was Miss Hallie Cozart of Durham. To this union was born R. B. Crawford, Jr., who as secretary of the Hanes Knitting Mills, is a promising and successful business man. Mr. Crawford, an outstanding merchant, is lay leader of Centenary Methodist church, and while successful in his business never lets material things get in the way of spiritual values. The Children's Home lists R. B. Crawford as one of its choicest friends.



Better as the years go by

PARK STREET, BELMONT

After a long ride our singing class arrived at the hospitable home of Mr. and Mrs. E. D. Maynard of Belmont, preparatory to giving their program at Park Street at the opening of their Sunday school. After a most gracious welcome by Rev. J. R. Warren and Supt. C. E. Moore our youngsters had the satisfaction of singing to a congregation that overflowed the church. Things are going mighty well at Park Street. The Sunday school has outgrown the building and perparations are being made for the construction of six additional rooms. The Children's Home interests are well cared for. Both pastor and people are pleased with one another.

MAIN STREET, BELMONT

Departing from Park Street we were soon at Main Street, Belmont, where Rev. W. M. Smith and Supt. H. W. Crenshaw gave us the glad hand of welcome and arranged for the giving of our program at the 11 o'clock hour to a congregation that completely filled the church. We were distributed among kind friends for lunch at the noon hour, following which we again assembled for our next engagement. One could readily note that Main Street is in good shape. We regretted, however, to learn that Brother Smith had been ordered to the hospital to undergo at once a serious operation. Dr. McAdams, one of his choice laymen and a renowned physician, is carefully looking after his welfare.

CRAMERTON

Three o'clock found our girls advantageously seated on the pulpit platform in the beautiful Cramerton church auditorium facing a church full of folks. While knowing that we had genuine friends at Cramerton surprise was expressed to Rev. J. P. Morris and Supt. W. C. Davis over so many people's gathering on Sunday afternoon to honor our children. Following the completion of our program the young people of the church served our group refreshments and the women of the Jane Cramer class provides sandwiches and other good eats to satisfy our appetites on the way home. Our Cramerton friends clothe two of our fine little girls in addition to giving their fifth Sunday "love gifts" and paying their ten per cent apportionment. Brother Morris and his good people are mighty happy as they work together so constructively.

A GOOD MEETING

It was a distinct pleasure to be able to attend one day's meeting of the recent Woman's Missionary conference, held at Myers Park, Charlotte, and so ably directed by Mrs. C. C. Weaver and her associates. I really think that the women run their missionary meetings more dispatchfully and more pointedly than any meetings I am privileged to attend. Our women are certainly doing a great work and it was an inspiration to see them in action. Rev. R. D. Ware and his Myers Park people were serving the women of the conference in their characteristic cordial way.

NEWELL & CO.

Presiding Elder W. A. Newell has a long and successful record of accomplishments. He is a great team worker. His frequent meetings with his pastors keep the brethren in touch with one another and encouraged for their objectives. In attendance upon a recent meeting of these fine brethren held at College Place, Greensboro, where they were royally entertained by Rev. G. T. Bond and his good women, I found them thoroughly interested in the work of the Children's Home and anxious to serve it as well as the other interests of the church. The Greensboro district continues to make good history.

RECRUITED

The eighteenth recruit to the ten per cent apportionment honor roll includes the three fine congregations on the Forsyth circuit, so effectively led by Rev. T. B. Johnson, who is serving his third year on the charge. We are glad to have our loyal Forsyth friends join this select company.

By oversight Bradley Memorial, Gastonia, was left out of the honor roll list last week. Rev. A. C. Swafford and his good people and sent in their ten per cent apportionment some weeks ago.

Town visitor: "You're quite wrong in considering the birds a nuisance; they devour insects and caterpillars."

Farmer: "Thainks for telling me. It's a great consolation to know that they eat my fruit merely for desert."—Pearson's.

Sunday School Lesson

APRIL 24

By Dr. Henry W. Tiffany.

Abraham's Generosity to Lot

(Genesis 13:5-15)

God led Abram into Canaan. When famine came to Canaan Abram's faith failed, and he fled to Egypt. He did not trust God to provide for him in Canaan or protect him in Egypt. He conspired with his wife to tell a cowardly lie to save his life from an imaginary peril. No altars were built beside his tents in Egypt. His lie brought plagues to Pharaoh's house, and peril to himself and Sarah. Pharaoh had his officers lead Abram and his company out of Egypt. Driven from Egypt Abram and his company returned to Bethel where he began over again. Having wandered far, Abram returned to the place where he was at the beginning, and there called on the name of the Lord.

1. The Crises (13:5-9)

Abram is the first rich man mentioned in the Bible. "Abram was very rich in cattle, in silver and gold. Lot also went with Abram, had flocks, and herds and tents." Prosperity had come unsought to Abram. Because he went with Abram Lot shared his wealth. Abram's wealth was obtained honorably. Abram's wealth testified to his ability as producer and manager. Abram himself was the truest treasure of the community in which he lived. He was not a parasite. They came to Canaan at God's call; they walked in God's way; they had wealth, and enjoyed every comfort that could be named. Strife arose in the company. "Their substance was great so that they could not dwell together." The cattle got mixed, the sheep could not be told apart, the count was not always right. The herdsmen became suspicious of one another. High words and hard blows were passed. Finding pasture for the multiplying herds was increasingly difficult. The available land was diminished by the presence of the Canaanite and the Perezzite. Abram felt that the difficulty was too small to warrant a quarrel. His fellowship with the Father was too precious to be jeopardized by petty quarrels about pasture. "Let there be no strife, I pray thee, between me and thee; and between my herdsmen and thy herdsmen: for we are brethren." He appealed to their kinship and asked an amicable settlement of the difficulty.

2. The Choice (13:10-13)

"Lot lifted up his eyes and beheld all the plain of the Jordan, that it was well-watered everywhere—like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar." Lot stole out alone for another look around. To the west were hills, rocks and scanty herbage, to the east it was like the lost Eden or the Egypt from which they had lately returned. Lot did not hesitate. "Lot chose him all the plain of the Jordan." Temporal advantage caused Lot's choice. Grass for sheep meant more to Lot than a good conscience: fertile soil meant more than fellowship with the Father. He selected rich soil and mean men: good pasture and moral shame. Lot's early life had been heroic. He was not thinking of riches when he left Haran with Abram. He has changed since then! Now he puts goods first, and God second. He chose the plain and pitched his tent toward Sodom. Next time we hear of Lot he is living in Sodom and sharing the life of its people. When the city was destroyed Lot lost all his wealth. He and his two daughters escaped taking with them only the clothes they wore. If we have God we have all. Lose God and we lose all.

3. The Comfort (13:14-15)

Abram was saddened by the separation of Lot. He was grieved that Lot showed such selfishness. He saw that only the poorest pastures remained to him. He was despondent, as he viewed the rocky ridges and the smaller camp. Abram needed comfort. Had he done wrong? Had he been too generous with Lot? Did God approve? After the choice had been made and the exodus taken place from Abram's camp to that of Lot, God appeared to Abram, confirmed his promises and gave Abram the vision of an empire such as man had never seen. Its inhabitants are as numerous as the dust of the earth: its foundations are laid in righteousness, and it is given to Abram and to his seed forever. The place where Abram stood was transfigured: it lost its obscurity and loneliness and became a highway of the nations. The field of tents became a city of palaces, within whose walls are gathered the worshippers of God. Lot coveted the well-watered fields of the valley, in spite of the wickedness of Sodom, and the fruits of his choice are seen in the flight from the city, leaving behind his flocks, herds and other possessions, whereas Abram lived to the ripe age of 165 and left a goodly heritage to Isaac. The promises made to Abram are being fulfilled, for today Christian nations are possessing the gardens of the world. Abram's spiritual seed are like the stars of heaven and the sands of the sea for multitude. Blessed by God the spiritual seed are proving themselves blessings to others.—Watchman-Examiner.

The bus drew into the curb and stopped. The conductor looked expectantly up the staircase, but not one descended, and finally he clambored up himself.

"'Ere," he remarked to a man in the back seat, "you want the town hall, don't yer?"

"Yes," returned the passenger, groping for his bag, "that's right."

"Well," retorted the angry conductor, "you'd better come down and get it. I can't bring it up for yer!"



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IN MEMORIAM

MURPH—Mrs. Annie Thompson Murph was born June 13, 1861, and died March 11, 1932, age 70 years, eight months and 28 days. She was a woman of Christian character, one who endeared herself to all. We shall miss her, but we shall not grieve for her; our loss is her gain. She is survived by five children, two sisters and four brothers. She was a member of Third Creek Presbyterian church for a number of years, then moved her membership to South River Methodist church, where she was a member until her death.

A Granddaughter, Rebecca Steele.

WADDELL — James Edward, age three years and ten months, only child of J. B. and Mildred Waddell, was called to his heavenly home March 14, 1932. He was rushed to the hospital for an appendicitis operation. He said, "Daddy, don't leave me." Assured that he would not, Jimmy threw him a kiss. He was a bright, beautiful boy, the pride and joy of his parents. His going is only a link in the chain that binds you to heaven. Jimmy is a lovely flower transplanted in a clime that is more congenial, to bloom again in immortal beauty in the paradise of God. X.

SHAW—Mrs. Mary Eliza Shaw, widow of the late W. H. Shaw of Thelma, N. C., born November 22, 1851, the daughter of John Wesley and Mary Bryant Bell of Scotland Neck, N. C.; died at the home of her daughter, Mrs. W. G. Clary, in Roanoke Rapids, N. C., November 30, 1931. Surviving her are two daughters, Mrs. Clary and Mrs. Susie Gooch, and a grandson, Morris S. Clary. She rests in the yard of Calvary church, which she loved and served faithfully, by the side of her husband, whose heart she had gladdened through the years in this Halifax county community, where her life was a benediction and an inspiration of Christian goodness and beauty.

R. B. House.

DEAL—William Deal was born November 21, 1861, and departed this life March 22, 1932, at the age of 70 years.

He professed faith in Christ in early manhood, uniting with the Methodist church, where he remained a faithful and consistent member until his departure. He was a member of the board of stewards of the Taylorsville M. E. Church, South, for nearly 40 years.

He was united in marriage to Miss Lula L. Linney, February 3, 1887. To this union were born three children: Mrs. S. T. Crowson, Taylorsville, Roy L. Deal, Winston-Salem, and Bros. Allen T. Bowler of Greensboro.

He leaves his wife, three children, five grandchildren, six sisters, one brother, and a host of relatives and friends to mourn their loss. R. L. Young, P. C.

WHITE—John Wesley White was born March 9, 1861, in Yadkin county, son of William and Sarah Nicholson White. He attended Jefferson Medical College, Philadelphia, graduating in 1888. For 43 years he practiced medicine in Wilkes county. Soon after moving to Wilkesboro he joined the Methodist church and lived a faithful and loyal member and was for years a steward. He died January 12, 1932.

On June 1, 1898, he married Miss Pearl Sydnor, who with two children, Mrs. Nellie White Hubbard and John Wesley White, Jr., two brothers, George A. White of Idaho Falls, Idaho, Charles H. White of Southern France, and three grandchildren, survives.

A host of other relatives and friends mourn his departure. His friends are numbered by all who knew him. Dr. White established the first hopsital in Wilkes county and operated it with a marked success, being a good doctor and a skilled surgeon. He did a great deal of charity work. I have been told he never turned any away for lack of money. It has been said he thought more of laying up treasures in heaven than on earth. For the past ten years he has been county health officer. For years he has been a member of the local school board, and had much to do with building the present school building; also the present splendid church building. In fact, all worthy causes had his hearty and liberal support.

The funeral was conducted by the pastor, assisted by Rev. J. S. Folger, a former pastor, and Rev. C. W. Robinson, pastor of the North Wilkesboro Presbyterian church. T. C. Jordan, Pastor.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Pineville Methodist church desires to express our appreciation of Mrs. Sallie Downs, one of our faithful members, who left us March 4, 1932, after a continued illness.

We shall miss Mrs. Downs from our church and society and we commend her love for the church to each of her children, and hope that they shall follow her example in the service of the Master.

We extend our sympathy to all the family and shall send a copy of these resolutions to each of them.

(Miss) Louise Ardrey,
Mrs. E. O. Cole,
Mrs. E. C. Nemp.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has called from her labors on earth to her heavenly reward Mrs. Cleo Harper Moore, wife of Wade H. Moore, and while we, the members of the Ethel Bost Missionary Society of Cool Spring M. E. church bow in humble submission to his will, be it resolved:

First, That in the death of Mrs. Wade H. Moore we have lost a member regular in attendance, cheerful and optimistic in disposition and always faithful to the society, and a true servant of the Master.

Second, That we extend our sympathy and love to the family and commend them to a loving Father.

Third, That a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate for publication.

Mrs. C. H. Baity,
Mrs. E. D. Fox,
Mrs. Annie Owens.

RESOLUTIONS OF RESPECT

Since God in his great wisdom saw fit to remove from her earthly abode our friend and co-worker, Mrs. J. L. Deans, on March 5, 1932, be it resolved:

First, That we, the members of Zion Missionary Auxiliary, feel keenly our loss. Although her health has prevented her from being active in the work for the past several months, yet she had the work of the Master at heart.

Second, For many years she was an active worker in the Methodist church, and always enjoyed any task or any service she could render for her Lord.

Third, We want to extend to the bereaved family our heartfelt sympathy and commend them to God for comfort and healing of their wounded hearts.

Fourth, That a copy of these resolutions be sent to the family, a copy recorded in the minutes of our missionary society and a copy sent to the N. C. Christian Advocate for publication.

Miss Mattie White,
Mrs. J. W. Hudgins,
Mrs. C. E. Blanchard,
Mrs. J. B. Hathaway.



Following the Gleam

FROM life to Life they pass, following the gleam into realms of everlasting light. Not then, for them, but for the comfort of those who remain, are those tender ministrations that mark the end of every earthly pilgrimage

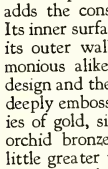
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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Renw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	4	4
Webb Ave.—R. L. Jerome	2	
Cedar Grove—J. W. Dinnnette	1	
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	16	1
Trinity—G. R. Combs	1	
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans	7	
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham, Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	2	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor	5	
Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	10	2
Kenneked—W. G. Pilcher	15	
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	4	
Perquimans—J. L. Smitb	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Joliff	8	
Stumpy Point—W. T. Cheek	2	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	5	
Washington—H. 1. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	4	
Plymuth—J. W. Harrell	4	2
Hertford—B. P. Robinsou	3	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	4	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	2	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Elliott		3
Hamlet—J. H. Shore	14	2
Fayetteville, Hay St.—Walter Patten	8	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	12	
Abcrdeen-Vass—W. C. Ball	5	
Laurel Hill—W. D. Yarborough		

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—L. L. Hillman	8	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	7	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Orlental—R. E. Atkinson	5	1
Pikeville—J. G. Phillips	6	1
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	4	

RALEIGH DISTRICT

Bailey—J. C. Williams	4	1
Creedmoor—W. L. Loy	4	
Dunn—C. B. Culbreth	14	
Erwin—J. J. Boone		
Fuquay—J. L. Midgette	9	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough	5	
Oxford Ct.—P. H. Fields	7	
Raleigh, Central—A. S. Parker		
Epworth—O. L. Hathaway		
Smithfield—B. T. Hurley	18	4
Youngsville—A. L. Thompson	3	
Oxford—E. J. Rees	19	
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	4	
Tar River—R. E. Pittman	6	3
Newtou Grove—J. F. Starnes	2	
Clayton—B. H. Houston	3	
Zebulon—N. B. Johnson	2	
Henderson, West Mem. and City Road—M. W. Warren		

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	
Enfield-Whitakers—C. P. Womack	5	
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	
Northampton—E. C. Maness	13	1
Rocky Mount, First—T. G. Vickers	13	
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		
Bethel—J. O. Long	5	
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	19	
Weldon—E. H. McWhorter	15	
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		
Conway—G. B. Starling	7	
Wilson—T. M. Grant		
Roanoke Rapids—S. J. Starnes	8	
Garysburg—J. T. Draper	2	
Nashville—W. G. Farrar	7	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	12	
Maysville—J. W. Lawson	11	
Roseboro—C. A. Johnson	7	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	
Grace—H. B. Porter	3	
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	
Burgaw—W. J. Watson	3	
Elizabethtown—M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	
Garland—R. G. Dawson	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	3	
Fletcher-Mill River—H. F. Duncan	4	1
Hendersonville—C. H. Moser	10	3
Marshall—R. Shumaker		3
Saluda-Tryon—O. L. Robinson		3
Weaverville Ct.—O. B. Mitchell	2	3
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		2
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Kiker	2	
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lalesville—R .H. Kennington		
Peachland—F. H. Brittain	3	
Pineville—E. O. Cole	4	
Polkton—C. R. Ross	2	
Waxhaw—A. L. Latham	6	
Wadesboro—W. B. Davis	4	
Weddington—J. B. Tabor, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	20	
Myers Park—R. D. Ware		
Spencer—F. B. Smathers	7	
Matthetws—J. M. Varner	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	16	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal	5	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	3	
Lincolnton—P. W. Tucker	10	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	3	
Lovesville—E. N. Crowder		
Polkville—J. M. Barber	5	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	1
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	4	
Belmont, Main St.—W. M. Smith	4	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	9	
Randleman—J. C. Groce	8	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	6	3
Carraway Memorial—J. S. Gibbs		12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		5
Greensboro, Proximity—G. B. Clemmer	7	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler		7
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	7	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Holt		4
High Point, Main St.—A. L. Aycock	2	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Pixler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—F. T. Dixon	5	
Morganton, First—B. C. Rearis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	3
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	12	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	5	11
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	6	
Sparta—C. W. Russell	2	14
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson		3
Leaksville—R. G. Tuttle	8	5
Spray—W. H. Willis	8	8
Draper—G. E. White	3	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Helton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	

SALISBURY DISTRICT

Albemarle—W. B. West	41	24
First—E .M. Avett	3	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	6	1
Concord, Epworth—J. A. Bell	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	3	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A Swaringen	4	4
Woodleaf—J. B. Tahor		8
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—A. Fry	6	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	8	5

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	13
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzell	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	13	7
Mooresville Ct.—D. R. Proffitt	1	10
Mt. Zion—W. A. Barber	3	3
Newton—M. B. Woosley	6	4
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	20	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	2
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3

Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers		3
WAYNESVILLE DISTRICT		
Bethel—G. N. Dulin	6	98
Bryson City—O J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	1
Hayesville—H. R. Cornelius	4	2
Webster—T. G. Highfill		3
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	7	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	9	5
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	9	49
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	

FAYETTEVILLE DISTRICT CONFERENCE

The Fayetteville district conference met at Jonesboro Thursday morning, April 7, at ten o'clock, with all the pastors of the district present with the exception of Rev. M. C. Ellerbe, who was detained on account of sickness, and a large delegation of laymen. Rev. J. C. Wooten, presiding elder of the Fayetteville district, was in charge of the conference, presided in an able and efficient manner and kept things moving in proper form from the beginning of the conference on Thursday morning until the close on Friday afternoon.

The conference opened with the sacrament of the Lord's Supper, conducted by the presiding elder, assisted by Revs. G. T. Adams, F. M. Shamburger, and J. H. Buffaloe, after which the presiding elder read a scripture lesson and made a brief talk.

The first day was largely taken up with reports of pastors, sermons and talks by visitors representing various interests of the church. In spite of the difficult times through which we are passing, the pastors sounded an optimistic note and spoke encouragingly about their work. The second day was given over to talks by laymen, election of lay delegates to the annual conference and committee reports.

The following visitors were in attendance upon the conference: Revs. H. C. Smith, Albea Godbold, M. T. Plyler, L. T. Singleton, A. D. Wilcox, H. E. Myers, A. S. Barnes, O. I. Hinson, J. A. Dailey, C. B. Culbreth, J. L. Midgett, and J. S. Cook and Frank Hare of the local Presbyterian and Baptist churches. The conference was also honored with the presence of five superannuate preachers: Revs. G. T. Adams, L. H. Joyner and A. J. Groves from the Fayetteville district, and Dr. N. H. D. Wilson and Rev. G. W. Starling from the Durham district.

The following represented interests of our church and spoke at the conference: Rev. Albea Godbold, Chapel Hill church; Dr. M. T. Plyler, Advocate; Rev. L. T. Singleton, Superannuate Fund; Rev. A. D. Wilcox, Louisburg College; Prof. H. E. Myers, Duke University and Board of Christian Education; Rev. A. S. Barnes, Methodist Orphanage; and Rev. J. H. Buffaloe, the Golden Cross.

H. A. McKinnon was elected district lay leader, and N. D. Sanderlin and Dr. M. L. Matthews were elected associate lay leaders.

The following were elected lay delegates to the annual conference: J. E. Muse, W. L. Thomas, Dr. M. L. Matthews, E. R. Burt, D. A. Pierce, D. A. Parsons, J. D. Phillips, G. W. Cox, R. N. Page, L. M. Peele, Mrs. W. L. McRae, M. W. Davis, L. D. Frutchie, J. W. Porter, T. A. Lynn, Jasper Edge, J. B. Von Cannon, R. T. Poole, Miss Fannie Bruton, E. H. Wilcox, W. N. McKenzie and Mrs. T. H. Sutton.

The conference preachers were Dr. Walter Patten of Hay Street, Fayetteville, and Rev. J. H. Shore of Hamlet. Dr. Patten preached at the morning hour Thursday on "The Abundant Life," and Brother Shore preached at the evening hour on "Let Us Make Brick." The devotional services were conducted by Revs. C. B. Culbreth, J. A. Martin and E. B. Fisher.

J. L. Joyce, C. W. Goldston and F. R. Davis were recommended to the annual conference for admission on trial.

Jonesboro took high place in its entertainment of the conference. Rev. J. E. Blalock, the pastor, and his congregation were untiring in their efforts to meet every comfort and convenience of the preachers and delegates, and the meals served at the noon hour by the ladies of the church, assisted by the ladies of the other churches of the charge, were most delicious and appetizing.

The 1933 session of the conference will be held at West End.

J. Herbert Miller, Sec.

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The Best Medicine—cheerfulness and temperance.

The Best Music—the laughter of an innocent child.

The Best Science—extracting sunshine from a cloudy day.

The Best Art—painting a smile upon the brow of childhood.

The Best Journalism—printing the true and beautiful on memory's tablet.

The Best Telegraphing—flashing a ray of sunshine into a gloomy heart.

The Best Biography—that life which writes charity in the largest letters.

The Best Mathematics—that which doubles the most joys and divides the most sorrows.

The Best Navigation—steering clear of the lacerating rocks of personal contention.

The Best Diplomacy — effecting a treaty of peace with one's own conscience.

The Best Engineering—building a bridge of faith over the river of death.

—Selected.

SCOTCH, BUT HONEST

Here is a Scotch anecdote that's different. Among the train passengers were and elderly Highlander and a young lad. The former was holding a watch in his hand and was studying it with intense interest. Suddenly he seemed satisfied and he beckoned the conductor to him.

"What is it?" the latter asked.

"I want to pay the rest of my grandson's fare," replied the Highlander, "he has just become 12 years old."—Boston Transcript.

HAVE MERCY UPON ME

By Rev. T. C. Coffey.

Have mercy upon me, O Lord,
Blot out my transgressions I pray,
Though great are my sins, yet thy Word
Brings hope of forgiveness today.
Thy mercy is great, O Most High,
As deep as the depth of the sea,
As high as the infinite sky,
Have mercy, O Lord, upon me.

Children's Storyland



HUNTING A CINNAMON TREE

By Mabel S. Merrill.

"Do you truly believe we can find a cinnamon tree?" It was Evelyn Lyford who asked the question of her brother Kirk as they walked along a flowery road in the island of Ceylon. They had landed that morning from the good ship "Seabird" and were taking a walk with their friend, the captain.

"The best cinnamon in the world and lots of it comes from this very island of Ceylon," the captain told them. "So we ought to be able to find more than one cinnamon tree." His eyes were twinkling as he looked down at the boy and girl.

The road they were following ran along the bank of a beautiful river. The bank was bright with flowers and fringed with small evergreen trees. Among the dark-green branches were light-green shoots tipped with crimson.

"What a number of those trees there are!" said Kirk. "They seem to grow everywhere in Ceylon."

"So they do," agreed the captain. "They are native trees in this country and they plant them in gardens, too. Look at this."

They had come to a large garden, which seemed to be quite filled with the little crimson-tipped trees.

"How pretty they are!" exclaimed Evelyn. "I suppose that is why they plant so many."

The captain's eye twinkled again.

"I have an idea they plant them because it pays, Evelyn," he said. "Those are cinnamon trees."

Evelyn gazed at the wilderness of little trees and thought of the small brown box full of cinnamon in her mother's spice cupboard.

"The cinnamon we have at home," she said, "is just a fine brown dust. I don't see how they get it from these green trees."

"I believe I know something about that," put in Kirk. "The cinnamon we get is made from the bark of trees like this. Is that right, captain?"

The captain nodded. "From the inner bark, which is smooth and thin. What your mother buys to use in cooking is ground to powder. But you can also buy the real cinnamon bark not ground at all."

"I know," said Evelyn. "Grandma gave me a piece once and it bit my tongue when I chewed it up."

"A little cinnamon goes a long way," agreed the captain. "Well, now you have seen the cinnamon trees, let's find out what this fellow has to show us."

The fellow was a little black boy who had bunches of mace to sell. The mace looked like a fruit that had been split open as you would split a peach. The outside resembled a piece of bright scarlet network. In the center lay a brown seed.

"That seed is a nutmeg," explained the captain. "The two coverings that grow outside—it is really two coverings, you see—are called mace. It is ground up and used as a spice too."

The children looked with interest at the pretty thing. They had seen the little nutmeg trees growing, but they had never before seen the fruit cut open.

"Perhaps that's enough for this time," suggested the captain. "The sun is so hot I think we ought to have a drink of lemonade and a rest at this little tea-house in the cinnamon garden."—Zion's Herald.

THE GYPSY CHILD

By Abbie L. Ronne.

The gypsy children love a road
  Far more than you or I,
For it is really home to them
  Beneath an open sky.

I wonder, though, if they don't play
  At make-believe sometimes,
And say, "That pretty house is mine,
  The red geranium climbs.

"I know the kettle's singing now,
  And there's a linen cloth,
And shining dishes, and the best
  Of friends to share the broth.

"There where the plum twig taps the pane
  Is my own little room.
It lets the spring in, but is proof
  Against all storm and gloom."

The gypsy children love a road
  Far more than you or I.
But one looked back so wistfully
  Today, I wonder why.

—The Sentinel.

WHY THE VIOLETS ARE BLUE

By Carrie Belle Boyden.

In the days before the woodcutters came to cut down the woods surrounding little villages, there was a beautiful little grove of trees. In a mossy hollow below a hill grew a large clump of wild bluebells.

The Bluebell family was very happy from Grandfather Bluebell down to the tiniest little Grandbaby Bluebell. They loved the fresh spring rains and they lifted up their pretty heads to the warm sunshine that followed, and so they danced and played and swung and swayed happily together in the warm spring breezes. Right in their midst grew a yellow violet. Some mischievous breeze must have carried the seed and planted it there all alone.

Yellow Violet was not happy. She loved the graceful Bluebells and she thought that if she could only be a lovely blue, as they were, she would be perfectly happy. So, day after day, she swung in the breezes with the Bluebells and looked up at the soft blue sky and wished and wished she could change her plain yellow dress for a deep blue like the Bluebells or a soft blue like the sky.

One day Yellow Violet heard a sound that was very different from the rustling of the wind in the trees. It was a cry of distress. She looked all around her and finally discovered a tiny fairy caught in a spider's webb with old Mr. Spider crawling right toward her. Yellow Violet swung out far and frantically tried to reach her. Back and forth, higher and higher, swung Yellow Violet until at last she broke through the fine web and the little fairy was set free. As she fluttered away she called back joyously:

"Some time you will receive your reward."

Now, that fairy was the Happiness Fairy, so you may be sure she would not forget her promise.

So summer passed and autumn came with its covering of rusty brown leaves; then winter threw over all the earth her soft blanket of white snow and the Bluebell family with Yellow Violet slept sweetly until spring.

After a long time Yellow Violet began to stretch herself and listen. The Bluebird, the bird of happiness, was singing. She pushed up through the brown leaves and found herself again in the midst of the Bluebell family. But this time there was a change. All around her were baby Violet plants lifting their little heads through the brown leaves to the sunlight. Mother Violet was very proud and a happy thought came to her. Perhaps her babies would be dressed in blue like the Bluebell babies. She waited anxiously all through the spring for the first bud to appear; and then early one morning three of her Violet babies opened up their buds in the sunlight and they were all blue, a deep purply blue. Mother Violet was so happy that she forgot all about her own despised yellow dress, and great was her surprise then to find out that her own dress was blue also, a pale soft blue like the sky. Mother Violet had received her reward.

And the Violet family all seemed to like their blue dresses and were con-

tented ever afterward. So to this day you will find in the woods and orchards and country roadsides large masses of purple blue violets in the spring, while just a few yellow violets remain to show us what the first violets were like.—Zion's Herald.

WHY THE LILY WAS CHOSEN FOR EASTER

By A. L. Murray.

Many, many years ago, so the story is told, there lived a king named Religion. Every day he would walk in his beautiful garden full of flowers and plants of all kinds, both small and large. One day the flowers noticed that the king was very downcast and sad. He always came to them when he was troubled, for they made him forget his problems. So they waved and unfolded and filled the air with perfume, but try as they might, they could not cheer the king. Then one little flower grew bold and said, "O Great King! Why are you so sorely troubled? We have all tried to cheer you, but we have failed."

"It is a long story," answered the king. "Several months ago we observed the Easter season. My people came to me and said, 'Our King, we want something to help make Easter more meaningful to us. At Christmas time we have holly, wreaths and Christmas trees to place in our homes, but at Easter time we have nothing.' I have thought and thought. I have talked with the trees, the animals and the clouds, but I can hear of nothing that will help bring Easter joy as holly brings Christmas cheer."

"Maybe we can help you," suggested the little flower, "we have helped you in different ways before."

"True," agreed the king. Soon the herald was shouting the king's command, "Come now before the king; he will select from out of his garden a flower or plant to help bring Easter joy!"

The flowers and plants all began to talk at once begging, "Take me, choose me." "O," cried the king, "one at a time; one at a time, please." Then of every flower in turn he asked one question, "Why should I choose you to become the symbol of Easter joy?"

One answered, "Because I am beautiful." Another, "I am sweet smelling." Another, "Because I never die," and the others gave other reasons. "You will not do," said the king in despair. Just then he heard a little lily, "O King, I am only a little lily, but I can tell you something that the others here cannot."

"Speak on," urged the king, rather impatiently.

"One day," the little lily spoke softly, "several years ago, my ancestors saw Jesus coming down into the valley where they lived. He was trying to comfort his disciples who seemed to be greatly troubled. He came and sat on a large rock which stood high near the home of the lilies. The youngest lily of the family was close to Jesus. Jesus seeing it, placed his hand on its head and said, 'Look, see the lily! You should learn a lesson from it. It does not toil nor does it spin, yet it is richer than great King Solomon.' The disciples were greatly cheered and thanked the little lily for the lesson that the Master taught through it. So I have a message for Easter. It is this, O King, I can testify that Jesus can make even little things live with pride in their hearts, because he loves them. I can silently repeat the saying of Jesus to his disciples, that all should know a great life is a life that Jesus can use to teach a lesson to others."

The little lily wanted to say more, but the king interrupted saying, "You will be crowned forever the true messenger of Easter joy."—Watchman-Examiner.

W. N. C. WOMEN

(Continued from page 21)

were read and answered and discussed. The closing afternoon's workship service was led by Mrs. V. L. Stone of Asheville. Reports on the community work were given by Misses Henrietta Logan and Lillian Wood of Charlotte.

Reading of committee reports followed by benediction by Rev. C. N. Clark of Monroe closed the conference, which was replete with interest from first to the closing session.

* * *

It was the good fortune of your editor to be a guest in the home of Mr. and Mrs. A. J. Hagood and their charming daughter, Miss Marie, with Mrs. C. C. Weaver, Mrs. P. N. Peacock, Mrs. H. A. Dunham and Mrs. E. K. McLarty, and the kindness and hospitality of this delightful family will live long in our memories of the 1932 conference.

A most delightful luncheon was tendered the officers and district secretaries on Tuesday at 1:30 by Mrs. W. W. Hagood, Mrs. Mattie H. Stewart, Mrs. Roy S. Smith and Mrs. C. E. Wakefield. Good fellowship and happiness reigned supreme. The table was beautifully decorated in roses, sweet peas, pansies and snapdragons and the menu was all that heart could wish.

Another delightful social affair was the reception tendered by the missionary society of Myers Park church to the delegates and visitors at the home of Mrs. Bradshaw on Selden avenue.

MRS. J. L. WOLTZ VICTIM OF ACCIDENT

The many friends of Mrs. J. L. Woltz, secretary of the Mount Airy district, will regret to know that on March 9, while on her way to prayer meeting, she slipped on the ice and fractured her ankle. A recent letter from her says: "I am getting along fine; will just take time for the break to heal. Will miss you all at annual meeting but will be there in heart and prayers." We shall miss Mrs. Woltz too, for she has been so faithful in her attendance at the annual meetings, but we hope that she may soon be fully restored and be ready to enter again into the work of her district which she has directed so successfully.

She Couldn't EAT *or* SLEEP



"I feel like a new Woman"

"ABOUT six months ago I was run-down and a friend of mine told me about your medicine.

"I got a bottle and started taking it. I was so weak and nervous, my appetite wasn't good at all, I couldn't eat and of course I lost my strength. In fact I have never been healthy.

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Elkin ..... April 24-25
Salisbury, at Mt. Olivet ..... April 26
Rocky Mount, at Roanoke Rapids ..... April 27-28
Statesville, at Newton ..... May 3-4
Charlotte, at Dilworth ..... May 3-4
Asheville, at West Asheville ..... May 10-11
Durham, at Pittsboro ..... May 10-11
Marion, at Spruce Pine ..... May 11-12
Gastonia, at Lincolnton ..... May 12-13
Greensboro, at Muir's Chapel ..... May 12-13
Wilmington, at Clinton ..... May 17-18
New Bern, at Morehead City ..... May 17-18
Elizabeth City, at Hertford ..... May 18-19

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

April

Duke's Chapel 21
South Alamance, 11 24
Graham, 7:30 24

May

Siler City, 11 1
Haw River, 3 1
Massey-Andrews 4
Yanceyville 5
Durham Ct., 11 8
Hillsboro, 3 8
Cedar Grove, 11 15
Holt's Chapel, 7:30 15
Brooksdale 17
Mt. Tirzah, 11 22
Bahama, 3 22
Burlington Ct., 11 31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

April

Chowan, Bethany, 11 22
Perquimans, Woodland, 11 23-24

May

South Camden, Sign Pine, 11 1
South Mills, Newland, 3 1
Gates, Harrels, 11 7
North Gates, Savage, 11 8
Moyock, Memorial, 11 14-15
City Road, night 15
First Church, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

April

Roberdel, Steel's Mill, a.m. 24
Rockingham, p.m. 24

May

West End, Hoffman, a.m. 1
Troy, p.m. 1
Parkton, a.m. 8
Red Springs, p.m. 8
St. John and Gibson, Gibson, a.m. 15
Piedmont, p.m. 15
Hemp, Mt. Carmel, a.m. 21
Carthage, Cameron, a.m. 22
Hamlet, p.m. 22
Jonesboro, a.m. 28
Goldstou, a.m. 29
Glendon, p.m. 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April

McKendree, 11 24
Rocky Mount Ct., Red Oak, 7:30 24
Clark Street, 7:30 27

May

Spring Hope, Stanhope, 11 1
Nashville, 7:30 1
First Church, Rocky Mount, 7:30 4
Wilson, 7:30 8
Weldon, 11 8
Kenly, Buckhorn, 11 15
Elm City, 7:30 15
Warren, Arcola, 3 22
So. Rocky Mount, Battleboro, 7:30 22
Scotland Neck, 11 29

June

Warrenton, Macon, 11 5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

April

Henderson, 11 24
White Memorial, 7:30 24

May

Bailey, 11 1
Four Oaks, Corinth, 3 1
Zebulon, 11 8
Bailey-Simms, 3 8
Benson, 7:30 8
Franklinton, 7:30 11
Smithfield, 11 15
Tar River, Plank's, 3 15
Youngsville, Bunn, 7:30 15
Oxford Ct., Salem, 11 22
Garner, 7:30 22

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

April

Greenville, 11 24
Aurora, Bonnerton, 3 and 7 24

May

Fremont, Fremont, 11 1
Goldsboro, St. Paul, 8 1
LaGrange, Hickory Grove, 11 8
Newport, Newport, 6 and 8 8
Oriental, Kershaw, 11 15
Pamlico, Bayboro, 3 and 8 15
Goldsboro Ct., Daniels, 11 and 2 21
Aydeu, 11 22
Goldsboro Ct., Daniels, 8 22
Morehead City, 11 and 8 29

June

Snow Hill, Bethel, 11 5

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

April

Tabor High School, 11 24
Tabor-Lebanon, 3 24
Whiteville, 7:30 24

May

Fairmont-Trinity, 11 1
Chadbourn-Evergreen, 3:30 1
St. Paul-Barker's, 11 8
Lumberton Ct., 3:30 8
Lumberton, 7:30 8
Maysville-Hopewell, 2:30 10
Jacksonville-Richlands, 7:30 10
Warsaw-Magnolia, Turkey, 11 15
Epworth-Wesley, Bethany, 3:30 15
Grace, 11 22
Town Creek-Bethel, 3 22
Southport, 7:30 26
Swansboro, 11 29

District conference at Clinton May 17-18.

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
SECOND ROUND

April

Marshville, Cente, 11 24
Wadesboro, 7:30 24

May

Myers Park, 11 1
Unionville-Grace, 3 1
Big Spring, 7 1

District conference meets at Dilworth, Charlotte, May 3-4. The annual conference having ordered a two-day session, the first day will be largely devoted to the interest of the church's spiritual life.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C
THIRD ROUND

April

Gastonia, Bradley Memorial, 11 24
Dallas, Puett's, 3 24
Belmont-Park Street, Park Street, 7:30 24

May

Rock Springs, Bethel 3 and 11 ..... Apr. 30 and 1
Stanley at Trinity, 3 1
Goodsonville, 7:30 1
Lafayette Street, Johnson Memorial, 11 8
Gastonia, West End, 7:30 8
Belwood at Palm Tree, 11 15
Lawndale, 7:30 15
Shelby Ct., Pine Grove, 3 15
Shelby Central, 7:30 18
Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 25
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

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GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

April

Farmer, Oak Grove, 11 24
Asheboro Ct., West Bend, 3 24
Calvary, Calvary, night 24
West Market, West Market, night 25

May

Main Street, Main Street, 11 1
Randleman, Old Union, 3 1
Jamestown, Oakdale, night 1

The district conference will convene at Muir's Chapel May 12-13.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

April

Table Rock, Mountain Grove, 11 24
Marion Mills, Clinchfield, night 24

May

Spindale-Pleasant Grove, 11 1
Gilkey, Mt. Hebron, 3 1
Morganton Ct., 11 8
Glen Alpine, night 8
Old Fort Ct., Ebenezer, 11 10
Rutherford College, 11 15
McDowell, 3 15
Gastonia, Trinity, Tates, 3 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

April

Mt. Airy Ct., Pleasant View, 11 24
District Conference, Elkin, 3 24

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

April

Harmony, 11 24
Kerr Street, night 24

May

Park Avenue, 11 (Q.C. night, July 18) 1
North Main Street, night 1
New London, Bethel, 11 8
First Street, 11 (Q.C. night, July 7) 8
Epworth, 11 15
Coburn Memorial, night (Q.C. night, July 6) 15
Albemarle Ct., Oakboro, 11 22
Albemarle, Central, night (Q.C. night, July 13) 22
Salisbury, First Church, 11 (Q.C. night, July 20) 29

June

Norwood Ct., Randall, 11 4-5
Norwood, night 5
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pastors' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

April

Lenoir, First, 11 24
Hudson, Mt. Herman, 2:30 24
Lenoir Ct., South Lenoir, night 24

District conference will convene at First church, Newton, May 3-4.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

April

Whittier, Whittier, 11 24

May

Crabtree, Davis Chapel, 11 1
Waynesville, 8 1
Fines Creek, Spring Creek, 11 8
Hayesville (revival) 11 15
Macon, Mount Zion, 11 22
Bethel, Clark Chapel, 8 22
Murphy, 11 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

April

Central Terrace, 11 24
Green Street, 7:30 24
Davie, 11 30

May

Farmington, Wesley Chapel, 11 1
Grace, 7:30 1
Oak Ridge, 11 8
Welcome, Center, 3 8
Ardmore, 7:30 8
Lewisville, Sharon, 11 8
Davidson, Centenary, 3 15
Burkhead, 7:30 15
Denton, Newsome, 11 22
Trinity-Bethel, Bethel, 7:30 22
Cooleemee, 7:30 29

June

Mocksville, 11 5
Advance, Fulton, 3 5
Hanes, 7:30 5
Forsyth, 7:30 10
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

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Same old standby, slightly changed name.

Ante-Fermen
FORMERLY ANTI-FERMENT

METHODIST ORPHANAGE
(Continued from page 22)

Bradley was enthusiastic in his welcome to the young people who compose the class. For many years he has been one of our most devoted and generous friends. He never lets an opportunity pass to do something worth while for our big family. Since conference he and his charge have sent us two truck loads of supplies. This was sent as a donation or a special. Bethesda church sent most of it. We appreciate this token of good will and love. Of course, friends from Olivet church and Fairmont sent us valuable articles also. I was happy to be present at the eleven o'clock service in Fairmont and at Bethesda church in the afternoon. I do not remember ever seeing a more packed church than the one at Bethesda the second Sunday p. m. These good people certainly believe in our Methodist Orphanage. The good women of Bethesda church gave our young people several boxes of "good eats" to bring with them to eat on their way home. We want to go back to Fairmont and Bethesda real soon. It was my pleasure to take dinner with Mrs. Vardell Grantham who was trained at the Methodist Orphanage. Mrs. Grantham made a fine record at the orphanage while a member of our family. After completing her course with us she attended Louisburg College and graduated from that splendid institution.

RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smitzel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph., G. 2444 E. Biddle Street, Baltimore, Md.

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THE HEART BEAT OF A GREAT CHURCH
GOLDEN CROSS ENROLLMENT
MAY 8-15

BISHOP W. A. CANDLER

Many Methodists have been slow to understand the nature of the Golden Cross Society. Its appeal is most pathetic and potent.

* * *

BISHOP W. F. McMURRY

It would be a happy thing if our people everywhere would get interested in the Golden Cross Society of the Church. Great relief would come to the hospital and great blessings to the people. I cordially commend it. Join the "Golden Cross Society."

* * *

BISHOP H. M. DuBOSE

The Golden Cross should successfully challenge the body of our Methodism from one side of the continent to the other. Our spiritual appeal will be but half-hearted if this call to minister to human sickness is neglected.

* * *

BISHOP EDWIN D. MOUZON

The Methodist Episcopal Church, South, is now committed to a definite program of hospital work. Methodism is definitely connectional. Our hospitals are not local institutions only, but enterprises of the entire Church.

* * *

BISHOP HOYT M. DOBBS

One of the most significant and gratifying movements in the progress of the Church today is the increasing interest in the great hospital program which commends itself to nearly three million Southern Methodists.

We never approach more nearly the method and ministry of the Great Physician than when we are engaged in relieving the sufferings of our fellow-men.

* * *

BISHOP H. A. BOAZ

The Church must minister to both soul and body. Through the Golden Cross an opportunity is given to every member to have a part.



THE GOLDEN CROSS AT WORK

The Golden Cross Society is the Methodist Church expressing itself in the ministry of healing. It is auxiliary to the General Hospital Board, and is the method authorized by the General Conference for raising funds for the hospital work of our Church. This is done through an annual Enrollment. There are, in America, 7,000 hospitals with a bed capacity of 1,000,000. The total value of these hospitals is about $3,000,000,000, and the total number of hospital patients runs to 12,000,000 each year. These hospitals have helped to reduce American death rate 86 per cent in 30 years.

Twenty-five years ago there was no hospital in our Church. Today the 12 hospitals of our Church are valued at $16,000,000 or more. They treat approximately 35,000 patients annually.

These hospitals spend annually about $500,000 in free service. There are 750 young women training in our hospitals for the ministry of healing.

Our hospitals need endowments; several of them critically need funds to pay off bond issues. Several of them need nurses' homes.

Our tubercular hospital at Tucson, Ariz., is our only connectional hospital.

Enroll in the Ministry of Healing

BISHOP COLLINS DENNY

Our Golden Cross work is greatly needed, and is a most serviceable work. Those ready to help in a true Christian spirit can make no better investment than to join the Golden Cross.

* * *

BISHOP U. V. W. DARLINGTON

The Golden Cross Society of our Church should commend itself to our people. If they would worthily respond, we should have a most magnificent sum for the prosecution of this most worthy cause.

* * *

BISHOP JOHN M. MOORE

The Golden Cross is an intelligent and reasonable provision for giving systematic and conscientious support to our hospital work. To know its possibilities is to embrace its privileges.

* * *

BISHOP W. N. AINSWORTH

Every man, woman and child in the Church should be enrolled in the Golden Cross movement, thereby taking part in the general obligation that is upon us all to minister to the sick and suffering of the land. Every such participant should realize more of the spirit of Christ.

* * *

BISHOP A. FRANK SMITH

As Christians, we are committed to the ministry of healing; as Methodists, we are committed to the hospital movement, and to the Golden Cross as the means whereby every member in Methodism may give expression to his loyalty to this part of the program of Jesus and Methodism.

* * *

BISHOP ARTHUR J. MOORE

A Christian hospital ministering to suffering humanity in Christ's name is one of the credentials of the Church. It is a wise and effective method of translating the teaching of Christ into practical service.

"I was sick and ye visited Me"

General Hospital Board

Chas. C. Jarrell, General Secretary

406 Wesley Memorial Building, Atlanta, Georgia

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, APRIL 28, 1932 Number 17

Duke Univ. Library 150432

The Women Speak in Emphatic Terms

WE, THE MEMBERS of the Woman's Missionary Society of the North Carolina Conference, M. E. Church, South, assembled at Wilson this 22nd day of April, 1932, aware of the various government plans in other countries to control the liquor traffic, and being fully convinced that the 18th Amendment in our Federal Constitution is the best plan yet devised for its control, convinced also that the opposition to the amendment and the demands for its repeal or modification arise solely from those who, having their own personal financial interest at heart, hope to profit personally by its repeal or amendment, and from those who, without scruple, would raise revenue for the government by traffic in the souls and bodies of our youth, in wrecked homes and in broken lives, do here and now resolve:

First, That we oppose with all our power any movement to weaken the said 18th Amendment and the laws enacted for its enforcement by repeal, modification, referendum or any other measure.

Second, Further, believing that the non-enforcement of prohibition laws is due not so much to the impossibility of the task as to the laxity of those officers to whom enforcement has been intrusted; we, therefore, call earnestly upon our governor, our judges, federal, state and municipal and upon all officials having to do with enforcement to use their utmost endeavor to have such violators brought to the bar of justice, and to have them, when convicted, receive punishment adequate to deter them from again committing the same or similar offence.

Third, That we favor the enactment of a law making the buyer of intoxicating liquors equally guilty with the manufacturer and the seller.

Fourth, That we call upon men and women all over our land to inculcate respect for laws of our country and our state by being themselves respectful, obedient and law abiding.

Fifth, That we urge the teaching of the evils of strong drink in our schools.

Sixth, Further, that prohibition is not a political, but a moral question, and we protest, regardless of party affiliation, the making of this subject a political issue.

Seventh, Finally, that it is our purpose and intention to vote in national, state and local elections for those men only who are loyal, in precept and practice, to the Constitution of the United States, including the 18th Amendment.

ADVOCATE PUBLICITY APPROVED

Supt. O. V. Woosley of the Children's Home, after expressing his joy and satisfaction in reading the Advocate, goes on to stress his interest in circulating this paper. He feels deep and abiding concern for his church paper. Again and again has he expressed an eager desire for it to go into all the homes of our people.

These are his words:

"I want to congatulate you on the publicity you are giving the Advocate campaign. I do not think there is any danger of your overdoing this. I am in earnest when I state that it would be a great pleasure to be able to do what I used to do when at Lexington: get out and take care of the Advocate list in my local church."

A FEW OF THE LARGER LISTS

The following charges have sent in ten or more new subscribers and renewals:

Laurinburg—Marvin Y. Self	12
Roanoke Rapids—S. J. Starnes	10
Leaksville—R. G. Tuttle	26
Mooresville, Central—N. C. Williams	20
Mooresville Ct.—D. R. Proffitt	11
Randolph—A. C. Waggoner	25
China Grove—E. H. Nease	10
Spray—W. H. Willis	16
Newton—M. B. Woosely	13
Shepherd—G. L. Wilkinson	16
Marion, First Church—H. P. Powell	22
Hickory-Highlands—I. L. Roberts	12
Norlina—B. C. Thompson	11
Davidson—W. S. Smith	12
Marion Mills—J. W. Parker	14
Jefferson—J. E. B. Houser	20
Moravian Falls—J. E. Hipp	11
Elkin—L. B. Abernethy	13
Spencer—Wade Johnson	12
Denton—B. A. Sisk	11
Hillsboro—A. J. Parker	21
Siler City—F. B. Peele	14
Carr—J. A. Russell	18
Person—W. L. Maness	13
Yanceyville—I. T. Poole	12
Pittsboro—J. A. Dailey	14
Gates—J. R. Edwards	12
Kennekeet—W. G. Pilcher	15
Manteo—W. F. Walters	12
Washington—W. I. Glass	12
Williamston—C. T. Rogers	12
Windsor—T. W. Lee	20
Troy—J. A. Martin	11
Rockingham—W. R. Royall	14
Hamlet—J. H. Shore	17
New Bern—A. J. Hobbs, Jr.	18
Pikeville—J. G. Phillips	11
Kinston—R. E. Brown	21
Fuquay—J. L. Midgett	19
Central—A. S. Parker	11
Smithfield—B. T. Hurley	22
Oxford—E. J. Rees	24
Northampton—E. C. Maness	14
Rosemary—D. M. Sharpe	18
Bethel—J. O. Long	11
Warrenton—E. C. Durham	24
Weldon—E. C. McWhorter	18
Halifax—W. C. Wilson	12
Maysville—M. W. Lawrence	12
Acton—T. A. Groce	13
First Church—W. W. Peele	23
Belwood—E. E. Snow	18
Linclonton—P. W. Tucker	13
Calvary—E. L. Kirk	18
Wesley Memorial—G. R. Jordan	37
Randleman—J. C. Groce	12
Carraway Memorial—J. S. Gibbs	14
Centenary—J. C. Cornet	10
Proximity—G. B. Clemmer	14
Ramseur-Franklinville—A. C. Tippett	31
Liberty—L. P. Barnett	22
Bakersville—J. C. Gentry	10
Albemarle—W. B. West	65
Epworth—E. Myers	13
Concord Ct.—J. A. Baldwin	16
Central—H. G. Allen	32
Catawba—E. D. Ballard	20
Lenoir—C. E. Rozelle—	15
Race Street—E. J. Harbison	26
Taylorsville—R. L. Young	20
Bethel—G. N. Dulin	102
Canton—G. A. Stamper	23
Sylva—D. H. Rhinehardt	20
Robbinsville—J. G. Wilkinson	10
Davidson—S. M. Needham	13
Forsyth—T. B. Johnson	15
Main Street—W. L. Hutchins	15
Centenary—C. C. Weaver	58
Maysville—M. W. Laurence	12
Roanoke Rapids—S. J. Starnes	11
Fairmont—J. W. Bradley	15
Raeford—W. F. Trawick	11
Hay Street—Walter Patten	10
Laurinburg—Marvin Self	13
Dover—L. E. Sawyer	10
First Church, Rocky Mount—T. G. Vickers	29
Norlina—B. C. Thompson	11
Dunn—C. B. Culbreth	14
Haw River—L. A. Tilley	10
Wilson—T. McM. Grant	10
Roseboro—C. A. Johnson	13
Henderson—C. H. Moser	13
Randolph—A. C. Waggoner	25
Asheboro—R. S. Truesdale	10
Rutherford College—W. G. McFarland	10
Sparta—C. W. Russell	16
Coburn Memorial—J. W. Fitzgerald	13
Hudson—C. A. Morrison	12
Denton—B. A. Sisk	16
Ardmore—M. F. Moores	13
Waxhaw—A. L. Latham	15
Pleasant Garden—G. W. Williams	10
Wentworth—T. V. Crouse	11
Cedar Falls—B. W. Lefler	12

If any charges have been omitted from this list that are entitled to a place therein, please let us know so the correction can be made.

He picked it up at a small garage,
And thought himself in clover
To buy a car so cheap—and found
'Twas his old one, painted over!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 77 GREENSBORO, N. C., THURSDAY, APRIL 28, 1932 Number 17

The liquor traffic defies law, tramples upon helpless women and innocent children, debases humanity and blasphemes God. The churches unconcerned about its entire abolition prove false to God and to man.

On the front page of this paper is stated in unmistakable terms the position of most of the women and also the majority of the men in North Carolina on the prohibition question. Let the politicians read and ponder.

"There is more power in the Baptist, Methodist, and Presbyterian churches and Sunday schools than in all the big names in the country. Separate prohibition from religion, and it will be as helpless as a small child lost in a great city." So says Arthur Brisbane of the Hearst newspapers.

The heart of every normal woman protests against war. It is good to hear the echo of this in the words of Mrs. Magna, the newly elected president general of the D. A. R. Especially so since there are those among these women who in their eager emphasis for preparedness have left the impression that they are all "spoiling for a fight." The heart of woman is against the scourges of war and liquor.

"The present minister has to struggle against the idea that the Episcopal Church is a sort of aristocratic club for people of the same social status," writes a troubled bishop about one of his parishes. "He finds among his people little recognition of the fact that the parish church should be roomy enough to include all honest people—as well as a few dishonest ones!" The Living Church, a good Episcopal paper, carries the foregoing. Why not make room for a goodly number of dishonest people, so there will be a big congregation? It is no disgrace for a church to have some bad folks in it. That is the mission of the church, to seek and save the lost.

"The Man With the Hoe," by Edwin Markham, first published thirty-three years ago, has been translated into fifty languages and is read all over the world. Last Sunday in New York and in San Francisco the eightieth birthday of this well known poet, who has such sympathy for human misery, was celebrated.

Blessed are they who find themselves able to become one with God so that the finite is lost in the Infinite. Then His strength makes strong the weakness of man. In the language of John, "I in him and he in me." A little more of the mystical in our religion would often save us from the rigid rounds of life. In our weakness we would be made strong.

Many are still living in North Carolina who can recall when small groups that stood in with the liquor crowd of the town would nominate their ticket and demand that it have the support of all. Good women and many good men were helpless. The women did not have the ballot and the men were overawed. The politicians would cry "nigger" and then the crowd would fall in. But that day is done. The women can vote, the preachers refuse to stultify their conscience, and good men will be heard. Some politicians still think they can win by heaping abuse, but they will yet learn.

The First Presbyterian church, Durham, during the winter has been giving Good Samaritan Meal Tickets to all hungry callers. The pastor, Dr. Scanlen, reports that of the many who were asked as to the significance of "Good Samaritan" only two knew. These unfortunates evidently were not church and Sunday school folks. He further testifies that the great mass of those who sought a meal attributed their trouble directly or indirectly to liquor. This, too, in the face of the present demand for more beer and the repeal of prohibition. The wets who abuse the churches and deride the preachers ought to learn where their victims come from.

The Land in Other Hands

WE ARE in the midst of a social and industrial change that gives promise of radical readjustments that are akin to those that followed the Civil War. Many of the more advanced sections of the present time were the most backward when Lee laid down his sword and the ragged and broken Confederate soldier returned to build upon the ashes of his desolation. A new social and industrial order followed the decade of the sixties. In many places the present system has broken down and a radical change is imminent. Many voices are abroad in the land promising redemption, but most of these are eager for a political office. Some of them mean well, but the new day follows not the pleas of the office-holder. A weather vane does not determine the currents of the air; it simply shows which way the wind is blowing.

We can best illustrate what we mean by the action of a man well known to us here in North Carolina. Following the Civil War, Mr. Washington Duke, with nothing but his mule and poor little farm, faced the situation and set himself to the task. He gathered his boys about him and they made the most of what they had. By hard work and wise planning they were able to meet the new situation. Others joined with them and the world knows the results. Scores of communities in all our southland though in a less remarkable way have been made new by the energy, the enterprise and the practice of the simple virtues so characteristic of the Dukes.

May we not look for something similar in this period following the world war? Men who have the grit and some sense will make the little farms produce so that with the present cheap lands they will be able to add acre to acre and thus absorb many of the big plantations on which the landlord at present can not pay the taxes. The time-merchant has gone down in many places and not a few are saying the entire system must go. This means that land will pass into other hands and that the future is with those who can use advantageously the opportunities evident on every hand. It is the old doctrine preached by our fathers that each one must work out his own salvation. It will not come by bewailing the present situation and waiting for the politicians to bring in a new day. To face the situation as it is and to meet it with energy and courage will enable us to win. Of course, many will fail because they have not the resources and are not willing to pay the price, just as it was when the old slavery system went down, but others will carry on. The "survival of the fittest" is a universal law. In every community will be found men and women who will quietly and persistently stick to the tasks of the day and gradually become the leaders in their places, standing aloof from all the get-rich-quick schemes. Such as these win in the long run. Read the record of the last fifty years in North Carolina and be convinced. Into the hands of such will pass much of the land within the next half century. These and not loud mouthed reformers hold the future.

Right here in our midst these hard times, with the din of the calamity howlers in our ears, farmers, lawyers, doctors, preachers and other good, temperate, honest, hard working men and women are able to carry on, giving their children an example and setting a standard for the community that promise well for the future. They are not time-servers and place-seekers, but those who believe that we here in our day must work out our salvation with fear and trembling before God. Would that every pulpit and pew could incarnate this doctrine afresh.

That Literary Digest Poll

THE Richmond Christian Advocate is not losing any sleep over the "Digest poll." And this good paper has a whole lot of company. In fact we have not met a dry paper or a dry individual that has the least concern about this advertising stunt.

But listen to the Richmond:

> The Liquorary Digest claims this last poll has stirred up a storm of abuse and bitterness in prohibition ranks. That is queer. We have heard very few people say anything about it. The great host of American people are going on as if an advertising stunt was not coming off. We have seen very little comment in church papers and nothing that is bitter and stormy. Nobody we have met seems disturbed over it.
>
> It is conceded by most people who think at all about it that this is merely an advertising stunt for the money that comes from it and that typical stunt-pulling methods of sensationalism that makes capital of the psychological moment are used to the Nth degree. We were told the people were rearing and foaming at the mouth to show their opposition to prohibition and that twenty million polls would be taken. The people could hardly wait until the ballot reached them to vote against this "damnable affliction." And yet, according to their own report, they have not received from their effort four million votes out of the twenty mailed to the public.

Educating a Leadership

METHODISM from the first has provided for educating men for the ministry. Before we had colleges and theological schools certain prescribed courses of study were provided for all men who came into the Methodist ministry. This four year course of study was carefully selected and annual examinations held. In later years, we have undertaken the training of Sunday school teachers and members of the Epworth Leagues and woman's missionary societies. Some headway has been made in all this, but we are still a long way from a trained leadership.

Would it not be fine for each pastor to set himself seriously to the training of stewards in our church? One of the most discouraging features of our work is the number of stewards in almost every church that seem to have no desire to be informed and to become more efficient leaders. They do not take the church paper and they care little for the connectional interests of the church. How can we make much advance until this is remedied? The same old crowd holds on from year to year in the same old way, with no vision and little Christian daring.

How would it do for each presiding elder to put a questionnaire to the lay delegates elected by his district to the annual conference and find how well prepared they are to become members of that body. Preachers prepare for years; why should not the laymen be a well qualified group? Why have lay delegates unless they are going to count for something? We have been reading with interest the lists of delegates sent out from the district conferences. We hold tenaciously to the conviction that leaders should lead; if they do not, they should vacate in favor of those who will. We are also fully convinced that the extent of our advances is measured by the character of our leaders. Would it not be well to stress the training of a leadership for a decade and then note the advances made? Does not a well trained ministry argue in favor of a better informed laity?

The Charlotte Observer and Student Rolls

THE Charlotte Observer in its editorial columns allows few things to escape its notice. With his usual alertness Col. Wade Harris offers the following interesting facts:

"Who was it talking about drinking among college students? One college, at least, can be submitted for their inspection—Hendrix, at Conway, Arkansas. The students at that institution took a straw ballot, this week, on the question of prohibition. The count showed 147 votes for 'strict enforcement,' 32 for modification and five for repeal. Tried out on presidential choice, 79 voted for Roosevelt; 41 for Robinson, native son; 27 for Hoover and 10 for Garner. Maybe the Hendrix College student-mind runs about like the mind of the country. It would be interesting to have some of the other colleges polled."

What Is Youth?

IT IS not simply a question of arithmetic which measures off a few years from the span of life and calls it youth. It is not necessarily the absence of gray hairs. Rather it is a vigor of the emotions, an eagerness to explore the unknown, a daring that tries the untried, and a passionate devotion to ideals.

Youth delights in dreams and visions and worships those pioneers and heroes who have made great names for themselves in the earth. The young that are worth their salt become hero worshippers and hope in some measure to be like these objects of their worship.

When a man is content with the world as it is, rather than strive to make it what it ought to be, he is already old, whether in his twenties or in his sixties. To look backward instead of forward—to be devoid of faith in the future and to search for the golden age in the past are evidences of age.

Lived Up to the Contract

JUDAS got his price. He sold his Lord and Master to the enemies of Jesus for thirty pieces of silver and "they weighed unto him thirty pieces of silver." The terms of the contract were fulfilled to the letter.

And Judas kept his part of the contract. Judas delivered Jesus unto them. As far as the terms of the contract of that night gang are concerned all parties lived up to the agreement.

But what a contract! Business honesty engulfed in such a trade is little better than contemptible mockery. There are deeds that cannot be redeemed by observing the terms of a business contract. A man must be more than straight in business. You must ask what sort of business is he engaged in. Honor among thieves is no justification for their thievery.

People and Things

"Just wait till you see the cute little 'baggage' that arrived at our house on April 21, 1932. Name of the precious bundle, Marybelle. And the proud owners are Mr. and Mrs. J. D. Stott, Japan."

"First church, Hickory, closed a fine meeting last Sunday. Twenty-two additions were made to the membership of the church. Ten of the new members were by profession of faith and the remaining 12 were by vows." —A. C. Gibbs.

Rev. and Mrs. E. H. Measamer, Town Creek charge, are the proud parents of a baby girl, Annie Catherine. She was born in James Walker Memorial hospital, Wilmington, N. C., Sunday, April 17. Mother and baby are doing well.

"Yesterday the people of New Bethel church, Mount Tirzah charge, voted unanimously to have home coming day on May 22, which is the fourth Sunday, in connection with the second quarterly conference. All former pastors and friends are invited to attend."—B. E. Stanfield.

Rev. B. C. Reavis last Sunday closed a very remarkable two weeks' meeting in First church, Morganton. He last Sunday received 105 members on profession of faith and the other churches of the town received gratifying additions in membership. Reavis did the preaching.

"The love and sympathy of the Randolph charge goes out to our pastor and wife, Rev. and Mrs. A. C. Waggoner, in their bereavement due to the illness and passing of Mrs. Waggoner's father, Mr. Power, at his home in Paris, Kentucky, April 23."—G. L. Robbins, Charge Lay Leader.

Mr. W. A. McGert, lay leader of the Wilmington district, is making a careful and systematic effort to circulate the Methodist laymen among all the laymen of the district. He expects to have a report at the district conference in May. This district is blessed in having an alert and devoted lay leader.

"Funny about the Advocate; one week it's all depression—editorial, contributions—everything on the rocks; next week you don shining armor, success at the door, only do this—all is ours. I knew the evening is ours as well as the morning. The dark is there; I refuse to see it. Sir Peter Lely said he refused to look on a bad picture if he could avoid it, lest the defect communicate itself to his brush. Could I get folks to study the Bible and read the Advocate, it would do wonders. That is all I care for. Apart from this what I write is worthless." —R. F. Bumpas.

"Our revival is in progress this week and next at Carr church, Durham. The pastor is doing the preaching and Rev. Lem Stokes is leading the singing. We are having large congregations and much interest is being manifested. We expect to close the contract for the Sunday school unit of our new church within the next few days. This building will provide ample room for both church and Sunday school services. The auditorium will be built later. Financial conditions are bad, but we are enjoying religion and having a good time working for the Lord." —J. A. Russell.

A campaign to enlist 5,000 college students, to transport truck-loads of food and clothing to destitute coal miners in Kentucky, and to launch an investigation into the conditions in the coal-mining sections of the South, is being organized on a nation-wide scale by University of Chicago students. The leaders have all participated in mine relief work. Maynard van Dyke, a divinity student, is president of the organization.

"We have just closed a two weeks' revival meeting at First church, Morganton. It was a real revival. The influence was felt throughout the city and in the country around. The pastor did the preaching. Mr. Ralph E. Johnson of Nashville, Tenn., directed the music and had charge of the children's and various young people's work. He certainly is a God called, God sent and Spirit filled man. He is doing a great work, one that is much needed in our day."—B. C. R.

A revival meeting of unusual interest has entered upon the third week in our First Methodist church in Rutherfordton. It was projected as a denominational meeting under the direction of our pastor, Rev. J. Frank Armstrong, but soon became community-wide. The Baptist and Presbyterian pastors and their congregations are co-operating most heartily. The meeting will continue through Friday night of this week with Brother Armstrong preaching twice daily.

A religious pageant, "Hail to Youth," was presented in the First Methodist church of Roanoke Rapids last Sunday at the evening service. The cast was made up of members of the Epworth Leagues, and the pageant was under the direction of Miss Alene Cannon. It was well presented, and was greatly enjoyed by the congregation. Between the episode special music was rendered by young people. This was "Young People's Night" in this church.

"Hope we shall get to see you at the Statesville district conference the 3rd and 4th of May. We are redecorating the inside of the church and have bought new carpet for the floors. All the walls and the wood work have been touched up, and we think we have made a good improvement. Last Sunday Woosley preached in the Baptist church. The Baptist preacher has been sick with pneumonia, and since our church was not in condition to worship in, we were invited to use the Baptist church in a joint service. Next Sunday we expect to be in our own house ,and we shall have the new carpet by the time you get here."—Reporter.

"I came to Stem in September, coming from the Epworth church of the city of Parkersburg, West Virginia. I am attending Duke University and taking care of this work, too. I have a great people here—cultured, generous, and co-operative. Our church attendance has grown rapidly, the Sunday school at Stem has had perhaps a 25 per cent increase, and we have started a prayer meeting. Under the leadership of Rolla Matheney of the University, we have begun young people's work here with gratifying results. We like our adopted state; the people here are so nice to outsiders coming in. We like our church, our work, our presiding elder, and our church paper."—C. L. Kelley.

Gipsy Smith at the close of his three weeks' meeting in Winston-Salem gave to the press the following farewell message to the people of that city: "I have never had greater joy in preaching to any city in my whole life than in this place. Friends have rallied, prayed, cooperated and humbled before God in such a manner as to bring the very best in me out, and I want to thank not only the big but the little churches and every man out of the church for their loving wishes for me. My visit to Winston-Salem will be a precious memory and your loving hospitality will make me want to come back at some future date. God bless everybody."

Last Sunday morning we filled the pulpit of Rev. L. L. Smith at Mt. Olive. He had been hurried to the hospital two days before for an operation for appendicitis. It was a genuine pleasure for us to aid a brother at such a time. The responsive congregation added much to the delight of the occasion. To be in the home of Brother E. N. Ricks for dinner and to drive over with the family to Goldsboro, when they were making a call on the sick preacher, added still further to the pleasure of the day. Brother Smith is fully expected to return home before many days. He is getting on fine and ought before many weeks to be himself again.

DR. H. M. MOORE, MEMBER OF MISSOURI CONFERENCE, DIED IN WEAVERVILLE, N. C.

Rev. Matthew H. Moore passed from earth April 6 at his home in Weaverville, N. C., and was buried April 8 at Weaverville. He was a member of the Missouri conference the past 34 years, and he gave 45 years of active service to the Methodist ministry he loved so entirely.

Rev. A. P. Ratledge, assisted by Dr. W. A. Lambeth of Central church, Asheville, and the local pastors at Weaverville, conducted the funeral services from the Methodist church. His wife and seven children survive him.

Many years ago Dr. Moore, when a young man, went west and in Missouri made a fine record as a Methodist minister. After retiring from the active work he returned to Weaverville, where he and Mrs. Moore have lived happily and quietly in their own home.

We trust that some one familiar with his life story will send us a sketch of the life of this eminently useful minister of the gospel.

THE CHARLOTTE DISTRICT CONFERENCE

Promptly at 9:30 a. m. Tuesday, May 3, the Charlotte district conference convenes at Dilworth church, to adjourn at will Wednesday afternoon. The first day's splendid program will emphasize the supreme matters of the spiritual life of youth, religion in the home, and Christianizing the local congregation; the afternoon session closing with a pastors' conference and with one ballot for lay delegates to the annual conference.

All connectional interests will receive ample consideration Wednesday, when representatives are cordially invited to be present.

Local preachers will please bring or send written reports of this year's work, while pastors will report on number received on profession of faith, finances, etc.

Let every official and member of this district pray for and attend this very important conference.

Jno. W. Moore.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will convene in Muir's Chapel, Greensboro, N. C., Thursday, May 12, at ten o'clock in the morning. The pastors will make a special effort to secure the attendance of all lay delegates from the respective charges. Let us make it the greatest conference in the history of the Greensboro district.

A cordial invitation is extended to all those who represent the various causes and institutions of our Methodism. Two full days will be given to the work of the conference and every interest of the church is of interest to us. We shall be glad to see all those who, in former years, have labored as pastors and presiding elders in this district. Come. A cordial welcome awaits you.

W. A. Newell, P. E.

A HOME-GROWN REVIVAL AT SPRAY

A season of ingathering of eight weeks at Spray came to a close Sunday. The pastor and his people worked in the following ways:

1. A systematic effort to secure additions by letter.
2. The winning of children to Christ and training them for church membership.
3. Visitation, or personal evangelism.
4. A series of revival services of two weeks, in which the pastor preached and his people sang.

This series was preceded by the holding of 35 prayer meetings on two days, led altogether by home talent, at which there was a combined attendance of 743 persons.

We added 54 persons to our church on Sunday, April 24. Total cost $16.25. W. H. Willis.

THE ELKIN HOSPITAL

It was our privilege last Monday morning to visit the Elkin hospital, which is now in the midst of a garden of flowers, as the dogwood is in bloom on all the hills round about. The hospital is full practically all the time and many of them are charity patients. Since opening last year they have given $16,000 to their charity patients. This fact makes call for help very urgent. The way the Western North Carolina conference can aid in this great work is to enroll in the Golden Cross.

Let every pastor appoint an alert solicitor in every church. The Golden Cross enrollment should run into the thousands in every district, and it will if presented to the people. Let's push the work.

WHERE OUR MONEY GOES

The flare in Washington over the soldiers' bonus calls attention anew to the tremendous sums spent by the War Veterans Bureau. From 1917 to February 29, 1932, federal expenditures in behalf of World War Veterans amounted to $5,475,505,520.29. (Charles Merz in New York Times). For the coming fiscal year the Veterans' Administration is allotted $1,072,064,527 out of approximately $4,113,000,000 carried in the budget. The agency in charge of the bureau now spends $10 for every $18 spent for all other purposes of government, including national defense, law enforcement, farm relief, public works, the support of the courts and the entire administrative overhead of ten departments and 29 independent offices. (Charles Merz). The budget of this agency for next year is 40 per cent more than the entire expenditure of the federal government for any peace-time year before the World War.

Sidelights on the Trouble in the Orient

By Bishop Paul B. Kern

China may not be "an organized state" but she surely has an organized army. The fight that has been put up by the 19th Route Army, composed mainly of Cantonese soldiers, is one of the most heroic acts of resistance that I have ever witnessed. Attacked daily by heavy guns, raided by aerial bombs and faced by soldiers with superior equipment, for four weeks they refused to yield an inch. These soldiers, many of them mere boys, do not have steel helmets and few large guns. So far as I know this is the first time in modern warfare when an enemy's fleet of airplanes has had complete and unopposed freedom to strafe an opposing line. China has a few airplanes but not enough to put them in the field against the Japanese. In spite of all these handicaps these Chinese soldiers have fought with a gallantry and a determination that is not only a surprise to the Japanese military force but to the whole world. If China should ever turn to become a military nation with modern equipment she would be well nigh invincible.

Be Patient With China

Many of us have been proud of America's attitude in this Sino-Japanese conflict. While our government has been cautious she has at last made very clear her stand on the integrity of the Open Door policy in the Far East. This program beginning with that superb Christian statesman, John Hay, constitutes China's chief hope for a chance to achieve stability. If her rich territory is to be constantly the prey of predatory powers seeking territory and trade she can never achieve a national stability and freedom from international strife. China merits censure, but she also deserves very great sympathy as well. An immense population numbering nearly one-fourth of the human race, sprawled out over a gigantic territory, suddenly thrust into a modern world she has unnumbered difficulties in revising her old methods and taking on the form of a modern state. Someone has characterized this aspect of China in the graphic phrase, "China's inarticulate hugeness." To compare her in this respect with Japan is hardly fair. The Japanese people are compact, living in a small area, orderly and militaristic by inheritance and nature, and unified by language, it is quite easy for her to swing into the list of modern nations. China has many dialects. A man from Canton cannot understand a man from Shanghai and the mandarin of Peiping sounds strange to the residents of the Yantsze valley.

There are many encouraging signs of growing solidity and no one who knows Chinese life today intimately shares the pessimism of some outside observers concerning China's future. She has a long way to go, but it is most clearly evident that the China of today is not the China of 1905. Twenty-five years have wrought tremendous changes and given birth to a national spirit which during the next quarter of a century will change the whole aspect of her life.

"Die-Hards"

For the first time in my life I have come up squarely against that attitude of selfishness which seeks personal gain and economical advantage regardless of the consequences to the country in which such benefits are gained. There are many business men in China who do not care one flip for the Chinese, but are solely interested in exploiting their resources and piling up for themselves huge fortunes. They are the kind of people who would keep all Chinese in the class of coolies. They resent the increasing number of young men and women who insist upon sharing responsibilities and profits in China's economic world. They are not slow to say the missionaries are a nuisance; that they make the Chinese unsatisfied with their old ways and do nothing but cause trouble for the foreigners. Their popular slogan is that "all Chinese are rice Christians." In the present conflict they seem concerned with only one interest, namely, the protection of their business. They care nothing for the integrity of China's life or who rules her; the only question is shall we have free access to her raw materials, to her cheap labor and to her lucrative markets? I do not wonder that oftentimes there flames up in this country a bitter resentment against foreigners and I am not surprised if in the heat of resentment lack of discrimination sometimes includes missionaries as well as business folks in this program of anti-foreign bitterness. The attitude of Secretary Stimson and the American press at this time is a great reinforcement to those of us who are anxious to prove to thoughtful Chinese that there are many of us here not for personal gain but for friendly help and sacrificial service in building the true Chinese nation.

The Hope of Japan

Let no one think that there is not in Japan a group of true Christian men and women who hate this war business as much as we do. It takes courage to speak out in a country where the military mind dominates as it does in Japan. Our own Bishop Akazawa has been among that courageous group of Japanese Christians who have sought a peaceful solution to this conflict. The following cable was sent on February 8 to Geneva: "Secretariats Christian World Organizations, Geneva. Urge you use influence, convince authorities and public of growing volume moral world opinion against Japan's increasing use military measures. Our love for Japan and respect for her moral standing in world affairs impels this message." Some day this group will dominate Japan and the military autocracy of today will be driven out of power by an enraged public sentiment waiting to be mobilized in Japan.

Got Their Start With Us

It is interesting to note the increasing part being played in China's life by Christian men. Many of her official and unofficial leaders are followers of Christ, products of our Christian missionary enterprise. Dr. Wellington Koo, recently foreign minister and now advisor to the foreign department, and Dr. W. W. Yen, the Chinese representative in Geneva were both students of our old Anglo-Chinese College on Quinsan Road. Later both of them graduated from St. John's University, an Episcopal school here in Shanghai. The leaven works and Christ is not without witness.

The Devil Made War

This experience in Shanghai during the past six weeks simply brings to light again the dark and ugly

face of war. It is always the same, whether in France or China. Propaganda and camouflage cannot conceal the leering brutality that it is. If you could have gone with me last Saturday over the devastated, burning areas of Chapei, the Chinese portion of the city of Shanghai, and seen the charred and wrecked mass of ruins that once marked the home of a half million happy people your imagination could easily fill in the picture. More than 1,000 civilians dead; 800,000 refugees driven from their homes; a property loss, exclusive of war expenditures, amounting to over one hundred million gold dollars—that's war as we have seen it here since January 28.

How piercing and unanswerable are these words of Bishop Brent at the Stockholm conference when he said, "It is for the church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short, the declaration of a moratorium of the moral law—cease to be an offense against God and man and become a praiseworthy virtue and a patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force—is incompatible with the mind of Christ and therefore incompatible with his church?"

The Gospel Still Saves

Once again Dr. and Mrs. Sherwood Eddy have blessed China with an extended visit and vigorous evangelistic campaign. He was heard by 300 audiences in 21 cities of 11 provinces, the numbers hearing him aggregating approximately 200,000 people. Of these several thousand signed cards signifying a willingness to study the Christian way of living. A bit of local color is given in the following brief extract of a report of the meeting in one city: "We have just finished a wonderful week in Foochow. One lawyer, Mr. Gong, organized 800 personal workers. He himself brought 300 friends to the meetings, 50 lawyers coming to one meeting. He has led 42 of his friends to join the church. Over 11,000 different persons, mostly non-Christian students, attended five series of meetings. There was a total of 354 decisions to enter the Christian life, while 309 enquirers enrolled in special Bible classes to make a study of Christianity." One secret of his power is the fearlessness in denouncing sin not only in private life, but also in public life. He flays the corruption of public officials and the indifference of the wealthy to the suffering of the poor. I gather from a conference with him that he feels that only Christianity can save China from the grim alternatives of Communism on the one hand and of vassalage to Japan on the other. You can begin to see why our Christian program is needed now in China as never before.

Right on the Job to Stay

Some people write me as if we were about to close shop and get out of China. Well, hardly. Nobody over here feels that way. Our work in Shanghai has been interfered with somewhat, but in reality we have had unusual opportunities during the past weeks to render testimony for Christ. The protest of the missionaries against the use of military force has been a strong factor in arousing international indignation. Our Moore Memorial church has cared for nearly 1,000 refugees, holding two religious services a day. Every Sunday its great auditorium has been packed to standing room. Our missionary workers at McTyeire School have given days and days of service to the big refugee camp, housing 3,000 people, on Nanking road. These experiences draw us closer to the Chinese heart and open many doors that might otherwise be closed.

Here are some excerpts from missionaries working in interior points: "You will be glad to hear that our work has been going on in a way that makes us thankful. We had the best week of meetings we have had at the holiday season for seven years. We are not expecting or anticipating any trouble," writes Wesley M. Smith from Chanshu. "We are busy with our regular work and are now helping with the refugees and wounded soldiers," says John E. Stroud from Kong Hong Institutional Church, Soochow. "Changchow continues to be the same peaceful spot. Our hospital was never busier than this winter," writes Dr. R. M. Paty. Hubert Sone from Huchow writes enthusiastically of the work in his church. Bigger crowds than ever before, more decisions for Christ, larger attendance at Bible classes. "The best year we have ever had" doesn't sound like the word of a despairing missionary who has about decided to quit and go home. Our group out here is staying on the job and asks the church at home to do the same.

JULIA LATHROP

Jane Addams has named Julia Lathrop as one of the "most useful women in the whole country." But the civilized world might have been included in the appraisement, for what Miss Lathrop has done for childhood and womanhood in America has had its influence in other lands and given her a place among the foremost women of her day on the earth. That she was the first head of the Federal Children's Bureau would not have assured her more than a passing primacy if she had not filled the office with rare understanding and prescience.

Infant mortality was, under her direction, studied, as was said by a high authority, "with the immaculate passion of pure science." And once science had releaved its truth, that knowledge was made available to millions. It was reported that at one time 8,000,000 American women were weighing and measuring babies in response to the bureau's request and instruction. There are untold thousands of young men and women who would rise up and call her blessed if they but knew that she had been a sort of maternal divinity watching over their infant and childhood days and ways.

There is a story that a tablet in tribute to her, set in the walls of a certain institution, added the letters of a high academic degree to her name, but that as she felt she had not earned the degree she in her late years gave herself to study in order to qualify herself for it. She has, however, deserved more of America by her pioneering service than any degree that any American college has authority to grant.—New York Times.

A long-suffering minister in a Scottish district said to concentrate too much upon thrift to the disadvantage of the church funds, proposed one day to enjoy skating on an adjacent lake. Just as he was about to start he was warned by a member of his flock that the ice was thin and might give. "It's about the only thing in this district that will give," replied the cleric, feelingly.

When the American public read newspapers to which they are opposed, and attend the meetings of those to whom they are opposed, we shall be much nearer to an intelligent decision on public questions.—Florence Allen.

TWO DISTRICT CONFERENCES IN TWO DAYS

The story of these two conferences last Monday and Tuesday begins Sunday afternoon at four o'clock. Paul N. Garber, the Duke University professor who is the very embodiment of the spirit of the Methodist itinerancy and who is doing so much to kindle that flame of enthusiasm in the lives of the young preachers at Duke, joined the writer in Greensboro at four and we put out for Statesville to attend a laymen's meeting in Broad Street church, Statesville.

Rev. M. T. Smathers, the pastor, was somewhere preaching a commencement sermon, and in his absence the laymen had charge of the evening service. Brother Flake Sherrill, church lay leader, had charge of the services and did his work well. Brother Bunch, district lay leader, was one of the speakers of the evening. So was Garber, and Plyler, too. When we got through the congregation seemed to be well satisfied, not because the speaking had ended, but because it had been a service well worth while and one they had enjoyed.

At nine o'clock p. m. we left for Elkin, where we were greeted as welcome guests and heartened by reports of how the brethren in the afternoon had gathered from all parts of the district and reported spiritual victories they had won on hard fields and that the people were joining the churches in great numbers. These cheering reports created a spiritual glow in the hearts of the preachers and laymen and led them to expect even greater victories this year. Rev. W. H. Willis had preached a great sermon to a big congregation Sunday evening and all things were ready for the district conference routine that was to begin at 8:30 Monday morning.

Promptly at 8:30—not 9:30 or 10:30—the work of the conference began with the people there in great numbers, and through the long morning session the Elkin church was crowded with interested people and part of the time visitors stood along the walls.

Rev. W. E. Poovey, the presiding elder, alert, sensible, and with an open eye upon every feature of the conference, directed affairs in a manner that was delightful to behold. He mixed the reading of previously prepared reports with short, concise speeches which members of the conference and visitors had the good sense to make. The mixture made a dish fit to set before a king and the people fed upon it through the entire day. Elders and pastors and visitors and laymen have at last learned how to manage a district conference so as to make it a success and one that everybody can enjoy. The people did not loaf on the outside, because there was too much going on within. We have not seen a finer district conference anywhere than last Monday in Elkin. The one day conference seems to be the thing.

The people of most of the territory of the Mt. Airy district have never been ensnared with supposed riches. They have not known what it is to have wealth on paper. Hence they are not so much disturbed by the panic as some folks. People who have learned to endure hardness as good soldiers can march to spiritual conquests when other people are lamenting their estate of financial losses. The Methodists of the Mount Airy district have a great future ahead of them. Poovey is proving himself a fine leader and his pastors appreciate him.

Salisbury Conference

Last Tuesday was district conference day for the Salisbury district. The place of assembly was at Mt. Olivet church midway between Concord and Kannapolis—one of the big country churches of Cabarrus county. H. C. Sprinkle had decided to make it a one day affair this year, as he did last. His management of the conference was so much akin to the ways of Poovey at Elkin that one was inclined to think there had been some sort of agreement between them. It may have been only an instance of great minds running in the same channel.

The Salisbury conference was largely attended, the business was transacted with dispatch, and all went like the proverbial marriage bell. The Salisbury district is now talking in positive terms about occupying a place of leadership among the districts. Tabor, the young man who stands at the head of the conference chronological roll, had been figuring and reported that the Salisbury district leads in the Advocate campaign. And there were other evidences of being in the vanguard.

Sprinkle is now completing his fourth year on the district and he has done fine work. Aggressive and level-headed he is a fine type of district leader. He has done well in securing eminently successful pastors for a large number of the charges of the Salisbury district. This old district is making progress.

The ladies both at Elkin and at Mt. Olivet deserve nothing but the highest praise for the successful manner in which they fed the great congregations at each place. The food was abundant and the best, and they served it in admirable style.

THE MISSIONARY WOMEN AT WILSON

In point of attendance and sustained interest the Woman's Missionary conference last week was one of the best. Wilson gave the delegates and visitors every consideration and the program was full of interesting and helpful features. But it is not our purpose to deal with the conference in detail. We would rather record a few impressions received and to note the new place gained by the women.

Even the casual observer must have been impressed by the widespread interest shown in all that was said and done. The delegates stayed on the job all the day through and made notes of the incidents of each session. They each were expected to make reports to the auxiliary at home. Here is where many of our conferences fail. Delegates go to the meeting but no report is made to the folks at home. This is not true of the missionary women. They know how to reach the entire body.

A few years ago many were discussing the book, "The Rising Tide of Color," in which the author told of the new place in the life of the world gained by the races of color. One of the changes in our American life is the new place of women. Some one might well discuss "The Rising Tide of Woman." This is one of the finest features of these last days. The women have come to a larger opportunity and they are duly mindful of their new responsibility. They are going to have more and more to say about the issues of the day and to fill a large place in the social, political and religious movements of the future. Why not? These movements all intimately concern childhood and youth in which woman always has had a deep and abiding interest.

At present the women are able to be heard and felt in a way unknown in the past decades. Many who talk glibly about repealing the XVIII Amendment seem to forget the XIX Amendment by which woman was given the ballot. This last amendment gives the politicians even

more trouble than does the former. More and more the women are being heard. Read their report given on the cover page this week.

Little was heard at Wilson of the present depression in such a way as to paralyze effort. These women made slight retrenchment in their plans for next year. They really set themselves to the task with fresh courage and a new spirit of sacrifice. They know that hard and persistent work will win. The entire church needs to face its work with a like heroic spirit. It is all most refreshing! No dead march or muffled drum was heard. They with faith and daring could sing, "Tell the blessed tidings."

Once more the Advocate pledges its every effort to aid these women who labor with us in the gospel. They are relying more and more on their church paper to aid them in this their work. With the **World Outlook** to aid their vision afar and having the **Advocate** to aid in the work at home, they are well fixed to keep the local church strong and well informed. Nothing is more to be desired. Paul did this. His stress was on the work at Corinth, at Ephesus, at Thesolonica, etc. The New Testament church —the local group—was then the hope of the Christian propaganda; it is still the source of our strength. The resources of the home base is the measure of our world conquest. The women at Wilson were not unmindful of this.

PROHIBITION AND KIDNAPING

By Mrs. Ida B. Wise Smith, Vice President Nat. W.C.T.U.

Kidnaping, instead of being the product of the prohibition era is the oldest crime; whole nations have had to deal with it on a wholesale basis time and time again; nor do the annals of the past from the days when Joseph's brethren kidnaped him and sold him into captivity, or when the medieval gypsies of Spain carried off Spanish children to sell to the Moors, or when English gangs stole children to sell into servitude on the American plantations, down to the famous cases of Charlie Ross and Edward Cudahy contribute toward the solution of the present day problem.

Charlie Ross, stolen sixty years ago, and never returned, is a byword today. Edward Cudahy was kidnaped by Pat Crowe and returned for $25,000. Marion Clarke, twenty months old baby stolen from Central Park in 1899 was recovered unharmed. Chicago had from ten to fifteen cases of kidnaping annually for several years prior to the world war.

Twenty-five years ago the "Black Hand" kidnapers terrorized New York at a time when the saloon controlled New York's politics and government. The Black Hand was a huge gang of Sicilian criminals, from three to five thousand in number, taking tribute from the hundred thousand families in the Italian section of that city. "Black Hand," with kidnaping and bombing for a trade, used saloons as headquarters.

Gangs derived strength from the saloon politics of yesterday just as they do from the wet politics of today; and this is how it comes about:

Wet organizations are responsible for organized disobedience. This mob sentiment is capitalized by wet politicians, who blame everything on prohibition and promise everything EXCEPT law enforcement. The underworld relies on wet officeholders who do NOT enforce the law. This is quite apparent in states repealing their laws against bootlegging; where the illicit liquor dealer and the rum runner operate on larger scales than elsewhere. In turn the wet city official and the wet state official asks for political support from these gangsters and get it. Tammany Hall in New York and the Cermak organization in Chicago, elected on wet tickets, depend largely on speakeasy support and give protection in return.

RELIGION AS A FERMENT

The kingdom of heaven is like yeast. Jesus said so, and probably no one who heard him had any idea what he meant, but the phrase was so quaint and paradoxical that it lodged in the memories of some who heard it. Experience and observation through the centuries have brought to light some of the truth hidden in the puzzling parable, but still there are few who sense its meaning, fewer still who take it seriously.

Can any sort of kingdom be like yeast? Ridiculous! Kingdoms build walls about themselves, or at least define their boundaries with precision and defend them with jealous care; yeast is impatient to be mixed with something else. Kingdoms exist for their own sake and their only interest in the rest of the world is to make it serve their ends and nourish their prosperity; yeast exists for the sake of those measures of meal with which it is mixed. Kingdoms are concerned about the preservation of themselves and the maintenance of their own identity and security; yeast is perfectly useless until it is freed from its tinfoil wrapping and flings itself with reckless abandon into the enterprise of leavening the soggy lump. Kingdoms want to be safe, rich and respected; yeast wants to lose itself in something not itself and live only in the lump that is leavened and, ultimately, in the men who are fed by it. A kingdom like yeast? Absurd.

Yes, but it is the kingdom of heaven that we are speaking of. That is like yeast.

Christianity is a ferment. It is not a walled city of refuge into which one may retreat from questionings of the intellect behind a barrier of dogmas, or from problems of conscience behind the defense of either priestly direction or the mores of a pious group, or from the emotional turmoil of life itself to the artificial calm of ivy and incense. What Christianity needs for its advancement at the present moment is not organizers but agitators, not ecclesiastical promoters and disciplinarians but prophets and martyrs.—Christian Century.

NORTH CAROLINA'S NEW SPEEDWAY

The new road from Winston-Salem to Elkin is almost as the crow flies. There are few curves and these will not interfere with speed. There are two great concrete bridges over the Yadkin river, one near East Bend and the other in Elkin. There are only two towns on the road; these are East Bend and Booneford. The distance is 38 miles and the speed fiends will make these in 30 minutes. So Elkin is about to become a suburb of the Twin-City.

The road is in use from Elkin to East Bend. The bridges are finished but the work on the road has not yet been completed. Speaking of bridges brings to mind the number of concrete bridges over the Yadkin river. In addition to the two already mentioned are the bridges on the highway from Mocksville to Salisbury, the bridge near Spencer, the one near Albemarle where the Yadkin has become the Pedee, and the bridge between Wadesboro and Rockingham. Of iron bridges there are as many or even more.

"Keep the Church Out of Politics"

[Editor's Note: Some correspondents to whom we are deeply grateful have called our attention to an editorial under the title "Keep the Church Out of Politics," which appeared in the "Ventura (California) Free Press" of March 7. While we had not seen the statement of Senator Borah upon which the editorial is based, and assume that the statement was made, we are publishing the article here for its plain and common-sense reaction to what is usually meant when people say, "Keep the church out of politics." It is not often in the public press of today that one comes across an editorial showing such insight.

Senator Borah is quoted as saying, in an interview made public at Trenton: "Let the church keep out of politics and center its efforts on the development of character. . . . The principles of Christ contain the solution of all our problems, but the teachings of Christ are applicable only through a process of education."

Coupled with his pronouncement in the second sentence, Senator Borah's advice in the first sentence is illogical. If the principles of Christ contain the solution of all our problems, why should the church keep out of politics?

"Consistency is the hobgoblin of little minds," says Emerson. Senator Borah is inconsistent in this instance because his is one of the best minds in the Senate today. The Free Press has profound respect for the distinguished senator from Idaho, and often finds itself agreeing with his utterances. In this instance, however, it does not believe that the senator's point is well taken.

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What is the church? The church is not an abstract, invisible thing developed of physical being, a nonentity save for a name. The church is an organization of people who believe what Senator Borah says he believes: that the principles of Christ contain the solution of all our problems.

Now, what is politics? One would suppose, hearing some people talk, that it is the trick of getting oneself elected to public office, or the art of persuading the voters to turn one set of men out of government jobs for the benefit of another set of men. But it is nothing of the sort.

This government of ours is, first of all, a social compact. The preamble to the Constitution states that it was established "in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Political science is that branch of ethics dealing with the relations of the people with their government, and with the relations of a state with other governments.

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Not long ago Bishop James E. Cassidy of the Roman Catholic Church in Massachusetts, joining with a group of Protestant clergymen and Jewish rabbis, defended the cause of the mill workers of Fall River when the mill owners proposed a sharp reduction in wages. "God knows that the wage is pathetically low enough," said Bishop Cassidy. "Every one of us ought to stand alongside of labor to demand a division of that profit with labor. It is not Russia nor her propaganda that is manufacturing 'Reds' in this country of ours, but the condition that is created by the wicked concentration of wealth and the selfishness of the employer group."

The powerful American Wool and Cotton Reporter, a weekly publication serving the textile industry of America, replied editorially: "It is not a religious question; it is not a matter for the clergy to argue; it is not a question of right or might; it is solely an economic question."

As the Free Press remarked at the time, this spokesman for the textile industry says that the church's sole function is to concern itself with the next world and not with this world; to concern itself with man's spiritual welfare and to ignore his material well-being!

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"Keep the church out of politics," say some industrialists and politicians. Why? The clergy are teachers of ethics; and you cannot divorce ethics from economics and industry. Every industrial question involves an ethical question; every social question involves a moral question, and every moral question is a religious question.

A group which calls itself a church has as much right to concern itself with political questions as has a group which calls itself the Merchants and Manufacturers Association, or the Patrons of Husbandry, or the American Federation of Labor, or the American Bankers Association, or the Aluminum Company of America, or the American Wool and Cotton Reporter.

Group action tends, however, to produce government by bloc—which is minority government. Minorities have rights which should be protected, but no minority's wishes should prevail against the wishes of the majority. Most of our governmental troubles today are the fruits of bloc action and minority rule.

If a group of manufacturers has the right to demand a high protective tariff, which is a selfish demand, why should the church be told to refrain from demanding the things it wants? Somebody will have to find a better answer to this question than the old bromide, "Keep the church out of politics."

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A church that does not concern itself with the material welfare of the people is doing nothing to further the process of education, which Senator Borah agrees is necessary to convince all men that "the principles of Christ contain the solution of all our problems."

Keep the church out of politics? The church has ample authority for being in politics. Two thousand years ago a Man from Galilee drove the money-changers out of a temple in Jerusalem.

Eighty years ago, in Boston, Theodore Parker, famous Unitarian preacher, was advised by the politicians of his day to "take the church out of politics." This was his reply:

"As much freedom as you shut out, so much falsehood do you shut in. . . . If the church be true, many things which are gainful in the street and expedient in the senate-house will here be set down as wrong. . . . If there be a public sin in the land, if a lie invade the state, it is for the church to give the alarm; it is here that it may war on lies and sin. . . . Here let no false idea or false action of the public go without exposure or rebuke."
—The Congregationalist.

Benjamin Franklin's Call to Prayer at Nation's Birth Hour

By Harry Earl Woolever, Editor of The National Methodist Press

When this nation was in the birth and the travail seemed too great for human strength, eighty-year-old Benjamin Franklin arose and said:

"Mr. President, I perceive that we are not in condition to pursue this business any further. Our blood is too hot. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. . . . In this situation of this assembly, groping as it were in the dark ,to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain when we were sensible to danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor.

"To that kind Providence we owe this happy opportunity of consulting, in peace, on the means of establishing our future national felicity; and have we now forgotten that powerful Friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that **God governs in the affairs of men.**

"I move, sir, and I am astonished that it has not been done before, for when we signed the Declaration of Independence we had a chaplain to read the Bible and pray; and I move now that when we meet again we have a chaplain . . . and that we have prayers imploring the assistance of heaven and its blessings on our deliberations."

When Franklin concluded, George Washington obtained the floor and seconded the motion. Three days later the assembly met in prayer and from it issued the Constitution, pronounced by Gladstone "the greatest state document of all Christian ages."

Does one need to draw a parallel in our national life today in the rebirth of the world since the great war? So critical are the issues, demonstrating so insistently the need of a renewal of that former leadership, that the hearts of thousands are saying, "Page Franklin and Washington!" Why? Because in the midst of plenty, the people of the nation are depressed. God granted abundance to this people, but we did not stand the test. In enjoying an environment of material advantages such as human beings never knew before, we lost our vision, our sense of God in our living and in our hearts. While millions among our citizens suffer amid national abundance and the suicide rates exceed all records, a blind Congress tries to heal the hurt of the nation by raising taxes, cutting expenditures, saving banks, and making loans of currency. Adjusting dollars instead of turning to God to cleanse our hearts and lead us out of the wilderness! For in the hearts of many modern Americans there is no contact which responds to an appeal such as Benjamin Franklin made to our early Americans for a petition to Almighty God.

There are wise men among us who are confident that not until Americans go to their knees will America ever stand erect again. Would that the President or some member of Congress, if possessed of the moral fibre to dare to do what Franklin did, might call this nation to a period of prayer. Let all the clatter of our material life cease for three days of meditation and prayer. If not, wherein has the United States of America any guarantee that she will not go down the course of those nations which, "having been formed with the seeds of their own dissolution, now no longer exist?"

Seeing Washington From Inside

No one sees Washington from the inside—with executives, senators, congressmen, and ambassadors in the quiet of their offices—without sensing the great need of a spiritual content to stay this Republic. There is so much that is deplorable in the state of the minds and spirits of those in the federal law-making body.

There was a recent demonstration of this fact when the sales tax measure was before the lower house of Congress. At least one of the scenes will go down in history as an illustration of a Congress on a rampage. There was no program, no direction. Confusion ruled and men who legislate for the welfare of a hundred and twenty millions of human beings laughed at the juvenility of the antics of members of their own body. This, at a time when the stability and integrity of a nation was at stake!

Call the Police

Confusion has also intruded at the hearings now in session before the Ways and Means committee of the House of Representatives. It became so great during the period given to a discussion of the immediate cash payment of the bonus, or adjusted compensation, to ex-service men, that the chairman called for the police. A repesenative of the Workers' Ex-service Men's League broke into the proceedings and demanded that he be heard without further delay. Chairman Crisp insisted there should be order and to assure it sent for a police guard.

The individual who thus attempted to brush aside all orderly procedure represented from among the ex-service men only those elements which seek the immediate payment of $2,000,000,000 in cash, even though the government has not enough income to pay its regular running expenses. However, their group is large enough to present another evidence of the materialistic spirit which has come over America since the war. Quite in contrast is it to the spirit of the millions of men who went into the service.

And Shakum lay in a canoe in the midst of the day. And, the day being warm and his lunch great, sleep came upon him. And when he awoke he found himself wedged at the entrance of a vast sewer. Then did he inquire of a gentleman leaning over a wall above his head why with so vast a bay, he should have come to this particular and unwholesome spot. And the gentleman explained that when you drift you always drift the wrong way.—Christian World.

INTERESTING ITEMS FROM TRINITY CHURCH, GASTONIA

No charge has ever given this preacher and his family a warmer welcome and proved themselves more responsive and co-operative than the people here at Trinity. Many things have been left at the parsonage for the pantry. Some improvement has been made on the parsonage.

Our pre-Easter revival ran for about three weeks, resulting in about 175 conversions, and others were saved in their homes. Sixty-five have joined the church and others yet to join. I have never witnessed a more marvelous demonstration of old time Holy Ghost conviction than in these services. Mothers and their grown sons knelt together at the altar, and wives and husbands, and were gloriously saved. One night a young man was saved who went home, burned up his cheap novels, etc., and now he reads his Bible and testifies in the services. Many who never returned thanks at the table are doing so now. One night after the service was over and we had all started home a young man came running to the parsonage and said: "O, my God! preacher please pray for my lost soul." Praying, weeping friends knelt in the room and we prayed and sang until the fire fell, and then what a time of rejoicing. O praise the Lord! My soul has never been more burdened for lost souls than now. I had rather see lost souls come home to God than anything I know of. I have no doubt that people everywhere, if they are in the shape we are in this community, need and could put to good use a little money; but I do believe we all need God more than money. I have a fine people to serve. I have never served a more responsive, co-operative people than I have here.

Revs. R. A. Taylor, M. W. Heckard, J. R. Warren and a few others have preached here as pastors, and each one did a great deal of good. Each left tracks which can never be erased, and the people here hold these former pastors in loving memory. Many souls were saved here under the pastorate of Brother Taylor. Brother Heckard did a monumental work in building the church. Brother Warren, who has been here for the last seven years, was faithful and earnest and did much and lasting good, and the people love him very much.

All who read these few lines, please pray for me that God may help me to live close to the cross and win souls to God. I enjoyed doing the preaching in our meeting.

I believe Rev. P. L. Shore was the one who organized this work and built the present parsonage. Of him I have heard some fine things from the people here. R. L. Forbis.

JESSE LOGAN SHERRILL

Statesville has been called upon to mourn the departure of one of the city's best and most valuable citizens in the sudden death, April 11, of Sheriff J. L. Sherrill, who had been a resident of Statesville 35 years. Broad Street Methodist church has lost one of its best and most useful members in the very prime of life.

Jesse Logan Sherrill was born at Sherrill's Ford, Catawba county, May 4, 1875, and was a son of J. W. and Martha Sherrill. He leaves his wife and eight children. The names of the children are: Flake, Ralph, Herbert, and Joe; Mrs. L. A. Parks, Statesville; Mrs. S. A. Kelley of Sumter, S. C.; Miss Helen Sherrill and Miss May Sherrill.

Dr. T. E. Anderson has written the following beautiful appreciation of his friend:

"Death Loves a Shining Mark"

The death of Jesse L. Sherrill on the night of the 11th inst. was a distinct loss to our town, county and church—in this all will agree. First, his fidelity to his church stood uppermost in his mind and it was from her altars that he was called to the life invisible. He was in attendance on a meeting of the board of stewards of Broad Street church when the summons came, a post which he had held with great fidelity for several years.

As a citizen in public life he had always shown a spirit of progress and helpfulness. For one term he had filled the office of sheriff of Iredell county with marked fidelity; that he made an ideal sheriff was the general verdict. He will be sadly missed both in church and state. Broad Street had no more liberal contributor or devoted member, and he and his faithful wife had contributed to the church a valuable tender in the offering of his interesting children to the folds of its membership. All are active members in its various relations. To him was accorded the high honor of transference from the church below to the church above. He went so suddenly that it could almost be said of him, as of a saint of old, "He was not, for God took him."

There are those in every community whose going would afford a sense of relief—"cumberers of the ground." And hence when death makes high requisition among a people, arises the saying, "death loves a shining mark." No better exemplification of this than in the taking of J. L. Sherrill. To the more than casual observer he had many more years accorded him in useful endeavor. On his countenance still lingered the traces of youth; his eye still undimmed, and his physical strength but little abated; he had but lived a little more than half the time allotted by the Psalmist. Thus in the removal of one from a life of usefulness, our minds are directed to the truth announced that the ways of providence are mysterious.

He had by a life of frugality and industry acquired a goodly inheritance; his was a real home, in one of our finest residences, on one of our most popular streets. His funeral taxed the capacity of the ample Broad Street M. E. church by the great crowd in attendance. The old citizens remarked it the largest in the history of any preceding funeral; this, and the most lavish display of flowers paid tribute to his popularity and worth, but he has changed his residence to the city which lieth four-square, with its streets of gold, a walled city with twelve gates of pearl traversed by the River of Life, whose waters are clear as crystal, on either side of which there is a Tree of Life. Why mourn for him? Thos. E. Anderson.

TRIBUTE FROM THE IRELAND BIBLE CLASS

As the evening shadows of Tuesday, March 22, 1932, at about four o'clock in the afternoon, were gathering in the west and clothing the earth in a mantle of peace, in his little home in Florida, the physical machine which for seventy-three years had housed the spirit of our beloved teacher, Charles H. Ireland, fell apart and his gentle spirit went away to meet his God.

In no sense of worldly valuation would he have been classed as great, but when we contemplate the character of his associates and his daily life, we begin to have a different value of his worth, for his constant and most intimate companion was the Son of God. He was at home in God's presence for, like Nathaniel of old, whom Christ called from under the fig tree, he was without guile and knew Christ as the Son of God. If we were to enumerate his highest traits we'd have to say he was as honest as the day, as trusting as a child, as loyal as a true soldier and a devout Christian—he dwelt in peace and went forth from this physical world unafraid hand in hand with his God.

For over fifty years he was a faithful and devout member of the Methodist church, forty years of which time he was teacher of the Ireland Bible class.

Therefore, be it resolved:

First, That while we sorrow in his going and our hearts are heavy because he will not meet with our class again in person, we are comforted by the presence of his spirit and the assurance that all is well with him.

Second, That we offer to his bereaved family our heartfelt sympathy with a prayer that God in his infinite goodness will some day complete his family circle around the throne of God in heaven.

Third, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Ireland Bible class, and a copy to the North Carolina Christian Advocate for publication.

Ireland Bible Class.
By A. C. Davis, Chm.
W. S. Lyon,
J. N. Leak,
S. B. Turrentine,
Committee.

MOLITORE WINS IN DETROIT

Edward Molitore, head of the voice department at Greensboro College, who has been fulfilling a contract with the Detroit Civic Opera Company, has been given distinct praise by critics and the press of that city. The Times headlined: "Molitore Triumphs in Tosca," adding that the "Metripolitan itself could not offer a better enactment of the role." Other papers contained the following comment:

Detroit News: "Mr. Molitore, new to Detroit as Cavaradossi, was characteristically completely satisfying, making great work of his two big solos, and seeming ever more convincing in his duets with Mme. Saroya in the first and third acts."

Free Press: Molitore, whose voice can be lyrical or of considerable strength, gave a particularly satisfying account of himself as Cavaradossi. He knows how to sing. His pitch is always true. His Mario was of great value to the success of the performance and his duet at the close of the opera possessed the spark of greatness."

Mr. Molitore has made other appearances with the Detroit opera.

DURHAM DISTRICT CONFERENCE: A WELCOME TO CHATHAM COUNTY

Our presiding elder has already made his announcements, giving the date of the Durham district conference to be held in Pittsboro, but I wish, on the part of the people, to add a word of hearty welcome to all comers.

Chatham county, one of the oldest of the state, will gladly give an open hand to all visitors to the district conference. Not only so, but Pittsboro and the entire charge, together with Siler City and Haw River charges, the three recently found and adopted "youngsters" of the Durham district, shall joyfully greet you. We are happy that the conference is to assemble in this goodly land, a land flowing with rich dairy products and cane molasses (the rabbit has about become extinct), and withal a good, hospitable people. We welcome the "connectional" brethren and a whole lot of those fellows, half fed, around Duke University into our midst. We'll have ham and chicken, apple pie and other accessories—all spread in picnic style on the parsonage lawn. But, seriously, we want our souls fed upon that spiritual food that will bring us nearer God the brief two days we are together here. J. A. Dailey.

HISTORY AS IT WAS

This appeared in a recent issue of the North Carolina Christian Advocate:

North Carolinians have written some pretty good poetry. This doesn't mean that I am asking for any for these columns. Perhaps the finest bit of poetry produced by this state was by a poetess in the Piedmont country. She was writing up a country fair at which J. M. Gray was the speaker. Her poetic overflow was as follows:

"The chief attractions of the day
Were Bynum's bull and J. M. Gray."

Such mommicking of a historical record is painful to witness. But, praise be! there was a watchman on the tower, as appeared in a subsequent issue of the Advocate:

"T. E. A." of Statesville sends us a post card. "T. E. A." we presume is Dr. T. E. Anderson, an eminent physician of Statesville, who as a speaker has for years been a favorite of the North Carolina Medical Society.

The post card contains the following:

"The writer of 'The Acid Test' in the last week's North Carolina Christian Advocate misses the mark sadly in his ascribing to a 'poetess of the Piedmont country' the lines, 'The chief attractions of the day, Bynum's bull and J. M. Gray.' This was written by one Dixon, whom Joseph P. Caldwell, at that time editor of the Statesville Landmark but later of the Charlotte Observer, dubbed the poet laureate of Iredell, in his write up of The Poplar Tent Fair. Gray was a big gas bag lawyer of Salisbury. Hope this writer of The Acid Test was more accurate in other allusions. Yours in the interest of accuracy in small things.—T. E. A."

So far so good. The correction is so well done that it is with regret that a few additions must be made on our own account, but the same will be excused by the watchful sentinel in behalf of the truth of history.

In the first place it was not "Bynum's bull" that was the first of the chief attractions of the day at that Poplar Tent fair, promoted by Mr. Shakespeare Harris more than a half century ago. It was "Martin's bull." We could not conscientiously permit the historic bull of that historic occasion to be transferred from Martin to Bynum without asking anybody's leave.

Secondly, we are pained to see T. E. A. refer to the distinguished poet as "one Dixon." That is a distinct let-down. The entitlement was Sidney L. Dixon and J. P. Caldwell dubbed him the "Bard of Coddle Creek"—he lived near Mooresville—not the "poet laureate of Iredell." With these minor corrections the statement is correct.

We may be permitted an addition. Among the late poems of Tennyson was one in which this line occurred; quoted from memory:

"Blackbirds have their wills, and poets, too."

Whereupon Mr. Caldwell, criticising the poem in The Landmark, remarked that he wished that he might never see the back of his head again if the "Bard of Coddle Creek" couldn't beat it to death. Soon after that appeared Mr. Dixon made a pilgrimage to Statesville to make acknowledgement to Editor Caldwell. Not finding the editor in he told the boys in the office of his gratification. "When Jo. Caldwell praises anybody it means something," remarked the elated bard. While he was a man of intelligence and of some education, Mr. Dixon had the deficiency which is not infrequently observed as a human weakness: he was utterly oblivious to irony or sarcasm.—The Landmark.

THE NEWS FROM CROSS MILL

The Cross Mill church is located in the industrial section of West Marion, and its membership consists of some of "the salt of the earth." We are looking forward to our revival services, beginning Sunday, May 1. The pastor will preach a series of several sermons for the young people and children the first week. The second week Rev. William Stewart of Winston-Salem will do the preaching.

We are expecting to go up to conference this fall with a clean sheet—everything paid in full—in spite of "Old Man Depression." The preacher's salary is paid up to date; our asking for Chapel Hill-College Place churches has been paid; the kingdom extension offering is half paid; the other is already provided for. Next week will be Advocate week with us, and you will hear from us soon. We hope to "say it with dollars." The Children's Home interest will be looked after immediately after the Advocate campaign.

It is a pleasure to work with people who are interested in every part of the church work. Revival services have been in progress here at First church since April 10. Rev. H. P. Powell, the pastor, is doing the preaching, and doing it well. A real revival is taking place in the church. Well, "so long until tomorrow." J. A. Howell.

THE TRUTH ABOUT PROHIBITION

[In view of the persistent stories about the evils of prohibition the following statement by Col. George H. Davis, in charge of the Salvation Army forces in Chicago, will be of interest. It is the word of a man who knows.—Editor.]

"Out of more than a million cases we have dealt with in the last sixteen months, there were only 75 bad cases of drink, and of moderate cases, only 500.

"From October 11, 1930, to February 3, 1932, we helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink free. Having nothing to do, many of these men would have drunk to excess if they could get the liquor.

"I did not realize the small percentage of drinking men that pass through our doors until I personally checked it up.

"The number of women coming to our doors with a tale of being ruined by drink is less than one per cent of the entire number, whereas in former days it was a considerable proportion.

"In our family welfare relief work in these days we seldom find need arising from strong drink on the part of one or other of the parents, whereas in the old days it was 90 out of 100 cases. In fact, poverty from drink has almost disappeared.

"The old-time drunkard, the wets of the country notwithstanding, is gone.

"Before prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time 100 men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn."

MINISTERS' WIVES' ASSOCIATION HOLDS BANQUET AT HOTEL BRIGGS

Three times each year the Ministers' Wives' Association of the North Carolina conference holds a meeting: at the annual conference, at the annual meeting of the Woman's Missionary Society, and at the pastors' school at Duke University in June.

On Thursday, April 21, there gathered about 90 ministers' wives for the banquet at Hotel Briggs. The banquet hall was beautifully decorated with dogwood blossoms. The tables were most attractive with an artistic arrangement of snapdragons, carnations and calendulas.

Mrs. F. S. Love, president, announced the hymn, "Open My Eyes That I May See," which was used as a grace. The minutes were read by the secretary, Mrs. B. F. Boone.

Then followed reports from the districts—Mrs. E. D. Weathers speaking for the Durham district, Mrs. O. W. Dowd for the Elizabeth Ctiy district, Mrs. J. C. Wooten for the Fayetteville district, Mrs. B. B. Slaughter for the New Bern district, Mrs. D. E. Earnhardt for the Raleigh district, Mrs. L. B. Jones for the Rocky Mount district, and Mrs. W. T. Phipps for the Wilmington district.

Mrs. Patten reported for the committee that was instructed to prepare a collect for use at all meetings. It was accepted.

Mrs. E. D. Weathers, the mocking bird of the group, sang two beautiful selections.

Mrs. F. S. Love introduced Mrs. J. W. Perry, president of the Woman's Council, who spoke of the many things preachers' wives have in common.

It may be interesting to note that there is a balance in the treasury. E. S. P.

NEWS ITEMS FROM BETHEL

The Passion Play or Life of Christ will be given in the auditorium of the Bethel high school Monday, May 2, under the auspices of the Bethel M. E. Church, South. It is a moving picture production—five reel. It is our intention to give as near an exact reproduction of the original Oberammergau play as possible. The highest point is reached in the art of life motion photography. Those who see it will be interested and instructed.

Rev. J. R. Church will be with us in revival services July 3 at Liberty; Rev. McK. R. Long at Bethel, July 17. Mr. Geo. R. Hawks will lead the singing for both meetings.

June will be superannuate endowment month on this charge. There will be one service at each point given to this interest and an offering taken.

Things are moving well in this part of God's vineyard. We have received 15 into the church since conference. Progress is seen over the work in Sunday schools, leagues, preaching services and in spiritual growth. G. N. Dulin.

TREASURES

By Mrs. L. L. Huffman.

My litle thatched cottage is ugly and old,
And yet I'd not trade it for miser's bright gold—
The joys that it measures have never been told.

There are those who have riches and treasures galore,
Who dote on the gleam of a bright polished floor,
Or on the bronze knocker that graces their door.

The things that I cherish unchangingly true,
Are old Mother Eearth when her buds burst anew;
The silvery moon and the sky's azure blue.

The crimson and gold of the sunset's last gleam,
The robin that wakes again love's golden dream,
The sweet, soothing music of some meadow stream!

I have not the treasures that money can buy,
Nor gold for which misers are all known to sigh;
My wealth is the beauty of earth, sea, and sky!

—Charlotte Observer.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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REPORTS FROM THE FIELD

We have received several letters within the past few weeks from pastors and workers in various charges and I am passing on several of these this week, feeling that reports of actual achievements are worth more than any mere theories, however good, that may be advanced through these columns.

The following is from Rev. R. C. Goforth of the Mocksville charge, in regard to Sunday School Day program which was rendered at the Mocksville church on Sunday night, April 17:

"Our Sunday School Day program was enjoyed by a large crowd last Sunday. I think the program was the best we have had in recent years."

Miss Mary J. Heitman mails to us the following account of the program rendered:

"A capacity audience witnessed the impressive pageant, "The Good Shepherd," given at the Mocksville Methodist church on Sunday evening, April 17, in observance of Sunday School Day. The space behind the chancel was artistically massed with evergreens, dogwood and redbud, which formed a beautiful background. The object of the pageant was to portray the various ways in which the Sunday school can be an uplifting influence for all ages in a community. Rev. R. C. Goforth took the part of the Superintendent, and the Good typified the Church, was interpreted by Bob Waters. Sulon Ferree represented the Teacher, and other parts were given by Mrs. B. C. Brock and little daughter, Frances; Kimbrough Sheek, Jr., Joe Forrest Stroud and Gordon Tomlinson; Misses Lois Daniels, Margaret Smith, Helen Craven; Messrs. D. R. Stroud, Paul Hendricks and P. J. Johnson. Special music consisted of the chorus, 'Bring Them In,' by the primary department, and a duet, 'Lord, Speak to Me,' by Mrs. D. R. Stroud and Miss Mary Heitman, with Mrs. P. J. Johnson as accompanist. An offering was taken for the benefit of Sunday school work in rural districts. The pageant and decorations were under the capable direction of Miss Ruth Booe."

From Concord

The following good word comes from Mrs. H. G. Allen, pastor of Central church, Concord:

"The new organization is working splendidly and will work better as the various workers find themselves. The young people's and adult divisions are benefited most. The Epworth League is really going great under the new plan. The young people like to be trusted and are thrilled with their new place of responsibility. Thanks for the standard training school. It started us right. Gratefully yours, H. G. Allen."

THE OFFICIAL SET-UP OF CENTRAL METHODIST CHURCH SCHOOL

For the practical benefit of those schools that have not yet put on the new program I am submitting the fully set-up and organization of Central, Concord, as it appears on the fourth page of the Church Bulletin. While the set-up cannot be followed in every detail, yet for Central it is an almost ideal arrangement. We trust that some such results as here indicated may be realized in every center where we have held standard schools during the present year. The office would be delighted to have reports from various schools as to what is being done along this line.

Local Board of Christian Education

S. G. Hawfield, Cham. and S. S. Supt.
H .G. Allen, Pastor.
G. W. Dowdy, Supt. Adult Division.
Charles Ivey, President Young People's Division and Secretary of Board.
Miss Jane Klutz, Supt. Children's Division.
Mrs. W. C. Houston, President Woman's Missionary Society.
Miss Jenn Coltrane, Mr. A. F. Hartsell, Dr. W. R. Fisher.

Children's Division—Ages 1-11 Years

Miss Janie Klutz, Superintendent.
Advisory Committee: Mrs. I. A. Yow, Mrs. S. G. Hawfield, Mrs. John Whitesides, Mrs. R. L. Miller.

Young People's Division—Ages 12-23

President, Charles Ivey.
Vice President, Robert Miller.

Advisory Committee

Charles Ivey, Chm.; Representative of Senior Dept.
Rev. H. G. Allen, Pastor.
Robert Miller, Vice Chairman.
Mr. S. G. Hawfield, General Supt.
Carol Haywood, Representative of Intermediate Dept.
Miss Margaret Hartsell, Adult Counsellor Intermediate Dept.
Miss Isabel Doub, Adult Counselor Senior Dept.
Bernice Miller, Representative Young People's Dept.
Mr. O. S. Hope, Adult Counselor Young People's Dept.
A. F. Hartsell, Custodian of Literature.

Officers of Departments

Intermediate—Carol Haywood, President; Bill Hawfield,Vice President; Miss Miriam Coltrane, Sec.-Treas.; Eleanor Howard, Asst. Sec.-Treas.; Miss Margaret Hartsell, Adult Counselor.

Senior—Charles Ivey, President; Billy Pike, Vice President; Robert Miller, Sec.-Treas.; Miss Isabel Doub, Adult Counselor.

Chairmen of Standing Committees

Worship—Glenn Hawfield, Intermediate Dept.; Ora Lee Shinn, Senior Dept.; Mrs. Hiram Caton, Young People's Dept.
Recreation—Nancy Howard.

Adult Division—Ages 24 and Above

George W. Dowdy, Supt. of Division.
Adult Council—George W. Dowdy, Chm.; Rev. H. G. Allen, Pastor; Murry Clark, Worship; Marvin Long, Evengelism and Church Loyalty; Mrs. John Bolton, Missionary Education and Christian Service; Grey Bost and D. L. Maness, Fellowship and Recreation; Mrs. Marvin Long, Parent Education and Home Cultivation; R. L. Miller, Sec.-Treas.; J. Alex Caton, Asst. Sec.-Treas.; D. B. Coltrane, Teacher Men's Bible Class; A. S. Webb, Teacher Women's Bible Class; Miss Jenn Coltrane, Teacher Ellen Pemberton Bible Class; Dr. T. M. Rowlett, Teacher Bill Jenkins Bible Class; Dr. J. E. Smoot, President Men's Bible Class; Mrs. J. W. B. Long, President Women's Bible Class; Mrs. Marvin Long, President Ellen Pemberton Bible Class; Grey Bost, President Bill Jenkins Bible Class.

OUTSIDE OUR OWN CONFERENCE

The following letter has been received from Rev. Cullen T. Carter, executive secretary of the Tennessee conference:

"At the General Council the executive secretaries agreed to give special attention to the organization of local boards of Christian education during the year and be prepared to report at the next Council on the definite accomplishments of certain local boards in the various annual conferences during the year.

"We trust you will give this special attention and be prepared at the next meeting to give special definite achievements by certain local boards in your conference."

It will be seen from the above that one of the main topics of discussion at the next Council meeting, to be held near the close of the present calendar year, will be how many local congregations have tried out the new unified program of Christian education. Each executive secretary will be expected to report definite accomplishments, not only as to official set-up and organization but as to how these organizations are functioning. It is hoped that in each church where the new organization is attempted that a thoroughgoing effort will be made to see, first, that the local church board of Christian education becomes acquainted with its task and begins the work of setting up the three age group

divisions. It is the desire of the conference office that a minimum of 20 schools will be able to report that the three age-group divisions are already organized and at work under the new unified program by December 1 of this year.

ASHEVILLE SCHOOL

The Asheville district standard training school conducted at Central church was one of the best attended, taking into account former enrollments, of any school held in the conference during the spring circuit. There was a total of 140 credits earned in the school. Miss Corinne Little taught the course, "Teaching Children," with 24 credits; Mrs. John F. Kirk gave the course, "Senior-Young People's Administration," with 61 credits; Rev. C. P. Bowles gave the course on "Adult Department Administration," with 23 credits; Rev. W. A. Kale offered the course on "Missionary Education in the Local Church," with 10 credits; Rev. John F. Kirk gave the course in "Organizing for Christian Education in the Local Church," with 22 credits.

The following churches were represented with credits listed: West Asheville 62, Central church 18, Asbury Memorial 12, Haywood Street 10, Oakley 8, Bethesda 4, Leicester 4, Biltmore 2, and the following with one each: Swannanoa, Avery's Creek, Emma and Sulphur Springs, Tenn.

A very gratifying feature of the school was the interest manifested by the pastors and general superintendents, and the purpose expressed at the closing session of immediately going to work to set up the new program in churches represented.

BOONE SCHOOL

Considering the late date on which the school was held and the further fact that Appalachian Teachers' College was in the midst of getting ready for commencement, the school was a very creditable one. Rev. W. E. Poovey offered the course, "Old Testament Survey" with 21 credits; Mrs. John F. Kirk offered "Senior-Young People's Administration" with 15 credits; Rev. John F. Kirk offered two courses, one in the afternoon at the college, "The Teachings of Jesus," in which there were 17 credits, and one at the church in the evening on "Organizing for Christian Education in the Local Church," in which seven credits were granted.

By congregations credits were granted as follows: Boone 22, Henson's Chapel 4, Appalachian Teachers' College 34.

ALBEMARLE SCHOOL

The manager of the Albemarle school, Mr. John B. Harriss, reports that very good work was done in their school. Forty-seven regular credits were earned with one office credit by James Arey of the Bethel church on the New London charge. Mr. Geo. K. Way, extension secretary of the South Carolina conference, offered the course, "Organizing for Christian Education in the Local Church," with 8 enrolled and 6 credits granted; Rev. G. G. Adams of the conference staff offered "Senior-Young People's Administration" with 28 enrolled and 24 credits, with one office credit; Rev. C. M. Pickens of Charlotte offered "The Life and Letters of Paul," with 27 enrolled and 17 credits, or a total of 63 enrolled in the school with 47 credits.

By churches credits were granted as follows: Central (Albemarle) 18, Salem 6, Badin 5, First Congregational church 4, Gold Hill 4, First Street (Albemarle) 4, Norwood 2, Stony Hill 2, Randalls 1, Bethel 1 and one office credit.

AT LEXINGTON

Beginning on Easter Sunday and follow through Easter week there was held the sixth annual training school for Davidson county. The number enrolled was disappointing but the spirit manifested was much better than could have been anticipated with the number present. For the first few nights there seemed to be hesitancy and confusion in the reception of the courses offered, but by the end of the week a good deal of real enthusiasm had been generated and the school closed with a feeling that definite good had been accomplished in securing an acceptance of the new program in the minds of those attending the school. The following courses were offered with credits as listed: Miss Corinne Little, "Teaching," had the distinction of having had one faithful pupil who stuck to the end and received credit; Mrs. John F. Kirk offered "Senior-Young People's Administration" with 17 enrolled and 17 credits; Rev. John F. Kirk offered "Organizing for Christian Education in the Local Church" with an enrollment of 12 and 10 credits granted, or a total for the school of 31 enrolled and 28 credits.

The following churches were represented with number of credits as listed: First church, Lexington, 6; Mt. Olivet 6, Macedonia 4, Erlanger 3, Roods 2, Good Hope 2, Midway 2, Cotton Grove 2, Center 1.

COKESBURY CLASS AT FAIRVIEW, HOT SPRINGS

We say "hats off" to the pastor and people of the Hot Springs charge. They are doing great things this year. As an evidence we tell the story of the fine Cokesbury class held during the week of April 17-22 at Fairview church.

In the first place Rev. O. E. Croy, pastor, had advertised the class widely and carefully before the first session was held. He had succeeded in arousing interest among his people. When the time for the first class period arrived a large number of people—more than 40—were present from Antioch, Hot Springs and Fairview churches.

The next interesting feature was the fact that this large attendance continued throughout the week.

Moreover, good work was done by the class. Interesting discussions were held and good papers were written. On the last night plans were made for improving the educational work of these churches. These plans were both practical and constructive.

Incidentally, the folks gave Brother Croy a pounding during the week in order to take care of the appetite of the visiting instructor—Rev. W. A. Kale. It is not necessary to say that the extension department of the board of Christian education has improved since this experience.

Mr. Kale taught the unit, "Educational Work in the Small Church."

YOUNG PEOPLE'S DAY

Very few reports as to the observance of Young People's Day, formerly known as Epworth League Anniversary Day, have been received at the office of the young people's conference treasurer, Mr. Everette Neese, P. O. Box 68, Greensboro, N. C., up to the time this article goes to press. It may be stated that very few reports have come from departments within the young people's division on conference expense fund.

The young people's office has no way of financing its promotional work except through the funds from the above sources. We are calling the attention of pastors and Sunday school superintendents to the above facts. We also desire to call to their attention the fact that Sunday schools where organized under the unified plan are now responsible for financing this work. It becomes the responsibility of Sunday school superintendents and of local church boards of Christian education to see to it that the young people are given an opportunity to support their own work. Where schools are still operating under the old plan and where Epworth Leagues are still in operation the leagues are responsible for promoting the work of the young people's division and for pledges made to the conference expense fund.

We are making the request that superintendents direct their treasurers to remit to Mr. Everette Neese, P. O. Box 68, Greensboro, any funds now on hand collected for this purpose or any special offering that may be made now or at any time during the remainder of the conference year.

ROCKINGHAM COUNTY SCHOOL

The Rockingham county school, after a lapse of eight years, was held at Central church, Reidsville, April 17-22. Four courses were offered as follows: "Organizing for Christian Education in the Local Church," taught by Rev. John F. Kirk, with 3 enrolled and 3 credits; "Senior Young People's Administration," taught by Mrs. John F. Kirk, with 4 enrolled and 4 credits; "The Spirit and Genius of Methodism,' 'taught by Rev. W. A. Newell, with 9 enrolled and 7 credits; "Teaching Children," taught by Miss Corinne Little, with 6 enrolled and 5 credits, or a total enrollment for the school of 22, with 19 credits granted.

Churches represented in the school are as follows: Central church 12, Lowe's 3, Mt. Carmel 3, Centenary church, Greensboro, 1.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

OUR ROXBORO RECORD

Our Person county standard training school, conducted in Edgar Long Memorial church, Roxboro, April 10-15, moved along from beginning to end on a high level of interest. It was, in some respects, the best school we have had this year.

The people had been prepared for the school in advance of its opening. Rev. J. F. Herbert, pastor of Long Memorial and chairman of the board of managers, Rev. W. L. Maness, pastor of Person circuit, Rev. S. F. Nicks, pastor of Brooksdale circuit, Rev. D. W. Whitsett, pastor of East Roxboro-Longhurst, and others associated with them, had created an atmosphere of expectancy, an attitude of co-operation, and a willingness to work, to the end that high spiritual results might be attained. And that gave the instructors a chance to do their work well.

A total of 120 persons attended, of whom 82 were officially enrolled and 58 earned certificates of credit, including Edgar Long Memorial 30, Longhurst 9, Brooksdale 6, Person circuit 9, of whom three were from Oak Grove, three from Lea's Chapel, three from Concord, and one was the pastor; East Roxboro (Grace) 1, Milton 1, and Salem (Mount Tirzah circuit) 1 office credit.

The enrollment and credits by courses were as follows:

"Teaching Children," Mrs. H. M. Wade, instructor; 18 enrolled, 11 credits.

"Program and Organization of the Young People's Division," Mrs. Blanche Barringer Brian, instructor; 33 enrolled, 27 credits.

"Organizing for Christian Education in the Local Church," L. L. Gobbel, instructor; 31 enrolled, 20 credits.

STANDARD SCHOOL SCHEDULE

April 24-29—Fayetteville.
May 1-6—Wilson.
May 8-13—Greenville.
May 15-20—Graham.
May 22-27—Dunn.

WELDON BEGINS WELL

The standard school in session in Weldon at this writing made a good beginning, with Weldon, Roanoke Rapids, Rosemary, Halifax, Seaboard, Garysburg, and Northampton charges represented in the enrollment. A complete report will appear in these columns next week.

WELDON SUNDAY MORNING

At the invitation of Reverend Euclid McWhorter, the pastor, Mr. Gobbel addressed the Weldon congregation Sunday morning, April 17, on "Working Together with God." On Monday, at the request of Prof. A. W. Oakes, superintendent of the Weldon public schools and an active layman, Mr. Gobbel spoke to about 500 school schildren at the regular chapel period.

RALEIGH DISTRICT MEETING

It is not often that one is privileged to attend a district conference in which the Spirit is more manifestly present than the Raleigh district conference at Plank's Chapel April 15. A layman who has been attending conferences for 40 years was heard to say that the one at Plank's Chapel was the best he ever attended. Rev. F. S. Love, the presiding elder, planned wisely and well and was ably assisted by the committees and by Rev. R. E. Pittman, the pastor-host..

It was our privilege to be present on Friday, the second day, and to participate in the discussion of the report of the committee on Christian education. Rev. A. S. Parker read the report and led the discussion. This report followed the reports on missions and the spiritual state of the church. These reports which had gone before, and the discussions which accompanied them, had created a fine setting into which to project our great program of Christian education, with its emphasis upon reaching the unreached and cultivating a missionary interest and promoting missionary activities through support of the Home and Foreign Missionanry Enterprise.

The report read by Rev. Mr. Parker was clear and comprehensive; it was unanimously adopted.

CARR, DURHAM, TO BUILD

Carr church, Durham, Rev. J. A. Russell, pastor, is about to build an educational unit as an addition to its equipment. The plans and specifications have been placed in the hands of bidders. They call for a modern brick, or brick-veneer structure. It is contemplated that later a church worship auditorium of similar construction shall be built. Until this is done, the present equipment will be used.

ERWIN PLANS BUILDING

Rev. J. J. Boone, pastor, announces the decision of our Erwin congregation to build an addition to its building for educational work. The final plans and specifications have not been completed, but sufficiently definite plans are in mind as to make the new unit a certainty ,it is thought. Mr. O. A. Zachary, superintendent, is working with the pastor and others in this building project.

LOUISBURG ASSEMBLIES

July 4—this is the time fixed for the beginning of the two assemblies at Louisburg College this year. There will be an assembly for intermediates (12-15) and one for young people (16-23). The week is July 4-8.

The committee in charge of the programs is at work and will be ready to announce the courses, instructors, speakers, and other details soon.

SUNDAY SCHOOL DAY

Judging from the demand for Sunday School Day programs, we are persuaded that there is going to be a widespread observance of this important day this year. And, frankly, we know of but few things that would help the cause of Christian education more just now. It will stimulate interest in the Sunday school at a time when all hands should be united in its behalf; and the offerings, generous and universal as we hope they will be, will supplement the meager resources upon which our board is operating. Let Sunday School Day be observed in every congregation!

NOT ISOLATED SPECIALTIES

"The missionary spirit and emphasis are not isolated specialties occurring only at stated periods,' 'writes Prof. G. C. Davidson of Roxboro, in a paper handed in at a recent training school.

"Our church has a definite and unified plan designed to accomplish the ends of missionary education through the Christian educational program of study, worship, service, and other activities of an educational nature. The most desirable results in missionary education are to be sought through the development of the proper attitudes on the part of our young people and the cultivation of the virtues of friendliness and tolerance toward others of different racial, social, or economic condition. This missionary education program begins at the fountain-head of childhood and in a natural but definite manner places emphasis upon vital missionary elements throughout the Sunday school and Epworth League studies. The missionary spirit and emphasis are not isolated specialties occurring only at stated periods. The scheme revolves around the axiom that Christian education must be missionary education. This objective and the plan for reaching it are set up for every age-group in the church.

"The responsibility for effective missionary education in the local church rests upon the local church board of Christian education and through it upon the church school. The fact that the responsibility has been so placed makes it imperative that careful attention be given to providing adequately for undertaking and making effective in the local church the program of Christian education as outlined. This program will result in developing an informed and interested missionary constituency in the church, and in the training of many competent teachers among the young of the church. The fourth Sunday missionary offerings for the Home and Foreign Missionary Enterprise should be sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C."

THAT NONE BE SLIGHTED

The opportunity is afforded for every circuit in the North Carolina conference so desiring to have the benefit of a Cokesbury training school this summer. The schedule of places and dates is being worked out by the presiding elders and the pastors in co-operation with our office. This schedule we hope to complete in a short time. With the assistance of ten especially trained and approved instructors working ten weeks each, we will be able to serve one hundred circuits. If your charge has not already put in its official request for such a school, let it make its request as definitely and promptly as possible.

Any course specially desired may be offered. The one course which will doubtless be most generally in demand is the new course called "Christian Education in the Small Church." This course will be an interpretation of the recent general conference legislation as it applies to the small church and will enable small churches to make effective use of the wise plans of our church. This course will be based upon a brand new book written by Rev. J. Q. Schisler, secretary of the department of the local church of the general board of Christian education.

MISSION SPECIAL

The report of our treasurer for the month of March shows a total of $48.09 received for the mission special. Following is a list of those groups which contributed to the special during the past month:

Duke Memorial, Durham	$11.05
Whiteville	6.00
Jarvis Memorial, Greenville	8.78
West Durham	15.00
Front Street, Burlington	2.71
Severn	4.55
Total	$48.09

Our assembly is less than three months off now. Let us get busy and raise our conference pledge by July 4, when we go to Louisburg. If you haven't made a pledge to our young people's mission special, we shall appreciate your taking an offering for this purpose and forwarding it to Mr. C. G. Cobb, Goldsboro. If you have made a pledge, please try to pay it in full by the time our summer assembly meets. We are counting on every group in our conference having some part in this special.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

ROXBORO SCHOOL

One of the three courses offered in our standard training school at Roxboro last week was "Program and Organization of the Young People's Division." During the week 56 persons attended this class, 36 of this number being young people. Of the 33 who enrolled for credit, 22 were young people, and 18 of the 27 credits awarded were received by young people. Long Memorial received 10 of these credits, Longhurst 8, Brooksdale 3, Lea's Chapel 2, Concord 2, Oak Grove 1, and East Roxboro 1. There was a splendid response on the part of the members of this class to the new young people's program, as well as an enthusiastic resolve to put the new program into effect in the various churches represented.

A FINE GROUP

Last Sunday afternoon Mrs. Brian had the pleasure of meeting with a splendid group of young people and others interested in young people's work at Tabor church on the Halifax charge. Following a splendid sermon by the pastor, Rev. W. C. Wilson, Mrs. Brian presented the new program and organization of the young people's division and had the privilege of talking personally with the leaders of the young people's work in that church. Miss Ethel Browning is president of the Epworth League at the present time, and in co-operation with the pastor and the other officers she is planning to reorganize the young people's disvision at an early date. With such a splendid group of young people and with a pastor who is intensely interested in them and their work, we are confident that we shall hear good reports from the Tabor young people's division.

AN INTERESTING ANNOUNCEMENT

The young people of our conference will be interested in the following announcement concerning changes in the Epworth Highroad and in the Haversack and Torchbearer, these changes to become effective beginning with the July issues of these magazines.

"The Epworth League meeting programs (carried in the Highroad will be somewhat simplified. The writers of these programs have been requested to avoid suggestions of outside sources of help in preparing the programs, such as library or reference books which might not be available. As far as possible, the necessary material will be in the program itself. More specific directions will be provided so that inexperienced leaders may have before them a plan which will show exactly what needs to be done at each meeting.

"The programs for intermediate league meetings appearing in the Haversack and Torchbearer will be so written as to make 'good reading' and will contain very little of the mechanics involved in their use in the league meetings. The material on these intermediate programs appearing in the Church School Magazine will contain the specific directions and other features having to do with the building of program plans."

WHY THE UNIFIED PLAN?

Rev. J. F. Herbert, pastor of our church at Roxboro, in answering this question, says: "We have essential in our purpose unity in life building. The unified plan presents best this unity. Though both the Sunday school and Epworth League are institutions beloved in our church, I do not believe we should lose the values inherent in the unified plan by adopting either of the others to safeguard maintaining the present organization."

LEASBURG YOUNG PEOPLE

Some time ago Mrs. Brian had the privilege of meeting with the young people at Leasburg for the purpose of organizing the young people's division, but unfortunately the write-up of this organization was misplaced and, therefore, is just now getting in print.

Mr. Keith Winstead was elected president of this group of approximately 25 young people, and Mrs. D. H. Crumpton was unanimously chosen their adult counselor. Other officers elected were: Vice president, Blanche Denny; secretary-treasurer, Catherine Wade; agent, Corinna Pleasant; chairman worship, evangelism and missions committee, Dorothy Winstead; chairman recreation, community service, and leadership training committee, Helen Howard.

The Leasburg people are to be commended not only for their good Sunday school and fine group of young people, but also for their capable adult leadership. The very evident interest of the adult leaders of that church in the educational work of the church, and particularly in their young people, is certainly one of the principal reasons for the success of our Sunday school at Leasburg. We appreciate the good work that is being done there, and we are particularly glad to hear the good reports that are coming to us from this newly organized young people's division.

HALIFAX YOUNG PEOPLE

On last Sunday morning Mrs. Brian had the pleasure of talking to a fine class of young people in the Halifax Sunday school, as well as the opportunity of taking part in the closing worship service of the entire Sunday school. Mrs. Percy Millikan is the teacher of the young people at Halifax and is rendering a very effective service in her work with them.

WARRENTON SCHOOL

A total number of 33 attended the class in "Program and Organization of the Young People's Division in the Local Church" in Warrenton. Of this number 12 were young people. Of the 19 enrolled, seven were young people, and of the 15 credits awarded, six were received by young people.

There was a splendid spirit in this class, and both the adults and the young people are to be commended for the enthusiastic way in which they entered into the class discussions.

The teacher was testing the knowledge of the kindergarten class. Slapping a half-dollar on the desk, she said sharply, "What is that?"

Instantly a voice from the back row said, "Tails."—Mutual Magazine.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TWENTIETH ANNUAL SESSION OF WOMAN'S MISSIONARY SOCIETY OF THE N. C. CONFERENCE

A crowded house awaited the opening service on Tuesday evening. The congregation united with the choir in singing "O for a Thousand Tongues to Sing."

Rev. T. M. Grant, pastor of Wilson church, expressed his peculiar pleasure and that of his congregation in having the women of the missionary society as their guests. He then led the congregation in worship and introduced Dr. Gilbert T. Rowe, who preached a masterful sermon on The Christian Task of Unifying the World.

Rev. L. B. Jones, assisted by Rev. B. H. Black, Rev. T. G. Vickers and Rev. T. M. Grant, administered the sacrament of the Holy Communion.

A full delegation with a large crowd of visitors assembled before nine o'clock Wednesday morning for a brief period of meditation, after which Miss Elizabeth Lamb led in worship, using as her theme "The Power of the Holy Spirit."

This devotional service struck a dominant chord for the entire session. The house was filled for each following session with women who were eager to hear and learn the better way to magnify God by building his kingdom.

Owing to the limited space our readers are asked to be indulgent because it becomes necessary to use several issues in passing on the many attractive feature of this year's session.

Too much can scarcely be said in praise of the splendid, systematic way in which the Wilson women handled every detail of preparation. Furthermore, at every turn, there were numerous courtesies that bespoke the thoughtfulness of our hostess auxiliary and their desire to serve. The flowers in the church and on the luncheon tables were abundant, beautiful and most artistically arranged. The talented choir furnished beautiful and most appropriate music, which greatly contributed to the program. Especially does the conference feel indebted to the soloests who won the affection of all.

The presence of Mrs. J. W. Perry, who conducted the noon-day devotional period and spoke frequently on different phases of the work, was an outstanding feature of this session; for when did ever a Council president honor us with her presence?

The publicity room furnished an interesting place to relax. There were 50 or more posters furnished by publicity superintendents in different sections of the conference, and these were based on every department of the organization. For if publicity is functioning properly it promotes every department. My regret is that every woman in the N. C. conference didn't see these. Besides, it is my further regret that many can't be described in this article.

The department of Christian social relations under the leadership of Miss Vara Herring received especial recognition on the program. Mrs. W. B. Lindsay, president of N. C. Woman's Christian Temperance Union, delivered an excellent address Thursday night on "Citizenship Responsibilities," emphasizing the duty of mothers and women as a whole in respect to liquor and law enforcement. This session was preceded on Thursday afternoon by an illuminating discussion of the rural life program by the following speakers: Rev. J. M. Ormond, speaking on the country church; Mrs. J. W. Perry stated that 75 per cent of our church is rural and for the past two years the attention of our leaders has been directed to rural development. Mr. Newbold, superintendent of negro education, gave the status of negro education in North Carolina, showing the number of high schools, their equipment and sanitary conditions. He referred to the extensive relief afforded by the Rosenwald fund.

The report of the sessions committee on Christian social relations was adopted and our membership should weigh the import of its recommendations. The resolutions on prohibition were unanimously adopted—and that means that this body has pledged itself to vote for dry candidate on a dry platform. This may involve a wide search, but they tell us that a woman usually finds the man she is looking for. E. S. P.

THE CONFERENCE MINUTES

There is one matter which almost never fails to come up for discussion at the meetings of the conference executive committee—the Annual Report of the Woman's Missionary Society of the conference, or, as we usually say, the conference minutes: Do the women use the minutes enough to justify the expense to the conference of getting them out in the completeness of detail which has characterized them in recent years? What can be omitted to lessen the expense without impairing the value of the report? We discuss it from every viewpoint, and then endeavor to find some way to make that particular issue more helpful and interesting, this, to my own peculiar joy, for during the last seven years, I have studied almost every kind of year book we have in our church, from "Minutes of Some Conversations Between the Preachers in Connection with the Reverend Mr. John Wesley, June 1773," through general conference journals, boards' year books, annual conference minutes, to our own conference minutes, and have come to a juster estimate of their value than I ever had. I keep copies of the year books of the board of missions and board of Christian education, the annual conference minutes and our own woman's missionary council and conference society minutes on my writing table all the time, with the general conference journal and combined general minutes and year book where I can get them when I need them. That is how valuable they are to me—I could not answer many questions asked me without them. Somebody asked me not long ago about the salaries of our bishops, how much they were paid and how. Yes, I could answer, because I study our church's records.

So I am moved to say a number of words to you about our own conference minutes, hoping to stimulate your interest to the extent that you will study them too. Once you form the habit, and realize how it helps you, you will keep it up, for there is scarcely a question you need to ask about our work, except of course the details of departmental work, that is not answered somewhere in each volume. Our secretary-editor is so modest about the splendid annual reports she gets out for us, that she not only does not boost them herself, but it embarrasses her exceedingly to have others do so. Yet, I do want to present her, here, an old fashioned nosegay of sincere appreciation while she is here to enjoy the fragrance of it. Of the hundreds of minutes of all kinds I have examined, I have seen none to surpass those she compiles and edits for us, and few to measure up to them at all. Mrs. F. F. Stephens, our late Council president, was pleased to commend them most highly.

The volume for 1932 will be ready for distribution soon after conference closes. Every auxiliary officer should either have a copy of her own or have access to one. There should be at least one copy in every circle of every auxiliary. Then what? Why, the members should study it, from the first to the last page in it. A good way, entertaining too, to vary your auxiliary programs, presidents, would be to have quizzes on it, or a series of simple pageants presenting the different departments of our work as a conference. Why not try it?

You have some new officers and members this year who want to know what their duties are. See conference minutes, constitution and by-laws, beginning about page 114 for regular duties; turn to Sessions Committee Reports, beginning about page 75 for specific programs of work outlined for the year. They read that quarterly reports must be made, and they want to know how and to whom. Of course, being a good president, you have seen to it that your auxiliary is properly provided with record and report books for your corresponding secretary, treasurer, and children's superintendent, and you explain the use of the report blanks, impressing the necessity for making prompt, full and

(Continued on page 29)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

Our hearts go out in deepest sympathy to Mr. and Mrs. J. V. Wilson of High point in the death of their 19-year-old son, Bobby, who was killed a few days ago in an automobile accident.

Bobby was a bright, promising young man, popular and beloved by all who knew him and his death is deeply lamented by his hosts of friends and acquaintances.

Mrs. Wilson, for four years (1917-1921) served as district secretary of the Greensboro district, and for one year was editor of the Woman's Page in the North Carolina Christian Advocate, in both positions doing a splendid and efficient work, and her many friends in the conference are united in sympathy for her and the other loved ones.

ZONE MEETING AT MURPHY

It was the pleasure of your editor to be a guest at the western zone meeting of the Waynesville district on Thursday, at their quarterly meeting, which was held at Murphy with Mrs. Thomas Axley, chairman, presiding, and Mrs. J. H. McCall acting in the capacity of secretary.

The day's program opened with a worship conducted by Rev. T. F. Higgins, pastor of the church, who brought some worth while thoughts on the need for a deeper spirituality on the part of church workers, and the necessity for a closer relation to God.

Appropriate words of welcome were spoken by Mrs. T. F. Higgins and responded to by Mrs. Carter of Bryson City.

The report of the recent Council meeting in Atlanta was brought by Mrs. W. R. Harris, conference secretary, who gave some of the important happenings at that meeting of the Woman's Missionary Council, which was veritably "a feast of things, inspirational, uplifting and helpful."

A beautiful solo by Mrs. Hadley Dickey added to the pleasure of the morning's program. Mr. Gray, Cherokee county welfare officer and a representative of the American Red Cross work in that county, gave a most interesting talk on existing conditions in the county.

Miss Katherine McCall of Marion, who is a teacher in the Murphy school, made a most interesting talk on China and expressed her desire to go, in the early future, as a missionary to that field of missionary labor. A play, "Kai Su's Chance," was given by three of Murphy's high school girls, under the direction of their teacher, Miss Lynn, and was most effective as it brought to us the needs of more funds to carry on the work of the schools, not only in China, but in 11 foreign fields, where our woman's work has been established.

The morning session closed with benediction by Rev. T. F. Higgins. After a most delicious luncheon served by the Murphy ladies, the afternoon session was opened with a song, followed by vocal solo sweetly sung by Mrs. Glenn Bates. The chief feature of the afternoon session was a round table discussion, led by Mrs. G. L. Hampton, district secretary, who brought out through the questions propounded and the answers given, much necessary and valuable information for carrying forward our work successfully. At the close of this discussion the session closed with prayer by Mrs. Hampton and all the representatives of the three societies included in the zone (Bryson City, Andrews and Murphy) went into group meetings and spent several minutes in discussion of the duties of the organization officers.

STANLEY COUNTY ZONE MEETING

Mrs. J. D. Bivins.

The zone meeting of Stanley county met in New London, April 8, with Mrs. T. A. Hathcock of Norwood, presiding.

An inspiring devotional was conducted by Mrs. Swaringen of the Norwood church, and a cordial welcome extended by Mrs. Wallace Ivey of New London, to which Mrs. Avett responded.

A beautiful message in song was rendered by Mrs. Hobart Morton, the title being "I Shall Not Pass Again This Way."

An outstanding feature of this meeting was a letter from Miss Louise Avett of Scarritt College, read by Miss Alexander of Norwood. Miss Avett, daughter of Mr. and Mrs. T. J. Avett of Norwood, was consecrated as a foreign missionary at the Council in Atlanta and will go to China in August as an "adopted daughter" of the Western North Carolina conference. She is radiantly happy in her work, and is looking forward with great joy to her work in China.

Mrs. Z. V. Moss, secretary of the Salisbury district, reviewed the year's work, and Miss Lena Spinks presented the requirements for Council credit. Mrs. Hal Turner told of the Christian social relations work, which was followed by a duet by Mrs. Walter West and Mrs. W. W. Talbert. With her theme, "God So Loved That He Gave," Mrs. Neeley gave a splendid talk on the outlook for 1932, adding that we can give in service and prayer as well as in money.

A social hour followed the closing hymn and refreshments were served by the New London ladies.

REPORT OF CONFERENCE COMMITTEE ON MISSION STUDY

In order that all mission study leaders may learn as soon as possible what plans were adopted at annual meeting in Charlotte, April 12-14, for our mission study department, I am giving you the committee report this week. Note the several new suggestions.

.... Committee Report

For the promotion of a more thorough study of missions and the Bible, we recommend:

. That every auxiliary shall study in missions at least three books this year:

(a) The book presented in pastor's school, in co-operation with the pastor.

(b) The second and third books shall be any named on the Council approved list for the year, one home and one foreign mission study.

2. That the superintendent shall have an honor roll. Those auxiliaries shall be placed thereon:

(a) Whole leader reports every quarter on time.

(b) Who study the required three books.

(c) Who have at least one accredited class a year.

(d) Who have Bible study, and report every class.

3. That every auxiliary that exceeds the work required for the honor roll be given special mention in the annual report of the superintendent of study.

4. That, as recommended by Council, a training day for study leaders be held in every district during the third quarter, and definite plans and outlines for the teaching of accredited classes be given to further the fall study in the auxiliaries.

5. That, where possible, every auxiliary have one interdenominational study during the year, on a book or subject vital to all.

6. That every auxiliary that has a weaker society as a neighbor encourage and assist it in study by furnishing current books and leaders where necessary.

7. That where possible an accredited class on "The Missionary Message of the Bible," by Edmund C. Cook, be held at some time during the year.

8. That during the year each auxiliary superintendent of study shall send to the conference superintendent of study suggestions as to the most helpful courses and methods found suitable in her community, in both Bible and mission study, and the titles and authors of any particularly delightful books suitable for missionary libraries.

Mrs. M. B. Goodwin,
Mrs. H. M. Heath.

Also I wish you to know that "The Elective Sunday School Course" for the second quarter of 1932 is to be an accredited Bible study class for Bible classes for the Woman's Missionary Societies. This course may be taken with Sunday school classes or in missionary society groups.

The first quarter of 1932 was the best we have ever had, one-half of the auxiliaries in the conference reporting study. I hope the other half will also have study the second quarter.

Mrs. M. B. Goodwin.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

I know of no place that is more beautiful and appropriate for a Sunday school picnic than our orphanage campus. I wish to extend to all our Sunday schools a most cordial invitation to have their next picnic at the Methodist Orphanage. We can furnish tables, seats, ice water and a short program by the children. After dinner is served, the orphanage will furnish boys to pilot the picnickers over the city to many places of interest. By bringing the Sunday schools to the orphanage the classes will see and appreciate our fine group of young folks.

* * * *

I am particularly anxious that all pastors and churches that are sending part or all their orphanage apportionment to know that their remembrance of us in this time of our greatest need is sincerely appreciated. If this number could be greatly increased, it would lift a big burden off my shoulders and heart. During the next six weeks I am confidently expecting a large number of our pastors and churches to send us at least one-half of their ten per cent apportionment. I feel that my expectations will be fully realized. So mote it be!

* * * *

I am grateful to Mrs. Gates and the members of the Woman's Missionary Conference of the North Carolina Conference for an opportunity to say a few words in behalf of our Home. Through the local department of the woman's missionary societies, the auxiliaries are clothing many of our children. This beautiful service upon the part of the auxiliaries is sincerely appreciated by the children, board of trustees and myself. One of the best things to enlist the interest of our women in missions is to get them started first in our orphanage work. From the beginning our orphanage has had a big place in the heart of our good women. They are going to render a still larger service with the passing years.

* * * *

The interest that is being taken in our Octagon soap coupon campaign is very highly gratifying. I believe this interest is going to grow and gather much momentum as the weeks come and go. All that we are asking for is just a little time and systematic effort upon the part of our tens of thousands of friends throughout the state. By organizing the women's missionary societies, Sunday schools and Epworth Leagues, and putting them actively at work, we can raise ten thousand dollars from Octagon soap coupons. The Methodist Orphanage, Jackson, Miss., has recently received twelve thousand dollars from collecting Octagon soap coupons. We can do as well as they have done if all will lend a helping hand during this spring and summer. Many of our buildings are very much in need of repairs. Some of the cottages are bare of furniture. Our laundry equipment has worn out and is inadequate to do our work now. If we can raise ten thousand dollars we can put our buildings in good repair, replace much of our furniture that is worn out or broken and can install new machinery for our laundry that is giving us a world of trouble and much expense because of its worn out condition.

* * * *

April 16.—The singing class from the Methodist Orphanage in Raleigh left early Saturday morning to drive the long distance to Columbia, on to the ferry, and over to Mann's Harbor, for a service that evening in their church. Our ferry was very much delayed because of a breakdown. We were late landing on the island, but these people had waited at the church for us. We gave our concert to a large congregation at ten o'clock at night, and then had our supper. We appreciate their kindness in waiting for us. Rev. G. C. Wood and other men from his church came over in boats to meet us, and to give assistance should we be needing it, and Mr. Wood was just that kind and clever to us in everything. "Meeting us more than half way." I was the guest of Mr. and Mrs. Lee Mann. There is one objection to our visit down there—it was not long enough. We would like to know these people better. They are clothing one of our girls. Early Sunday morning we left to drive 14 miles to the ferry. Again there was a long delay. They have recently had such bad storms on the waters many ferries and boats are out of order. So delays were unavoidable. This made us late for our appointment at 11 o'clock at Columbia. Rev. W. J. Underwood and the large congregation made us feel comfortable about missing the service. Mr. Underwood went on and preached one of his best sermons. We drove up to the church in time for an excellent lunch the good ladies of the church served for all. If I had space I would tell you how beautifully this was served—an entirely new way to me.

After lunch we gave our concert to a large and most attentive congregation. The ladies are taking one of our small boys to clothe. Thanks to them. These people let us leave them, feeling joyful of our fellowship and splendid service.

Nellie B. Rives.

"Good gracious, John, we have come away and left the cat and the parrot with nothing to eat."

"Well, no use worrying about it. Maybe the cat will eat the parrot."

Your Boy and His Future

If your son at the age of 13 to 17 years, the critical period in a boy's development, is not doing the work he is capable of performing in school, you owe it to him to investigate the Collegiate Institute where Col. G. F. McAllister, for 35 years has built Christian Character and leadership.

The remarkable success of this institution with young boys is illustrated by the fact that more honors have been won by its graduates in proportion to number than of any other school in the Carolinas.

High school and junior college courses, modified military training, athletics,—but the most important factor, which is the reason for the success of its graduates is the unusaul personality of Col. G. F. McAllister which brings out the best traits in a boy.

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RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smitzel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph., G. 2444 E. Biddle Street, Baltimore, Md.

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

LET'S REMEMBER

On this Monday morning, after a strenuous Sunday's work and in the midst of the morning's reports, let's remember:

That the very sick children in our family are improving.

That our campus is simply beautiful beyond measure as hundreds of dogwood send forth their whiteness.

That our children are having great joy viewing the beautiful dogwood.

That little six-year-old red headed Johnnie Shelton brought some flower plants to the superintendent's cottage early this morning with a hope that they would grow fast.

That quite a nice group of our children are on the honor roll after having made A in every subject during the past six weeks.

That our sick matrons are back on the job.

That all our girls have new dresses.

That our dirty clothes are in the laundry.

That our friends are sharing with us.

That our boys and girls are singing "God is still in His heaven and all is well with the world."

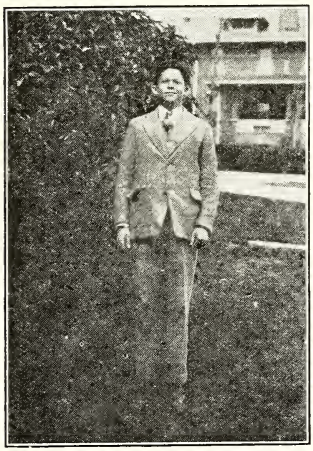
GET SET

Investigation shows that more ten per cent apportionment money has been forwarded to date to the Children's Home during this conference year than had come in at a similar date during last conference year. This satisfactory state of affairs results from the fact that our larger stations and circuits, those certain to pay their allotment in full, have elected to pay it early in the year and thus save the Children's Home of paying interest on borrowed money. We are greatly indebted for this help.

At the same time it must be remembered that the Children's Home will have expended these certain receipts and that they will not be coming in during the fall months. Therefore, it will be necessary for those charges paying smaller amounts to make sure that their quotas are paid in full, or the Children's Home will suffer during the run of the year. The ten per cent apportionment is greatly reduced this year and it will be all the more necessary for every charge to pay its part in order that the needs of our boys and girls can be supplied. Let every charge in the entire conference get set to pay its ten per cent apportionment.

EMILY HALL

The Children's Home family has been saddened over the loss of another one of its fine members. Emily Hall, a beautiful girl of 12 years of age, who came to the Children's Home from Wilkesboro a little over three years ago, died last Friday morning, following an attack of influenza and mastoid trouble. Emily was a most lovable girl and satisfactory in every way. As a member of our family and of Centenary Methodist church she was attentive to the religious impulses which came her way. She had expressed a desire to some day become a missionary. Funeral services were conducted by Dr. Chas. C. Weaver, her pastor, and interment was made in Wilkesboro cemetery, where Emily was laid to rest by the side of her father and mother, who had gone before.



And he marbled—marbled—

CENTRAL, ALBEMARLE

Our singing class had a good time with our friends at Central, Albemarle, yesterday at the opening of the Sunday school hour. Supt. John B. Harris and Rev. W. B. West, pastor, had arranged for the entire Sunday school to assemble in their beautiful church auditorium, where our girls gave a thirty minutes program. Our friends in Albemarle show by their support that they love the Children's Home and we were glad to visit them on a good will trip. Everything seemed to be in fine shape at Albemarle and it was a pleasure to again be able to mingle with choice friends there, among them being, in addition to the superintendent and pastor, R. L. Smith, Charles A. Reap, Z. V. Moss, and a host of fine women.

TABERNACLE, ALBEMARLE

Following our visit with Central friends we soon arrived at Tabernacle over in West Albemarle, where Rev. F. J. Stough and Supt. Dewey Turner were in the midst of conducting a good Sunday school session. At 11 o'clock our girls were conveniently placed before a congregation that filled the entire church and were happy to render their program to admiring friends. Following the service Brother Stough took Betty Welborn, the smallest child in our group, in his arms and told his congregation that this little girl and over 400 others in the Children's Home family looked to them for a chance in life. It was a very touching scene and the congregation was moved to give a liberal offering to be applied on the ten per cent apportionment. Following the service the ladies of the congregation served a delightful luncheon in the basement of the church. This having been enjoyed our group went to the lovely suburban home of W. E. Bogle for an hour's rest preceding the next engagement. Brother Stough and his people are having a great time together.

GOLD HILL

In the afternoon at three o'clock we were ready for the next engagement as we found ourselves in the nice, clean church at Gold Hill, surrounded with beautiful flowers tastily arranged by Mrs. Helen Agner and other women of that congregation. Rev. G. G. Adams, pastor, had advertised our coming and splendid delegations were present from Liberty, Wesley's Chapel, Zion, and several other nearby congregations. We had a lovely time with our Gold Hill circuit friends. Brother Adams had already arranged for his ten per cent apportionment and in addition gave his congregation a chance to give us a nice "love offering" which they accepted most readily. Brother and Sister Adams seem to be happy in their work and many evidences were manifest that their congregations were happy to have them.

STEADY AND TRUE

The picture this week presents the likeness of Ed Fitzgerald, a descendant of Bishop Fitzgerald, one of the fine lads at the Children's Home. Ed won out as the best marble shooter in a group of 64 boys from four of our cottages. Young Fitzgerald is claimed and clothed by a fine layman, who does not wish that his name be made public. We are counting on Ed to be steady and true in all that he does.

WELCOME VISITORS

Among the good friends who visited us last week was a fine group from the Young Men's Wesley Bible class of Westford, Concord, led by their pastor, Rev. H. E. Stimson. I regretted that I could not personally show these friends around over our grounds because of having to be away from the Home. However, my information is that the young men were better pleased because they were shown around by several of our larger girls. We were glad to have this fine delegation of friends with us and hope they will come again.

"Did you go to the Character Reader?"

"Yes."

"Did he know anything?"

"Well—he made me pay in advance."

—Dublin Opinion.

Sunday School Lesson

MAY 1

By Dr. Henry W. Tiffany.

Isaac and His Wells

(Genesis 26:12-25)

Passing from Abraham to Isaac is leaving the world for the workshop, the nation for the nursery. Abraham sought to civilize the world; Isaac to train a family. Abraham planted colonies; Isaac redug wells. Abraham conquered enemies; Isaac shrank from conflict. Abraham moved in the political arena and restrained wrong; Isaac moved within his own family circle and restrained himself. Isaac's was not the easier task. Many men are great in winter storms who fret in summer showers. Some bear the cross heroically in public who are crushed beneath it in the silence of their rooms. Isaac's life might be summarized thus: at twenty-five Abraham would have sacrificed him; at forty Abraham married him; at sixty Rebekah bore him two sons; at 137 Jacob deceived him, and at 180 his two sons buried him.

1. Prosperity (26:12-17)

Isaac wanted to go to Egypt, but God commanded him to dwell in Gerar. Gerar was an important Philistine community on the road from Palestine to Egypt. There Isaac sowed the seed and reaped a hundredfold harvest. Abraham led a pastoral life (a keeper of flocks and herds), whereas Isaac was both pastoral and agricultural. He sowed, he reaped, he grew rich. His grain, his goods, his flocks, herds and his household increased because God blessed him. Isaac worked, and God rewarded him. He became an important man in that region. He looked a successful farmer and sheep-owner. Isaac's riches were got in a clean and honest way. He had many slaves and servants to care for his possessions. It kept Isaac busy overseeing his workers. His prosperity caused Abimelech and the Philistines to envy him, and to devise methods for driving him out of the country. They were not poorer because Isaac prospered, but they could not bear to see him more successful than they. Loafers today envy the possessions of laborers. It is a popular pastime of parasites to censure the hard-working and successful men and women. The envious Philistines filled up the wells Abraham had digged, thereby shutting off Isaac's water supply. They would force Isaac out of the country by destroying his property. Rivals are thus forced out of business today. There was no general government, no courts of law, to which Isaac could look for the defence of his rights. He must fight or fly. Isaac was stronger than Abimelech and could have driven out the Philistines, but he chose to leave his fields and pastures.

2. Peaceableness (26:18-22)

Isaac moved to another place where Abram had been. He cleaned out the wells his father had dug, and gave them the names his father called them. Isaac found the old wells still yielded pure water and sustained his family and flocks. There is a tendency today to discount the old. There is a craze for the new, though the old be the true and tried. The sun is old; the electric light is new. Water is old; whistle is a new drink. Bread is old; strawberries are new. The new may glitter and glare, may be gaudy, may promise much, whereas the old things satisfy and endure. New truth cannot disprove or dispense with old truth. Facts are fundamental; they abide, regardless of the fashion of the day or the flash of the fantastic. The Bible is an old book. Prayer is an old privilege. The graces of faith, hope, love, righteousness, reverence, courtesy, compassion, sympathy, sacrifice and service are old. The fundamentals of Christianity are as unchanged and unchangeable as the character of Christ. Salvation and sanctification are as essential to life today as in Christ's day, and they are to be had in the same way. The Philistines did not fill up Abraham's wells until after Abraham's death. Some people in every community await the death of a good man or woman to begin what they would not dare to undertake while they lived. Isaac did not fight for his rights. Abimelech's reason for extraditing Isaac would have provoked a pugnacious man to stay and defy the Philistines to expel him. Such a man would have been sure to fight when the Philistines followed him and claimed his father's wells as he cleaned them out. He moved on every time the Philistines claimed the well. His gentleness wore out their violence. They tired of annoying before he tired of yielding. He obeyed the Sermon on the Mount millenniums before it was spoken. He was the first pacifist at any price, the first to practice nonresistance. He would not meet violence with violence. To fight for rights is not the Christian ideal, nor is it the way to possess and preserve them.

3. Promise (26:23-25)

Isaac won the friendship of his foes by his prudence and patience. Their hearts were touched, their consciences condemned their action, they saw the Lord was with Isaac and they sought an alliance. It is better to convert enemies into friends than to conquer them. Isaac won his enemies and a vision of the Lord. Jehovah appeared to Isaac, assured him that undefended and unresisting God himself would be his defence. A meek and quiet spirit is essential to a vision of God and insures the safety of him who possesses it. Isaac's home at Beersheba being thus hallowed by a visit of the Lord was consecrated by building an altar. He would memorialize the spot where God made himself known. When the altar has been built the tent can be trustfully pitched.

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"Except the Lord build the house, they labor in vain that build it." God blesses and shelters the home in which he is honored. The same is true of the nation. Let us build friendships instead of battleships, and the nations of the world will be bound together in abiding moral understandings. "The crusade for world peace is the greatest crusade of all" and calls for the support of every right thinking person.

Blow, bugles of battle, the marches of peace:
East, west, north, and south, let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing the glory to God and of good will to man.

—The Watchman-Examiner.

TWENTY-FIVE YEARS STRAIGHT



D. A. Pierce (better known as "Uncle Dave") conducted his 25th annual Easter service at the Maxton Methodist church Sunday evening, March 27. For 25 years Uncle Dave has been superintendent of the beginner-primary department of our Sunday school—a unique position for a bachelor. He has filled the position excellently. Among other things he sponsors the Easter service annually in which the children of the church take part.

Sunday night was the 25th service. The church was packed and many were there who as children 25 years ago took part in the program. Some who were in the first service conducted by Uncle Dave had children in the program this year.

Uncle Dave has not missed Sunday school in over a quarter of a century. And, yes, he has been a subscriber to the Advocate for more than 30 years.

W. L. Clegg.

"Well, who's been waiting the longest?" asked a physician, cheerfully, as he opened the door of his consultation office. "I think I have, doctor," said a tailor, arising and presenting a bill. "I delivered your clothes three years ago."

"Don't Speak to Me"... Do You Feel This Way?



Grouchy Irritable Wives!

"DON'T speak to me," she cries. "I'm all upset and want to be alone."

Why is it... as soon as a woman's nerves become excited she hurts the ones she loves?

She has no patience with anybody. Everything seems to make her unhappy... despondent.

No husband can understand the reason why! What has changed her into a silent, moody woman ... always grumbling and flying into a rage over a trifle?

Those dreadful headaches and backaches ... that bearing-down feeling and fits of dizziness ... *these things only a woman knows.*

Yet your happiness is threatened. Your husband's patience may end. What are you going to do about it?

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Renw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	4	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette		1
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs	1	1
Duke's Chapel—E. D. Weatbers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Vanceyville—L. T. Poole	9	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Hindley	3	2
Orange and Carrboro—B. F. Jackson	1	
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	2	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor	4	5
Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	10	2
Kenneksett—W. G. Pilcher		15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	4	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	8	
Stumpy Point—W. T. Cheek	3	
Swan Quarter—W. D. Lowe	6	
Wanchese—J. P. Bross	6	
Washington—H. I. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	4	
Plymouth—J. W. Harrell	4	2
Hertford—B. P. Robinson	3	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	4	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	6	3
Rueford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	3	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Elliott	2	3
Hamlet—J. H. Shore	15	2
Fayetteville, Hay St.—Walter Patten	8	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Nesbett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	13	
Aberdeen-Vass—W. C. Ball	5	
Laurel Hill—W. D. Yarborough		1
Rowland—D. A. Petty	2	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	8	1
Hookerton—J. C. Humble	5	
Morehead City—B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	8	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W Barfield	2	1
Oriental—R. E. Atkinson	6	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris	1	
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	4	
Grimesland—I. J. Strawbridge		1

RALEIGH DISTRICT

Bailey—J. C. Williams	4	
Creedmoor—W. L. Loy	4	
Dunn—C. B. Culbreth	14	
Erwin—J. J. Boone	5	
Fuquay—J. L. Midgette	9	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough	5	
Oxford Ct.—P. H. Fields	7	
Raleigh, Central—A. S. Parker		
Epworth—O. L. Hathaway		
Smithfield—T. L. Hurley	18	
Youngsville—A. L. Thompson	3	
Oxford—E. J. Rees	19	
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	4	
Tar River—R. E. Pittman	6	
Newton Grove—J. F. Starnes	2	
Clayton—B. H. Houston	3	
Zebulon—N. B. Johnson	2	
Henderson, West Mem. and City Road—M. W. Warren		

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	
Enfield-Whitakers—C. P. Womack	5	
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	
Northampton—E. C. Maness	13	
Rocky Mount, First—T. G. Vickers	13	
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		
Bethel—J. O. Long	5	
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	19	
Weldon—E. H. McWhorter	15	
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		
Conway—G. B. Starling	7	
Wilson—T. M. Grant	6	
Roanoke Rapids—S. J. Starnes	8	
Garysburg—J. T. Draper	2	
Nashville—W. G. Farrar	7	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	12	
Maysville—M. W. Lawrence	11	
Roseboro—C. A. Josnson	7	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	
Grace—H. B. Porter	3	
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunninghsm	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	
Burgaw—W. J. Watson	3	
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Messamer	2	
Garland—R. G. Dawson	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	3	
Fletcher-Mill River—H. F. Duncan	4	
Hendersonville—C. H. Moser	13	
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—R. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
Asheville, Biltmore— R. H. Caudill		
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Kiker	2	
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—E. C. Herbert, Jr.		
Lilesville—R. H. Kennington	2	
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	4	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	7	
Wadesboro—W. B. Davis	4	
Weddington—J. B. Tabor, Jr.		
Big Spring—J. E. Yountz	3	
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	21	
Myers Park—R. D. Ware		
Spencer—F. B. Smathers	7	
Matthetws—J. M. Vartor	2	
Trinity-Derita—R. F. Huneycutt	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	16	
Bessemer City—T. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal	5	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	
King's Mountain—J. R. Church	3	
Lincolnton—P. W. Tucker	10	
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	3	
Lowesville—E. N. Crowder		
Polkville—J. M. Barber	5	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	1
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	4	
Belmont, Main St.—W. M. Smith	4	
Gastonia, Bradley Mem.—A. C. Swafford	5	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	3	1
West Market—H. G. Hardin		2
Bessemer—R .C. Kirk	2	3
S Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	10	
Randleman—J. C. Groce	8	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	8	3
Carraway Memorial—J. S. Gibbs	2	12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		6
Greensboro, Proximity—G. B. Clemmer	8	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler	1	11
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	7	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Dick		4
High Point, Main St.—A. L. Aycock	2	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	2	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Hunnicutt	2	6
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	12	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	8	12
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	6	
Sparta—C. W. Russell	2	14
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	16	10
Spray—W. H. Willis	8	8
Draper—G. E. White	3	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Helton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	
Walnut Cove—J. B. Fitzgerald	4	
Yadkinville—T. A. Plyler	2	

SALISBURY DISTRICT

Albemarle—W. B. West	41	24
First—E. M. Avett	4	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	6	1
Concord, Epworth—E. G. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	4	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A Swaringen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—A. M. Fry	7	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	8	5
Kerr Street—A. C. Kennedy	2	2

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	16
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	13	7
Mooresville Ct.—D. R. Proffitt	2	10
Mt. Zion—W. A. Barber	3	3
Newton—M. B. Woosley	8	5
Olin—W. Q. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9

Statesville, Race St.—E. J. Harbison	20	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6
Lenoir Ct.—R. T. Houts		7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P. R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers	2	3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Drum		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carpe	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
Webster—T. G. Highfill		3

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	9	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	10	6
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Link	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	9	49
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	

CHURCHLY ATMOSPHERE

In numerous instances in all religious teachings, the spreading of the message of the church throughout the world is likened unto the bringing of light into the dark places. Is it not, therefore, rather illogical to attempt instruction of a cheerful and helpful nature in an atmosphere of dismal gloom or distracting glare?

Gloom seeps into the soul, altering present perceptions and future outlook. Thus, the deleterious effect upon the "faithful few" who are always on hand. And as for adding to those few—what chance have you for getting newcomers into a building which presents the aspects of an unattractive, forbidding mass of cold stone. No invitation is more friendly than the vision of a warm, cheerful interior as framed by wide open portals leading from exterior darkness into a bright vestibule.

However, unless your lighting problem is taken into consideration by a staff of experts it is just as possible for the pendulum to swing from excessive gloom to intensive glare. Bare lamps, icorrect light distribution, poor fixture design, all dend to annoying distractions. The undesirable results will range all the way from wandering attention to actual eye-strain with resultant serious headches. No messages, no matter how well prepared or how excellently delivered can compete against the sharp penetrating stabs of uncontrolled light beams.

In addition to practicability, a luminare must also express beauty and harmony. To many individuals a lack of harmony in design creates an actual acute distaste. Therefore, in order to create the desired quiet, peaceful, reverent atmosphere, the lighting units must conform to the architecture of the building and to the interior decorative motiff.

Before proceeding with the building or alteration of any church, it is to your advantage to avail yourself of the experience of qualified lighting experts.

GIRL SCOUTS

On a recent Saturday, celebrating the twentieth anniversary of the birth of the Girl Scout movement, 200,000 girl scouts, representing 10,500 troops, made merry. The movement was started March 12, 1912, by Juliette Low, in Savannah, Georgia, with eleven girls. Since then a great organization has grown up, with which more than 1,000,000 girls in the United States alone have been connected. The national headquarters is at 670 Lexington avenue, New York City ,and there open house was kept on the twentieth birthday of the movement.

We may well be thankful for all the organizations for boys and girls, young men and young women and older people, intended to develop noble character and inspire high ideals. There have been many people who have served God in their generation through just such organizations. Some such leaders have not been particularly active in the direct work of the churches, but the service which they have rendered has counted and is counting for much. We should be careful to thank God for any and every movement that has for its purpose the drawing of the youth of our day away from the temptations that are so prevalent and hurtful in their influence.—Watchman-Examiner.

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¶ The Annuity Bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom, Missions or World Evangelism.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

GETHSEMANE WINDOW, WEST MARKET STREET CHURCH

(Based on sermon by Rev. H. G. Hardin, March 20, 1932.)

In my Church a wondrous window
Brings to me a message clear,
And I feel a peaceful silence
As His Presence lingers near.

Cares that press so hard upon me,
Thoughts that cause me much unrest,
Vanish—Hark! my Saviour whispers,
"Lay thy head upon my breast."

'Tis midnight in the Garden of dark Gethsemane;
My suffering Saviour prays alone.
His prayer—'twas meant for me!

And then a cruel Cross appeared.
I cried, "Dear Christ, forgive."
"O child of little faith," he said,
"I died that ye might live!"

Inspired by the voice of the preacher—
His words rang clear on my ear
As the light from the old church window
Brought the Saviour I love so near!

Yes, brought Him so near that I knew Him;
But my heart was pained to see
That His eyes so full of sorrow
Alas! were fixed on me!

And then He softly whispered,
"My child, my peace I give
To all who thirst and hunger,
Stoop down and drink and live!"

Dear heart, the path He traveled
Awaits both you and me;
Defeat or victory we face,
It's our Gethsemane!

O glorious Morn of Easter,
O Resurrection Day,
The Power of Death is broken,
Christ reigns on Earth today!

Mrs. J. E. Faulkner.

PUSH UP THE CORNERS

Push up the corners of your mouth
Even though it pains them;
Push them up and make them stay,
If you have to chain them.
Turn up the corners of your mouth;
You can't feel sad or surly
If smiles are dimpling o'er the lips,
Crisp, and sweet and curly.
A frown will kill the brightest laugh,
Make vinegar of honey;
A smile will kill the blackest frown,
And make a dark day sunny.
Turn up the corners of your mouth,
No matter how you're feeling;
And soon you'll feel the way you look,
A heart of joy revealing.
—Mrs. Frank H. Breck, in The Uplift.

"Hortense, call up Mrs. De Billion and ask for Fido."

"Yes, melady."

"Carlo wishes to bark to him over the telephone."

Children's Storyland



AN UNEXPECTED GUEST

By Alice Annette Larkin.

"One, two, three, four—" Iris counted the gay little paper umbrellas that lay on the window-shelf, then slipped each one into a gay little envelope. She had counted up to eleven when Lucky, her black cat, jumped to the window-sill outside and begged to be let in.

"Oh, Lucky, why don't you come to the door?" exclaimed Iris. "You'll scatter these invitations all around if I let you in here. But never mind, I'll open the window."

A moment later Lucky was indoors. Just as Iris started to close the window her brother came into the living room. "Get your things out quick, Iris," he said. "Uncle Frank has to go to Lewiston, and Aunt Nan wants you to go out to the farm and stay with her and the baby till he comes home. They saw mother down-town, and it's all right. I'll take care of the invitations."

It wasn't until Iris had ridden away in Uncle Frank's sedan that Elliot noticed that she had forgotten to close the window. He hurried to do it, then decided that he might as well deliver the invitations at once.

Elliot whistled as he went down the street with them. He whistled because thoughts of the party he and Iris had planned made him happy. It was going to be such a jolly party, with each guest representing a flower, and his gay balloons were already waiting to be used. Iris was to wear the Japanese costume she had worn in a pageant and represent Japanese iris. The little umbrella invitations had showers of spring flowers painted on them.

That night the wind blew a gale. It seemed to blow especially hard out at Rockwood Farm, and Iris felt homesick. Not just because the wind blew, but she kept thinking of the new girl in the big old house next to her own home. This girl had moved there only two weeks before. Every morning since then she had tied a great, ugly-looking dog near the spruce tree under which Iris and Elliot had their swings. The tree was close to the stone wall that separated the two yards, and every time they ventured out there, that dog got up on the wall and barked at them. It wasn't fair.

Iris and Betty Harris, her best friend, had almost quarreled over the girl. It began when Betty said, "Iris Case, you ought to invite Betty Bliss to your party, and you ought to ask her to join the Winners' Class too. She's a stranger almost within your gate, and the verse we learned last week says, 'Forget not to show love unto strangers.'"

"Well, this isn't Betty Harris' party," said Iris to herself, out there at the farm. "And there were six girls and six boys we just had to invite—and only twelve invitations."

But somehow, when the wind blew, she couldn't help feeling sorry for Betty Bliss in the big, old-fashioned house in a strange town. She wished she had made an invitation for her.

Two days passed, and Iris was still at Rockwood Farm. She kept wondering if Uncle Frank would come back in time for her to go to her own party, and she was thankful when he did.

It was seven o'clock when a procession of boys and girls representing straw-flowers and blanket flowers and marshmallows and other flowers filed into the Case house. Iris was too busy, at first, to count the guests, but Elliot soon saw that there were fifteen persons in the living room. Only twelve invitations had been given out. He and Iris made fourteen persons—who was the fifteenth?

When they had marched round and round the house to the music of the victrola, Iris suddenly stopped in the middle of the floor and announced, "Now we'll guess the flowers." Then she discovered that the girl from the house next door was standing close to her.

Iris was too astonished to speak, but Betty Bliss said at once: "Thank you so much for inviting me to your party. The invitation must have been left on the doorstep, and then it blew away. Father found it in the yard, and I'm so glad he did. It's been dreadfully lonesome here in Mapleville, with Donald so sick—he's my brother. But he's lots better. I'm sorry Duke's made so much noise we had to keep him outdoors. He's the gentlest dog you ever saw."

"But I didn't send you any invitation," was almost on the tip of Iris's tongue, but she kept back the words, saying instead, "Oh, I'm sorry we didn't know about your brother."

"He's about your brother's age, I guess. Oh, I'm glad we've found such good friends."

"And I hope we've found two new Winners for our class," answered Iris. "We'll send Donald some things from the party."

A few minutes later Iris asked Elliot if he had carried an invitation to the Bliss house. And Elliot, greatly surprised, replied, "Why, no, there wasn't any to go there."

"Then how did Betty Bliss get one—unless Betty Harris gave her hers—"

Betty Harris had come up unseen. "I didn't have anything but an empty envelope," she broke in. "At first I thought I wouldn't come, but then I remembered that you had asked me to help with the refreshments, and you are my best friend. I'm glad if the other Betty got my invitation."

"But how—" Iris began—then stopped short. Suddenly she remembered Lucky and the gay little paper envelopes that had been left on the window-shelf. Lucky must have pushed one of them off—the one that wasn't in an envelope and began, "Dear Betty," and the wind had blown it to the yard beyond the stone wall. "Well, it was a good wind," she said aloud. "And it has brought us some good friends."—Zion's Herald.

SPRING SIGNS

By Mabel S. Merrill.

Up the edge of the woods today
It was bare and brown when I went to play.
It looked like winter and felt like spring,
Which seemed to me a puzzling thing—
And I wished I could hear a bluebird sing.

But all I heard was a bumblebee
Where the sun shines warm by the old pine tree.
He was bouncing about in the underbrush,
And he dived to earth with a joyful rush.
So I went to see what the fellow had found
In that ruffle of leaves along the ground.
It was trailing arbutus, the Mayflower sweet,
Blossoming there right under my feet!
I shared those flowers with the bumblebee;
There were plenty for him and some for me.
He circled and dived and I heard him hum:
"Now I guess you'll believe that spring has come!" —Zion's Herald.

Timmy was unusually attentive at church and on the way home asked, "Mother, what does it mean when it says to 'Let your light shine'?"

"I think," answered his mother, "that it means being good, obedient, and cheerful."

The next day Timmy got into some sort of trouble with his mother and after it was over remarked, "I blowed myself out that time, didn't I?"—Selected.

Teach—What are the functions of the skin, Robert?

Bobby—Its chief one is to prevent us from looking raw.—Selected.

N. C. WOMEN
(Continued from page 20)

accurate reports. See conference minutes, under Directory, page 4, for names and addresses of conference officers to whom quarterly reports must be mailed. As a helpful background for their work they should know something of what the conference did last year. See conference minutes, beginning at about page 49 for departmental officers' reports, about page 65 for district secretaries' reports, and page 94 for beginning of the statistical tables. They will find reports of their own auxiliary in a number of different places.

Since money is so necessary in our work, and much is heard of "dues," "pledges," "specials," "budgets," and other financial items, see conference minutes, constitution and by-laws for adult auxiliaries, about page 114, for basis of membership in the auxiliary, and page 107 for the treasurer's annual report, giving an itemized statement of funds received and disbursed. (For additional information about our financial system, see the 1931-1932 "Helps for Adult Missionary Societies").

It is nearly time for our annual meeting, and the delegate must be elected. Your new members, and some old ones, too, without doubt, ask a goodly number of questions about the conference, how it is composed and entertained, how long it continues in session, and how it came into existence in the first place. See conference minutes, by-laws and standing rules of the North Carolina conference about page 86, the Directory, pages 4-7, Visitors and Delegates, pages 16-20, and, beginning on page 8, the "Historical." Somebody will probably ask where our foreign mission fields are, and whether or not our conference has ever sent out any missionaries. See conference minutes, pages 14 and 15, for the names of those consecrated women who have represented us both in foreign and home fields.

In addition to the instruction and information given in the various reports, departmental standards of excellence, and lists of current study books, the annual report has its inspirational features, too, in the messages of the president, vice president, and our conference secretary's council report, which are really our "keynote speeches." Our recording secretary knows how to chronicle the daily proceedings of conference in terms brief enough to be correct as minutes, and yet full enough to enable her readers to gain an intelligent idea of what happened at any one of them, so that those records, instead of consisting of the usual stereotyped words and phrases, possess an individuality of their own, and so have inspirational value, from her "Foreword" to her last signature as secretary. Another feature of inspirational significance is the dedication of each issue to some person we desire to honor for the outstanding service given to missions through our conference society.

Where Does She Get Her "Pep?"



SHE doesn't *look* seventy. Nor *feel* that old. The woman who stimulates her organs can have energy that women half her age will envy!

At middle-age your vital organs begin to slow down. You may not be sick, simply sluggish. But why endure a condition of half-health when there's a stimulant that will stir a stagnant system to new life and energy in a week's time?

This remarkable stimulant is perfectly harmless. It is, in fact, a family doctor's prescription. So, if you're tired of trying every patent medicine that comes along, tell the druggist you want a bottle of Dr. Caldwell's syrup pepsin. Take a bit of this delicious syrup every day or so, until you know by the way you feel that your lazy liver is again active, and your bowels are poison-free.

Men, women, and children who are run-down, who tire easily, get bilious spells or have frequent headaches, are soon straightened out when they get this prescriptional preparation of pure pepsin, active senna, and fresh laxative herbs. (Syrup pepsin is all the help the bowels need, and you do not form the very bad habit of always taking cathartics.)

Keep a bottle of Dr. Caldwell's syrup pepsin in the house, and take a stimulating spoonful every now and then. It is all that a great many people ever take to keep strong and vigorous, and absolutely free from constipation.

To vary the quiz on the minutes, in order to bring your auxiliary into touch with the Woman's Missionary Council through its year book, an informal meeting of Council officers, education and promotion secretaries, and administrative secretaries could be held, each one talking about her own work, its problems, and plans for the year, all the material for which can be found in each year's Council minutes. In the same way an executive committee meeting of the conference might be held; both, in simple forms of the pageants so commonly used now. Such use of the minutes of both organizations would help to put new life into auxiliary meetings through entertainments that would be quite in order, and give your members the information they actually need, especially those taking part in writing and presenting the playlets.

Our church is a missionary church. It was born of a great home mission campaign. It has expanded by missionary activities within itself both in home and foreign lands. It would soon become merely a great organization with no value as a vital spiritual force, without the spirit of missions alive in it. The life of the spirit of missions depends upon that passion for souls which actuated the founders of our church and many of her preachers during the years, and a knowledge of world need. One of the most valuable contributing factors to that spiritual and mental condition is the Woman's Missionary Society. But to profit from it, we must know that society. Therefore, by all means, let us study its conference minutes. Our executive committee would be happy beyond words, if there should be so great a demand for this year's issue as to exhaust the supply long before the year is ended. And happier still, when evidence of its study is seen in greater interest and zeal, increased membership, more progressive and intelligent work done along all lines, and larger gifts, which will surely come with more intensive study of Council and conference minutes.

I should have said that the page numbers given above are those in the 1931 conference minutes—there will probably be slight variations in the page numbers of the 1932 minutes.

With every good wish, I am,

Sincerely yours,

Mrs. J. LeGrand Everett,

Conf. Supt. Study.

North Carolina Christian Advocate

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Rocky Mount, at Roanoke Rapids	April 27-28
Statesville, at Newton	May 3-4
Charlotte, at Dilworth	May 3-4
Asheville, at West Asheville	May 10-11
Durham, at Pittsboro	May 10-11
Marion, at Spruce Pine	May 11-12
Gastonia, at Lincolnton	May 12-13
Greensboro, at Muir's Chapel	May 12-13
Wilmington, at Clinton	May 17-18
New Bern, at Morehead City	May 17-18
Elizabeth City, at Hertford	May 18-19
Winston-Salem	May 18-19

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

	May
Siler City, 11	1
Haw River, 3	1
Massey-Andrews	4
Yanceyville	5
Durham Ct., 11	8
Hillsboro, 3	8
Cedar Grove, 11	15
Holt's Chapel, 7:30	15
Brooksdale	17
Mt. Tirzah, 11	22
Bahama, 3	22
Burlington Ct., 11	31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

	May
South Camden, Sign Pine, 11	1
South Mills, Newland, 3	1
Gates, Harrels, 11	7
North Gates, Savage, 11	8
Moyock, Memorial, 11	14-15
City Road, night	15
First Church, 11	22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

	May
West End, Hoffman, a.m.	1
Troy, p.m.	1
Parkton, a.m.	8
Red Springs, p.m.	8
St. John and Gibson, Gibson, a.m.	15
Piedmont, p.m.	15
Hemp, Mt. Carmel, a.m.	21
Carthage, Cameron, a.m.	22
Hamlet, p.m.	22
Jonesboro, a.m.	28
Goldston, a.m.	29
Glendon, p.m.	29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	May
Spring Hope, Stanhope, 11	1
Nashville, 7:30	1
First Church, Rocky Mount, 7:30	4
Wilson, 7:30	8
Weldon, 11	8
Kenly, Buckhorn, 11	15
Elm City, 7:30	15
Warren, Arcola, 3	22
So. Rocky Mount, Battleboro, 7:30	22
Scotland Neck, 11	29
	June
Warrenton, Macon, 11	5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

	May
Bailey, 11	1
Four Oaks, Corinth, 3	1
Zebulon, 11	8
Bailey-Simms, 3	8
Benson, 7:30	8
Franklinton, 7:30	11
Smithfield, 11	15
Tar River, Plank's, 3	15
Youngsville, Bunn, 7:30	15
Oxford Ct., Salem, 11	22
Garner, 7:30	22

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

	May
Fremont, Fremont, 11	1
Goldsboro, St. Paul, 8	1
LaGrange, Hickory Grove, 11	8
Newport, Newport, 6 and 8	8
Oriental, Kershaw, 11	15
Pamlico, Bayboro, 3 and 8	15
Goldsboro Ct., Daniels, 11 and 2	21
Ayden, 11	22
Goldsboro Ct., Daniels, 8	22
Morehead City, 11 and 8	29
	June
Snow Hill, Bethel, 11	5

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

	May
Fairmont-Trinity, 11	1
Chadbourn-Evergreen, 3:30	1
St. Paul-Barker's, 11	8
Lumberton Ct., 3:30	8
Lumberton, 7:30	8
Maysville-Hopewell, 2:30	10
Jacksonville-Richlands, 7:30	10
Warsaw-Magnolia, Turkey, 11	15
Epworth-Wesley, Bethany, 3:30	15
Grace, 11	22
Town Creek-Bethel, 3	22
Southport, 7:30	26
Swansboro, 11	29

District conference at Clinton May 17-18.

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND—IN PART

	May
Myers Park, 11	1
Unionville-Grace, 3	1
Big Spring, 7	1
Lilesville, Shady Grove, 3	7
Prospect, Bethlehem, 11	8
Ansonville, Concord, 3	8
Wadesboro, 8	8
Waxhaw, Pleasant Grove, 10	15
Pineville, Marvin, 3	15
Thrift-Moores, Thrift, 7:30	15
Matthews, 11	29
Peachland, Mt. Moriah, 3	29
Duncan Memorial, 8	29

District conference meets at Dilworth, Charlotte, May 3-4. The annual conference having ordered a two-day session, the first day will be largely devoted to the interest of the church's spiritual life.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	May
Main Street, Main Street, 11	1
Jamestown, Oakdale, night	1
Bethel-Grace, Bethel, 11	8
Proximity, Proximity, night	8
New Hope, Pisgah, 11	15
Coleridge, Maple Springs, 3	15
Ramseur-Franklinville, Franklinville, night	15
Randolph, Ebenezer, 11	14-15

The district conference will convene at Muir's Chapel May 12-13.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C
THIRD ROUND

	May
Rock Springs, Bethel 3 and 11	Apr. 30 and 1
Stanley at Trinity, 3	1
Goodsonville, 7:30	1
Lafayette Street, Johnson Memorial, 11	8
Gastonia, West End, 7:30	8
Belwood at Palm Tree, 11	15
Lawndale, 7:30	15
Shelby Ct., Pine Grove, 3	15
Shelby Central, 7:30	18

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Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 25
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

May

Spindale-Pleasant Grove, 11 1
Gilkey, Mt. Hebron, 3 1
Morganton Ct., 11 8
Glen Alpine, night 8
Old Fort Ct., Ebenezer, 11 10
Rutherford College, 11 15
McDowell, 3 15
Gastonia, Trinity, Tates, 3 17

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
SECOND ROUND

May

Danbury, Bethesda, 11 1
Walnut Cove, Bethlehem, 3 1
Rural Hall, Trinity, 11 8
Pilot Mountain, New Hope, 3 8

The district conference will begin with a Retreat at 3 p. m. Sunday, April 24, and will adjourn about 5 p. m. the following day. Elkin is the place.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

May

Park Avenue, 11 (Q.C. night, July 18) 1
North Main Street, night 1
New London, Bethel, 11 8
First Street, 11 (Q.C. night, July 7) 8
Epworth, 11 15
Coburn Memorial, night (Q.C. night, July 6) 15
Albemarle Ct., Oakboro, 11 22
Albemarle, Central, night (Q.C. night, July 13) 22
Salisbury, First Church, 11 (Q.C. night, July 20) 29

June

Norwood Ct., Randall, 11 4-5
Norwood, night 5
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pastors' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Newton, 11 8
Maiden, May's Chapel, 3 8
Statesville, Broad, 11 15
Stony Point, night 15
Hickory, First, 11 22
Bethel-Fair Grove, Fair Grove, 3 22
Statesville, Race St., night 22
Davidson, 11 29
Mt. Zion, Huntersville, 3 29
Mooresville, Broad St., night 29

June

Elmwood, Knox's Chapel, 11 5
Statesville Ct., Chapel Hill, 3 5
Mooresville, Central, 11 12
Mooresville Ct., McKendree, 3 12
Highland-Rhodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July

Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

May

Crabtree, Davis Chapel, 11 1
Waynesville, 8 1
Fines Creek, Spring Creek, 11 8
Hayesville (revival) 11 15
Macon, Mount Zion, 11 22
Bethel, Clark Chapel, 8 22
Murphy, 11 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

April

Davie, 11 30

May

Farmington, Wesley Chapel, 11 1
Grace, 7:30 1
Oak Ridge, 11 8
Welcome, Center, 3 8
Ardmore, 7:30 8
Lewisville, Sharon, 11 8
Davidson, Centenary, 3 15
Burkhead, 7:30 15
Denton, Newsome, 11 22
Trinity-Bethel, Bethel, 7:30 22
Cooleemee, 7:30 29

June

Mocksville, 11 5
Advance, Fulton, 3 5
Hanes, 7:30 5
Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

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Firmly in Place

Do your false teeth annoy you because they don't fit snug and comfortably? Just sprinkle a little Fasteeth on your plates. This new, pleasant powder holds teeth firm and comfortable. No gummy, pasty taste or feeling. Makes breath pleasant and gives you confidence. Try this new powder and note the difference. Gives fine feeling of security and teeth don't rock, slip or slide. Avoid embarrassment. Get Fasteeth from any druggist. If not obtainable at your drug store send 10c for large sample size. **Fasteeth Incorporated, Dept. D, Binghampton, N. Y.**

STEAMSHIP RATES LOWEST IN TWENTY YEARS

A rate reduction averaging 20% has been made by the principal Steamship Companies for all classes of travel. It is now possible to make the round trip to England and the Continent for as low as $152.00 in the popular Tourist Class. Excellent cabin steamers are as low as $118.00 each way. Fast deluxe liners such as the Leviathan, Bremen, Majestic and Aquitania have reduced their first class rates to approximately $200.00 each way.

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IN MEMORIAM

JONES—Mrs. Nannie Jones was born May 23, 1879, and passed to her reward April 10, 1932. She was married to J. D. Jones in 1932, and to this union eight children were born; husband and all the children now living except one child. She was a good and a self-sacrificing mother, a faithful member of Pleasant Hill Methodist church. She will be greatly missed by her devoted family and the community. God's blessing abide in that broken home. J. A. Dailey.

JOHNSON—Mrs. Leona Johnson, wife of Gaston Johnson, was born November 28, 1857, and died April 6, 1932. She joined Pleasant Hill Methodist church, Pittsboro charge, in early life and lived a faithful Christian and member ever thereafter. She was married to Gaston Johnson in 1882, and seven children blessed this union. Several of these children and husband are still living, who rise up to call her blessed. Besides these she leaves a devoted brother, an honored steward of her church. May the Lord smile on the bereaved ones.

J. A. Dailey.

HARDEN—Mrs. Rosa Harden was born April 23, 1859, and passed away April 2, 1932. She was a devoted Christian nearly the whole of her long life. She was a faithful member of Pleasant Hill M. E. Church, South, on the Pittsboro charge for many years. She was happily married to W. B. Harden September, 1884. To this union four children were born. She, together with husband and an only son, have passed on to the better land. Three daughters and one sister, Mr. Dark of Siler City, remain. The daughters are: Mrs. Nova McDonald and Mrs. N. F. McManus of Greensboro, and Mrs. L. J. Womble of Pittsboro abide. The Lord bless the sorrowing ones. J. A. Dailey.

WINBURN—William George Winburn was born July 18, 1880, and died April 5, 1932, at the age of 52. Mr. Winburn was a member of Snead's Grove Methodist church. He was a devoted husband and a beloved citizen. He was practical in his religion, expressing his faith in service. The interment was at Spring Hill cemetery, following a burial service conducted by the writer and Rev. Mr. Hanner. The deceased leaves a wife, Eva Livingston Winburn; two small children, Edith and William George, Jr., each of Laurinburg; a brother, J. H. Winburn, and two sisters, Mrs. W. L. Griggs and Mrs. J. C. O'Neal, each of Hartsville, S. C. May the Lord comfort the bereaved. W. D. Yarborough.

MORRISON—Columbus Franklin Morrison was born June 22, 1861, being 70 years, six months and 25 days of age. He was the youngest son of the late James E. Morrison and Mary Gaither Morrison of Jonesville. In 1891 he married Miss Corrie Lee Thomas of Raleigh. To this union four children were born: Dessie Morrison Jones of Charleston, S. C.; Waverly Gaither Morrison, Paul Thomas Morrison and Worth E. Morrison. Surviving are his widow, three children, one grandchild, Edwin Franklin Morrison; one brother, Clay L. Morrison of Jonesville; two foster children, Louise and William Tate, besides a host of relatives and friends.

In February, 1892, Mr. and Mrs. Morrison came to Wilkesboro, where they have since made their home. In March of the same year Mr. Morrison opened one of the first hardware stores in the county, which is still in operation. For 25 years he was a member of the Wilkesboro school board, and took an active part in the building up of the school. He had been a member of the board of stewards of the Methodist church for 25 years and was very active in the building of the church. For 16 years he was superintendent of the Sunday school of that church.

For nearly 40 years he had been a leader of the community, taking an active part in civic and religious affairs and could always be counted on the side of advancement and progress of the community and the upbuilding of the town and the promotion of all worthy objects. In a word, he was a builder.

The funeral was in charge of the deceased's pastor, Rev. J. C. Jordan, assisted by Rev. C. W. Robinson of the North Wilkesboro Presbyterian church, and Rev. B. M. Lackey, Episcopal minister of Lenoir. T. C. Jordan, Pastor,
Wilkesboro Methodist Church.

RESOLUTIONS OF RESPECT

Whereas, death has taken from us our beloved pastor and shepherd of our fold, Dr. Clark C. Alexander, who departed this life on January 21, 1932, we, the members of the board of stewards of Clinton Methodist Episcopal Church, South, of Clinton, N. C., do resolve:

First, That in the passing of Dr. Alexander the North Carolina conference of the Methodist Episcopal Church, South, has lost one of its ablest and best beloved members, our local church a pastor whose place in the hearts of its congregation cannot easily be filled, and our town and community an outstanding citizen and religious leader.

Second, That in the few short months during which he lived among our people he impressed them as perhaps no other person ever before did, and surely as no one ever did in so short a time. In his quiet, humble, unassuming way, he exerted a greater influence and accomplished greater results than would seem possible during a ministry of many years. His influence will live on, and his useful life will follow him.

Third, That words cannot express the sorrow which fills our hearts as we realize that this noble and congenial personage, kind friend, and faithful leader and brother among us has gone from us to be with us no more in the flesh. In humble submission we pray the great heavenly Father to comfort our sorrowing hearts, his aged dear mother, his relatives and friends everywhere, and protect and care for most tenderly his bereaved and grief-stricken widow and little children, and help us all to say "thy will be done."

Fourth, That a copy of these resolutions be sent to the family of Dr. Alexander, a copy to his dear mother, a copy to each of our local newspapers and to the North Carolina Christian Advocate with request that the same be published therein, and that a copy be spread upon the official record of our local church as a permanent memorial of our love, affection and esteem.

Cyrus M. Faircloth, Chm.
Rev. Daniel Lane,
James Parker,

NORTON—Mrs. C. D. Norton was born May 19, 1888, and died February 28, 1932, at her home near Hamlet, N. C. Mrs. Norton had suffered for over eight months with paralysis. She was a good woman and bore her suffering with patience. She was for a number of years a member of Snead's Grove Methodist church. Following burial service, conducted by the writer, her body was laid to rest at Pates cemetery. She is survived by her husband, C. D. Norton, the following children, Nathan, Clayton, Robert, Annie Ruth, Eston and Mrs. B. L. McIntyre, each of Hamlet; also by her father and mother, Mr. and Mrs. R. L. Brown of Whiteville.

W. D. Yarborough.

RESOLUTIONS OF RESPECT

On February 29, 1932, just as day was fading into twilight God in his love and wisdom saw fit to remove from this life to a life triumphant the spirit of Mrs. A. S. Hudgins.

Her sweet Christian life was such that we have no doubt but at that hour there was a chorus in heaven singing, "Our loved one is coming home." Mrs. Hudgins had been declining for some time, therefore her death was not unexpected. She endeared herself to all by her unfailing Christian character—never negligent in her duty in any phase of Christian work. Knowing our "God is too good to err and too just to be unkind," therefore be it resolved:

First, That we bow in humble submission to his will.

Second, That we, the members of the missionary auxiliary of Zion M. E. church have lost a loyal member, but the community and church will cherish her memory.

Third, That we extend to the bereaved family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy recorded in the minutes of our auxiliary, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. C. E. Blanchard,
Mrs. J. W. Hudgins,
Miss Mattie White,
Mrs. J. R. Hathaway.

RESOLUTIONS OF RESPECT

The Ireland Bible class of West Market Street Methodist Episcopal Church, South, has suffered the loss of one of its most useful members in the death of W. N. Cooper.

For many years he was a faithful attendant of the class, serving it helpfully in various official capacities from time to time. His wise counsel was an unfailing source of strength in broadening the usefulness of the organization. And, although his passing entails an irreparable loss to this group of his associates and friends, their heritage in the memory of his mellowing sweetness of spirit will abide as an enriching experience.

Now therefore be it resolved by the members of the Ireland Bible class that we record in our minutes this expression of our affection for our departed brother and of our sympathy with the members of his family in their bereavement, and that a copy of this resolution be sent to them and another to the North Carolina Christian Advocate with the request that it be published.

J. Robert Chrismon,
J. A. Morgan,
John W. Davis,
L. H. Edgerton,
Wm. C. C. Vanneman.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst our friend and co-worker, Emma Louise Ewing, a member of the faculty of the Roanoke Rapids school. Be it resolved:

That we are grateful to the Master for her happy and useful life. Though the prospects seemed so bright "God's finger touched her, and she slept."

That we miss her gentle presence which was ever a joy and an inspiration to us, but pleasant memories of our association with her will abide.

That we extend to her family our sympathy and commend them to Him whom she served.

That a copy of these resolutions be sent to her parents, to the local paper, to the Rocky Mount paper, and to the North Carolina Christian Advocate.

Clara Hearne,
Elementary Sup.
LeGrand Elliott,
Mary Hix,
Josephine Carty.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Prayer For Mothers' Day

OUR gracious Lord, we thank Thee for those who have helped us to know Thee. We bless Thee for the revelations of Thy love in eyes of affection and arms of tenderness to which our baby hearts willingly responded, and for the knowledge of Thy law in persuasive suggestion and stern command, to which we gave obedience.

We praise Thee for lips that taught ours to speak Thy name in reverence; for love that believed in us, and would not let us go; for arms that sheltered and sustained us in time of testing; for eyes of vision that enabled us to see things invisible, but eternal.

We magnify Thee for lives shining with the glory of rectitude and winsomeness; for shoulders divinely strengthened to bear another's burden; for hands beckoning to the blessedness of sacrificial service. Grant unto all these, whether on earth or in the Glory Land, to know the joy of our gratitude and love, and vouchsafe unto us that it may be ours to bless others as we have been so gratefully blessed. Amen.

—Rev. F. O. Erb, in The Uplift.

GOLDEN CROSS SUNDAYS, MAY 1 AND 8

The Western North Carolina district Golden Cross directors are listed below. These persons will every one stand ready to help any charge and will furnish literature or speakers who will present the cause of hospitalization to our people.

Asheville district: Rev. W. L. Colson, Oteen, N. C.
Charlotte district: Mr. J. B. Ivey, Charlotte, N. C.
Gastonia district: Rev. W. L. Scott, Mt. Holly, N. C.
Greensboro district: Rev. J. C. Cornett, Greensboro, N. C.
Marion district: Mrs. M. B. Goodwin, Morganton, N. C.
Mt. Airy district: Dr. E. G. Click, Elkin, N. C.
Salisbury district: Dr. T. A. Hathcock, Norwood, N. C.
Statesville district: Rev. E. J. Harbison, Statesville, N. C.
Waynesville district: Dr. C. T. Wells, Canton, N. C.
Winston-Salem district: Miss Bertha Lee, Mocksville, N. C.

All money raised during the Golden Cross enrollment should be sent to the conference treasurer of the Golden Cross, Dr. T. A. Hathcock, Norwood, N. C. It is the desire that all funds be sent immediately to our treasurer, and due credit will be given all payments received. It is now believed that much interest will be shown this year in our own local hospital at Elkin. It is not only the belief of many of the presiding elders that every charge will make a contribution, but that the number enrolled will be doubled as well as the amount which will be given.

For additional information write your district director, or to the conference secretary, Rev. E. J. Harbison, Statesville, N. C., or to the Hospital Board, Wesley Memorial Bldg., Atlanta, Ga., and all literature or buttons needed will be forwarded immediately.

Special packets of literature have already been sent to every preacher. If these have not been received, please write Atlanta, General Hospital Board, immediately.

E. J. Harbison.

ROCKY MOUNT DISTRICT CONFERENCE

The Rocky Mount district conference was held in the First Methodist church, Roanoke Rapids, April 27-28. Rev. L. B. Jones, P. E., had the program arranged in such a way that the conference moved almost in clock like order.

The conference met at 8:30 April 27 and until 4:15 in the evening there was hardly a lost moment. The first day was given over principally to the preachers' reports and a few others of minor nature. The second day was set aside as the "Spiritual Life Conference." This part of the conference was indeed a spiritual feast. The reports and the sermons were all pointing to a deeper religious experience. Reverends T. G. Vickers, H. L. Hendricks and J. M. Ormond delivered stirring sermons.

The different interests of the church were given a place on the program. The orphanage was represented by Supt. A. S. Barnes, Chapel Hill by Rev. Albea Godbold, Advocate by Dr. M. T. Plyler, and the superannuates by Rev. T. M. Grant. Dr. W. K. Green of Duke University along with Prof. F. S. Aldridge delivered stirring messages concerning the laymen's work.

Reverends S. J. Starnes and D. M. Sharpe had arranged everything in tip top shape for their guests, and the conference closed with a note sounded of a most successful conference.

The following were elected delegates to the annual conference: J. A. Staten, Mrs. B. C. Thompson, W. L. Knight, S. J. Stallings, J. F. Bruton, A. D. Matthews, J. T. Thorne, Zeno G. Mann, J. H. Brown, J. C. Matthews, W. T. Liles, H. N. Davenport, J. C. Braswell, W. V. Woodruff, Mrs. H. C. Ewing, J. R. Bennett, Mrs. J. O. Long, C. L. Benson, W. H. Applewhite, W. H. Adkins, and Mrs. S. E. Butler.

The conference was invited to hold its 1933 session in Norlina.

W. G. Farrar, Sec.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference of the M. E. Church, South, will meet in West Asheville church on Tuesday, May 10, at 9 a. m. The first forenoon session will be devoted entirely to the observance of a retreat in the interest of the spiritual life. It will consist largely of short addresses, testimonies, spiritual hymns and prayers. In this way we are carrying out the request of the Commission on Spiritual Life of the annual conference.

Tuesday afternoon and Wednesday opportunity will be given for representatives of the causes of the church at large to bring to us their messages. Their interests are ours. Their presence will delight us.

I am making two requests of the pastors and delegates of the district: First, be present on time at 9 o'clock. Second, bring a large number of visitors for the "retreat" session Tuesday morning. All our people greatly need the spiritual uplift we hope to find there.

D. M. Litaker, P. E.

GREENSBORO DISTRICT NOTICE

Please let every one who expects to stay over night at the district conference at Muir's Chapel notify the pastor at once.

W. G. Albright, Pastor,
Rt. 3, Box 499, Greensboro, N. C.

CRUCIFIXION

Oh, the honor of little children,
The loftiness of their spirit,
Their friendliness,
Their dignity,
The beautiful candor of their approach!

Oh,the grace of their young bodies,
The flow of movement through them—
Movement that neither begins nor ends,
Sweeping from loveliness to loveliness!

Our crookedness is a thorn on their bewildered brows;
Our ridicule is a nail in their flesh;
Our selfishness is a spear thrust in their sides;
Our indifference is vinegar on their wounds.

And yet, unasked, they forgive us even unto seventy times seven!

Norwich, Conn. —Julia Weld Huntington.

NEW BERN DISTRICT NOTICE

The New Bern district conference will be held in Morehead City, May 17 and 18, convening at 10 o'clock Tuesday morning. This wide-awake church will give the conference a royal entertainment. The congregation is expecting a record-breaking attendance and will take great pleasure in serving all who attend. We are preparing a printed program, and we expect the conference to run on schedule time. All visiting brethren will have ample time to represent their causes.

From 10:30 a. m. Wednesday to 1 p. m. will be given to "The Deepening of the Spiritual Life."

We are expecting a great conference in this enlarged district, and praying daily for all the causes and all the people that shall have a part in the program.

J. H. McCracken, P. E.

CHURCH DEDICATION IN HYDE

The Hyde County Ministerial Association, of which Rev. H. A. Chester, pastor of the Mattamuskeet charge M. E. Church, South, is resident, is putting on a spiritual life conference on June 28-29. This conference is to be held at the Englehard M. E. Church, South.

The dedicatory service of Englehard church will be held on June 26. The revival services for this church will begin on June 30.

Since coming to this charge the church has been completed and is the most beautiful church in the county—built of brick, with Sunday school rooms to take care of the Sunday school very comfortably.

ELIZABETH CITY DISTRICT NOTICE

The pastors, delegates and visitors who expect to spend one or more nights at Hertford while attending the sessions of the district conference there (May 17-19) will please write to Rev. B. P. Robinson, conference host, telling him when you will arrive. Please be kind enongh to your conference host to do this at once.

Rev. Leon Russell will preach the opening sermon Tuesday night, May 17, at eight o'clock.

Dr. A. D. Wilcox will preach a series of three sermons for us on the Spiritual Life, on the Church, the Home, and Christian Education.

O. W. Dowd.

GASTONIA DISTRICT CONFERENCE

The district conference will convene in First church, Lincolnton, Thursday, May 12, at 9:30 a. m. We expect to have reports from the pastors on accessions on profession of faith and by certificate, finances and other items of importance. Representatives of the various interests of the church will be given a hearty welcome.

Members of the conference are urged to be present through the entire conference if possible. A laymen's service is being planned for 11 a. m. Friday. Mr. A. J. Kirby, district lay leader, will preside in this service and other leading laymen of the district will take part.

R. M. Courtney.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will convene in Main Street Methodist church, Thomasville, May 18-19. Those who expect to remain over night will notify Rev. W. L. Hutchins, pastor of the church. The morning session will be devoted to a spiritual life session, the ups and downs of the pastors, and the messages of the connectional representatives.

Loy D. Thompson, P. E.

A CALL TO THE MINISTERS' WIVES

The Durham District Ministers' Wives' Association will meet immediately after lunch on the first day of the district conference at Pittsboro May 10.

Mrs. H. C. Smith.

MINISTERS' WIVES CALLED TO MEET

The Ministers' Wives' Association of New Bern district will meet in Morehead City on the afternoon of May 17.

Mrs. A. J. Hobbs.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

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Paul talked about a conscience seared as with a hot iron. How about a stifled conscience? We meet men on the street day after day who a few years ago were outspoken advocates of prohibition and at all times dead set against liquor. Now they are as dumb as an oyster.

Had we but half as many stewards in most of our churches we would be better off when it comes to getting work done. The many who shirk their responsibilities and loaf on the job prove a hurt rather than a help. They discourage those who are inclined to do. Why not select the eager and leave the rest to lounge around the tent door? Three hundred eager souls count for more than ten thousand idle nobodies.

Dr. S. Parkes Cadman, one of the great preachers of this generation, says: "Just now the people need to be heartened, not by clerical clowns but by cheerful ministers. St. Paul is their exemplar. He laughed at bonds, persecution and imprisonment. If your preacher inspires you for the work ahead, lightens your load and makes you merry in the Lord, he is doing the Lord's work when it needs to be done. As a rule, clergymen are good at weeping with those that weep, but not so good at rejoicing with those that rejoice."

How pathetic is the lost leader in the church who still holds on to an official position but his heart is not in the efforts of the church! He is captious, faultfinding, and selfish in his efforts. The cross and the scars thrill not his soul. The worry of the world and the delight of being rich are the thorns that are crowding out his life. For him church is a club rather than a brotherhood for the redemption of the world. Sad is the lot of the lost college man sure of nothing, but far more pathetic is the lot of the lost churchman—the man who was once eager to know his loving Lord; now he is content to hold on to the ecclesiastic fabric. The thorns have done their work.

The object of education is not to teach one how to escape work, but how to do the work of the world more perfectly. At this point William Hawley Smith says: "We shall never succeed in educating all the children of all the people till we first succeed in establishing in the minds of our people the basic truth that labor is not a curse, but a blessing, and that it is not the purpose of an education to free a child from the necessity of labor when he is grown, but that its end and aim is to fit him so that he can do to perfection the work in this world that he undertakes or is set to perform."

To be awakened one of these May mornings by the clear, jubilant notes of the southern mocking bird is to fill one with a new appreciation of the words of Jesus about the little birds of the field who have neither storehouse nor barns. Could we learn the lesson of the lilies and of the birds how much more at home would we be here in God's world! Many of the harassing anxieties of the day and the worries of the morrow would give place to fresh confidence in Him who feeds the birds and paints the lilies. We are indeed and in truth in our Father's world, but then we are so unmindful of it all.

The other day we left a man in his office with knitted brow and tense features, filled with anxiety and a spirit of discontent. He was disposed to find fault with the church of which he was a member and to discount the efforts of good men who were trying to serve in an unselfish way their day and generation. On the train, half an hour later, we saw a little child who had the face of an angel. Near her was an older child by the side of her mother who seems to have been making her first trip on the train. Gladness, wonder and, at times, surprise beamed from that eager face and those big, wide open eyes. Heaven lay all about this child that eventful day. Such as she, and not the man in his office, Jesus set in the midst of the new world that is to be. The child is the typical citizen of the kingdom.

The Inner and Hidden Riches

A GUEST at a recent dinner found himself seated next to Sir Harry Lauder, and said: "I want to thank you for all the happiness you have given me." To which Sir Harry replied: "Don't thank me, laddie. God put something into me which seems to give pleasure to many thousands of people. What it is I don't know, nor where it comes from, nor where it may go. I don't seem to control it. It seems to control me. Thank it, whatever it is, not me."

Some call this genius; the saints call it God. The name matters not. Whenever this something moves among men the world is quick to respond. This something that comes from the heart goes to the heart. We say that all who possess this something can make appeal to the true, to the beautiful and to the good. They are welcomed by philosophers, artists and saints. The inner and the hidden count with these immortals.

In this Jesus was pre-eminent. He was one with God and always went direct to the hearts of men. Pretense and display gained no sanction from him; only the genuine counted. Because of this, the religious leaders broke with him and hounded him to the cross. They were most religious. Fasting and prayer and alms giving were rigidly practiced by them, but these religious acts were done to be seen of men. These religious zealots of that day played a part; they did not ring true; they were not genuine. The whited sepulchers were full of dead men's bones. That something which belongs to prophets and poets and saints with a message for the world was not theirs. They made a pretense; they became a by word and a reproach for all the after times.

The multitudes crowded about Jesus, eager to hear his words and often anxious to touch even the hem of his garment. Mothers pressed their children into his arms and the anxious crowds hung upon his words as he spoke to them. As they went away, each individual becoming once more a conscious unit, men looked each other in the face, as they shook their heads, saying, "We never heard it on this wise before." They became strangely aware of the power of the personal presence of this wonderful teacher. "Virture went out of him."

Just now there is an eager and persistent desire on the part of multitudes to enjoy once more the presence of the hidden riches that nourish the soul. The husks do not satisfy and the outward forms do not give stability. So much of that in which the present generation has trusted is no more; deep disappointment has settled down over the soul, leaving men eager for something to which they can hold fast. They are anxious for that something which will give them a fresh grip on the Unseen.

Men care not for the conventions and well worn platitudes of institutional religion, but they are eager to hear a man with that something which God puts in one that gives a ring of genuineness and sincerity from which there is no escape. Such men can win the ear of youth and stir the soul of this present generation to high and heroic endeavor. May their tribe increase! One such as these count for much in the church of God in this day when the things that do appear count for less and less when even the foundations are being shaken.

"The Lost Radiance of the Christian Religion"

SOME time ago L. P. Jacks wrote a little book with the above title. There is something enticing about the title, even if it does imply that our religion has suffered serious loss.

"The lost radiance," says James Austin Richards," is largely explained by a lost heroism." Bishop Gore declares: "Christianity at the beginning was kept at a high level by its being dangerous to be a Christian." And T. R. Glover has added, "The early disciples were perfectly fearless, absurdly happy, and always getting into trouble."

If these observations by great thinkers and writers of a later date be according to the facts, and who will question the accuracy thereof, it becomes clear that Radiance and Heroism are twin words that cannot be separated. If one would win the radiance of the Christian religion he must first be a hero of the faith.

Steven's face was radiant, but amid a shower of stones. There was radiance about the life of Paul, but he was in prison oft and in perils both by sea and land. A radiance lingers about the martyrs and leaders of the Protestant Reformation, but they were men who without flinching encountered fire and sword, rack and dungeon. The Christian radiance can be bought only with a great price. It is not strange, therefore, if we have lost this radiance.

Greet the Morning With a Cheer!

THE approach of a new day is always an event. Whether it be the dull grey on the sky line or the full splendor of the eastern horizon, the lofty aspiring soul must greet the morning with gladness. To all such the new day is another golden opportunity—it is a day in which to live and to labor and to love. Thankful should be every one in this hour who has a job and can meet the demands of each passing hour.

Much has been made of the way those inhabitants of the far north lands greet the return of spring when once more the sun, after the long cold night of winter, begins to appear above the horizon. Dwellers in those high latitudes of the Arctic lands welcome the return of the king of day. Something of the same gladness fills our own hearts with the return of the spring time. Each year the world is made new. The new life stirs our deepest depths. Once more here in our own state the red bud and the dogwood have brought a new message of beauty and good cheer. Indeed, from every valley and on every hilltop, by the wayside and in all the vast woodland, life bursts forth afresh. It is the new day returning. Dead indeed is the soul that feels not the thrill. It is a day of bouyant life.

It is our lot to hear many sermons and no little speaking of one kind and another. How refreshing is it to hear one who moves above that dull commonplace upon which the grey of the evening, yea, sometimes the deep darkness of the night, has fallen! We are forced to read much that needs the brightness and thrill of a new day. The marks of age should give place to the vivacity of youth. Most writers should greet the morning of a new day. Especially true is this of institutional religion. Our churches have due dignity and decorum; complacency is on every hand. The sermons are sound in doctrine and satisfactory in utterance, but too often the thrill of new life is wanting. How startling in many of our religious assemblies would be the fresh, thrilling testimony of a soul born from above, testifying to the dawn of a new day! A thrill of new life such as this would bring a sense of victory that would send us out to fresh conquests.

Many of the saints are afraid of youth and the fresh thrills that belong to life's morning time. They feel that the young folks are about to make shipwreck of all that is truest and best in life. They see the end not far ahead. Could they but know that the Saviour of the world would none of the silent tomb which he burst asunder, as he went forth to make the new world, they would doubtless appreciate more fully the stress he placed upon buds and trees, boys and girls, and all else that is athrill with the larger and fuller life. Old folks and not young people are the clog on present day church life. Would that the old saints could greet the morning, and all our churches could feel the thrill that comes with the testimony of new born souls, those who have greeted with a shout the new day.

No Bridges in the Bible

BY A REFERENCE to Young's Concordance which claims to have every word of the Authorized Version arranged in alphabetical order we learn that the word bridge does not occur in the Bible. That is rather surprising. While Palestine had only one river and the people presumably forded that, as we hear quite a bit about the "fords of the Jordan," yet Paul who wrote about one-third of the New Testament traveled throughout a large part of the Roman empire where roads and bridges were the order of the day.

Paul showed a familiarity with the athletics of his day. He talked about soldiers. But he seems to have overlooked bridges. Will some specialist in the unusual things of the Bible explain why no inspired writer even referred to a bridge if such be in accord with the facts?

Judge E. Yates Webb Asks a Question

IN THE United States court last week in Statesville a defendant named Lee Kiser told Judge Webb that in his sale of liquor he had never sold liquor to a boy and that he had chosen his patrons among the best class, including doctors, lawyers and preachers. Judge Webb asked him to give names as he had included ministers. Kiser stated that one of his preacher customers is dead and the other had been deprived of his license.

Kiser drew a prison term of 18 months in one count and a suspended judgment in the other. This ought to be a lesson to other bootleggers who sell liquor to dead preachers.

We have given many reasons why we have driven our leaders to retrench—building debts, depression, etc. But for most of us these are not reasons; they are excuses.—R. Thompson.

People and Things

Rev. J. S. Gibbs has closed a successful meeting at Carraway memorial, Greensboro. The pastor did the preaching and at the close received 17 new members on profession of faith.

Rev. E. J. Harbison is in the midst of a great revival at Race Street, Statesville. Rev. J. F. Moser of Burkhead church, Winston-Salem, is doing the preaching. They are expecting one of the most far-reaching revivals in the history of that church. A great work has already been accomplished.

Rev. W. T. Albright, the pastor, held revival services last week at Muir's Chapel, with Dr. A. L. Stanford of Salisbury to do the preaching. The meeting was largely attended and the people greatly enjoyed the sermons of Brother Stanford. He knows how to conduct a successful revival meeting. New members are to be received into the church next Sunday, which is Mother's Day.

"As a result of our revival, which closed April 10 and was conducted by Rev. Roy T. Houts, we have taken into the church six new members on profession of faith. We expect to add a few more as a direct result of this revival. This makes some 20 odd that we have added by letter and vows since conference on the Taylorsville charge."—R. L. Young.

Rev. W. T. Albright recently closed a good meeting at Groometown. The church was much revived and 18 were received into the church. Rev. T. V. Crouse of Reidsville assisted in the services. This was pronounced the best meeting at this place for years. The people cooperated well. Since the coming of spring preparation is being made to sow grass and plant shrubbery. This is going to be a beautiful place in the open country. A good lesson for many churches to learn.

"During the week of April 25-May 1 the congregation at Gibson was very fortunate in having Rev. E. C. Crawford, pastor of the Wadeville charge, preach during the revival meeting. Brother Crawford brought splendid messages which were helpful to all in attendance. He is a young man filled with the spirit of Christ and benefits those whom he has an opportunity to serve. Eight new members were added to the church on profession of faith."—Edgar B. Fisher.

On Friday evening, April 22, the home department of the Chadbourn Methodist Woman's Missionary Society served a church supper to 115 people. Each family was asked to contribute some article of food. There was no charge for the supper. Misses Elizabeth and Estelle Carter sang a beautiful hymn. Questions were shuffled in a hat and each person was asked to draw. Lively two-minute talks followed. The home department is under the able leadership of Mesdames W. F. Smith, chairman, and W. K. Willis, secretary-treasurer.

Last Sunday the writer was with Rev. A. C. Kennedy at Kerr Street church, Concord. We had not been at this church for a number of years and was agreeably surprised to find the church building so well equipped for the work of the church. The provisions for the Sunday school are all that they need and the auditorium of the church is in every way adequate. The church seems to be well organized in all departments and the future is full of promise. The people say that Brother Kennedy is O. K.

"One of the best revivals which we have had for a long time has been in progress here at the Methodist church for the past ten days under the leadership of Rev. C. B. Culbreth of Dunn. There have been some 18 or 20 persons who have professed faith in Christ. The revival services will come to a close April 27 with a lecture by Mr. Culbreth on his recent trip to the Holy Land."—A Member.

"The work on the Highlands charge is moving on most satisfactory. A revival, during which the entire church was lifted in spirit, has just closed. Brother O. P. Ader from Franklin did the preaching and this work was done well. We, the people, and pastor appreciate the work that this man of God did. . . . A truck came from Cashiers, which was loaded with good things to eat. Many, many good things were sent by those big-hearted and loving people that live in the town of Cashiers and near by. We love to serve this work."—G. A. Hovis.

Rev. R. C. Goforth has held a ten days' meeting at his church in Mocksville and the Davie Record says that the pastor brought deep spiritual messages, but that members of the Evangelistic Club have led the helpful devotional periods. On Monday evening Mr. Goforth celebrated his birthday by holding a beautiful service for the children of the community. Tuesday evening a splendid sermon was given for the benefit of the high school age, and Wednesday evening's topic was especially for adults. Mr. Goforth's earnest, consecrated work in our town and county has done widespread good during his three years here. On Sunday morning members were received into the church a number of infants were baptized.

"We closed Tuesday night, April 19, a series of revival services which had continued 23 days, with two services daily part of the time, in Unity chapel in Thomasville. The pastor preached throughout the series. Thirty-five new members have been added to the church as a result of the revival, most of them by vows, with more to follow. The church was greatly blessed and strengthened. Thirty or forty heads of families began family worship in their homes. Twenty-five or more persons pledged themselves to tithe. The attendance on all the services of the church has increased; the Sunday school attendance has broken all records. This is the first of the six revivals that we are expecting on the Thomasville circuit. We begin at Prospect on the fourth Sunday night in May. Pray for us when you read."—John Cline.

Last Sunday was home coming day at Walnut Grove on the Cedar Grove charge. All the circuit joined in this and many of those who had wandered afar returned to greet old friends and to enjoy the fellowship of the day. But they did more than this. The church was well filled both in the morning and in the afternoon at the two preaching services and also at the quarterly conference which was presided over by Rev. H. C. Smith, presiding elder of the Durham district. Rev. M. T. Plyler preached at 11 and Rev. L. A. Tilley, "one of their own boys," preached at three o'clock a most appropriate and well wrought out sermon. The day in the church and under the trees around the table was well worth while. It moved on a level much above many of the home coming occasions. Brother J. W. Dimmette could well rejoice in the success of the day.

A SON'S TRIBUTE TO HIS MOTHER

One year ago the sixth of this month my family and I passed through what seemed to me like the most heart-rending experience which comes to any family—that was the loss of our mother. I trust, Mr. Editor, that you will permit me to say a few words in honor and in loving memory of the dearest mother on this anniversary. I feel that I can ask this favor without any hesitation because my mother was a great friend and a strong supporter of the North Carolina Christian Advocate. No matter how hard times were in our large family and adverse our circumstances, "mama" always made a plea that the Advocate be continued. And after I came to Duke to study for the ministry, in spite of the fact that she knew I was unable to buy stamps and books at times, she kept after me to send her the Advocate.

At this time of the year when Mother's Day is just a few days off, as well as the anniversary of her death, it is fitting and appropriate that I say something in appreciation of my mother. But, words are such a poor excuse to express the tender and sacred feeling which I have for "mama." When I think how good and immaculate "mama" was, it makes it easier for me to believe and to understand that Jesus was perfect, and divine as well as human. Surely her heart must have been full of Christ in order for her to stand the toil, worry and vexation with such sublime patience which ten robust boys and girls caused her to go through.

"Mama" certainly was kind, patient, sacrificial, and good; therefore, she believed that her boys should be good for something. She held up the highest of ideals for the children, and she literally loved us into wanting to make the most of our lives. So each boy and girl, as he or she would reach the age of accountability, or soon after, would announce to the family the profession which she, or he, intended to follow. While all of us didn't attain our goals a good many of mama's dreams for her children were realized.

All her life my mother was deeply spiritual. God seemed so real to her that she frequently appeared to be talking to him. And I still have a most vivid recollection of how keen my distress used to be when I was a small child, and as I thought "mama had run away." So after making a search of the house, fancying in my childish imagination that she had either gotten lost or run away, I always found that my trouble was just an illusion, and "mama's" mysterious disappearance was not so serious as it seemed to me. Because I would always find her after a long search, on her knees, in some unexpected room, praying as if her very life depended upon it. She evidently got much strength from her prayers, for mother could keep her poise always, no matter how confused and excited the rest of the family became.

Mother seemed to realize that her work here was about finished, and that the "Grim Reaper" was just around the corner, for she told a minister friend just a day before she died that her only desire was that she would not be any trouble to anybody and that she would not have to suffer any more. Her last request was granted, for she passed away suddenly without any pain. While we have only the precious memory of our dear mother, all of her ten children and our dear father rise up and call her blessed.

Millard Warren, Pastor,
White Memorial and City Road Churches,
Henderson, N. C.

MOTHER

By Anna Benade Cornuelle.

Mother of mine, with heart of gold,
Whose selfless love could naught withhold:
Mother of mine, we think of you—
How you toiled for us the long years through.
We love the things you've done for us,
The way you've thought and won for us,
The things you've planned and begun for us,
As you've hoped and worked and lived.

Mother of mine, with heart so true,
Our loving prayers go out to you.
Mother of mine, a guiding light,
You have helped others to live aright.
Sweetness has sung her song to you,
Tenderest thoughts belong to you.
There are no thoughts of wrong to you,
My mother of joyous creed.

Mother of mine, your heart has been sore,
With the weight of sorrows and burdens you bore;
Mother of mine, your life was made sweet,
By the suffering borne in life's stress and heat;
But when suffering was a goad to you,
And when sorrow showed the road to you,
Then Christ came and carried the load for you,
And brightened your life's highway.

—Presbyterian Advance.

NO "FOREIGN" FIELD

Let me say strongly that I do not like that word **foreign** missions. Where did that word come from, anyway? There is no **foreign** field to Christ; there is no **foreigner** to him. To him the field was the world. And we ought to be thinking now of a world and as a world; our mission is a world mission.

We must begin and end that mission with sacrifice. Without sacrifice there is no creation, restoration or preservation of even the physical bodies of men; and without sacrifice there can be no redemption of individuals or of the social order. To fight depression, to reconstruct individual lives and human society, we must live more simply and love more thoroughly and practically.—Kagawa.

GREATLY APPRECIATED WORDS FROM ASHEBORO

My motto is "Flowers for the living." So I wish to express to you my appreciation of the fine paper you are giving us. Duty as well as pleasure prompts me. The gems of thought you gather and give to us are of the finest. Not long ago Phillips Brooks' saintly character was brought afresh to our minds and, just last week, those beautiful words of Helen Keller make us wonder how she can write with finer powers of description than many who see and hear.

May the readers increase! Mary H. Moring.

We have got a bankers' government, carrying on a bankers' policy, to meet a bankers' crisis, caused by bankers' mismanagement.—Lord Morley.

It is not war which determines armaments but the preparations for armaments which determine war.—Gilbert Murray.

The Clash of Youth and Age

By Arthur B. Mercer

We commonly suppose this is a new thing under the sun—this clash of age and youth. But one of the oldest known tablest from Babylonian times has these amazingly modern words on it: "Everybody now wants to write a book; and children no longer obey their parents!!' In I Samuel we read that the sons of Eli went dead against the grain of their preacher-father and did those things that were base and evil. Modern "preachers' kids" are not the first ones to give the impression that all preachers' children are imps of the evil one. In A. D. 70, Pliny the Elder declared to Pliny the Younger: "This younger generation knows everything, and reverences nothing!"

And is it not true that Jesus himself clashed with his own mother? Mark tells us of one time. Jesus, barely more than thirty years of age, had just begun his remarkable career. Crowds were following him. In the public esteem he was the sensatin of the hour. The most astonishing miracles were being accredited unto him. The most startling statements, of a revolutionary nature, were being passed from mouth to mouth as utterances of his. Already the hoary heads of the church and the nation were getting together and planning how to silence this young Enthusiast from the hill town of Nazareth. Then one day his mother, a bit anxious and concerned, quite without clear comprehension of this, her son, came to bring him home. She couldn't get near to him, had to send word to him. Whether he went or not we are not told—I rather think he did—but he first said a word that seems so disrespectful, and said it before the people: "Who is my mother and brethren? I tell you, whosoever shall do the will of God, the same is my brother and sister and mother. I tell you, there is a spiritual kinship deeper than natural, blood relationship." Later on he was to say a similar word in a most unforgettable way: "Except a man hate his mother . . . he cannot be my disciple." Meaning: You may have to clash with the ideals and the customs of your own loved ones if you are to enter into the youthful idealism of Jesus.

Yes, there was a clash between Jesus and his mother; and between Jesus and the elders of his day. And somewhere I have read, in a poem, the thought expressed that Jesus, when still a carpenter in that little town, did his work so well, dealt with his buying public so utterly honestly and fairly, that he clashed with the old intrenched business practices of the carpenter union of the Nazareth of his day. The fact is that Jesus did clash with age, and the clash had to cost him one of two things: the sacrifice of his ideals, or the sacrifice of his life. And he chose to keep tryst with his ideals and to lose his life.

No, 'tis not a new thing—this clash between youth and age. The differences that now exist between the two generations have, in essence, always existed. The youth of today are not the first to disobey their parents, or who have shocked their elders, or who have dared attempt to do some things in new ways. Youth is always adventurous; age is characteristically timid and hesitant. Youth dreams, while age reminisces, the one looking forward to what might be, the other backward to what has been or might have been. Youth is idealistic, visionary, if you please, and age is calculatingly practical. Youth is impulsive often to the point of being revolutionary, and age is conservative, many times to the point of dullness and retrogression. Youth is entering upon, or has just passed through, that "storm and stress" period of adolescence, when new powers are emerging, a new consciousness of self is awakening, and new adjustments are being made to a world no longer a child's world.

It is a period of inevitable change; to many a youth one of mysterious, changing moods. It is the time when sex, that all-powerul urge for good or for ill, is clamorous for attention and for direction. Age has passed through it—in part, successfully, in part, thwarted and a failure. And age, alas! too often forgets its own youthful passions, youthful adventures, youthful follies, and youthful ideals. Age so often thinks it has learned in the second school of experience to rein in the wild horses of youthful passion, and to direct aright the insistent urges of nature —like that of sex, or that of the acquisititive instinct. And age—too often—has decided it has learned well its lessons and that its ways are the best ways.

But youth is not so sure. Youth is increasingly confident that many things with which age is content ought to be changed and can be changed. Here is the matter of race. Age shies at association with those of another nationality or color or even custom. But youth—intuitively, even more than because of any reasoned logic—is not so sure that its own race is the only race; is rather daring, at times, in its avowal of friendly relations with the youth of other lands.

So, also, in ethical practices. Age tends to assume that its moral customs are good enough, that they are divinely supported. It says to inquiring youth: Do not touch! Keep off the grass! Ask no questions! Thou shalt not! But again youth is positively sure that morals do change and should change with changing circumstances, and is provokingly insistant that they be permitted to make trial of any or all of these moral and social customs, to discard some, to fix up some new ones. Youth is embarrassingly sure that God is not on the side of all the ethical and social customs of age. All of which is cause of jar and clash, of discord and misunderstanding, between youth and age.

Which is right? Neither—nor; but both—and. Age is right—and wrong, in part. Youth is wrong—and right, in part. This is not the important question. The vital question is: How shall we bridge the chasm that separates youth and age? For, mark you, there will always be a chasm; since youth is forever characteristically youth, and none would wisely wish it to be age-like; and age is always age, however much there may be those elderly ones who long again for the ways of youth and who even are a bit youthful in spirit. Age is age; youth is youth; and never the twain shall perfectly meet. There is, and always shall be, the chasm between them.

The question of importance, therefore, is: How bridge the chasm? Why, by building over it a bridge of mutual communication and co-operation. In one little word—and yet a word packed full of vital worth—"sharing." By the sharing of experiences. Entering, sympathetically, into one another's hopes and fears, joys and disappointments. Entering, imaginatively, into the beliefs and ideals of each other. Entering, creatively, into the inter-

ests and activities of the other. This is the solution.

It begins best and most naturally in the home. Happy is that relationship between father and son if from earlist childhood years the growing boy has had a "pal" in his father, and that father has had a "chum" in his son. Happy is that relationship between mother and daughter if together in natural and sympathetic fashion they have talked over the interests and problems peculiar to womanhood, young or old, and the girl has come to feel she has a confidante in her mother, and the mother has come to feel sure of the trustworthiness of her daughter. Even to these there will come times of tension, there will be some clashes. But the bridge of mutual care and of shared interest, erected by loving hearts, will carry them through.

So in all things. We need discover what we still have in common, the things we can share. So in the Christian church—too much an older folks' institution, and where the clash between age and youth is so critical and wellnigh tragic—we must develop this spirit of sharing. We must build a new program, if necessary, to make room for this sharing spirit.—Pittsburg Christian Advocate.

CLEANING UP CRIME

If any outward event were needed to emphasize the desperate situation that this nation is facing in the matter of crime, no single event could more tragically, or more spectacularly, have emphasized it than the kidnaping of the Lindbergh baby. No household, unless it be that of the White House itself, could have been chosen as the object and scene of a dastardly act with equal assurance of focusing and intesifying the attention of every section of the populace in every part of the country.

At the moment of writing hope seems renewed that the baby may be recovered and restored to the stricken parents. But independently of that much-longed-for issue, one cannot but reflect upon the comparative complacency with which the country has settled down from the first shock of this horrible affair; and one cannot but wonder whether any event of any sort can really shake this country from its lethargy and develop any unified, nation-wide, intelligent, persistent, courageous action to rid our land of its brutal gangsters, or to curb their activities drastically and effectively.

That this nation cannot do such a thing seems on the face of it absurd, or a conclusion of futility and cowardice, when one considers the actual power of an aroused and enlightened people with almost endless resources at their command. The natural inference from our weak and complacent attitude is that as a people we are neither aroused nor enlightened, and there is much in a calm and common-sense survey and analysis of the facts to justify such a conclusion.

Weakest and most superficial of all comments and attitudes is the attributing of the kidnaping, and of the wave of crime in general, to prohibition. No man who realizes that the cleaning up of the situation depends upon a sane and honest facing of the facts would wish for a moment to minimize the seriousness or significance of the power of the present illegalized liquor traffic, involving those who directly participate in it and the larger number of those who uphold it and encourage it by their complicity. But surely a calm and honest view of all the facts should warn us against falling into hasty and fallacious judgments, and above all, should safeguard us against the wiles of noisy and interested propaganda.

Kidnapings in this country were numerous before the prohibition era, and cases as full of mystery and tragedy as the Lindbergh case were never cleared up. Crime waves and lawlessness in high and low places have been interwoven into the texture of our history long before prohibition was even a visionary anticipation; and when one reads the records of the past, when crime had as its ally the extensive and legalized liquor traffic, he can only wonder to what lengths the criminality of past decades would have gone had it been given the high-powered automobiles and the deadly, efficient and high-powered weapons of today. The power of effective action, getaway and concealment that these give in the complex and more highly organized city life of our own day have much to do with the development and power of crime.

It is the height of credulity to imagine that the repeal of prohibition, whatever may be thought of it upon other grounds, could in any way minister to the clearing up of the crime situation.

Consider for a moment the simplest facts. Crime in this country has always had the liquor traffic as its ally, and has been an ally of the traffic regardless of whether the traffic was legalized or not. If prohibition were abolished and the traffic in intoxicating liquor were legalized, manifestly it would be upon a basis of restriction and high prices. How otherwise could the revenue that anti-prohibitionists profess to be seeking be derived from the legalization of liquor? Yet restriction and high prices would offer the same opportunity to illegal traffic and sale that prohibition is said to offer today. That man has indeed a most callow view of the matter who imagines that the criminal forces of this country would suddenly subside, or become less active, simply because either the Volstead Act or the Eighteenth Amendment had been repealed.

Whatever we may think about prohibition, the only effective method of attacking crime is certainly not along the line of its repeal. Apart from the fact that we are not likely to lessen the effects of illegal traffic in liquor by adding to these effects the proved consequences of the legalized liquor traffic, it ought to be obvious that the criminal motives and activities of today are not to be fought by temporizing methods. Whether or not prohibition has added anything to the latent lawlessness of this country—a lawlessness that would have been equally manifest in relation to any law that did not happen to suit the whims or appetites of certain people—prohibition has revealed much of the lawlessness.

If we really mean business in the matter of cleaning up crime, the prohibition situation indicates very clearly the places where we ought to strike. If we cannot clear up the lawlessness that has been associated with prohibition, the gangdom associated with booze, and the corruption infecting our judicial and political life, what hope is there of cleaning up crime at all? The sources and channels of crime in this country, the persons and agencies associated with it, were never more clearly marked in the history of the country than now. If the country were aroused as it ought to be to fight crime with all the means and resources at its disposal, the lines of action are clearly marked. Instead of attacking prohibition, it is time that all decent and fair-minded citizens began attacking crime. When we have cleaned up crime in this country it will be time to decide whether or not we should make any change in the laws affecting alcoholic intoxicants.—The Congregationalist.

REV. R. K. BRADY PASSES

Rev. Rufus King Brady was a native of Randolph county, having been born in the southeastern section of said county in the community of Moffitt postoffice. Here he grew to manhood, working on his father's farm and attending the public schools of the neighborhood. He then pursued his education further in Shiloh Academy. Here he took high rank and was recognized as one of the brightest students in school.

While a mere boy he professed faith in Christ and joined the Christian church at Shiloh.

After a few years spent on his farm and in teaching in the schools of the county he was licensed to preach. Then after two or three years he transferred his membership to the M. E. Church, South, and was received into the Western North Carolina conference on trial at the session in Hickory, November 17, 1909. At this conference he was assigned to Burnsville circuit. After one year he was in the Salisbury district ten years serving the following charges: Bethel-Big Lick four years, West Concord three years, East Spencer two years, Salisbury circuit one year. Other charges served were: Prospect, Lowesville, Hudson, Moravian Falls, Wilkesboro.

At the conference in Statesville in 1925 Brother Brady was transferred to the South Georgia conference, where he served for three years, being transferred back to the W. N. C. conference in 1928 and appointed to the Delwood charge. In 1929 he was appointed to the Fine Creek charge. In the spring of 1931 at his own request he was released from his charge by the bishop and moved to a farm near Guilford College. At the session of conference in Asheville, November, 1931, he took the superannuate relation.

On April 20 he died suddenly while riding along the highway with two friends near Climax, being in the sixty-first year of his age.

Brother Brady was twice married, first to a Miss Cheek of Randolph county. To this union two children were born, one of whom, a daughter, still survives. His second marriage was to Miss Flora Sugg of Erect, N. C. To this union there are five surviving children, two sons and three daughters, who with their mother mourn his going.

Brother Brady had good natural ability which he had improved by study, and was a ready and fluent speaker and a good preacher. He was faithful in his work and as Brother Newell, his presiding elder, said at his funeral, he laid down his mantle without a spot.

On April 22 in the cemetery of the church of his boyhood at Shiloh, in the midst of a large gathering of sorrowing friends, we laid his body to rest to await the resurrection morning. W. T. Albright.

THE ROCKY MOUNT DISTRICT CONFERENCE

On the morning of the second day of this conference at Roanoke Rapids as we entered the church Mrs. B. C. Thompson was presenting in a most inspiring way the work of missions. She was followed by others who submitted and discussed the reports read. The house was full of people and the morning was well filled with helpful discussions.

Reverends J. O. Long and W. C. Wilson handled well the report on Christian education; Reverends E. H. McWhorter and F. S. Love led in a fine discussion on missions; and Rev. O. P. Fitzgerald did the same for the spiritual life report. The leading address was by Prof. J. M. Ormond of Duke. The morning session closed with a largely attended communion service.

Those who were present also the first day were not able to agree as to which of the two was the best day of the conference. The spirit manifest, the number present, and the fine way in which all who had a part in the work acquitted themselves were such as to cheer the heart of the presiding elder, Rev. L. B. Jones, and all others charged with the success of the occasion. This is a great district and the prospects are most encouraging. The fine spirit of the elder seems to run through the entire district.

During the year we have spent at least a part of a Sunday in each of the counties of Northampton, Halifax, Warren, Nash, and Wilson. Having come in close touch with the people we were fully prepared to expect the fine district conference at Roanoke Rapids.

Secretary W. G. Farrar will give a detailed report.

THE MANY VOICES OF THE PARISH CHURCH

From its foundation stones, hid deep in earth: "Other Foundation can no man lay."

Her Cornerstone speaks: "The Stone which the builders rejected has become the head of the corner."

The Church Door says:: 'Behold I have set before thee an open door."

The Gilded Steeple Cross, high and lifted up, cries to every passerby: "Take up thy cross and follow me."

From the Baptismal Font comes the words: "I am the Water of Life."

The Memorials, dedicated to the memory of our faithful departed, remind us that "God shall wipe away all tears."

The Children's Corner pronounces: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

The Altar Chants: "I will go to the Altar of God."

The Altar Lights with their golden tongues proclaim: "I am the Light of the World."

The Bread on the Altar whispers: "Broken for you."

The Wine in the Chalice tells us: "Shed for you."

The Pulpit proclaims: "Preach the Word."

The Lectern affirms: "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this Book."

—Rev. Davis Johnson, in The Living Church.

BISHOP MOUZON ASSIGNED TO NORTH CAROLINA AND VIRGINIA

In the assignments of bishops, as announced this week, Bishop Edwin D. Mouzon will have charge for the next year of the North Carolina, the Western North Carolina, and the Virginia conferences. For six years Bishop Mouzon has presided over the two Carolina conferences; this is his second year in Virginia.

Expressions heard all over the state indicate that Bishop Mouzon is stronger with his people here than ever before. They recognize his ability and appreciate the unreserved way in which he gives himself to his work. He sets a good example of unremitting toil and expects others to follow him. Fortunate we are in having a leader who can lead in this vast and promising field.

Then, too, the Methodists of North Carolina and Virginia do not object to having a man who stands in the front ranks of all Methodist bishops in any land.



Muir's Chapel, where the Greensboro District Conference meets, Thursday and Friday, May 12 and 13

THE STATESVILLE DISTRICT CONFERENCE

Last Tuesday morning at 10:30 when I arrived at the Statesville district conference the Methodist church was packed, the Sunday school annex had been opened and it was full. J. S. Hiatt was in the chair, I. L. Roberts at the secretary's table, and W. L. Hutchins of Thomasville was on the floor concluding a layman's speech for the conference lay leader, James E. Lambeth, who could not attend.

Hutchins in the role of a layman was only a prelude to what was to follow before the setting of the sun. I heard with interest before three o'clock C. S. Kirkpatrick, L. B. Abernethy, Mrs. A. D. Abernethy, Mrs. C. C. Weaver, E. P. Billups, Professor Watson of Greensboro College, O. V. Woosley. Albea Godbold was in the offing to talk of Chapel Hill, while G. T. Rowe was on the way to represent Duke University.

That was a formidable array, but not as bad as it looks on paper, for one and all seemed to interest the conference in a gratifying manner. It is not the number of speakers that strike terror, but the fear that some of them may be long winded and stupid. Not one of that sort appeared at Newton.

The presiding elder was all and more than the most exacting should require in the chair of a district conference—alert, agreeable, humorous at times, but never frivolous. There were no dull moments throughout the day, while that whole body of church leaders seemed to be girding themselves for fresh conquests in the kingdom of God.

At 11:30 C. E. Rozzelle delivered a most excellent sermon on "Horizons." It elicited favorable comments on every hand. The emphasis was, as one might expect, on expanding horizons.

I had hoped to see the day when the Methodists of Newton would have more satisfactory provisions for their big Sunday school. That day is at hand. Some time ago they built a hut that added greatly and now they have given the church a thorough overhauling that gives it the appearance of a new church. Admirable taste was shown by those who selected the new carpet for the church, and everything is spick and span.

We congratulate Brother Woosley and his congregation upon having provided so well for their needs. If Woosley stays there a few years Newton will be among the leaders.

I have seen so many big dinners (dinner is the word with us country people) that I have come to expect the best on all occasions. But that Newton dinner seemed to go a bow shot or two beyond the best. The cake bakers of that particular community can compete with the best in the world. Newton can feed a multitude and then take up twelve baskets.

The Advocate seems to be in great favor in the Statesville district and the people heard gladly its representative.

A. W. P.

HIS REACTION IN LIFE

By Rev. R. F. Bumpas.

You can hear the stars sing. Put the instrument to your ear. They say it's Venus, doubtless attuned to the music of the spheres. Canst thou bind the sweet influences of the Pleiades? Only place where the word influence appears. The Chicago Bible leaves out the word, but is filled with power. Can you send forth the lightnings that they may go and say to you, Here we are? Thanks to researches of John Wesley, Franklin, Edison, Bell, we answer: Lightning comes and goes at our beck and call.

Do you expect to be made perfect in love in this life? Your daughter's love to you is perfect. Why not your love to God?

Jesus went about doing good. No person ever appealed to him and was disappointed. He never humiliated a supplicant. Doth no man condemn thee? Neither do I. His reaction to life is love. Man may hate. God cannot for God is love.

"Seeking to Touch Jesus"

Sermon Preached at Asbury Memorial Church, Asheville, April 10, by J. G. Huggin, Jr.

"And the whole mutitude sought to touch him" (Luke 6:19)

Hundreds of them had come. From Judea and even as far as the coasts of Phenicia men and women had come to see this Prophet of whom they had heard so much. We imagine ourselves in the crowd. The sun is shining hot, and the trample of many feet stirs the dust and we can feel it caked on our sweaty faces. All of us are excited. We push one another and elbow our way toward where stands the Prophet. Many hands are reaching out just to touch him, and then they are swept on by the surging crowd to make way for others who want to touch him, too. "And the whole multitude sought to touch him."

There is something pathetic about this picture; especially about those who never reached the Prophet. There were women who hesitated to push their way to him because of the fearful press of the crowd. And there were timid souls who would not want to tramp on other people's toes and stick their arms in their faces in order to get in front. So many of them never got close enough to touch this Prophet at all.

It was William Cowper who sang: "O for a closer walk with God." That is the prayer, articulate or not, of a host of people. Perhaps they have never known such a "closer walk" and their lives are drab and dreary. They feel a gnawing desire for something they have never known. Here and there they see the beauty and radiance of a truly Christian life, and they want to be like that. Or perhaps they have at some time known that divine fellowship, and have lost it; or they have never known it in any great degree. They want more of it and they are seeking it. I am firmly convinced there are many people who are trying, like those about Jesus that day, to touch the Saviour.

Last week I was reading a book on preaching. A statement in the introduction, written by Dr. Fosdick, arrested my attention. He recognized that many people consider preaching as such largely outmoded; but he recommended a kind of preaching for which he gave the following prescription: "Start with a live issue, a real problem, personal or social, perplexing to the mind or disturbing to the conscience of the people; face that problem fairly, deal with it honestly, and throw such light on it from the Spirit of Christ that the people will go out able to think more clearly and live more nobly because of that sermon's illumination. That is real preaching, and not only has such preaching not been outgrown, but there are few things that modern folk are hungrier for than that."

I point to the popular interest in religion. Rarely an issue of a reputable magazine comes from the publishers without an article that has to do with some phase of religion. Perhaps it is sensible, perhaps not, but the important thing is that it is there, and that the readers are interested in it. Many books on religion are being written, even by those, sometimes, who make no pretense at being religious, and these books have a ready sale. People are interested in and hungry for religion.

Consider church attendance. Oh yes, we preachers are always decrying the lack of good church attendance. Certainly I am not satisfied that many of the people of this community stay away from church and come not under the ministry of its services. But when I consider the people who do come to church with regularity I am convinced they do it because they are interested in touching Jesus in the press of the crowd. That is the only logical reason they have for going to church. If they were interested merely in music, they usually could get a better brand at home over the radio. If they are interested in a popular address, they can find more entertaining speakers outside the pulpit. If they are interested in seeing their friends, they will see them at some other time when they can freely converse with them, and not be compelled in a church service to keep quiet. I know of no reason a person can have for coming to church regularly except that he wants through the worship of the service to gain a closer walk with God. The majority of us here this morning, I am sure, are numbered with those of the multitude who sought to touch Him.

But as people have come to the church to gain a touch of the Master, many times they have suffeerd the fate of those timid souls on the outside of the crowd that day—they have failed to reach Him. My dear friends, I do not like to hear an unreasonable disparagement of the church, but I feel I am speaking correctly when I say that many times the church—the Methodist church, if you will—has failed its people as they came to it seeking a touch of Jesus the Christ. They have come with outstretched hands trying desperately to reach him, and have gone away disappointed.

And why? Partly because of a misplaced emphasis, the emphasis on bigness. The church has thrown dust into its own eyes by that emphasis, blinding itself to other things that count for more. "Bigger and better" has been its slogan. "Let us have big buildings," it has said, and has gone about getting them. No one rejoices more than I in the beautiful and adequate church buildings we have. I do not think we have built too much or built too costly—if we can pay for what we have. But we have measured our success by the size of the buildings we have reared. If we have a great building we have a great church.

And we have emphasized big crowds out of all proportion to their importance. Now again, I am sure there is no preacher who more thoroughly enjoys a good congregation than the one who now stands before you. I know too, that we should have much larger crowds at every one of our services than we do. But this is what I mean: the bread of life should always be given to people in a church service whether there be many or few, and nothing less should be given to entice many people to come to the services of the church. It were better to have a dozen people in a service where they can all worship God, and go home lifted up, ennobled, more ready to do God's service, than to have ten thousand who only have their ears tickled and their vanity fed! Yet we have said, Where there are crowds there the work of the kingdom is moving most rapidly. It does not follow at all. It is not infrequently true that where the crowds are there are the cheap music in the choir and cheaper entertainment and sentimentalism in the pulpit. How many times have men and women slipped reverently into their pews in their beloved churches with pangs of heart-hunger gnawing at their souls, reaching out anxious hands for bread, trying to touch the Master, and never have that hunger even re-

motely satisfied, because those in charge of the service were too intent on getting a big crowd of people who probably did not know what heart-hunger was!

People who come to the Methodist church services have many times been denied the touch of Jesus because both the preacher and people were too intent on making a good report to the annual conference. It is important to have good reports, because they are supposed to stand for work done. But there are those so intent on making a good report to the annual conference that they do it at the spiritual cost of the people. The idea of bigness blinds them to what is really worth while. At conference they ask us how many dollars and how many noses! How many, how many! If your congregation is wealthy and you got them to put in a lot of money, even though it represents not the slightest sacrifice on their part, your report shows you up a great success, and the brethren admire you. If your congregation is poor and they raise only a small amount of money, however much sacrifice it represents, everybody feels sorry for you. A Methodist church made up of people like that poor widow who dropped her mite into the temple treasury while Jesus looked on would get a small showing at annual conference.

I am not saying we raise too much money. We do not raise enough. I know of few church members who know the first principles of Christian giving. But we lay such emphasis on the amount of money raised that this becomes the big thing, and not the motive behind the giving. If we would stress the motives more than the gift, I doubt not we would get much more money.

I feel strongly about another matter, namely, the counting of noses at annual conference. I understand churches should add to their membership. The fact that most of them are not is the most tragic commentary on our present-day church work. But emphasizing merely the number of people added to the roll, either by transfer or profession of faith, has gone so far that whatever else a preacher does, he doesn't stand very high if he cannot produce the numbers. We all know it is not such an uncommon thing for a preacher to come up to conference with a great big report about the number of people he has taken into the church during the past year, and then for a new preacher to be sent to his church and not even be able to find a lot of those folks recently added to the roll! Those people serve the church in only one way—in giving the preacher a good report!

I wonder when we will come to understand that our work cannot be counted? Can every heart that has been lifted from its discouragement and despondency to renewed hope and determination be counted? Can every soul that has been changed from a small, petty, selfish spirit to something like the spirit of Jesus be counted? Can every eye that is lighted ,every tear that is dried, every sad heart that has been given a song to sing be counted? Until these questions can be answered in the affirmative I shall stand firm against determining the work of a Methodist preacher by a count!

Yes, we have let bigness take the place of righteousness, and in so doing we have failed our people when they came asking to be led through the multitude to the place where they can touch Jesus. They are saying to us, "We came asking you for bread, and you gave us a stone." And we have replied, "Ah, but look how big and round and smooth the stone is!" And they have gone away, still hungry, and wondering where the trouble is.

My friends, this church of which you are a member refuses to emphasize bigness. Of course it wants the people to come to it in as large numbers as will; and of course it must depend on the Christian generosity of its friends for funds with which to operate and to send to other places to promote the gospel of Jesus. But it has for its great purpose the guidance of its people to the place where they can touch Jesus of Nazareth. That is its high aim, and under this pastorate it shall have no other. It is my devout prayer that this church may never fail those hungry souls who come to it trying to push through all the hindering obstacles to the place where the Prophet of Nazareth stands.

STATUS OF CHURCH UNION

By Rev. J. C. Broomfield, D.D.

Because of the interest being manifested by our people in the negotiations for Methodist Union, and also in response to a number of requests that have come to me, I am making the following statement:

From July 1, 1930, to January 14 of this year, the sub-commissions of the Methodist Episcopal Church, appointed to negotiate with Methodist churches; and our Commission on Church Union, held five meetings. In these meetings, held separately and jointly, a tentative "Basis and Plan of Union," was formulated. The basis and plan of union has not yet been acted upon by the commissions in joint session.

In all of the meetings of the commissions a desire for the presence and co-operation of the Commission on Union of the Methodist Episcopal Church, South, was freely and sincerely expressed. So keen was this desire, that when it seemed in the meeting on January 14, the two groups were ready to act on the "Basis and Plan of Union," it was unanimously decided to withhold action thereon, and once more to invite our brethren from the South to meet and confer with us on the union of the three churches.

Accordingly an invitation was sent to the Commission on Union of the Methodist Episcopal Church, South, to join us in a meeting to be held in Washington, D. C., on February 24. They replied saying they would send three of their commissioners to the proposed meeting. Bishop McDowell then suggested that each of our commissioners send three of their number to Washington.

The meeting was held on the date indicated, and, after a frank and intimate discussion of some of the main issues involved in a union of our churches, a paper was presented by Bishop McDowell proposing a temporary suspension of all negotiations, looking to the union of these three churches, until after the meeting of the General Conference of the Methodist Episcopal Church, South, in May, 1934.

This paper, after being amended, was unanimously adopted, and will be submitted to each of the commissions for their consideration. The action of each of the commissions on this paper will be submitted by them to their respective general conferences. If the paper adopted at Washington is ultimately approved, negotiations for the present will cease, and a new beginning, participated in by the three churches, will be made two years hence. In the meantime, since all negotiations have practically ceased, and every indication points to the continuance of this attitude for the next two years, it would seem to me to be wise to cease discussion, and to give ourselves wholeheartedly to our own denominational program.—Methodist Protestant Recorder.

MOUNT VERNON CHURCH

(History of Mt. Vernon church from organization to the present, written by G. L. Robbins, charge lay leader of Randolph charge, for home coming day at Mt. Vernon, May 17.)

During 1875-76 Rev. Jeremiah Craven was pastor on the Randolph charge, which included Asheboro and Union Factory in its 16 appointments. Financially Ebenezer was the strongest church on the charge at that time. The annual conference of 1877 relieved Randolph charge of Asheboro and Union Factory, now Randleman. Glencoe and Carraway school houses, about two miles apart, had been appointments since the Civil War. These two congregations merged and built a church about a half mile north of Carraway school house, on the public road leading from Bush Hill, now Archdale, to Flint Hill, on an acre of land donated by Mr. and Mrs. Nathan B. Robbins. This new church was named Mt. Vernon. Mr. A. C. White, now the oldest man in this neighborhood, with N. B. Robbins, hauled the first load of material for this building. This church, 30x40 feet, was erected during 1879-80. In the summer of 1880 Dr. Braxton Craven of Trinity College preached the dedicatory sermon. The charter roll has been lost, but we know three surviving members—Mr. and Mrs. R. L. White and Mr. Walter Johnson, all of whom were present on home coming day. These three people were transferred from Glencoe when this church was organized.

Uncle Branson Coletrane, a Quaker, and his daughter Udoxie gave $50 toward the erection of this new church. Such liberality in those days built churches; such liberality today maintains and develops those churches.

Prior to 1882 the circuit owned no parsonage, but during that year one was purchased in Trinity. In the year 1886 Trinity College became an appointment on the Randolph charge. Previous to that time the Trinity people worshipped at Hopewell. In the year 1907 the old Mt. Vernon church building was razed and a new one 36x40 was erected, which was used for 17 years. During 1924 Mt. Vernon was again rebuilt, as it stands today, 36x50, with seven class rooms, two of which open off the main auditorium with folding doors. Most of the pews in this auditorium were manufactured in a factory in Bush Hill, now Archdale, for the first building erected on this site.

For the past two years Mrs. G. L. Robbins' class of young matrons and Mrs. J. D. Bulla's class of young ladies have each clothed a child at our Children's Home at Winston-Salem. Mt. Vernon has produced two preachers, I. A. White, who joined the conference in 1882, and Clifford Peace, who is now a senior in High Point College.

The city of our dead has increased since 1881, when it was established, until now it contains the remains of 170 people.

There are 15 members of our Sunday school who are taking advantage of teacher training courses offered by our Sunday school board.

You will find former members of Mt. Vernon church in many states, engaged in different professions and trades. Mrs. T. J. Copeland of the Baltimore conference is one who has gone out from Mt. Vernon and we are proud of the service she has rendered.

Rev. M. L. Wood was the first elder to serve Mt. Vernon; Rev. W. A. Newell is our present elder. Rev. C. H. Phillips first pastor; Rev. A. C. Waggoner present pastor. Mr. A. L. Marsh first superintendent of Sunday school; C. W. Redding present superintendent, who has been serving continuously for 25 years and is still going strong.

The past has a bearing on the present, and what we are today will determine, in a great measure, what this church and organization will be in 25 years from now.

PLAN OF EPISCOPAL VISITATION, 1932-33

First District—Bishop W. A. Candler and Bishop U. V. W. Darlington: South Carolina, Florence, S. C., November 2; Upper South Carolina, Greenville, S. C., November 16.

Second District—Bishop Collins Denny: North Mississippi, Tupelo, Miss., October 27; Mississippi, Meridian, Miss., November 10.

Third District—Bishop E. D. Mouzon: Virginia, ——, October 19; Western North Carolina, Winston-Salem, N. C., November 9; North Carolina, Rocky Mount, N. C., November 16.

Fourth District—Bishop John M. Moore: North Georgia, Atlanta, Ga., November 10; South Georgia, Albany, Ga., November 17; Latin Mission, Tampa, Fla., November 28; Florida, Jacksonville, Fla., December 1; Brazil, ——, ——.

Fifth District—Bishop W. F. McMurry: Kentucky, Middleboro, Ky., September 1; Western Virginia, Barboursville, W. Va., September 15; Louisville, Owensboro, Ky., September 22; Baltimore, ——, October 12.

Sixth District—Bishop U. V. W. Darlington: Czechoslovakia, Prague, June 22; Polish Mission, Klarysew, June 29; Belgian, Brussels, July .6

Seventh District—Bishop H. M. DuBose: Tennessee, Springfield, Tenn., October 12; Memphis, Union City, Tenn., November 9.

Eighth District—Bishop W. N. Ainsworth: Holston, Johnson City, Tenn., October 5; North Alabama, Birmingham (Woodlawn), November 3; Alabama, Troy, Ala., November 17; Cuba, Santa Clara, Cuba, February 16, 1933.

Ninth District—Bishop James Cannon, Jr: Texas Mexican, Laredo, Texas, October 6; Western Mexican, El Paso, Texas, November 3; Congo Mission, Wembo-Nyama, Africa, February 28, 1933.

Tenth District—Bishop Sam R. Hay: New Mexico, Roswell, N. Mex., October 20; West Texas, San Antonia, Texas, October 27; Central Texas, Waco, Texas, November 10; Mexico, ——.

Eleventh District—Bishop Hoyt M. Dobbs: North Arkansas, Forth Smith, Ark., November 2; Louisiana, ——, November 16; Little Rock, Texarkana, Ark., December 7.

Twelfth District—Bishop H. A. Boaz: North Texas, Gainesville, Texas, October 27; Texas, Navasota, Texas, November 3; Northwest Texas, Armarillo, Texas, November 10.

Thirteenth District—Bishop Arthur J. Moore: Pacific Conference, Sacramento, Calif., July 20; Northwest, Coquille, Oregon, August 17; California Oriental Mission, San Francisco, Calif., September 6; Arizona, Tucson, Arizona, October 27; Oklahoma, Tulsa, Okla., November 3.

Fourteenth District—Bishop Paul B. Kern: Korea, Wonsan Beach, Korea, September 1; China, Soochow, China, October 12; Japan Mission, Kobe, Japan, October 27.

Fifteenth District—Bishop A. Frank Smith; Illinois, Centralia, Ill., August 25; Missouri, Fulton, Mo., August 30; Indian Mission, Hitchita Seminole, Okla., September 23; St. Louis, Dexter, Mo., October 19; Southwest Missouri, Nearbo, September 14.

The fall meeting of the College of Bishops will be held at Shreveport, La., December 16.

A WORD FROM AULANDER CHARGE

My second quarterly conference was held April 16 at Lewiston, our efficient presiding elder, Rev. O. W. Dowd, was in charge.

We were delighted to have with us from Ahoskie charge Rev. B. O. Merritt, the wide-awake pastor, who preached a good, strong sermon for us. We were also pleased to have Brother Merritt's wife, and Rev. J. J. Barker, one of our superannuates, with us. A fairly good congregation met with us, and about all the different causes of the church were looked after. The Advocate cause is represented on this charge by Mrs. R. F. Taylor, who has been appointed Advocate agent. She has secured several renewals and the promise of some new subscribers. She is a splendid worker in this department of the church. She is making splendid headway as a preacher's wife. Though only about four months in the ministry, she takes much interest in the work and has endeared herself to the people of the entire charge.

Our Easter services at Lewiston would do credit to most any church in the North Carolina conference. Every department of the program was carried out perfectly. Miss Mary Spivey, our efficient organist, formed a special choir and trained 20 excellent voices of home talent that acquitted themselves well.

Sunday, at 11 o'clock, Rev. O. W. Dowd, our beloved presiding elder, preached an able sermon at Aulander. This was much appreciated and enjoyed by the splendid congregation and by the pastor. He is an able man, and all the details of the work on this district are being well looked after under his leadership.

R. F. Taylor.

THE MT. VERNON QUESTION

Calling the proposed government purchase of Mt. Vernon "presumptuous," lady officials of the Association for the Preservation of Virginia Antiquties and of the Wakefield National Memorial Association said: "The federal government had an opportunity to purchase it, as did the state. Both declined, and the money for its purchase was finally raised by the Mt. Vernon Ladies' Association, which has managed it so admirably ever since. It should remain under the organization which rescued it from oblivion."

The attitude of the ladies seems to be that they have a good thing and are fairly entitled to keep it. They certainly do deserve credit for saving the home, but the real question now is: Should this great national shrine be owned and controlled by all the people or by a private organization?. It would seem incongruous, for instance, if the tomb of Napoleon were owned by a private French company, or that of Frederick the Great by a private German corporation, both collecting admission charges from the worshipping public. It is even more shocking in the case of The Father of His Country. The ladies in taking loving care of the place do not understand this feeling, but they should realize that a good title to property cannot stand against government acquisition for the public benefit. Otherwise we should never have been able to build a railroad. Mt. Vernon is a historic public shrine revered by all the people, and should be freely open to all Americans all the days of the year. It should not be in private hands—however loving and tender those hands may be.—The Pathfinder.

MEETING OF MINISTERS' WIVES OF THE WILMINGTON DISTRICT

On the first day (May 17) of the Wilmington district conference at one o'clock, the lunch hour, there will be held a meeting of the wives of the preachers of Wilmington district.

The conference will convene at Clinton and the meeting and lunch for the wives will be at the parsonage. It is hoped that each of the preachers' wives will attend.

Mrs. C. C. Alexander, Pres.

Receipts and Disbursements of Chapel Hill-College Place Fund to April 30, 1932

Asheville District

Marshall	$ 6.50
Hot Springs	5.00
Haywood Street	15.00
Total	26.50

Charlotte District

Wesley Heights	5.00
Pineville	25.00
Matthews	10.00
Waxhaw	9.00
Ansonville	7.00
Total	56.00

Gastonia District

Park Street, Belmont	10.00
McAadenville	5.00
Lowesville	10.00
Trinity, Gastonia	10.00
Smyre	10.00
Crouse	10.00
Cherryville Ct.	10.00
Dallas	10.00
King's Mountain	17.50
Polkville	10.00
Goodsonville	6.00
Lowell	15.00
Bradley Memorial	25.00
East End	3.00
Belwood	15.00
Stanley	10.00
Bessemer City	5.00
Total	181.50

Greensboro District

Calvary, High Point	10.00
Guilford	10.00
Battle Ground	10.00
Ramseur-Franklinville	15.00
Asheboro Ct.	10.00
West Greensboro	2.20
Summerfield	6.32
Proximity	25.00
Caraway Memorial	20.00
Ramseuf-Franklinville	35.00
Holt's Chapel	10.00
Randleman	5.00
First Church, Asheboro	17.00
Bethel-Grace	12.00
Gibsonville	15.00
Ruffin	10.00
Stokesdale	5.00
Liberty	10.00
Total	212.52

Marion District

Avery	5.00
Gilkey	5.00
Spindale	20.00
Cliffside	10.00
Broad River	5.00
Bakersville	5.00
Spruce Pine	7.50
Forest City	25.00
Marion Mills	10.00
Old Fort	10.00
McDowell	15.00
Cliffside-Avondale	10.00
Cross Mill	5.00
Mill Spring	15.00
Table Rock	10.00
Rutherford College	10.00
Burnsville	5.00
Glen Alpine	15.00
Elk Park	5.00
First Church, Marion	85.00
Old Fort Ct.	5.00
Burke	15.00
North Forest	10.00
Marion Ct.	10.00
Total	317.50

Mt. Airy District

Central, Mt. Airy	100.00
Danbury	5.00
Jonesville	5.00
Jefferson	1.00
Laurel Springs	3.00
Rural Hall	15.00
Pilot Mountain	5.00
Watauga	5.00
Helton	5.00
Boone	15.00
Yadkinville	5.21
Walnut Cove	15.00
Stoneville	10.00
Creston	5.00
Draper	4.00
Elkin	30.00
Leaksville	5.00
Spray	10.00
Todd	3.00
Dobson	5.00
Leaksville	25.00
Total	276.21

Salisbury District

Norwood Ct.	5.00
Norwood	42.00
Epworth	3.45
Central, Concord	60.00
Salem	7.70
Forest Hill	50.00
Landis	4.00
Central, Spencer	60.00
Trinity, Kannapolis	70.00
First Street, Albemarle	5.00
New London	10.20
Concord Ct., Mt. Olivet	1.00
Granite Quarry	28.50
Kerr Street, Concord	26.00
Woodleaf	3.00
Badin-Tabernacle	6.00
Park Avenue, Salisbury	16.00
First Church, Salibury	75.83
Total	473.68

Statesville District

Maiden	10.00
Olin	5.00
Elmwood	5.00
Shepherd	10.00
Troutman	5.00
Statesville Ct.	5.00
Dudley Shoals	10.00
Central, Mooresville	20.00
Mooresville Ct.	10.00
First Church, Hickory	29.13
Stony Point	4.00
Mt. Zion	20.00
Bethel-Fairgrove	5.00
Broad St., Statesville	28.32
Hudson	10.00
Highland-Rhodhiss	10.00
Davidson	5.00
Taylorsville	5.00
West View	2.00
Broad St., Mooresville	2.00
Newton	14.00
Lenoir Ct.	7.50
Race St., Setesville	25.00
Catawba Ct.	10.00
First Church, Lenoir	100.00
Ball Creek	5.00
Granite Falls	20.00
Cool Springs	10.00
Hiddenite	5.00
Total	396.95

Waynesville District

Robbinsville-Judson	6.00
Clyde-Junnaluka	12.00
Fines Creek	5.00
Bethel	7.60
Bryson City	4.00
Canton	100.00
Andrews	5.00
Franklin	5.00
Franklin Ct.	1.00
Sylva	7.00
Hayesville	7.50
Glenville	3.00
Cherokee	1.00
Jonathan	3.00
Waynesville	54.00
Total	221.10

Winston-Salem District

Oak Ridge	10.00
Denton	15.00
Mocksville	6.00
Cooleemee	11.00
Davidson	12.50
Thomasville Ct.	19.00
Total	73.50

Total received	$2235.46
Paid Chapel Hill Church	1336.08
Paid College Place Church	890.38
Bad checks	9.00
Total disbursed	2235.46

E. O. Cole, Conf. Treas.

The report from the N. C. conference to April 30 did not arrive to appear with this from the W. N. C. report. We hope to have this next week.

TWITTERING OF TIMOTHY TWIG

Some Cranks I Have Met

You will find cranks even in the graveyards of Europe and their work on tombstones. In Worcester, England, on the tomb of a departed auctioneer is inscribed "Gone!" On the grave of a large and stout individual in Cane Hill cemetery, Belfast, is the word, "Asleep," to which was added in brackets by one who knew him well, "As usual." In the same graveyard is the epitaph, "Left till called for." And a photographer has this inscription, "Here I be, taken from life."

In New York as I passed through, I read the tablet in the vestibule of the Fifth Avenue Presbyterian church in memory of their former pastor, Dr. John Hall. It gives the date of his birth, states the thirty odd years of his pastorate of the church, mentions his death, and consolingly adds: "There remaineth therefore a rest to the people of God." For superlative infelicity of expression it is equaled only by the epitaph of Mr. Wilkinson prepared by a sympathizing friend: "Here lies the body of Obadiah Wilkinson and of Ruth, his wife. Their warfare is accomplished." Happier are the lines in the English churchyard to Miss Gwin:

"Here lies the body of Nancy Gwin,
Who was so very pure within
She burst her outward shell of sin
And hatched herself a cherubim."

The Technical Crank

You will find the technical crank throughout Europe. He has always been especially interesting to me as one of nature's freaks. If plain laymen, my reader, like you and me were to give away an orange, we would simply say, "Have an orange." But as Judge Foote suggests the technical crank of the legal profession would adopt this form: "I hereby give, grant and convey to you all my interest, right, title and advantage of and in said orange, together with its rind, skin, juice, pulps and pits; and all rights, and advantage therein, with full power to bite, suck, or otherwise eat the same in whatever manner you may elect, or to give away or otherwise dispose of the said orange, with or without the rind, skin, juice, pulp or pits; anything hereinbefore or in any other deed or deeds, instruments of any nature or kind whatsoever, to the contrary in any wise notwithstanding."

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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SUNDAY SCHOOL DAY

The response to our request, which went out the first of last month containing a blank order for Sunday School Day programs and for offering envelopes, shows a most gratifying result. To date more than 120 schools have responded. There is surprising approval of the program for this year, "The Good shepherd." As always, there are some that do not find it suitable for their particular location. I presume that there could not possibly be a program arranged that would suit everybody. According to our experience here in the office we have the most generally satisfactory program this year that we have had in a number of years.

Loyal Support

The receipts of the conference board of Christian education this year on Home and Foreign Missionary Enterprise amounts to more than the receipts for the first half of last year. We are delighted at the loyal support thus manifested in this most practical way.

Another indication of loyalty is seen in the closing hours of each standard training school held during the present conference year. Positive enthusiasm for the new plan and for its practical availability for the average school has been voiced at the closing sessions of every school held so far. We desire to express our gratification at this evidence of widespread interest on the part of our constituency.

Sunday School Day a Necessity

In order to finance our program for the year 1932 it will be necessary to raise a minimum of one thousand dollars more from this source than we had last year. This can easily be done if our people generally will observe the day and take the offering. We are not wanting any high pressure methods applied. The only thing we desire is that the importance of our work be faithfully and favorably presented to our people. Let them give whatsoever their interest dictates. The Sunday School Day offering is the only offering made direct by the church school people themselves for the support of their own work. It should have right of way above every other offering in the church school.

Adapt the Program

Each congregation is supposed to adapt the program to suit its own needs. Where recitations and extra songs are desired the committee is expected to put them in. The program provided by our board is in no sense a required program, it is simply suggestive. Hundreds of recitations are available from Penn Publishing Company, and several other publishers of plays and entertainments, or these can be ordered from Lamar and Whitmore from our general Sunday school catalog. Pastors and other helpers in the local church formerly made up their own program outright. There is no reason why we could not do it today where the program of the present year is not deemed suitable to the local situation.

A Suggestion for Next Year

At the suggestion of several friends in the conference I am sending to the general board a request on behalf of the Western North Carolina conference that it prepare and have available a simple program of songs, several recitations, in numbers sufficient to assign each child and young person in a school of 150 some definite part on the program. We believe there is a real need for such a program in certain localities but these, of course, will not be available for the present year. It is hoped, however, that next year such a program will be available for those schools that desire such a program.

CONFERENCE ASSEMBLIES

Again we wish to emphasize the four conference assemblies to be held at Lake Junaluska on the week of July 4-8.

The Christian Adventure Assembly takes the place of and is practically the same as the old Hi-League Assembly, except that all the young people of the intermediate age group in the church schoool proper and in the Epworth League group, where the Epworth League is still operated as such, are embraced in the membership of the assembly. In other words, all the young people of the local church of the age group, 12 to 15 inclusive, may attend this assembly. Mrs. G. G. Adams is in charge and she announces that the rates will be the same as for last year, that is $12. This includes registration fee, gate fee, banquet, and board and room at the Sunday school dormitory.

The Young People's Assembly meets at the same time but under separate management, with separate rooming facilities, and is subject to the same fees. Rev. G. G. Adams is in charge of this assembly. The address is Gold Hill, N. C.

The Young Adult Assembly meets at the Terrace Hotel and the rates are the same as for the Christian Adventure and the young people's assemblies. As the name indicates, the young adults are those over 24 years of age, there being no particular age limit above 24 for this group. This assembly also meets on July 4 and will go through the 8th and possibly in the morning of the 9th. The classes in the Young Adult Assembly will operate under the regulations of a standard training school, which means ten full sixty-minute periods, and it is doubtful whether all these persons can be accommodated should the young adults arrive after Monday noon. It is expected that each of these assemblies will open with a banquet on Monday evening.

The Bible Class Federation will be primarily for older adults and for those who do not want to undertake formal study and will be held on Thursday and Friday, July 7-8. The program consists entirely of addresses from the platform of the auditorium. The rates for these at the Terrace Hotel will be around $2.25 per day.

Programs are practically arranged and as soon as they are approved by the authorities at Nashville, will be published on a four-page folder and will be available from this office.

HONOR ROLL — MISSIONARY DAY OFFERINGS

March 30-April 21, 1932

Asheville District

Haywood Street	$ 19.08
Weaverville	8.15
Asbury Memorial	7.04
Azalea	1.70
Saluda	1.63
Mills River	.90
Avery's Creek	.90
Total	39.40

Charlotte District

First Church	100.00
Myers Park	46.90
Belmont Park	15.00
Pineville	5.00
Morven	3.28
Waxhaw	3.09
Harrison	1.70
Total	174.97

Gastonia District

Smyre	6.77
Clover Hill	6.15
Goodsonville	2.78
Polkville	2.53
New Hope	1.81
Fallston	1.37
St. Paul	1.06
Total	22.47

Greensboro District

Wesley Memorial	55.28
Center	37.18
Gethsemane	19.92
College Place	13.03
Centenary	11.88
Naomi	5.30
Joyner Memorial	3.72
Whitsett	2.80

Lee's Chapel	2.79
Muir's Chapel	2.00
Summerfield	1.48
Friendship	1.38
Old Union	1.00
Ebenezer	1.00
Total	158.76

Marion District

Morganton	13.87
Spindale	4.06
Rutherford College	3.26
Connelly Springs	3.05
Nebo	2.10
Bethlehem	2.04
Zion	2.00
Bakersville	1.81
Bethel, Morganton Ct.	1.32
Total	33.51

Mt. Airy District

Central	16.40
Rockford Street	2.39
Palmyra	1.88
Mariah's Chapel	1.13
Total	21.80

Salisbury District

Norwood	32.58
First Church	29.44
Central, Albemarle	17.00
Central, Concord	11.88
Badin	5.00
Forest Hill	2.50
Gold Hill	1.91
Bethpage	1.00
Total	101.31

Statesville District

Broad Street, Statesville	23.86
Stony Point	3.38
Hudson	2.25
Littlejohn	2.00
Hopewell	1.70
Williamson	1.31
Cool Springs	1.22
New Salem	1.15
Rocky Springs	1.00
St. John's	.94
Total	39.81

Waynesville District

Canton	9.11
Andrews	4.66
Long's Chapel	3.00
Total	16.77

Winston-Salem District

Mt. Olivet	19.26
Welcome	18.34
Midway	8.35
Prospect	5.00
Mocksville	4.49
Linwood	3.97
Sedge Garden	3.40
Brookstown	3.13
Farmington	2.45
Wesley Chapel	2.11
Oak Ridge	.77
Total	71.27

District totals	$ 680.07
Y. P. Divisions	40.35
Previously reported	2296.45
Grand total for year	$3016.87

ASHEVILLE CLASS IN MISSIONARY EDUCATION ADOPTS RESOLUTIONS

To the Pastors, Sunday School Superintendents, and Presidents of the Woman's Missionary Societies of the Methodist Churches in Asheville:

Whereas, we, as members of the class studying "Missionary Education in the Local Church," in the Asheville district training school have noted the fact that missionary education in our churches has been faulty, and that there are many people who do not understand and do not support missions;

And whereas, we have also observed the many opportunities for expressing the spirit of brotherhood in our own community through work among the needy of our own race, as well as among the members of other races who live among us;

And whereas. it is so apparent that world-wide problems today demand the application of the best solutions that men know;

And whereas, we feel that the Christian religion is the most effective remedy of these problems;

Therefore we resolve:

First, that the pastors, the superintendents of the Sunday schools, and the presidents of the Woman's Missionary Societies be asked to give some special attention to missionary education in their churches, and that these officers be requested to communicate with the Board of Christian Education and the Board of Missions for guidance in their endeavors;

Second, that since there is need for a definite emphasis to be placed upon missionary education in developing the whole program of the church, missionary education be recognized as a regular part of our religious training in order that the church's program in Christian education may become a program in missionary education.

Sallie Green Allison,
Billie Pendleton,
Committee.

WEST ASHEVILLE YOUNG LADY WRITES OF NEW UNIFIED PLAN

Says New Plan Conserves Work Done Formerly by Three Organizations

By Miss Martha Evans.

The Committee on Missions and World Friendship carries on the work formerly done by the Young People's Missionary Society, the Epworth League, and the missionary committee for the young people's Sunday school classes, even though they as separate organizations have ceased to function. The little bits of work done by these organizations have been forced through this one channel in the new plan, thus making it not only more interesting, but more benefit is derived, for of course one organization in combining the efforts of several organizations is sure to accomplish more satisfactory work than everybody trying the same programs at different times.

Instead of having periods of "missions," the new plan offers a line of procedure whereby the missionary program is stressed all the while, for Christianity embodies all phases of missions.

It seems to me that the new plan, even though it is not entirely active in our local situation, will prove to do all that the above mentioned organizations have done heretofore, and even more, with no duplication of methods, manner, or accomplishments. Working under the one department it can be readily seen that we as a church school and as a church can learn more of the Missionary Enterprise at Home and Abroad, and really see where our united efforts are making good, while before we hardly knew where we stood.

I have hopes of the local situation establishing the unified plan in every way as outlined, adopting, however, the parts that will prove successful, and in doing this we will include the Committee on Missions and World Friendship and the young people will surely benefit, more possibly than any other organization in the church, from the change which will be made. However, it is not so much of a change but a unification.

SUPERINTENDENTS' CONFERENCE

At Lake Junaluska, August 13-15, this summer there will be held a conference for general superintendents of church schools and for chairmen of local church boards of Christian education. Pastors and other leaders of Christian education will be welcomed to this meeting, but we desire that the superintendents and chairmen of boards feel that this is their meeting. No more important conference will be held at the Lake this summer and we are giving this early announcement so that superintendents and board chairmen may be making their plans to be present. This conference is held just preceding the last term of the leadership school, which is to be held immediately following from August 16-30 and which offers perhaps one of the richest and fullest array of courses offered in any leadership school in recent years. Any superintendents and board chairmen who wish to make a fuller study of their task are asked to remain for this two weeks' leadership school. But whether they can take this extended course or not, it is very important that they attend the superintendents' conference of three days—August 13-15.

C. C. HERBERT AT WORK AT WESLEY HEIGHTS

The resourceful pastor of Wesley Heights, Charlotte, Rev. C. C. Herbert, Jr., has again demonstrated his ability. In leading his people he has taught the Cokesbury unit, "The Teacher and the Book." He taught this course on Wednesday nights over a period of 14 weeks and thus gave to his whole congregation the benefits of good reading and his excellent instruction. While only six persons qualified for credit in this course a much larger number were reached and it is clear that his workers and members were helped. This is fine work!

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

STANDARD SCHOOL SCHEDULE

May 1-6—Wilson.
May 8-13—Greenville.
May 15-20—Graham.
May 22-27—Dunn.

Schools previously held this spring include New Bern, Morehead City, Goldsboro, Warrenton, Roxboro, Weldon, and Fayetteville.

MISSIONARY CONFERENCE

Illustrative of the fine spirit with which the leaders of the woman's missionary work in the North Carolina conference regard the plans of the Methodist church for making missionary education a vital and integral part of our program of Christian education, Mrs. A. M. Gates, president of our Woman's Missionary Conference, in session at Wilson recently, not only made pointed and emphatic reference to the new legislation in her annual report, but also invited Mrs. Brian and myself to the conference and gave place on the program for greetings from our board of Christian education and for an expression of its ideals for helping make the church truly missionary. With grace becoming to true Christian womanhood and statesmanship, the women of the North Carolina conference are recognizing the advantages of making education in missions available for the church's entire constituency and are helping to remove such hindrances as may be in the way of realizing this ideal. The North Carolina conference is fortunate in the leadership of its woman's missionary organization. It was a joyous privilege to attend the conference at Wilson.

HAY STREET WORKERS MEET

Instructors in our Fayetteville standard training school were guests of the workers' council of Hay Street church on Wednesday evening of last week, and each spoke briefly of some phase of our church's program of Christian education. Mrs. H. M. Wade talked about the work with children, Mrs. Brian about our work with young people, and Mr. Gobbel discussed the adult division.

This meeting was well attended, with approximately 30 persons present. Among other business transacted, it was decided to observe Sunday School Day on the fifth Sunday in May.

Hay Street's work in Christian education is prospering under the guidance of Dr. Walter Patten, the pastor, and Prof. Horace Sisk, the general superintendent. The Sunday school is growing steadily, with an enrollment of 655, with a weekly attendance ranging around 450 to 485. Progress is being made toward setting up a unified plan of educational work for the entire church.

Among those present at the council meeting was Rev. J. C. Wooten, presiding elder of the Fayetteville district.

WELDON SCHOOL RECORD

A total of 106 persons from the Weldon, Halifax, Roanoke Rapids, Rosemary, Garysburg, Seaboard, Northampton, and Conway charges attended the standard training school at Weldon April 17-22. Of this number 62 were regularly enrolled, and 48 earned certificates of credit. The certificates went to the various churches as follows: Weldon 13, Jackson 8, Rosemary 6, Ebenezer (Halifax charge) 6, Halifax 5, Roanoke Rapids 3 (including 2 office credits), Seaboard 2, Garysburg 2, Presbyterian 2, and Baptist 1.

Pastors earning credit were Reverends E. H. McWhorter, D. M. Sharpe, E. C. Maness, R. R. Grant, J. T. Draper, W. C. Wilson and S. J. Starnes.

VACATION CHURCH SCHOOLS

Many churches, large and small, are making preparation for conducting vacation sessions of their church schools, supplementing the Sunday sessions. The early closing of many public schools brings the vacation period closer at hand than usual. For this reason plans have to be matured promptly. Our office is prepared to supply information free upon request. Our church now is in position to provide literature which it can heartily recommend. Write us if you need suggestions as to literature, schedule, program, or other details.

SUNDAY SCHOOL DAY

Now is the time for all good schools to come to the aid of the cause of Christian education in the North Carolina conference. As never before we need the help which the proper observance of Sunday School Day will afford. Order your programs at once from our office, which will furnish them, and offering envelopes, free upon request.

TEN TIMES TEN, PLUS—

How many churches in the North Carolina conference will be served by Cokesbury training schools this summer? The answer is—all that want one; and we think that will be over 100. We will be assisted in these schools by ten approved Cokesbury instructors, each of whom will work ten weeks, beginning June 26 and ending September 3. Get in your request now if it is not in already.

"SEEMS TO BE THE IDEAL"

More or less typical of the reaction of most persons studying the plans of the Methodist church for a unified program of Christian education is that expressed by a pupil attending our Fayetteville standard training schools, as follows:

"In reading and studying the leaflets on Christian education as it is being interpreted to us, it seems to be a wise piece of legislation, far-sighted, and comprehensive.

"Instead of having so many boards to seek guidance from, we now have one board that is officially charged with the church's whole program of Christian education. This will save time, strength, energy, and money. Much friction will be done away with, too, I believe.

"Overlapping is removed. Now a church does not have to ponder whether to organize a league or a young people's missionary society. (The work of both of these organizations and of the Sunday school classes of young people is done by the one organization known as the Young People's Division of the church.)

"The unified program seems to be full of wisdom, seems to make for harmony, seems to make for unity, and seems to be the ideal toward which we have been seeking for a long time."

PASTORS' SCHOOL JUNE 13-24

Churches are urged to encourage in every possible way the pastors' school at Duke University June 13-24. Courses, lectures, sermons, addresses, discussion groups, fellowship, recreation — these make this school a source of information and inspiration which pastors can hardly afford to miss. Remember the date—June 13.24.

BIG ATTENDANCE INCREASE

"We may be several weeks late in observing Sunday School Day, due to several factors beyond our control, but you may count upon us," writes Mr. J. M. Shields, superintendent of Centenary, New Bern. And he adds:

"You will probably be interested to know something of the growth of our Sunday school at Centenary. We have for several years had the ambition to reach the 400 mark in attendance. We passed that mark last fall, and on Easter Sunday had 504 present. We are having about 100 more pupils in attendance each Sunday than we had a year ago. The credit for this growth is due the younger men's class of the adult department. This class, under the capable leadership of Mr. I. I. Blanchard, as president, Mr. A. L. Hibbard, as secretary, and Supt. R. S. Proctor of the county schools as teacher, has made wonderful progress. It numbers on its roll two Greeks, one Chinaman, one Jew, numerous Baptists, Presbyterians, and other denominations. Many men who have not been to Sunday school for one, and even two, decades are attending this class. The attendance roll reached 120 for the class on Easter Sunday, and the average attendance for the past month has been 100. Mr. Wilson Lee is assistant teacher of the class, but in order to secure variety and interest, other teachers are called in from time to time. For example, last Sunday Mr. Proctor ex-

changed classes with Rev. John Goff of the Christian church, and our younger men's class enjoyed hearing Mr. Goff for a change."

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

WINS CUP AND BANNER

Good reports continue to come to us from the young people's division of Wesley Memorial church, Wilmington district.

These young people recently observed Young People's Day at an evening service. Following a short devotional program, the young people presented a play, "Thy Kingdom Come."

Their adult counselor reports also that for twelve consecutive months this young people's division has held the attendance banner and cup in the New Hanover County Young People's Union. Congratulations!

PHILLIPS' CHAPEL DIVISION

Mr. Harris Wood is the president of the newly organized young people's division at Phillips' Chapel in the Durham district. Other officers are: Vice president, Miss Agnes Davis; secretary, Miss Nellie Wood; treasurer, Mr. Albert Bradshaw; agent, Miss Agnes Davis; committee chairmen, Miss Mattie Davis and Miss Mae Turner.

These young people are carrying on their work in a splendid way, and we are expecting to continue hearing good reports from them.

A GOOD REPORT

Miss Agnes Reeks, the adult counselor for the newly organized young people's division at Macon, writes enthusiastically concerning the beginning of this division:

"We have started into the work of setting up a young people's division. And the enthusiastic response from the young people is fine—I am especially glad to say from some who have heretofore not been active. Following is a list of the officers of our division:

President—Dorothy Lee Parker.
Vice President—Wilson Robinson.
Secretary—Martha Harris.
Treasurer—Anne Person.
Agent—Wilson Robinson.
Counselor—Miss Agnes Reeks.

Miss Reeks, the counselor for this group, was a member of the class in 'Program and Organization of the Young People's Division' in our recent training school at Warrenton, and her enthusiastic response to our church's program for young people, as well as the excellent work she did in this particular class, assures us that the Macon young people are most fortunate in their selection of an adult counselor."

BAUM STILL AT WORK

Our Elizabeth City district secretary continues his good work. Listen to this enthusiastic report from him:

"Again I send greetings of great joy! I have just come from a young people's meeting at Poplar Branch, where we organized a union for my four churches. The following were the officers elected: President, Robert Ballance, Poplar Branch; vice president, Hattie Baum, Aydlett; secretary, Evelyn Wright, Jarvisburg; treasurer, Margaret Dowdy, Grandy. The organization has not been named yet. As soon as we settle upon that we shall send for the charter.

"Monday night we are planning to set up another young people's division on this work. It will be at Sharon. I have a real wide-awake counselor for this group and expect it to be one of the very best groups we have.

"Last Monday night we were at Mackey's for their union meeting. And much to my delight they decided to go back to the monthly meetings."

Such reports as this one from Mr. Baum are enough to gladden our hearts and give us courage for many days to come. Our deepest appreciation goes to Mr. Baum, as well as Mrs. Baum, for the fine way in which they are carrying on their young people's work throughout the Elizabeth City district.

FIRST CHURCH, ELIZABETH CITY

"Our intermediate-senior group of the young people's division has been busy in the past month," writes Miss Maude Leigh, their adult counselor.

"On March 12 we observed Young People's Day by giving the pageant, 'Hail to Youth,' at the evening church service. This was a good service. The boys acted as ushers and collectors and had charge of the music, and one of the girls played the organ.

"The week before Easter this group held a service each morning at seven o'clock. These were very well attended. The girls and boys planned and put on all the programs.

"Our attendance at the evening league meetings has nearly doubled within the past two months."

The officers of this newly organized group are the following:

President—Roger Shannonhouse.
Vice President—John Perry.
Secretary—Woody Foreman.
Treasurer—Frances Pappendick.
Committee chairmen:

Worship, Evangelism and Church Relationships, and Leadership Training—Myra Hopkins.

Missions and World Friendship and Community Service—Annie Wood Provo.

Recreation and Personal Development—Sarah Williams.

We are delighted to get this splendid report from our First church, Elizabeth City, young people, and we send them our heartiest congratulations and good wishes for their continued success. We hope they will tell us some more about their activities from time to time.

The paper says at present you can buy $1.25 worth of anything for a dollar, but the catch in it is you have to have the dollar.—Macon Telegraph.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CALENDAR

New Bern district meeting, May 11, at Snow Hill.

Fayetteville district meeting at ten o'clock, May 17, at Hay Street church, Fayetteville.

Rocky Mount district meeting, Clark Street church, Rocky Mount, May 19.

Raleigh district meeting, May 19, at Clayton.

Zone meeting, May 20, at Scotland Neck.

Miss Ruth Merritt will be the missionary guest at the New Bern district meeting at Snow Hill, May 11, opening at 10 o'clock.

NOTICE

The missionary societies of the Raleigh district will have their annual district meeting at Clayton, May 19, beginning at ten o'clock. An interesting program has been arranged, and every church in the district is urged to send representatives, whether they have a society or not. Each adult auxiliary will be expected to make a short report of their plans for study, finance, membership and children's work; and a child from each children's society will be asked to make a short report of their work.

Mrs. Gurney P. Hood.

The Chatham county zone was held at Moncure, April 5, with Mrs. E. C. Yow presiding, and Mrs. D. B. Nooe acting as secretary.

Rev. J. A. Dailey conducted the devotional, reading the 15th chapter of St. John as a basis for his remarks.

Words of greeting for the visitors were given by Mrs. W. J. Hamon.

Reports were made by the delegates, each telling of some outstanding work accomplished by her auxiliary.

Mrs. W. W. Steadman read an instructive paper on "The Needs of Our Zone."

After hymn, "O Zion Haste," Mrs. W. P. Horton presented a splendid paper on "Mission Study," stressing particularly the values to be derived therefrom.

Mrs. J. W. Dimmette made an interesting talk in behalf of the children's work. She says that the training of the children is the most important work of the church.

The main feature of the meeting was an inspiring talk by our district secretary, Miss Florene Robertson.

The next meeting will be held at Bynum church.

Mrs. O. A. Zachary writes: "The Woman's Missionary Societies of the southern zone of the Raleigh district held an all day meeting in Benson, March 31, with Mrs. D. T. Stutts, chairman, presiding. The attendance was good. Splendid talks were made by Mrs. F. B. McKinne, conference treasurer, Mrs. G. O. Hood, secretary of the Raleigh district, Miss Vara Herring, conference superintendent of Christian social relations, and Mrs. F. S. Love of Raleigh. Special music was furnished by ladies of the Benson society. At the noon hour a delicious lunch was served by the hostess auxiliary."

The Lumberton zone was recently organized by Mrs. E. R. Clark, with Mrs. L. T. Townsend, chairman. The following auxiliaries compose this zone: St. Pauls, Fairmont, Barkers, Clarkton, and Lumberton. Mrs. Clark welcomed these new auxiliaries to her district, they having been recently transferred from the old Rockingham district, and urged the auxiliary presidents to present programs of value and to have such inspiration and zeal as to bring spiritual meaning into dead programs.

Mrs. J. O. Tally writes: "There was a recent meeting of the Cumberland zone at Person Street church, Fayetteville, Mrs. Belmont Hedgepeth presiding. The young people of the church gave several vocal selections which were much appreciated. The devotional service was conducted by Miss Elizabeth Lamb. Mrs. G. Y. Jones, Mrs. Walter Patten and Mrs. J. C. Wooten spoke of the conference work. Mrs. D. L. St. Claire of Sanford was elected the new zone leader.

THE UNION ZONE AT ROSEBORO

The Union zone meeting of the Wilmington district was held in the Roseboro church on the 6th of April, Mrs. C. C. Culbreth of Steadman presiding.

A most cordial welcome was given by Mrs. R. K. Herring. The response was given by Mrs. H. H. Clark.

The morning devotional was by Mrs. Ashmore, using Stewardship as her subject.

Very interesting reports were given from the seven different auxiliaries present—Deems Chapel, Elizabethtown, Garland, Ingold, Roseboro, Steadman and White Oak.

Mrs. W. I. Wright was elected secretary. A special prayer for the Rev. Mr. Starnes, who is ill, was led by Mrs. C. R. Clarke.

A lovely solo, Hark the Voice of Jesus, was sung by Miss Boone, the music teacher of the Roseboro school.

A delicious lunch was served by the Roseboro women and a very pleasant social hour was enjoyed.

After lunch we assembled again and Mrs. Wooten talked to us about the importance of the children's work and gave out literature to the leaders from the different churches. Mrs. Patten conducted the noontime devotional service. After reading a few verses from the tenth chapter of St. John she made a very interesting talk on "Being and Doing."

Rev. and Mrs. W. L. Dawson's baby, from Garland charge, was made a life member.

The next meeting of Union zone will be held at Johnson's Chapel at Ingold.

Mrs. W. I. Wright.

A PERSONAL ASPECT OF THE 20TH ANNUAL SESSION

It will not be necessary to give you the facts and figures that are a record of the conference activities during 1931, for you will find these in the minutes that are available to all interested.

It is not my desire to minimize the worthy record of our past efforts, for it took a great love and untiring loyalty to accomplish that which is written down as the year's work of the women of the North Carolina conference. Furthermore, the small percentage of our membership gathered in annual session at Wilson was enabled to make further plans for continuing the work of enlarging the kingdom because they knew that there are 8000 women ready to yield themselves to the cause of righteousness through faithful service and sacrificial giving. There was a poster on the wall of the publicity room at the Wilson church which told the story that the women of the Helen Harrison auxiliary of the New Bern district worked a barn of tobacco to pay their pledge. Other heroic deeds from different sections of the conference might be enumerated, but these things are generally kpt in the background, for there is a radiance that comes with the privilege of service and no one counts it a burden to meet the demands of an organization that pledges Christian service to God's needy children.

At the first morning session the report of the superintendent of literature was called. Mrs. S. H. Scott, who has rendered such valuable service in this department, could not be present and her report was read by the vice president. The absence of Mrs. Scott was keenly felt throughout the entire session.

Consecrated and untiring in her devotion to the cause, she has generously contributed to the progress of the woman's work for more than forty years. Always sweet and patient and kind, her charming personality has been a valuable asset to the executive body as well as a distinct contribution to the group meetings of the conference.

Mrs. N. H. D. Wilson was also absent, being the first conference she had missed in 20 years and but few in 40 years.

First church, Elizabeth City, in token of her years of service presented a life membership certificate to her. At the same time, the conference wishing to express an appreciation of the long continued service of Dr. N. H. D. Wilson in the development of the work, presented him with a life membership certificate.

(Continued on page 29)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 16 Woodvale Ave., Asheville, N. C.

HERALDS OF CHRIST

Heralds of Christ who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring
Make straight, make straight the highway of the King.

Through desert ways, dark fen and morass
Through jungles, sluggish seas, and mountain pass
Build ye the road, and falter not, nor stray
Prepare across the earth the King's highway.

Where once the twisting trail in darkness wound
Let marching feet and joyous song resound
Where burn the funeral pyres and censers swing
Make straight, make straight the highway of the King.

Lord, give us faith and strength the road to build
To see the promise of the day fulfilled
When war shall be no more and strife shall cease
Upon the highway of the Prince of Peace.
—Council Hymn. (Words by Laura S. Copenhaver, from "The Presbyterian Hymnal." Music, "Methodist Hymnal," No. 704).

WORLD OUTLOOK

(Formerly Missionary Voice)

The May number of our missionary periodical comes to us under its new name—World Outlook—and it is indeed a most attractive and intensely interesting number. Under the title "Our Good New Name" the editors tell us why the change in the name was considered necessary:

"When we think of the broadening vision of our Lord, in the progress of New Testament thinking, the wide reach of his own purpose in the last days of his ministry, how in conversation, in his prayers, in the last sacred injunction to his disciples, as he is taken up from them, till in his Great Commission he talks in terms nothing less than world-embracing, we cannot think of any better way of expressing the Christian view and purpose of our missionary periodical than in the words, World Outlook."

It is interesting to note the changes in names that have come in the life of our missionary magazine. In the earlier days of our missionary work, before the two departments, we had "The Woman's Missionary Advocate," edited by Mrs. F. E. Butler, for the foreign department, and "Our Homes," with Miss Lucinda B. Helm as editor for the home department. After union these two magazines were merged with "Go Forward," and became "The Missionary Voice," and for many years we have learned to value and appreciate it under that title.

With our new name to inspire and encourage us we hope to increase the number of subscribers this year and that ere long we may find this splendid periodical in all the homes of Southern Methodism.

GUEST DAY IN JUNE

Among the suggestions made at the Woman's Missionary Council by the committee on education and promotion to increase our membership in our auxiliaries, was the observance of a guest day in June, at which time every woman member of the church from 24 years old and up is to be the guest of the missionary society.

Attractive and appealing programs must be planned for, based upon subjects of vital importance to women, and with such additional features as appropriate music, a welcome to the guests and a message from a guest speaker on "The Appeal of the Woman's Missionary Society to the Church Women."

As a help in carrying out the plans for this guest day celebration, speaking points for the guest speaker may be obtained from the Literature Department, Doctors' Building, Nashville, Tenn.

A play entitled "Modernizing Young Mrs. Patton" may be used also, or substituted for the speaker, if one is not available. This play may be secured from Literature Headquarters, price five cents per copy.

Itis gratifying to know that we have had an encouraging number of new organizations during the first quarter of our missionary year and in order for us to reach our conference goal of 75 new organizations and 3000 new members it will be necessary for us to put forth every effort looking to enlistment of new members. We are hoping to have 100 per cent observance of the guest day in all our districts.

LETTER FROM CHINA

We are in receipt of a personal letter under date of March 19 from Miss Kate Hackney, of the Laura Haygood School in Soochow, China, and knowing that all of our readers are greatly interested in the movements of our missionaries in that field, we quote a paragraph from Miss Hackney. She says: "We tried to reopen school, but after two weeks we had to close it again because so many of the students and teacher, too, were evacuating. The Japanese planes fly over us all the time. Hope they have our compound spotted so they won't drop any bombs here by mistake. They have bombed the airdome near here and we saw two air raids at that time. We are all well and are occupying our time by studying Chinese, having a few classes with the four girls who are here, getting our teaching materials in better shape, etc."

MRS. J. W. PERRY, COUNCIL PRESIDENT

We heartily concur in the estimate of our Council president, Mrs. J. W. Perry, as given in the "Personals" of the World Outlook of May, as follows: "We knew she would but it was good to see her about it. It is MRS. J. W. PERRY, at the Council, we mean. She was not new to members of the Council, having been for years an official of the Woman's Missionary Society, and so none of her work was surprising or strange—so sure of herself and the business in hand, so considerate of everybody, so devoted and understanding of every situation and in all, always so gracious.

Well, she was just her lovely self and the women, her true yoke-fellows in the work and the good sprinkling of men that listened in, could ask no more than that."

OUR NEW MISSIONARIES

Our conference feels especially fortunate in its two missionaries who were consecrated at the recent Council meeting in Atlanta, Miss Margie Louise Avett of Norwood, who will go to China in August to take up her work as a foreign missionary, and Miss Katherine Lorena Kelly of Mooresville, who is pastor's assistant at Centenary church, Winston-Salem.

Miss Avett is now at Scarritt College, where she will complete her course in June, and after her visit to her home in Norwood will go to her new field of labor. Miss Kelly was a pleasant visitor at the annual meeting at Charlotte and on Wednesday gave a most interesting talk on her "call" to service. She was one of the ten who, at the consecration service in Atlanta, was chosen as a speaker and told in a most interesting manner of the impressions she gained early in life that the world today is not the kind that God likes, and that she had definitely prepared herself to help make it a world of which he will approve, a world that seeks first the kingdom of God, a world where nations are bound together in a fellowship of love.

The prayers and good wishes of our conference will go with these young women wherever they may go.

Teacher—Sam, what does "trickle" mean?"

Sam—To run slowly.

Teacher — What does "anecdote" mean?

Sam—A short tale.

Teacher—Correct. Make a sentence containing both words.

Sam—The dog trickled down the street with a tin can tied to his anecdote.—Selected.

THE METHODIST ORPHANAGE

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

We cannot think of undertaking it now. When conditions change for the better and money matters are not so tight with us, I am particularly anxious that we teach domestic science and domestic arts in our school. We have the rooms arranged for the teaching of these two important subjects. Our children are getting the practical side of these subjects, but it is very important to know the facts that underlie these subjects. Then we could have a shop for teaching carpentry. A recent visit to one of the Raleigh high schools confirmed a conviction of long standing that we should have these subjects taught in our own school.

* * * *

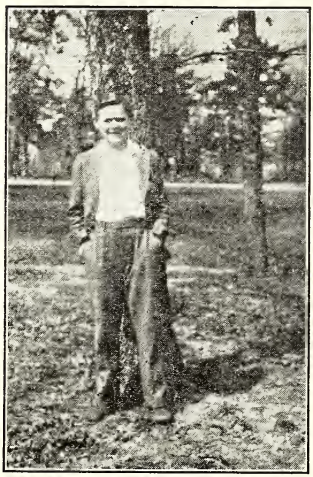
The Methodist Orphanage represents a conference wide interest. It is earnestly and sincerely endeavoring to serve those in greatest need, regardless of their location. It stands to reason that those churches which send children to the home should be most interested and should make the greatest response or sacrifice toward supporting them. I fear sometimes that the reverse is true, judging from the little interest some manifest. It is just too bad for a church or community ever to forget the children that they were instrumental in placing in our Methodist Orphanage. I feel that they should put their shoulders to the wheel and give us their support.

* * * *

It has been brought home to us in a very forceful manner during the past year that our North Carolina conference should bestir itself and create a large endowment for the benefit of our home. Just think what a big endowment would mean to us now when our ten per cent opportionment for the past year fell behind $25,000! We now have more children than we can support. There is a waiting list of 126 on file here in my office. In addition to this I have had at least 100 inquiries, wanting to know if we could take children from the various communities of our conference. If we had a large endowment we could properly care for those we now have and could extend a hand of help to those in sore need of our tender and loving ministry. It is sincerely hoped that more people will endow our home while they are living. There are many who can write the orphanage in their wills. There is still a larger number who can take out an insurance policy, making the orphanage the beneficiary. Still there are others who could invest their savings in Methodist Orhpanage annuity bonds which would give them a high rate of interest while they live and at their death provide a permanent fund for the carrying on of our work through the years that lie ahead.

* * * *

April 24.—Halifax is quite an interesting old town. We were sorry our stay was so short that we could not see more



Dan Dail, Methodist Orphanage

of the town. The singing class from the Methodist Orphanage of Raleigh left Sunday morning for our concert at 11 o'clock in the Methodist church of Halifax. Visitors from other churches honored us with their presence. Rev. W. C. Wilson is pastor of this charge and is quite happy in his work. I was indeed pleased to have dinner and a little visit with my good friends, Mr. and Mrs. F. H. Gregory. We had to rush on to be at Tabor church for the early afternoon. Here we found a large crowd ready to receive us. We had a pleasant service and left for Raleigh getting home in the early evening. Nellie B. Rives.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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HOME AGAIN

One of the finest features of going away from home is that of coming back. No trip would ever be complete without the joy of getting home again. After an absence of only four days I find on this Monday morning a desk covered with letters, a number of reports to investigate, and the usual urgent requests for personal conferences. The letters carry insistent appeals for the admittance of 15 children into the Home, several requests for mother's aid and a host of applications for work here. Reports laid on the desk indicate that the health of our children is again becoming normal and that their school work is being carried on in a satisfactory way. Our farming and dairying enterprises are in good shape. However, chicken thieves continue to molest our flock, an annoyance which is quite acute.

MT. AIRY DISTRICT

On a hasty trip to Mt. Airy district conference, assembled in Elkin early last week, I found a church completely filled with people who were intently interested in the proceedings of the day. Presiding Elder Poovey had his program clearly mapped out and was directing it with the approbation of the entire group. The reports read were particularly comprehensive and well directed. Not only was the Mt. Airy district fully represented, but delegations from adjoining districts gave the meeting somewhat of an annual conference appearance, Presiding Elders L. D. Thompson of the Winston-Salem district, and J. S. Hiatt of the Statesville district, bringing over quite a good delegation from their respective districts. Brother Poovey gave the Children's Home a good opportunity to get its work before the conference and assurances were freely given that our boys and girls have many loyal and staunch friends in the large district just to the north of us.

SALISBURY DISTRICT

The fiftieth annual session of the Salisbury district, held at Mt. Olivet, Concord circuit, was filled with many golden moments. Presiding Elder Sprinkle, held in high favor by his brethren, was directing his program with orderly dispatch and all of the visiting brethren were asked to present their causes after the same fashion. The entertainment of the conference, like that of Elkin, was most hospitable. The Children's Home has many loyal and enthusiastic friends in the Salisbury district, and its representative was happy to hobnob with them. Brother Sprinkle's district leads all others in per capita contributions to the Children's Home.

TRI-STATE CONFERENCE

Five members of the Children's Home staff attended the annual session of the Tri-State Conference of Orphanage Workers, held last Thursday and Friday at the Georgia Baptist Orphanage, at Hapeville, a suburb of Atlanta. This meeting proved to be of much value and help to those interested in the care of orphan children. Representatives from 30 leading institutions from five Southern states were in attendance, the courtesy of the floor being extended to representatives from Virginia and Florida, those desiring to join in the orphanage workers from the two Carolinas and Georgia. The conference gladly accepted the invitation of Supt. A. S. Barnes to meet next year at the Methodist Orphanage in Raleigh. Superintendent Barnes and the writer, the incoming president of the Tri-State Conference, were directed to prepare the next program for the conference.

SOUTH RIVER

In line with arrangements made with Rev. J. B. Tabor, who is serving his 48th successful year as a Methodist itinerant, our singing class filled an engagement at South River, one of the three congregations of the Woodleaf circuit, last Sunday morning. Our South River friends made our stay with them very happy and enjoyable. Following the program a lovely picnic dinner was served by the good ladies of this congregation.

WOODLEAF

Following the dinner hour and a period of social comradeship at South River we were piloted by Parson Tabor over to Wodleaf, where at three o'clock our girls faced a congregation that was in excess of the seating facilities of the church. At the conclusion of our program the Ladies' Aid Society of this congregation served a delicious luncheon to our children as they assembled in and about the Woodleaf parsonage, Mrs. Tabor and other good women being responsible for this kind thoughtfulness. Bidding farewell to our Woodleaf friends, friends who have continually reminded us of their interest and support with poundings and other help, we set our faces towards home.

TWO HUSTLERS

We are presenting this week the likenesses of Billy Shelton and Ralph Rink, two of our fine youngsters, who live in the Duke cottage and who are finishing their seventh grade work early in June. These boys have paper routes for delivering the Winston-Salem Journal over given sections of the northwest area of our city. They deliver papers in addition to their regular work here at the Home and have made quite a number of friends as they regularly distribute the morning news to them. These two news boys are thoroughly dependable and we are counting on them to deliver in a very fine way as they grow into manhood.

MOTHER'S AID

The following letter is similar to many others received at the Children's Home and will serve to remind our readers of how a number of deserving mothers appreciate the help they receive through our mother's aid department: "I received my check from the Children's Home and sure did appreciate it. I feel so thankful and feel like the Lord has provided a way for me to keep my children at home and together. I am sending the older children to Sunday school. I thank you so much and hope to hear from you all again."



They deliver the news. They will deliver the goods

Sunday School Lesson

MAY 8

By Dr. Henry W. Tiffany.

Esau Sells His Birthright

(Genesis 25:27-34)

Few characters are more profitable for study than Esau. The privileges and perils, temper and tragedies of Esau reveal to us ourselves. He was not a monstrous sinner—a Lucifer fallen from heaven, but a common sinner whose spiritual carelessness prepared for his fall before the sudden attack of his uncontrolled passions. Had Esau been less attractive, his prospects less brilliant, his fall would have excited less pity, and his doom would have seemed less terrible. It is because there was so much in him to admire that our interest in him abides.

1. The Characteristics of Esau

Esau was a skilled hunter—a man of manly interests, occupation and pursuits. He was a proverb of endurance and success in the chase. The ruggedest, brawniest, shaggiest man of the community. An eagle eye, an alert ear, a sure foot, he was the pride of Isaac's heart. His back was blackened by the sun, his face hardened by the wind until he was a prince among men and a favorite with women and children. He would have been a star on a football team. Esau was a creature of the moment. His nature was too shallow for anything deep to take root. Delay and disappointment could not be endured. He never learned to tame his tongue, train his temper or master his motives. Esau was like a city without a temple of God within. Beans meant more to him than birthright; pottage more than principle; supper more than his soul.

2. The Crisis for Esau

He despised his birthright, which carried with it the special covenant, special care and special commission of God. It meant pre-eminence in the family, the priest of the home, and the progenitor of the Messiah. Esau was insensible to the spiritual advantages involved and was willing to sacrifice his dearest treasure for a supper. Jacob had heard Esau jest about his birthright, and demanded it as the price of the pottage. Esau consented, gulped down the pottage, and the birthright was gone because Esau yielded to his appetite. Having sold his birthright Esau rose from supper without a pang. He went forth to eat and sleep, to hunt and trap; to look upon the fair skies above and the mountains about him, unconscious of his loss. The heathen marriages are the only events recorded between the sale of the birthright and the loss of the blessing. Despising his birthright as heir of Abraham, Esau did not value his connection with Abraham's kin. When forty he married two Hittite wives, bringing grief to his parents and breaking a commandment of God for the chosen family. For thirty-seven years after his heathen marriages God gave Esau opportunity to repent. Each day of these years was a day of grace. Each day must end and the day of grace must end. It ended for Esau.

3. The Charge Against Esau

He sacrificed spiritual interests to sensual appetite. The interests of the spiritual were sacrificed to the clamors of the physical. It was not a sin to be hungry, but to let appetite call until conscience was crushed, and porridge paralyzed principle, was sin. The morsel may have been sweet, but the price should have been prohibitive. Adam and Eve sacrificed Eden for an apple. Lot's wife lost her life for a backward look. Achan forfeited his life for a Babylonian garment and a wedge of gold. Samson sacrified his strength for a woman's caress. David lost a year of fellowship with God for one sinful indulgence. Ahab committed murder for one vineyard. Judas sold the Lord for the price of a slave. He sacrificed future good to present greed. He would eat the supper while he could get it, and leave the soul to care for itself. What can we say of men and women who ruin their homes and rob their children of a parental heritage of which to be proud, by being enticed into lives of shame, sin and ill repute? They are the Esaus brought down to date.

He sacrificed the blessing for bread! His passion made him the prey of the first designing man he met, which happened to be his brother. The one attractive thing in Esau's later years was his reconciliation with Jacob. When they met twenty years later after the flight of Jacob from home, Esau forgot all. There was neither anger nor envy. Esau was as changeful in his hates as in his loves. The two brothers were together for the last time at their father's grave.

This is a temperance lesson. Just now some are advocating the return of liquor to bring back prosperity. The liquor traffic returns the smallest proportionate share of the value of the product to the producers of the materials of any of twenty-six legitimate industries. Clothing paid 88.96 per cent; leather goods 71.26 per cent; bakery products 62.49 per cent; lumber 43.94 per cent; all manufacturers returned an average of 58.73 per cent, whereas the legalized liquor traffic paid only 23.58 per cent of the value of the product to the producer of the materials. Some are advocating the return of beer to help the farmer. When we had legalized beer every dollar spent for beer meant ten cents for the farmer and seven cents for labor, whereas a dollar spent for bread meant thirty-seven cents for the farmer and sixteen cents for labor; beer returned seventeen per cent to the farmers and to labor, bread returned fifty-three per cent.—The Watchman-Examiner.



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JACKSON, TENNESSEE

HONOR DONE MRS. WILEY BROWN OF GREENVILLE

(This article was mislaid in the Advocate office—hence the delay in its appearance).

In a very fitting service Wednesday evening, November 11, the beginners' department room of Jarvis Memorial Methodist church at Greenville was named "The Molly Brown Room" in honor of Mrs. Wiley Brown, who has given forty-five years of devoted service to the children of that church.

Mrs. W. S. Dail, superintendent of the beginners' department, presided over the



Mrs. Wiley Brown

services. As an opening hymn "Jesus Loves Me," the hymn beloved through the ages by children everywhere, was sung.

Miss Athleen Edwards, who has been educational director of the church for four years, was presented a set of linen, a token of love and appreciation from the department. Miss Edwards, who leaves soon to make her home in West Virginia, responded in a gracious manner to the tribute paid her.

The purpose of the meeting was disclosed as Mrs. Dail spoke of the years of loving labor given by Mrs. Brown to the many children who have passed through the beginners' department.

Mrs. Alton Baker then presented a large framed photograph of Mrs. Brown to be placed in the room that bears her name. This photograph is the gift of Baker's studio.

Rev. E. L. Hillman, pastor of the church, and Mr. J. H. Rose, general superintendent of the Sunday school, made fitting talks on the devoted life of Mrs. Brown and the service she had rendered over a long period of years.

Mr. J. H. Blount very feelingly sang "My Task," after which Mrs. Brown was presented a huge basket of yellow and pink chrysanthemums. A brief response was made by Mrs. Brown in appreciation of the service and the honor bestowed upon her, and she was deeply touched by the tribute from her friends.

As a closing number "Blest Be the Tie That Binds" was sung while a large circle of friends surrounded Mrs. Brown and members of her family who were present, and while standing with clasped hands and bowed heads, her pastor asked God's blessings upon her and upon the lives that have been under the leadership of such a lovely Christian character.

The large room of the beginners' department, which has recently been completely refurnished and repainted, was filled with friends who came to honor Mrs. Brown.

WHAT PROHIBITION HAS DONE

The Parent-Teacher Congress thus summarized what the 18th Amendment has helped America to achieve:

1. The removal of the open saloon which encouraged vice and gambling and degraded politics.

2. The reduction of the amount of consumption of alcoholic beverages by 70 per cent within a remarkably short time.

3. The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

4. The protection of children and their mothers from the neglect and brutality of drinking fathers.

5. An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

6. The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

7. The reduction of many forms of vice and crime until cities are safer for law observing citizens today than they have ever been.

8. The moderation of "automobile" and "post war" crime which would have created terrible conditions in a country with 25 million autos were liquor not outlawed.

9. The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million to five million since 1920—the most remarkable advance in the history of civilization.

10. The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion.

COLUMBIA, THE GEM OF THE OCEAN

"We have only six per cent of the world's population," says the Detroit Free Press, "yet we produce forty per cent of the world's coal, seventy per cent of its oil, fifty-four per cent of its copper, fifty-five per cent of its cotton, fifty-two per cent of its lumber, and fifty-eight per cent of its paper." Yeah! And seventy per cent of its burglaries, seventy-five per cent of its murders, and one hundred per cent of its lynchings!—John Haynes Holmes in Unity.



LISTEN, MOTHERS!

The stork brings the babies
The poor ones and the wealthy ones
But I'm the bird that makes them
Into very, very healthy ones

• • •

Eagle Brand has raised millions and millions of husky, happy babies in the past 75 years. It has saved the lives of countless babies who could not thrive on other foods. It's so easy to digest that it resembles mother's milk. If you can't nurse your baby, call on Eagle Brand. Get a can today. Follow easy directions on label.

Capudine
best for
HEADACHE
because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

GOOD POSITIONS

Regular Work—Excellent pay are still to be had provided you can fill the place. Train in your spare time for the future. We have helped thousands, and can train and help you get a good position. Write us.

Draughons Business College
Knoxville, Tenn.

Facts and Figures of the Advocate Campaign

N. C. CONFERENCE

DURHAM DISTRICT

	Renw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	5	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dinnnette	3	4
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	
Durham, Lakewood—W. C. Huckabee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	2	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor	4	5
Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	10	2
Kennekeet—W. G. Pilcher	2	15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humble	4	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Spiff	8	
Stumpy Point—W. T. Cheek	3	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	6	
Washington—H. I. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice		1
Moyock—J. A. Tharpe	4	
Plymuth—J. W. Harrell	4	2
Hertford—B. P. Robinson	3	1
Pantogo-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreeshoro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	4	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	7	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	3	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	
Carthage—J. H. Buffaloe	3	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Elliott	2	3
Hamlet—J. H. Shore	15	2
Fayetteville, Hay St.—Walter Patten	8	2
Biscoe—I. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	13	
Aberdeen-Vass—W. C. Ball	5	
Laurel Hill—W. D. Yarborough		1
Rowland—D. A. Petty	2	2

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	8	1
Hookerton—J. S. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	8	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	6	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenhurg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	7	
Grimesland—I. J Strawbridge		

RALEIGH DISTRICT

Bailey—J. C. Williams	4	1
Creedmoor—W. L. Loy	4	
Dunn—C. B. Culbreth	14	
Erwin—J .J. Boone	2	
Fuquay—J. L. Midgette	9	10
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall		4
Millbrook—T. B. Hough	5	2
Oxford Ct.—P. H. Fields	7	1
Raleigh, Central—A. S. Parker		11
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	19	4
Youngsville—A. L. Thompson	3	2
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	4	
Tar River—R. E. Pittman	6	3
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2
Zebulon—N. B. Johnson	2	2
Henderson, West Mem. and City Road—M. W. Warren		

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	4
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	
Northampton—E. C. Maness	14	1
Rocky Mount, First—T. G. Vickers	13	16
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	15
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	5	6
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	19	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	7	
Wilson—T. M. Grant	6	4
Roanoke Rapids—S. J. Starnes	8	3
Garysburg—C. T. Draper	3	1
Nashville—W. G. Farrar	7	2
Farmville—H. L. Hendricks	4	
Stantonsburg—S. E. Mercer	2	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	12	3
Maysville—M. W. Lawrence	11	1
Roseboro—C. A. Josnson	7	6
Shallotte—O. C. Meltou	2	1
Southport—R. H. Broom		6
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. B. Porter	3	
Swansboro—E. B. Bell	2	
Warsaw-Magnolia—M. E. Cunningham	2	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	3
Elizabeth—N. M. Wright	9	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		
Town Creek—E. H. Measamer	2	
Garland—R. G. Dawson	2	
Steadman—H. R. Ashmore	4	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	
Candler—D. V. Howell	3	1
Fletcher-Mills River—H. F. Duncan	4	
Hendersonville—C. H. Moser	13	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Rohinson		5
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	5
Swannanoa—J. H. Green	9	
Asheville, Biltmore—R. H. Caudill		2
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Kiker	2	
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lilesville—R .H. Kennington		
Peachland—P. H. Brittain	3	2
Pineville—E. O. Cole	4	1
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	7	8
Wadesboro—W. B. Davis	4	4
Weddington—J. B. Tabor, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	
Charlotte, First—H. W. Peele	21	
Myers Park—R. D. Ware		
Spencer—F. B. Smathers	7	2
Matthetws—J. M. Varner	2	3
Trinity-Derita—R. F. Huneycutt	2	2

GASTONIA DISTRICT

Belwood—E. E. Snow	16	4
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal	5	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	7
King's Mountain—J. R. Church	3	6
Lincolnton—P. W. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	4	
Lowell—F. H. Price	3	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	5	
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	2	
Belmont-Park St.—J. R. Warren	3	
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	4	
Belmont, Main St.—W. M. Smith	4	
Gastonia, Bradley Mem.—A. C. Swafford	5	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	4	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greenshoro—C. P. Bowles		1
W. Greenshoro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	36	1
Pleasant Garden—G. W. Williams	10	
Randleman—J. C. Groce	8	4
Randolph—A. C. Waggoner	6	19
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	8	3
Carraway Memorial—J. S. Gibbs	2	12
Centenary—J. C. Cornett	7	3
Battle Ground—W. C. Dutton		6
Greensboro, Proximity—G. B. Clemmer	8	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler	1	11
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	7	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Holt		4
High Point, Main St.—A. L. Aycock	2	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hawley		1
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	3	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	6
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	13	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	8	12
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkeshoro—J. H. Armbrust	6	
Sparta—C. W. Russell	2	14
Wilkeshoro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	16	10
Spray—W. H. Willis	8	8
Draper—G. E. White	4	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Helton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	
Walnut Cove—J. B. Fitzgerald	4	
Yadkinville—T. A. Plyler	2	
Pilot Mountain—W. B. Thompson	2	

SALISBURY DISTRICT

Albemarle—W. B. West	42	24
First—E. M. Avett	4	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	6	1
Concord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	4	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A Swaringen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	30	2
Norwood Ct.—J. A. Fry	7	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	9	5
Kerr Street—A. C. Kennedy	2	2
Concord—Kerr Street—A. C. Kennedy	2	2

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	4	1
Catawba—E. D. Ballard	4	16
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	16	8
Mooresville Ct.—D. R. Proffitt	2	10
Mt. Zion—W. A. Barber	3	3
Newton—M. B. Woosley	8	5
Olin—W. G. Grigg	2	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harhison	20	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6

Lenoir Ct.—R. T. Houts	2	7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers	2	3
WAYNESVILLE DISTRICT		
Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
Webster—T. G. Highfill		3
Fines Creek—Byron Shankie		4
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	9	4
Davie—J. O. Banks		4
Denton—B. A. Sisk	10	6
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	9	49
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	
Central Terrace—Parker Holmes	3	2

MRS. T. J. GIBBS

By Rev. E. C. Durham.

Just after the dawn of an early spring morning, April 10, 1932, the soul of Mrs. J .T. Gibbs went home to God. As buds were bursting, birds singing, and flowers were blooming, all serving as reminders of an eternal energy and an eternal life, one could not think of death so much as of transition. It was the time of gardening and transplanting, and it was good to think that God is also a Gardener who often finds it a delight to transplant a soul in the fertility of the spiritual world where it can come to perfect fruition.

She saw her way as "birds their trackless way," and unafraid, she trusted Him

"Who from zone to zone
Guides through the boundless sky
The certain flight."

She left sons and a daughter to whom she was perfectly devoted, and whose devotion to her was as beautiful as one ever beholds in any family circle. Dr. J. T. Gibbs, her husband through many happy years, was also left; but instead of his being desperately lonely, he views this and every other dispensation of God's providence as calmly as is possible to any Christian. When one has the privilege of fellowship and association with that minister of God, especially through times of crisis, one is not surprised that he could have served for 30 years so successfully as a presiding elder in the North Carolina conference of the Methodist Ephiscopal Church, South.

This beloved man of Warrenton and of North Carolina, facing the end of life with strong faith and Christian cheer and still active in the work of the kingdom, talks beautifully of his deceased wife. This is one of the testimonies he gives her: "She was a devoted wife and one of the best mothers I ever knew. She literally gave herself to her family." He also speaks of her unselfishness as a Christian in the communities where she has lived as a minister's wife. Truly when we think of usefulness we think of Christ, and Christianity.

In addition to her husband, she is survived by the following children: Frank Hobbs, mayor of Warrenton; Mrs. Virginia Pearsall, member of the faculty of the John Graham high school at Warrenton; Dr. Wallace Gibbs of Charlotte, and R. R. Gibbs of Raleigh. A son, T. A. Gibbs, died ten years ago.

The funeral services at Warrenton were held in the Methodist church on Monday, April 11, at 11 o'clock, in charge of her pastor, Rev. E. C. Durham. He was assisted by Rev. L. B. Jones, presiding elder of the Rocky Mount district, Rev. B. N. De Goe Wagner, rector of the Episcopal church, and Rev. R. E. Brickhouse, pastor of the Warrenton Baptist church. Many other ministers were present.

Back to Fayetteville we carried her body, where she was once Miss Mary Alice Overbaugh. There at 4 o'clock in the afternoon the committal service was read by Rev. T. H. Sutton, and the writer pronounced the benediction. Beneath a bank of lovely flowers we left her body, with the assurance that her spirit rests with God.

"If there is any reason for existance at all, there is reason for going on," and we shall know her when we meet.

Annuity --Bonds--

¶ Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
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Mrs. Mae West of St. Louis, Mo. writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

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Children's Storyland



A PRACTICAL JOKE ON FRED

Fred Harvey was a nice little chap, good at sports, good at school, and not too awfully bad at running errands and helping other people, and he should have been very popular with the other boys, but unfortunately he had one bad fault. He was always playing practical jokes on the others and they got dreadfully tired of it.

When his cousin Tom came to visit him Fred got no end of fun out of slipping salt into Tom's pudding; and sugar into his soup, all of which Tom felt bound to eat because, besides having been taught to be very polite, he was a very shy boy and could not bring himself to complain to his Aunt Bess and there was no sue in telling Fred that the joke was stale.

Tom stood it as long as he could, but one day when they were out fishing and he found that a big gore of blueberry pie for which his mouth watered had been completely spoiled with a large spoonful of salt his anger boiled over and he waited for Fred behind the barn, and deftly throwing him on his back he promptly sat on him and forced him to swallow a horrible dose he had mixed up.

Like most people who are too fond of playing jokes on others Fred made a great fuss when the joke was on him. He said Tom was a big stiff laying for a smaller boy and he went off in a rage and complained to his mother. But he got little sympathy from her.

"You know, Fred," she said, "if you are always playing jokes on the others you can't complain if you get the worst of it sometimes. There is nothing funny or smart in making others uncomfortable, and some day you will get a lesson you won't forget."

However, Fred was quite sulky until he got a chance to get even with Tom and then he laughed and rolled about on the ground with mirth because when they went to the swimming hole he had run off with all Tom's clothes and he had to stay in the water till dark.

Now you can easily see why he was not very popular, and since talking to him did no good his mother determined that she would give him a lesson at the first opportunity. She had not long to wait.

Aunt Fan who had a cottage at the lake asked them to come and spend a week with her and, as there were lots of other boys and girls there and plenty to do, the children were wild to be off. Their bags were all ready to be packed into the car when Mr. Harvey phoned from the office that he would be a little late and so Mrs. Harvey said:

"Well, children, since your father won't be here for an hour I think I will go and take a little nap. Fred, don't let Betty run off the lawn and get her frock all dirty; I want you both to look nice and smart when we get to Aunt Fan's."

All right, Mum," said Fred cheerfully. "We'll play around here, and we'll keep quiet too so you can get a rest. Won't we, Betty?"

A PICTURE OF MY MOTHER

By G. Willard Rockwell.

My mother's face is seamed with care;
Deep lines of pain are furrowed there;
But mother smiles with sweetness rare.
  My mother's cheeks are sunken so,
  The rose flush left them years ago,
  But love still sets them all aglow.
My mother's eyes oft tired seem,
Close wearily as though to dream,
Yet merrily sometimes they gleam.

My mother's hands with toil are scarred;
For her life's lot was ever hard,
But naught my mother's soul has marred.
  My mother's hands were made to bless—
  They do not fail, whate'er the stress—
  And wondrous soft is their caress.
My mother's hands shall folded be
Some day in death, from hard toil free,
But yet more dear in memory.

My mother's heart is throbbing warm,
Unchilled by coldest winter storm,
Still calm in wildest raging storm.
  My mother's heart with faith beats high—
  What faith! In me; in God; and I,
  Shall I my mother's faith deny?
My mother's heart's a heart of love,
Warm, tender, sacrificing love,
Undying, Christ-born, from above.

  My mother's heart shall silent lie—
  My mother's love shall never die.

Mrs. Harvey smiled at what their idea of quiet was likely to be, but she was only too glad to go into the cool living room and lie down on the couch and since she was very tired she was soon fast asleep. She was awakened suddenly by a great commotion on the veranda. Betty was crying to break her heart. Mr. Harvey was scolding and Fred was explaining between wild bursts of laughter.

"But, Dad, I only did it to keep her quiet, and it was only a joke anyway. It will all grow in again. Oh, Bet, you do look so funny."

Jumping up mother ran out to see what was the trouble and there was poor little five-year-old Betty with the pretty little golden curls that used to cluster in tiny rings all over her head like a dancing, sunny glory all shorn, and shorn in the most awful way.

Betty had been a bit fretful with the heat and to keep her quiet Fred had picked up his mother's scissors that were lying on the table and began to play barber. At first he just snipped off a little bit of a curl and then the spirit of mischief entered into him and he chopped away, laughing and giggling in great glee. At last he threw down the scissors.

"Oh, Betty," cried, "I say! You are a sight! Go and look at yourself in the glass."

Betty ran and when she got the first glimpse of her hair all cut close to the skin in one place and sticking up straight in another she gave a terrified howl, for she was only five years old, and then began to scream at the top of her voice. Just then Dad appeared on the scene and caught Betty up in his arms and called her his precious darling. He was very angry with Fred and was threatening to leave him at home when mother came running out.

"But, Dad, her hair'll all grow again all right, it's only just fun," Fred kept saying.

Mother took the situation in at a glance. "Dad," she said, "you take Betty to the barber right away and have him do the best he can with her, and I'll attend to Fred while you are away." So Dad took Betty, somewhat comforted, off with him and Mother took up the scissors.

"Fred," she said, "your hair needs cutting and I am going to cut it for you.

"Aw gee, Mum," Fred exclaimed, "you can't cut it. You don't know how."

"No," said Mother pleasantly, "but I'm going to cut it just the same and we'll have a good laugh over it. Come here."

Fred put his hands over his head. "Am Mum, I'd rather stay home like Dad said than have you go and cut my hair. Aw, Mum, please."

"Come here," Mum said. Fred took a look at her, and he came. When Mother spoke like that and looked like that he had learned that he must mind. So he came and stood before her. And she snipped away. She laughed like everything and told him every minute how funny he looked.

"Now go and look at yourself," she said after she had snipped and cut till she was tired. Fred looked tired. He did look funny. He could not imagine a worse hair cut than Mother had given him. His hair was all cut in little peaks

and patches, while he was looking at it Dad came home with Betty with her hair all clipped close and tight to her head. He took one look at Fred and shouted with laughter.

"Say, Mother, you did a good job. Jump in Fred and we're off."

"Well, but Dad, I got to go to the barber first; I can't go like this."

"Why not?" asked Dad. "It's all a joke anyway; pile in."

"Aw say, Dad, say Mum, I'd rather stay home than go like this. Honest I would."

But Dad was in great spirits. "Jump in, son. Jump in," he cried. "I wouldn't leave you home for the world. You're a sight to make an oyster laugh."

"Get in," said Dad. And Fred got in.

At first when he got to Aunt Fan's he sulked and tried to stick off by himself. but he had played so many practical jokes on his cousins that they loved to tease him and rub the joke in and at last he learned to make the best of it and laugh at himself. But the lesson cured him of making his friends ridiculous and uncomfortable.—L. E. S. in Southern Churchman.

N. C. WOMEN

(Continued from page 20)

Let me present to you our new conference officers: Mrs. T. H. Sutton, Fayetteville, superintendent of literature; Mrs. Gurney P. Hood, Raleigh, secretary Raleigh district; Mrs. H. B. Baum, secretary Elizabeth City district; Mrs. G. Y. Jones, secretary Fayetteville district. These with former officers re-elected are your new servants for another year's work. E. S. P.

METHODIST WOMEN MEET IN FUQUAY

A meeting of the Central zone of the missionary society was held on Wednesday afternoon, April 6, at Fuquay Springs in the new Methodist church.

Mrs. H. B. Branch of Raleigh, chairman of the zone, conducted the meeting. It was a most helpful and interesting program. The ladies of the Fuquay church had every member present. Clayton also had a good delegation and so did the churches of Raleigh.

Mrs. Gurney P. Hood, new secretary for the Raleigh district, urged the importance of a most intensive cultivation of the spiritual life in the local auxiliaries. The women of strong churches were told that they should project themselves out into smaller and weaker churches and help the women there to form auxiliaries. Mrs. Hood also stressed the importance of getting in the quarterly reports promptly.

Short talks were made on the duties of each officer in the missionary auxiliary. Mrs. F. S. Love especially urged the women to study more than ever the mission study books and to form Bible classes and prayer circles so that they might be well informed on the mission work and the needs of women in other parts of the world.

The work of the children was mentioned and its very great importance shown. Under the new plan of church organization it was thought that the children's work in the missionary society might be lessened.

At the close of the meeting the ladies of the Fuquay auxiliary very delightfully entertained the visitors and showed them the beautiful new church.

ZONE MEETING AT PANTEGO

The Beaufort county zone of the Elizabeth City district held its semi-annual meeting at Pantego March 30. The meeting was called to order by the president, Mrs. Clyde Smith. Mrs. T. G. Moore of Washington led the devotional, using "Faith" as the subject. The address of welcome was given by Mrs. Clyde Smith of Pantego, and the response was given by Mrs. S. T. Sparrow of Bethany. After the minutes and roll call a talk on the purposes of the federation was given by Mrs. Charles Spruill of Washington. Rev. H. I. Glass delivered a very inspiring address on Faith. The afternoon devotional was conducted by Rev. J. C. Harmon of the Bath charge.

Mrs. Glass told of the value of attending the conference at Wilson and urged every auxiliary to sent delegates. Different phases of the work was discussed most interestingly by Mrs. Smith, Mrs. Thomas, Mrs. Moore and Mrs. Glass.

Special music added much to the interest and pleasure of the day's program. At the close of the morning session a delicious lunch was served and a delightful social hour was enjoyed by all. The ladies of the Pantego auxiliary did everything possible to make every one feel at home.

Mrs. Lucy W. Smith.

QUOTING CANON RAVEN

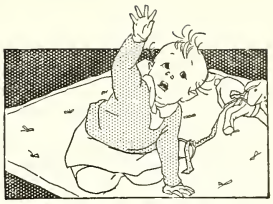
"If it is important that the church should meet the call of the world for the universal gospel, it is not less important for it to foster and promote the spiritual growth of womanhood and the partnership of all the children of God in service to their common Father and as equals in his family. It cannot do so unless it accepts both sexes as eligible for ordination."

This strong statement from Canon Raven sounds a logical note to the ears of Christian women. Out of 114 denominations in the United States, 43 give women full status as ordained ministers. Many of these are the smaller and less influential of the denominational bodies, but they have caught the principle first. Among the strong churches are the Society of Friends, the Congregational Church, the Northern Baptist Church, the Christian Church and the Methodist Protestant Church. Can Methodism lag behind in such a self-evident reform?

Mrs. J. C. Handy.

Vicar: "And what parable do you like best, my son?"

Boy: "The one about the multitude that loafs and fishes."—Montreal Star.



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Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Asheville, at West Asheville	May	10-11
Durham, at Pittsboro	May	10-11
Marion, at Spruce Pine	May	11-12
Gastonia, at Lincolnton	May	12-13
Greensboro, at Muir's Chapel	May	12-13
Wilmington, at Clinton	May	17-18
New Bern, at Morehead City	May	17-18
Elizabeth City, at Hertford	May	18-19
Winston-Salem	May	18-19

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
SECOND ROUND

	May
Yanceyville	5
Durham Ct., 11	8
Hillsboro, 3	8
Cedar Grove, 11	15
Holt's Chapel, 7:30	15
Brooksdale	17
Mt. Tirzah, 11	22
Bahama, 3	22
Burlington Ct., 11	31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

	May
Gates, Harrels, 11	7
North Gates, Savage, 11	8
Moyock, Memorial, 11	14-15
City Road, night	15
First Church, 11	22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

	May
Parkton, a.m.	8
Red Springs, p.m.	8
St. John and Gibson, Gibson, a.m.	15
Piedmont, p.m.	15
Hemp, Mt. Carmel, a.m.	21
Carthage, Cameron, a.m.	22
Hamlet, p.m.	22
Jonesboro, a.m.	28
Goldston, a.m.	29
Glendon, p.m.	29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	May
Wilson, 7:30	8
Weldon, 11	8
Kenly, Buckhorn, 11	15
Elm City, 7:30	15
Warren, Arcola, 3	22
So. Rocky Mount, Battleboro, 7:30	22
Scotland Neck, 11	29
	June
Warrenton, Macon, 11	5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

	May
Zebulon, 11	8
Bailey-Simms, 3	8
Benson, 7:30	8
Franklinton, 7:30	11
Smithfield, 11	15
Tar River, Plank's, 3	15
Youngsville, Bunn, 7:30	15
Oxford Ct., Salem, 11	22
Garner, 7:30	22

MOUNT AIRY DISTRICT
W. E. Peovey, P.E., Mt. Airy, N. C.
THIRD ROUND

	May
North Wilkesboro, 11	15
Moravian Falls, Charity, 3	15
Yadkinville, Mt. Pleasant, 11 and 2	21
Dobson, Pleasant Ridge, 11	22
Jonesville, Ebenezer, 3	22
Mt. Airy, Central, 11	29
Ararat, Chestnut Grove, 3	29
Mt. Airy, Rockford Street, 3	29
	June
Wilkesboro, Roaring River, 11	5
Elkin, 8	5
Jefferson, Orion, 11	12
Todd, Pine Swamp, 3	12
Boone, 8	12
Watauga, Valle Crucis, 11	12
Laurel Springs, Chestnut Hill, 11 and 2	25
Creston, Mountain View, 11	26
Warrensville, Mill Creek, 3	26
	July
Helton, Grassy Creek, 11	3
Sparta, Potato Creek, 3	3
Pilot Mountain, Chestnut Grove, 11	10
Mt. Airy Ct., New Hebron, 3	10
Danbury, Pine Hall, 11	17
Walnut Cove, St. Marks, 3	17
Rural Hall, Germanton, 8	17
Spray, 11	24
Draper, 3	24
Leaksville, 8	24
Sandy Ridge, Snow Hill, 11	25
Madison, 11	31
Stoneville-Mayodan, Mayodan, 7	31

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

	May
LaGrange, Hickory Grove, 11	8
Newport, Newport, 6 and 8	8
Oriental, Kershaw, 11	15
Pamlico, Bayboro, 3 and 8	15
Goldsboro Ct., Daniels, 11 and 2	21
Ayden, 11	22
Goldsboro Ct., Daniels, 8	22
Morehead City, 11 and 8	29
	June
Snow Hill, Bethel, 11	5

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

	May
St. Paul-Barker's, 11	8
Lumberton Ct., 3:30	8
Lumberton, 7:30	8
Maysville-Hopewell, 2:30	10
Jacksonville-Richlands, 7:30	10
Warsaw-Magnolia, Turkey, 11	15
Epworth-Wesley, Bethany, 3:30	15
Grace, 11	22
Town Creek-Bethel, 3	22
Southport, 7:30	26
Swansboro, 11	29

District conference at Clinton May 17-18.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
THIRD ROUND

	May
Haywood Street, 11	8
Emma, Riverview, 3	8
Biltmore, 8	8
District Conference	10-11
Hot Springs, Paint Rock, 11	15
Asbury, 8	15
Hillside Street, 11	22
Skyland, 3	22
Fletcher, Balfour, 8	8
West Asheville, 11 and 8	29

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND—IN PART

	May
Lilesville, Shady Grove, 3	7
Prospect, Bethlehem, 11	8
Ansonville, Concord, 3	8
Wadesboro, 8	8
Waxhaw, Pleasant Grove, 10	15
Pineville, Marvin, 3	15
Thrift-Moores, Thrift, 7:30	15
Matthews, 11	29
Peachland, Mt. Moriah, 3	29
Duncan Memorial, 8	29

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	May
Bethel-Grace, Bethel, 11	8
Proximity, Proximity, night	8
New Hope, Pisgah, 11	15
Coleridge, Maple Springs, 3	15
Ramseur-Franklinville, Franklinville, night	15
Randolph, Ebenezer, 11	21-22

The district conference will convene at Muir's Chapel May 12-13.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

	May
Lafayette Street, Johnson Memorial, 11	8
Gastonia, West End, 7:30	8
Belwood at Palm Tree, 11	15
Lawndale, 7:30	15
Shelby Ct., Pine Grove, 3	15
Shelby Central, 7:30	18

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Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 25
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

May

Morganton Ct., 11 8
Glen Alpine, night 8
Old Fort Ct., Ebenezer, 11 10
Rutherford College, 11 15
McDowell, 3 15
Gastonia, Trinity, Tates, 3 17

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

May

New London, Bethel, 11 8
First Street, 11 (Q.C. night, July 7) 8
Epworth, 11 15
Coburn Memorial, night (Q.C. night, July 6) 15
Albemarle Ct., Oakboro, 11 22
Albemarle, Central, night (Q.C. night, July 13) 22
Salisbury, First Church, 11 (Q.C. night, July 20) 29

June

Norwood Ct., Randall, 11 4-5
Norwood, night 5
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pasters' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Newton, 11 8
Malden, May's Chapel, 3 8
Statesville, Broad, 11 15
Stony Point, night 15
Hickory, First, 11 22
Bethel-Fair Grove, Fair Grove, 3 22
Statesville, Race St., night 22
Davidson, 11 29
Mt. Zion, Huntersville, 3 29
Mooresville, Broad St., night 29

June

Elmwood, Knox's Chapel, 11 5
Statesville Ct., Chapel Hill, 3 5
Mooresville, Central, 11 12
Mooresville Ct., McKendree, 3 12
Highland-Rhodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July

Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

May

Fines Creek, Spring Creek, 11 8
Hayesville (revival) 11 15
Macon, Mount Zion, 11 22
Bethel, Clark Chapel, 8 22
Murphy, 11 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

May

Oak Ridge, 11 8
Welcome, Center, 3 8
Ardmore, 7:30 8
Lewisville, Sharon, 11 8
Davidson, Centenary, 3 15
Burkhead, 7:30 15
Denton, Newsome, 11 22
Trinity-Bethel, Bethel, 7:30 22
Cooleemee, 7:30 29

June

Mocksville, 11 5
Advance, Fulton, 3 5
Hanes, 7:30 5
Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

Excursion TO New York

Lv. Greensboro 6:10 p. m. Friday, May 13th
Ar. New York 7:00 a. m. Saturday, May 14th
TWO DAYS IN NEW YORK—SATURDAY & SUNDAY
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IN MEMORIAM

THOMPSON — Mrs. Sallie Eliza Thompson, 71, wife of Parson B. Thompson of Fairmont, N. C., suddenly passed to her reward April 6, 1932. She leaves a lonely, broken-hearted husband and four sons to mourn her going. Her legacy is valuable and comforting. She was a life-long Methodist, and better still a true, loyal and devout Christian. When able she was a good worker in the church. She was always glad for the visits of her pastor. She was a plain, good woman. We shall miss her much. May the God she loved and served keep and comfort her dear ones and gather them all home at last.

J. W. Bundy, P. C.

RANDALL — Amanda Wray Hogue passed from earth to heaven Wednesday, March 23, 1932, at the age of 38 years.

May 20, 1925, she was married to Mr. L. Y. Randall, who survives with their six-year-old sons, William and Dixon. Besides these she is survived by her father and two sisters. At the age of 12 she was converted and joined Sulphur Springs Methodist church, but after her marriage she moved her membership to Pine Grove. She was a devoted Christian, a loving wife and mother, and friend to all. She was truly a good woman.

She was buried in the church yard at Sulphur Springs. May blessings of God rest upon the sorrowing ones.

J. N. Randall, P. C.

HINES—Harrison Pinkney Hines was born near Morganton, N. C., in Burke county, August 24, 1865, and on March 21, 1932, in his home at Gilkey, N. C., his soul winged its way into eternity.

In young manhood he professed religion and joined the M. E. Church, South, with which church he was affiliated during the remainder of his life. When Gilkey M. E. church was organized in 1906 he became a charter member and gave it his loyal support up to the time of his death.

In 1893 he was happily married to Miss Emma Bowman of Burke county. This union was blessed with six children, four sons and two daughters, five of whom are now living. Brother Hines was a good father, a kind and loving husband, and a true neighbor and friend. Shortly before his death he told his pastor that all was well with his soul and that he was ready to go. With these facts we who loved him feel that he is not dead but liveth through Christ who said, "I go to prepare a place for you."

C. W. Kirby, P. C.

COVINGTON — Sarah Covington, daughter of Hugh and Mary Livingston, was born August 23, 1851, in Richmond county, N. C. She was married April 9, 1874, to J. W. Covington by Rev. Neill Newton. To this union ten children were born. She joined the Methodist church in her girlhood and remained a devoted and consecrated member until her death on April 16, 1932, at which time she was and had been for 27 years a member of Snead's Grove Methodist church. After a burial service conducted by her pastor and two former pastors, Rev. J. G. Johnson and Rev. W. J. DuBois, her body was laid to rest in the family burying ground at the old home place in the presence of several hundred friends and loved ones. Her life proved a benediction to her home, and community. Our loss is heaven's gain. Six children survive: C. R. Covington, Laurel Hill; J. L., Jonesboro; D. D., Florence; E. P., Wadesboro; Mrs. G. Pate Gibson, Gibson; and Mrs. J. N. Gregory, Buis Creek. Two brothers, P. H. Livinston of Laurel Hill and J. A. Livingston of Gibson, survive.

W. D. Yarborough.

HOLEMAN—Richard Davis Holeman was born December 14, 1870, near Stem, Granville county, North Carolina; died on April 19, 1932, at the Duke hospital in Durham. In 1906 he was united in marriage to Ada Bullock of Stem. At an early age he was converted and joined the Methodist church. During most of this time he served as an official in the church at Stem. He was a great leader of Methodism and of the kingdom, and his place will be hard to fill. He was a prominent merchant, and was respected and loved for his equitable dealings with all the people The following relatives survive him: His mother, Mrs. Rosa Holeman; a sister, Miss Daisy Holeman; two brothers, S. D. and H. F. Holeman, all of Oxford. The funeral service was conducted by the writer, assisted by Rev. B. H. Black, a former pastor, Rev. J. W. Lacy, of the Oxford Presbyterian church, and Rev. Mr. Rees of the Oxford Methodist church. Interment was made in the Oxford cemetery, with very impressive ceremonies by the Masonic lodge. C. H. Kelley, Pastor.

YARBOROUGH—Mrs. Rebecca Yarborough was born September 24, 1856, and passed from this earthly life into the great eternity of God March 30, 1932.

She was the daughter of Alfred Hinesley of near Jonesboro. October 19, 1873, she was happily married to A. N. Yarborough. Of this marriage there are eight living children, while two others and the devoted husband preceded her to the heavenly home.

Several years ago I was the pastor of this good woman and knew her and Brother Yarborough in their home and church life. They were loyal and devoted members of Memphis church on the Jonesboro circuit. She was a quiet, kind and devoted wife and mother and a good neighbor. Like her Master, she literally went about doing good until the infirmitiies of age prevented. For several years she has been in declining health and suffered much. Yet she bore her afflictions patiently and quietly waited for the summons to come up higher. We believe she has gone home and is forever with the saints around the throne of God. May the Comforter abide with the bereaved loved ones.

B. E. Stanfield,
Former Pastor.

RESOLUTIONS OF REPECT

Realizing that in the death of our friend and brother, John T. Green, Gilboa church, the Marshville charge and the Western North Carolina conference of the M. E. Church, South, have sustained a distinct loss, we, members of this quarterly conference, hereby express our sorrow and regrets for his passing, and resolve:

First, That our heartfelt sympathy be expressed to his good wife and splendid son.

Second, That we greatly miss his presence and wise counsel in our quarterly meeting, the attendance upon which he was ever regular and faithful.

Third, That we shall always hold in sacred memory his Christian virtues and his devotion to the church he loved and to his Master.

Fourth, That a copy of these resolutions be spread upon the quarterly conference record and a copy sent to his family and to the North Carolina Christian Advocate.

Rev. B. Wilson,
E. E. Huggins,
A. H. McClarty.
Committee.

IN MEMORIAM

Mrs. S. E. Duke showed by her regular church attendance through her long life, that she could say with David—

"I was glad when they said unto me,
Let us go into the house of the Lord."

It was her habit to "Seek first the kingdom of God and his righteousness." She was vitally interested in the activities of her church and her home. She served as secretary of the Woman's Missionary Society and sang in the choir until her voice became too weak to perform these services. She was equally active as teacher of the Wesley Bible class and continued to supply in that class when needed.

Attending the monthly meetings of this class was one of her greatest joys. Jesus said, "He that is faithful in that which is least, is faithful also in much." Mrs. Duke lived that truth every day. It could always be said of her, "She hath done what she could." She was never happier than when visiting the sick. She was an ideal neighbor who spoke no evil. Her life has been and will continue to be an inspiration to all who knew her.

We, the committee from the board of stewards, the Olivia Womble Missionary Society and the Susanna Wesley Bible class, desire this tribute to be recorded in the minutes of the Olivia Womble Missionary Society, a copy sent to the Catawba News-Enterprise, and a copy to the North Carolina Christian Advocate and to each of her four children.

L. H. Phillips,
Mrs. J. W. Mann,
Mrs. C. M. Saunders,
Mrs. G. C. Little,
Mrs. L. H. Phillips.

PHELPS—Mrs. Geneva Garrett Phelps, daughter of B. P. and Minnie Barnes Garrett near Mocksville, was born June 2, 1906; called up higher March 19, 1932. She was married to E. E. Phelps June 27, 1928. She is survived by her husband and two sons, Kenneth and Richard Phelps. Having been a schoolmate, knowing her from childhood, and having been very closely associated with the family, I have found no home where love for each other was greater. It was an ideal home; it was a home for preachers and good people. She was a splendid worker in the church, always ready to do her best for the Master. She joined the Methodist church early in life and was faithful till the end came. Approximately a year ago she moved her membership to Waughtown Baptist church with her husband.

We laid her body to rest at Clemmons Baptist church cemetery in the midst of a large crowd of friends and relatives. The service was conducted by Rev. J. F. Carter, assisted by E. R. Sims, H. L. Powell, E. M. Avett and the writer, J. B. Fitzgerald.

RESOLUTIONS OF REPECT

We, the members of the Weldon Baraca class of the Methodist Sunday school of Weldon, N. C., have suffered a great loss in the passing of one of our beloved members, Mr. C. E. Willis. His going was a great shock to our whole town, he having been ill only a short time. We have not only lost a splendid worker in our class, but he will be badly missed in the business life of the town.

First, be it resolved, that the entire membership of the Baraca class wish to express their deepest sympathy to his bereaved wife and sons, and pray that God may comfort them in their loss.

Second, That a copy of these resolutions be sent to his wife, one to be placed on the minutes of the class, and one to be published in the North Carolina Christian Advocate.

C. J. Owen,
E. G. Garlick,

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MAY [illegible] Number 19

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MISS CABELL CAMPEN, ZEBULON, N. C., QUEEN OF THE MAY, GREENSBORO COLLEGE, MAY 2, 1932

AN APPEAL FROM THE BISHOPS

The appeal of your general superintendents at the beginning of the year regarding the alarming condition of the various benevolences needs reiteration with added emphasis now. Plainly we face a crisis. The grim reality of it ought to arouse every church in our wide connection.

The cause of Christ is at stake at home and abroad. We cannot desert the brave men and women whom we have sent to the ends of the earth. Most of them are helpless without our help. Neither can we leave in black despair the millions whom they have begun to lead and who look to us for light. The one indispensable thing in this distracted age is the work the church is set to do. Many things can be done without, but not the church. Unless larger resources are brought to the treasury, work of the most basic importance must come to a halt.

The gravity of the situation has not been relieved, but we come to you now with encouragement and hope. We think we see light and the way out. There is unmistakable evidence of a fresh sense of responsibility on the part of our pastors. This is our real hope. The law of the church makes them responsible for the presentation of these sacred causes in every congregation. No budget arrangement of local officials can exempt the pastor from his obligation to see that the whole church is confronted with the claims of the kingdom, as represented in our general benevolences. From all over the church come reports of an awakened pastoral responsibility and an active purpose to see it through. A conquering army moves together. The goal is achieved by every man in his place doing his part. The seven thousand pastors in Southern Methodism—no slackening anywhere—can see this thing through and turn threatened disaster into a triumph of faith and co-operation.

In these days of depression everybody ought to make unusual sacrifices to see that the church abates nothing of its essential program of missions, education, church extension and ministry to the sick and helpless. Nearly everywhere is somebody that can stand in the breach and have the high privilege of saving the day. And let nobody take advantage of a day of depression to withhold that which belongs to God! Covetousness that covers itself under the misfortunes of other people touches the depths of depravity. For any man to talk hard times, just because for many people they are hard, and yet keep on living good times, while the kingdom of God is in want, is to become indifferent to the highest obligations. In the midst of want that invokes our sympathy, there are many who have not gone very far in laying aside the extravagancies of life.

The commission on benevolences is joining hands with us and with all our presiding elders and pastors and officials in a concerted movement to meet our responsibility. Let every presiding elder devise a way to help every pastor reach every member in every church! We want the roll call to have a unanimous response this year from 15 bishops, 350 presiding elders, 7,000 pastors, and 2,650,000 members of the church, and the regular collections to have right of way everywhere. The commission will give fresh and accurate information in a concise bulletin every month for the remainder of the year for the information of the church.

God and his kingdom must be put first. The maintenance of the Lord's work in American and throughout the world-parish of the Sons of Wesley is the sure way of recovery for our own and the other distressed peoples of these unhappy times. Let all our people turn their feet anew unto the testimonies of the Lord and make haste and delay not to keep his commandments! Thus will the Lord of Hosts establish our goings and our feet shall stand in an even place.

The College of Bishops,
John M. Moore, Sec.
W. N. Ainsworth,
Sam R. Hay,
Committee.

THREE CHEERS AND MORE FOR SHELBY

The heat of dog days last Friday, Saturday and Sunday told upon the volume of our Monday morning's mail and made the early days of May like the drought of summer. But one letter saved the day. Mrs. George A. Hoyle, chairman of the Advocate committee of Central church, Shelby, sent us a check for $110. In the list were 29 new subscribers, and the remainder of the check was for renewals. We seldom see such checks from one church at one time.

L. B. Hayes was in Greensboro last Saturday and in the course of his conversation remarked that there is no such church as Central, Shelby. Why should not the Advocate respond with a loud "Amen"?

To Mrs. Hoyle and her committee we extend sincere thanks, and not only to these good friends, but to all who had any part therein. In the language of St. Paul, we "Thank God and take courage."

We have said repeatedly that Shelby is the prettiest city in North Carolina and now it looks better than any time before, as Dr. McLarty and his people wave palms of victory.

SUMMER SESSION AT WEAVER COLLEGE

Plans are being completed for the Weaver College summer school.

A course in Children's Literature, with two semester hours' credit, will begin on Wednesday, June 1, 1932. It will continue ten days with three recitations each day. This course will satisfy the state requirement in children's literature for the C class grammar grade teacher's certificate.

On June 7, three two-hour courses in sophomore English will be organized. One is a study of the English novel with a considerable amount of library reading. Another is the drama, which leads to a reasonable familiarity with a number of English plays. The third is sophomore English composition. Each class will recite once a day for six weeks.

On July 19 the regular session of the summer school will begin. Practically all high school and junior college students will be available as new and also as review work. Six semester hours' credit can be obtained or one high school unit can be covered. In special cases eight hours' credit can be obtained, particularly in science where laboratory work is included.

The faculty will be made up chiefly of Weaver College teachers, though some places will be filled by teachers of similar training who work elsewhere during the winter.

Throughout the summer instruction in stenography and gookkeeping is in progress. Pupils should preferably begin on June 7 or on July 19, though special provision can be made for earnest and intelligent students to begin at other times.

The dormitories are open during the summer for guests who accompany their children or who come for a quiet vacation at little cost. The tuition charges are based on a rate of $2.50 for each semester hour or $15 for each high school unit. Simple but adequate board and room are furnished at less than a dollar a day. No more delightful vacation is possible for people who desire to rest at slight expense. The campus is near Asheville and scores of attractive trips are possible between breakfast and supper.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference will meet at Andrews June 1 at 10:30 o'clock and close the next afternoon. Visitors having business with or pleasure in the conference will be truly welcome. L. B. Hayes.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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A certain candidate for Congress a little while ago said that if the people would send him to Congress he would get rid of all the "isms" of the country. Then proceeded to name some of them as follows: Modernism, Communism, Materialism, Humanism,—when one of his auditors broke in from the back of the house and said, "Don't forget rheumatism."

The mortality of the bishops of the Methodist Episcopal Church during the closing quadrennium has been quite heavy. Nine have passed. Luther B. Wilson died June 5, 1928; Theodore S. Henderson, February 11, 1929; Joseph F. Berry, February 11, 1931; William O. Shepard, December 25, 1931; Francis W. Warne, February 29, 1932; Frank M. Bristol, April 24, 1932; Joseph C. Hartzell, September 6, 1928; Isaiah B. Scott, July 4, 1931.

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."—Judicial Section of American Bar Association.

Dr. Joseph Fort Newton is to be the commencement preacher this year at Duke. Of this eminent minister last week's Christian Century says: "Rev. Joseph Fort Newton, associate rector of St. James Episcopal church, Philadelphia, recently received a call to become minister at King's Weigh House church, London, to succeed Dr. William E. Orchard, who resigned because of ill health. Announcement is made that Dr. Newton has declined the call. It is reported that he will probably visit Europe this summer preaching for several weeks at Trinity cathedral, Paris."

"If you reprint Fred Eastman's article, 'If the Wets Win,'—and you should!—send me 200 copies as a starter. It's bully good stuff." — F. W. Backemeyer, First Presbyterian church, Gary, Ind. The foregoing is from the current issue of the Christian Century. Read the article in this issue of the Advocate.

It is said that one of our pastors had been pounded hugely, that is, an abundance of those "eats" which go to make an orthodox pounding had been heaped upon the parsonage dining room table. It was then in order for the enthusiastic pastor whose heart was overloaded just like his dining table to make a speech. All he could say was, "Surely goodness and mercy have followed me all the days of my life, and ,by gum, they caught up with me tonight."

The centenary anniversary of the invention of the electric telegraph by Samuel F. B. Morse, which is being observed this month, has a special interest for the churches, says Samuel McCrea Cavert, because of the deep religious character of the inventor. Every schoolboy knows that the first message sent by the telegraph was "What hath God wrought!" It is too little known that the message is a fitting summary of the inventor's own philosophy of life. The Christian experience of Samuel F. B. Morse was no accident. It had its antecedents in his ancestry. Born in Charlestown, Mass., April 27, 1791, he was the son of a distinguished Congregational minister, Rev. Jedediah Morse, and received an early Christian nurture that enriched his whole life. The contribution of the Morse family to Christian history has continued to our day, a nephew of Samuel F. B., Richard C. Morse, having been for many years the general secretary of the International Committee of the Young Men's Christian Associations and having only recently passed to his reward, rich in his record of services and in the affection of the entire brotherhood of the Y. M. C. A.

Back to the Farm and the Problem of Unemployment

GOVERNOR GARDNER has recently advised the people who cannot find work in town to return to the farms and there provide for themselves and their families. He says that many of the land owners would be willing to offer free of rent their unused lands for the use of those people who are eager to make a living but cannot find work in the cities and towns. If there are as many good people in the country as we have been told there are we believe the governor is correct in his surmise. Why should any go hungry in North Carolina with the unused and productive soil that lies idle in practically every county and that ought to be cultivated?

We were told only yesterday that negroes in Greensboro have been seen searching garbage cans for scraps of bread and meat and cooked vegetables that had gone from kitchens to the garbage can. Nobody on a North Carolina farm need search a trash heap for food, but can have the best of everything if he will work and exercise the least bit of intelligence.

The statistics tell us there are 8,000,000 unemployed at this time in the United States. It is a safe guess that 3,000,000 of these would not have a job at any price. If the remaining 5,000,000 could be induced to live on the farms and ranches of this country the unemployment problem would find a speedy solution, and at the same time leave millions upon millions of unoccupied acres.

We are reminded that people will not live on the farm. There are several reasons for this. One of these is that many people want something handed to them without work, and things are not handed out free on the farm. About bus stations, railroad stations and on the streets of every town and city are able-bodied and generally well fed men and boys who are asking for a nickel or dime to get a cup of coffee or a sandwich. Every highway is infested with hitch-hikers seeking free rides. But the hitch-hikers and the men begging a nickel to buy a cup of coffee belong to the same class. They want a handout without cost to themselves. Along the roads are men afoot, if they cannot bum a ride, who say they are seeking work in order to support their families, but they stick to the roads or towns where there are no jobs instead of turning aside to the untilled fields where plenty abounds, if one will only join with nature and nature's God.

But there is more in this turning to the farms and fields than the assurance of bread and meat and strawberry shortcake, there is the assurance of high moral standards and more advantageous social conditions. It has been said that the country and not the town is the place to raise boys and mule colts. It is also a good place for girls.

We have built highways into every community, and provided buses to carry the children to school. Uncle Sam has arranged to bring the mail to every man's door, the radio in the open country is more nearly free from static than in town, yet people will persist in herding together in town and pay out every dollar for fuel, for rents, for food, when all of these may be had on the farm without money and without price.

This is no pipe dream. These are simple everyday facts. We were not reared in the sort of country referred to above with all its advantages. Ours was a backwoods section without roads, radios, rural delivery, school buses and automobiles. We associated with toads and snakes, and bumblebees, humming birds, and mocking birds. Dogs were our best friends. In fact a dog is about the best friend a boy can have. A dog will never teach him to lie or steal or swear, sins that many men and larger boys will teach him.

Our youthful eyes never beheld a city. But we knew the habits of rabbits and squirrels and chipmunks. We knew the name of every tree and shrub in the big woods. Every bird of the forest was a familiar friend, and all the ways of the wild life of forest and field were common knowledge. The stars of the heavens were companions of the night time and the clouds overhead furnished food for day dreams.

These are some of the teachers of the so-called unlettered country lad. We sometimes seem to think that all the advantages are in town, when in fact city lights blot out the stars, and the bustle of city streets drown the songs of thrush and mocking bird.

These town boys think it's great to watch the development of a love story in a movie, when upon a moonlit lawn of a country home they might become actors in the genuine article.

If this period of unemployment will drive a few million people to the farms to live and build character, it will be worth many times what it has cost in anxiety and tears.

Methodist Bishops on Temperance and Prohibition

THE Episcopal Address at the opening of the General Conference of the Methodist Episcopal Church, now in session at Atlantic City, contained a section, as usual, devoted to Temperance and Prohibition. What these bishops said was not only unanimously approved by the conference but these representatives of 4,000,000 Methodists instructed the pastors to read this portion of the address in all the churches.

We herewith give our readers a few paragraphs therefrom:

First—The Eighteenth Amendment has closed the American saloon. Any law which accomplished that is entitled to the gratitude of the American people. If we still have the speakeasy, is it not true that long before prohibition the lawless resort was both the breeder and the parasite of the liquor traffic?

Second—It is clear that the liquor interests refuse any and every form of restraint or control. When local or state procedure goes against them they demand federal intervention. When federal authority bids fair to do them harm, they urge state control. Through all the years of this long struggle, their course has been one of insincerity and hypocrisy. They have never been interested to discover the best form of control, but have always sought to evade every regulation. They acknowledge no law save that of avarice and appetite.

Third—When we consider the forces arrayed against it we conclude that the amendment has made remarkable progress. No law of our country has been called upon to resist a propaganda so conscienceless and so vast.

"Swat That Brother"

SUCH is the title of a newspaper article by a brother who had in mind the approaching General Conference at Atlantic City. Those he would swat are: (1) "Point of Order Brother," the meticulous parliamentarian who interrupts business to raise objection to some trifling or doubtful infringement of the rules by the chairman; (2) the "Lay on the Table" and "Previous Question Brother," who having no constructive contribution to offer, pops up at inopportune times with these motions; and (3) the "Birthday Brother," who suspends business to bestow floral and verbal bouquets on any bishop or other General Conference officer whose birthday happens to occur in May.

The brother who insists that swatters be on hand for instant use will have the thanks of all good men who suffer the afflictions of those whom he mentions as proper objects for castigation.

The General Conference of the Methodist Episcopal Church seems to be especially afflicted with the bouquet brother. We spent more than a week eight years ago at the Springfield General Conference and it seemed that 50 per cent of the bishops and an equal number of the connectionals had been born in May. As a matter of course flowers were presented. Some wicked observers declared that these flowers had been purchased with the recipients' own money, which was not a fact.

Charlotte to Bid for General Conference

THE next General Conference will not meet till May, 1934, but Charlotte, N. C., is already laying plans to capture that big law making body of our church. Charlotte is located on the main line of the Southern Railroad about midway between Atlanta and Washington. Crack trains from New York to New Orleans pass this way. It is on the main airlines east, west, north, south. Hard surface roads are everywhere in abundance and most of them are up-to-date speedways.

Hotel and church facilities are the very best, and adequate in every particular. In May the climate of Charlotte is ideal—none superior on the continent.

The last conference was in Dallas, Texas, the one before that in Memphis, Tenn., and the one preceding that in Hot Springs, Ark. The conference should now come east, and Charlotte is the place.

Rattletrap Autos

TO SCRAP 400,000 rattletrap automobiles seems to be the plan, if one may accept reports from what appears to be reliable sources. The movement will be favorable to the automobile industry, because it will make room for the sale of new cars. It is said that the scrapping of these worn cars will contribute also to public safety, as such cars increase accidents upon the public highways.

To get rid of rattle-brain drivers would contribute much more to public safety than scrapping rattletrap cars.

John Wesley said, "The world is my parish." The parish priest of the world has no time to waste in arguing about religion; he is knitting up a brotherhood that shall confuse the war-mongers; he is redeeming mankind from the curse; he is establishing the Kingdom.

People and Things

Rev. J. T. Mangum last Sunday morning received five new members on profession of faith in Park Place church, Greensboro.

Rev. D. F. Tarver, pastor of the Guilford circuit, and a first year student in the Duke school of religion, has already received 51 new members this year on profession of faith. Brother Tarver is from Louisiana.

Rev. J. C. Cornett, pastor Centenary church, Greensboro, closed revival services at Centenary May 1 and last Sunday received 16 new members by vows with others to join. Since last conference 41 new members have been added to Centenary.

President Hoover says we need more commissions, Will Rogers thinks we need more Democrats, and Eddie Cantor says, "A banana a day will keep the depression away.". "My idea is that the depression was caused by the change from the large paper dollars to the smaller ones," says Milton Loy of Shelby.

Rev. H. G. Hardin last Sunday night closed a week's meeting at West Market Street church, Greensboro. The services were well attended and the preaching of Brother Hardin elicited praise from all who heard him. It was our privilege to hear him last Sunday morning when he preached a very fine sermon.

Roland Hayes, famous Negro tenor, received the honorary degree of doctor of music from his alma mater, Fish University, at Nashville, Tenn., on April 23. The honor was conferred in the presence of a notable company of people representing both North and South, and there were musical and other exercises to mark the occasion. Fish seldom gives honorary degrees.—Zion's Herald.

A visiting teacher told me recently of a boy who broke into his own schoolhouse at night. When apprehended he was asked why he wore gloves, to which he replied, "I learned in the movies to wear them so detectives couldn't find my finger prints." I seriously wonder what one juvenile court and one child guidance center can do in a city when there are six or eight movies depicting crime, running in competition with us every day.—From Movies and Life.

The National Council of Federated Church Women will hold its fourth annual convention in Detroit, Mich., June 15 to 17, 1932. Hotel Statler will be the offieial headquarters. A program has been prepared which will present the interests of church women as related to the great questions of our time in their national and international implications. Speakers of world-wide reputation will participate on this program. Discussion groups with suggestions of factual materials for the building of programs will be a prominent feature.

The great convention hall, Atlantic City, fronting on the board walk fills a long city block and covers seven acres. It is owned by the municipality and cost Atlantic City fifteen million dollars. This can be better understood when one realizes that into the main auditorium of this convention a 13-story building, 500 feet by 200 feet, could be set down with a 100-foot street on all four sides. According to the description in the lobby, Babe Ruth never drove a home run, including its roll, the distance of the inside length of this main chamber. It has a seating capacity of 41,000.

"Doumer has gone beyond the reach of bullets, worries and ingratitude," says Arthur Brisbane. "His unhappy wife is left to mourn the wreck of her family. Every mother in the world will sympathize with her. When the big war started, she had five sons and a good husband. The war killed four of her sons, and now her husband is gone. This country, happily, has no idea of that war's realities."

W. Arthur Barber in a private note writes: "Old Mt. Zion church is going fine. I was invited to deliver the baccaulaureate sermon for the Cornelius high school last Sunday. It was the first time they had had a local minister for this, and I felt honored." Why should not a man appreciate such a distinction? A prophet on rare occasions has honor among his own people. But as a rule they are honored away from home.

Dr. and Mrs. E. B. Chappell, who have been in Lakeland since November, left this week for Atlanta, Georgia, where they will visit their daughters, Mrs. G. C. White, wife of one of the deans at Emory University, and Mrs. W. A. Smart, whose husband is a professor at Emory. Dr. and Mrs. Chappell will soon proceed to Monteagle, Tenn., where they will spend the summer. They have been delighted with Lakeland and hope to return next fall.—Florida Christian Advocate.

From Russell, Kentucky, comes an announcement of the marriage of Charles Poe, son of Rev. and Mrs. E. J. Poe of Thomasville. Here is the story: "Announcement was made of the marriage of Miss Elizabeth Darby, daughter of Mr. and Mrs. James O. Darby of this city, and Charles Poe, which was solemnized Saturday noon at Greenup. Both bride and bridegroom are well and popularly known here and their marriage will come as a happy surprise to their many friends and admirers. The bride is an attractive and talented young lady, possessed with a genial and winning personality. She is a graduate of Russell high school. The groom is a native of North Carolina, and he holds a lucrative position with the coal exchange here."

On Friday, May 20, a statue of Charles Brantley Aycock will be placed in Statuary Hall in Washington, in which each state has been allotted two places. North Carolina's first niche is occupied by a statue of Zebulon Baird Vance, Civil War governor, which was presented June 22, 1916. Governor Aycock will fill the last place assigned to the state. The $15,000 statue, which is the work of Charles Heck, a noted sculptor, will be unveiled by Charles Aycock McLendon and William Brantley Aycock, grandsons of Governor Aycock. Governor O. Max Gardner, chairman ex-officio of the Aycocks Statue Commission, created by the 1929 general assembly and which had charge of the undertaking, will preside and will present the statue in behalf of the state. Presentation for the commission will be made by Josephus Daniels, former Secretary of the Navy, and the statue will be accepted by Lindsey Warren, member of Congress from North Carolina. Dr. J. Y. Joyner, who was superintendent of public instruction in North Carolina for 18 years beginning with the Aycock administration, will make a statement as secretary of the commission, and Dr. Samuel Judson Porter, pastor of the First Baptist church of Washington, D. C., will make the prayer.

"I have recently closed a very successful revival at Cotton church on the Parkton charge. The whole church was revived and nine were taken into the church, six of which were adults and the remaining three fine boys."—R. G. L. Edwards.

The prayer services of the North Wilkesboro Methodist church continue in interest and enthusiasm. The first year of the new type mid-week service showed an average attendance of 114. The second year 118. A check up of the first half of the present conference year indicates an average attendance of 125.1. Both young and old people enter into the services with real zeal. J. H. Armbrust is pastor.

An opportunity for vacation at Chautauqua, N. Y., is being offered to a selected number of ministers or missionaries and their wives. They may spend two weeks at Chautauqua, with rent free .an opportunity to cook in a community kitchen, and a half-gate fee. This plan was inaugurated and is made possible through the generosity of Mr. E. C. Westervelt, who purchased three large buildings and deeded them to the Ministers' Union of Chautauqua. The rooms are completely furnished, excepting bed linen and towels, table linen and silverware. The opportunities Chautauqua affords are well known. The institution will gladly send literature concerning the 1932 program, which lasts from June 30 to August 28. Those who are interested are urged to make their applications promptly, writing to Mrs. E. S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

Rev. and Mrs. M. S. Kincheloe of Tazewell, Tenn., recently assisted in a two weeks' revival at Gate City, Va. Mrs. Kincheloe, an accomplished musician, led the singing, and won much praise. The Gate City pastor, J. B. Ely, describes Brother Kincheloe's preaching as among the best that Holston conference offers. In manner, diction and substance it reveals the excellent training received at Duke University by this fine young man, and has a quality that will not long escape more general recognition. The Gate Citians were much pleased and benefited by this series of sermons and the inspiring services of song. The Kincheloes re-entered this conference last fall, after several years in North Carolina. They are doing a very constructive work on their Tazewell charge.—The Methodist Herald.

"It was a joy to have Brother Wooten in our home on March 23 and then to hear him preach on Sunday morning at Steele's Mill church. He is good company and a helpful visitor in the home. We were happy to have him baptize our baby on Sunday a. m. during church service. Brother Wooten brought an interesting message to our people and then all enjoyed his work with them during the business session of the second quarterly conference. Just wanted to say that we are having a greater interest in our communion services—more definite study for the services and a greater response is manifested. We are connecting the 'love feast" and such a system is working. An hour or an hour and fifteen minutes in such a service is a good investment of time. We have had such a service in three churches since second quarterly conference and we plan to complete the round. As a visiting pastor said last Sunday p. m.: 'It shows to the pastor upon whom he may count for spiritual interest.' I recommend the love feast for a good service."—M .C. Ellerbe.

People never need the aid of glasses to enable them to see their duty.—Exchange.

Did you read Will Rogers May 6? It was mighty interesting stuff. Here is what he wrote: "Our heretofore docile Quaker President went on the warpath yesterday and cut loose with both barrels at Congress and the Senate, and his message was loaded with votes. It was on government economy. He told the court in his own way what was happening. 'You guys are not going to do anything about cutting down. You are afraid because every one you fire has got a vote; so if you are afraid to shoot the bear, give me the gun and I will do it, and take the consequences.' Somebody has been feeding Herbert raw meat, and if he keeps up that diet, and builds up those corpuscles, he will be elected by acclamation. Yours, Will."

BUILDING AN INNER FORTRESS

By Paul B. Kern.

If we are to be workmen that need not be ashamed, then we must definitely pla nto see that we grow not only in grace but in knowedge as well. We are beginning to realize that the work of religious education cannot be done successfully by just anyone who has a willing spirit. It takes study and training and skill and these can be secured only by those who realize that they do not drop down from heaven as an endowment, but are earned by those who seek after them.

Our church, at great expense of time and money, provides an outstanding program for those who would become competent leaders of youth. The leadership schools at Lake Junaluska and Mt. Sequoyah are not surpassed anywhere in America, and the people of our church are indeed fortunate that these opportunities for adult education are made available in the midst of delightful mountain climates and the most alluring social and spiritual fellowships.

The only way we can put Old Man Depression to rout successfully is to build up our inner fortresses so that we may triumph in spiritual victory over these outward circumstances that so easily bring upon us the mood of defeat. The summer of 1932 should see a great rallying of the forces of Southern Methodism in preparation for the new and larger opportunities that wait just around the corner of these dubious days. Quietly plan to make your coming summer count for the church and the great tasks of the kingdom of God.

The Leadership School Program, Lake Junaluska

July 14-26—Young People's Leadership Conference. (For further information write to the Young People's Division, 810 Broadway, Nashville, Tenn.)

July 28-August 11—This will be the co-operative term with the board of missions and the following attractive courses are available: Teachings of the Prophets and Christianity and World Peace, Dr. W. J. Young; Leadership of Mission Study Groups, Mrs. Hume R. Steele; Christian Education of Adults, R. L. Mumpower; Teaching Children, Miss Barnett Spratt; Leadership in Christian Education, H. W. Williams; Nature Study, Mrs. Clay E. Smith; Christian Education of a New World Order, Dr. H. Shelton Smith.

August 16-30—Teaching Children, Miss Barnett Spratt; Children's Work in the Small Church, Miss Freddie Henry; Intermediate Materials and Methods, Dr. W. M. Alexander; Building the Program for Seniors and Young People, Walter Towner; Personal Religion (for young people 16-23), Miss Lucy Foreman; Administration of the Adult Division, D. L. Mumpower; A Study of Adult Life, M. Leo Rippy; Organizing for Christian Education, O. W. Moerner; Leadership in Christian Education, H. W. Williams; Principles and Development of Church Government and Christian Beliefs, Robert W. Goodloe; Program and Administration of Circuits, W. M. Alexander and A. W. Martin; Missionary Education in the Local Church, Miss Sadie Maie Wilson; Lesson Materials in Christian Education, Dr. C. A. Bowen; The Fourth Gospel, Dr. William F. Quillian; Teaching in Training Schools, B. L. Schubel; Reconstruction in Christian Education, Dr. H. Shelton Smith; Nature Study, Mrs. Clay E. Smith; and a Seminar on District Work.

Speakers: Dr. Fletcher Brockman, Dr. A. W. Beaven, Dr. Robert E. Speer, Dr. H. N. Snyder, Dr. W. G. Cram, Dr. William F. Quillian, and others.

Conferences for Superintendents and Local Church Board Chairmen

Mount Sequoyah—July 23-25.

Lake Junaluska—August 13-15.

This will be a "how-we-do-it meeting" for these local church leaders. It is a chance to come to know each other better and to get help with your problems. Bishop Edwin D. Mouzon will be the speaker for the conference at Mount Sequoyah.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for further information.

Freedom and liberty are meaningless if a man has no Job.—Jerome Davis.

If the Wets Win

By Fred Eastman

The question can be stated simply: "Shall we again legalize a traffic which, to pay dividends to its stockholders, will fasten the liquor habit upon an increasing number of people?"

It is not a question of the morals of drinking. It is a question of national policy with reference to a gigantic commerical traffic and its relations to the nation's citizens, especially its youth.

This elementary distinction is important. A recognition of it should prevent a blurring of the issue and save us from a deal of emotionalism that has brought more heat than light to the national discussion. In a recent number of the Forum, for example, Miss Sally Martyn portrays vividly the drunken debauches that she says go on among certain groups of young people and argues that the cause of it all is the federal prohibition law which says to the young people, "Thou shalt not!" She implies that they feel an obligation to defend their personal liberty against an attempt to legislate morality. It is a pity to disillusion them, but if they will read the federal prohibition act they will discover that their sacrifices upon the altar of liberty are gratuitous. For the plain fact is that the federal law does not prohibit drlnking.

The Liquor Traffic

Any person, young or old, may drink as much liquor as he can hold, and he will violate neither the letter nor the spirit of the federal law. The federal act is aimed entirely at the commercial traffic in liquor. It has nothing to say about an individual's personal drinking habits or morals. It outlawed that traffic for the same reason that the government outlawed the drug traffic: not because it wished to decide for the individual whether or not he should take drugs, but because it wished to curtail a traffic which had proved itself more of a hindrance than a help in the development of the national life. The prohibition law and the anti-drug acts say, in substance, that John Jones, citizen, may take drugs or drink if he likes, but no one shall legally make a financial profit by fastening the drug habit or the drink habit upon him. The Supreme Court of the United States has always had this distinction in mind and has refused to hold the drinker guilty even when he was indicted for purchasing as well as drinking. It has held that the law is aimed at the sale, not at the drinking.

One more distinction ought to be clarified. It is the difference between a wet and a dry. The difference is not between their personal habits or their views concerning the rightness or the wrongness of drinking. A wet is simply one who wishes to modify or repeal the national policy toward this traffic. A dry is one who wishes the policy continued and enforced.

Suppose the wets win. What will happen?

1. The traffic will at once invest hundreds of millions of dollars in equipment for the manufacture of whiskey, gin, and other alcoholic beverages. The men who invest this money will naturally want dividends upon it. To secure those dividends they must sell an enormous quantity of liquor and they must keep on selling it year after year if the dividends are to continue.

2. To sell it they will advertise it. In advertising they will play up all its attractions and none of its dangers. In the old days before prohibition the present high pressure methods of advertising were only in their infancy. But since then the cigarette companies have developed them and put them to effective use. As a result they fastened the cigarette habit upon millions of women and youth throughout America. It is hard to pick up a magazine without finding advertisements portraying attractive girls smoking cigarettes and recommending them to the readers. For those cigarettes now substitute glasses of gin or whiskey or beer and you have a foretaste of the advertising we shall have if the liquor traffic is again legalized. Picture these ads in your magazines and on the billboards. They are current cigarette ads with only slight variations:

. . . . . .

"Darn good—you'll say! Everybody wants a mild gin. And when you find one that is milder and tastes better too—you've got to drink! Mild, ripe, sweet-tasting gin—the best that money can buy. That's what it takes to make a gin as good as Johnny Hair. . . . It satisfies!"

. . . . . .

"Have you tried Red and Black Whiskey? The steady increase in the sales of Red and Black Whiskey proves one fact beyond doubt.

"If you try Red and Black, the odds are very much against your ever going back to your old brand.

"Start the day with Red and Black. See how much milder it is, how much more flavorful, how kind to your throat.

"Switch to Red and Black for a day, then leave it—if you can."

Return of the Saloon

3. We shall have the saloon again. It is useless to argue that we can have a legalized liquor traffic without the saloon. "Saloon" is simply the name given to the place licensed by the government to sell liquor. It was as much to protect the public as to increase revenue from taxation that the early citizens of this country found it necessary to segregate the traffic in licensed saloons under government supervision. We have no reason to believe that the same steps would not be repeated and in the course of a few years we would have the old saloon back again, and probably have it dressed in all the attractiveness that efficient advertising and sales promotion could give it.

To a rising generation that has had no experience with the old saloon, that may seem a harmless prospect. But to those who had to deal directly and first hand with social problems twenty years ago, the possibility of the return of the saloon brings a shudder. At that time the writer was a social worker in a small eastern village. Five years I labored there. Seven saloons kept that little village thirsty. These seven saloons paid into the public treasury about $7,000 a year, but they took out of the public pocketbooks in return for alcoholic beverages at least $50,000 a year. But they took more than money. By the testimony of doctor, nurse, employer, and school teacher, they took human efficiency, lessened powers of resistance to sickness, weakened wills, and bred paupers and criminals. I found myself asking these questions:

"Does it pay to license a traffic which makes men less skillful, less steady, less reliable; which lessens endurance, lessens self-respect and the respect of others, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter, and tools with which to work?" I came to the conclusion that the community paid too much for its $7,000 revenue.

Poor Man's Friend

The saloon keepers argued that their saloons were the poor man's friends. I might have gone on believing this as I did when I first came, had I not had to come in contact now with those who had been "befriended." I was called to many homes where destitution was reported. I found mothers and children in dire want and dependent partly upon charity because of the drunkenness of husbands and fathers. They were sometimes heroic little mothers and proud. They were fighting to maintain their self-respect, to clothe their children, and to keep the wolf from the door. They were not old women, but whatever happiness had been theirs when they married had faded into the gray twilight of poverty and struggle for their children, and the saloon was waiting for these.

In that little village there were literally scores of homes where money needed for household expenses went to the "poor man's friend," who gave back nothing but the ashes of manhood and will power and character. Here is an extract from a sort of diary I kept in those days:

Within the past week I have buried one man prematurely old, of a good family and a promising boyhood—who for the last ten years has been lost to usefulness and honor, even among those who loved him. He has been only a sot. One morning last week he was found dead in an old shack owned by a "poor man's friend," and erected to care for his "drunks." At the funeral only a brother and sister stood weeping at the grave. There was no one else to mourn him. The "poor man's friend" had finished him. The pallbearers who lowered his coffin into the grave were paid for their services. Within the same week I have sent coal to two families where drunkenness caused poverty; loaned money for household supplies to a man who is trying to get on his feet after being a drunkard for years. . . . And this has been only an average week.

That is why the prospect of the return of the legalized saloon brings a shudder.

Baits for Customers

4. Along with the saloon we shall have the baits by which the saloon tempts its prospective customers. What will they be? Our only lamp for the future is the experience of the past. Twenty years ago the baits were usually a cheap pool room and a low dance hall in connection with the saloon. Now pool is a good game and dancing a healthful exercise; but the exploitation of pool and the dance for the sake of increased liquor sales is something else. The saloon did not foster pool and the dance for the sake of their recreational benefits. Its purpose was on a different plane and could be fairly stated as follows: Get the boys accustomed to take soft drinks of beer between pool games or as they loaf around the room and it won't be long until they can be inveigled into taking harder drinks and then in a few months or years they will be regular customers. Likewise the low dance hall with a few "easy" women will provide a nearby crowd who will buy more liquor in order to provide more stimulus for sex thrills. And that will mean still more profit. Are we willing again to have pool and the dance exploited in this way? And what is to prevent the future saloon from running a motion picture show as bait? A movie with the properly stimulating pictures would be just the thing to start a cue of thirsty boys and girls toward the tables.

Just now the wets are making the most of the depression and arguing that the legalization of this traffic will mean the employment of thousands of workers in breweries and distilleries. So it will. The same argument could be used for the legalization of the drug traffic. But to every worker employed in making and selling the stuff, how many others must we reckon destroyed by it? And how much will taxes be increased to provide the additional jails, penitentiaries, alms houses, orphanages, reformatories, police and criminal courts?

The Actual Choice

Let it be freely granted that the outlawing of the liquor traffic has not abolished it; that we have had in the place of government licensed saloons a vicious underworld network of bootleggers and criminals fattening on illicit sales. Let it be further granted that this network has grown to such an extent that it has menaced and often debauched the governments of cities and of states. Grant all this—does it follow that the traffic will become decent and law-abiding when legalized? When was this traffic ever law-abiding? When did it ever leave any trail behind it except a trail of corruption?

Our choice is not a choice between an underworld bootlegger and a God-fearing keeper of a licensed saloon. It is a choice between legalizing and not legalizing the assaults of this profit-greedy traffic upon the youth of the nation. Every day brings us nearer to that choice.—Christian Century.

THE OTHER SIDE OF MAIN STREET

By Roy L. Smith.

Sinclair Lewis, the American novelist, gained considerable notoriety a few years ago by writing a book ridiculing the small town. Under the title "Main Street" he described the smallness of village and town life of America until, today, all things petty and narrow are labelled "Main Street."

But Sinclair Lewis walked down only one side of Main Street. Of course there is smallness and narrowness in the villages and towns of America, just as there are gangsters and night clubs in our great cities. But there is also more.

In Sauk Center, Minn., the town in which Sinclair Lewis grew up as a boy and which he calls Gopher Prairie in his book, there is smallness—and there is also greatness. I have visited the town on a number of occasions and some of the most inspiring souls I have ever known are living there. Mr. Lewis' blunder lay in the fact that he did not go down the side of the street upon which they lived.

Chicago and New York have their gangs and danger zones, but they also have their art galleries, their great churches, their orchestras and their great souls. It depends upon which side of the street we choose to walk down.

Two youths from an Iowa town went to Chicago the same day. One came home reporting the dirty shows, the night life and the moral filth. The other came home reporting the universities, the great stores, the beautiful parks and the social settlements. Each had seen what he had been looking for.

"Seek and ye shall find" is more than a text for the preachers. It is a key to life. We find what we are looking for, either in a country town or a great city.—Epworth Herald.

"I AM CALLED TO PREACH THE GOSPEL"

By Reid Wall.

In the early days of Methodism in America the minister was a preacher above all else. He brought the word of God to some lonely outpost of civilization, preached the gospel of hope and salvation for all who would believe, then passed on to make other backwoods souls tremble for their sins and shout in the joy of redemption. He had time to do little else but preach. Today he preaches along with a multitude of other responsibilities.

There are many who discount the effectiveness of the sermon. They even suggest putting it at the beginning of the service as a preliminary to the worship by song, prayer and anthems.

Yet when a man preaches with prophetic zeal he gets a better hearing than any political candidate in the country. He stirs up something. There are preachers galore, high brow preachers who read forth essays on the newest philosophic trends, low brow preachers who tell stories that would be censored on the vaudeville stage, interesting and dry preachers, learned and ignorant, those who teach and inspire and those who merely fan the breeze. Above them all there stands the man who preaches with a passion.

When I was younger, a grey haired old veteran of the gospel told me to get on fire. I didn't understand him then. I begin to now. Only men who burn with a mighty zeal can stand before us for thirty minutes and change the course of our lives. Their Spirit filled lives are aflame with a passion for righteousness that comes from living among men. The apostles would have lost their power in a day had they not gone from the upper room into the homes and hearts of mankind.

Too many are trying to keep the spirit in a vacuum. They are in the predicament of one of the first negro rectors in America. When he became imbued with the idea that Christ could lift his people from their bondage, and preached of it, his ecclesiastical superiors always reminded him to preach the pure gospel. After being reprimanded many times he asked, "What gospel you want me to preach?" "Why," said the superior, "the gospel that takes men to heaven." "Yeah, that gospel so heavenly, it ain't got no place in a black man's church."

Kagawa, the apostle of Japan, says, "Labor considers the church too other worldly. It thinks it has no concern with the interests of labor; and that the church has lost her aim in this world and is looking only up into heaven. Labor stops thinking about religion and religion stops thinking about labor."

Too many fence their gospel in with high walls, and dig a moat about to keep it from being contaminated with worldly things. And there it sits "pure," impotent and sterile. Preachers mutter platitudes when they hold the dynamite to break the foundations of wrong.

Regardless of training, eloquence or learning the only way to power as a preacher is a great passion. He may lecture, teach or talk about most anything, but when he comes to preach he must be in dead earnest. There is plenty to be in earnest about these days, and ample chance for persecution. Lives are still frivolous, purposeless, bitter and despairing. The love that makes endeavor worth while is a living force. We have our show of civilization, but the insecurity of babies lives and property mocks us. We have more than enough, and millions go half starved. Our schools are the finest, yet hundreds of boys and girls who really want to learn have to go on the treadmill of industry instead. For every skyscraper there are acres of misery; for every temple, slime pits of human degradation. We see so far, we climb so little. The spirit filled man will feel his heart burn within him for these and a thousand other sins that blight the lives of men.

The prophet has as great a mission now as ever before in human history. Have we the prophets?

THE TEACHER

The teacher is a prophet. He lays the foundations of tomorrow. The teacher is an artist. He works with the precious clay of unfolding personality. The teacher is a friend. His heart responds to the faith and devotion of his students. The teacher is a citizen. He is selected and licensed for the improvement of society. The teacher is an interpreter. Out of his maturer and wider life he seeks to guide the young. The teacher is a builder. He works with the higher and finer values of civilization. The teacher is a culture-bearer. He leads the way toward worthier tastes, saner attitudes, more gracious manners, higher intelligence. The teacher is a planner. He sees the young lives before him as a part of a great system which shall grow stronger in the light of truth. The teacher is a pioneer. He is always attempting the impossible and winning out. The teacher is a reformer. He seeks to remove the handicaps that weaken and destroy life. The teacher is a believer. He has abiding faith in the improvability of the race.—Joy Elmer Morgan, Journal of the National Education Association for May, 1932.

LET THE OLD AND WISE EXPLAIN

In the midst of the greatest prosperity that mankind has ever achieved, that is, the greatest command over the natural forces and substances among which it lives, the wretched human race is plunging to disaster, and suffering the most violent and vicious depression that history records. This seems foolish. The young and inexperienced, looking with respect and awe to the old and wise, must either doubt their knowledge and wisdom or make up their minds to adopt the role of proverbial lamb and be led to the proverbial slaughter with proper gratitude. It seems that either those in charge do not know how to work the machine, or that fundamental conditions have altered, and have rendered the old machine obsolete.—Lord Melchett.

WHEN THE MOTOR STOPS IN THE COUNTRY

By Ethel Romig Fuller.

With the stopping of the motor, and a muting of its din,
Quiet of a startling-sudden closes in;
Then one by one the little country sounds begin.

In a ditch along the highway a cricket pipes a flute;
O cicada twangs the strings of an elfin lute;
A brown mare in a meadow crops a grassy root.

Wind croons in a pine tree; water flows on rock;
From a distant farmyard comes the crowing of a cock;
A cowbell tinkles down a lane; a woman calls her flock.

Little gentle noises, of country life a part,
Ceasing momentarily with the motor's start . . .
Balm for holding, long and long, against a troubled heart.

—The Epworth Herald.



The May Queen and her Attendants, Greensboro College

GREENSBORO COLLEGE MAY QUEEN CROWNED

The queen of May, Miss Cabell Campen of Zebulon, was crowned with appropriate ceremonies Monday afternoon, May 2, at Greensboro College, afer which the queen, her attendants and an assemblage of guests larger than at any previous May day festivities were entertained with a program of music and rhythmics that concluded with the dance of the May poles.

Seniors, guests at court for the occasion, took their places in two columns alongside the throne before entry of the queen and her attendants. The heralds, Miss Sue Fleming Thompson of Creedmoor and Miss Julia Martin of Mount Olive, likewise preceded the queen, as did the crown bearer, Wilbur C. Turrentine, Jr., son of Mr. and Mrs. W. C. Turrentine and grandson of President and Mrs. S. B. Turrentine.

The maid of honor, Miss Emma Blanche Warren of Snow Hill, entered immediately before Miss Campen.

Little Misses Betsy Clifford Holt and Julia Hathaway Taylor of Greensboro carried the train. Miss Sarah Louise Thompson of Haw River entertained as court jester.

The attendants were seniors, Miss Grace Robertson of Clayton and Miss Esther Pate of Pikeville; juniors, Miss Elizabeth Campen of Zebulon and Miss Susan Exum of Snow Hill; sophomores, Miss Minnie Weaver of Rich Square and Miss Lorraine Sills of Nashville; freshmen, Miss Kay Johnson Evans of Asheville and Miss Phyllis Clapp of Winston-Salem.

After the coronation, rhythmical numbers were presented by members of the classes in the department of physical education. Those taking part were Miss Marie Cobb of Elm City, Miss Edith Gray Wade of Dunn, Miss Joyce Belvin of Durham, Miss Sarah Louise Thompson of Haw River, Miss Virginia Peyatt of Liberty, Miss Elizabeth Strong of Sanford, Miss Louise Taylor of Greenville, Miss Alice Barrow of Elizabeth City, Miss Doris Garris of Greenville, Miss Frye Pettus of Edenton, Miss Mary Fowler of Pilot Mountain, Miss Christine Wilson of Benson, Miss Kathleen Craven of Mocksville, Miss Grace Crocker of of Stantonsburg, Miss Tommy Louise Mitchell of Kinston, Miss Frances Martin of Winston-Salem, Miss Doris Harrison of Elizabeth City, Miss Francina Worrell of Rich Square, Miss Emily Cole of Charlotte, Miss Imogene Boyles of Thomasville, Miss Margaret Scarborough of Mount Gilead, Miss Dorothy Cross of Sunbury, Miss Irene Yarborough of Thomasville, Miss Janis Taylor of Harrellsville, Miss Elizabeth Burke of Burlington, Miss Fannie House Scoggin of Warrenton, Miss Annie Glen Whithead of Dunn, Miss Louise Efird of Albemarle, Miss Camilla Foreman of Elizabeth City, Miss Alice Wharton of Ruffin, Miss Ruth Heath of Augusta, Ga., Miss Anna Belle Hicks of Snow Hill, Miss Martha Lytch of Laurinburg, Miss Rowena Bunn of Laurinburg, Miss Esther Pridgen of Elm City, Miss Vera Falls of King's Mountain, Miss Elizabeth Taylor of Southport, Miss Lucille Dailey of Durham, Miss Florence Denning of Dunn, and Miss Mary Belle Wilson of Benson.

Freshmen had charge of the May pole decoration which concluded the program. The teams were headed by Miss Isabel Boyles of Thomasville and Miss Frances Gray Loftin of Glen Alpine.

The delicate shades of the attendants' costumes and the bright hues of costumes of entertainers at the court together with the May pole decorations supplied a note of color to the occasion.

Music for the event was in charge of Mrs. George K. Hibbets, professor of violin. It was furnished by the following: Miss Margaret Ward of Rowland, and Miss Mary King Fountain of Fountain at the piano; Mrs. Hibbets, Miss Anna May Williams of Oak Ridge, Miss Eva Mae Lassiter of Spring Hope, and Miss Sara Wariner of Ruffin, violins; Miss Inez Kelly of Mount Holly, coronet. Miss Noma Dobson, head of the physical education department, was director of the May Day fete.

Fraternal Address Delivered by Bishop Arthur J. Moore, May 9, to the General Conference of the Methodist Episcopal Church, Held in Atlantic City, New Jersey, May 1932

Dear Fathers and Brethren:

As the fraternal messenger from the Methodist Episcopal Church, South, to the Methodist Episcopal Church, I stand before you greatly honored, but not unmindful of the grave responsibility which is mine. The task assigned me calls for ability far beyond any I dare claim, but if a peculiar and tender affection for your great church, an admiring interest in your activities, and a very keen delight in your spiritual triumphs around the world be considered equipment, then I shall in part be justified in speaking. Let me ask in advance your Christian indulgence and beg you to look beyond me to the more than two and one-half million Methodists whose representative I am. I thank God upon every remembrance of you, and pray that your great church shall be made increasingly beautiful, glorious and triumphant through the conscious life and power of the ever-present Redeemer.

Although I am here as the representative of another branch of American Methodism, I have much difficulty in realizing I am a stranger among you. I feel quite at home. From the hour of my arrival in this city you have surrounded me with gracious courtesies. Many of your distinguished leaders have labored with us in the Southland. No words of mine can adequately express how rich has been the contribution made by them. I am charged with the supervision of the conference of our church on the Pacific slope. Here our Methodisms labor side by side.

In this presence I bear glad testimony that from the hour of my assignment your bishops, pastors and people have given me every evidence of the fine spirit of fraternity and co-operation which is most characteristics of your church. Bishop Charles Wesley Burns, Bishop Titus Lowe, and Bishop Wallace E. Brown have, by their brotherly consideration and unceasing co-operation helped to solve many of my problems, and we have faced our common task in the spirit of co-operation rather than competition.

Our entire church thanks you for sending Dr. Merle N. Smith as your fraternal messenger to our last General Conference. No representative you might have selected could have made a more favorable impression upon our people. His charming personality and brotherly spirit captured our hearts the day he arrived. We waited eagerly for his message, and when it came it was worthy of him and of you; it won not only our applause and admiration, but made a real contribution to the spirituality of our sessions. His prophetic insight into world conditions, his insistence upon Jesus as the only cure for the ills of the world, and also his assurance of your love and prayers, gave us light and leadership, which caused us to thank God and take courage.

Statistics

I shall not weary you with any statistical display of our activities. My figures will be few. We have many evidences of the abiding presence of the God of our fathers. The decade ending in 1930 showed the largest membership gain of any ten-year period in our history. Our gains for the past eighty years have been as follows: 1850-60 161,616; 1861-70 34,441; 1871-80 270,112; 1881-90 371,336; 1891-1900 267,415; 1901-10 400,062; 1911-20 384,170; 1921-30 402,063. 1931 witnessed a decrease of 39,750, but of this number 26,357 were included in the new Methodist churches in Brazil, Mexico and Korea. They were not lost to Methodism. Our present membership is 2,656,885. These figures reveal that in its evangelistic spirit and effort our Methodism has not departed from the fundamentals of the faith. Statistics, however, do not reveal many noteworthy advances. Our educational, missionary, benevolent and evangelistic labors are multiplied and reasonably successful.

For a quarter of a century now we have been enjoying unusual material prosperity. During this time we had an era of expansion. Many beautiful and expensive churches, adequate and costly college and hospital buildings were erected. Unfortunately our credit was too good, and now heavy indebtedness strains many congregations, and endangers several of our noble institutions. The consequent financial demands have helped to reduce contributions for missions, education and other benevolent causes. We face a most distressing situation, and only supreme sacrifice can prevent financial loss and spiritual hurt.

Subscriptions for the enterprises of the church have been steadily declining. Our lack of funds with which to carry on the program of the church is due in part to the economic situation through which we are passing. Truth compels me to add, however, that the old fervor for world-wide missions seems, in not a few, to have been succeeded by questionings, if not by total indifference. This lack of fervor is apparent among the older generation, but is particularly true of the younger generation. The burning zeal of early Methodists to share Christ with all mankind seems to have been somewhat quenched. Apparently we have not succeeded in educating our people in the fundamentals of missions. Too often our churches have followed the line of least resistance by placing the apportionments for world service in budgets and our missionary education has been left largely to our excellent women.

Some of our most discerning leaders have a growing conviction that the better days for which we long can never come until the church has been re-impassioned for a missionary effort worthy of Christ and in obedience to the commission which he gave. Our loss of world-vision has weakened the church at home. The prophetic words of the sainted Dr. W. W. Pinson need to be heard again: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world, and the lone champion of love and good will in a world of hate and war; any lowering of its standards, or lessening of its power, or cheapening of its motives is the betrayal of the race and a yielding of the only

fortress that flies the flag of brotherhood."

The recovery of the apostolic ardor and missionary passion of other days is an indispensable factor in the problem of the present hour. From the beginning Methodism has regarded itself as the herald of a body of truth which brings the joyful tidings of redemption to those who believe in Christ. This gospel not only brings peace to the human heart and produces in men self-denial and brotherly service, but is also the sure source of power for social regeneration. It points the only way of a safe, friendly and happy world. The great commission of Jesus, "Go ye into all the world and preach the gospel to every creature," furnishes us definite purpose, practical program and sustaining energy. In obedience to it the early Methodists went everywhere proclaiming the good news. They were stopped by no obstacle and discouraged by no difficulty. If the radiant, heroic and romantic features of our greatest eras are to be restored, this responsibility must be laid with a new emphasis upon the conscience of our people.

Prohibition

Fourteen years ago the moral and religious leadership of the nation overthrew the legalized liquor traffic, and secured national prohibition. This was the result of a struggle that had continued for more than a century. From the beginning of our nation until that hour the liquor traffic had defied every regulation and broken every law enacted for its regulation. It had been the cause of more poverty, crime, suffering and disease than any other one evil which had afflicted our people. Henry W. Grady, a brilliant leader out of our Southland, accurately described it when he said, "It is the destroyer of men, the terror of women and the shadow on the face of childhood. It has dug more graves and sent more souls to judgment than all the pestilences since Egypt's plagues and all the wars since Joshua stood before the gates of Jericho."

After only fourteen years of effort on the part of the federal government to banish this corrupting traffic, some of its friends delight to magnify the few unhappy evils that must of necessity accompany every effort to suppress such a gigantic wrong, and now plead that it again be granted a legal status. A wide-spread propaganda is under way to create the impression that our prohibition laws are a failure.

The nearly three million Methodists for whom I speak tonight purpose to meet all these insidious attacks on our prohibition laws with an unbroken and aggressive front. We are committed both to the observance and enforcement of this law. We purpose to continue teaching our children and youth the menace of the liquor traffic. We intend to preach against it, pray against it, and vote against it; we mean to sustain our officers in the enforcement of the law. Any political party, any organization, any person who is the friend and patron of the liquor traffic, or who encourages the violation of the Eighteenth Amendment may expect no armistice, no compromise from us. War has been declared. We are enlisted for its duration. Against this evil we mean to stand with sleepless vigilance and with loins girt. This we count our high privilege and sacred duty.

Union of the Two Churches

The Episcopal Address delivered to our last General Conference contained these significant words concerning the union of the two Episcopal Methodisms:

"By all the ties of history and of doctrine and spiritual kinship we hold a relation to the Methodist Episcopal Church closer than to any other of the evangelical churches. Not only are we related; we are brethren. . . . As is well known, the Plan of Unification was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some future time we shall be wise enough to find a way whereby a united Methodism with undivided energies and unwasted resources may deliver her full strength upon the common task."

A Commission on Inter-denominational Relations composed of fifteen members was set up at this conference, and its duties defined as follows:

"Said commission is authorized, empowered and directed to represent the Methodist Episcopal Church, South, in all questions of fraternity with other Christian denominations, and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church, looking toward the ultimate union of these two branches of Episcopal Methodism."

Speaking for myself and representing what I believe to be the spirit of my church, let me hasten to assure you that our desire for union with you abides. We have a common Methodism. Ours is a common ancestry; we hold a common faith, and live for a common purpose. Everything back of 1844 belongs to us alike. Wesley, Whitefield, Embury, Strawbridge, Coke, Asbury, McKendree, Soule, and that whole brotherhood of itinerants who through infinite toil laid the foundations of American Methodism—all are ours. Behind us there is a common history, before us a common destiny.

The baffling difficulties and grave dangers which today confront evangelical Christianity make it well nigh impossible for us to accomplish our task if we continue with divided ranks. For a time like this only united and mobilized experience and sacrificial devotion will suffice. What we have been able to do for the past eighty-eight years has not been because we were divided, but despite our divisions. If we have done well apart, we could have done better together. The extreme urgency of the present world situation summons us to a united front. It is a startling fact that it is entirely possible in this critical hour for American Methodism to fall short because of its lack of unity.

To win the whole-hearted allegiance of the present generation we must prove that we are partners, not competitors. Wise and good people in our pews both North and South are weary of our divided policies and plans. Never has the indispensability and victorious power of united planning and action been so burned into the thinking and convictions of our people as now.

Our divisions are more than unfortunate. They are wasteful of time, energy and money. In many places we compete with each other. Such competition does not impress those who support our work as representing the wisest or the most productive use of the funds of the church. They do not object to large expenditures, but they do object to unnecessary duplication of effort caused by our unhappy divisions. The influence of American Methodism will be immeasurably increased by union. The Master prayed for the union of his people, not as an end in itself, but to insure the one great objective of his church, namely, "That the world may believe."

(To be continued next week)

CHARLOTTE DISTRICT CONFERENCE

The Charlotte district conference met at Dilworth Methodist church, Charlotte, May 3 and 4. The first day of the session was devoted to a discussion of the spiritual interests of the church ,and the second day was given over to business and the hearing of reports from the various committees.

On Tuesday morning the conference convened at 9:30, and the opening devotionals were led by the presiding elder, Rev. John W. Moore. C. C. Herbert, Jr., was elected secretary of the conference and H. H. Winecoff was made statistical secretary. During the Tuesday morning session, spiritual life was discussed from the standpoints of the minister himself and of the young people of the church. Rev. C. M. Pickens delivered a stirring address on "The Minister's Own Spiritual Life," in which he decried the unholy ambitions which tempt the ministry, and urged deeper spirituality. Dr. John W. Shackford discussed "Developing the Spiritual Life of Young People" and pointed out in a clear and emphatic way the importance of genuine spiritual experience in the lives of young people.

A resolution offered by Mr. J. A. Bell began a warm discussion of economy in church finances. The opinion was repeatedly expressed that the sessions of the annual conference were far too expensive, and the money spent thus might much better be applied to he real benevolent interests of the church. The following resolution was adopted:

"Be it resolved, that the Charlotte District Conference respectfully request the presiding bishop to reduce the time of the session of the annual conference by one day, if this can be done without hindering his plans for the session."

At the noon hour on Tuesday, Dr. C. N. Clark, pastor at Central, Monroe, preached on "The Continuing Experience of the Christian Life." He took 11 Cor. 1:10 as his text, and delivered a most helpful sermon.

Tuesday afternoon the discussions of spiritual life were continued. "Spiritual Life in the Home" was treated by Rev. W. B. Davis and Rev. R. F. Fikes, after a helpful devotional service conducted by Rev. C. M. Short. "Spiritual Life in the Local Congregation" was discussed by Dr. W. W. Peele and Rev. C. C. Herbert, Jr.

At the evening hour, Dr. W. W. Peele preached on "The Christian Ambassador" and in his characteristically clear and concise manner described the ambassador of Christ, and indicated that every Christian is a representative of his Master in a foreign court and therefore has definite duties and responsibilities.

On Wednesday morning the devotional service was conducted by Rev. J. E. Womack in a fine spiritual way. A resolution was introduced by Mr. E. A. Cole, discussed, amended, and adopted as follows:

"With a realization of the absolute necessity of economic readjustment in the business of the country we believe it is no less important for the church to bring all its work into harmony with present day conditions. It is our belief that many of our churches could and would raise more money for the various needed causes were the askings not so high. Discouragement is a malady hard to treat and many of our churches find themselves afflicted with this dread disease which a reduction in assessments would help to relieve.

"Therefore, be it resolved, that the Charlotte District Conference in regular session assembled does hereby suggest and request the conference commission on budget to give such relief as is wise and practicable."

Mr. E. A. Cole spoke on Lake Junaluska, and urged Methodist people to take advantage of the opportunities offered there. The report of the committee on financial systems was read by Rev. E. O. Cole.

The following were elected lay delegates to the annual conference: M. W. Evans, F. S. Ritch, A. H. McLarty, Mrs. M. L. Ham, J. A. Bell, A. H. Wearn, M. H. Courtney, J. A. Jones, E. L. Mayhew, W. S. Robinson, Mrs. W. W. Hagood, J. S. Broome, V. A. Moore, R. W. Allen, E. C. Griggs, J. B. Ivey, M. H. Lemmond, J. K. Eaves, F. A. Wilkinson, S. H. Clarke, W. B. Love, C. W. Hunt, Kope Ellas, Miss Kate Crowell, Mrs. I .T. Capehart. The following were elected lay alternates: D. E. Henderson, Mrs. C. M. Short, E. A. Cole, W. J. Edwards.

The report on Christian literature was read, and Dr. A. W. Plyler spoke on the N. C. Christian Advocate. Mr. O. V. Woosley talked on the work at the Children's Home. Mr. J. B. Ivey read the report of the Golden Cross Society, and Rev. L. B. Abernethy told of work at the Chatham Hospital in Elkin. In this connection, Rev. W. A. Newell issued a challenge to the Charlotte district on behalf of the Greensboro district, to include everything—members, collections, Golden Cross enrollment, etc. Rev. J. W. Moore accepted the challenge. Rev. G. W. Vick read the report of the committee on spiritual life. Rev. H .M. Keever read the report of the committee on Christian education, and Dr. G. T. Rowe spoke concerning Duke University.

At the noon hour Rev. Beverly Wilson preached a stirring sermon on Romans 1:16-18.

Wednesday afternoon the devotionals were conducted by Rev. R. F. Hunneycutt. C. W. Hunt and Rev. W. L. Hutchins discussed lay activities. Dr. J. W. Shackford read the report of the committee on missions, and Mrs. C. E. Wakefield spoke on the work of the W. M. S. in the district. Educational interests were presented thus: The work of the Chapel Hill church by Rev. Albea Godbold, Greensboro College by Rev. W. M. Curtis, Rutherford College by President E. P. Billups, and Davenport College by Rev. C. M. Pickens. President Billups introduced one of the Rutherford boys, Earl Brewer, who made a splendid talk to the conference. A collection was taken to help young Mr. Brewer with his education.

Rev. J. O. Ervin read the report of the committee on temperance and social service. The report of the committee on quarterly conference records was read by J. W. Stinson. A. J. Hagood was elected to fill a vacancy on the board of trustees of the district parsonage.

The conference was invited to meet next year at Wadesboro, and the invitation was joyfully accepted.

An outstanding feature of the conference was the resolution read by Mr. J. A. Jones, inviting the General Conference to Charlotte. It is as follows:

"Believing that the meeting of our next General Conference would be of great spiritual benefit to Charlotte and a large adjacent territory,

"We, the Charlotte District Conference, in session assembled, do hereby petition the committee in charge of the selection of the place for the next General Conferenc, that they select our beautiful city in piedmont North Carolina in which to hold their next session.

"J. A. Jones, J. B. Ivey, W. W. Peele."

Warm resolutions of appreciation were passed expressing the appreciation of the conference for the splendid hospitality shown by Dilworth church in serving lunch each day and in offering every facility for a good conference session.

In closing the presiding elder suggested three words as a motto for the remainder of the conference year: Concentration, Co-operation, Consecration. As the meeting adjourned, many expressed themselves as feeling that it was one of the most spiritually helpful and successful conferences they had ever attended. C. C. Herbert, Jr., Secretary.

NOTED ENGLISH PREACHER AT DUKE MAY 16 AND 17

Canon William Thompson Elliott, Vicar of Leeds, England, ane one of the best known clergymen in the Established Church of England, will deliver two addresses at Duke University on the evenings of Monday, May 16, and Tuesday, May 17. The addresses will be delivered in Page Auditorium, and the university community and the public are invited to attend.

Canon Elliott will speak on Monday, May 16, on the subject, "The Inner Meaning of the Present Crisis," and on Tuesday evening his subject will be "Democracy and Disintegration."

The rural deanery of Leeds, over which Canon Elliott presides, is the largest in the world. In fact, there is a greater population in the territory over which he has spiritual jurisdiction than in many bishoprics. He was formerly Canon and Sub-dean of Liverpool. Hon. Canon of Peterborough, Rural Dean of Leicester, Canon-Chancellor of the Collegiate Church of St. Martin's, and vicar of parishes in Bradford and Leicester.

Canon Elliott has been for years prominently identified with Rotary International, being a member of the board of directors of Rotary International of the British Isles in 1922 and president in 1924-25. He is exceedingly popular as a preacher and lecturer not only in Great Britain but in the United States as well.

BISHOP FISHER TO SPEAK AT DUKE

Dr. Federick B. Fisher, for eight years bishop of the Methodist Episcopal Church and at present the pastor of the First Methodist church of Ann Arbor, Michigan, just off the University campus and known as the students' church, will be the speaker at University vespers in Page Auditorium on Sunday, May 15. He will speak again on the morning of Monday, May 16.

At one time Bishop Fisher was secretary of foreign missions for the Methodist Episcopal Church, and for the Laymen's Missionary Movement. He was elected bishop in 1920 and gave up the work in 1928 to accept the pastorate of the Ann Arbor church. He is one of the most widely known pulpit orators in the United States. He never fails to make a strong appeal to university audiences.

DAVENPORT COLLEGE COMMENCEMENT

The alumnae and former students of Davenport College are most cordially invited to attend the annual luncheon and reunion at one o'clock Monday, May 30. We are hoping to make this a big affair. The price for the banquet is only 75 cents and can be paid upon entrance to the dining room. We want just as many as can seat in our big auditorium, and should like to know by the 25th of May who expects to come.

Wm. A. Jenkins, President.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference will convene in the Methodist church, Clinton, Tuesday, May 17, at 9:30 a. m. Representatives of the various interests of the church will receive a warm welcome.

Members of the conference are expected to be present at 9:30 Tuesday morning and remain through the entire conference. W. C. Martin, P. E.

THE PEACOCK'S TAIL

By Ernest A. Wall.

The eminent evolutionist, Dr. A. R. Wallace, pointed out that in birds and animals, overdeveloped in certain directions might operate to hinder and ultimately tend to the extinction of the species. He suggested that the glorious train of the peacock may have begun in mere density of plumage to cover a vital part especially subject to the attack of other birds and beasts of prey; but once started, the feathers increased in size, energy was overdirected there, until at length the result became itself a a tragic danger, since the increased weight hindered the bird in running and checked its speed in flight.

What is the matter with our times? A great weariness has settled down upon the masses of the people. The heroic is being crushed in many souls. Life has lost its energy; it has become a millstone; strength, resolution, courage, hope have been displaced by something like despair. The high resolve with which many set out to work in life has died down. Enthusiasm has become cold; in some cases even the desire for labor has cooled almost to extinction; and with the extinction of desire, weariness has sunk to the tragic state of blunted feeling; for that is the result of constant frustration. Let a man suffer disappointment and privations, and be beset by threatening perils in the physical, economic, psychological, or spiritual realms, and a weariness will follow which will issue either in numbness, so that the very relish for work and life is lost, or in a bitter and violent reaction manifest in such unsocial acts as robbery and crime.

These results have appeared in the society of today. They are crystalized for us in the problem of economic distress.

The supremacy of the economic factor in the world has become disastrous. That is the true summary of the story of these times. The world has spent so much of its time scheming how to multiply its possessions and its entertainments that it has not only become impoverished in the things which matter most, but its assets have become liabilities. A recent newspaper article jubilantly cackled, "We've got it. Millions in bars of gold. I'v seen them. They are all there." But what of it?

What happened to the peacock's tail (according to Dr. Wallace) is just what has happened in our social life. The economic factor which was a necessity, and which had to develop for the survival and progress of the race, has overdeveloped until it now assumes paramount importance and becomes a menace to our self-satisfied civilization. "Men's hearts fail for fear"; the sacrificed human factor in economics is filling the hearts of dividend lovers with alarm; and the nations with the boarded gold are spending most on armaments. The gay plumage of economic security has developed itself into a deadly menace.

Now what is true in the larger life of the world is true in other aspects of life. It is true in individual life. The first thought of youth is to be materially established, to rise in the economic rating of the world. There is a measure of necessity in this—though it all seems very futile in the light of myriad worlds and endless space and infinite ages—yet granting its place in this life, let it be made the direction to which the major part of the vital energy of youth is turned, and it is caluculated to become a peacock's tail, good mostly for show; the pretty marks of a worldly successful man; but as deadly as lead on the wings of the soul.

How far is this diagnosis true of Christian life? Have the church and the Christians joined in the pursuit of a self-glorifying and self-destroying peacock's tail? Has the economic urgency absorbed Christian attention and energy to the exclusion of the human factor which is the church's true business? "Tell me," said G. Campbell Morgan, "what you say when you look on the evils of the world, and I will tell you whether you are a Christian." Is there a divine discontent burning in every Christian's heart, driving him out into the world to work for God and man?

"There was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem a pool called Bethesda, having five porches. In these lay a great multitude of impotent folk."

These porches of the impotent came before the festivities of the temple in the attention and energy of Jesus, though it was the Sabbath. In replying to the critics of his deed of kindness to an impotent man that day, Jesus made the incident an occasion for the glorious declaration that God was ceaselessly active in the presence of human need: "My Father worketh hitherto, and I work." It was sublime unveiling of the fact that God has no rest while one of his children is restless and weary. Jesus, in this activity of mercy, said in effect: To give this man rest, I lose my rest; to restore to him the glory of a Sabbath day, I break my Sabbath; to lift his soul out of the consuming conflict of frustration and dissatisfaction, I risk social conflict with an unfeeling people.

For us, the implication of that incident is that the work of the follower of Christ begins with unceasing restlessness becouse of human weariness; but that must by no means be the end. The energies of God and of his Christ are directed to the alleviation of the world's ills, and heaven expects that the church of God shall expend its first and vital energies in bringing salvation to the impotent—salvation, in this hour, meaning sympathetic, understanding help. The church has sorely fettered its life if it finds difficulty in rising to the level of social agencies in this hour, and joining the enterprise of giving and distributing alms.

The identification of the Christian and the church with Christ must not stop, however, at the duties which even commercial agencies are undertaking at this time. We must rise higher, for Jesus did not stop with physical aid. He followed after, as is the manner of divine love, and having enabled this man to join cheerfully and sincerely with the temple throng. Jesus said unto him, "Sin no more."

If we, who form the church, are to fulfill our mission in this hour, we must utilize our opportunities to bring men out of despair into the praiseful courts of the temple of God in order that then the church may fulfill her spiritual ministry, which is her distinct and unique mission in this world. Man's life is more than the abundance of things. The spiritual is our supreme ministry, but if we are to lift others to those heights, we must first cease directing our fullest energies to the fashioning of the peacock's tail. We must triumph over the economic thraldom in our own heart and attitudes. We must return to the fundamental spiritual experience which made the life of Jesus world-enriching, and definitely align ourselves with him in a ministry that is blessed and effective because it is sacrificial, sympathetic, and spiritual.—Northwestern Christian Advocate.

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THIS IS JUST WHAT WE NEED

Recently in a training class during a discussion of the work of the local church board of Christian education a superintendent exclaimed, "This is just what we need!" This brother spoke out of his experience. He is one of many who have been overburdened by the complex responsibilities of his office. He sees in the new board of Christian education in his church the means not only of relieving him of burdens but of making possible many things which have been impossible heretofore. His voice is heard along with those of many other superintendents saying, "Let's organize the local board of Christian education in every church."

SUNDAY SCHOOL DAY BEING OBSERVED

Several times on this page we have suggested that Sunday School Day ought to be observed. Now we can say it is being observed! Reports are already coming in. Pastors and other leaders are seeing that Christian education can be promoted by using the program for this year—"The Good Shepherd"—or some other designed for the same purpose. Moreover these same loyal workers are saying: "Not only do we promote our own work through Sunday School Day, also help our conference board. This helps us, too. We are glad to have Sunday School Day."

NEW SUNDAY SCHOOL DAY AT ALEXANDER DOING WELL

Several weeks ago these columns carried the story of our new Sunday school at Alexander, in the Asheville district. This new school is making fine progress and is heard from again. Brother E. Marvin Hoyle, superintendent and indeed a pastor for that congregation, has written to the extension secretary about his work. His letter follows just as he wrote it:

"Dear Mr. Kale: Our literature arrived in due time and we had an abundance of each kind except the Intermediate Quarterlies. We had just enough for each person; however, we are expecting this class to increase, for we had several additions last Sunday.

"We are planing to observe Sunday School Day as soon as possible. I have written Mr. Kirk for material. I believe it will help to increase attendance. I think the interest is increasing of its own accord. One day last week several boys went to the church and cleaned the floor and seats so well that I hardly recognized the place. Mr. Jenkins, the blacksmith, fixed the doors so that they could be locked.

"I am planning to make a talk to them as much as twice a month. Dr. Mitchell has decided to discontinue his services there, because he feels that his own work needs him worse, since I am going to be with them.

"I received your letter of the eleventh and appreciated your words of encouragement. I have sent the questionnaire to Lamar and Whitmore.

"I feel that I can say in behalf of the Sunday school that we appreciate what you did for us while you were here, and the nice things you said about us in the Christian Advocate.

"We hope that we may hear from you and that you may be able to visit us frequently. Your very truly, (Signed) E. Marvin Hoyle."

HENRY SPRINKLE ASSUMES NEW DUTIES

Our interest in the Editorial Department of the General Board was increased a couple of years ago when Henry Sprinkle, a member of this conference and a worthy son of the presiding elder of the Salisbury district, was assigned to the editorial staff. Now we are interested to note that Henry has taken over greater responsibilities. He has succeeded Dr. C. D. Bulla, who died recently, as editor of the Adult Student. The May number of this publication carries the following statement regarding this new assignment from Dr. C. A. Bowen, secretary of the Editorial Department:

"In the death of Dr. C. D. Bulla the Editorial Department of the General Board of Christian Education suffers a heavy loss. His admirers number many thousands among the readers of the Adult Student. They will miss the genial spirit and the characteristic good taste which he gave to this periodical.

"The Editorial Department is most fortunate, however, in being able to entrust the Adult Student into the hands of Dr. H. C. Sprinkle, Jr. Doctor Sprinkle has already been introduced to the readers of our Sunday school publications. Since coming to the Editorial Department he has demonstrated quite effectively his fine capacity and peculiar adaptation to the task assigned to him. The editorial secretary has full confidence in the ability of the new editor of the Adult Student to measure up to the demands now being made upon him. The readers of the Adult Student will soon detect evidences of his ability to handle the affairs of this important publication. C. A. Bowen."

SUMMER TRAINING PROGRAM

During the summer months the training work of the conference will be carried on almost solely in the small churches. This is known as the revival season in many of these churches and it is significant, as well as encouraging, to note that evangelism and leadership training are going hand in hand together. This makes us feel safe about the future of our church.

Through the co-operation of the Duke Endowment ten Duke University students will work in this conference during the summer period leading our training program with the small churches. They have been making careful preparations for this work and will be able to serve us well. Their schedules are almost complete. They will begin work on Sunday, June 26, and will continue for ten weeks teaching one school each per week. This will give us a full program for the summer and should boost our work greatly. The picture on this page shows some of the men who will be with us, together with some who will serve in the North Carolina conference.

HOME AND FOREIGN MISSIONARY ENTERPRISES GOING STRONG THIS YEAR

Our records show a good increase over last year in the number of churches observing Missionary Day on the fourth Sundays and in the amount being contributed to the Home and Foreign Missionary Enterprise. This is an indication that our people are seeing the importance of missionary education. Yet there are many others who do not see the necessity for or the purpose of missionary education. We would remind those who are negligent along this line that there is no Christian education that is not missionary education. Unless the spirit of world brotherhood and world friendship be in all we do and unless we teach these lessons persistently and adequately we do not have a good program of Christian education.

It was a fine thing that a group did in Asheville recently when some resolutions along this line were passed. If you have not noticed these resolutions turn to page 17 in last week's Advocate and read, beginning at the top of the second column. It is hoped that the pastors, superintendents, and presidents of woman's missionary societies in that city will follow out the suggestions given.

It is also hoped that throughout this conference more churches will join the ever-growing number who are using every fourth Sunday to stress missionary education through the Home and Foreign Missionary Enterprise.

COKESBURY CLASS AT FLETCHER

That the Methodists of Fletcher, in the Asheville district, are on the job was demonstrated by the enthusiasm and energy which they put into their Cokesbury school held during the week of April 24-29. With Rev. H. F. Duncan, pastor, and Mr. J. C. Sales, superintendent, leading the people gave themselves whole-heartedly to the work of the school, and the results were pleasing to everyone.

We extend our hearty congratulations to him and to the people of Jonesville.

PINEVILLE CHARGE HAS COKESBURY CLASS

At Harrison church, Pineville charge, Rev. G. G. Adams taught an interesting and helpful Cokesbury class during the days of April 4-7. He taught the unit, Educational Work in the Small Church. He reports that the school was a good one and that Brother E. O. Cole, pastor,



Duke University students who will work in the two conferences during summer

Rev. W. A. Kale, extension secretary, taught the unit, "Educational Work in the Small Church." There were 30 persons enrolled and 28 of these earned certificates of credit. At the close of the school the class presented Mr. Kale with a gift expressing their appreciation of his services. Mr. Kale says he will be forever grateful to these fine people and that their class was one of the best he has ever taught.

On the closing night the class decided upon several forward steps which they desire to take at once in their church. Undoubtedly this means progress at Fletcher.

The church at Balfour co-operated in this school and was well represented in the class. These people were also enthusiastic and gave evidence of good, constructive work in their church.

To all the people of these two churches this office says, "Congratulations and best wishes!"

SCHOFIELD AND JONESVILLE

During the week of April 10-15 Rev. S. D. Schofield, enterprising pastor at Jonesville, in the Mt. Airy district, taught the Cokesbury unit, "The Sunday School Worker," at the Jonesville church. With 22 persons enrolled and 15 taking credit the class was an excellent one. Brother Schofield into constructive work. This office appreciates his fine work as a Christian educator. and his people are getting along nicely. Eighteen were enrolled in the class and 16 received credit.

WITH THE WORKERS

Mr. Bowles and Kirks at Leaksville

The Leaksville standard training school is being held this week. Brothers Bowles and Kirk of the conference staff are teaching Adult Administration and The Teachings of Jesus. Mrs. Kirk is with them teaching Senior-Young People's Administration.

Extension Secretary at Park Street, Belmont

Mr. Kale ,the extension secretary, is teaching a training school at Park Street church, Belmont, offering the unit, "Educational Work in the Church."

Frank Jordan Teaching at Sharon Church, Shelby Circuit

Rev. Frank B. Jordan, pastor of Glenwood church, Greensboro, is teaching the Cokesbury unit on Worship this week at Sharon church on the Shelby circuit.

The Country Church

(Note.—For several weeks this column will be devoted to the work of the country church. The extension secretary will serve as editor, and pastors, presiding elders, and other workers will contribute articles of interest. These will be asked to give the conference the benefit of their experience and study, and thus by the sharing of experience our work may become more effective.)

This week Brother S. M. Needham, pastor of the Davidson charge, gives us in outline form a program for a year's work on a circuit. Note well where Brother Needham places the emphasis:

Program for a Year's Work on a Circuit

I. Administration.

1. Find out who's who.

a. Charge lay leader.

b. Local lay leaders.

c. Stewards.

d. Sunday school superintendents.

s. Chairman of each local board of Christian education.

f. President of Woman's Missionary Society.

2. Organize these forces into pastor's cabinet.

a. It shall be the duty of this cabinet to work out, present and execute the program of the church, which is in part as follows:

II. Finances. This cabinet shall provide—

1. Salary.

2. Local expenses.

3. Missions and all other connectional enterprises.

III. Christian Education.

1. Organize and keep intact the Sunday school.

2. Provide the best literature that money can buy.

3. Supplement it with the North Carolina Christian Advocate and The Layman.

4. See that every Sunday, season and program relating to missions is observed—both in teaching and giving.

5. Have a workers' training program and require every officer and teacher to attend at least one training school per year or get unit of credit by correspendence.

IV. Help the economic condition of the farmer and his family. The education of farm children is lopsided.

V. Evangelism. Reaching the unreached.

1. By the pastor in his visiting.

2. By prayer teams. Visit from house to house—sing and pray and invite sinners.

3. Community welfare work and social service. Do this along with evangelistic.

VI. Building and equipment.

1. Provide an auditorium for preaching the gospel and keep it clean and undefiled from worldly programs.

2. Ample provision for the study of God's Eternal Word. Class rooms is what I mean.

3. Provide for the recreation of all.

VII. A program that will not bend will BREAK. Therefore it must be flexible. It must be conceived and born in PRAYER or it will be a faiure. A balance spiritual ration is essential or spiritual death will result.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

COLLEGE DAY, MAY 29

One of the resolutions adopted by our annual conference at its session in Greenville was:

"That College Day be observed on the last Saturday in May, or as near thereto as practicable."

Which is to say, Sunday, May 29, is the time designated and set apart as a time "when Christian education, as carried on in the colleges and universities of the church, shall be suitably presented, and when an offering shall be taken to assist worthy students in our own institutions and to help in establishing and maintaining departments of religious education."

It is intended that this day should accomplish several significant results, which have been stated by Dr. W. F. Quillian, general secretary of the general board of Christian education, as follows:

(1) College Day should acquaint all our people with our schools, colleges and universities, and particularly should place before every congregation the needs and advantages offered by church institutions located within the bounds of the conference.

(2) College Day should bring forcibly to the attention of our people the twofold responsibility of the Christian college—namely, education must be Christian if it is to develop the whole personality, and education must offer the highest type of instruction under thoroughly equipped teachers if it is to be regarded as education.

(3) College Day should impress our people everywhere with the claims of Christian education. This type of education continues the training received in the home and in the local congregation and thus promotes the spiritual and intellectual life of growing youth. It trains and equips for service the future leadership of the local church.

(4) College Day provides for an offering which is to be used mainly in providing scholarships for worthy students within the bounds of the annual conference where the funds are raised, and for promoting departments of religious education in the conference colleges.

In order to encourage the proper observance of this day, Dr. W. M. Alexander, secretary of the department of schools and colleges, general board of Christian education, has mailed to every pastor a College Day Manual containing material and suggestions for a College Day program. Our office is prepared to furnish additional information concerning our own institutions.

IN TARBORO AND WILSON

Rev. W. C. Benson, pastor of St. James hurch, Tarboro, is enthusiastically interested in our church's unified program of Christian education and is making determined and constructive efforts to make it effective in the church at Tarboro.

To assist him in these efforts he invited Mr. Gobbel to Tarboro on Sunday, May 1, which day was given over chiefly to a consideration of the new program, especially as it applies to the young people. At the Sunday school hour Mr. Gobbell discussed the unified plan of work for the young people's division at a combined meeting of three young people's classes. At 11 o'clock Mr. Gobbel addressed the congregation on "Laboring Together for God,' 'and from 2:30 to 4 o'clock met with a group of leaders of the church for a detailed consideration of ways and means for effecting the organization of the young people's division in the Tarboro church. There was an immediate and unanimous response to the suggestions for setting of the young people's division, and we anticipate that this division will be functioning in the very near future.

While in Tarboro Mr. Gobbel was the guest of Rev. and Mrs. W. C. Benson, to whom he is indebted for many courtesies and much fine fellowship.

From Tarboro Mr. Gobbel went to Wilson, where at 7 o'clock he took part in the young people's evening program and where, from 7:30 to 9:30 the opening session of the standard training school was held. A report of the training school will be given in these columns next week.

ANOTHER SCHOOL ORGANIZED

In a thickly populated community known as Brantley Town, about five miles from Aurora, was organized on Sunday, April 22, a Sunday school, with an initial enrollment of 70.

There is no church nearer than Aurora, but the school has secured the exclusive use of the community building. Rev. J. W. Sneeden is the pastor and the one chiefly responsible for initiating the organization of this school. The pastor was ably assisted by Mrs. John M. Jones, to whom he gives most credit for the actual work of organizing the school.

Officers of the school are: L. L. Willis, superintendent; Miss Annie Brantley, secretary-treasurer; and Mrs. John M. Jones, counsellor.

Our office has supplied this school with literature, the pastor gave it a system of record books, and this school is off on what we firmly believe will be a career of great service to this community.

Previously Rev. J. W. Sneeden reported the organization of a school at Small, to which we furnished literature. We are now in the midst of a concerted effort to revive Sunday schools and to organize schools in communities not already being served. Our bishop, presiding elders and pastors are very much concerned about the success of this effort and are giving it hearty support. Let the good work continue!

MISSIONARY OFFERINGS

The following Sunday schools have sent in to Rev. C. K. Proctor, Treasurer, Oxford, N. C., their fourth Sunday offerings to be applied to missions at home and abroad, since the last list was published in these columns:

Durham District	
Chapel Hill	$10.24
Daughters of Wesley Class, Duke Mem. Church, Durham	11.00
Hillsboro	4.00
Leasburg	3.85
Salem, Leasburg Ct.	2.00
Concord, Person Ct.	2.61
Moncure, Pittsboro Ct.	1.60
Elizabeth City District	
Mt. Zion, Currituck-Kitty Hawk	3.00
First, Elizabeth City	27.31
Gatesville	3.00
Trinity, South Mills	2.55
Fayetteville District	
Hamlet	5.00
Lemon Springs, Jonesboro Ct.	1.00
Steele Street, Sanford	15.57
New Bern District	
Daniels Chapel, Goldsboro Ct.	2.00
Thompson's Chapel, Goldsboro Ct.	.80
Raleigh District	
Parker's Grove, Lillington Ct.	1.45
Oxford	20.75
Central, Raleigh	12.90
Rocky Mount District	
Mt. Zion, Elm City	1.00
Bethlehem, Warren Ct.	1.21
Macon, Warrenton Ct.	5.23

OUR MISSIONARY PROGRAM

Discussing the plan of our church for educating its constituency in missions, Prof. Horace Sisk, superintendent of Hay Street church, Fayetteville, wries:

"The essential fact is that our church recognize that the cultivation of the missionary spirit in our people is a matter of education and, therefore, makes it necessary that our unified program of Christian education include mission study. Provision is also made for special missionary programs and collections.

"Our many missionary enterprises, both at home and in foreign fields, are made the sources of our missionary educational material and the beneficiaries of our contributions.

"No phase of our church's program shows our attempts at unity more plainly than is shown in our missionary setup for our Christian education work."

Sunday, May 22, being a fourth Sunday, is Missionary Day. Let every school use it for the high purposes for which it is intended.

STANDARD SCHOOL SCHEDULE

This week we are conducting a standard training school at Greenville. Next

week we are in Graham in a school for Alamance county, and May 22-27 we are at Dunn.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

SOME GOOD NEWS

We are most happy to announce that Rev. G. Ray Jordan, pastor of Wesley Memorial Methodist church, High Point, and author of "Intimate Problems of Youth," will be our inspirational speaker at the Young People's Assembly at Louisburg College, July 4-8. Mr. Jordan will deliver two addresses and will lead an open forum hour, at which time personal problems of young people will be discussed. We feel that we are most fortunate to secure the services of one so pre-eminently qualified to guide the thinking of our young people and to assist them in the solution of their problems. We are looking forward with much pleasure to the privilege of having Mr. Jordan with us at Louisburg, and we take this method of extending to him the heartiest kind of welcome from the North Carolina Conference Young People's Organization.

MOREHEAD CITY ORGANIZES

Rev. B. B. Slaughter, pastor of the Morehead City church, writes that the organization of the young people's division in that church has been completed, and adds that the young people are very much interested in the program and are working at their task.

The following clipping, which Mr. Slaughter was good enough to enclose with his letter, gives the list of the officers of the intermediate department of the division. (The list of the officers for the young people's department of the division was printed on this page several weeks ago).

"The organization of the young people's division of the Morehead City Methodist church has been completed and the remainder of the officers elected as follows: Charles B. Wade, Jr., president of the division, also chairman of the advisory committee of the division, including all the young people from 12 through 23 of the church.

"The offcers of the intermediate department of the division are as follows: S. C. Holloway, adult counselor; Grace Freeman, president; Lonnie Dill, vice president; Anne Durham Gorham, secretary; Bobby Bell, treasurer; Anne Terry Wade, agent for periodicals; Grace Freeman, pianist; Rhoda Glover, assistant pianist.

"Chairmen of the standing committees are as follows: Grace Clare Taylor, Worship, Evangelism, and Church Relations; Jessie Moore, Missions and World Friendship; Bobby Roberts, Citizenship and Community Service; Virginia Staton, Recreation and Personal Development, and Leadership Training.

"This new plan of organization unifies our total religious education program, and places the leadership on the young people themselves with the counsel of adult leaders."

Such a report is most gratifying to us, and we wish to express our sincere congratulations and best wishes not only to these young people, but also to their pastor and adult leaders who have worked most faithfully with them in perfecting their organization.

RONES CHAPEL ORGANIZES

There are 25 or 30 young people in the newly organized young people's division at Rones Chapel church on the Mount Olive circuit. These young people have elected the following officers:

President—Mary Steele Farmer.
Vice President—Herbert Wells.
Secretary—Thelma Hines.
Treasurer—Aldine Whitfield.
Agent for periodicals—Laura Maie Whitfield.

The president of this division received credit for the course, "Program and Organization of the Young People's Division in the Local Church" in our standard training school held recently at Goldsboro, and her interest in our new young people's program, as well as the creditable work she did in the training school, assures us that she will make a splendid leader for this division. We are counting on Rones Chapel young people to develop their new program and organization in a very fine way.

WELDON TRAINING SCHOOL

The class in "Program and Organization of the Young People's Division" taught in our standard training school at Weldon last week was well attended by both young people and adults working with young people. A total number of 54 persons attended this class during the week, 30 of the number being young people. Of the 29 persons enrolled, 18 were young people, and 16 of the 25 persons who earned credit were young people. Three boys and girls who attended the class and did all the required work were under 16 years of age and, therefore, could not receive standard credit, altbough certificates were awarded them for their regular attendance and satisfactory work.

DON'T FORGET!

Don't forget that our summer assemblies meet at Louisburg College July 4-8. It is not too soon to begin making your plans to be at Louisburg and to have your church well represented at both the Christian Adventure Assembly and the Young People's Assembly. As already announced, there will be held at Louisburg College July 4-8 two assemblies—one for the intermediate group (12-15) and one for the young people's group (16-23). Each of these assemblies will have a separate program and separate activities designed to meet the particular needs of each age-group. It is hoped that each church will make an effort to have at least one representative in each of these two assemblies, and many churches will want to send several delegates to both assemblies. There is no limit placed to the number of delegates each church may send, but it is our earnest hope that the majority of our churches will have some representation at both of these assemblies.

The programs for both assemblies will be printed on this page at an early date. Watch for these programs. And then make your plans to be with us and share the joy and fellowship that will be ours during the week of July 4-8!

HAVE YOU READ IT?

Have you read the May issue of the Epworth Highroad? If you have not, be sure that you do right away. This issue is a special edition on missions and contains a wealth of material which will be good not only for reading but also for use in programs in the Epworth League meetings. We are hoping that all of our young people's divisions will make the months of May and June a time of special emphasis on missions. There are two things which we wish to stress particularly: First, that every local group pay its mission pledge in full by the time our summer assembly meets at Louisburg (if no pledge has been made, we would urge that some contribution be made to our mission special and sent to our treasurer by July 1); and second, that each delegate to the summer assembly be instructed to make a liberal pledge to missions for next year. The young people of our church have definitely undertaken to carry their full share of the obligation for missions, and our North Carolina conference young people's organization wants to have its full part in this enterprise.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DURHAM DISTRICT MEETING

The annual Durham district meeting of Woman's Missionary Societies will be held Wednesday, May 18, beginning at 9 o'clock in the morning, at Prospect church, two miles west of Yanceyville. Those who go from south should leave Yanceyville on No. 14, toward Danville, and turn to left on No. 48, about a mile or two northwest of Yanceyville. The church is a short distance down on 48.

A splendid program has been arranged. The various departments of the work will be presented by leaders, with conferences on all departments at noon; zone leaders will report on their work, and each society will give a short report covering the work of 1931.

Mrs. A. M. Gates and Mrs. M. T. Plyler, conference officers, will make short talks, and Miss Ruth Merritt, missionary to Brazil, will speak on her work. Her father was pastor of this church a few years ago.

The newly annexed Chatham zone will be well represented, and will be heard from, and a warm welcome will be extended them, in which everyone is asked to join.

All ministers of the district are cordially invited to attend, and are asked to please announce the meeting in their churches, inviting any who are interested to attend, whether members of not. All churches having no missionary society are urged to send a number of women and see just what the societies are doing.

Everyone who goes is asked to take a light lunch, and this will be supplemented by the hostess society. A great day is expected in old Caswell.

WOMAN'S MISSIONARY COUNCIL

I found St. Mark's church in Atlanta as beautiful as the picture in the February Voice with a membership of 1824; 78 on the board of stewards, a junior church, and 23 deaf people in the congregation that Rev. Mr. Freeman preached to each Sunday.

There are 81 M. E. churches in Atlanta with a membership of 52,000; 77 missionary societies with a membership of 7200. These societies are credited with raising $70,000 last year. It is interesting to compare the number of 1878 and 1932. In 1878 there were 32 societies, representing 20 delegates and 700 members. This year there were approximately 300 delegates, 7500 societies and 250,000 members. Through all these years God has richly blessed this work and new life and hope have come to thousands of God's children who never knew his as their Father. Perhaps two outstanding reasons why Georgia is unique in the history of Methodism was the contribution of Young J. Allen and Laura Haygood to Christian missions in China. Dr. Kendall, who aided Miss Haygood in developing this work, is still living in Atlanta and works under the conference boar dof missions as pastor to the Municipal hospital. Miss Haygood worked out what seems to have been an almost perfect plan for home mission work—the physical, mental and moral elevation of the poor of the city and especially of our own church and congregation.

In 1903 a beautiful memorial to a child life was founded when Mr. and Mrs. J. N. McEachern offered $10,000, provided the children of the church would raise a like amount. When the fund was completed the Florine McEachern Chair of Sociology was established in Scarritt College for the training of missionaries and deaconesses. The pivot around which all else revolved was found in the general theme of the noon day worship period, when Rev. Forney Hutchinson, for 14 years pastor of St. Luke's M. E. church in Oklahoma City, talked on such subjects as the Midnight wanderer; Level a road across the high desert for God; Abraham, a total failure; Had you ever thought of Abraham as a failure? When Abraham begged God to spare Sodom for just ten souls and God agreed to do so, and God stood still while Abraham waits, if he had asked for just one soul God would have saved the city. He had won the victory but did not have the courage to claim it. Not many of us have ever engaged in a skirmish, not to mention a battle for God. We need to remember that there is only one gospel in the New Testament and that is the gosepl of our Lord and Saviour, Jesus Christ. It is applicable to all men and human conditions. These messages each day lifted high the standards of the Christian life and raised each day to the level of a holy season. The ordination of women was discussed. It is not in the far distance that whe nthe voice of the people is heard it will be a SOPRANO.

The missionary task has borne the conviction that the new day in missionary endeavor demands heroism, audacity and faith equal to that of our pioneers. Wherever religion is vital it is not satisfied with things as they are, and if I love my sisters without Christ I must be eager to provide for them the spiritual and mental means of uplift that will make them an asset in the larger development of my Master's kingdomdom. The sad note is that in spite of this long and unique history of missions, there are yet many who seem to care nothing about having a part in it. I insist that in the future we spend more o four time in acquiring this vision of opportunity for service and our knowledge of the needs both of our own and our neighbors, and study carefully and praperfully the parable of the Good Samaritan.

We need to remember the words of Laura Haygood "that every woman in the church would say I give my love, my money and my prayers to the foreign work, but I will give my money, my love, my prayers and myself to the home work." Then would the glory of the Lord be revealed and the church would indeed become the joy of the whole world. Mrs. J. H. Tucker.

N. B.—Mrs. Tucker has the distinction of having been an auxiliary president 12 years, having missed only two meetings during this period; and there have been two children that have come into her home to claim a mother's love and responsibility.

Dear Mrs. Plyler:

When Mrs. Jordan returned from the Conference Woman's Missionary Society at Wilson she brought to Mrs. Wilson and me certificates of life membership in the society. Mrs. Wilson has written to thank the society of First church, Elizabeth City, which made her a life member. Both she and I appreciate the continuing love of those splendid women. I know no other way to thank the women of the conference society for my life membership but through your column. It has been my high privilege to be intimately associated directly and indirectly with the North Carolina conference society from its beginning. It was at our home Mrs. Julianna Hayes and Miss Melissa Baker, if I remember correctly, consulted with my mother and my almost grandmother (our next door neighbor, my childhood teacher both day and Sunday schools, Mrs. Bumpas,) about its organization. My mother was the first president and "Aunt Bumpas" its first corresponding secretary. Later "Aunt Lucy" Cuninggim," "Aunt Mary Black," Mrs. Willis and Mrs. Hendren—close friends of my mother—became the close friends of my dear wife and me. Of course we had to talk for and in the society wherever during the forty years of active service we went. This in turn led to dearest intimacies with other and younger leaders. If we have been of service to the society, we are glad. But whatever service we may have rendered has been far overpaid by what the work has meant to us and the friendship it has led us into. Besides the personal gains, my work as a pastor has been greatly advanced and assisted by the Woman's Missionary Society in the churches I have served. If forty years' experience will weigh with my young brethren of the ministry, I hereby testify that a pastor can do no one thing which will add more to his personal efforts than to encourage, assist, and use the local Woman's Missionary Society. May God bless and proper the North Carolina Conference Woman's Missionary Society. Sincerely,

N. H. D. Wilson.

Playing second fiddle at home doesn't make a man a musician.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

AS YOU GO THROUGH LIFE

Ella Wheeler Wilcox.

Don't look for flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.

For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner we know it the better.

It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan
As water shapes into a vessel.

—Central Church, Asheville, Bulletin.

REV. AND MRS. W. E. TABB IN THE STATES

Rev. and Mrs. W. E. Tabb, missionaries to Africa, arrived in New York May 3 and went direct to Concord, N. C., for a visit of several weeks to Rev. and Mrs. E. Myers, parents of Mrs. Tabb; and following their visit there will go to Colquitt, Ga., for a visit with relatives of Mr. Tabb. Mr. and Mrs. Tabb have been in Wembo Nyama, Belgian Congo, Africa, for almost four years, working under the mission board of the M. E. Church, South. Mrs. Tabb will be pleasantly remembered as Miss Mary Tayler Myers, who graduated from Scarritt College in 1928 and was soon thereafter consecrated for missionary service at the Woman's Council in Nashville, Tenn. Soon after arrival in Africa she was married and was transferred to the work of the board where her husband was serving.

They have done a splendid work in Africa and among their other activities has been the issuance of the "African Tabb-Lets," a quarterly "news letter" carrying interesting and valuable information about Africa and their work there. It has been the pleasure of your editor to receive a number of copies of this news letter, and they have always been enjoyed and appreciated.

We hope their stay in the States will be most happy and enjoyable.

GUEST DAY IN JUNE

Have you begun to plan for the observance of Guest Day in your society? As a means of stimulating interest and increasing the membership of our auxiliaries this plan of Guest Day has been suggested and we hope that it may be widely observed in our conference and that many enlistments of new members will be the result. Plan your program right away, select your speaker (some one informed as to missions, capable and equipped from the standpoint of personality), and make a wonderful day of this service.

Speaking points may be obtained from Literature Department, Doctors' Building, Nashville, Tenn. Be sure that every woman in your church is invited to this meeting and that she has also an invitation to become a member of the society. The conditions of membership are a gift of prayer, service and money (according to the ability of the woman, she being the judge), and it is possible for every woman in the church to be won for membership. Through all the enthusiastic and detail planning for this event, let us keep constantly in mind the great objective in the effort.

ZONE MEETING AT BALD CREEK

Mrs. Fred Proffitt.

The western zone meeting of the Marion district was held at Bald Creek, April 26, with Mrs. Z. V. Hall, zone leader, presiding.

The morning devotional was conducted by Mrs. J. L. Reynolds, who used as a Scripture lesson Luke 11:5-6, bringing out the thought that we, as Christians, are dispensers of the Bread of Life, but that from our own resources we can offer nothing to the world and must constantly call upon God for strength and power.

Mrs. C. W. Burton of Bald Creek extended a cordial welcome, which was responded to by Mrs. Hickey of Spruce Pine. Mrs. Fuller of Spruce Pine then took charge and presented an interesting program.

Rev. W. Reid Harris, pastor of Spruce Pine church gave a talk on the relation of the city church to the country church and the contribution each makes to the other, stressing particularly the thought that the work of the country church is not yet over.

The Misses Nanney of Ball Creek rendered a beautiful vocal duet, "Send Out the Light." Mrs. H. A. Dunham of Asheville gave a report of the annual conference at Charlotte, with a few echoes of the Council meeting in Atlanta. As always, her message was inspiring and helpful. Mrs. Young of Spruce Pine spoke most interestingly of the place of the missionary society in welfare work.

The morning session closed with the benediction by Rev. J. L. Reynolds, pastor of Burnsville charge.

A delicious luncheon was served by the Bald Creek auxiliary.

Mrs. V. L. Stone, secretary of the Asheville district, was a most welcome visitor and conducted the afternoon devotional, using as a theme, our constant need of communion with God in prayer, and she stressed especially the value of the "morning watch."

The Misses Nanney again delighted the audience with a special song, Follow the Gleam."

A paper on social service was read by Mrs. Sorrells, and Mrs. Fred Brummitt spoke of the mission study work. Mrs. R. A. Proffitt told of the need for recreation and amusement for the young people.

The session was closed with prayer by Rev. J. L. Reynolds. The unavoidable absence of Mrs. O. J. Mooneyham, secretary of the Marion district was greatly regretted.

SCHEDULE OF DISTRICT MEETINGS, W. N. C. CONFERENCE

Winston-Salem district—May 25, Green Street church, Winston-Salem.

Charlotte district—May 31, Wadesboro.

Statesville district—June 1, West Hickory church, Hickory.

Greensboro district—June 2, Bessemer church, Greensboro.

Salisbury district—June 3, Central, Concord.

Waynesville district—June 8, Canton.

Asheville district—June 7, Central, Asheville.

Marion district—June 9, Marion.

Gastonia district—June 17, King's Mountain.

Mt. Airy district—May 31, Danbury.

Mt. Airy district—June 3, N. Wilkesboro.

A BIG CONTEST IS ON—WILL YOUR SOCIETY PARTICIPATE?

From the Bulletin of Missionary News for May we get the following:

"'Increase the Life Expectancy of Your Missionary Society by Decreasing the Average Age of Its Membership.'

"Every society that enters this contest will begin June first by finding the average age of its membership. This may be done by having each member write her age (no name) on a slip of paper and drop it into a box at the May meeting. If the society works in circles these figures may be secured through the circles. It will be necessary to secure through the mail or in some other way the ages of those members not in attendance upon the meeting.

By June 1 report the average age to the district secretary. The contest will close January 1, 1933. The average age at that date will be calculated and reported to the district secretary at the end of the fourth quarter. In the interval between June and January an intensive effort shall be made to secure new members, giving much emphasis to the enlistment of young women.

The Guest Day in June will be the occasion for beginning this effort, but it should be continued throughout the year. The winners in the contest in each district and conference and at the Council will be given special distinction."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

We must not lag in our campaign for Octagon soap coupons. We understand that there are other institutions in the field collecting coupons. All I want our friends to do is to organize and get our share of these coupons. We are compelled to repair and refurnish a number of our buildings. The laundry has worn out and must be equipped with new machinery. As all know, laundry machinery is very expensive and it will take thousands of dollars to replace our old machinery and equipment.

* * * *

On last Friday night 14 of our boys and girls graduated from the Raleigh high school. This is one of the largest classes we have had to graduate in several years. Most of these young people expect to continue their school work in higher institutions of learning. The loan funds established by Messrs. S. C. Vann and J. L. Borden have been an untold benefit to our boys and girls finishing their school work with us. It is a rare thing that you will see a group of more promising high school graduates than those that are finishing their course with us this year.

* * * *

It was my happy privilege to preach for Brother L. L. Smith the first Sunday morning. On several former occasions I have preached at Mt. Olive, where I always receive a most cordial welcome. The many friends of Brother Smith are delighted that he is back from the hospital after an absence of several days due to an operation for appendicitis. I called at the parsonage and found him in good spirits and anxious to take up his work again. I had delightful fellowship with my friends, Brother Allen King and wife. These friends were members of Goshen church when I was pastor there some years ago. Mt. Olive church, Sunday school and missionary society are strong friends of our Methodist Orphanage.

* * * *

The church at Simms was filled the first Sunday night to hear Dr. F. S. Love. As Brother Love had to be away, he asked that I preach and hold his quarterly conference for him. Brother J. C. Williams is the successful and much loved pastor of the Bailey charge. The church at Simms is one of the most active churches I have visited lately. It was a great privilege to preach to that responsive congregation. Like most charges, Bailey circuit is having a hard time meeting its financial obligations. These people are making a heroic effort to keep the work of the church from lagging. Brother Williams has the reputation of bringing things to pass in a fine way. The orphanage has an abiding place in the hearts of these good people.

* * * *

April 30.—Sunday evening the singing class from the Methodist Orphanage gave the sacred concert in Trinity church, Durham—our first meeting with Rev. G. R. Combs. He gave us a cordial welcome to this lovely church. The children were happy in giving the program to this congregation and entered into the spirit of the service of worship. We lingered about the altar after the service, speaking to friends and meeting many we had wanted to know.

Nellie B. Rives.



Patsy Williams, Methodist Orphanage

MOTHER

By Nancy Mitchem.

Dearest mother, our defender,
We find in you our all in all;
To you our all we surrender,
You will help us ere we fall..

You did toil from day to day
To make our burden light;
You were careful, I must say,
To guide our steps aright.

When our evening prayer was said,
And sleepy time came around,
You put us children all to bed
And tucked the covers down.

Mother's fingers were always busy
Making clothes for us to wear;
Never did we find her shirking—
All our burdens she did share.

Never will we find another
Who was just as good as she;
For our dearest, loving mother
Is everything to me.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

UNEXPECTED

"Please have copy into Advocate office early Monday morning. The forms must be made up early for next week." Such is the message received from Editor A. W. Plyler this Saturday morning as we find ourselves involved in an unusual Saturday morning rush. In addition to the usual week end duties over 200 of our children are coming in with their monthly honorarium checks, many of them desiring to use a portion of this money in making a payment on their church pledge as they go to the services tomorrow. But understanding that the Advocate is in a rush next week we must unexpectedly snatch some ideas from our surroundings and and get them ready for the printed page. The Advocate is very considerate of the Children's Home and we want to be considerate of it.

THE BEST

In my rounds of visitation to the district conferences and to other meetings I have become accustomed to hearing such statements as, "We have the best church paper in the South," "We have the best church organ in the Southern Methodist Church," "We have the best religious periodical in the whole country." These statements are not being made for want of something else to say, but are intended to convey a feeling that lives in the thinking qualities of those who make them. Certainly with such an asset North Carolina Methodists will not fail the Advocate in its endeavor to place itself on a firm financial basis and thus be in position to continue to serve all the interests of our church in the two Carolina conferences.

WILLING GIVERS

The Baptist Sunday schools make monthly offerings to the Mills Home, their children caring institution, at Thomasville. Over 100 leading Sunday schools in the North Carolina conference make monthly offerings to the Methodist Orphanage at Raleigh. Such has never been asked of Western North Carolina Sunday schools. However, the quarterly offerings should be made very liberal.

Charity and Children' the interesting newspaper published at the Mills Home, lists a number of leading contributing churches to the needs of their children during the last quarter of last year. Bear in mind that this is for only one-fourth of one year. First church, Winston-Salem, $1,338; First church, Rocky Mount, $1,225; First church, High Point, $1,204; Brown Memorial, Winston-Salem, $858; First church, Lumberton, $845; St. John's, Charlotte, $818; First church, Durham, $788; First church, Raleigh, $718; First church, Lexington, $657.

CHILDREN'S HOME DAY

Already some requests are being received for information relative to the work being done at the Children's Home to be used in the Sunday school services on the next Children's Home Day, May 29. It will be remembered that we have not had a fifth Sunday offering for the Children's Home in four months, the last one being the fifth Sunday in January, the offering on this day being nearly $1,000 less than the usual fifth Sunday offering. We earnestly hope and really



She drank goat's milk

expect that the May day offering will not only be up to the standard, but that it will make up some of the January loss. Let every Sunday school do its very best. The money is urgently needed.

WELL AGAIN

The Children's Home family is about well again, but doctor bills, nurses' bills, hospital bills and charges for services of specialists are being received and, therefore, vividly reminding us of the costliness of sickness. No expense was spared in our endeavor to properly minister to the needs of our sick children. When it is remembered that we had 32 cases of scarlet fever and 125 cases of influenza, these bringing on complications, and in two instances death, some idea of the expense involved can be estimated. We had at one time five trained nurses on our pay roll. Let those who appreciate our situation be just as liberal as possible as they pay for the good services rendered their foster children.

STATESVILLE DISTRICT

The Statesville district conference was not only largely attended, but was well directed and interesting in every way. Presiding Elder J. S. Hiatt never lets any meeting he presides over get in a rut or grow stale. Like a good pitcher who wins for his team he changes his pace, sometimes shooting hot straight ones and at other times throwing curves. At any rate, he messes up the opposition.

His conference at Newton was spiced with interesting reports from the preachers, special musical numbers, preaching and presentments from the connectional brethren. If per chance any brother had let the tone of the meeting down the presiding elder would tune it up again with a joke or an encouraging exhortation. No one need wonder why everybody in the Statesville district does at least something for every good cause. The Newton women and all those assisting them entertained the conference in most royal fashion. It was really delightful to be at this conference.

CHARLOTTE DISTRICT

Arriving at the Charlotte district conference on the morning of the second day I found quite a large gathering, including a good representation of laymen, this in spite of the fact that the delegates to the annual conference had been elected on the preceding day. Rev. J. W. Moore, presiding elder, was directing the conference in a most admirable way as it convened in the commodious and beautiful Dilworth church auditorium, in Charlotte. At dinner time the good ladies of the church served their second bountiful dinner in the adjoining hut. Many expressions were heard to the effect that Brother Moore was a real honest-to-goodness fellow worker, not only copanionable but earnest in his zeal for the promotion of the interests of the church.

A LITTLE GIRL

The picture this week is that of Peggy Billings, who came to the Children's Home when she was only three weeks old. Peggy, after a very slow start, has now grown to be quite a nice little girl of four years of age. She is being claimed and clothed by the Intermediate Department of Wesley Memorial Sunday school, High Point.

PROVISIONS

Rev. B. W. Lefler, who is serving his second year on the Cedar Falls circuit, is a real good friend of the Children's Home. When he found a scarcity of money and even a lack of interest on the part of some of his congregations for the Children's Home he began to collect provisions and produce and have them transported to the Home. Brother Lefler is seing to it that his good people have a chance to really serve their foster children. Where there's a will there's a way. Hurrah for Lefler & Co.

326 RESIDENT, 101 MOTHERS' AID AND 155 APPLYING CHILDREN LOOK TO YOU FOR AID

Sunday School Lesson

MAY 15

By Edward Laird Mills.

Face to Face With God

Genesis 27:28.

Golden Text—I am with thee, and will keep thee whithersoever thou goeth.—Gen. 28:15.

These lessons in Genesis need to be studied always with a view to distinguishing between the universal and permanent elements involved and the local and temporary setting in which they appear. Jacob's vision of God marks one more step in disentangling the idea of spiritual and holy monotheism from the popular notion of tribal deities presiding over particular places. Even yet many Christians have failed to arrive at a purely spiritual conception of religion. Pilgrimages to Palestine are frequent and water from the Jordan figures at baptisms performed at points far distant. Probably men can never get away wholly from the worship at shrines with which holy experiences have been associated. But Jesus' word to the Samaritan woman that "neither in this mountain nor yet at Jerusalem" is special sanctity to be found, remains a lofty goal. Spirit and truth constitute the only indispensable element of worship. The lesson gives us a vivid picture of the possibilities of communion between men and God. The angel go-betweens are seen to travel in both directions. Too many people still have the conception of prayer which characterized the small boy, who when asked if he prayed every night, "No, sometimes I don't want anything." Listening for God's voice and acting upon the messages received is a practice to be cultivated.

There are many ways to God. It is neither necessary nor desirable that Jacob's particular method of access should become a standard for all. For persons of a certain temperament it will always be preferred. Others will find God best in nature and will discern his touch in the finer achievements of painters, sculptors, poets and composers. Others will discover true religion in the pursuit of high ethical standards and will profit by the discipline and self-sacrific involved in reaching them. Some will seek and find a revelation of divine reality in deeds of generosity and love performed for the sake of the poor and unfortunate. A few will tread the path of pure reason toward an understanding of the creative intelligence which stands behind the laws of matter, force and spirit. In any case fellowship with others who are like-minded will facilitate the attainment of the goal desired. At this point sanctuaries which are architecturally beautiful and spiritually suggestive will be found helpful. So will worship services which have been thoughtfully designed to prepare the soul for communion with the eternal. It will be stimulating to note the manifold ways to God which were traveled by biblical characters like David, Isaiah, Job, Matthew, Zaccheus and Paul.

Nothing has occurred in the later history of religion to invalidate the assertion that one must believe in God and in his responsiveness to human need before he can hope to find him. Though not specified in the lesson, repentance for his doubtful dealings in the past was doubtless present in Jacob's mind. The vision of God is never vouchsafed to men who refuse or neglect to throw off the dominion of sin.

The preconceptions which keep men from recognizing God when he appears are numerous and prevalent (verse 16). God is infinitely various and it is not necessary for him to repeat. It is useless to expect duplication of the Lutheran Reformation, the Wesleyan revival or the later movements which have blessed mankind through the church. The principles underlying them, however, must find fresh expression on a larger scale and in harmony with the new knowledge which is continually coming to men. It is only fair to add that most of that new knowledge for a hundred years past has dealt more with the mechanics of life than with its dynamics. In the middle ages the first-rate minds gave themselves chiefly to theology—the relation of God to men. In more recent times, minds of similar caliber have been devoted to science—the relation of men to things, a subject which is comparatively inferior. Naturally therefore medieaval reasoning on religion possesses a cogency, clarity, and solidarity which is apt to be lacking in current speculations on that subject. It is to be hoped that soon theology will once more engage the attention of the best minds, with correspondingly happy results.

Jacob's fear (verse 17) was unfounded. The propensity of people to seek God in times of trouble witnesses to the fact that fear still plays a part in their thinking about religion. Disasters are popularly regarded as having been sent by God as a punishment for misdoing. Gradually, however, we are coming to appreciate the revelation of Jesus that God is love and that this is a friendly world to which men may trust themselves in the faith that underneath are the everlasting arms. The Golden Text is evidence that this idea is not altogether absent from the Old Testament. But only in the New Covenant do we find the affirmation that perfect love casts out fear. Freedom, truth, love and faith—these are the watchwords of the Christian life. In comparison the slogans of so-called New Thought—health, happiness and prosperity—seem strangely thin and ineffective.

Questions for Discussion

1. Has the weakening of family ties as compared with patriarchal times resulted in loss or gain to mankind?

2. How can the values lost by the de-



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humanizing of civilization by machinery be restored?

3. What impressions or experiences have made you most aware of God's presence?

4. List some common hindrances to achieving the proper mood for worship. —Advocate, National Weekly.

TWITTERINGS OF TIMOTHY TWIG

Platonic

My soldier boy friend brought it back from across the water. She was a Red Cross nurse in the A. E. F. in in France. She was putting the wounded to bed for the night. She tucked one young blade in and smiling said, "Is there anything else I can do for you tonight?" Now, he was feeling convalescent, O very convelescent. (Convalescence is the time that matches are made between patients and nurses, especially it is said, with typhoid convalescents). So he said, "Back in the good old U. S. A. my mother used to kiss me good night every night. I'm a long ways from home, and I wish I could get somebody to keep up the good old home practice." So being a level-headed girl, she said, "All right, "I'll call the orderly. He does the rough work around here."

Gastronomic

She was said to be cousin to another nurse who was making her rounds jolly-ing up the wounded. She stopped at a cot and said, "My poor boy, and were you wounded fighting bravely for your country?" "Yes, ma'am," he said in a plaintive tone. (He was not feeling convalescent). "And did you kill any of those dreadful old Germans?" (That was the old war time feeling). "Yes, ma'am, I killed seven." "Oh, splendid! And how did you kill 'em?" "With this right hand of mine." "Oh, let me kiss that hand that has done so much for its country. I'll kiss it once for every enemy that it has slain." Seizing his hand, she gave it the seven pops. And then she went to the next cot on which lay an Irishman who had overheard the conversation and seen the affectionate performance. "And you, too, my poor man, have suffered for your country?" "Yis, marm. I killed twenty-five Germans." "Oh, magnificent! And how did you kill 'em?" "I— I bit their heads off." Slow fade out and curtain.

Euphonic

My Methodist, Presbyterian, Baptist and Episcopalian friends have strolled through this column and chatted with us. Why not a note from my Roman Catholic friends! One of them tells me of his neighbor who in the confessional had relieved his conscience and been absolved. "Now, Pat," said the Father, "is there anything else?" "Yis, your riverence, there's one thing more. I boss a gang of workmen, and I sometimes have to swear at them." "No, no, Pat. That won't do. That's wrong. Besides, it isn't necessary. It's just as easy to say 'God bless you' as it is to say something else." So the next day Pat saw Mike loafing on him, and he shouted, "Mike, Mike, you lazy rascal, go to work. Gawd bless you! You know what I mean."

Eschatolic

"Due West" is the name of the town in which is located the college of the Associated Reformed Presbyterians of South Carolina. They are a loyal people and great crowds gather there on commencement day. My neighbor says he dreamed of going to heaven. As he strolled the golden streets, he met members of various churches, but no A. R. P.'s. "How's this?" he asked. "I see no A. R. P.'s here. They are fine people. What about it?" And the angel said, "They are down at Due West attending commencement."

RELIGION IN THE HOME

Recall that hauntingly beautiful picture of religion in the home that is presented in Robert Burns' immortal poem, "The Cotter's Saturday Night." It is Saturday night, about the time when the present rising generation is getting dressed for the evenin's "whoopee," and the cotter and his wife, his sons and daughters, and one prospective son-in-law are preparing their spirits for the rest of the night and for the worship of the morrow. The "priest-like" father reads "the sacred page."

"Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays."
And when the youngsters have gone to bed,
"The parent-pair their secret homage pay,
And proffer up to heaven the warm request,
That he who stills the raven's clam-rous nest,
And decks the lily fair in flow'ry pride,
Would, in the way his wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside."

What a beautiful picture of something which is no more! The poet's own comment is:

"From scenes like these old Scotia's grandeur springs."

—Epworth Herald.

FRIENDSHIP

Gold cannot buy it,
Poverty try it;
Thrift may not cheapen it,
Sorrow must deepen it,
Joy cannot lose it,
Malice abuse it;
Wit cannot choke it,
Folly provoke it;
Age cannot strengthen it,
Time only lengthen it;
Death cannot sever
Friendship forever;
Heaven's the true place of it,
God is the grace of it.

—F. Brown.

Your Child's Dysentery

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North Carolina Christian Advocate

Facts and Figures of the Advocate Campaign

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	Rnw'l	New
Hillsboro—A. J. Parker	8	13
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	5	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette	3	4
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert		6
S. Alamance—E. G. Overton		3
Yanceyville—I. T. Poole		9
Pittsboro—J. A. Dailey		14
Duke Memorial—W. V. Stanbury		2
Durham Ct.—B. H. Black		4
Mt. Tirzah—B. E. Stanfield		6
Durham, Lakewood—W. C. Huckabee		2
Massey and Andrews—F. F. Loftin		4
Mebane—J. D. Bundy		3
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Hicks		1
Milton—M. F. Hodges		
Stem—C. H. Kelly		2
Burlington Ct.—H. E. Lance		2

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor		4
Bath—J. C. Harmon		4
Currituck-Kitty Hawk—H. B. Baum		
Elizabeth City, First—G. W. Perry		3
Gates—J. R. Edwards		10
Kennekeet—W. G. Pilcher		2
Manteo—W. F. Walters		4
Mattamuskeet—H. A. Chester		1
Pasquotank—W. J. Humble		4
Perquimans—J. L. Smith		3
S. Camden—Forest D. Hedden		6
S. Mills—J. M. Jolliff		8
Stumpy Point—W. T. Cheek		3
Swan Quarter—W. G. Lowe		6
Wanchese—J. P. Bross		6
Washington—H. L. Glass		12
Williamston—C. T. Rogers		8
Windsor—T. W. Lee		10
Edenton—J. A. Guice		
Moyock—J. A. Tharpe		4
Plymuth—J. W. Harrell		4
Hertford—R. P. Robinson		3
Pantego-Belhaven—W. V. Downum		2
Ahoskie—B. O. Merritt		
Murfreesboro-Winton—W. C. Merritt		2
Columbia—W. J. Underwood		2
Hatteras—Leon Russell		3
N. Gates—C. D. Barclift, Jr.		2
Elizabeth City, City Road—J. H. Lanning		5

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee		4
Jonesboro—J. E. Blalock		4
Maxton—W. L. Clegg		
Mt. Gilead—F. M. Shamburger		7
Raeford—W. F. Newick		8
Robeson—M. C. Ellerbe		4
Sanford—L. D. Hayman		5
St. John-Gibson—E. B. Fisher		6
Troy—J. A. Martin		11
Wadesville—E. C. Crawford		2
Carthage—J. H. Buffaloe		3
Red Springs—R. D. Critcher		3
Rockingham—W. R. Royall		12
West End—W. F. Eliott		2
Hamlet—J. H. Shore		15
Fayetteville, Hay St.—Walter Patten		8
Biscoe—J. H. Miller		7
Fayetteville Ct.—D. A. Clark		
Glendon—F. B. Noblett		2
Piedmont—B. F. Boone		3
Laurinburg—M. Y. Self		13
Aberdeen-Vass—W. C. Ball		5
Laurel Hill—W. D. Yarborough		
Rowland—D. A. Petty		2
Parkton—R. G. L. Edwards		2

NEW BERN DISTRICT

Aurora—J. W. Sneeden		2
Dover—L. E. Sawyer		6
Fremont—K. F. Duvall		2
Goldsboro Ct.—W. H. Brown		6
Greenville—E. L. Hillman		8
Hookerton—J. C. Humble		5
Morehead City—B. B. Slaughter		3
Mt. Olive-Calypso—L. L. Smith		8
New Bern, Centenary—A. J. Hobbs		11
Newport—R. W. Barfield		2
Oriental—R. E. Atkinson		6
Pikeville—J. G. Phillips		5
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price		2
Snow Hill—E. B. Craven		3
Straits-Harlowe—F. B. Brandenburg		4
Vanceboro—T. E. Davis		3
Kinston—R. E. Brown		9
Jones—J. D. Young		3
Mt. Olive Ct.—E. B. Clegg		2
Goldsboro, St. Paul—W. V. McRae		7
Grimesland—I. J Strawbridge		

RALEIGH DISTRICT

Bailey—J. C. Williams		4
Creedmoor—W. L. Loy		4
Dunn—C. B. Culbreth		14
Erwin—J. J. Boone		2
Fuquay—J. L. Midgette		9
Garner—E. R. Shuller		2
Henderson—D. E. Earnhardt		4
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough		5
Oxford Ct.—P. H. Fields		7
Raleigh, Central—A. S. Parker		11
Epworth—O. L. Hathaway		
Smithfield—B. T. Hurley		19
Youngsville—A. L. Thompson		3
Oxford—E. J. Rees		19
Cary-Apex—F. B. Joyner		3
Lillington—E. M. Hall		7
Tar River—R. E. Pittman		6
Newton Grove—J. F. Starnes		2
Clayton—B. H. Houston		3
Zebulon—N. B. Johnson		2
Henderson, West Mem. and City Road—M. W. Warren		

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight		4
Enfield-Whitakers—C. P. Womack		5
Littleton—Rufus Bradley		2
Norlina—B. C. Thompson		8
Northampton—E. C. Maness		14
Rocky Mount, First—T. G. Vickers		13
South Rocky Mount—W. F. Craven		4
Rosemary—D. M. Sharpe		3
Scotland Neck—L. V. Harris		3
Spring Hope—L. C. Brothers		
Bethel—J. O. Long		5
Rich Square—O. P. Fitzgerald		2
Warrenton—E. C. Durham		19
Weldon—H. H. McWhorter		15
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		
Conway—G. B. Starling		7
Wilson—T. M. Grant		6
Roanoke Rapids—S. J. Starnes		8
Garysburg—J. T. Draper		3
Nashville—E. J. Farrar		7
Farmville—H. L. Hendricks		4
Stantonsburg—S. E. Mercer		2

WILMINGTON DISTRICT

Fairmont—J. W. Bradley		14
Maysville—M. W. Lawrence		11
Roseboro—C. A. Josnson		7
Sballotte—O. C. Meltou		2
Southport—R. H. Broom		
St. Paul—J. B. Thompson		2
Wallace-Rose Hill—P. O. Lee		6
Whiteville—W. T. Phipps		3
Wilmington—H. L. Davis		5
Grace—H. B. Porter		3
Swansboro—E. B. Bell		4
Warsaw-Magnolia—M. E. Cunningham		2
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland		2
Burgaw—W. A. Watson		3
Elizabeth—N. M. Wright		9
Wilmington, Fifth Avenue—L. M. Hall		2
Clinton—Daniel Lane		
Town Creek—E. H. Measamer		2
Garland—R. G. Dawson		2
Steadman—H. R. Ashmore		4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce		5
Candler—D. V. Howell		3
Fletcher-Mill River—H. F. Duncan		5
Hendersonville—C. H. Moser		13
Marshall—R. B. Shumaker		
Saluda-Tryon—O. L. Robinson		
Weaverville Ct.—O. B. Mitchell		2
Sandy—J. P. Mason		2
Swannanoa—J. H. Green		9
Asheville, Biltmore—R. H. Caudill		
Leicester—F. L. Setzer		2
Asheville, Haywood—W. A. Rollins		2

CHARLOTTE DISTRICT

Ansonville—C. R. Allison		5
Bethel—H. W. Kliker		2
Charlotte, Dilworth—C. M. Pickens		
Wesley Heights—C. C. Herbert, Jr.		
Lilesville—R .H. Kennington		
Peachland—P. H. Brittain		3
Pineville—E. O. Cole		4
Polkton—C. R. Rose		4
Waxhaw—A. L. Latham		7
Wadesboro—W. B. Davis		4
Weddington—J. B. Tabor, Jr.		
Big Springs—J. E. Yountz		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack		3
Charlotte, First—W. W. Peele		21
Myers Park—R. D. Ware		
Spencer—F. B. Smathers		7
Matthetws—J. M. Varner		2
Trinity-Derita—R. F. Huneycutt		2

GASTONIA DISTRICT

Belwood—E. E. Snow		16
Bessemer City—C. B. Newton		3
Cherryville Ct.—J. W. Bennett		
Crouse—C. P. Goode		4
Dallas—J. W. Vestal		5
Gastonia, East End—T. J. Huggins		4
Goodsonville—C. E. Williams		3
King's Mountain—J. R. Church		3
Lincolnton—P. W. Tucker		10
Lincolnton Ct.—J. B. McLarty		36
Lowell—F. H. Price		3
Lowessville—E. N. Crowder		
Polkville—J. M. Barber		5
Shelby, Central—E. K. McLarty		2
Shelby Ct.—J. H. Randall		2
South Fork—R. A. Taylor		2
Belmont-Park St.—J. R. Warren		3
Gastonia, West End—R. E. Hinshaw		
Rock Springs—Van B. Harrison		3
Gastonia, Mayle—T. G. Smith		2
Cherryville—J. W. Groce		
Gastonia, Smyre—T. H. Swofford		2
Mt. Holly—W. L. Scott		4
Belmont, Main St.—W. M. Smith		4
Gastonia, Bradley Mem.—A. C. Swafford		5

GREENSBORO DISTRICT

Farmer—W. H. Groce		5
Greensboro, Bethel-Grace—R. E. Hunt		4
West Market—H. G. Hardin		
Bessemer—R. C. Kirk		2
S. Greensboro—C. P. Bowles		
W. Greensboro—W. T. Albright		
High Point, Calvary—E. L. Kirk		9
Highland—C. F. Womble		4
Wesley Memorial—G. R. Jordan		36
Pleasant Garden—G. W. Williams		11
Randleman—J. C. Groce		8
Randolph—A. C. Waggoner		6
Reidsville—J. H. Barnhardt		3
Wentworth—T. V. Crouse		8
Carraway Memorial—J. S. Gibbs		2
Centenary—J. C. Cornett		7
Battle Ground—W. C. Dutton		
Greensboro, Proximity—G. B. Clemmer		8
Stokesdale—J. J. Edwards		2
Ramseur-Franklinville—A. C. Tippett		27
Cedar Falls—B. W. Lefler		1
Liberty—L. P. Barnett		6
Glenwood—F. B. Jordan		2
Asheboro—R. S. Truesdale		7
Summerfield—W. F. Cooley		
Gibsonville—D. D. Holt		
High Point, Main St.—A. L. Aycock		2
Guilford—D. F. Tarver		2

MARION DISTRICT

Bakersville—J. C. Gentry		3
Bostic—J. N. Snow		5
Burke—C. S. Plyler		
Broad River—J. W. Kennedy		
Elk Park—E. B .Edwards		
Marion Ct.—W. J. Hackney		
Mill Spring—T. T. Dixon		5
Morganton, First—B. C. Reavis		7
N. Forest—A .A. Kyles		4
Morganton Ct.—H .M. Wellman		
Rutherford College—W. G. McFarland		6
Spindale—W. R. Kelly		3
Burnsville—J. L. Reynolds		
Henrietta—A. W. Lynch		3
McDowell—T. B. Huneycutt		2
Marion Mills—J. W. Parker		
Glen Alpine—A. G. Loftin		3
Avery—J. M. Green		
Marion, First—H. P. Powell		13

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser		8
Jonesville—S. D. Schofield		3
Moravian Falls—J. E. Hipp		
N. Wilkesboro—J. Armbrust		6
Sparta—C. W. Russell		2
Wilkesboro—T. C. Jordan		
Creston—A. G. Lackey		
Elkin—L. B. Abernethy		12
Madison—E. E. Williamson		3
Leaksville—R. G. Tuttle		16
Spray—W. H. Willis		8
Draper—G. E. White		4
Boone—J. H. Brendall, Jr.		4
Dobson—M. A. Lewis		2
Warrensville—T. G. Williams		2
Helton—C. E. Murray		2
Mt. Airy Ct.—R. E. Ward		2
Walnut Cove—J. B. Fitzgerald		4
Yadkinville—T. A. Plyler		2
Pilot Mountain—W. B. Thompson		2
Rural Hall—D. C. Ballard		3

SALISBURY DISTRICT

Albemarle—W. B. West		42
First—E. M. Avett		4
Albemarle Ct.—J. W. Combs		2
Baden-Tabernacle—F. J. Stough		6
Concord, Epworth—E. Myers		9
Forest Hill—Paul Hardin, Jr.		
Gold Hill—G. G. Mann		3
Kannapolis—J. P. Hipps		4
Spencer—Wade Johnson		6
China Grove—E. H. Nease		4
Mt. Pleasant—H. L. Powell		
Concord-Harmony—J. C. Brown		
Granite Quarry—J. O. Cox		2
Norwood—R. A. Swearingen		4
Woodleaf—J. B. Tabor		
Concord, Westford—H. E. Stimson		
Concord Ct.—J. A. Baldwin		4
New London—J. N. Wise		2
Concord, Central—H. G. Allen		30
Norwood Ct.—J. A. Fry		7
Salisbury, Park Ave.—J. A. J. Farrington		5
Salem—M. B. Clegg		3
Salisbury-Coburn—J. W. Fitzgerald		9
Kerr Street—A. C. Kennedy		2
Concord—Kerr Street—A. C. Kennedy		2

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon		4
Cattawba—E. D. Ballard		7
Elmwood—R. L. Bass		
Hickory, Highland—I. L. Roberts		9
Bethel—L. Snider		2
Hiddenite—J. G. Winkler		3
Hudson—C. A. Morrison		4
Lenoir—C. E. Rozzelle		13
Maiden—C. F. Tate		3
Mooresville, Central—N. C. Williams		16
Mooresville Ct.—D. R. Proffitt		2
Mt. Zion—W. A. Barber		4
Newton—M. B. Woosley		11
Olin—W. Q. Grigg		2

Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	21	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6
Lenoir Ct.—R. T. Houts	3	7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—H. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe		2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers	2	3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	4	2
Webster—T. G. Highfill		3
Fines Creek—Byron Shankle		4

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	9	4
Davie—J. O. Banks		4
Denton—R. A. Kirk	10	6
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	9	30
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Coolemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	
Central Terrace—Parker Holmes	3	2
Linwood—M. A. Osborne		2

SALISBURY DISTRICT CONFERENCE

The fiftieth session of Salisbury district conference was held at Mt. Olivet church, April 26, H. C. Sprinkle, P. E., presiding. Roll call showed but few absences.

Morning service opened by report of committee on spiritual state of the church, read by Dr. A. L. Stanford. After discussion and prayer, report was adopted. It was moved and carried that this report be published in the Advocate.

Report of committee on missionary work of the church was read by W. B. West and was adopted. The Woman's Missionary Society gave a splendid report under the leadership of Mrs. Z. V. Moss. Dr. T. A. Hathcock and E. J. Harbison spoke on hospital work and the Golden Cross. Dr. Hathcock was re-elected chairman of the Golden Cross work for the district.

Report of Christian Endeavor committee was read by Rev. J. A. Baldwin.

The following visitors were present:

Albea Godbold, Chapel Hill.

Dr. S. B. Turrentine, Greensboro College.

Dr. A. W. Plyler, Christian Advocate.

Dr. W. A. Jenkins, Davenport College.

O. V. Woosley, Children's Home.

C. S. Kirkpatrick, Superannuate work.

P. N. Garber, Duke University.

Report of committee on "Temperance and Morals," read by D. B. Coltrane, and adopted. It was then moved and carried that this report be published in the leading newspapers of the conference.

Presiding elder appointed the following licencing committee, and conference elected: A. L. Stanford, J. W. Fitzgerald, J. A. J. Farrington, Wade Johnson.

C. A. Reap, C. J. Goodman and P. N. Peacock were re-elected in charge of lay activities.

Resolutions of appreciation passed for the hospitality of the Mt. Olivet congregation in caring for the conference and of the good work of Brother Sprinkle for four years of work in Salisbury district.

Delegates to annual conference: W. R. Odell, C. H. Thayer, C. J. Goodman, Joe McEachern, D. B. Coltrane, G. C. Mauldin, L. H. Bost, W. T. Huckabee, C. A. Reap, J. F. Shinn, Dr. T. A. Hathcock, W. H. Davis, T. C. Earnhardt, J. C. Kesler, J. P. Curlee, M. L. Kiser, L. J. Klutts, H. T. Simpson.

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General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Alternates: L. W. Earnhardt, D. E. Lefler, Mrs. Z. V. Moss, Mrs. Chas. Montbomery, Mrs. H. C. Sprinkle, Reuben A. Rogers, Mrs. J. B. Tabor, O. A. Swaringen, S. G. Hawfield. C. A. Reap, Sec.

Report of Committee on Temperance and Morals

Your committee has taken due cognizance of the fact that we are facing today a tremendous struggle in the control of the liquor traffic. We want first of all to say that the Methodist Church stands today as it has always done, absolutely opposed to any change that will make it easier to secure strong drink in any form.

It is true that the law is not perfectly enforced. We urge upon our people the necessity of better law enforcement, and especially in the rendering of every assistance possible to our officers in this difficult task. At the same time we want to give it as our opinion that the Eighteenth Amendment is enforced better than any other law affecting any of the principal appetites and passions of men. Under prohibition, most of our people are sober and living quiet and useful lives. Our children are having school advantages not dreamed of in other days, and in spite of a world-wide financial depression there is little absolute want among us.

We believe that this is a time for all true men and women to let the world know that we stand most emphatically not for amending our laws but for enforcing them.

Our pulpits and our pews alike should speak out with no uncertain sound.

We would especially commend our papers, the North Carolina Christian Advocate and the Christian Advocate at Nashville for their clear, vigorous and forceful advocacy of the position taken on this matter by all the councils of our church.

D. B. Coltrane, Chm.
J. A. Baldwin, Sec.

The conference voted that the above be submitted to the N. C. Christian Advocate for publication.

AN APPRECIATION

William Anthony Cady was born in Providence, R. I., April 18, 1858, and died in Fayetteville, N. C., April 10, 1932 On August 12, 1880, he was happily married to Miss Mary Jane Read, who with her daughter, Mrs. Walter Patten and her children, survive him.

His was a rich heritage. Having come from a family of Methodists, several of whom were ministers, and having joined the church at the age of 14 and having worked in it in quite all relations, he was enabled to drink deep of the things of God.

His genuineness was felt in all the relations of life, for he was a friend of God and man, which was revealed in his bearing and conversation. There was a sturdiness in his nature which gave you faith, not only in him, but in the great world in which he lived. His fine spirit was shown in a sane view of life, and this helped him through the years to meet emergencies with calmness and poise.

All the graces of a Christian gentleman were his, as evidenced in the family life, for the grandchildren felt perfectly free with "grandpa," who was ever ready to help with deeds or counsel. Another exemplification of this was his relation to young men, whom he cherished as friends. At Chapel Hill he was often seen on the campus with them, entering into their conversation and enjoying their friendship. A beautiful tribute was the singing of a quartette of students at his grave. Especially did he enjoy the work of the men's Bible class, during which time he selected the teacher for each Sunday from among the leaders of the whole church.

(Continued on page 31)

Children's Storyland



STRAWBERRY SHORTCAKE

"Strawberry shortcake today, children, and the biggest piece for the best report card. Today's report card day, isn't it?" said Mrs. King as her children started for school.

"Yes, and I'll get it, mother," eight-year-old "Bob" called back.

"I'll beat him, mother," said John, ten.

"I'll lose it. I always do," was slow but sure Judson's cautious retort. "Jud" was twelve.

"You're all welcome to it," said Kate, the fourteen-year-old leader of the flock.

"Good-by, good-by, mother. You're a dandy," they chorused as off they went.

Mrs. King had a thousand things to do that morning. She sighed as the clock struck its ten-thirty reminder.

"Dear me! I wish I hadn't promised shortcake. Can't go back on my word, though, especially in view of the report card promise."

So the shortcake was sandwiched in, but not quite all of it.

Judson was first in at noon. He ran almost the whole way from school and for a good reason.

"Gee, mother. I've got it. First time for me. Kate's next. My, but the shortcake smells good. Mother, you're a prize!" said he, hurriedly kissing her as she was putting the last touches on the dinner.

"And so are you, Jud," she answered.

"Hurrah for Jud," chorused Bob and John as soon as they came in.

"Biggest piece of shortcake, too, old fellow," John added.

"Well, you earned it all right. And in English, too. From Miss White! How I remember her close marks!" said Kate as they were putting on the bread and water.

All the time Mrs. King was putting down a poor mark for herself and for her memory at the gas stove in the kitchen.

"Heavy as—" she started to say to herself under her breath. Then she spied the new hatchet in the corner where some one had left it out of its cellar place.

"Kate," she called, just as she was putting the last berries over the last of the five biscuits—one extra big for the winner—"Kate, please put this hatchet in the center of the table."

"Why, mother, I don't understand."

"I do."

And on went the hatchet to the surprise of the boys.

"Nice way to fix Jud, mother, give him the ax for getting the best report," laughed John, as Mrs. King sat down at the table with her children, but she made no answer.

The big shortcake biscuits were brown to a turn and looked perfect. And "perfect," Kate was quick to call them in praise of her mother.

But Mrs. King's mind was on her chief thought, "Who would be first?"

Bob said grace that meal.

John was the first to try to eat the shortcake. Hard, tough—what it was he didn't exactly know, but he knew it wasn't right.

"Well, believe me, I'll say nothing about it to hurt mother," he thought to himself.

"Gee!" he said, after taking a big bite that he had managed to cut through without making a big spill on the table-cloth. "This is great! Novelty shortcake, and good, too."

Kate knew at the first taste what was the matter.

Mother kept a serene face, and mustered a big smile.

"Who can give it the best names?" Kate called out.

"Balloon ballast," John answered quickly.

"Good," said mother.

"Corking street paving," said little Bob.

"Not 'corking.' That's light. Ocean liner anchors," shot Jud.

"'Eat and be anchored' is a good slogan for this dinner," said John.

"Mother's mistakes," chimed in their mother.

Now all were laughing and having a great time, and all were eating, too.

"Now we know what the hatchet's for, mother," said John.

"But we didn't use it, did we, mother?" Jud added.

"No, children, you didn't. You've been great about it. I forgot the baking powder. First time in my life. And in the report card prize, too. To the first one who was going to knock I was going to say, 'Use the hatchet, and it will be easy to cut,' and here you've all taken my mistake so splendidly."

"Sure, mother. Why, our teacher tells us she'd rather we'd learn not to hurt people's feelings and politeness and honesty and such things than to have us make the best marks in our studies. And you've always taught us that, mother," said John, getting up to go around the table and kiss his mother.

"Gee, mother, Kate never said a joke. She's got to make up something," said Bob.

"Mother's mighty munchers," said Kate as she looked at the clean-up shortcake plates."—Norman C. Schlichter, in Religious Telescope.

A CLOCK

By Abbie L. Ronne.

I wish a genius would invent
A clock to kindly creep
When it is near the rising hour,
And I'd prefer to sleep.

Then when I am in school, I wish
The same good clock would race
Right through up to the luncheon hour,
Then slacken well its pace.

And when my home work is put by
And stations come in clear,
I wish it kindly would detour
When bedtime hour is near.

—Junior Boy.

SENTINEL SKIP

Margaret came home from school, tossed her books on the table, and ran out again, up to the next house to see what her cousins Ted, Francis and John Fairweather were doing.

"The boys have gone skating," said Aunt Mary. "They got home early and started out for the old mill pond. They've been gone over an hour. There is only Skip left, if you want to play."

Margaret nodded. "I know. The boys never want me when they play hockey; he chases the puck all over the ice, and gets in their way. I wish I could go but my skates are broken. At least, one of them is. I suppose Skip and I could go to meet them, though."

The little dog wagged his tail understandingly, and pricked up his ears. "Yes, yes!" he said as plain as anything.

"Come on, then!" cried Margaret. "Which way did they go, Aunt Mary?"

"Straight across the field." The door slammed behind them, but the wind carried the words to their ears.

"But we'll go down the wood road and follow up the brook, Skip," said Margaret. "It's longer, but it's more fun."

The little dog barked, and the two of them had a race to the edge of the woods.

"Tracks!" said Margaret, and she stopped to study them—some kind of bird tracks like lace. Partridge, maybe. Those wee ones were mice, and there were rabbit tracks with the marks of the hind paws in front because that was the funny way rabbits jumped. Soon they were poking along, looking at everything.

"Chitter-chitter-chir-rr-r!" A squirrel had come out of a hole and sat scolding on a branch of the very tree Margaret was loking at. She had heard the boys talk about a coon tree down by the

brook, and she was wondering if this wasn't it, and if the coon didn't live in that big hole half-way up. But a squirrel—well, just the same it would be great fun to see what a squirrel's nest was like in the winter time.

"Keep still, Skip," she commanded the excited little dog. "I'm going up."

She could climb just as well as the boys, and it didn't take her long. The squirrel scampered away, and she ran her hand in the hole to find there was nothing in it after all. Coming down her foot caught in a crotch.

"Ouch, that pinches!" But the foot wouldn't come free, so it was no joke.

"The boys have gone home the other way," she thought, "and they'll think I went home when I didn't find them, too."

She sat and waited. Skip sat down, too, at the foot of the tree. He reminded Margaret of a faithful sentinel on guard. She liked it, partly because it kept her from being lonesome, and again she had always thought Skip liked the boys best. It was lovely of him to stay with her.

Then all at once Skip grew tired of being sentinel and got up and walked off. He trotted down the road smelling tracks as if he had forgotten all about her.

"Oh, Skip, you mean thing!" wailed Margaret. Her foot was numb; she was growing cold; and she had never felt so much like crying in her life.

Then it seemed no time at all till she heard Skip barking and he came running back. He stood at the foot of the tree, a joyful sentinel this time. She heard the boys calling and shouted back.

"There she is!" they cried, as they came in sight.

In a few minutes John had climbed up, unlaced her shoe, worked her foot loose, and helped her to the ground where they sat while he rubbed her swollen foot. Ted and Frances ran to get their bobsled to haul her home.

"Skip came and found us just as we were leaving the pond,' 'exclaimed John. "We would have come across the field by the short cut if it hadn't been for that and missed you. Only he acted so queer we knew he wanted us to come this way for something."

"Clever old Skip!" Margaret laughed in spite of the hurt. "He thought of that while he was doing sentinel duty under the tree, and then when he found you he came back to tell me it was all right."

"Yes! Yes!" barked Skip, glad to be understood.—Junior World.

FLOWERS FOR THE ESKIMOS

By Ina Long Perry.

The continuous sunshine of an Arctic summer produces enough heat and light to cause flowers and plants to grow and reproduce themselves, although one thinks of the Northland as a bleak, cheerless place, with nothing to break its icy fetters. Even in Greenland, which is so near the Pole, there is vegetation for at least a thousand miles within the Arctic Circle. There patches of dandelions cause the earth at places to look like a fairyland of gold; buttercups glisten and nod, casting their charm over the landscape; and bluebells, making a delightful contrast to the gold of dandelion and buttercup, cause one to marvel at how such a dainty flower has courage to bloom so far north. Ferns, dainty, beautiful, like those of our northern woods, lift their graceful fronds to the breeze. The rhododendron, with its dark glistening leaves, grows in places; and the heather, similar to that in Scotland, shows its dull green leaves and bears its blossoms to delight the eye. But the bravest, brightest of all the flowers of Greenland is the Arctic poppy, which grows against the snow and ice to the farthest point of land. On desolate coasts, and on mountains bleak and bare, it lifts its cheery face undaunted by the fiercest winds and the sifting snows. It appears on deltas and grows in great profusion in the meadows, making them a blaze of color throughout the summer.

Of course, the whole of Greenland is not covered with flowers. Few spots are so rocky or so cold that they fail to produce some plant or shrub. At some places there is blue-grass. At other places mushrooms, as large as bowls, spring up, making the land a place of interest and charm.—The Junior Girl.



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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Marion, at Spruce Pine	May	11-12
Gastonia, at Lincolnton	May	12-13
Greensboro, at Muir's Chapel	May	12-13
Wilmington, at Clinton	May	17-18
New Bern, at Morehead City	May	17-18
Elizabeth City, at Hertford	May	18-19
Winston-Salem	May	18-19
Winston-Salem, at Thomasville	May	18-19
Waynesville, at Andrews	June	1-2

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

May

Cedar Grove, 11 15
Holt's Chapel, 7:30 15
Brooksdale 17
Mt. Tirzah, 11 22
Bahama, 3 22
Burlington Ct., 11 31
Carr, 8 29
Webb Avenue, 8 31

June

Roxboro, 8 1
Leasburg, 11 (Bethel) 2
West Durham, 11 5
Front Street, 8 8
Calvary, 11 12
Stem, 3 12
Branson, 8 12
Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

ELIZABETH CITY DISTRICT
D. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

May

Moyock, Memorial, 11 14-15
City Road, night 15
First Church, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

May

St. John and Gibson, Gibson, a.m. 15
Piedmont, p.m. 15
Hemp, Mt. Carmel, a.m. 21
Carthage, Cameron, a.m. 22
Hamlet, p.m. 22
Jonesboro, a.m. 28
Goldston, a.m. 29
Glendon, p.m. 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

May

Kenly, Buckhorn, 11 15
Elm City, 7:30 15
Warren, Arcola, 3 22
So. Rocky Mount, Battleboro, 7:30 22
Scotland Neck, 11 29

June

Warrenton, Macon, 11 5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

May

Smithfield, 11 15
Tar River, Plank's, 3 15
Youngsville, Bunn, 7:30 15
Oxford Ct., Salem, 11 22
Garner, 7:30 22

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

May

North Wilkesboro, 11 15
Moravian Falls, Charity, 3 15
Yadkinville, Mt. Pleasant, 11 and 2 21
Dobson, Pleasant Ridge, 11 22
Jonesville, Ebenezer, 3 22
Mt. Airy, Central, 11 29
Ararat, Chestnut Grove, 3 29
Mt. Airy, Rockford Street, 3 29

June

Wilkesboro, Roaring River, 11 5
Elkin, 8 5
Jefferson, Orion, 11 12
Todd, Pine Swamp, 3 12
Boone, 8 12
Watauga, Valle Crucis, 11 12
Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

May

Oriental, Kershaw, 11 15
Pamlico, Bayboro, 3 and 8 15
Goldsboro Ct., Daniels, 11 and 2 21
Ayden, 11 22
Goldsboro Ct., Daniels, 8 22
Morehead City, 11 and 8 29

June

Snow Hill, Bethel, 11 5

The New Bern district conference will be held in Morehead City May 17-18.

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

May

Warsaw-Magnolia, Turkey, 11 15
Epworth-Wesley, Bethany, 8:30 15
Grace, 11 22
Town Creek-Bethel, 3 22
Southport, 7:30 26
Swansboro, 11 29

District conference at Clinton May 17-18.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
THIRD ROUND

May

Hot Springs, Paint Rock, 11 15
Asbury, 8 15
Hillside Street, 11 22
Skyland, 3 22
Fletcher, Balfour, 8 22
West Asheville, 11 and 8 29

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND—IN PART

May

Waxhaw, Pleasant Grove, 10 15
Pineville, Marvin, 3 15
Thrift-Moores, Thrift, 7:30 15
Matthews, 11 29
Peachland, Mt. Moriah, 3 29
Duncan Memorial, 8 29

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

May

New Hope, Pisgah, 11 15
Coleridge, Maple Springs, 3 15
Ramseur-Franklinville, Franklinville, night 15
Randolph, Ebenezer, 11 21-22
Calvary, Calvary, night 22
Glenwood, Glenwood, 11 29
Guilford, Lee's Chapel, 3 29
Centenary, Centenary, night 29

June

Pleasant Garden, Pleasant Garden, 11 5
Liberty, Bethany, 3 5
West Market, West Market, night 5
Wentworth, Bethlehem, 11 11-12
Stokesdale, Tabor, 2 11-12
Holt's Chapel, Holt's Chapel, night 12
Randleman, Old Union, 11 19
Cedar Falls, White's Chapel, 3 19
Asheboro, First Mary's Grove, night 19
Wesley Memorial, Wesley Memorial, 11 26

The district conference will convene at Muir's Chapel May 12-13.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May

Belwood at Palm Tree, 11 15
Lawndale, 7:30 15
Shelby Ct., Pine Grove, 3 15
Shelby Central, 7:30 18
Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 25
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

District conference will meet in First church, Lincolnton, Thursday and Friday, May 12-13. The conference will open at 9:30 Thursday morning and close Friday afternoon.

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MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
SECOND ROUND

	May
Rutherford College, 11	15
McDowell, 3	15
Gastonia, Trinity, Tates, 3	17

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

	May
Epworth, 11	15
Coburn Memorial, night (Q.C. night, July 6)	15
Albemarle Ct., Oakboro, 11	22
Albemarle, Central, night (Q.C. night, July 13)	22
Salisbury, First Church, 11 (Q.C. night, July 20)	29
	June
Norwood Ct., Randall, 11	4-5
Norwood, night	5
Kannapolis, 11	12
Landis, Shiloh, 3	12
Westford, night	12
Pastors' Summer School, Duke University	13-24
Badin-Tabernacle, Tabernacle, 11	26
Central, Concord, night (Q.C. night, July 27)	26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	May
Statesville, Broad, 11	15
Stony Point, night	15
Hickory, First, 11	22
Bethel-Fair Grove, Fair Grove, 3	22
Statesville, Race St., night	22
Davidson, 11	29
Mt. Zion, Huntersville, 3	29
Mooresville, Broad St., night	29
	June
Elmwood, Knox's Chapel, 11	5
Statesville Ct., Chapel Hill, 3	5
Mooresville, Central, 11	12
Mooresville Ct., McKendree, 3	12
Highland-Rhodhiss, Highland, 11	19
Westview, night	19
Taylorsville, Carson's Chapel, 11	26
Hiddenite, Center, 3	26
	July
Catawba, Concord, 11	3
Ball's Creek, Center, 3	3
Shepherds, Rocky Mount, 11	10
Troutman, St. John's, 3	10
Granite Falls, 11	17
Dudley Shoals, Ebenezer, 3	17
Lenoir, First, 11	24
Hudson, Harper's, 3	24
Lenoir Ct., Colliers, night	24
Cool Springs, New Salem, 11	31
Olin, Mt. Bethel, 3	31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

	May
Hayesville (revival) 11	15
Macon, Mount Zion, 11	22
Bethel, Clark Chapel, 8	22
Murphy, 11	29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

	May
Davidson, Centenary, 3	15
Burkhead, 7:30	15
Denton, Newsome, 11	22
Trinity-Bethel, Bethel, 7:30	22
Cooleemee, 7:30	29
	June
Mocksville, 11	5
Advance, Fulton, 3	5
Hanes, 7:30	5
Forsyth, 7:30	19
Thomasville, Pleasant Hill, 11	26
	July
Erlanger, Reeds, 11	3
Linwood, Tyro, 3	3
Lexington, 11	10
Kernersville, Shady Grove, 3	10
Walkertown, 11	17
Ogburn Memorial, Shiloh, 3	17
Thomasville, Main Street, 7:30	17
Centenary, 11	24
Hiatt Memorial, 7:30	24

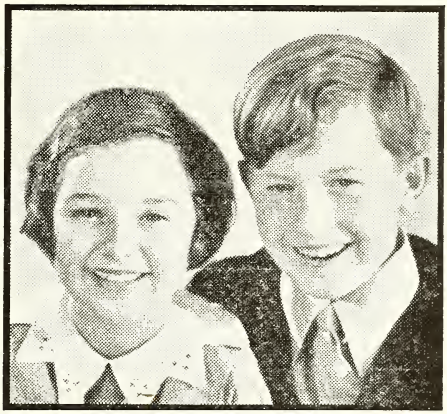
AN APPRECIATION

(Continued from page 27)

His going was sudden, for he was sick only a few days. He went home in the same fine way in which he lived. The funeral was conducted from Hay Street church, the Methodist ministers of the city, together with Dr. N. H. D. Wilson, A. J. Hobbs and J. C. Wooten, officiating. After this service friends and loved ones journeyed to Chapel Hill for the interment. Other friends from Greenville, New Bern, Durham, and Chapel Hill, together with the Masonic Order of Chapel Hill, gathered at the grave for the final ceremony with Masonic rites.

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Get some syrup pepsin today, and protect your family from those bilious days, frequent sick spells and colds. Keep a bottle in the medicine chest instead of cathartics that so often bring on chronic constipation. Dr. Caldwell's syrup pepsin can always be employed to give clogged bowels a thorough cleansing, with none of that painful griping, or burning feeling afterward. It isn't expensive.



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Volume 77 GREENSBORO, N. C., THURSDAY, MAY 19, 1932 Number 20

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Epigrams of Dr. O. P. Gifford

The man who has what the world needs is in the debtor class.

A lost temper needs no advertising.

The man who cannot hold his tongue had better never open his mouth.

Better a ride in a prepayment trolley car than a ride in an auto bought on credit.

It is better to sleep in a house you own and walk to the office than to sleep in a mortgaged house and ride for pleasure.

A man who cannot control his appetite is in more danger than a man driving a runaway horse. Others may stop the horse, but no other man can manage the appetite.

Never say behind a man's back what you are afraid to say to his face.

There are two roads to comfort—earn more than you spend; spend less than you earn.

Few men overwork; many men overeat.

If you cannot control your temper, hold your tongue.

You cannot live for self and expect others to live for you.

The Sea of Gennesaret gets and gives, the Dead Sea gets and never gives; one is the cradle of the River Jordan, the other is the grave of the River Jordan.

War is not hell; it is the ripe fruit of human passions. Hell takes in no man who does not belong there; war smites good and bad alike.

Character is more than circumstance; what you are is more than where you are. Circumstances are like barrel hoops; they hold the staves in place; character is like the sap in the tree, it gives life and form. A barrel holds what you put into it; a tree bears the fruit that is in the sap. Be a tree of the Lord, not a barrel held by circumstances, and holding what is poured into you.

—The Watchman-Examiner.

FOUR DISTRICT CONFERENCES IN A ROW

To visit the Asheville conference at West Asheville May 10, the Marion at Spruce Pine, May 11, the Gastonia at Lincolnton the day following was the task that W. M. Curtis of Greensboro College and this writer set for ourselves last week. An hour or two of the early morning in the Advocate office, and then after a 200-mile drive from Greensboro to Asheville we reached the conference just as B. G. Childs of Duke University was concluding his speech. The church was well filled and everybody seemed to be happy in the work of the conference. At the evening hour Dr. W. A. Lambeth preached.

The next morning Curtis, Childs and Plyler put out by way of Burnsville for Spruce Pine, and to our surprise arrived about four hours ahead of time, as the Marion conference did not open till 2:30 in the afternoon. By the time of the opening the presiding elder had something less than one dozen visitors ready for their "say" and the conference yet to be organized. But Fox is ready for any emergency and managed affairs, so far as we know, to the satisfaction of everybody. Frank Armstrong, the secretary, will tell us about the work of this conference, and J. G. Huggin, Jr., will do likewise for Asheville.

The comparatively new mountain town of Spruce Pine located on both sides of the tumbling Toe river and through which passes the Appalachian highway is a picturesque place, and in less than ten minutes we saw cars pass with Massachusetts and California tags.

It is a long way, not in miles but in type, from Spruce Pine to Lincolnton, the historic old county seat of the Piedmont located in the cotton belt and in the very heart of the textile industry of North Carolina.

The Gastonia district conference got off in a great way Thursday morning. The Lincolnton church was crowded and the reports of the pastors were gratifying. We do not remember at any time to have heard at a district conference so great a number reported received into the church on profession of faith. At 11:30 Dr. E. K. McLarty preached a great sermon that left its impress for good upon the big congregation.

Linked up with the foregoing three conferences was the Greensboro conference at Muir's Chapel, which was pronounced one of the very best by those who attended the entire two days. All the district conferences this year have been profitable occasions.

LET US STAND WITH THE WETS!

There is one thing on which we stand absolutely with the wets. It is this: The saloon must never return! Amen, we say, and shake hands all around on that proposition with Smith, Raskob, Ritchie, La Guardia, Bingham, William Randolph Hearst, The Pittsburgh Press, Deserter Jim Davis, and Mrs. Parry. Drinks cannot be ordered because there is no saloon, no barkeep, no brass rail, and no bung starter. All are in the limbo of things forgotten. They are but memories of a dim and distant past. We begin anew, also at scratch.

Of course, we and the wets agree on no saloon because the saloon has done a lot of damage in its time, and is not quite respectable. It used to have an attractive stand on the corner; swinging doors; mirrors and things hanging around; a shining bar with glasses and bottles; tables and chairs, maybe; sometimes sawdust on the floor; and a smell about the place that they say would draw in any old soak for half a block. There were often a few boon companions, whatever "boon" may mean, of both the male and the female variety, and rooms for staking a few dollars, and for other purposes, on the ground floor or upstairs, as convenient. So you see the wets and we agree that it was not a pretty place and really ought not to have a come-back if we can help it.

And we are of the same mind, too, as to what made the place so impossible of restoration. It was the merchandise that was sold there. You see, that kind of place could not have existed if the stock in trade had been soap, or sugar, or shoes, or dress goods, or furniture, or hardware. The trouble was they sold something to drink. Well, that's perfectly all right, isn't it? Coca-Cola, milk shakes, ginger ale, ice cream soda—all good to drink if you like them. But, you see, the drinks the saloon sold had alcohol in them. Some were half alcohol, some one-third, and some less, down to maybe five per cent. And was the alcohol the patrons got, so the wets say, that did the damage, that made the saloon so impossible of re-establishment. It had a bad effect on those who drank it. And it made the place so disreputable that no self-respecting wet wants it back.

And we stand with the wets, too, when they say they wouldn't run a saloon, selling that kind of drinks, if the job were offered them. The ladies of the Prohibition Reform circle, and the Crusaders, and all the others who insist that alcoholic drinks should not be prohibited by the government, wouldn't think of doing the damage the old saloon did by selling poisonous drinks to anybody who came along. We certainly agree on that. It is disreputable business. Even the Supreme Court of the United States says it has no right to exist; it is so damaging and so dangerous.

Isn't it a pity that the wets, who agree that the saloon can't come back because its liquor selling made it a nuisance, shouldn't go a little further and say that injurious drinks like these alcoholic beverages should never be allowed in this country, no matter who tried to make and sell them? Agreement on the main point, that the drinking of alcohol does no good but a lot of harm, the wets and drys really ought to get together on abolishing the whole business.—Pittsburgh Christian Advocate.

A HIGH AUTHORITY WRITES KIND WORDS ABOUT THE ADVOCATE

Dr. Richard K. Morton, pastor of the First Congregational church, Rockland, Mass., writes a letter that is too good to keep from Advocate readers. Dr. Morton, a Harvard man, and an occasional contributor to many of the religious papers of America, is a writer of unusual gifts who can speak with authority. He is a Christian minister whom we hope to know personally. In the meantime we express publicly our thanks for the following:

At least a couple dozen religious papers come to my desk each week, but I must take an opportunity to tell you that yours is one of the most welcome. The editorials have the ringing force, the breadth of view, the wide sweep of interest, that belong with a publication of national or international circulation. I find in each issue something to enrich and challenge the mind and to uplift the spirit.

I read your short editorial in the April 21 issue, on the beer parade, and an interdenominational gathering in this region instructed me to advise you of its whole-hearted approval of it.

I hope that North Carolina and vicinity really appreciates the outstanding service which you are rendering to it. Your paper is worthy of the most serious attention, and a distinct help in these times of trouble and distress. I count it a privilege to be among the subscribers.

Enclosed please find two dollars for a two-year subscription, to be sent to the above address, instead of the previous one, 83 Westland Avenue, Boston, now on your lists.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Some bright chap has told us what father gives Bobby. We leave it to you, dear reader, how true is the story that follows:

Age 6—Father gives Bobby roller skates.
Age 12—Father gives Bobby a bicycle.
Age 18—Father gives Bobby a college education.
Age 20—Father gives Bobby a motor.
Age 23—College gives Bobby a diploma, and father gives Bobby a job.
Age 23—Three months—father gives Bobby up.

The function of the minister today is prophet, priest, pastor and organizer. That is he must be preacher, mediator, shepherd and administrator—a spokesman for God, a mediator between God and man, a shepherd of the flock, and an administrator of the affairs of the church. The man who gives due attention to all these functions succeeds. The man who stresses one to the neglect of the others fails to be a good minister of Jesus Christ. To neglect all these, living a nominal, indifferent life, is the lot of the man who goes into the prophet's office for a piece of bread. Officials often say we need a preacher; or we need a pastor; or we need an organizer; they really need all of these. Such is the effective minister.

The old saying in this section that the leaves are always full grown by the 10th of May is sufficiently accurate for all practical purposes. The marvel of spring is the short time that intervenes between the swelling buds of the April days and the full leaf of May. In a few brief days the first tints of the springtime are brushed aside, giving place to green forest and emerald field. The leaves, however ,are only the promise of the full fruitage. The foliage of early summer is but the harbinger of the fruits of the autumn time. The dews and the rain, the sun and the shadows of summer clouds, the patient toil through the hot, weary days and the long waiting for the mysterious processes of nature to their work, all these follow leaf and flower. No one knows so well how true this is as does the observant farmer.

It has been claimed that the evangelism of other churches is being promoted by the use of discarded methods of Methodism. We wonder if this is true. Have we thrown to the discard methods that bring success and allowed others to pick them up? Unfortunate if true. The early preachers did not read their sermons and passionate utterance was characteristic of their preaching. They did not air their doubts but proclaimed their convictions. Do we?

The fathers and mothers who labor and love and grow faint in the exacting demands of the long weary years in the home should cheer up, having the assurance of a rich harvest in the far off days. The devoted teachers in the midst of a multitude of hirelings must know that their labors are not in vain, for many will yet rise up to call them blessed. Some yet are worthy to wear the crowns of Arnold of Rugby and Webb of Bellbuckle. Faithful and patient and consecrated followers of the Man of Galilee, found in all our churches, should fresh courage take. A full harvest will follow those who faint not. More than leaves will be theirs in the day of final reckoning.

Is Arthur John Gossip in the realm of the imagination, or in the sphere of actual fact when he describes the modern church in such telling phrase as the following? "We still believe mainly in fuss and noise and crowding and organization and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it, too, is whirling with the rest we feel more happy. There may be no spiritual outcome whatsoever, but we are pleasantly tired, and there is a wind blowing in our faces, and so we have sensed something is being done. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and business, and a certain material capacity far more than in the Holy Ghost."

What Are We Going to Do About It?

"ONE hundred and twenty million people lost a baby; 120 million people cry one minute and swear vengeance the next. A father who never did a thing that didn't make us proud of him. A mother who was only the wife of a hero, has proven one herself. At home or abroad they have always been a credit to their country. They have never fallen down. Is their country going to be a credit to them? Will it make him still proud that he did it for them? Or in his loneliness will it allow a thought to creep into his mind that it might have been different if he had flown the ocean under somebody's colors with a real obligation to law and order? America goes further into debt, and the debt is to the Lindberghs."

That was Will Rogers speaking.

President Hoover in giving instructions to the law enforcement agencies of the American government declared with emphasis and dispatch:

"I have directed the law enforcement agencies and the several secret services of the federal government to make the kidnaping and murder of the Lindbergh baby a live and never-to-be-forgotten case, never to be relaxed until these criminals are implacably brought to justice."

The President is doing all he can to bring to justice the fiends who stole and murdered the Lindbergh baby, and he should become an example for every officer and private citizen to emulate.

In the language of the Charlotte Observer:

"Not that he was Lindbergh's baby, but simply that he was a defenseless child. He could have been anybody's baby and the foul murder would have been just as heinous.

"His murderers must be caught. There must be no playing with this thing. The honor of America hangs upon the nation's ability to bring justice to the perpetrators of this crime.

"Law abiding citizens of America have for months viewed with alarm the unchecked crime in many of our cities. These citizens have asked: Shall gangdom and gangsters rule? The answer is no; the tragic ending of the little Lindbergh baby has settled that. The little boy's death has shocked the nation into a realization of the danger with which it is confronted. The gangster must go."

But this problem reaches far beyond the gangsters of our great cities. Crime is rampant everywhere. Murders, kidnapings, burglaries, highway robberies, theft and every conceivable sort of crime grows worse with every passing day. And why not? The criminals not only go unwhipped of justice, but rather become objects of pity, if not actual heroes, in the public appraisal.

We are face to face, however, with a situation that lies much deeper than these surface conditions, deplorable as they have become. Human society is about to be destroyed by a social philosophy which denies that there is such a thing as sin and teaches that the criminal is only a creature of his environment, who should be pitied rather than blamed. The criminal knows better than this, but the doctrine pleases him mightily and gives him fresh license to carry on as the fiend that he is. The hangman's noose, the electric chair, the machine gun, if it comes to that, are the only effective answers to such criminals. These will teach them the lesson of personal responsibility that social theorists deny.

But what is worse than the rotten social theories that are abroad in the land is the rotten theology that leaves out the Ten Commandments, the stern judgments of Almighty God as taught by the Hebrew prophets, and the doctrine of "Sinners in the Hands of an Angry God," as Jonathan Edwards preached when the social mudsills of our civilization were being laid.

Whenever a pulpit is content to recite a little ritual, interspersed with an anthem or two, then talk a little about Christian education or social betterment and call it a religious service, it is time for the angels to weep and for the archangels to sound the trumpets of judgment because the prophets and the apostles have ceased to speak to the people.

The hour has struck when the American people should arouse themselves. And we say let judgment begin at the house of God. Let the churches lead the people in a crusade for righteousness and law enforcement. Let the preachers be apostolic men who fear God so much that they cannot fear any man and as a consequence they will turn the world upside down.

There is also a great responsibility resting upon all our citizens, both men and women. Let them if any of our courts fail in their duties take the courts in hand and teach them that they are servants of society appointed to protect the innocent men and women and children whose safety has been intrusted to their keeping. If the executive departments of our states

annul at will the work of the courts, let the people pour the vials of their wrath upon the heads of such executives and teach them that they were not chosen to annul the work of the courts.

The picture of a father standing alone before the body of his slain son, a mother secluded in grief and a President calling for action not only inspires the mightiest law enforcement agencies of the nation to capture the murderers of Baby Lindbergh, but they should stir us to action for the enforcement of all law and for the speedy punishment of every criminal.

Golden Words of Bishop McDowell

AFTER fifty years in the ministry, twenty-eight of these as a bishop in the church, Bishop W. F. McDowell, under the law of his church, was released "from the obligation to travel throughout the connection" by action of the General Conference. His words on this occasion were marked by tender feeling and simple eloquence. Rarely does a man reach such a golden hour and is he able to utter such golden words. The closing paragraphs of the beloved bishop follow:

I do not want to make a tear festival out of this occasion. If you were close enough to me, you would see that I dressed myself this morning for this festival. I put on a red necktie today. This is no day in my life for black ties or crepe or any of the sounds of mourning or moaning of the bar, or whatever it is that does moan when certain things take place.

I am wanting to make just as much of a festival of it as is possible; in other words, I am wanting to share your joy. But you will let me say, will you not, isn't it lovely for just an ordinary person, just an ordinary small town merchant's son, just a youngster that went through college and seminary on an everage of three hundred dollars a year—that was in the old days—isn't it lovely that anybody like this should have had fifty years in the ministry of Jesus Christ's church, and more than a quarter of a century in the high office that the church gave me twenty-eight years ago; that I have seen the round world, trying to see it through Christ's eyes, and that I have walked with the elect and that I go toward the morning? That kind of thing cannot happen except in God's world to one of God's children, and I do not think it can happen outside of the church of Christ.

And so this morning, you know, while you are saying these lovely things to me, I used to tell a certain person how lovely she was, and I forgot all that Emerson said about the superlative when I used to tell her—who am I that I should bother with careful expressions under those conditions? When you begin to exult and when you begin to say things, the proper thing to do is to say them, what is language for, but that—and she would look me in the face and say, "What a lovely liar you are!" and then say, "I hope you will never become a truth-teller," and then add "I doubt very much whether you are in danger."

It would be utterly out of character for me to prolong this delight. How beautiful the church has been to me. I have known many men in these years in the ministry, and I have not known any man to whom the church has been kinder than to me. Shall I say it? I have known many couples in the ministry. I have not known any other pair of people to whom the church has given such opportunity as the church gave to the lovely lady who shares this service this morning, and who promised me that she would and who begged me not to be foolish.

Such opportunities at home and abroad as cannot be counted were ours, and for us both, I bring you thanks.

Boasting is excluded, of course, but I can take up St. Paul's words and say "We have fought in a good fight," and I can modify them a bit and say "The Faith has kept us," and a bit more and say "There is a crown already shared, already received by one of us, waiting the end."

And so with just unmingled rapture in this minute without one trace of whimper, I am not accepting the inevitable, I am seizing the immortal, and I am greeting the unseen with a cheer, and I want you to feel with me how good it is that there is a world in which men can come to this kind of an hour, with the sun smiting them in the face and light stretching out ahead, and all the drums beating and all the bands playing, and all the banners waving, banners below and banners above, that God has kept a man in a path of life and will lead him on to the morning.

Thank you a thousand times.

One Hymn Book for Methodists and Presbyterians

DR. HUGH KERR in bringing greetings from the Presbyterian Church in the U. S. A. to the Methodist General Conference at Atlantic City, suggested that it would be fine for the Methodists and the Presbyterians to have one hymn book. "Sometimes I think that the best hymns in our Presbyterian Hymnal are Methodist hymns. Then when I go to the Methodist church, over to my good friend, Dr. Day, the best hymns in his hymnal I think are Presbyterian hymns," declared the speaker.

Is not this a sound position? A hymnal reflects better than any other book the Christian thoughts and sentiments of the centuries. Turn through our hymnal and note how the hymns of Charles Wesley, Isaac Watts, Toplady, Martin Luther and the earlier hymn writers are used without regard to the communions to which they belonged. The Psalter is the Jewish hymn book. Time and place, race and creed do not determine the use of the great hymns that express the devotional life of mankind. Surely the Methodists and the Presbyterians could sing out of the same book. Such a venture would do much for Christian unity.

People and Things

The baccalaureate sermon at Harris high school, Spruce Pine, N. C., will be delivered by Rev. W. Reid Harris, May 22.

Rev. R. R. Grant says that Rev. S. J. Starnes of Roanoke Rapids did some splendid preaching for them in their meeting at Seaboard.

Rev. W. T. Albright last Sunday received twelve new members at Muir's Chapel, Greensboro, ten on profession of faith and two by letter. He has this year received thirty new members on the charge.

"The Rutherford College Alumni Association meets Monday, May 23, and we will be glad to see all former students and friends of Rutherford College who will come. Banquet at 5:30 in college dining hall."—Mrs. P. M. Rutherford, Secretary.

"If some little bird has not already told you, we'd like you to know that Rebecca Josephine, a little bundle of sweetness, arrived at the Presbyterian Hospital, May 13, and weighs seven pounds, one ounce."—Rev. and Mrs. J. B. Tabor, Jr.

"Our revival in Fuquay Springs has been in progress since May 2. We have had large attendance and an extra good meeting in the church and many professions. The meeting will close tonight. Our revival will begin at Holly Springs Monday night, May 16. Rev. H. L. Davis, Wilmington, will do the preaching."—J. L. Midgette.

"Miss Ruth Bowman of Central church, Mt. Airy, has won the two weeks' scholarship to Camp Cheonda at Lake Junaluska, for her contributions to the Torchbearer for the past year. She won out over the entire Southern Church. Her contributions included prose, poetry and drawings."—C. S. Kirkpatrick.

"Revival services were conducted in the Methodist church at Roanoke Rapids from May 1 to 12. The services were well attended. At the evening service last Sunday the pastor received 16 members into the church —ten on profession of faith and six by certificate and vows—making 38 additions since conference."—S. J. Starnes.

Rev. C. Q. Smith, superintendent, Methodist Hospital, Forth Worth, Texts, was recently elected president of the Texas Hospital Association. Dr. Henry Hedden, superintendent, Methodist Hospital, Memphis, Tenn., has just been elected president of the Tennessee Hospital Association. These are strong churchmen, recognized outside the bounds of the denomination. Dr. C. W. Webdell, beloved chaplain of Barnes Hospital, St. Louis, was elected president of the Hospital Association of the Methodist Episcopal Church, South, at its last regular meeting in Memphis, Tenn.

"On the second Sunday night in May we closed a very profitable series of revival services at Warrenton. Rev. J F. Herbert, the beloved pastor of Long Memorial Methodist church, at Roxboro, was the preacher in this series of meetings. He captured the people at the very first of the meeting. The crowds grew rapidly from night to night. The interest was splendid. The results were gratifying. A number of young people were received into the church the closing night. Too much could not be said for the good work of Brother Herbert in Warrenton. His preaching is of a very high quality. His fine personality adds peculiar power to his messages."—E. C. Durham.

"There will be held in the auditorium of the graded school in Hillsboro, a union revival under the auspices of the Methodist, Baptist and Presbyterian churches, beginning at eight o'clock Monday night, May 23. The public is invited. The singers of all the churches are expected to occupy seats in the choir and help to sing the gospel."—A. J. Parker.

"Things are going well at Hayesville. We are now in the midst of our revival services. This week special services are being held for the children. On next Sunday night, May 5, our presiding elder, Rev. L. B. Hayes, will be with us to spend the following week assisting us in the remainder of our revival. We ask an interest in your prayers, and the prayers of the church for an outpouring of the Spirit of God upon us."—H. R. Cornelius.

We have carried two installments of "The Twitterings of Timothy Twig" without giving the author's name. That was a grievous fault. These "Twitterings" are good enough without being bolstered by an eminent name, but we believe in giving men credit for all the good they do; furthermore, this name helps. Dr. R. H. Bennett, president of Lander College, Greenwood, S. C., is the author of "The Twitterings of Timothy Twig" and his name must not hereafter fail to appear.

It seems that practically all of our district conferences thought so well of committee reports that one or more from each conference were ordered published in the Advocate. It flatters us for the brethren to think of the Advocate in this connection. But we are overwhelmed. Some of these reports consist of eight typewritten pages and few of them are short. If these which have arrived were to go in this week's paper there would be little room for anything else. So please be patient with us. We will do the very best we can.

"Had a good Mother's Day service last night in our church at Belhaven. Just a little different was all—made up of special music, a little play, 'Candle Lighting Service' by small children. A bouquet of flowers was presented to the oldest mother present; also one to the youngest mother. There were 45 mothers present, ranging in age from 24 to 82 years. There were five mothers present above 75. Mrs. Nancy Fortescue, 82 last Christmas day, was the oldest; Mrs. Jack Gaylord, 24, the youngest."—E. W. Downum.

We regret very much to learn of the death of Mrs. Lizzie Falls, the mother of Mr. Harry Falls of King's Mountain. Mrs. Falls had been an invalid for years, and her death was not entirely unexpected. She was the second oldest member of our church at King's Mountain, and will be greatly missed by all who knew her. She was a faithful member of the church and loved and stood by her pastors. No pastor ever had a more faithful member than she proved to be during her long useful life. She lived a beautiful Christian life, and proved to be a blessing to all who came in contact with her. She was happiest when she was able to serve others. Surely she will be one of those who will hear her Master say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Our hearts go out in sympathy to Brother Harry and we trust that the God of all grace will comfort him and bring him to that place where his mother has gone to await his coming.

The Bishop of London, speaking at a meeting recently, said that when he was in America he had learned to say to his chauffeur, "Step on the gas, George"; but so far he had not summoned sufficient courage to say to the Archbishop of Canterbury, "O. K., Chief."—Ex.

Camp meeting at Camp Free is scheduled for July 31 to August 7. Revs. Raymond Browning of Columbus, Ohio, J. W. Combs, John R. Church, Jim H. Green and others are to preach. The prospects are encouraging for the best and largest meeting ever seen there. Two good quartettes and other special music are being planned for and many are expecting to attend. Address "Camp Free," Box 200, Connelly Springs, N. C.

"Perhaps you have not heard very much from us this year, but we are busy in the Master's work. Our young people's division has been organized and is doing splendid work. The children were organized several months ago and are enthusiastic little workers in their weekly meetings. Our choir has been vested and is second to none in musical ability and inspiration to the pastor. The Sunday school has increased and is functioning well in all departments. Some of us attended Wilson training school and received certificates. We have a busy summer planned for revival work and Cokesbury school, with several other things. Kenly charge contains the very salt of the earth and many tokens of appreciation find their way to the parsonage."—F. A. Lupton.

A pleasing feature of Mother's Day at Central church, Reidsville, was the presentation of seven beautiful silver collection plates to the church by Mr. and Mrs. J. W. Lovelace, in honor of Mrs. Lovelace's mother, Mrs. Lelia Rucker Matthews, who passed to her reward last year. The presentation was made by Dr. J. H. Barnhardt in the name of the donors. In addition to this handsome silver service, a substantial check was also given to the church to be expended in repairs, out of the estate of Mrs. Matthews, who was a tither in practice, and directed that any money remaining in her tithing account after her death should go to the church for the purpose specified. This gift of money and the splendid memorial are greatly appreciated by the whole congregation.

"We want you to know we are having a good time on the Ogburn Memorial charge, with the work of the church at this place and all the auxiliaries maintaining the upward move. These people are loyal to their pastor and are splendid to work with, in fact the best I have had the privilege to serve. They have not lost the habit nor the spirit of pounding the pastor. Both Ogburn Memorial and Oak Summit have shown the spirit royal in this matter, and it's the spirit that counts. Our first revival of the year, held in Ogburn Memorial church, closed Sunday night with the service in charge of the laymen of this church. The attendance was above what we expected for the entire two weeks—full houses all the way through, and interest was on an unusually high level. The attendance has been very gratifying for the whole year. These are church going folks around Mount View. No membership drive was put on, but 16 joined the church during the services and six or eight more are candidates for membership. All who have joined are adults. The total on the charge for the year is 27. The church members seem to have reached a higher level and many indifferent and careless ones came back to their first love. The other denominations of the community gave splendid backing. All the work was under local direction with the pastor doing the preaching."—O. L. Brown.

"There is to be a home coming at Hill's Chapel church on the Lowesville circuit May 29, which is the fifth Sunday in the month. A big crowd is expected. Some of the features of the day are as follows: At the 11 o'clock hour Mr. Frank Harrelson, a layman of First Methodist church, Salisbury, is to speak. He is a fine Christian layman and will make us a fine address. About two o'clock Dr. J. B. Craven, pastor of First Methodist church, Gastonia, is to make the afternoon address. It goes without saying that he will interest the audience. There is to be special music. Some singers from abroad are expected. The public generally is invited. Come and bring your lunch. This will be a good time to see old friends and renew old acquaintances."—E. N. Crowder, P. C.

Dr. A. L. Stanford, pastor of First Methodist church, is having his congregation observe May as a month of self-denial and the program is one that is unique in many respects. Each member of the church and the Sunday school has been presented with a small cloth sack in which he is asked to deposit his self-denial money from day to day. Reports Dr. Stanford is receiving are very encouring, indicating that many are cutting out expenditures, practicing self-denial in one way or another and filling up the little sacks. A unique plan is being perfected for the ingathering of the sacks which will take place on the fifth Sunday of the month. The proceeds of the month will go to the conference collections, home and foreign missions, the worn-out preachers, help of needy churches and other worthy causes and the goal set is $2,650.—Salisbury Evening Post.

Myers Park, Charlotte, reaches the middle of the conference year with conference obligations and salaries half paid. The full quota of $800 for kingdom extension has been secured in addtion to an offering of $275 given for the same cause in December. Subscriptions of $13,000 on indebtedness have been obtained. Parsonage improvements paid for represent an investment of $800. Robert I. Dalton is chairman of the board of stewards; Earl Whitten, vice chairman; J. D. DeRamus, secretary. George Snyder directed the kingdom extension offering. His father, J. Luther Snyder, is chairman of the board of trustees. J. J. Akers is chairman of the finance committee. C. W. Hunt is both charge and district leader. These men, leading many others equally able, suggest real strength in the congregation of this splendid six-year-old organization. Rev. R. Dwight Ware is the pastor.

Last Sunday, May 15, 33 people stood before the altar of Central church, Reidsville, and assumed the vows of church membership—24 by profession of faith and nine by certificate. This service marked the climax of a highly successful revival meeting which has just closed, in which the pastor, Dr. J. H. Barnhardt preached for 12 days. Rev. Ralph E. Johnson of Nashville, who is accredited under the direction of our board of missions as an evangelistic singer and worker among young people and children, assisted the pastor throughout the meeting. Many will join other churches in the community, and it is expected that others will unite with the Methodist church. The services were attended by large congregations and it is felt that the church was greatly strengthened, in addition to the number who professed faith in Christ. Those joining ranged in age from six to sixty. In one instance a whole family took the vows, consisting of father, mother and three children.

All Methodist Roads Lead to Atlantic City

The General Conference of the Methodist Episcopal Church will be in session most of the month of May, having assembled as usual on the first day of May. For months the delegates and returned missionaries from Asia, Africa, Europe, South America and the islands of the sea have been heading this way. They have come across the seven seas and journeyed from many lands to this quadrennial gathering to make reports and to plan for the years ahead.

More than 1000 delegates, bishops, secretaries, and other officials of the church have assembled in Atlantic City to sing and pray and plan and legislate. While many are from other lands, the main leaders of this General Conference comes from the northern section of the United States. They are men and women who know this land and are sensitive to the social, industrial and religious movements of this day. The next few weeks will disclose the spirit and outlook of these followers of Wesley. My purpose at a later date is to give the readers of the Advocate some impressions gained here at Atlantic City. These notes have to do with impressions by the way.

From Durham to Atlantic City via Richmond, Washington and Wilmington, Del., is in round numbers 500 miles. In early May this is a delightful drive. The run through Virginia, Maryland, Delaware and New Jersey is sufficiently varied as not to allow interest to fag or the body to grow weary. Any one with an appreciation of the past has reminders every few miles clear across Virginia of the deeds of daring in the sixties. The capital city is always interesting, never more so than in the spring time. In Maryland, north of Baltimore, the red bud and dogwood were about three weeks later than in North Carolina. This is indeed a beautiful country at this season of the year. As we passed Abingdon and read the sign, reminding all passersby of Cokesbury College, the figure of Francis Asbury on horseback as he rode over these hills came vividly before us. So did that first Methodist venture in building colleges. This school was a great tax on this pioneer leader as many other colleges have been on those who would train the youth of the land.

Abingdon and Cokesbury! The Abingdon Press of New York and the Cokesbury Press of Nashville hark back to this little town where the Methodists made one of their first efforts in intellectual culture. Cokesbury is a blending of the names of Bishops Coke and Asbury, and Abingdon is the name of this early hamlet in Maryland.

Southern New Jersey reminds one of the land about Smithfield and Goldsboro, but instead of the cotton and tobacco are the fields of grass and the growing truck for those great city centers. As one passes toward the coast the conditions are much the same as in eastern North Carolina. Would that we would produce the fine cattle such as these New Jersey farmers grow. In Delaware and New Jersey we did not see anything like the number of peach orchards as we had expected. They will not begin to compare with the sand hill country. Some of the apple orchards are beautiful. The poultry farms with the beautiful white birds caught the eye of this Methodist preacher, and the "rabbitry" here and there would certainly have caused a man from Chatham to sit up and take notice.

Any one who will pass across "Ole Virginia" and "Maryland, My Maryland," in the month of May, when new life is manifest on every hill and countryside, and not be glad he would do well to take stock of his mental furnishings and to give some attention to his soul life. "Breathes there a man, with soul so dead, who never to himself hath said, this is my own, my native land?"

This is the land of beginnings for the Methodists. Baltimore was the early Methodist center. Through all this land the cause prospered in a wonderful way. True, Francis Asbury had a hard time to keep the early circuit riders going, for many of them wanted to stay in the towns, but he set the pace and they went everywhere.

Would that these later Methodists, gathered here on the edge of the ocean in this land rendered sacred by the doings of the men sent by Wesley to Philadelphia and Baltimore, could have a fresh baptism of that power that sent these early itinerants out to spread scriptural holiness over these lands. This is the chief need at Atlantic City.

Just as I entered the lobby of the conference hall Monday morning, President Jones of Bennett College, Greensboro, met me with a flattering report of the fraternal message of Bishop Arthur J. Moore who had closed his address a few minutes before. Bishop Ryang of Korea presented his fraternal greetings following the address of Bishop Moore. This was enthusiastically received by the General Conference.

Then came a recess of ten minutes that a photograph of the body might be made. Following this the Glee Club of Allegheny College sang.

Dr. Hugh Thompson Kerr of Pittsburgh brought greetings from the United Presbyterian Church of America. Rarely does one hear an utterance that reaches the high level attained by Dr. Kerr.

The climax of Monday morning's session came with the utterances of three bishops who under the age limit retired from active work. These are Bishops McDowell, Anderson and Locke. They were shown every honor.

The committee on Episcopacy made its report, in which a high tribute was paid each of the men whose active labors as general superintendents end with this General Conference.

Following the adoption of the report the General Conference joined in singing a hymn. Then formal resolutions were presented by some one from the episcopal area of the bishop, to be followed by others from conferences with which this bishop had been intimately associated. Then each bishop made response.

Since Bishop W. F. McDowell has been so often in North Carolina, I would like to stress the superior way in which he met this situation. Never did that noble soul give utterance to finer sentiments in a more gracious way than did he on this occasion as he linked the labors of his ascended wife with those of his own for the last fifty years. But no words can do justice to the final official words of W. F. McDowell to his General Conference at Atlantic City.

The rest of this story must go over to another time. The much doing with the many lines along which the General Conference moves are such as to make impossible a connected report of the proceedings even for a few days.

M. T. P.

HE SAW A GHOST

By J. S. Hiatt.

Some time ago a friend gave a very interesting picture. The picture was that of an old darkey passing a graveyard about sundown, not thinking of ghosts but of the corn-cake baking in the oven. But suddenly a "hant" appeared coming right out of the graveyard. The colored brother's blood ran cold. His eyes grew larger. Something must be done and that right quickly. Jumping upon the seat of the old fashioned buggy he called in a loud voice to his trusted mule, "The Lawd is goin' to save us—but he needs our he'p." He did not expect the Lord to save him without an effort on his part. I showed the picture to a preacher and after carefully looking it over, he calmly remarked, "Well, it is a ghost." He did not see the double effort the old darkey was making to encourage his faithful mule to make double-quick speed and get away from that embarrassing situation. Thoughts of ghosts and goblins have caused many a barefoot boy to increase his speed as he lifted his hat and passed the old graveyard by the light of the moon.

Effort

Some have realized and some, we hope, will realize that in the near future we'll have to double our efforts—work overtime if the kingdom line holds. The responsibility is great, but the greater the responsibility the greater the opportunity for service. The honest worker does not want to shirk responsibility—does not want to get from under the load. A real man ought to be proud to have a job and stick by it. There are no easy places in the vineyard of the Lord. But all the positions he assigns to his workmen are honorable places. Few wear out, many rust out. It is said the church has divided itself into three classes—the workers, the shirkers, and the jerkers. Just now the workers are needed. Not those who wait until the iron is hot and then strike, but those who strike the iron and make it hot. Not those who wait patiently for something to turn up and spend much of their time in singing "There's a great day coming," but those who are willing to give their life's blood to bring things to pass. For it is the cause and not the pain which makes the martyr. The Greeks had a saying that the devil tempted a lazy man. I think they were mistaken. I fully believe that a lazy man tempts the devil. When God said that man should earn his bread by the sweat of his face he was not condemning man. Here he was giving expression to one of the deepest laws of life. By the sweat of his face man not only earns his bread but everything worthy in life. Our Lord was a laborer. He was as much the Son of God while standing ankle deep in the shavings at the carpenter's bench as he was when he was preaching his great Sermon on the Mount. "My Father worketh and I work," was the Master's slogan. Work develops muscle, brain and character. He was a wise man who said he had not time to worry. In the day time he was too busy and at night he was too sleepy. Work is a sure cure for theft and crime. Satan finds mischief still for idle hands to do. Idleness spells unhappiness. The ghost "doubt" that we can't hold the kingdom line will disappear when we earnestly put our hand to the plow and face the sun.

Take My Yoke, Said the Master

What does that mean? Every man is called to his yoke. The Puritans and Pilgrims who came to America were not seeking gold, not looking for treasures, but with the mighty stroke of the axe they cut down the trees and built a great nation. Every man is called to his task. God has a purpose in every man's life. Joseph strutting his coat of many colors never amounted to anything until his brothers threw him out where he had to paddle his own canoe. Then when he got over into Egypt he came to himself. He cornered the corn market, but he didn't buy on the margin, he bought on the ear. He had foresight. He saved the corn in the time of prosperity and fed the starving people in time of famine. In time of prosperity people learn how to spend, but in time of depression they learn how to save.

When an old colored woman was asked if she would like to have a job cleaning house she relied, "Boss, I hasn't worked any in so long a time that I'se simply lost my taste for work." We have been singing during the years of prosperity, "Send the Light" and "Toiling On." But the call to each individual at the present hour is to sing, "A charge to keep I have, a God to glorify; to serve the present age, My calling to fulfill," and "To the work, to the work, we are servants of God." He went about doing good. No man can keep normal unless he works. His health and happiness depend upon it, whether he be rich or poor. Goodness is love at work. Instead of pitying people who work, we ought to feel sorry for the folks who don't work.

A busy man doesn't take a long vacation in idleness. The man who sees the big ghost "If" confronting him on every side is sure to be an expert on excuses and short on performances. A white man and an old colored man were discussing farming. The white man said he didn't know how much land his wife and children would be able to cultivate. The old darkey said he surely was going to have a garden if his wife's back got well.

David Belascoe said, "I believe that God made us to work. I believe that he meant we should earn our living by the sweat of our brow. But I believe that he made us to love our work so that we might play at it; and so labor on until, tired out, we might sleep like little children at the end of each day."

To save people we must work. And in saving others we will save ourselves. The only way to build muscle and brain is through daily work. The only way to build Christian character is to carry a cross. To the spring plowing the Master is calling us. The revival season is on. "And when everybody works and nobody shirks we can raise a church from the dead." There is no substitute for prayer. There is no substitute for old fashioned honesty and right living. No substitute for down-right, sure-to-goodness hard work. The ghosts that prey upon men's minds and hearts will disappear when we increase our speed in the kingdom work. And the cause of the Master will not have to go begging. As the little colored boy remarked that he was not afraid of ghosts, but he was afraid that if he saw one he would run away with himself. Here is hoping that some of the big-hearted church lay leaders will see a ghost. If this should happen I'm confident that they would report their work in the words of Kipling—

"And they asked how I did it and I gave 'em the Scripture text,
You keep your light so shining a little in front 'o next!
They copied all they could follow, but they couldn't copy my mind,
And I left 'em sweating and stealing a year and a half behind."

The Preacher in Charge and General Benevolences

By Bishop Edwin D. Mouzon.

The general benevolences are the basis of the financial system of our church. Upon this foundation rest all the connectional enterprises of Methodism. It goes without saying that the support of the pastor and the expense of keeping in operation the social and pastoral activities of the local congregation is not the end but is only the beginning of the work of any church. The mission of the church is not self-centered. The church exists for others. Methodism is essentially connectional; each congregation is vitally related to the total work of the church. The benevolences apportioned to a church represent the amount of money that church is supposed to be able to contribute to the on-going of the kingdom of God through the regular channels of the church's askings. If we fail to raise the benevolences, our entire system of world-service will break down.

And here we are breaking down. Last year throughout the entire church we raised only forty-five per cent of what our people had been asked to raise for the general benevolences. Many things can be mentioned as contributing to this failure. I now mention only one—**the budget system in the local church.**

Through this budget system missions, church extension, the support of our worn-out preachers and their wives and their widows and orphans, and all the general interests of the church are put in one budget along with pay of the choir, support of the janitor, salary of the pastor, and all the local interests of the congregation. The result is that the connectional claims of the church are simply forgotten.

The bishops of our church are deeply concerned over the situation which the church now faces. In an address now being sent out to the church the bishops say:

"The law of the church makes the preacher in charge responsible for the presentation of these sacred causes in each congregation. No budget arrangement of the local officials can exempt the pastor from his obligation to see that the church is confronted with the claims of the kingdom as presented in our general benevolences."

It cannot be denied that some congregations look upon the benevolences as a tax levied and a burden imposed rather than as a privilege granted and an opportunity given. And without doubt this is because these claims have been buried in the budget and the pastor has not explained to the people and inspired them to sacrificial giving by the recital of the great things the church is doing for the salvation of the world. It so happens that today I am in receipt of a letter from a presiding elder which very forcibly illustrates the point I am now making. He writes as follows: "I have been making a study of what this district has done and ought to do. For example, I found one charge where 26 women in their missionary society raised more for missions last year than the whole charge paid on benevolences. That illustrates two things: First, the charge did not fail because it could not pay, for these 26 women were just 26 average members of the charge; secondly, when we study the needs and pray about them as the women do, then we also will pay as they pay." I am calling on our pastors to inform themselves and then give information to their people. Do not let the benevolences lie smothered under the local budget. The pastor and not the stewards must be held responsible for the general claims of the church.

Through this budget system the janitor, the choir and the preacher are paid first. Then if anything is left after that is done, it goes to the general benevolences. As illustrative of what I am saying I quote from a letter received today from one of our most efficient young ministers. He writes: "At the beginning of this conference year our church tried to encourage more of the people to pay to the church regularly through the envelope. From this fund contributed each Sunday come the running expenses of the church such as janitor's service, lights, water, fuel, the pastor's salary, and the presiding elder's salary. We had hoped to obtain enough money in this way to pay our apportionments to the various connectional causes, though so far we have not done so." It is precisely this budget plan that has led to the almost desperate situation in which we now find ourselves as a church. Something must be done about it.

I am aware of the fact that plans for the year have already been made. I understand also that our preachears are in the habit of paying to the local budget what they feel able to pay to the church. Thus it has come about that some of our preachers do not appear to be contributing anything to the general benevolences, their contributions being absorbed in the budget which first of all takes care of local matters. This ought not so to be. Our pastors should not be deprived of the privilege of giving to the great causes represented by the benevolences of the church. Furthermore, we simply must do better than we did last year. If every pastor in Southern Methodism would see to it that what he gives for the rest of the year goes directly to the conference treasurer for the benevolent causes of the church, that would make a considerable difference in the amount of money raised. It would also serve to call the attention of stewards and other church members to the importance of these great interests. With these things in view I have this week handed to the pastor of the church which my family attend a modest check with the request that, while giving Dilworth church credit for it in the final settlement of accounts, it be sent immediately to the conference treasurer as a payment on benevolences.

We preachers always have led the way in giving sacrificially. We must lead the way now. I have therefore written a letter to the presiding elders suggesting that our pastors follow the plan here indicated. According to this plan the pastoral charge gets credit for what the pastor pays just as it does under the old plan. The difference is that the pastor directs that a part of what he has agreed to give shall go directly to the general claims and and be absorved in paying his own salary and other local expenses. Our church is in the midst of a financial crisis. Let us who are the leaders of the people in name be their leaders in fact in this time of need.

By thus making a contribution directly to the general benevolences of the church we shall avail ourselves of a privilege which must not be taken from us. Also we shall thus call the attention of our people to the significance and importance of the connectional work of the church. When we show them that we ourselves believe in these things, we shall lead them to believe in them and support them. Unusual times require unusual measures.

GENERAL CONFERENCE AT ATLANTIC CITY

Atlantic City is well known to all our people as a great summer resort on the Atlantic in close proximity to Philadelphia and New York City. Fully as famous as the place is that celebrated board walk that extends for miles along the "breaker beaten strand." Since the general course of our Atlantic seaboard is north and south not many people think of this board walk as extending east and west. The main streets of the city, notably Pacific and Atlantic avenues, extend in the same direction.

The city makes much of its eleven million dollar convention hall with a seating capacity of 40,000; the ball room has a capacity of 5,000. The latter room has a large stage and organ with wide extended galleries on the sides and a big balcony in the rear.

The accoustic qualities are fine. These, with the easy view from every seat in the hall, make an admirable place for the sessions of the General Conference—all can see and hear. The amplifiers are sufficient for the voices that are thin and weak.

The Body Itself

The General Conference has more than 800 members. So it is about double the size of our own General Conference. But never have I seen a conference that runs as smooth as this one (this statement is made after having seen three Ecumenical and seven general conferences in action). As the football men world say, "It never fails to click." The order, the system and the alertness of those in charge have no sense of haste, and little confusion exists in this group of a thousand.

A ten minute recess at the middle of the morning session allows all to change position, to exchange greetings, to visit the refreshment stands and to relax in such a way as to return for the work as do school children from the playground. This makes for quiet and decorum even among clericals. Then, too, the voting by show of hands keeps down much noise.

The personnel of this General Conference is much the same as that of our own with the exception of the varied elements of which it is composed. The natives from many lands are here and not a few negroes from our own land. A roll call of the conferences and the assignments of bishops outside of the United States to Cape Town, Shanghai, Bombay, Delhi, Singapore, Manila, Stockholm, Zurich, and Santiago, Chile, indicates the world church that this Methodism has become. The nationals are here from the ends of the earth and the missionaries cross every sea.

Laymen in Annual Conferences

After sixty years of effort of one sort and another the laymen have been given a place in the annual conferences of the Methodst Episcopal Church. The necessary constitutional amendment had been passed upon by all the annual conferences before this General Conference approved them by a vote of 789 for and 8 against. So this is now the law of the church.

In 1872, Judge Herbert T. Amens of the Central Pennsylvania conference, who for nine generations represented his conferences, made the first motion looking to this present happy event. A telegram was ordered to be sent him announcing that the General Conference had done this thing for which he so long worked and prayed.

Two Big Debates

The major interest of this General Conference gathers about the Episcopacy, judging by the two big debates this week. The first had to do with reducing the age of retirement and the other was to determine the number of episcopal areas. To state in another way, the issue was the number of bishops and how long they are to serve. The law now is that a bishop who attains his seventieth birthday before June 1 in the year that the General Conference meets shall be retired by the General Conference.

Three of the episcopal residences in foreign fields and two—Indianapolis and Buffalo—in the home land were discontinued. This means the election of two additional bishops after the retirements due to age limit and ill health.

Rarely does one hear a debate superior to that gathering about the number of bishops for the next quadrennium. Vigor and point and conviction characterized the speakers. In the heat and earnestness of it all the utmost courtesy and finest spirit prevailed. The horseplay and manifest discourtesy so often in evidence were wholly wanting. Any one who thinks these men from New York and Pennsylvania to the wide-open wheat fields of Kansas and the vast stretches of the far west are weaklings in the arena of debate would do well to revise his present opinions. As the discussion continued I saw the eyes of delegates from Japan, China, and India flashing with eager interest as though they were much pleased with these Occidentals.

Mindful of the Past

One hundred years ago Melville Cox went as the first Methodist missionary to Africa. He sailed from Norfolk to Liberia in 1832, having been pastor in Raleigh the year before. Though Cox lived only a short while after reaching Africa, he pioneered the way. His memorable words are, "Let a thousand fall before Africa be given up."

Most appropriately, this General Conference took note of the Cox centenary. The same is true of Jason Lee, who was the first missionary to go to the Oregon country —the first Protestant misionary of any denomination to go to the Northwest territory. The celebration will be in 1934 ,the year of the Sesqui-Centennial of American Methodism. But let no one think that the present stress of Methodism is on the past. The future still beckons. The cry of the nations are still heard and the underprivileged are of tender concern.

Striking Features

The several boards and institutions have celebrations and anniversaries that attract great crowds. Some of them move on a high level. The pageant of the nations, the work of the schools in the mountains and among the negroes proved to be of much interest.

Perhaps one of the very best of all was "Pearly Gates," a musical morality play based on the negro spirituals—written and and directed by Frederick Hall, musical director of Clark University. This was presented by students of Clark University and Gammon Theological Seminary of Atlanta.

This was superbly done and the singing was all that any one could wish for. The revival of interest in the negro spiritual and such work as Professor Hall is doing counts for much in our national life.

We are coming to appreciate more and more the fine contribution the negro has made to our emotional and religious life in the South. In the final estimate it will be found that the negro has done much to make faith in the unseen easier for the Southern white man. God and heaven and hell are to him abiding realities. M.T.P.

Fraternal Address Delivered by Bishop Arthur J. Moore, May 9, to the General Conference of the Methodist Episcopal Church, Held in Atlantic City, New Jersey, May 1932

(Concluded from last week)

As early as 1914 our General Conference by enthusiastic vote declared in favor of unification by the reorganization of the Methodist bodies in America. The first plan submitted was not acceptable to you. The next plan offered, while acceptable to you, failed to receive the necessary constitutional majority with us. Shall we now cease our labors and abandon our dreams? To do so is to perpetuate the misunderstandings of the past. Let us thank God for the progress we have made. Let us acknowledge to God that the day of discord is gone, prejudices of yesterday no longer sway us, and we can continue our labors in an atmosphere of good will. The differences that remain infinitesimal when compared with the points in which we are agreed. To grow weary now and drift apart would be a tragedy in a day that cries aloud for a united Methodism.

We have had many noble declarations from General Conferences touching our divisions and the desirability of union. The chief difficulty has been in making a plan acceptable to both churches. Each has been prone to lay the blame for failure of negotiations on the doorstep of the other group. We no longer need quotations from "Uncle Tom's Cabin" nor rebel yells. Whatever the differences of days now gone, let them be buried in oblivion. Let the emphasis North and South be shifted from "What my church must give up?" to "What has my church to give to a new and larger Methodism?"

Twelve brief years and we shall have reached the one hundredth anniversary of our separation. Surely a century apart is long enough. Our spiritual children in Japan, Mexico and Korea beautifully and effectively united. Maybe the promise that "A little child shall lead them' 'will prove true with us.

Let us resolve that each church will at the earliest possible moment create a new commission to work out another plan. Let our commissions, with a like commission from the Methodist Protestant Church meet and with united desire and prayer proceed unafraid, undiscouraged, and with unwavering determination to seek for a just and lasting basis for a United American Methodism. Let us resolve that the one hundredth anniversary of our separation be devoted to a year of jubilee and a fresh girding for a mighty evangelistic and missionary advance around the world.

To that glad hour let us here dedicate our best thought, our earnest prayers and our constant endeavor, and by so doing illustrate the creed of St. Augustine, "A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and a whole world for my parish."

The World-wide Upheaval

Your conference meets in one of the significant and critical hours of history. Days and weeks have the fullness and significance of years and decades. Not in the lifetime of most of us has there been so much grave and deep apprehension. Sinister tides are running throughout the world. In this country there is almost universal economic prostration, and multiplied millions of our fellow citizens face life without employment and without the prospect of it. The political cauldron seethes with uncertainty. We face the kind of a situation in which former civilizations have gone down. Many of the causes and conditions which wrought havoc to other civilizations are resident and active in the world today.

To many balanced and competent observers, the very foundations of our social order seem to be crumbling. The structure which our fathers labored so patiently to build is trembling, if not tottering. It is a solemn hour, and we dare not be indifferent to the issues of events.

The disintergration of our home life, the break down of authority, the unsettling of moral standards coupled with a growing paganism and increase of crime, reveal that the world of our day needs redemption. Our deliverance must come from God, or it comes not at all. A world groping for light and help amid the wreckage of a secular civilization turns to the church of God for leadership and help. The age in which we live is at once our greatest danger and our greatest challenge.

I am concerned as to what shall be the mood and message of Methodism in this hour of world-wide upheaval. In the eighteenth century Methodism proved its power to purify and elevate the life of a people. The moral life of the country was at low ebb, external means had failed when the Wesleyan Revival came and changed the whole tone of English society. The church was restored to life and spiritual aggressiveness, and the people given a fresh spirit and moral zeal.

Once again we must proclaim the message of Christ in supreme confidence. Admitting all the ugly facts, we must go forth facing every situation with triumphant confidence and undisturbed peace. We will be careful not to underestimate the difficulties nor blind ourselves to the strength of our foes, but looking beyond all these see the eternal and inexhaustible resources at the disposal of the church of God. What though obstacles are great and enemies are many—greater is He that is with us than all that are against us. It is our priceless privilege and sacred duty to sustain a mood of hope and courageous faith by declaring: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge."

The darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great Kingdom shall come on earth,
The kingdom of love and light.

The Mood of Methodism

From the beginning, the credentials of Methodism have been the evangelistic passion and the evangelistic message. We have always regarded ourselves as the herald of the joyful message of redemption, both here and hereafter, for all who believe in Jesus Christ. In the face of the unbelief and shocking immoralities of the eighteenth century, John Wesley lighted our evangelistic fires. The early Methodists gave themselves with sacrificial passion to the telling of this good news. Their one

mission was to bring men into a saving knowledge of the truth as it is in Christ Jesus. They felt that upon Methodism a very special responsibility rested for the conversion of the world.

From then until now the normal mood of Methodism has been the evangelistic mood. The stirring story of our advance across this continent is a story of resistless evangelism. We have always been the flying squadron of the evangelical groups. Our supreme emphasis has not been a philosophical theory nor even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and self-sacrifice. We have every reason to be proud of our evangelical traditions.

This still is the supreme function of Methodism. God called us into being to be Christianity in earnest, and no church can forget its divine mission and have bright prospects. There can be no effective substitute for the evangelistic passion. I do not claim this is the only business of the church, but it is our supreme business. We can live without costly buildings, elaborate ritual or expensive choirs, but we cannot live before God without our hearts being on fire for the souls of men.

We will be recreant to our duty if we do not cry aloud and battle heroically against war, industrial oppression, ignorance, yea, all the social evils which afflict the race. Let us never fail to provide voice for those who have no speech and a sword for those who have no weapon, but all the while let us strive to teach the boundless love of God toward all men. Our need for social and industrial reconstruction is great, is imperative, but our need for a spiritual awakening is greater and more imperative. Some of us are convinced that nothing will meet the exigencies of this hour except a revival of religion.

It is always easy to generalize about the failure of churches and the shortcomings of ministers. It is not so easy to bring in a bill of particulars with evidence sufficient to sustain it. We are agreed, however, that we stand in sore need of the recovery of a radiant passion for the redemption of the lost. Many of our churches are comfortable and complacent. There is a notable lack of the evangelistic note. Too few of our sermons are directed at the main business of preaching. Sylvester Horne, that prophet of modern times, said: "We have some faith left in education, but almost none in what our fathers called conversion." A new note is required in much of our preaching today if men and women are to be won to Christ. There must be more passionate pleading. Scholarly accuracy, literary finish and charm of style we will not despise, but these alone cannot probe the sore of sin or lead men out of bondage into spiritual liberty. The antagoism some would raise between evangelism and religious education is absurd. We must put more education into our evangelism and more evangelism into our education.

We are hearing too much about the blessings of moderation and the dangers of fanaticism. Our fathers could hardly control themselves as they proclaimed the truth. They told the story with an inexpressible rapture. Preaching was a daring romance, and they lived at white heat. The recovery of that passion will arouse a slumbering church and bring back the heroic and romantic features which marked the life of Methodism in the eras of its greatest glory.

Our soul, as well as the souls of those to whom we are sent depends upon our faithfulness to this evangelistic message. If I speak with an unbecoming and presumptious urgency, it is only because I am so deeply concerned that Methodism shall regain her place at the head of the marching battalions of God's army and be in the future as in the past a mighty instrument in the hand of Almighty God for the salvation of men and the building of a new world.

An Adventurous and Hopeful Church

What an incomparable challenge comes to us as we face the present world situation. The church alone is equipped to point the confused mind and spirit of the race to the place where light will break through the clouds. We must recover our triumphant spirit. Cease talking of strained resources and inadequate powers. With a new vision of the conquering Saviour, a more perfect allegiance to his will, a more complete surrender to his mastery, and a new yielding to his passion to redeem the world, let us go forth "daringly adventurous and gloriously hopeful."

We heed, O Lord, thy summons,
And answer: Here are we!
Send us upon thine errand,
Let us thy servants be.
Take us and make us holy,
Teach us thy will and ways;
Speak, and, beheld we answer;
Command, and we obey!

WE CAN'T BE CHRISTIAN AND TRUST IN THE RICH

In America mammon is to have a free hand in the making, handing over to God (conceived as church, university, hospital, library, other instruments of the higher life) a quite considerable share of the spending. So if you are a church or a college, it is highly inconvenient that your clergy or your professors should poke their noses into the works, stores, banks, and markets from which emerge in some mysterious and intricate fashion the endowments and salaries which come to you from munificent donors.

This dependence of the churches upon the superfluous incomes of the rich disables them from effective criticism of the sources of these incomes and from any serious attempt to probe into the causes of the poverty which they profess to deplore. To supply the maxims of Christ literally to modern business would be wholly impracticable, to attempt it would be to dry up the resources which are needed to maintain the churches and all other civilized institutions.—J. A. Hobson, in God and Mammon.

OUR SAFETY IS IN THE POWER OF STRANGERS

We have established a system not based upon equality of opportunity, and privilege still hangs over it. It is based upon acquisitiveness. The motives and controls which run the economic system have broken down, and unless we quickly remedy this, people are going to turn to communism. The English people are ready for radical measures, because Germany may be within months of going communist. . . .

We must trade with each other. It is foolish to keep the gold in the United States, and then refuse to take the goods of other countries in payment when they have no gold. The average man in America must realize that his own safety may depend on someone in Germany or China. —Basil Mathews.

MARION DISTRICT CONFERENCE

This body of Methodists was called to order in annual session in the Spruce Pine church last Wednesday afternoon and adjourned late Thursday afternoon. The Rev. E. W. Fox, presiding elder, was in the chair at all the sessions. This is a big district, speaking territorially. It comprises all or most of the counties of Rutherford, Polk, McDowell, Burke, Avery, Mitchell and Yancey. There are 28 pastoral charges, 20 local preachers, 100 churches and 11,250 members, paying an average salary of $1420 to these 28 pastors.

After the sacrament of the Lord's Supper had been administered the conference was organized and got off to a fine start at the first session. A large number of brethren representing connectional or special interests were on hand and were given the privileges of the floor. Mr. James E. Lambeth, Reverends E. J. Harbison, O. V. Woosley, B. G. Childs, A. W. Plyler, W. M. Curtis, Albea Godbold and Mrs. J. F. Jonas brought fine, hopeful messages regarding the work in which they are particularly interested. E. W. Fox and J. F. Armstrong spoke a good word for Davenport College, Weaver College and Rutherford College. President Billups arriving Thursday morning was given opportunity to speak at length touching the work of the latter institution.

These men prepared the way for the spiritual life conference which followed. Seldom have we heard such large and consistent emphasis placed upon the spirit side of life. There seemed to be a feeling that the church has been magnifying mere "things" almost to the point of making them primary, while Jesus insists that they must forever remain incidental. Before the close of the Marion district conference many of us were beginning to realize that the huge and mighty creations of man are, after all, but unmixed trivialities with God! Business was at times all but submerged as burning words leaped from burning hearts in an honest effort to get at the deep things of the soul. The only set sermon of the conference was that preached by the secretary on Thursday morning, but there were many interesting and powerful ones delivered at intervals throughout the meeting. Brother G. B. Howard of Spindale was with marked enthusiasm and unanimity re-elected lay leader with D. W. Alexander and W. O. Griffith as associates. Mrs. D. W. Mackey, Paul Rose, A. A. Padgett, H. H. Tate, J. H. Giles, J. M. Carpenter, G. F. McGimsey, G. A. Hauss, Mrs. Ruth Mull, C. F. Cline, Mrs. G. P. Reed, G. A. Hines, J. H. Philbeck, and M. B. Mahaffee were elected delegates to the annual conference. The alternates are Mrs. Fred Proffitt, W. M. Wilson, Rufus A. Winters and G. C. Shuford. Gerald B. Tomlinson, Ernest H. Lowman and Albert Spencer Noblitt were granted license to preach. Charles S. Plyler and Edgar Conrad Price were recommended to the annual conference for admission on trial. Marion was selected as the place for holding the next conference. The saints around Spruce Pine regardless of church affiliations did themselves proud in the matter of entertainment. It is evident that Brohter Harris and his congregation are in love and charity with their neighbors of other denominations.

There should have been a time fixed for burying Old General Depression. These two hundred sons of Wesley under the leadership of a great Fox simply knocked the life out of the unwelcome General and then proceeded to go about the serious business of planning to build the kingdom of God in these hills! It was pulse-quickening and heart-warming to hear of great revivals recently held or now in progress and of signs of improvement along every line of Christian endeavor. Marion district Methodists are not behind closed doors. They are on the MARCH! J. Frank Armstrong, Secretary.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference met in Newton Methodist church on May 3-4. The presiding elder, Rev. J. S. Hiatt, had the program so well arranged that the interest in the proceedings was maintained at high ebb through the entire conference.

Reports from pastors, speeches from the connectional representatives, and music from able and gifted singers were so arranged as to give a varied program and keep the conference at a high spiritual pitch. The reports and speeches were such as to show that the pastors are vitally interested in the promotion of the kingdom and are giving themselves in consecrated service to their work regardless of whether or not they receive either pay or praise for their efforts.

A number of visiting speakers came with messages to the churches of the district, giving encouragement and commendation for their support of our connectional interests and pleading for continued support of these worthy causes. W. L. Hutchins came in place of James E. Lambeth to speak to the laymen. Professor Watson spoke of the work at Greensboro College, Albea Godbold appeared in behalf of the Chapel Hill church. C. S. Kirkpatrick, Mrs. C. C. Weaver, E. P. Billups, A. W. Plyler, G. T. Rowe, W. A. Jenkins, John F. Kirk and O. V. Woosley came with speeches, each speaking in behalf of the work with which he is connected.

Inspiring sermons were delivered to the conference by C. E. Rozzelle on "Horizons," M. T. Smathers on "Evangelism," and N. C. Williams on "Christian Privileges."

Brother M. B. Woosley and the good people of Newton were indeed gracious hosts and gave most excellent entertainment to the conference, providing bounteous and delightful meals and leaving nothing undone for the comfort and convenience of their guests.

The delegates elected to annual conference were as follows: F. D. Stonestreet, L. L. Sherrill, R. W. Troutman, K. L. Miller, W. W. Holland, W. D. Turner, Mrs. P. R. Rayle, Mrs. J. M. Brandon, J. G. Hamilton, M. H. Goodrun, J. E. Webb, Mrs. D. H. Warlick, O. Simmons, G. A. Tuttle, A. B. Godfrey, E. F. Allen, J. S. Keever, R. S. Kyles, R. L. Snow, and L. H. Phillips.

The alternates elected were: G. C. Moore, R. L. McNeely, W. L. Hefner, Mrs. I. L. Roberts, Mrs. B. B. Hayes, Kent Umberger, Mrs. J. L. Ingram, N. J. Moss, S. A. Simms, and B. L. Marlow.

The conference accepted the invitation of Central church, Mooresville, to meet with them for the session of 1933.

Ivon L. Roberts, Secretary.

HENDERSONVILLE

Revival services were held in First church, Hendersonville, beginning Sunday, April 24, and closing May 4. The singing was led by Mr. J. C. Coston, evangelistic singer, who is an official member of this church. Rev. C. H. Moser, pastor, did the preaching. He is a man of God, deeply spiritual. His sermons were delivered with great power and we feel that many will never forget them. They were heart searching messages. One night, after a sermon delivered to church members, many pledged themselves to endeavor to live closer to God. A member said it touched us so because we needed it.

Pastors of other churches and their members were faithful in attending these services. Some of them were present at our cottage prayer meetings held in the afternoon. We are grateful to them for their interest and encouragement. Group prayer services were also held in the church each evening at seven-thirty.

Colored people in two churches here met several times and prayed for the success of our meeting. Such instances cause us to try harder to witness for Christ. Our church has been revived and the town has been benefited by these special services. We give God the praise and pray that the results may be abiding.

Fifteen new members have been received since the meeting closed—11 on profession of faith and four by certificate.

Miss Maggie Renn.

GREENSBORO COLLEGE COMMENCEMENT PROGRAM

Friday, May 27

8:15 p. m.—Annual concert.

Saturday, May 28

3:00 p. m.—Annual business meeting of the Alumnae Association.

5:00 p. m.—Class day exercises.

6.00 p. m.—Alumnae-Student dinner.

8:30 p. m.—Annual guest performance, by the Greensboro College Players.

Sunday, May 29

11:00 a. m.—Baccalaureate sermon, Bishop Edwin D. Mouzon, D.D., Charlotte, N. C.

8:00 p. m.—Anniversary Young Women's Christian Association, Bishop Edwin D. Mouzon.

Monday, May 30

10:30 a. m.—Opening exercises. Annual address, Rev. Gilbert T. Rowe, D.D., Durham, N. C. Graduating exercises.

PROGRAM 79TH COMMENCEMENT EXERCISES RUTHERFORD COLLEGE, MAY 20-24

May 20, 8 p. m.—Recital by pupils of music department.

May 21, 10:30 a. m.—Declamation contest; 8 p. m., annual debate between Newtonian and Platonic literary societies.

May 22, 11 a. m—Commencement sermon by Dr. J. W. Shackford, pastor Hawthorne Lane Methodist church, Charlotte, N. C.; 8 p. m., sermon by Rev. W. G. McFarland, pastor Rutherford College Methodist church.

May 23, 10:30 a. m.—Class day exercises; 5:30 p. m., Alumni banquet, address by Rev. J. H. Shore, pastor First Methodist church, Hamlet, N. C.; 8:30 p. m., contest for Hull and Moser medals.

May 24, 10:30 a. m.—Graduating exercises, address by Prof. B. G. Childs, department of education, Duke University; 2 p. m., annual meeting of board of trustees; 8 p. m., senior play.

WEST ASHEVILLE CHURCH

The fifth anniversary of the opening of the new West Asheville M. E. Church, South, will be observed Sunday, May 28.

The program for that day is as follows: Sermon at 11 o'clock by Bishop U. V. W. Darlington of Huntington, West Virginia. Sunday evening at eight o'clock, sermon by Presiding Elder, Rev. D. M. Litaker, with Rev. L. W. Colson, a former pastor, in charge of the service. All former pastors have been invited to attend on that day. A great day is expected.

REPORT OF GASTONIA DISTRICT CONFERENCE

The forty-second session of Gastonia district conference was held at Lincolnton May 12-13. Rev. R. M. Courtney, presiding. The conference was well attended both by delegates and visitors.

The pastors' reports showed the work of the district in good condition, and the number of accessions on profession of faith was greater for the half year than for the entire last conference year.

Weaver, Davenport, Greensboro and Rutherford colleges were represented before the conference, as was the Advocate, Superannuate Endowment, Golden Cross, Conference Lay Leader, Chapel Hill and College Place, and Board of Christian Education.

Licenses of all the local preachers were renewed, and Bro. C. P. Philbeck was granted license to preach. Rev. J. C. Reichard was recommended to annual conference for admission on trial.

Delegates to annual conference elected were: A. J. Kirby, G. B. Goodson, C. A. Jonas, J. R. Davis, Marshall Dilling, J. H. Grigg, A. A. Willis, C. S. Lee, T. F. Cline, J. E. Covington, J. L. Beam, J. E. Randall, Mrs. G. W. Hoyle, Mrs. Joe Nixon, S. J. Durham, Thad Ford, D. H. Whitener, D. E. Abernethy, E. A. Thompson, C. W. Gunter. Alternates: A. Y. McMurry, L. B. Altman, J. R. Rankin, Harry Falls.

The high lights of the first day were the sermons by Drs. E. K. McLarty and J. B. Craven. Both of these men are strong preachers and they seemed to be at their best on this occasion.

The second day, a laymen's service, which many said was the best laymen's program they had ever heard. The speakers were J. H. Grigg, C. W. Gunter, A. J. Kirby, Grady Gaston, G. B. Goodson, and C. A. Jonas.

License committee appointed were J. B. Craven, A. C. Swofford, R. E. Hinshaw and T. J. Huggins.

Conference meets next year at Palm Tree church on the Belwood charge. The people at Lincolnton proved a delightful host and helped make the conference pleasant and profitable.

Thos. H. Swofford, Sec.

COMMENCEMENT PROGRAM, WEAVER COLLEGE, MAY 27-31, 1932

Friday, May 27

8:15 p. m.—Senior play, "Once There Was a Princess."

Saturday, May 28

9:30 a. m.—Last chapel exercise for the year. Address by President C. H. Trowbridge.

8:15 p. m.—Inter-society junior debate. Query: Resolved, That Nations Should Adopt a Policy of Complete Disarmament.

Sunday, May 29

11:00 a. m.—Commencement sermon, Dr. T. F. Marr, Brevard, N. C.

8:00 p. m.—Annual Epworth League sermon, Rev. H. F. Duncan.

Monday, May 30

10:00 a. m.—Declamation contest.
11:00 a. m.—Oratorical contest.
8:15 p. m.—Reading contest.

Tuesday, May 31

9:45 a. m.—Academic procession.
10:00 a. m.—Graduating exercises. Address by Judge Charles A. Hines, Greensboro, N. C.
12:00 m. —"Old Friends" dinner on campus.
2:30 p. m.—Meeting of the board of trustees.
6:30 p. m.—Alumni banquet and business meeting.

MACON CIRCUIT

We are still living on the Macon circuit. As Hambone predicted, there are plenty of ragged fat people. Where people tried to preserve the bounty of last year, they still have something to eat, but where you are trying to do something that calls for money it seems you run against a stone wall. We have three fine young people's societies which are doing good work. Our women are very active at two appointments and others are getting interested. Most of our Sunday schools are evergreen. Two will go into winter quarters, but we are hoping they will get out of that habit. We have held one good revival with O. P. Ader helping. The church was revived and we hope to take several into the church at my next appointment at that place. Dean Bird of Cullowhee Normal, one of our district lay leaders, was with me last Sunday and brought a good message to three of my congregations. He is to be with me again the first Sunday in July. The zone meeting of the Macon county mission work by the women is to meet at our home church (Union) this afternoon.

We recently lost one of our leading men of the circuit, Brother C. W. Teague, who was not only a prominent man in the church but an influential man in the county. He was a master farmer and will be sorely missed in church and county.

We are hoping to have some more good revivals with Brother and Sister Ader to assist me. There is a great field. We hope every one will pray for us.

J. C. Umberger.

DAVENPORT COLLEGE COMMENCEMENT PROGRAM

Friday, May 27

4:00 p. m.—Junior recital.
8:00 p. m.—College reception.
8:00 p. m.—Exhibit of Art department.
8:00 p. m.—Exhibit of Home Economics department.

Saturday, May 28

2:00 to 5:00 p. m.—Exhibit Art department.
2:00 to 5:00 p. m.—Exhibit Home Economics department.
8:15 p. m.—Expressional recital.

Sunday, May 29

11:00 a. m.—Baccalaureate sermon, by Rev. Loy Thompson, Presiding Elder of the Winston-Salem District, Western North Carolina Conference, M. E. Church, South.

Monday, May 30

1:00 p. m.—Alumnae luncheon and reunion.
5:00 p. m.—Class day exercises of senior classes.
8:30 p. m.—Final concert.

Tuesday, May 31

9:45 a. m.—Graduating exercises, announcement of honors in scholarship, awarding of diplomas.

10:45 a. m.—Baccalaureate address, by Dr. Robert Burton House, Executive Secretary of University of North Carolina.

GOOD WORK AT GOODSONVILLE

I am writing you concerning our work here briefly, but mostly concerning the good revival we recently closed. It lasted a little over two weeks and there were around 132 either saved, reclaimed or entered the experience of perfect love as taught by Wesley. The pastor did the preaching and the regular choir leader, W. B. Sigmon, did the song leading. We have taken in 19 new members as a result of the meeting and we have received 13 by letter since conference, making 32 to date. We are expecting others to come by vows and letter later. It is our plan to have a revival in the fall conducted by Dr. H. C. Morrison, editor of the Pentecostal Herald, and president of Asbury Theological Seminary. Different preachers have asked me the date, expressing their intention of coming, and all are invited to come who can. As far as we know now it will be perhaps around the middle of September. But I will announce the date for sure later in the Advocate.

The work in general moves along in an encouraging way here. We have had our third quarterly conference and also district conference. We only lacked eighty dollars of having our finances half paid up at the district conference. The folks are good to us here and are a loyal, hard working group who love the Lord. It is easy to work hard for folks who are loyal and encourage one as these do here.

I notice the list in the Advocate gives us credit for only 10 subscribers to the Advocate. We have around 15—maybe another one or two I don't know of.

C. E. Williams.

COOLEEMEE IS MAKING PROGRESS

It has been several moons since you have heard from us. Cooleemee is still on the map and I believe I can stay within bounds of the truth when I say we are making progress. Our boards speak. One says that last Sunday was a record Sunday in finance; the offering was $111.40, putting our budget $76.21 ahead. We received seven into the church on profession of faith. Yesterday our Sunday school recorded 253 present. We received one on profession and one by letter, and baptized three babies. Our church attendance at the 11 o'clock service has been fine for the year. A number of our people prefer to go to sleep at home at night in preference to sleeping at church, thereby cutting down our number at night service. Brother J. P. Hipps was with us in a meeting from April 17-24 and did some fine preaching, the effects of which are still being felt. Pray for us that the good work may continue and even better.

Geo. W. Clay, Pastor.

WESLEY MEMORIAL, HIGH POINT

Mrs. O. E. Kearns and Mrs. W. D. Brooks have charge of the Advocate in Wesley Memorial. In fact these two elect ladies have charge of a number of interests of that big congregation. The word "fail" is not found in their vocabulary, but they write the word "success" with big letters.

In proof of this these ladies sent us a check a day or so ago for $67. All this was for renewals. It is certainly fine to have somebody in a congregation to look after renewals as well as new subscribers.

To Mrs. Kearns and Mrs. Brooks the Advocate extends sincere and enthusiastic thanks for their good work in behalf of their church paper.

A GOOD CHECK FROM RICHLANDS

Rev. L. A. Watts sends us a check from Richlands for $31 and says that Miss Dorothy Sabiston should be given credit for this good work. Our thanks is due and hereby extended Miss Dorothy. It heartens us in the office to have such friends in the churches.

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Western North Carolina Conference

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AT THE TOP

We have just received a summarized report from the division of leadership training for the month of April. This report indicates that the Western North Carolina conference has by far the most extensive standard training program, during the past month, of any conference in the church. The conference most nearly approaching ours is the West Texas with a record of 468 standard credits during the month, while Western North Carolina shows 542. The total for the entire church for April is 4,132, so that our conference granted more than one-eighth of all the standard units of credit given by the entire church during this past month. Our record on Cokesbury work for April is rather light as compared with other conferences, but the greater volume of Cokesbury work in our conference is done in July and August. From present indications it would seem that our conference would this year recover its position of leadership in training work with in standard and Cokesbury fields.

LENOIR SCHOOL

First church at Lenoir furnished practically the entire patronage for the standard training school conducted May 1-6. Unfortunately the pastor of the South Lenoir charge was away in a revival meeting, and when the cat is away it always gives an opportunity for the mice to play., Not only did we have to go up against the difficulty of the pastor's absence, but May 1 proved to be an unfortunate date for Dudley Shoals as well as South Lenoir, since it came right at the time the schools were closing. But Brother Rozelle, the pastor of First church, along with his co-workers, Brothers Ed Allen and June Shell, had lined up a splendid representation from the church. What they lacked in numbers they made up in loyalty and enthusiasm as the school progressed from night to night.

The following results showed up in our report of this school: Rev. John F. Kirk taught "Organizing for Christian Education in the Local Church, with eight enrolled and four credits; Miss Corinne Little offered "Teaching Children,' 'with nine enrolled and six credits; and Mrs. John F. Kirk taught the course, "Senior-Young People's Administration," with 12 enrolled and seven credits. The school had a total enrollment of 29 and 17 credits. Sixteen of these were from First church and one from the South Lenoir charge.

AT LEAKSVILLE

The Tri-City school held last week at Leaksville shows a total enrollment of 38 with 27 credits being granted in the following courses: "Senior-Young People's Administration," taught by Mrs. John F. Kirk, with 16 enrolled and 10 credits; "Adult Administration," by Rev. Chas. P. Bowles, had 10 enrolled with seven credits; "Teachings of Jesus," by Rev. John F. Kirk, had 12 enrolled with 10 credits. By churches credits were granted as follows: Draper 12, Leaksville 9, Spray 5, and one from Centenary, Greensboro.

At the closing session a motion was made and carried by formal vote that a request be made to the board of Christian education that it arrange a fall date for the school date next year. It was deemed that there would be far fewer conflicts in a fall date than in the month of May. Draper extended a very cordial invitation from its pastor, Brother G. E. White, and from its Sunday school superintendent, Brother W. J. Squires, for the Tri-City school to meet with the Draper's community next year.

ANOTHER NEW SUNDAY SCHOOL!

While our minds are on the topic of new Sunday schools we must tell of another one. This one is at Oak Ridge, in the Winston-Salem district. Through the fine work of Rev. W. M. Boland, pastor and chaplain of Oak Ridge Institute, this new school has been organized at East End in an old abandoned Methodist church at Oak Ridge. Repairs have been made and the school has been operating since the first of last March. It meets every Sunday afternoon at three o'clock. Brother George Tuttle is the superintendent. There are 80 on roll and the average attendance is 60. These are grouped into six classes according to the proper age divisions.

This is the sort of work that counts. Our best wishes are extended to Brothers Boland and Tuttle and to all the members of East End Sunday school.

Children's Division

VACATION CHURCH SCHOOLS

That this year will give rise to greater values in the work done in our vacation church schools is evidenced by the fact that the local school workers where these schools are to be held are directing more serious, more definite effort toward the preliminary preparation four to six weeks in advance of the opening date. This is essential to good work.

Miss Little, our director of the children's division, is giving her entire time at present to those churches who desire her services in helping to work out the detailed plans for these schools. She is offering three to five sessions or conferences with the local church group where such meetings are desired and where they can meet morning, afternoon, and night to study local conditions and ways of meeting the needs. In these group meetings, made up of the pastor and his selected vacation school workers, the first session is given to a consideration of those plans and principles which apply to all the age groups. The following sessions are usually given to the specific guidance of workers in the beginner, primary or junior groups separately.

Such meetings are in progress as follows:

West View (Hickory)—May 16.
Granite Falls—May 17.
Dudley Shoals—May 17.
Connelly Springs-Harmony—May 18.
Rutherford College—May 19.
Highlands-Rhodhis—May 20.
North Wilkesboro—May 23-24.
Elkin—May 25-26.
Sturgills—May 27.
Charlotte—May 30-June 2.
(Calvary, Duncan Memorial, Wesley Heights, Spencer Memorial, Big Springs).

SALISBURY DISTRICT REPORT

Rev. J. A. Baldwin, the secretary of the Salisbury district committee on Christian education, sent to us a copy of the report adopted at the district conference held at Mt. Olivet church, April 26, 1932. We give the following excerpts:

"We have reports from all charges except Woodleaf. Fifteen of these have organized local church boards of Christian education. Thirteen have not yet done so. Such fine results have been reported from those who have taken up this work earnestly that we would briefly enumerate some of the principal advantages of the new organization:

(a) It unifies the work of the church in a most satisfactory way.

(b) It enlists the co-operation of a much larger number of workers.

(c) It brings about much closer relations between the different age groups.

(d) It furnishes the finest sort of opportunity for developing leadership.

(e) For the first time it furnishes the adults of the church a special and separate organization for their activities. This need has long been acute, especially for the younger adults. The possibilities here are immense.

(f) It vitalizes the work of every activity of the church.

(g) It lays upon the church workers individually and collectively in a definite and particular way their responsibility for reaching and bringing to Christ those

hitherto unreached in their own communities.

(h) It lays upon every member of every church organization a responsibility for carrying the gospel to those in foreign lands, and furnishes an opportunity monthly or at other frequent periods, for contributions to this most important work.

In view of these facts we do not hesitate to say that we believe that no church has ever before been so well equipped as to organization and method for carrying on the work of our Lord. It now remains for us earnestly, diligently and prayerfully to do the great task that lies before us.

But in saying this we would endeavor to keep ever in mind the fact that it is a progressive movement, and satisfactory results can only be secured and maintained by persistent and patient effort.

We believe that no other great denomination is quite so adequately and happily cared for in the way of religious literature as we are. Our people who do not take and read our literature are suffering an irrevocable loss. No reasonable effort should be spared in the task of putting at least one, and in some cases several, of these great papers in every one of the homes of our people.

Realizing that the work of the adult division of the church has in it such vast possibilities for good, and that it is as yet so little understood by most of our people, we recommend that a one-day district institute be held soon, at the call of and under the direction of Brother S. G. Hawfield, district superintendent of adult work, and that every charge send as large a delegation as possible.

We would express our gratitude to Almighty God that these epochal changes are being affected so easily and seemingly with promise of such good to our church. We would especially thank our presiding elder for the kindly, intelligent and statesmanlike supervision that has characterized his activities in the initiation of this work; and also to the conference board of Christian education for illuminative direction at every point."

This report is signed by H. G. Allen, as chairman, and J. A. Baldwin, as secretary.

SPINDALE CHURCH SCORES

This year for the first time Rutherford county training school was held at Spindale, April 24-29. Rev. W. R. Kelly and his leaders had everything in readiness before the opening hour of the school. Class rooms had been re-arranged after the Sunday morning session to provide comfort and all necessary equipment for the training classes to do their best work from the beginning.

Another feature which added much to the value of the enterprise was the fact that several had secured their texts in time to read the entire book before the class sessions began, thus relieving the strain of carrying all the work of the school while busy at the responsibilities of the day. This advanced reading also enabled the student to assimilate more thoroughly the helpful thoughts given through the text and in class discussion. We recommend this noteworthy example to all busy students who enter these schools for a real study of the work of Christian education.

A third fact of outstanding significance is revealed in the records. These show that but three absences out of the entire group of 28 credit students were recorded. Every one of these 28 students, except one, was in his proper class at the first session of the school on Sunday.

Either of the three outstanding features cited above will increase the value of any school, and when they are all three combined with the fine spirit that was manifested in each class throughout the sessions of the week, we feel sure we may pronounce it a good school.

Rev. J. G. Huggin, Jr., leading the class in a study of "Organizing for Christian Education," issued 11 credits; Mrs. John F. Kirk, "Senior-Young People's Administration," 10 credits; Miss Corinne Little, "Teaching Children," 7 credits.

COKESBURY CLASS AT PARK STREET CHURCH, BELMONT

Park Street churches does things! This fact was made perfectly clear during the days of May 8-12 when a Cokesbury training class was held. The unit offered was "The Educational Work in the Church" and was taught by the extension secretary. Brother J. R. Warren, pastor, and Brother C. E. Moore, superintendent, together with an enthusiastic group of teachers and prospective teachers, had made careful preparations. At the opening session a large number enrolled and these remained through the entire school, doing excellent work. At the close of the school 35 certificates of credit were issued.

SHARON CHURCH, SHELBY CIRCUIT, STUDIES WORSHIP

With Brother Frank B. Jordan, Greensboro, as the instructor, a most helpful Cokesbury class in "Worship" was conducted at Sharon church, on the Shelby circuit, during the days of May 8-12. Twenty-three credits were granted.

Brother Jordan reports that this church is well organized under the new plan and that the young people's division is the best that has seen in any church. This indicates that the pastor, Rev. J. N. Randall, and his group of loyal workers are on the job. Our congratulations and best wishes are extended to these good people.

We cannot but admire the resource of the pupil who wrote down "On their heads" in answer to a question as to where the kings of England were crowned, and a similarly naive reply was given by another student in response to the question, "Explain what happens when there is an eclipse of the sun" when he answered, truthfully enough, "A great many people go out to see it."

The Country Church

This week Brother Herman F. Duncan, pastor of the Fletcher-Mills River charge in the Asheville district, tells us how he does things. All who are interested in the country church will gratefully receive his plan.

Policy for Fletcher-Mills River Charge

1. Aggressive evangelism with a revival in each cuurch at least once a year. Cottage prayer services.

2. Progressive missionary activity—a woman's missionary society in each church, kingdom extension cultivation and offering, young people making contribution to their division special.

3. Definite relief work locally.

4. Recreational program to include year-round activities for the entire congregational groups. Circuit banquet for stewards, hikes, parties, cultural programs, athletics for children and youth, etc.

5. At least one Cokesbury training school each year within the circuit, and a daily vacation school in at least two out of the three churches. Up-to-date organization of Christian education in local church.

6. A church library in each point.

7. A community survey. (We made a township-wide survey with all other denominations of township, working under inter-denominational Sunday school association. It was very thorough and revealing, with helpful material for follow up work).

8. Circulation of all our most important periodicals, with special emphasis on Advocate, Voice and Epworth Herald.

9. Active co-operation with public school programs and activities of other churches.

10. Consistent effort to find jobs for new members in the program of the kingdom.

1. Effort to pay out in full all claims of the budget. (We did pay in full last year. In connection with our financial program I wish to call attention to the Lord's Acre movement which is growing much in popularity and becoming more and more a necessity in our country churches).

(a) A complete stewardship of life for every member of the church and every member of the family, tiniest included.

(b) Increased spirituality wherever the plan is earnestly tried.

(c) Payment in full of budget with often times a surplus as has happened with several churches in this section—and many times in Georgia. (The movement began in this section about a year ago with a few churches under leadership of Mr. Dumon Clark, and now there must be sixty or seventy participating. Mr. Clark is a Presbyterian minister who so graciously sponsors the program without any financial remuneration whatsoever. I am so eager that our rural Methodist churches put on this workable and Christian plan).

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

ANOTHER SCHOOL REVIVED

Temperance Hall is another Sunday school to respond to our efforts to revive schools which ceased to operate at a number of points in our conference. Having been disbanded in the fall of 1930, it was reorganized on May 1 with Miss Ethel Johnson as superintendent, Miss Minnie Johnson as secretary, and Miss Fannie Williams as treasurer. Rev. S. S. Ellington, pastor of the McKendree circuit, led the movement to reopen Temperance Hall. There is an enrollment of 40 or 50.

The pastor hopes soon to see McKendree Sunday school, which has not been open for some time, reopened and functioning again. This good work on the part of the pastor is another evidence of the zeal of our Methodism and its desire to serve all the people not already receiving religious training.

GETTING LOCAL BOARDS BUSY

"I am getting my church boards of Christian education busy, and shortly we are to organize our young people's division at Pinetops." Thus writes Rev. S. E. Ellington of the McKendree circuit. If more local church boards of Christian education should get busy, we believe our churches would move forward more courageously and triumphantly. Let the good work go on!

In closing his letter, Mr. Ellington adds, "We are expecting that Cokesbury school in August."

TRINITY BOARD IS ACTIVE

The board of Christian education of Trinity, Durham, whose custom it is to hold meetings regularly once a week, met Thursday evening for two hours with the workers in the children's division, discussing the new set-up and plans for unifying and expanding the work of Christian education throughout the church. There were 24 persons present, including Dr. W. K. Greene, chairman, Dr. G. R. Combs, pastor, Professor B. G. Childs, superintendent, and representatives from each of the four departments of the children's division, and members of the local board. This evening's meeting was followed Friday by the regular weekly meeting at the Malbourne Hotel.

SUPERINTENDENTS' CONFERENCE

Last summer there was held at Mount Sequoyah a church-wire superintendents' conference. The interest and attendance at this gathering was such that it has been decided to hold two conferences this year—one at Mount Sequoyah, July 23-25, and the other at Lake Junaluska, August 13-15. These conferences will begin with a banquet and social hour on Saturday evening and run through Sunday and Monday. They will take place between the two terms of the leadership school at each place. Details of the program will be announced later.

The staff of the general board feels that chairmen of local church boards of Christian education should be included in the plans and invitations this year. Hence, the official name for these meetings is conferences for general superintendents and local board chairmen. The North Carolina conference should be well represented.

DURHAM DISTRICT MEETING

Christian education was given prominent place on the program of the Durham district conference last week at Pittsboro. The report of the committee, composed of Rev. C. T. Thrift, Rev. J. A. Russell, and Dr. W. A. Stanbury, was read by Dr. Stanbury, after which Rev. H. C. Smith, presiding elder, called on Mr. Gobbel to speak to it. The conference was well attended.

CHILDREN'S MISSIONARY WORK

Illustrative of effective efforts being put forth in the various departments of the children's division of the church school to develop the spirit of missions and the habit of sharing is the work being done in the primary department of our Manteo school. Mrs. W. F. Walters, superintendent of the department, tells of her plan as follows:

"In our worship programs in the primary department we try to lead the children to teach the true spirit of sharing their gifts with others. The one special offertory which appeals to them most is the one which relates the story of the lad who shared his lunch with Jesus, in order that he might feed the multitude. It is by this method that we will raise the ten dollars for missions.

"This offering is taken every Sunday morning. This gives every child an opportunity to give."

VACATION SCHOOL MATERIALS

Copies of "Vacation School Materials for 1932" are available at our office. This leaflet contains pictures which we think will have a real teaching value for workers planning vacation schools. This leaflet will be sent to each person making inquiries about vacation schools for 1932. Write for your copy now before the supply is exhausted.

CENTENARY BIBLE CLASS

How a small group of young men, constituting a Sunday school class in Centenary, New Bern, grew to a class of 120, is a story full of inspiration for leaders of other classes. Lack of space forbids a complete account of its marvelous growth. But here are the principal facts with a picture, taken on a bleak Sunday when 68 were present.

In 1929 "The Young Men's Class" was formed. For two years the new class marked time. Attendance averaged from 12 to 15. In October, 1931, something happened. New officers and enthusiastic ones were chosen. For president was elected I. I. Blanford, a sugar distributor by vocation and a leader by nature. To serve with him were elected Paul W. Mengel, Albert L. Hibbard, and W. H. Purser, as vice president, secretary, and treasurer, respectively—all men of ability, determination, loyalty to the project before them. Prof. R. S. Proctor, superintendent of the Craven county schools, and Wilson H. Lee, a New Bern attorney, were chosen teachers.

Mutual interests between members was to be fostered. The class by-word would be "Come to the Young Men's Bible Class Next Sunday and Bring Another Man With You." The class would be developed by personal contact and its development accredited to every individual member, each of which would be considered a vital unit of its organization. It was upon these and other sturdy points that its foundation was laid.

The practicability of its organization can be easily measured by the results obtained. Not one but many men who had not attended Sunday school from between 15 and 30 years were quickly induced to visit the young men's class and, caught up in the enthusiasm, became regular members thenceforth. One of the most regular attendants is a Chinese laundryman.

Class attendance has pyramided. The first month, November, showed an averattendance of 38.8, for December the average was 52.5, while January, 1932, carried it to 61.6. The peak average was February when it was 80.25. The highest number present on any one Sunday was on March 27 when 120 men were present.

The roll has been subdivided and attendance leaders appointed for every five members. Upon them is lodged the task of having their group present each Sunday.

Recreation has not been overlooked. More than 100 members and guests attended an oyster supper tendered them the latter part of January at the personal expense of the teachers and officers of Centenary class.

Proper cognizance is taken of sick members. As to community work, 11 baskets were given for Christmas cheer and were personally delivered by members of the class. Seventy-five cups of cocoa have been daily given this year to the undernourished public school children of New Bern. The class itself bears this expense, and the rehabilitation of the treasury is accomplished by a special collection each Sunday. Upon entering, each man is handed a small envelop with a printed explanation and is asked to subscribe voluntarly to the cocoa fund by writing his name on the envelop and enclosing ten cents each Sunday. The

plan is entirely voluntary, and positively no coercion is permitted. The treasurer keeps an accurate individual record of such accounts. At present, with all debts paid, Centenary class has over $60 as a treasury surplus. One inviolable rule in its financial policy is to never allow depletion of its reserve to less than $25.

The progress of Centenary Bible class is a credit to the parent church, but not alone to Centenary church. Other New Bern Sunday schools have been attracted by its policies, so that while it is today New Bern's largest Sunday school class, it has become a criterion for Bible classes of other churches, and it is leading the way and lending great moral support towards the development of the religious life of the entire community.

Rev. A. J. Hobbs, Jr., is the pastor, and Prof. J. M. Shields is the general superintendent.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

CHARTERS RECEIVED

During the month of April six charters were issued to newly organized young people's divisions in our conference, making a total of 55 divisions in this conference that have received their charters. Many others have been organized but have not yet ordered their charters. Let us urge that this be done at once! We should like to report 100 chartered divisions in the North Carolina conference when our assembly meets at Louisburg College on July 4.

Those receiving their charters during April are:

Elizabeth City district: Murfreesboro, Intermediate department and Young People's department.

New Bern district: Campbell's Creek (Aurora charge); St. Paul, Goldsboro, Intermediate department.

Rocky Mount district: Warrenton, Intermediate department.

Wilmington district: Chadbourn.

RED OAK AT WORK

One of the very first divisions in this conference to be organized and to receive its charter was the young people's division of Red Oak church on the North Rocky Mount charge. Recently this division has been sub-divided into two departments, intermediate and young people's, and according to the good reports we are getting from these two groups, both are carrying on a splendid program of work.

Following is a list of the officers of the two departments:

Young People's Department

President—W. R. Joyner.
Vice President—George Ricks.
Secretary-Treasurer—Lucile Arnold.
Agent—Herbert Denson.
Cor. Secretary—Mrs. W. R. Joyner.
Pianist—Lucile Arnold.
Chorister—Eliza Jones.
Committee chairmen:
Worship—Elbert Denson.
Missions and Evangelism — Mrs. George Ricks.
Citizenship and Community Service—Roy Denson.
Recreation and Leadership Training—Lucile Arnold.

Intermediate Department

President—Shirley Mae Rose.
Vice President—Johnnie Jones.
Secretary—Bettie Bunn Beal.
Treasurer—William Henry Reges.
Agent—Juanita Rose.
Counselor—Mr. J. W. Moore.
Committee chairmen:
Worship, Missions, and Evangelism—Paralee Pullen.
Community Service, Recreation, and Leadership Training Training—Stanley Moore.

MISSION PLEDGES PAID

Our treasurer reports a total of $28.25 paid on mission pledges during the month of April. With our summer assembly less than two months off now, we must do a little extra work and raise our pledges in full by July 4. May we count on you to help us?

The report for April is as follows:

Roseboro	$2.85
Oak Grove, Winfall	2.80
Norlina	1.10
Rowland	2.65
Centenary, New Bern	5.00
Community, Mackeys	2.50
Calvary, Durham	5.00
Whiteville	3.09
Duke Memorial (Sr.)	3.26



Centenary Church Bible Class, New Bern, N. C.—I. I. Blandford, President; P. W. Mengel, Vice President; A. L. Hibbard, Secretary; W. H. Purser, Treasurer; R. S. Proctor, Teacher; Wilson H. Lee, Teacher. First row, seated left to right, Blanford, Hibbard, Mengel, Lee, Proctor, Purser.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

LENOIR-GREENE ZONE MEETING

The Lenoir-Greene Federation met with the "Molly Hamilton" auxiliary at Sharon church on Friday, April 8, with Mrs. Eugene Hamilton presiding. Mrs. Flora M. Kendall, district secretary, led the devotional, using Matthew, 28th chapter, and dwelt upon the text, "Seek ye God."

During the business session Mrs. Kendall stressed the need of every woman of the church belonging to the missionary society and stated that under the new ruling of the Council anyone who gives of her time, talents or money may be a member. The reports of the auxiliaries showed a decrease in members and finances. The faithful leaders urged all to set their aims high and by faith reach them.

Mrs. Henry Faison of Faison and Wilmington, vice president of missionary conference, gave an inspiring address, her theme being "God So Loved That He Gave." When that sort of love grips the heart we, too, want to give a life of service to Him as did the little African girl, who promised to work her whole lifetime for 85 cents to bring as a gift to Him after she had heard the message of love. The great need of the sin-sick world today is to know God, who gave the most precious thing he had. What are you willing to give?

Mrs. W. C. Chadwick of New Bern conducted an officers' training class prior to the luncheon. Just home from the Council she gave messages from the great leaders in the work of missions, whose slogan is "Press On," instead of "depression." It is lack of faith and not funds that retards the work. She pointed to the fact that a missionary society was the first woman's club organized, and it is today the greatest organization. It includes form of work in a community if it functions properly.

The ladies of Sharon and their husbands deserve hearty commendation for their missionary spirit and zeal in the work. Mrs. H. S. Taylor.

NEW BERN DISTRICT MEETING

The New Bern district missionary conference was held at Snow Hill May 11, with an attendance of 230.

Mrs. H. E. Austin of Greenville led the devotional in a most impressive way, emphasizing the giving of our "best to the Master."

Greetings were extended by Mrs. B. S. Albritton, president of the Snow Hill auxiliary, and responded to by Mrs. E. Y. Aldridge of Oriental.

Mrs. Flora Kendall, our beloved district secretary, called for reports from the four zone leaders. These reports were very encouraging. Mrs. Kendall welcomed the new auxiliaries coming to us from the Washington district and assigned them to their respective zones.

Mrs. Kendall's message was full of enthusiasm and inspiration. The resume of the year's work was most encouraging. Loving tribute was paid to the memory of Mrs. Moore and Mrs. Sawyer. Mrs. Kendall was glad to state that the children under the efficient leadership of Mrs. Gertie Matthews had led the district in number of auxiliary members, Christian social relations activities, number of life memberships and amount of money raised.

Three new societies have been added, making a total of 44 societies in the district. The beautiful jubilee jewel was then shown and explained. This was awarded the New Bern district for having the highest number of mission study classes.

Mrs. E. B. Craven, our new mission study superintendent for the district, was introduced.

Mrs. J. B. Davis made a very inspiring talk on spiritual groups.

Miss Lil Wilson spoke on "The Spirit of Scarritt." This was a delightful talk, encouraging pride in and attendance to this wonderful institution.

Miss Ruth Merrittt from Piracicaba, Brazil, made a most wonderfully inspiring address on "My Work in Brazil." She told of the romance of our work in Brazil and beautifully contrasted the then and the now.

Mrs. McKinne, conference treasurer, made a splendid talk on "Our District Pledge." This was a challenging message.

Pledges from the auxiliaries present were taken.

Two beautiful selections were given by the Snow Hill male quartette.

Mrs. F. S. Love of the Edenton Street auxiliary, Raleigh, led the noon devotional. This was a very heart-searching message and made us consider whether we are hindrances or helps to the kingdom by our lives, attitudes and investments.

A most delightful barbecue lunch was served by the Snow Hill auxiliary.

After lunch Mrs. Harry Taylor, president of the Fred D. Swindell auxiliary, led the worship, taking as her theme "The Joy of Learning."

Miss Herring, Christian social relations superintendent, presented the interesting subject of Christian social relations.

A very lovely little pageant was presented by the children and young people of the Snow Hill auxiliary—"The Gift of Life." This was well and impressively done.

Mrs. W. C. Chadwick, conference secretary of New Bern told of the membership campaign, explaining Guest Month and Guest Day.

Mrs. Gertie Matthews spoke on children's work.

The report of the committee on hospitality was read.

The conference was closed with prayer. Mrs. B. B. Slaughter, Sec.

BUSINESS GIRLS' GROUP OF EDENTON STREET CHURCH

The April meeting of the Business Girls' Group of the Woman's Missionary Society of Edenton Street church was marked by one of the most interesting programs in its history. The meeeting was held at the home of Miss Ruth Beard with Miss Flora Creech and Mrs. F. S. Love as guest speakers.

Miss Creech gave a most interesting and instructive address on "Moving Pictures," speaking on the motion pictures as an industry, different types of pictures and their effect upon the lives of people. Miss Creech stated that in the past 35 years moving pictures have become the leading recreation of the world and that the moving picture industry has become the third largest industry in the world. "Movies, like newspapers," she said, "reach everyone and thus do away with class distinction."

Miss Creech gave an interesting account of how the pictures are booked for the theatres. She stated that there are only seven states which have censorship boards and that North Carolina is not among that number.

She spoke particularly of crime pictures as evil tendencies and of how they promote young criminals, gangsters and murders, citing incidents where the gangster pictures have had an evil influence upon the younger generation.

"Pictures," she said, "have a good side and a bad side. They give diversion, but some types of pictures do not give wholesome diversion. It is said the more attention is being given to educational pictures and that the Hayes Corporation is endeavoring to learn from the audiences the types of pictures which they prefer.

Mrs. F. S. Love gave a most inspiring report of the annual meeting of the N. C. Woman's Missionary Society which convened in Wilson recently. She spoke of the lovely hospitality of the Wilson people. She stated that the conference was indeed fortunate this year in having Mrs. J. W. Perry, who is president of the Woman's Missionary Council. She gave some high points in the addresses which were heard at the conference and told of some of the activities which the Woman's Missionary Council is asking the auxiliaries to put into their programs of work this year. She mentioned especially the organizing of the young women of the churches into missionary groups, the Elizabeth Sneeden fund and the spiritual life groups, giving an interesting outline of the work of these enterprises.

After the meeting adjourned a social hour was enjoyed and delicious refreshments were served by the hostess, Miss Beard. Mary E. Gardner,
Chm. Business Girls' Group.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TWO NEW ORGANIZATIONS

Mrs. O. J. Mooneyham, secretary of the Marion district, sends announcement of a new woman's auxiliary at Old Fort, N. C., recently organized. The following are the officers: President, Mrs. W. E. Teague; vice president, Mrs. J. L. Rayle; recording secretary, Miss Elva Noblitt; corresponding secretary, Miss Louise Laughridge; treasurer, Miss Pauline Noblitt.

We are so glad to welcome this new organization into our conference and hope that success may attend them.

Mrs. Z. V.Moss, secretary of the Salisbury district, is also rejoicing over a new woman's organization on her district at Tabernacle church, Albemarle, organized on Friday, May 6, with ten members, who, according to Mrs. Moss "are young women, and women who have done fine local work in their church in raising funds to pay off their church debt. Following are the officers: President, Mrs. F. J. Stough; vice president, Mrs. Charles Turner; secretary, Mrs. O. D. Shoe; treasurer, Mrs. J. A. Rowland; Supt. local work, Mrs. S. P. Hutchins."

Our goal for this year is 75 new societies and 3,000 new members, and with the presiding elders and district secretaries co-operating in securing these new auxiliaries, we need have no fears—our goal will be reached. Welcome to the Tabernacle society!

DEATH OF MRS. ESTHER CASE

A message from our Council president, Mrs. J. W. Perry, brought the sad news of the passing of Miss Esther Case, former administrative secretary, foreign department of our Woman's Missionary Council. Her death occurred on Saturday, May 7, at 7:05 p. m. at her home in Nashville.

The funeral which was held on Sunday afternoon in Wightman chapel, was in charge of her pastor, Dr. Pennington, and Dr. J. L. Cuninggim, president of Scarritt College. The music was rendered by the Scarritt choir, and the beautiful floral offerings attested the love and esteem of friends throughout Southern Methodism.

Dr. O. E. Goddard, as representative of the board of missions, paid a worthy tribute to Miss Case, and Mrs. J. W. Perry, Council representative, paid a glowing tribute to her triumphant life, and its influence in the enrichment of the lives of those who were co-laborers with her.

The body was accompanied to Batesville, Arkansas, by her aged mother, Miss Estelle Haskin, Miss Mabel Howell and Miss Sallie Lou McKinnon.

Miss Case had been closely identified with the woman's missionary work for 38 years as missionary to Mexico and as administrative secretary. Hosts of friends throughout Southern Methodism are in sympathy with her loved ones in their sad bereavement.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies!"

A WELL DESERVED TRIBUTE

Mrs. C. C. Kennedy, who for 25 years served as treasurer of the Woman's Missionary Society of old Tryon Street church, Charlotte (now First church), and for 15 years was the efficient leader of the children's society, was the recipient of a much deserved honor recently, when her co-workers presented to her a life membership certificate in the Woman's Missionary Society and a gold membership pin, the presentation being made by Rev. W. W. Peele, D.D., her pastor.

This honor came as a complete surprise to Mrs. Kennedy in a most unique service. The program chairman had arranged for an exhibition of life certificate memberships for this meeting with explanatory remarks by Dr. Peele.

Fifteen members of the society are the proud possessors of these certificates, one having been received as a wedding gift; another as a memorial to the splendid missionary work of her mother, and others were presents from friends and the auxiliary. Perhaps the one of most interest on exhibition on this occasion was the one which belonged to Mrs. Louisa M. Wriston, mother of Mrs. Kennedy, which was signed by Bishop Joshua Soule, and presented to Mrs. Wriston in the early days of Tryon Street church in 1857, the donors being delegates whom she had entertained in her home at a conference presided over by Bishop Soule.

During the explanation of the certificates Dr. Peele asked Mrs. Kennedy to stand with him and augment his explanation with the facts as she knew them. At the conclusion of the talk the presentation was made of the certificate and pin from the local society, as indicative of the love and esteem for Mrs. Kennedy and appreciation of the splendid work she has contributed to her church. It is more interesting to note that this gift was also a birthday gift, being presented on Mrs. Kennedy's birthday.

This meeting, which was a most happy occasion, was presided over by the president of the society, Mrs. A. W. Smith.

A MEETING OF INTEREST

The all-day meeting of the Woman's Missionary Society of Central church, Asheville, on Monday, May 8, proved a most interesting and inspiring occasion. For several years the mission study in this auxiliary has been presented through the circles, and while it has proved helpful, this year it was decided to hold a one-day review of the study book, "Korea, the Land of the Dawn." The meeting opened with a devotional from "The Teaching of Jesus on Human Relations," given by the president of the auxiliary, Mrs. A. E. Huffman. Following was a beautiful vocal solo, "Just When I Need Him Most," by Mrs. M. B. Tilson, after which the report of the Woman's Missionary Council held in Atlanta, in March, was given by Mrs. W. R. Harris, conference secretary. In a most delightful and illuminating manner Mrs. R. A. Roberts reviewed the first three chapters of the book, bringing out the most important and most interesting parts of each chapter, followed by prayer by Mrs. S. H. Bryan. Lunch was served in the dining room of the church, after which the afternoon service was held at two o'clock, the opening worship period being conducted by Mr. Seth Parkinson, Y. M. C. A. worker, who in connection with his devotional talk told some of his experiences with the underprivileged boys of the city, in which work he is giving a most efficient servite to his city and community. By request he sang in conclusion "The Old Rugged Cross."

The report of the annual meeting in Charlotte was brought by Mrs. H. A. Smith, and was followed by a violin solo, "Traumeri," skilfully rendered by Francis Hulme, one of Central's young people.

A vocal solo, sweetly sung by Miss Mildred Hodges, was followed by the remaining chapters given in a most interesting and inspiring manner by Miss Adelyn Harris, a member of the young women's circle of Central Woman's Society, after which the meeting closed with prayer by the president.

RESOLUTIONS OF APPRECIATION

The Woman's Missionary Society at Haywood Street church in Asheville has recently been greatly bereaved in the death of one of its most loyal, most capable and most consecrated workers, Mrs. H. E. Walter, and as an expression of love and appreciation of her splendid life and her faithful, untiring service the following resolutions have been adopted:

First, That in the death of Mrs. Elizabeth Lilly Walter we have lost one of our most beloved, faithful and efficient members, whose beautiful, consecrated life was a benediction.

Second, That we shall greatly miss her genial smile and loving, helpful words, and leadership in all that is wise and good.

Third, That a copy of these resolutions be sent to her family, to whom we extend our deepest sympathy, with a prayer that the life she lived may guide them to the heavenly home. That a copy be sent to the Woman's Page in the N. C. Christian Advocate and that a copy be spread on the minutes of the local society.

Mrs. W. Cody Craven,
Mrs. H. A. Dunham,
Mrs. I. E. Rhinehardt.

THE METHODIST ORPHANAGE

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REV. A. S BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

The Octagon soap campaign is progressing nicely. Each week is gains more momentum. If our friends will organize and push the work, it will be an easy undertaking to secure two million Octogon coupons. It is absolutely necessary that some one in each church and community take the lead and organize the forces, if we are to go over the top. May I urge all Sunday school superintendents and presidents of missionary societies to appoint some active, enthusiastic man or woman to take charge and push the campaign to a successful conclusion. Will all who have any coupons please send them to me at their earliest convenience? Thanks!

* * * *

The fifth Sunday will soon roll around. Here is hoping that all the Sunday schools of our conference which are not now giving us a monthly collection will give us a SPECIAL offering on that day. May I ask and urge the Sunday school superintendents and teachers to announce this coming Sunday that the following Sunday will be Orphanage Day? If all the Sunday schools will raise a small offering on the fifth Sunday in this month, it will mean much to our three hundred and forty children. No Sunday schools should be discouraged because they cannot give in a large way. Any amount, however small, will be gratefully received and will accomplish great results.

* * * *

The Rocky Mount district conference met at Roanoke Rapids the last week in April. The attendance was very large. Reports from the pastors and laymen in the main were encouraging, taking everything into consideration. The thing that impresses me most was the set purpose of the preachers and laymen to make the best of a hard situation. With that kind of determination and optimistic spirit upon the part of the leaders, great results can be achieved in His name. Brother Jones, the presiding elder, was good to the Orphanage by giving me a few minutes to represent the cause of our fatherless children. The pastor, Brother S. J. Starnes, gave everybody a cordial welcome. I was glad to greet many of the friends and supporters of our Methodist Orphanage.

* * * *

When I reached the Durham district conference, holding its session in Pittsboro, on Wednesday morning I found the spiritual tide running high. The business of the conference was disposed of the day before, so there would be nothing in the way of devoting the second day exclusively to the spiritual interest of the church. Brother Smith is to be commended for putting the greatest possible emphasis on the spiritual side of the church. He feels very keenly the need of a spiritual awakening among the entire church membership throughout the district. Brother J. A. Dailey, pastor of the Pittsboro charge, had everything in readiness and running smoothly. That was a great dinner that was served on Wednesday of conference. Those who attended the conference feel that a deeper and richer spiritual life has come to them because of the presence of Him who gave Himself for us that we might live the more abundant life.

* * * *



Frank Williams, Methodist Orphanage

Large and enthusiastic congregations greeted our singing class the second Sunday in May at Selma in the morning and at Smithfield in the evening. Brother L. T. Singleton, pastor of the Edgerton Memorial church, Selma, was absent, preaching the commencement sermon for a high school. We missed his presence. He is doing fine work at Selma. I had the pleasure of dining at the home of Brother George F. Brietz, where I spent a most delightful hour socially. In the afternoon I accompanied Brother Brietz to the Selma cotton mill chapel. Three members of our singing class gave readings and songs. I had the privilege of talking to the congregation about the Orphanage and Mother's Day.

Late in the afternoon I drove to Smithfield and had delightful fellowship and supper in the parsonage. Brother B. T. Hurley has made a fine impression on his congregation since going to Smithfield last fall. Indications point to a most successful pastorate among these good people. I was happy to see so many of my former parishoners.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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A SUNDAY AT HOME

Yesterday was not only Sunday, but a beautiful May day Sunday. Soon after the early morning duties were looked after satisfaction and joy was ours as groups of clean and happy children were seen trooping to their Sunday school sessions. Our baby cottage children were assembling, under the leadership of Miss Harbour, in their beginners' department out under the open trees; the primaries, under the direction of Mrs. Woosley, Mrs. Ballou, and their associates, were collecting in the Smith and Julia Higgins buildings; the juniors and intermediates were hustling towards the school house where your humble servant was glad to join others in the direction of their Sunday morning thoughts and activities; while the high school boys and girls were assembling with Mr. Murray in front of the Julia Higgins building preparatory for their mile's walk to Centenary Methodist church for their Sunday morning sessions. It was great not only to be in Sunday school once again with our youngsters, but to be permitted to worship with them at the 11 o'clock service at Centenary church, where Dr. Weaver ,our beloved pastor, his talented choir, and his fine people make us feel happy. A Sunday at home is a rare privilege.

ARE YOU GETTING READY?

Next Sunday is the fourth Sunday, and the following Sunday is the fifth Sunday —whoopee!—really another fifth Sunday, a Children's Home Sunday. We have not had a fifth Sunday since January and that one came so early after Christians as not to amount to a great deal so far as contributions to the Children's Home were concerned. Next Sunday will be a wonderfully fine time for every superintendent, together with other officers and teachers, to lay definite plans for a most liberal Children's Home offering on the following Sunday. Let's make the most of the fourth Sunday so that the fifth Sunday may furnish big showers of blessings upon 326 resident and 101 mother's aid children, sponsored by the Children's Home. We are already planning to forward to our friends cordial and hearty thanks for the biggest outpouring of "love gifts" ever bestowed upon the Children's Home.

LEXINGTON

Our singing class had a lovely time at Lexington Sunday morning, May 8, at the opening of George L. Hackney's Sunday school, a large and enthusiastic one. The entire school assembled in the main auditorium and our children found delight in rendering a thirty minute program to some of their choicest friends. Our singing class was accompanied by four other children who are being clothed by some good friends in the Lexington congregation. Rev. J. E. Abernethy, pastor, J. F. Spruill, a good layman, and many other good friends joined Brother Hackney in making our visit delightful and happy.

SPENCER

Following our Lexington visit we were soon rolling along on highway No. 10, North Carolina's most congested thoroughfare, to Spencer, where at 11 o'clock Rev. Wade Johnson and Supt. M. L. Kiser had everything arranged in most beautiful fashion for our children to render their program at the 11 o'clock hour to an appreciative congregation. Following the program a liberal offering was given to the needs of the Children's Home, following which we were distributed among hospitable friends for the noon day meal and social happiness. We are mighty glad that Brother Johnson, his good wife, and two fine little girls have come to the Western North Carolina conference to live. They and their Spencer congregation seem to be very much in love with each other.



Patricia loves her rag doll—and everybody

NEW VERNON

Returning from Spencer and after a couple hours of rest at home, during which time a good thunder shower had cooled off the heat of the afternoon, our singing class was traveling towards New Vernon, one of Rev. E. P. Stabler's fine congregations on the Welcome circuit, where at seven-thirty our girls rendered their program before our friends in this congregation. The church and grounds at New Vernon are well kept and one can readily ascertain that these good people not only believe in their church and their pastor, but also in what they both stand for. Having already paid their ten per cent apportionment our New Vernon friends gave a liberal offering for what they termed, "bus fare."

ASHEVILLE DISTRICT

The Asheville district conference was royally entertained by Rev. Carlock Hawk and his West Asheville congregation through a two-day session. Arriving on the second day the conference gave every appearance of sustained interest. The preachers' reports were encouraging and optimistic. In spite of some very depressing church building debts the Asheville district furnishes instances of aggressive advancement. Presiding Elder Litaker is closing another successful quadrennium in the eldership, he having become quite a veteran in this good business.

MARION DISTRICT

Presiding Elder E. W. Fox smiles so continually and so consistently as to keep all the wrinkles out of his face. He even smiled when six connectional brethren appeared at the opening of his district conference at Spruce Pine when he had planned to spend this afternoon in a different way from hearing these brethren speak. One gets in an optimistic mood when he visits the brethren of the Marion district. Certainly Brother Ernest and his fellow pastors believe that the program they have in hand can be done and are thoroughly astir at the doing of it.

GREENSBORO DISTRICT

Rev. W. A. Newell has been presiding elder a long time, but has not yet exhausted his supply of innovations. I really believe he has never done the same thing in the same way the second time. His district conference, held at Muir's Chapel, was refreshing in its spontaneity, encouraging in its enthusiasm and assuring in its program. In line with Brother Newell's invitation our singing class rendered their program before the large gathering and had quite a thrill in mingling with the fine group of leading men and women who attended this conference. The Greensboro district conference, like the others attended this year, seemed to be better than usual.

A LITTLE LADY

The picture this week is that of Patricia Conrad, better known to us as Patsy, the youngest of six sisters here at the Children's Home. This kodak snapshot was taken as Patricia was fondly embracing here home made doll. This little girl is claimed and clothed by a class of young ladies at Elkin, the class being known as the Wiley Reitch class.

THINK OF THE NEEDS OF 427 ORPHAN CHILDREN AND PLAN FOR A BIG 5TH SUNDAY OFFERING

Sunday School Lesson

MAY 22

By William G. Chanter.

Cultivating the Will to Peace

Gen. 33:1-11.

Golden Text: "Be ye kind to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." —Eph. 4:32.

Thy brother Esau . . . cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and was distressed.

As it turned out, Jacob's fear of his brother was not well grounded. When we remember how strong a character he had developed in the years since he had left his home, how he had made his unaided way in the world, how he had surmounted one obstacle after another with unfailing courage and perseverance, it is rather strange that he should have given way to such extreme fear when he faced the prospect of an immediate meeting with Esau. For he knew the heedless impulsiveness of his brother well enough to play upon it and we should have expected him now to realize that so impulsive a man was not likely to keep a grudge fresh through all the years of their separation. But it is not so strange after all. Jacob was the victim of his own ability to remember the past. He was the sufferer, too, from the inability of the cheat properly to estimate the character of his prey. And he was thrown off his balance by the pangs of an awkward conscience.

When Jacob thought of Esau his vivid memory brought up before him a vision of the angry youth who had been restrained only from instant murder by the thought of his aged father and the consideration that he would not have long to wait if he delayed his vengeance until after Isaac's death. He remembered the terror of his mother and the panic in which he left his home with only the clothes on his back and the traveler's staff in his hand. He remembered the terrors of the day's journey with its frequent fearful glances over his shoulder at the horizon behind him.

Jacob was not the man of impulse who soon forgets because he lives in the immediate present and thinks as little of the past as he does of the future. And as he drew nearer to the scenes of the past, that past came up from the recesses of his memory to haunt him. The terror of long ago came back. Thus it is that a man's weakness may spring from his strength. Jacob's ability to remember was one of the strongest points in his character. But it was his enemy now.

His weakness centers in his tendency to trickery. And the trickster is never a good judge of character. He can see the weakness of his victims. but he sees them only as weakness and cannot ever appreciate how those weaknesses may have another and more amiable side. He is looking only for ways in which he can betray his weaker fellow man, and hence he cannot ever appreciate his character as a whole. Then when the victim, through some shift of circumstances, becomes the master, he is entirely at a loss because he has seen him only as victim.

The noble man sees his fellow men in their true perspective because he is bent on a disinterested appreciation of them, but the rascal is content with a partial view, Jacob knew Esau as the weak man who could sell a birthright for a mess of pottage, and now that he thought of him as the mighty ruler of four hundred warriors he was on the verge of panic.

And Jacob said, O God of my father Abraham . . . I am not worthy . . .

But there was something deeper than this in the causes of the bewilderment of Jacob. Now at last his conscience was at work. At Bethel he had begun to have the most serious misgivings as to his own ability. Now he was aware of his lack of moral worth. Just as he faced the crisis that the approach of his brother meant to him, he felt that he had no right to depend on the help of God to whom he had at Bethel so cnfidently appealed. And when a man sees himself as guilty in the sight of God, he is not likely to regard an imminent crisis with a judgment that is as cool as it might be.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

But Jacob was too strong a man to be entirely unmanned by fear. He took every measure that suggested itself to his keen mind. He disposed his presents to his brother so that they might make the best impression on him. He divided his caravan so that some of his people at least might have a chance of escape if Esau attacked him. But then he was left alone, facing a God who appeared to him not as a friend but as an enemy, grasping him in a contest in which he could not win. At Bethel he could think of God as standing over him to bring the help that a friend can bring. Now, as he returned to his homeland, here on the border he met again the God of his fathers as One who wrestled with him in relentless enmity. Not Esau only but the God of Abraham must be overcome.

Yet it is characteristic of Jacob that there was no blind despair in his soul. When the divine character of the mysterious Wrestler became clear to him through the superhuman force that sprained his thigh, he did not yield. For there came to him the realization that though he could not any longer wrestle, still he could cling, and in that there was the dawning of a faith in the divine mercy. For the Wrestler who had sprained his thigh with a touch could have brushed away his arms without any greater effort. If Jacob was able to cling it was because his opponent allowed him to do so. There and then he learned that

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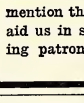
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he who throws himself in penitent self-distrust on God will not be repulsed. The old, hard, self-confident, morally dull Jacob was dead. And a humbled man, seeing now the folly of his own conceit and the vileness in the sight of God of his own mistreatment of his father and his brother, flung himself on God and became the Israel who prevailed with him.

In the difference between Bethel and Peniel there is the story of a deepening religious experience. And the essence of that growth is the appearance of a sense of sin, a desperate need of a divine help that is a matter not simply of outer proportion insuring prosperity but of inner companionship bringing peace of mind and the assurance of pardon. Thus it is that the Jacobs find a new name with a new character.

And Esau ran to meet him, and embraced him . . .

The story of the meeting of the brothers may be taken as an example of large-hearted forgiveness on the part of Esau. But it is noticeable that Jacob showed no desire to remain in the company of his elder brother. And I think he was wise. For the two men had nothing in common because the elder had not changed essentially while the younger had developed the characteristics that from the beginning had separated him from his brother. To be sure, they had been developed into a new fineness and value, but that did not bring the two men closer together. For Esau was still the man of impulse, living in the moment, living for the visible and tangible. And Jacob more than ever lived for the long future and for the unseen things of the spiritual world. The brothers had learned tolerance each for the other, but Jacob was right when he saw that the best thing they could do was to take diverging paths.

It is characteristic of them that Esau did not see this and that Jacob did. For I do not think that there is anything more illustrative of the Esau temperamen than the idea that a few tears can wash away all the spiritual and temperamental differences that separate individuals.

For one I do not think that Esau's forgiveness of Jacob was due to any greatness of soul. He had not grown enough for that. After all, what had he lost? He had all his father's wealth, he was the master of four hundred men. The hurt to his pride ,if it still smarted, must have been entirely healed by the sight of Jacob bowing in the dust before him. After all, the clever fellow had lost the game that he had thought to win by trickery, and now his loss was proclaimed and acknowledged in the sight of the whole world.

On his part Esau had lost nothing the value of which he could appreciate. The inheritance of the mission and tradition of Abraham was a matter that he could not in the least understand. As far as any sense of loss was concerned, Esau was quite free. To tell the truth, I don't think he had anything to forgive. He did not ask whether his brother was sorry for the wrong he had tried to do him. No, his forgiveness was too easy to have much moral value.

And Jacob came in peace to the city of Shechem. . . . And he erected there an altar . . .

Thus it seems to me that the two chapters that form the lesson passage for this week do not center around the meeting of the two brothers. It is true that forgiveness is a lovely thing, but it is just because it is lovely that Esau could not have known it in its fullness and is therefore not a good example of it. But the true center of the passage is in the way in which Jacob finds himself in the dark ordeal of Penial. It is not without meaning that the two chapters end with the building of an altar. For Jacob had entered into a new experience of God and from now on his worship had a depth and a meaning that it had never had before. The central idea of the two chapters seems to me to be the necessity of a real sense of sin for a fruitful religious experience. And I wonder if there is any lesson that our generation needs more.—Zion's Herald.

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A schoolmaster when I asked him what place he gave to religion in his curriculum, said: "We teach it in arithmetic, by accuracy. We teach it all day long. We teach it in language, by learning to say what we mean—yea, yea, and nay, nay. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it on the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies. We teach them to build the church of Christ out of the actual relations in which they stand to their teachers and their school fellows, because we believe that unless they learn to build it where they are, they will not learn to build it afterward anywhere else."—L. P. Jacks.

MYSELF AND I

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye.
I don't want to stand, with the setting sun,
I hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
And here for the struggle for fame and pelf,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster, bluff and empty show.
I see what others may never see,
I know what others may never know.

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	Rnw'l	New
Hillsboro—A. J. Parker	12	23
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	5	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette	3	4
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Persou—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	4
Durham, Lakewood—W. C. Huckahee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S. F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	2	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

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Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, Central—W. F. Ferry	3	
Gates—J. R. Edwards	10	2
Kennekeet—W. G. Pilcher	2	15
Manteo—W. F. Walters	4	8
Mattamuskeet—H. A. Chester		1
Pasquotank—W. B. Humhle	4	
Perquimans—J. L. Smith	3	
S. Camden—Forest H. Hedden	6	
S. Mills—J. M. Jolliff	8	
Stumpy Point—W. T. Cheek	3	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	6	
Washington—H. I. Glass	12	
Williamston—C. T. Rogers	8	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice	2	2
Moyock—J. A. Tharpe	4	
Plymuth—J. W. Harrell	4	2
Hertford—B. P. Robinson	3	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N. Gates—C. D. Barclift, Jr.	3	
Elizabeth City, City Road—J. H. Lanning	6	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	4	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	7	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	4	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—W. B. Fisher	6	
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	2	2
Carthage—J. H. Buffaloe	3	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Elliott	2	3
Hamlet—J. H.Sec	16	2
Fayetteville, Hay St.—Walter Patten	9	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	13	
Aberdeen-Vass—W. C. Ball	6	
Laurel Hill—W. D. Yarborough		1
Rowland—D. A. Petty	2	2
Parkton—R. G. L. Edwards	2	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	8	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	3	
Mt. Olive-Calypso—L. L. Smith	8	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	2	1
Oriental—R. E. Atkinson	6	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	7	
Grimesland—I. J Strawbridge		

RALEIGH DISTRICT

Bailey—J. C. Williams	4	
Creedmoor—W. L. Loy	4	
Dunn—C. B. Culbreth	14	
Erwin—J. J. Boone	2	
Fuquay—J. L. Midgette	10	
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall		
Millbrook—T. B. Hough	5	
Oxford Ct.—P. H. Fields	7	
Raleigh, Central—A. S. Parker		
Epworth—O. L. Hathaway		
Smithfield—B. T. Hurley	19	
Youngsville—A. L. Thompson	3	
Oxford—E. J. Rees	19	
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	7	
Tar River—R. E. Pittman	6	3
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2
Zebulon—N. B. Johnson	2	2
Henderson, West Mem. and City Road—M. W. Warren		

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—R. P. Womack	5	
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	3
Northampton—E. C. Maness	14	1
Rocky Mount, First—T. G. Vickers	13	
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	15
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	5	6
Rich Square—O. P. Fitzgerald	2	
Warrenton—E. C. Durham	19	
Weldon—E. H. McWhorter	15	
Halifax—W. C. Wilson		
Tarboro—W. C. Benson		
Conway—G. B. Stafford	8	
Wilson—T. M. Grant	6	4
Roanoke Rapids—S. J. Starnes	8	3
Garysburg—J. T. Draper	3	1
Nashville—W. G. Farrar	8	3
Farmville—H. L. Hendricks	4	
Stantonsburg—S. E. Mercer	2	
Robersonville—A. Brown	3	
Rocky Mount Ct.—W. N. Vaughn	2	
Seaboard—R. R. Grant	2	
Warren—E. N. Harrison	1	

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	14	
Maysville—M. W. Lawrence	11	
Roseboro—C. A. Josnson	7	
Shallotte—O. C. Melton	2	
Southport—R. H. Broom		
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Wilmington—H. L. Davis	5	3
Grace—H. B. Porter	3	4
Swansboro—E. B. Bell	4	
Warsaw-Magnolia—M. E. Cumingham	2	
Hallsboro—N. P. Edens		
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	
Elizabeth—N. M. Wright	10	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		1
Town Creek—E. H. Measamer	2	1
Garland—R. G. Dawson	2	
Steadman—H. R. Ashmore	4	
Jacksonville-Richlands—L. A. Watts	17	

W. N. C. CONFERENCE

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Weaverville Ct.—O. B. Mitchell	2	
Sandy—J. P. Mason	2	
Swannanoa—J. H. Green	9	
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Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	
Asheville, Asbury—J. C. Huggins, Jr.	2	
Hot Springs—O. E. Croy	2	
Rosmon—E. E. Yates	2	

CHARLOTTE DISTRICT

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Bethel—F. W. Kiker	2	
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Lilesville—R .H. Kennington		
Peachland—P. H. Brittain	3	
Pineville—E. O. Cole	4	
Polkton—C. R. Ross	4	
Waxhaw—A. L. Latham	7	
Wadesboro—W. B. Davis	5	
Wedington—J. C. Tabor, Jr.	8	
Big Springs—J E. Yountz Jr.		
Charlotte, Belmont—P. L. Shore		
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	21	
Myers Park—H. D. Ware		
Spencer—F. B. Smathers	7	
Matthetws—J. M. Varner	2	
Trinity-Derita—R. F. Hunevcutt	2	
Thrift-Moores—J. O. Ervin		

GASTONIA DISTRICT

Belwood—E. E. Snow	16	
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		1
Crouse—C. P. Goode	4	
Dallas—J. W. Vestal	6	
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	3	7
King's Mountain—J. R. Church	3	6
Lincolnton—P. W. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	36	29
Lowell—F. H. Price	3	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	5	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	4	
Belmont-Park St.—J. R. Warren	3	1
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	4	
Belmont, Main St.—W. M. Smith	4	
Gastonia, Bradley Mem.—A. C. Swafford	5	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	4	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highland—C. F. Womble	4	4
Wesley Memorial—G. R. Jordan	70	1
Pleasant Garden—G. W. Williams	11	
Randleman—J. C. Groce	9	4
Randolph—A. C. Waggoner	6	10
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	8	4
Carraway Memorial—J. S. Gibbs	2	12
Centenary—J. C. Cornett	8	3
Battle Ground—W. C. Dutton		6
Greensboro, Proximity—G. B. Clemmer	8	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler	1	11
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	10	3
Summerfield—W. F. Cooley		3
Gibsonville—D. C. Hoi		5
High Point, Main St.—A. L. Aycock	2	
Guilford—D. F. Tarver	2	4
Park Place—J .T. Mangum	2	2
High Point, Ward St.-Archdale—E.M.Jones		4

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	5	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		3
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H .M. Wellman		1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	3	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	6
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	13	10

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	8	12
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armhrust	6	
Sparta—C. W. Russell	2	14
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	16	10
Spray—W. H. Willis	8	8
Draper—G. E. White	4	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Helton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	
Walnut Cove—J. B. Fitzgerald	4	
Yadkinville—T. A. Plyler	2	
Pilot Mountain—W. B. Thompson	2	
Rural Hall—D. C. Ballard	3	

SALISBURY DISTRICT

Albemarle—W. B. West	42	24
First—E. M. Avett	4	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	7	1
Concord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	4	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Fox, Jr.	2	
Norwood—R. A Swaringen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	31	2
Norwood Ct.—J. A. Fry	7	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	9	5
Kerr Street—A. C. Kennedy	2	2
Concord—Kerr Street—A. C. Kennedy	2	2
First Church—A. L. Stanford	2	

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	6	2
Cattawba—E. D. Ballard	7	16

Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	3	4
Mooresville, Central—N. C. Williams	16	8
Mooresville Ct.—D. R. Proffitt	2	10
Mt. Zion—W. A. Barber	4	6
Newton—M. B. Woosley	12	5
Olin—W. Q. Grigg	3	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	21	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6
Lenoir Ct.—R. T. Houts	3	7
Stony Point—C. M. McKinney	4	1
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe	11	2
Statesville Ct.—P .R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers	2	3
WAYNESVILLE DISTRICT		
Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—W. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	5	2
Webster—T. G. Highfill		3
Fines Creek—Byron Shankle		4
Macon Ct.—J. C. Umberger		2
WINSTON-SALEM DISTRICT		
Davidson—S. M. Needham	9	4
Davie—J. O. Banks	2	4
Denton—B. A. Sisk	10	6
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	10	36
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Hunsh	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	
Central Terrace—Parker Holmes	3	2
Linwood—M. A. Osborne		2
Lexington, Erlanger—J. P. Hornbuckle	2	

HOME COMING CELEBRATING 50TH ANNIVERSARY OF FARMINGTON M. E. CHURCH

The congregation of the Farmington Methodist church will hold an all-day celebration on Sunday, the 29th of May fifth Sunday), celebrating the fiftieth anniversary of the dedication of the Farmington M. E. church. A program of music and talks will be given by outstanding Methodists, laymen and pastors with a love feast and rededication of the membership. Special honor will be given to the living members of fifty years ago. All former members, former pastors and presiding elders and all friends of the Farmington church are cordially invited to attend and participate in the celebration. The good ladies will bring basket lunch, dinner to be served on the grounds. Full program will be announced in a later issue.

THE NEED OF KNOWING WHAT TO LAUGH AT

Tell me what you laugh at and I'll tell you your mental age. Laughter is an indication of intelligence, and of all the degrees of laughter the laughter at one's self rates the highest.

A moron, a half-wit, even an idiot, can laugh at people's mishaps; the man who can laugh at a superstitiion, a custom, a tradition, an institution, must be an observer; but the man who can genuinely laugh at himself is truly intelligent.

Satire is the expression of disillusion, yet not without its salutary effects. I consider this bitter humor of the day, evident on stage and screen, in book and magazine, a natural accompaniment of the deflation period. A play satirizing Hollywood, a picture making the gangster a posing fool instead of a hero, will go a long way toward clarifying our attitude toward these two American products.

If we could only have laughed at the so-called economist who said, "You can always sell a stock for more than it costs you," we would have been a lot better off today."—Carl G. Gaum.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

PRICE OF WAR

These children of our day will inherit state bond obligations and war debts for which they are not to blame. Here is what the money wasted, yes, worse than wasted, in the Great War would have done for the families of many lands: These billions would have provided a home site and furnished a cottage worth four thousand dollars for every family in Great Britain, the United States, Canada, France, Germany, Belgium, and Russia. Enough would have then remained to supply every city of two hundred thousand inhabitants, in all these countries mentioned, with a five-million dollar library, a five-million dollar hospital, and a ten-million dollar university. Then a trust fund could have been established with what was left, which at five per cent would have provided an annual subsidy of one thousand dollars a year each, toward the salaries of one hundred and twenty-five thousand teachers and one hundred and twenty-five thousand nurses.—J. B. Hunter, in Journal of the National Education Association, May, 1932.

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Children's Storyland



ON THE VIOLET'S TRAIL

By Evelyn Winn.

A Friday afternoon in May! Marie could scarcely wait to tuck away her last book and smile a merry goodbye at the teacher before she was out of the door skipping softly down the hall. Polly and Peter were waiting for her at the school house door.

"Come on!" Marie called, "let's run home and leave our books and then go violet-picking in Ponder's Woods."

"I know where the biggest patch of violets is," Peter bragged. "Doesn't anybody know but me!"

"We'll let you lead the way, then." Polly knew how to get what she wanted from her twin.

The three children ran home so fast that six little cheeks were red and flushed when they reached Marie's door, but Marie's mother said she might go if Peter and Polly went. And Mrs. Palmer said:

"Certainly you may go if you will be careful and get back by dark."

Little Dot ran after them and called, "Please, may I go, too? Mother said I could if you didn't care."

Polly opened her lips to say that they couldn't be bothered with her, but when she looked at Dot's face all wreathed in smiles, she answered instead,

"Come along, then. But be sure you keep up and don't give out before we get back."

The children went along a grassy path so narrow that they had to walk sheep fashion, its alluring curves carrying them deeper and deeper into the tiny woods. Peter, swinging a long stick, came first.

"Oh, look!" he cried. "There's a snake skin."

He caught the white, outgrown dress with the point of his stick and wiggled it. But when they heard a slight rustling in the grass all four of the children ran down the path at very fast pace.

"I'll bet that old snake was coming back to see what you were doing to her skin," Marie giggled.

"I wish I could take that skin to school with me. I'd like to put it in our nature museum," Peter reflected.

"Oh, see there!" Dot cried, pointing to a silvery mesh, hexagon-shaped, that swayed from the limb of a tree.

"What a big spider web!" said Polly. "And he is still working on his new home." For at that moment the owner came in sight from around the limb, weaving a thread into his web.

"Ugh! Oh, isn't he an old hairy creature!" Marie shuddered. "I'm glad he's building his house up there out of our way."

"I'll bet he's the only animal in the world that carries the material to build a house inside of his body. See, Dot, he's pulling that thread out of his mouth," Peter explained.

"Ker-chug, ker-chug!" sounded through the woods.

"Old Grandfather Bullfrog must be preaching a loud sermon to all the little froggies," Marie remarked.

MY DOG

Say, feller, 'jever see my dog?
Well, come over here an' set on this log;
I'll tell you all the things he duz,
He's jes' the smartest dog there ever
wuz.

He kin get th' cows from th' pasture lot,
He's as much sense as boys has got;
He keeps th' chickens out uv th' yard,
An' out uv th' barn, and runs 'em hard.

He chases th' cats an' makes 'em run,
O my, but he's jes' th' mostest fun,
'Till ma says, "Make him stop." An' I
sez, "Rats!
Gee, my dog's worth mor'n a million
cats."

He kin jes' play ball as good as boys,
An' do jes' ever'thing one enjoys,
Hide and seek and blackman, too,
That's some uv th' things my dog kin do.

He kin set up straight, jump through a
hoop,
An' kin even walk a rope,
I jes' am tellin' things 'at's true,
He duz all tricks circus dogs kin do.

He's not so purty, nor clean—but 'nen,
He jes' knows mor'n most eny men.
And he feels so sorry when I am bad,
He's jes' the best friend a boy ever had.

He catches rabbits and brings 'em to me,
An' kills the snakes and 'nen—O gee,
I cud tell you things till the sun come up.
Say, when you git time, come see my
pup!

—I. M., in Methodist Protestant.

"I wish we could see him," Polly said, "but just as soon as we get close to the pond he'll stop his music and run."

"I can show you where he came from," said Peter. He stopped beside a little stream and, dipping into the dark mud at the bottom, brought up a handful of small black dots surrounded by white jelly.

"These are frog eggs," he remarked. "They hatch into tadpoles." He plunged his hand into the water again. "Here are some tadpoles," he said. "See, they are all head and tail, but after a while their tails will disappear and legs will grow and they'll be frogs."

"Oh, look at the little frog!" cried Dot, pointing to a very small one on a tuft of grass near by. "Isn't he cute?"

"And just think," said Marie wonderingly, "he used to be a little black speck!"

Splash! Splash!

"There goes a big turtle into the water!" Peter cried. "I wish we could have seen him."

"He carries his house on his back," said Dot, proud of her knowledge.

"I want to see one poke out his head and tail and walk on his legs," said Polly.

"Let's rest awhile here," Marie suggested. "Maybe he will come back."

So the children sat down on a mossy log near the pond. The woods grew quiet and still, but Mr. Turtle did not show himself again. Presently Polly punched Peter, who had stretched out for a good nap. He blinked and looked up. A red, red cardinal had come down swiftly to the pool. He had perched on an overhanging branch and was gathering up beakfuls of water to dash over his glossy feathers.

"He's taking a bath," Polly whispered. "Isn't he a beauty?"

The children watched the redbird in silence for a few moments. Then Peter picked up a stone and would have thrown it, but Marie stayed his hand. "Don't kill the bird!" she cried.

"I wasn't going to hit him," Peter answered indignantly. "I only wanted to make him fly." But their loud voices had done that, for the gay bird was already out of sight beyond the tree tops. The children rose to their feet and went on.

"Somebody's had a picnic here!" Marie cried a few minutes later.

"Didn't they leave things in a mess!" said Polly. "Let's clean up. Somebody might think we did it."

Peter grumbled a bit, but he soon got to work helping the girls pile the old tin cans, paper plates and cups in a little hole. Then they covered the rubbish with loose dirt and leaves.

"That's the best we can do," Peter announced.

"These people must be kin to the Pig Brother," Marie remarked as they washed their hands at a brook.

At a curve in the path the children came upon a wonderful sight. The ground wore a blue carpet of beautiful, velvety violets.

"Oh-h-h-h!" cried four voices all together.

"Let's be careful and not crush them," Marie warned.

"And let's leave some for somebody else," said Polly.

"I'm going to pick a big bunch for our room at Sunday school," said Marie.

"I'm going to pick my mother some," said Dot.

But Peter was already at work on hands and knees, and the girls stopped chattering and followed his example, for all who get the blue crow's-foot must do so with backs bent.—Zion's Herald.

LITTLE HOME HELPERS

By Helen Searles Marsh.

(Issued by the National Kindergarten Association).

"Oh, I am glad it is Saturday!" Meta exclaimed to some of her school friends, who had stopped to speak to her as they were passing by. "Mother and I cook today."

"Cook?" What do you know about cooking?" one of her older schoolmates asked.

"I like Saturday for play," another little girl said, with her arms around a playmate.

"My mother doesn't make me work at all,' 'boasted a girl of eleven.

Although Mrs. Merrill kept a maid, she was teaching her young daughter, Meta, to enjoy home tasks. At the age of nine Meta was a happy helper in the home. She liked the idea of doing things with mother. She was becoming self-reliant and was recognized even by outsiders as an important factor in the welfare and harmony of the home. Her wise mother had begun at an early age to teach the value of helpfulness. She had made the little daily tasks real play, and Meta was always proud to assist mother.

Doing certain duties at a specified time had become a fixed habit with the child. She had learned to do things well because she enjoyed doing them. Her bed was opened in the morning. Her clothes hung properly on hangers in her closet. The bureau drawers were kept in order. She appeared on time at the breakfast table, neatly dressed. She helped with the dishes before school.

Saturday morning was to Meta the nicest time in the week, for she had a "finger in the pie," as she called helping mother with the cooking. She took many steps to help get all in readiness for the pleasant task of making good things for daddy to eat.

"What shall we cook today, Meta?" the mother asked.

"Let us make rhubarb pie. I want to learn to make one." Happily, the child began to prepare the rhubarb.

Together mother and daughter worked and played. There was thought for pleasure as well as duties.

"How do you manage to get your little girl interested in the housework?" a distressed mother asked Mrs. Merrill. "My child never seems willing to help me. I pick up her clothes and constantly do for her what your child does for herself. I scold and scold, but I cannot get her to help me willingly.

"Make your daughter feel that it is fun to work with you. Do not scold, but show her the easiest and best way that you both can do a piece of work together. Make a pleasure of it whatever it is. A bit of praise and appreciation on your part will encourage her to try again when she makes a mistake or forgets. Let her know how happy it makes you to have her in the kitchen with you part of the time. Work and play together. If you made a mistake by not beginning earlier to gain your daughter's confidence, begin now," Mrs. Merrill advised.

"Let your daughter come over next Saturday and see Meta and me at our fun of cooking," she continued." She may want to help prepare the luncheon which she will share with us. Some other Saturday I shall invite the two girls to get up a nice lunch by themselves for our family—you to be our guest."

Mrs. Merrill's scheme worked well. Soon the neighbor's daughter was proud to be called a "nice little cook," and "right-hand helper."

HOWLERS

"Howlers" from recent science examination papers, in The University Correspondent, Cambridge, England:

An Alkali is a substance obtained by boiling Arabs in a pot.

Arsenal is a kind of poison.

A curve is a straight line which has been bent.

Q. E. D. means "quod est desparndum."

What is the Milky Way? The way you feed infants.

Rain water coming into contact with a round or oval tin will give rise to mosquitoes.

When a bad smell is smelled, the smell acts on the legs and the muscles force the legs to hurry away quickly.

A polygon is a man with more than one wife, but an Englishman is not allowed to be a polygon, for his wife brings him up for it.

The teacher was using the phonograph to make children familiar with good music. Two famous opera singers had just finished a duet, and the teacher said:

"Now, children, who can tell me the names of the singers we have just heard?"

"Caruso," replied a small boy.

"Yes, and who was singing with Caruso?"

"His man, Friday," was the disconcerting answer."—Christian Advocate, Cincinnati.

Mule in a barnyard, lazy and sick. Boy with a pin on the end of a stick. Boy jabbed the mule—mule gave a lurch—(services Monday at the M. E. church).—Bowling Green Exponent.

Mother: "Now, children, don't quarrel. What's the matter?"

Harold: "We're playing shipwreck, an' Susie won't go in the bathroom an' drown herself." — American Legion Weekly.



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North Carolina Christian Advocate

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North Carolina Christian Advocate

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Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Elizabeth City, at Hertford ..... May 18-19
Winston-Salem ..... May 18-19
Winston-Salem, at Thomasville ..... May 18-19
Waynesville, at Andrews ..... June 1-2

North Carolina Conference

DURHAM DISTRICT
C. [illegible]th, P.E., Durham, N. C.
THIRD ROUND

May

Mt. Tirzah, 11 22
Bahama, 3 22
Burlington Ct., 11 31
Carr, 8 29
Webb Avenue, 8 31

June

Roxboro, 8 1
Leasburg, 11 (Bethel) 2
West Durham, 11 5
Front Street, 8 8
Calvary, 11 12
Stem, 3 12
Branson, 8 12
Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July

Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Duke Memorial, 8 5
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Andrews, p.m. 10
Cedar Grove, 11 (Prospect) 14
Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15
Mt. Tirzah, 11 17
Siler City, 8 17

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

May

First Church, 11 22

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

May

Hemp, Mt. Carmel, a.m. 21
Carthage, Cameron, a.m. 22
Hamlet, p.m. 22
Jonesboro, a.m. 28
Goldston, a.m. 29
Glendon, p.m. 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

May

Warren, Areola, 3 22
So. Rocky Mount, Battleboro, 7:30 22
Scotland Neck, 11 29

June

Warrenton, Macon, 11 5

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
SECOND ROUND

May

Oxford Ct., Salem, 11 22
Garner, 7:30 22

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

May

Yadkinville, Mt. Pleasant, 11 and 2 21
Dobson, Pleasant Ridge, 11 22
Jonesville, Ebenezer, 3 22
Mt. Airy, Central, 11 29
Ararat, Chestnut Grove, 3 29
Mt. Airy, Rockford Street, 3 29

June

Wilkesboro, Roaring River, 11 5
Elkin, 8 5
Jefferson, Orion, 11 12
Todd, Pine Swamp, 3 12
Boone, 8 12
Watauga, Valle Crucis, 11 12
Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

May

Goldsboro Ct., Daniels, 11 and 2 21
Ayden, 11 22
Goldsboro Ct., Daniels, 8 22
Morehead City, 11 and 8 29

June

Snow Hill, Bethel, 11 5

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

May

Grace, 11 22
Town Creek-Bethel, 3 22
Southport, 7:30 26
Swansboro, 11 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
THIRD ROUND

May

Hillside Street, 11 22
Skyland, 3 22
Fletcher, Balfour, 8 22
West Asheville, 11 and 8 29

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Matthews, 11 29
Peachland, Mt. Moriah, 3 29
Duncan Memorial, 8 29

June

Dilworth, 11 5
Calvary, 8 5
Bethel, Rogers Chapel, 11 12
Weddington, Bethel, 3 12
Belmont Park, 8 12
Hawthorne Lane, 11 19
Brevard Street, 8 19
Myers Park, 11 26
Polkton, Mt. Vernon, 3 26
Trinity-Derita, Derita, 7:30 26

July

New Hope-Bethel, Bethel, 11 3
Marshville, Wingate, 3 3
North Monroe-Icemorle, Icemorle, 7:30 3
First Church, 11 and 8 10
Unionville, Zion, 3 10
Hickory Grove, 11 17
Big Springs, 8 17
Prospect, Bethlehem, 11 24
Morven, Shiloh, 3 24
Monroe, Central, 8 24
Spencer Memorial, 11 31
Wesley Heights, 8 31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

May

Randolph, Ebenezer, 11 21-22
Calvary, Calvary, night 22
Guilford, Lee's Chapel, 3 29
West Market, night 30

June

Pleasant Garden, Pleasant Garden, 11 5
Liberty, Bethany, 3 5
West Market, West Market, night 5
Wentworth, Bethlehem, 11 11-12
Stokesdale, Tabor, 2 11-12
Holt's Chapel, Holt's Chapel, night 12
Randleman, Old Union, 11 19
Cedar Falls, White's Chapel, 3 19
Asheboro, First Church, night 19
Wesley Memorial, Wesley Memorial, 11 26

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May

Polkville, Clover Hill, 11 21-22
Cherryville Ct., Mary's Grove, 3 22
Cherryville, 7:30 22
Gastonia, Main Street, 7:30 25
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June

Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

May

Old Fort, 11 29

June

Burke, Warlick's, 11 5
Valdese, night 5

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Henrietta, Henrietta, 11 12
Forest City, night 12
Morganton, 11 19
Marion, 11 26
North Forest, North Morganton, night 26

July

Spruce Pine, Penland, 11 3
Bakersville, Martin's, 3 3
Burnsville, 11 10
Burnsville, Boring's Chapel, 3 10
Avery, Jonas Ridge, 11 14
Broad River, Providence, 11 17
Gilkey, Centennial, 3 17
Spindale-Piesant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mill, night 24
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31

August

Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, night 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28
Morganton Ct., Zion, 3 28
Rutherford College, night 28

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

May

Albemarle Ct., Oakboro, 11 22
Albemarle, Central, night (Q.C. night, July 13).....22
Salisbury, First Church, 11 (Q.C. night, July 20)....29

June

Norwood Ct., Randall, 11 4-5
Norwood, night 5
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pasters' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27).....26

July

Gold Hill, Providence, 11 3
East Spencer, Long Street, night 3
Mt. Pleasant, Center Grove, 11 10

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Hickory, First, 11 22
Bethel-Fair Grove, Fair Grove, 3 22
Statesville, Race St., night 22
Davidson, 11 29
Mt. Zion, Huntersville, 3 29
Mooresville, Broad St., night 29

June

Elmwood, Knox's Chapel, 11 5
Statesville Ct., Chapel Hill, 3 5
Mooresville, Central, 11 12
Mooresville Ct., McKendree, 3 12
Highland-Rhodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July

Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

May

Bethel, Canton Y. M. C. A., 3 21
Macon, Mount Zion, 11 22
Cherokee, Echota, 4 22
Cullowhee, Cullowhee, 8 22
Murphy, 11 29
Murphy Ct., 3 29

June

District Conference, Andrews 1-2
Sylvia 11, ... 5
Bryson City, 8 5
Webster, Webster, 11 12
Waynesville, 8 12

All Haywood county churches will assemble at Lake Junaluska at 11 o'clock June 19.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

May

Denton, Newsome, 11 22
Trinity-Bethel, Bethel, 7:30 22
Cooleemee, 7:30 29

June

Mocksville, 11 5
Advance, Fulton, 3 5
Hanes, 7:30 5
Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

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RESOLUTIONS OF RESPECT

In the passing of its beloved and esteemed superintendent, Charles W. Teague, Union church is conscious of its great loss. To this official position Brother Teague gave faithful and efficient service. His vision, loyalty and liberality have been manifest in all the various lay activities in which he had a part. As Methodist steward, trustee and superintendent, his life and labors have been a potent and constructive influence in church, community and county. Therefore be it resolved:

First, That in the death of our beloved brother, Union church and Macon circuit have sustained an irreparable loss. Yet we are thankful for the benign influence of his life, and rejoice in the assurance that our heavenly Father has taken him into closer companionship.

Second, That we extend our deepest sympathy to the bereaved family and relatives and pray that His infinite goodness may bring peace to their weary hearts.

Third, That these resolutions be read at the next session of the quarterly conference of Macon circuit; that a copy be sent to Mrs. Charles Teague, and that copies be sent to the Franklin Press and the North Carolina Christian Advocate, and a copy be written in the minutes of the quarterly conference as a permanent memorial of our love and esteem for this fine Christian gentleman.

Mrs. J. C. Umberger,
R. B. Curtis,
J. W. Addington.

RESOLUTIONS OF REPECT

Whereas, in God's good time he has removed our oldest member, Mrs. Pryor Millner, and who at a recent meeting was made an honorary member, we bow in meek submission to his wise and tender providence.

"Strong to the end, her faith, as out of strife she passed,
And at evening came triumphant to the last."

Resolved first, That in the passing of Mrs. Millner, born October, 1853, in Leaksville, N. C., our missionary society of the M. E. church has lost one of its most beloved members.

Second, That in her useful, active life of 78 years lies a beautiful standard of excellence for each of us to emulate.

Third, That we extend the grieved family our sincerest sympathy and pray that they may be comforted by the assurance that the end of a noble Christian life is but the merging into a better life beyond.

"Indeed she came to life's autumn with her work fully done;
Was waiting, only waiting, as a great tree in the sun.
She stood alike through joys and tears,
She wrought most nobly through the years,
Until life's span was run."

Fourth, That a copy of these resolutions be spread upon our minute books, sent to the Leaksville News and to the North Carolina Christian Advocate.

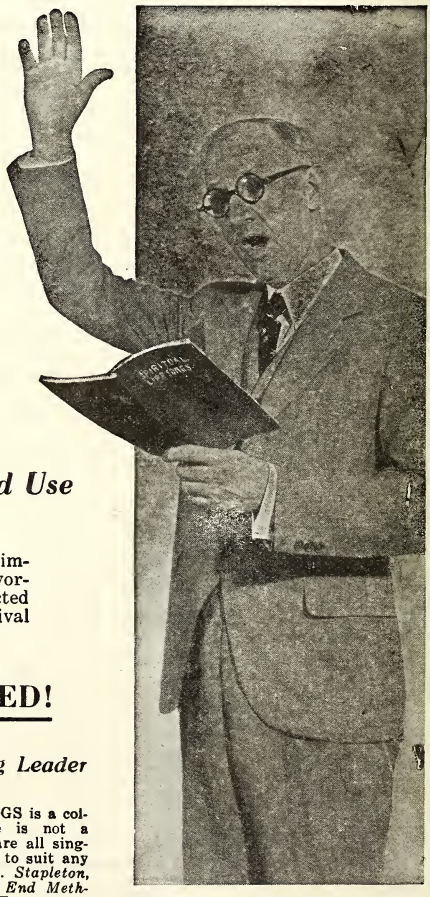
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, MAY 26, 1932 Number 21

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"The Waking World"

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous pow'r that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
The world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The people hunger for Thee, Lord,
The isles are waiting for Thy word.

O church of God, awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity.
O Christ, we come! our all we bring
To serve Thy world and Thee, our King.

—Frank Mason North.

ROLLING THROUGH THE FLAT LANDS IN A BUICK

The Wilmington district conference in session at Clinton, the New Bern at Morehead City, and the Elizabeth City at Hertford made a wide circle to be covered in two days. These three districts cover all eastern Carolina from the South Carolina to the Virginia line. But what is distance over level land with good roads and motor cars?

We—W. P. Few, E. O. Watson, F. S. Aldridge, W. A. Stanbury and M. T. Plyler—left Durham in the early morning. We were among the first arrivals in Clinton. How could it be otherwise with Aldridge at the wheel?

Presiding Elder W. C. Martin in the chair, with M. E. Cunningham at the table, matched Aldridge at the wheel. Following the communion service, the conference was soon organized. Col. C. M. Faircloth spoke words of welcome, to which the chair made reply. Then the talk fest was on.

Our connectional interests were represented by J. C. Wooten, F. S. Love and Mrs. E. R. Clark.

President Few, as conference lay leader, gave a "Spiritual Survey of Present Conditions." F. S. Aldridge spoke some specifically of lay work. E. O. Watson represented Greensboro College. A. D. Wilcox preached.

Following the excellent lunch, A. S. Barnes and M. T. Plyler were heard. By this time the Aldridge car was well on its way to Morehead City. But that Buick was not the only pebble on the beach. F. S. Love in his Buick landed A. S. Barnes and me on the sands at Morehead City before set of sun. He simply smiles at the vain imaginings of that Jehu from Durham.

We left behind at Clinton a wonderfully fine session of the Wilmington conference to find that Presiding Elder McCracken felt that he was in the midst of the best of all at Morehead City.

At the evening hour Rev. R. F. Munns preached a most appropriate sermon. The spirit of the conference was fine. The stress all the way through was placed upon the life of the soul. We had to hurry away with little knowledge of the details of the work.

The New Bern district is much blessed with two such laymen as Charles S. Wallace of Morehead City and Robert H. Wright, president of Eastern Carolina Teachers' College of Greenville. Both these brethren were present and making valuable contribution to the work in hand. Both were elected on the first ballot delegates to the annual conference. Such lend strength to any cause.

Before the Elizabeth City district conference had finished lunch—less than four hours after we left behind the roar of the Atlantic—Love rolled alongside the church at Hertford, being sure that Aldridge was not in his class when it comes to leaving behind ribbons of concrete on the flat lands of the coast region.

Another big crowd, eager for the work in the afternoon, told of the interest manifest over this vast region of "land and water." Methodists from 14 counties had assembled at the call of presiding elder, O. W. Dowd. Careful preparation had been made and all went "merry as a marriage bell."

This, however, is more than a region of wind and water. It is the land of beginnings in our commonwealth. Less than four hundred yards from the church is the stone marking the first religious service held in North Carolina. At Currituck Courthouse stands Memorial church, where Joseph Pilmoor preached the first Methodist sermon in North Carolina. Let it not be forgotten that much of the spirit of the early days remain.

The women, yea, the entire district, have every reason to be thankful for such a devoted and eager district secretary as Mrs. H. B. Baum. We should make mention of many others but space will not permit. Neither does time, for we had to be off towards the setting sun.

CHAPEL HILL CHURCH DEBT

We attended eleven district conferences and pleaded earnestly for Chapel Hill and College Place. It was our aim to reach several more, but plans were upset on May 12 when we were suddenly called to Mississippi by the serious illness of our father. Getting to so many conferences over the state was taxing and tiresome, because preaching and pastoral duties here in Chapel Hill had to be cared for just the same. It meant driving; we have already driven 4,000 miles this year in the interest of the debt alone. The Chapel Hill congregation is paying part of the travel expense; the rest comes out of this preacher's pocketbook. But he is not kicking; if we can get the debt paid all is well.

Undoubtedly this is one of the most unpopular causes in North Carolina Methodism today, yet we were given a most cordial hearing everywhere. Presiding elders, preachers and people were most courteous, and many were the expressions of personal interest in this fine church and its great opportunity for service among the students. If times were anything like normal surely the collections for this cause would be large. We really enjoyed the district conferences, despite the hard work and travel involved.

We now hope that all charges which have not yet raised their Chapel Hill-College Place apportionments will do so soon. Not much money has come in during April and May, and the total for the year for both Chapel Hill and College Place is under $3,500. We must have much more yet this year, if we are to rest comfortably and be sure of keeping this beautiful church. Let no one become weary in well doing for this cause. If we don't receive much more money, it's just too bad.

Albea Godbold.

ANOTHER SOUTHERN EDITOR JOINS HANDS

Dr. Alfred F. Smith in his editorial correspondence from Atlantic City to the Nashville Christian Advocate, telling of the General Conference, has these gracious words concerninng the courtesies shown him:

> Here would be a good place to speak of the courtesies we Southerners receive here. Probably all visitors are impressed with the beautiful thoughtfulness of these brethren, but we of the South seem to be favorites with them. Within an hour after my arrival, Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate, had commenced on me, and he did not seem satisfied until he had placed me at a table just under the speaker's stand and had pinned on me a badge which he said would admit me everywhere a respectable editor should go. The badge itself is lovely; it swings on a ribbon of sea-green silk, and carries a bronze bust of Bishop Henry Spellmeyer. On every side the members are cordial to visitors from the South. We feel the warmth and sincerity of their consideration, and we heartily enjoy it—also we genuinely reciprocate it.

Here is another editor from Dixie who enjoyed similar courtesies and received a glad hand at every turn. Especially was this true of the bishops and others who had lived in the South and of those who had spoken at our assemblies.

I refrain from calling names for fear of passing over some that ought to be mentioned. Methodism is much the same the world over.

M. T. P.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, MAY 26, 1932 Number 21

Last week and this week we have made an effort to give a glimpse of the General Conference at Atlantic City. The outcome of this conference will appear later.

All preachers who possibly can do so will be at the pastors' school in June. The courses offered and the speakers to appear on the platform make this occasion well worth while. These should be days of preparation for better and more heroic work. Twelve days at Duke in June have become for many hours of rare privilege.

Business is reduced and retrenchment is the order in the industrial world, but the work of the church has in no way been reduced. Really this has been enlarged and the need is for increased effort in every activity of the church. This hour the spiritual forces should be felt as never before. We are all forced to work harder for less pay than ever before, but this is not without spiritual compensation.

The most hopeful feature of this present hour is the widespread call for prayer. From unexpected sources come this plea for a new approach to God. Within organized church life and without the limits of religious endeavor multiplied hands are lifted up in humble petitions to Almighty God for special help in this time of our need. A new fervor is found in the zone of prayer that encircles the planet as it rolls eastward each new day.

Anything for a change! This is the one consideration uppermost with many people. In politics, in business, in religion, they cry out for a change. It is the one thought at the ballot box, though they may not know where they are going. Seized by fear, they are ready for a stampede. This is no time to take counsel of our fears; rather should we act on faith and cherish a spirit of adventure for the highest and best. Stand steady and hold fast to the unseen!

The wets would make the people believe that there was once a day when liquor was under absolute control in every village and hamlet and countryside; but since prohibition that is no more. Those who remember the days of the bar-room and the grog-shop know that such is not true. Were the conditions of those days to prevail now we would be shocked beyond measure. Yet there are those who will whoop up the wet orators that talk of the wonderful days before prohibition.

Too many of our church people are busy caring for the retreat. How best to make retrenchments is of first concern. Why not put the stress on an advance? All is not lost. Remember that rear guard action is as expensive as an advance, having at all times the disadvantage of the psychology of defeat. Victory —not defeat—wins followers. The ascended Christ with an empty tomb in the background wins. Christianity has never relied on rear guard action. This is the hour for a great spiritual advance.

Mothers, do you make it a habit to read to your children? There is nothing that the children will more thoroughly enjoy and there are few finer opportunities to mold character. Certainly no sweeter memories will be carried by them through the years of manhood and womanhood, and even into old age:

I had a mother who read me lays
Of ancient and gallant and golden days:
Stories of Marmion and Ivanhoe,
Which every boy has a right to know.

I had a mother who read me things
That wholesome life to the boy heart brings—
Stories that stir with an upward touch.
Oh, that each mother of boys were such!

You may have tangible wealth untold;
Caskets of jewels and coffers of gold.
Richer than I you can never be—
I had a mother who read to me.

—Strickland Gillilan.

For the Betterment of Mankind

THE Methodist delegates that came from the ends of the earth to Atlantic City to join in the thirty-first delegated General Conference of the Methodist Episcopal Church were definitely set for human betterment. They were not content to deal with one section or even with one race; their outlook was world-wide and their plans embrace the nations. This General Conference regarded the betterment of the nations and the coming of the kingdom as one and the same—the coming of the kingdom of God is not something apart from human welfare.

We watched the proceedings, heard the discussion of vital questions, attended the missionary, educational, and other meetings,—too numerous to mention,—in which various races, kindreds and tongues took part. In all of these we were continuously impressed with the dominant desire of these Methodists to have some part in making a better world. They were regarding the world as their parish in a far more comprehensive way than Wesley ever dreamed to be possible. Social, political, economic, racial, religious and almost every other issue imaginable were dealt with by these men and women from the far east and the near east; from the old world and the new; yea, from all the continents and from the far off islands of the sea. Wherever men women and little children toil and suffer and the cry of human need is heard, the call of Christ urges these Methodists to fresh endeavor.

The charge is often heard that the Methodists meddle in politics and interfere with social and industrial movements. All of which is true. They cry out against racial discrimination and rebuke the cruelty of man's greed. These followers of John Wesley will not be content to preach the "pure gospel" without a serious regard for the hurts of our humanity. They are found dealing with political, social and industrial issues, eager for a better world in which men and women and children can live. They are anxious to have some part in helping to set the world right—they would be factors in the redemption of the race.

It is refreshing to see men and women, with a passion for Christ, who are ready to attack intrenched wrong and age old evils as they battle for the welfare of mankind. The motives of such will be impugned and the methods of such discounted, but somehow one feels that the Redeemer of the world approves. Such church gatherings as the General Conference at Atlantic City must tell mightily for the good of man and the making of a better world.

District Conference Season Closes

THE district conferences this year have been marked by sustained interest, with special stress upon the spiritual life. Something has been accomplished, but much remains to be done. Many have set themselves to the tasks with heroic courage and are determined to win; some, however, are harrassed by a sense of helplessness that renders the situation rather hopeless. Would it not be fine for us all to learn afresh to walk in the way the saints have trod?

Expedients many have been sought, programs numerous have been provided, and exhortations long and persistent are heard; but the situation remains desperate. Zion cannot arise and shine. Empty treasuries, discouraged workers and waning enthusiasm meets us on every hand. The laws of God and of man, in high places as well as in low, are set at defiance by men who fear not God nor regard man. Where are the prophets of God that can bring men to the bar of conscience and can once more arouse the fear of God in this present generation?

We would that prayer leagues might take form among the more eager and devoted so that we might get a new sense of God and be made more conscious of the power of his might. Could only a few in each official board, in each missionary society, in each young people's group, be found a new sense of power would come to Zion. In June the pastors and others will assemble once more at Duke for the pastors' school. Could anything be finer than for a Duke Prayer League to take shape at that time to make itself felt throughout both of our conferences? This suggestion does not imply another organization with a program, but rather a fellowship of kindred spirits who believe that "men ought always to pray and not to faint," eager in this day to "undertake great things for God."

The young ministers at Duke and the ministers out in the field would do well to place a high estimate at this time upon the mystical approach to God as the primary preparation for an effective approach to man.

The Holy Club at Oxford meant much to that group of young men and to the world in the eighteenth century. Prayer leagues would

certainly count for much in this twentieth century of world chaos. As we see it the supreme need just now is a new grip on God, a closer fellowship with the Scarred Victor, and the shining face of those who have been on the mount of vision. Why not have a prayer league at Duke to lead in this needed venture?

Unity of American Methodism

BISHOP ARTHUR J. MOORE, in taking leave of the General Conference at Atlantic City, expressed the hope that all of American Methodism might be one by 1944, one hundred years after the bisection of the Methodist Episcopal Church. In making reply to the words of the representative of the Southern Church, Bishop William F. McDowell, speaking for the chair, stated that a movement would be inaugurated at the Sesqui-Centennial Celebration of Methodism in 1934 to consummate the union of American Methodism. It is hoped that this might be completed by the year 1944, the date suggested by Bishop Moore.

Were this sesqui-centennial celebration to foster in a nation-wide way the reunion of all branches of American Methodism, it would do much for the forward movements of Methodism and contribute in a great way to the coming of the kingdom. This is a consummation that should be prayed for and sought after by every lover of our Lord who prayed that "they all might be one."

The Finest of Creeds

BISHOP ANDERSON tells of a retired minister at one of his conferences in Kansas. This man was speaking for the group of superannuates. Was there ever a finer creed?

He stood six feet two, as straight as a ramrod, as incisive in action of body and mind as the rays of the morning sun. He began by this announcement: "I never have taken much of the time of this conference, and I shall not take much of it now." We never know quite just what that means, but it meant in this case precisely what it stated.

He said: "I know something about the historic creeds of the church; but when I retired, I thought I ought to have a creed of my own, and so I sat down and wrote a creed which I thought would be adapted to the years of my retirement," and then in four crisp, clear sentences, he stated his creed:

"First, I will never allow myself to become a grouch.

"Second, I will always be a student.

"Third, I will cherish tenderly the memory of those who have gone before, of those whom I have loved and lost awhile.

"And, fourth, I will try to keep alive so long as I live."

The Builder Wears a Crown

FEW destructive critics know how little their efforts amount to in the long course of human events. Only the constructive worker counts. As the coral islands rise on the dead bodies of millions of workers, so the conquests of marching civilizations are made by the contributions of toilers many and varied. The pryamids, St. Peter's and London Bridge tell the same story. The cities built and the lines of commerce thrown out to the ends of the earth in this new land stresses the story of the ancient world. But those who work in stone and in things material are not a peculiar lot. The workers with moral and spiritual forces are of superior worth.

Jesus dealt not with tools and engines devised to work with material things; he worked with moral and spiritual forces. Souls of men and eternal realities enlisted his abiding interest. He came not to destroy men's lives but to save them. The growing seed and the growing child were his favorite illustrations. Not the destructive but the constructive had first place with this builder of a kingdom—of the kingdom of heaven.

How often the destructive bolt is substituted for the patient, constructive effort! A bolt out of the blue can destroy the giant of the forest which has been a hundred years in the making. The noise appeals to the senses, but the result does not win the approval of men. Often a preacher allows someone to befool him to the death with some such observation as this, "I tell you, you hit us today." Of course that deceptive brother means, "You hit the other fellow."

Fault finding and destructive criticism is too often substituted for constructive criticism and a genuine effort to build up in the Christian faith those who hear. The men and women who count, both lay and clerical, are those who stress the constructive effort. The mothers of the world count for most because they build characters and set the feet of boys and girls in the long dusty way of life along which pass the multitudes that wear the crowns. The cynics, the knockers, the destructives fall on the junk heaps of the world. Samson is found among his own ruins. The most constructive worker of all the ages leaves behind him an empty tomb and promises a crown to all who are faithful to the end. The laurel is for those who do not look behind; the jubilations of the capstone await the builders.

People and Things

The Advocate campaign report is crowded out this week. Look out for this report next week.

"Mr. and Mrs. J. G. Phillips announce the birth of Elizabeth Lee Phillips on Sunday, May 22, 1932." Congratulations!

Mrs. Benfield, wife of Rev. W. H. Benfield of Laurel Springs, underwent an operation at the Chatham Memorial Hospital last week.

Denzel, the little son of Rev. and Mrs. C. W. Russell of Sparta, had his tonsils removed on Tuesday of last week at the Chatham Memorial Hospital.

"The second quarterly conference, Burlington circuit, will be at Shiloh the fifth Sunday. Former members and friends are invited to this all day service."—H. E. Lance.

"Some brother left his heavy framed spectacles in the church at Pittsboro during the recent district conference. If the owner will write me I shall be glad to forward the same to him."—J. A. Dailey.

"Just a note to tell you that on May 19 M. L. White (better known as Corn-Cracker), died and was buried at Polkville by Rev. J. M. Barber, his pastor, assisted by Rev. R. M. Courtney, presiding elder of the Gastonia district. He was a very unique character—a good man."—J. M. Barber.

"Rev. J. B. Tabor, Jr., lost his entire library in the buring of the Weddington parsonage. No insurance. Friends who would like to help make up for this tragic loss by contributing a good book may send same to Matthews, Route 18, or leave at the church office, First Methodist church, Charlotte."—J. W. Moore, P. E.

Rev. R. S. Truesdale, D. D., minister of the First M. E. church, Asheboro, has been selected to make the annual memorial address at Jamestown M. E. church next Sunday afternoon, May 29, at three o'clock. There are 20 names on the honor roll this year. A special musical program is being prepared and a large attendance is expected this annual occasion.

"The writer had the pleasure of delivering the commencement sermon to the Berea high school on May 1. He used for a subject, 'Getting What Belongs to You.' We have organized the young people at Stem, and on two recent occasions over 100 were present. Since the population of our community is only slightly more than 200, we feel greatly encouraged with our work. They come for miles around. We are now organizing a kittenball league for the summer. We expect to have at least four teams, perhaps more. Rolla Matheny of Duke University has been assisting us. Mr. Hugo Umstead is the president of our group."—C. H. Kelley.

Elm City has just closed a fine meeting in which everybody in town had some part. The congregation at the Baptist church joined in the meeting. The pastor had charge of the meeting and was assisted in the song services by the regular choir, a chorus of Epworth Leaguers and another chorus of 40 children. Rev. W. C. Benson of Tarboro was the preacher, and he was at his best throughout the series of thirteen messages in the church and four in the school. His messages stirred the church and brought many to the altar. Last Sunday Pastor Knight received eight into fellowship of the church. A few others will join later. This makes 22 additions for this church since conference.

Rev. R. L. Jerome of Burlington received the degree of S.T.M. (Master of Theology) from Union Theological Seminary at the commencement held May 17. He and his father, Rev. C. P. Jerome, drove up to attend the exercises in New York. He completed the residence requirements a year ago and the thesis this spring.

"We have just closed a successful revival meeting at Coburn Memorial, Salisbury. Brother H. T. Houts and his good wife were with us for two weeks. This consecrated couple did some splendid work in our church. We have received 32 on profession of faith as a direct result of this meeting. We had received 16 others during our Easter services, making a total of 48 since conference."—J. W. Fitzgerald, Pastor.

"Main Street, Gastonia, reported to the district conference on May 12 that 40 members had been added to the church on profession of faith, one half the conference collections, or two thousand and thirteen dollars had been paid to the conference treasurer, five hundred dollars paid to the Children's Home, and all salaries paid for the first half year."—Mrs. F. H. Cunningham, Dirctor Religious Education.

"We closed our revival services at Maylo Methodist church May 4. Rev. J. W. Groce of Cherryville did the preaching. We had large congregations. A part of the time the house was filled to overflowing. There were 300 professions and as a result of the meeting 60 united with the church on profession of faith. Since conference we have received 85 members in the church. Seventy peldged themselves to tithe."—T. G. Smith.

"Dr. Gilbert T. Rowe of Duke University came to us immediately following our great Durham district conference, recently held in Pittsboro, and preached eight days in a series of revival services. Our people were deeply appreciative of these services, and are convinced that they have never heard so profound gospel preaching before. We are all indebted to Dr. Rowe for this great service rendered and the lasting impression for good abiding."—J. A. Dailey.

Dr. and Mrs. Clarence R. Farmer of Lancaster, Pa., have made a fine gift to the Methodist church of Elm City. The gift being a deed to a business house and lot in the down town district. The store, which is now occupied was given in memory of Dr. Farmer's mother, who for a long number of years was an active member of this church. This gift will in the coming years go a long ways in helping the church get a parsonage for the pastor, which is one of the sore needs of the church just now.

Last week we had the high privilege of a brief sojourn at the Raleigh district conference of the Woman's Missionary Society in session at Clayton. Mrs. Gurney P. Hood, district secretary, was guiding in a fine way the work of the day. Mrs. M. C. Pleasants of Louisburg, Mrs. F. B. McKinney, conference treasurer, Miss Mary Gardner of Raleigh, and Mrs. E. M. Hall and Mrs. F. S. Love appeared on the program during the morning. The most careful attention to every detail and a finely sustained interest in all the work characterized the session. Time did not permit this writer to remain for the afternoon session. The work of the morning and the plans being laid during the noon hour gave every assurance of success.



GRADUATING CLASS AT THE METHODIST ORPHANAGE, RALEIGH, N. C.
This group of 14 was a part of the graduating class of the Broughton High School—one of the Raleigh high schools.

As a football team calls to the noisy stands for silence in order to hear the signals, so does God call us to silence today. Some realist called for a charivari at weddings, as if the noise in the average home all the rest of life must have proper initiatory rites. I know that even at the silence of the crucifixion, the shaking of dice broke in, but Whittier struck the better accompaniment for life when he sang about the "dew of quietness" and "sharing the silence."—John D. Clinton.

Dr. N. H. D. Wilson's name appears today on the front of the calendar as "honorary minister." While the Methodist Discipline makes no provision for such an office, we were assured that the stewards could properly create it. Dr. Wilson was graduated from the University in the class of 1886. He served this church as pastor 1896-1900. He married a Chapel Hill girl. And now that he dwells among us, it is appropriate that he have the status of honorary pastor. To be sure this office will be without responsibility and without compensation, but its bestowal is an expression of our warm regard for Dr. and Mrs. Wilson and recognition of the blessing that these two choice spirits bring to our church and community.—Bulletin University Methodist Church.

At the Wilmington district conference certain interesting facts were brought out: (1) Ten charges reported increase in collections for salary and benevolences over last year this date. (2) Fourteen reported collections about the same as last year. (3) Six charges reported collections less than last year this date. (4) The thirty charges reported 395 members received, 162 by profession of faith. The house was crowded both days, and at the closing hour many laymen rose and stated it was the best district conference they had ever attended. A number of laymen in the closing moments of the conference voiced their appreciation of their pastors, the work they were doing and pledging themselves to co-operate in every way possible with their pastors. A finer spirit on the part of any group of laymen is rarely witnessed.

Put the pastors' school in your program. Study, prayer, fellowship and recreation are needed in personal equipment for finer and more effective service. Put the laymen in charge for one Sunday. Then show them how when you return.. Better preaching is one urgent demand.

"We have just closed a nine-day meeting in the Dobson church with our sensible and brotherly elder, Brother W. E. Poovey, in charge. I led the singing and the elder did the preaching, and I want to say that he is one elder that is good help in revival work. The people of our church have been greatly blessed and 16 have given their names for reception into the church. Others will in all probability be received also as a result of the meeting. In regard to our work here in general I will say that we have been able to get things lined up at Siloam for a new church building which will be built according to Duke specifications. We expect to dedicate this new building before conference. We try to faithfully represent the Advocate and will be glad to have the editor preach for us any time he can come this way."—M. A. Lewis.

The Methodist church at Elm City has just received notice from Dr. W. P. Few of a donation from the Duke Foundation fund in the amount of $2,000, conditioned on the church raising a certain amount to meet it. A called session of the conference last Sunday voted to take up the challenge, and have notified Dr. Few to that effect. The church will raise enough money within the next few weeks to get the string from around this donation. "Thank God, and everybody else, for us," said one of the church officials after the matter had been voted last Sunday. The church faced a debt of $8,000 with half of it in a defunct bank. This fine donation will enable us to pay off half of it. And no one knows better than a preacher who has been afflicted with church debts for the last ten years how very much this donation is appreciated. Elm City has one of the best and most comfortable buildings in the Rocky Mount district, when it is finished.

Greensboro College Seniors Having Taken Practice Teaching

The Advocate takes pleasure this week in presenting the pictures of fifty-four members of the senior class of Greensboro College who have taken the required work for certification including practice teaching and who will be available for teaching next scholastic year. This group includes the picture also of Miss Rosa Love of the class of 1931 who has done additional work during the present year. The entire senior class of 1932 includes sixty-three members. The pictures of the Greensboro College students appearing in this issue were inserted in the illustrated bulletin on teacher preparation published a few weeks ago.


Marion Erwin, Canton, N. C.


Lilyan Morgan, Albemarle, N. C.


Annabel Martin, Polkton, N. C.


Esther O'Brient, Durham, N. C.


Caroline Rhodes, Sylva, N. C.


Louise Mitchell, Ahoskie, N. C.


Cabell Campen, Zebulon, N. C.


Elsie Ader, Franklin, N. C.


Mary Nelson Hoyle, Salisbury, N. C.


Linda Womble, Goldston, N. C.


Dorothy Billups, Norfolk, Va.


Elizabeth Pa.e, Rowland, N. C.


Esther Pate, Pikeville, N. C.


Lore Royall, Salemburg, N. C.


Helen Manning, Bethel, N. C.


Mary Howard Clark, Stuart, Va.


Mildred Thompson Pilot Mountain, N. C.


Frances Florence Mitchell Asheville, N. C.


Mary Haas Scarborough Mount Gilead, N. C.


Mary Ruth Huffman Gibsonville, N. C.


Myrtle Norris North Wilkesboro, N. C.


Margaret Gray Little Greensboro, N. C.


Cornelia Geer Rutherfordton, N. C.


Alla Josephine Rose Greensboro, N. C.


Evangeline Taylor Mount Olive, N. C.


Leta Gold Johnson, Benson, N. C.


Mary Veal, Charlotte, N. C.


Frances Rogers, Creedmoor, N. C.


Ruby Maynard, Belmont, N. C.


Lois Kirk, Greensboro, N. C.


Mary Towe, Hertford, N. C.


Ruth Davis, Wilmington, N. C.


Elizabeth Lang, Farmville, N. C.


Huldah Way, Greensboro, N. C.


Lovera Richie, Gastonia, N. C.


Lois Freeland, Greensboro, N. C.


Clarice Jones, La Grange, N. C.


Lucy Wylie, Ramseur, N. C.


Ruth Clark, Stuart, Va.


Ellen Jefferson Clark, Stuart, Va.


Eula Vaughn, Greensboro, N. C.


Grace Robertson, Clayton, N. C.


Juanita Dillon, Greensboro, N. C.


Mary Farmer, Bailey, N. C.


Mary Frances Bost, Concord, N. C.


Katherine Boyd, Leaksville, N. C.


Laura Male Smart, Concord, N. C.


Irma Price, Scotland Neck, N. C.


Ann Hinkle, Thomasville, N. C.


Rosa Love, Kings Creek, S. C.


Louise Tate, Marion, N. C.


Ruby Tysor, Erect, N. C.


Gladys Stroud, Kinston, N. C.


Mary Kirk Love, Monroe, N. C.


Myrtle Elmore, Dover, N. C.

Special Features of Teacher-Preparation at Greensboro College

By Dr. Nila B. Smith, Professor of Education.

Greensboro College provides a broad and varied program of specialization for prospective teachers. A Bachelor's degree is granted by the college and a Grade A Teacher's Certificate is granted by the State Department of Education for work done in any one of several different departments in the college.

If a student wishes to enter the field of high school teaching, she is bound to find some fascinating line of pursuit which is in keeping with her special aptitudes and interests. Here she may specialize in any of the following fields: mathematics, history and economics, biology, chemistry and physics, home economics, English, Latin, French, Spanish and German. Of course study in any one of these special fields is supplemented by practice teaching experience and general educational courses.

If a student's professional objectives are inclined toward teaching in the grades, then she may specialize either in the primary field (grades 1, 2, and 3) or in the grammar grade field (grades 4, 5, 6, and 7). Such specialization calls for a two-semester course in either Primary or Grammar Grade Methods, two terms of practice teaching in these fields, and other educational courses such as Children's Literature, American History and Citizenship, Geography, Nature Study, Fine and Industrial Arts, Hygiene and Health Education, and Physical Education.

If a student wishes to become a special teacher or supervisor of music splendid facilities are offered to her by the School of Music. In addition to her technical training she is given practical experience in teaching and supervising music in all of the elementary grades in one or more of the Greensboro public schools.

In addition to preparation for some one field of work all students who prepare for teaching must take general educational courses from this list: Educational Psychology, Child Study, Educational Measurement, and Classroom Management.

Content Courses

In recent years America has not placed so much emphasis upon content courses as have the foreign countries. This is the reason, perhaps, why one frequently hears a principal say concerning one of his teachers, "I wish she had more background."

The enriched courriculum, the unit method of teaching, the growing tendency to view subject matter in its many-sided aspects, and in its varied interrelationships,—all have contributed to the new trend of introducing more content courses in teacher-training institutions. The classical work which all students are required to take during their first two years residence at Greensboro College, together with the wide variety of other content courses offered in special fields, causes this college to be particularly well equipped to offer the subject matter enrichment needed by the modern teacher.

Method Courses

Content courses are important but it is the method course which equips the student teacher with practical techniques and procedures to use in the classroom, and probably most superintendents and principals would consider the method course the most important single phase of teacher preparation.

Greensboro College offers a wide variety of method courses. Students who elect the high school as their teaching field take their method courses with professors who are specialists in the fields in which they are majoring or minoring. These professors are in close touch with the requirements of state courses of study and with the teaching situation in the public schools. Their courses are drafted along practical lines in the light of these needs.

Method courses for the primary and grammar grades are especially important because the teacher in these grades must teach so many different subjects, and because the children have not yet developed independent study habits and must rely to a greater extent upon the teacher's guidance. A course in primary methods and one in grammar grade methods is given by the Professor of Education. Each of these courses extends throughout the school year. During each course students are acquainted with the aims, principles and recent trends in teaching in their particular field; and classroom procedures are presented and demonstrated for use in teaching reading, arithmetic, social studies, language, spelling and writing. The unit method of teaching is emphasized.

Practice Teaching Facilities

One of the most delightful features of teacher-preparation at Greensboro College is the closely-integrated, mutually-helpful relationship which exists between Greensboro College and Greensboro Public Schools. Student teachers in the college have the privilege of observation and practice-teaching in the Greensboro school system which is recognized as one of the most progressive in the South. The superintendent, the principals, and the training teachers under whom the students teach combine their efforts to make the student's teaching experience a pleasant and profitable one.

The training teachers are carefully selected on the basis of their training, their efficiency as teachers, and their ability to train teachers. Nearly all training teachers in the Senior High School have their Master's degree, and nearly all in the grades have their Bachelor's degree. Those who do not have their degrees must show that they are regularly taking summer-school or extension work which will eventuate in the degree.

At no time is a training teacher assigned more than one student to train during a semester. Under these conditions the training teacher is able to give more individual attention to the student than is possible in a busy training school in which the critic often has from five to ten students in a single day.

Another and a decided advantage is that the student teaches in a real public school situation in which she has contact with, and experience in, solving the problems which confront a public school teacher. Students who do their practice teaching in an ideal training school frequently suffer a rather serious period of readjustment when thrown into the real public school situation. Students trained in a public school do not have this adjustment to make.

Furthermore, the practice teaching situation at Greensboro College affords the student teacher experience in handling an entire class of children. In large teacher colleges and normal schools there are so many students to be given training in each grade that it is often necessary to divide a class of pupils into groups, so that each student may have a small group with which to practice. Greensboro College students have the full responsibility of teaching large classes of forty or forty-five pupils, and of course this experience is a valuable one for them.

The Teacher-Training Plan

The present Teacher-Training scheme, which was developed by Dr. Smith, has several unique features. It aims to provide thorough, effective training through the use of a carefully organized scheme which makes application of the best philosophic and scientific knowledge which we have at the present time concerning teacher-training problems. A brief summary of the plan will be given below.

As a preparation for the practice-teaching period, students are given instruction and experience in analyzing stenographic reports of lessons into their important elements, and in discussing their strong and weak points. The phases of a lesson considered are: the teacher's purpose; the pupil's purpose; method of utilizing or stimulating the pupil's interest; materials used; child activities; and outcomes in regard to knowledge, skills, habits, attitudes and ideals.

Following this practice each student observes in the Greensboro Public Schools one hour a day for a period of six weeks. During this course in observation she analyzes the actual lessons which she sees taught and reports them to the supervising professor on forms provided for this purpose. The form covers the different phases of a lesson discussed in the stenographic reports.

After completing the observation period, the student teaches an hour a day for five consecutive days a week during a period of six weeks. During this time she is given complete charge of the class, and has the experience of planning, teaching, and testing entirely new units of subject matter.

The method of inducting the student into lesson-planning is a distinctive feature of the scheme. In the early part of the observation period the training teacher has a brief conference with the student at the end of each lesson in which she tells the student what she plans to do on the next day, and why. The student teacher records the teacher's plan on a form provided for the purpose. During the fifth week the training teacher and student plan together for each new lesson. After each of these conferences the student briefly writes the plan. During the sixth week the student prepares the daily plan independently and the teacher teaches it. At the beginning of the seventh week, and from that time on the student teacher plans and teaches her own lessons. Thus the student takes over the responsibilities of lesson planning by such gradual degrees ,that she becomes thoroughly integrated into the teaching situation of the particular classroom in which she is working and is prepared to take over the actual teaching of the class with a minimum of adjustment which, of course, is a decided advantage both to herself and the pupils.

The student-teacher is supervised not only by the training teacher in whose room she is teaching but also by the supervising professor from the college. If she is teaching in high school, she also is supervised by a professor from the college who is a specialist in her particular field of work.

The training professor and the special subject professor each hold individual conferences with the students following their visits to them. In addition to these conferences, the supervising professor frequently conducts meetings with the class of student teachers in which problems are discussed, and lectures are given on such topics as "Adjusting One's Self to Other's Personalities," "Mistakes of Beginning Teachers," "Differences Between Good and Poor Teachers," and so on.

Records in regard to the student's teaching ability are carefully made and preserved. A weekly report is sent in by each

training teacher in which the student is graded on attitude, preparation and technique. At the end of the teaching period the student is graded by the training teacher, the supervising professor, and the special subject professor in regard to several detailed items under the major headings of "Personal and Social Qualities," "Professional Qualities," "Skill in Teaching," and "Management of Class." These careful and detailed checks by three different people are bound to yield a fair and unbiased body of information which is indicative of the future success of the student as a teacher.

Leadership

Every teacher is a leader in her own classroom. If she is a leader in school and community activities she is just that much more of an asset to her principal and superintendent. Students who have had some experience in leadership are better qualified to fulfill this important function of a teacher.

Greensboro College is unusually rich in opportunity for leadership experience. Its organizations and extra-curricular activities appear under varied titles as these: The Students' Association, Day Students' Organization, Athletic Association, Young Women's Christian Association, Irving Literary Society, Emerson Literary Society, International Relations Club, Glee Club; staffs of the four college publications, the Students' Handbook, The Collegian, The Echo, and The Message.

These various organizations require staffs of competent leaders to serve in such capacities as presidents, business managers, council representatives, editors, publicity chairmen, executive committee chairmen, cheer leaders, etc. During the current year one hundred and twenty-five positions of leadership are filled by students who have the full responsibility for the success of these college enterprises. This means that a high per cent of the seniors who will go out to fill teaching positions next year will have had the experience of being a leader in some capacity during the course of her college life.

Culture

The term "culture" has been defined in various ways. In the present discussion it will be considered as a synonym for "refinement."

American people have been criticised by Europeans as sadly lacking in culture, and perhaps the criticism is well-founded. America has always been given to practical interests. In fact, she has been so busy clearing land, building railroads, digging mines, constructing factories and manufacturing goods that she has not had time to concern a great deal with the finer phases of life. But now that the country is subdued and developed and people in general have more leisure time, Americans are developing deeper interest in, and keener appreciation for, true culture.

Fathers and mothers are eager to have their children acquire those refinements which mark a person as cultured. Since children are highly impressionable and imitative, many parents are becoming fastidious about the selection of adults with whom their children must be closely associated. Since children spend a goodly share of their time in the company of public school teachers, it is highly essential that these teachers be women of exemplary manners and tastes. Superintendents recognize the importance of this qualification and give considerable weight to it. In their requests which they write for teachers one frequently finds a sentence to this effect: "Culture of course is a 'sine qua non'."

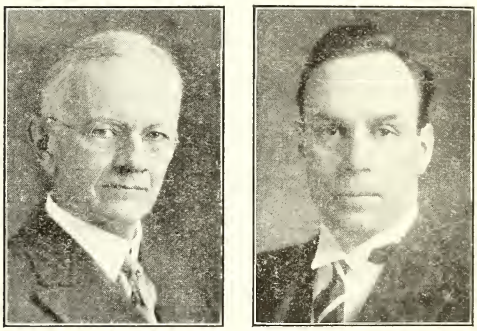
Just enough of the traditional finishing school atmosphere still permeates Greensboro College to enable it to turn out young women who are truly cultured, young women who not only have some knowledge of the cultural subjects, but who also possess those refined tastes and mannerisms and other delicate and intangible characteristics of personality which are recognized instantly as exponents of the real inner culture which prompts them. This training, perhaps, is as valuable to the prospective teacher as the more definitely stated courses in the college catalogue.

NORTH CAROLINA PASTORS' SCHOOL ONCE MORE

The 1932 session of the North Carolina Pastors' School will convene June 13 and run through noon of June 24. The school will be entertained on the new campus at Duke University and every effort is being made to arrange for the comfort and convenience of those attending. Free dormitory accommodations are provided and meal service will be offered at various rates so that it will be possible to attend the school at a very low cost.

In addition to the regular program of class room work a series of inspirational addresses has been worked out for the morning and evening assembly periods that should be exceptional. The list of inspirational speakers leads us to anticipate great pleasure and profit from these addresses. The names on this list are Dr. Frank S. Hickman of the school of religion, Duke University; Dr. Kenyon L. Butterfield, rural adviser of the International Missionary Council; Dr. G. A. Buttrick, pastor of Madison Avenue Presbyterian church, New York City; Dr. E. M. Poteat, pastor of Pullen Memorial Baptist church, Raleigh, N. C.; and our own Bishop Edwin D. Mouzon.

Social and musical programs are also being planned for the entertainment of the members of the pastors'



Left—Dr. Kenyon L. Butterfield, Rural Adviser International Missionary Council. Right—Geo. A. Butterick, Pastor Madison Ave. Presbyterian Church, New York

school. Opportunity to participate in athletic activities and sports of various kinds will also be given.

The courses to be offered this year together with instructors are as follows: "Minister's Message for Needs of Today" and "Principles of Christian Education" by Dr. Frank S. Hickman; "The Pastor and His Task" by Dr. W. W. Peele; "The Moral and Religious Development of Israel" and "The Apostolic Age" by Dr. C. M. Bishop; "The Bible and Missions" and "Studies in the Religions of the World" by Dr. G. B. Winton; "Lesson Materials in Christian Education" by Dr. C. A. Bowen; and "Organizing for Christian Education in the Local Church" by Mr. L. L. Gobbel.

As may be seen from the school dates the session this year will cover eleven days and will include one Sunday. This should make it easier for pastors to arrange for their work during their absence. The school will open Monday evening, June 13, with an address by Dr. Frank S. Hickman in York Chapel, and will close after the noon assembly hour on Friday, June 24.

Bulletins giving information about the 1932 session of the pastors' school are being sent to all the ministers in the North Carolina and Western North Carolina conferences. Ministers should read this bulletin carefully as well as the letter that will accompany it. Then the card, enclosed with the bulletin, should be signed and returned to us so that we can provide adequate accommodations for all those who expect to attend.

J. M. Ormond.

The kingdom of our Christ is not a school of philosophy nor a laboratory of science. It is a religion and as Christians we are religionists. We are not to assume that science and philosophy, technically considered, will be exactly in harmony with faith, at least as long as they are determined by a human element. We cannot promulgate our faith by dividing it into ten thousand fragments to be examined and weighed, but by declaring it full orbed. What is true of the faith is true as well of psychology and philosophy.—Rev. A. M. Smith.

THE FIELD IS THE WORLD

The General Conference in Methodism is the law making body of the church and has to do especially with its organic life. But a General Conference should be much more than a mill to turn out legal enactments as it overhauls the machinery of the church. Such was that great gathering at Atlantic City. So many and varied were the lines along which it moved and the interests it conserved that the whole wide world came under its purview. Its field is literally the world.

The numerous meetings each day, apart from the work of the daily sessions, were such that not even a catalogue of events can be noted. Last week I made reference to the "Pearly Gates," a musical morality play based on negro spirituals—written and directed by Frederick Hall, musical director of Clark University. Perhaps the most effective way of indicating the nature of some of these anniversary occasions will be to give the program of Christian Education and the one of Foreign Missions.

The leading feature of the program dealing with training in home and church for Christian living was the striking address by Margaret Slattery, so well known as author and lecturer. To see and hear her is to get an impression of this remarkable woman that must follow one to the end of his days.

Miss Slattery insists that we should hold fast to a few absolutely essential things and teach these to our children. In this way today will be able to control tomorrow. She asks: Who teaches the child? Parents, homes, slums, churches, community spirit, etc., are all teachers of the child. A knowledge of self, of nature, of society and of God are all essential for the child, insists this vigorous soul.

Here is the program:

Cristian Education in Home and Church

Bishop Edgar Blake, presiding. Chairman Committee on Religious Education in the Local Church, Board of Education.
Prelude: Pastorale ..... Gustav Merkel
Rhodella Cummings
Hymn: These Things Shall Be—A Loftier Race.....Symonds
The Scriptures ..... Led by Pedro Zottele
Nat'l Secretary of Religious Education, Chile Annual Conf.
Negro Spirituals ..... Morgan College Quartette
(a) "King Jesus Is a' Listenin'"
(b) "Couldn't Hear Nobody Pray"
(c) "Good News"
Responsive Prayer ..... Led by Merle N. English
Secretary Division Religious Education in the Local Church
Solo: "The Light of Life" ..... Vernon Eville
Signor Mario Cappelli
Address: "Go—Teach" ..... Hugh S. Magill
Gen. Sec. International Council of Religious Education
Quartette: "A Bird Song at Eventide" ..... Coates
Address: "The Day After Tomorrow"..Miss Margaret Slattery
Lecturer-Author
Hymn: "The Waking World" ..... Frank Mason North
Benediction ..... Led by Ralph Truitt
President St. Paul's Church Epworth League

Far more spectacular and varied was the pageant of the nations. Glimpses of the whole world passed before the vast crowd that gave such eager attention to it all. The mere outlines of the program are most suggestive.

Anniversary Program of the Board of Foreign Missions of the Methodist Episcopal Church

Presiding: Bishop Francis J. McConnell, president of the Board of Foreign Missions.
Hymn No. 630.
Prayer: Rev. Karl Hurtig, Helsingfors, Finland, followed by the Lord's Prayer, in unison, in all languages.
Scripture Reading (in Chinese): Rev. Hu Ing Huang, Supt. Foochow District, Foochow Conference, China. Followed by the Twenty-third Psalm, repeated in concert.
Hymn No. 649.
Greetings from the fields:
Europeans Areas: Rev. J. W. Ernst Sommer, Frankfurt Theological Seminary, Germany.
Africa and Liberia: Hon. Gabriel L. Dennis, acting president, College of West Africa, and member Pres. Barclay's cabinet.
Latin America: Gabino Roderguez, La Plata, Argentina.
Southern Asia: Prof. Nathaniel Jordan, Moradabad, India.
Eastern Asia: Rev. Robert S. Spencer, Fukuoka, Japan.
Music: By Chinese and Indians (in costume).
Address: "The One Front of the World," by Edward Shillito, of London, England; author, lecturer, Congregational minister, literary superintendent of the London Missionary Society, London correspondent of The Christian Century.
Music: By Chinese and Indians (in costume).
A pageant by Helen L. Wilcox, with music by Carl F. Price, presented by members of St. Paul's, Asbury, and Hamilton churches, Atlantic City, under the direction of Ruth Mougey Worrell.

M. T. P.

ANNUAL ST. JOHN'S DAY AT OXFORD ORPHANAGE

For more than a generation St. John's Day at the Oxford Orphanage has been one of the great gatherings of the year in North Carolina. In olden days throngs came in buggies and wagons, later special excursions were run by both the Seaboard and the Southern bringing thousands, and in later years the highways have been crowded with automobiles still bringing thousands for the annual Masonic observance.

Oxford on this day becomes the mecca of North Carolina Masonry and its hosts of friends. It is the occasion for a special meeting of the Grand Lodge of Masons and a gathering of the alumni of the Oxford Orphanage. Superintendent C. K. Proctor of the Oxford Orphanage announces that plans are being made for the greatest St. John's Day in years. A full program of outstanding events is planned and everything will be free except the dinner, which may be purchased at most reasonable rates at church booths on the campus. In the morning all buildings and departments of the Oxford Orphanage will be thrown open for public inspection. It will be most interesting to see how a family of 380 lives and how an institution now sixty years old is carrying forward its work of child training. The study of vocational work will be a matter of keen interest. The Grand Lodge will be at 10 a. m. and march to special seats on the campus, where the address of welcome will be given by Hon. Benjamin W. Parham of Oxford. The main address of the day will be delivered by Bishop Edwin D. Mouzon of Charlotte, North Carolina, bishop in charge of the North Carolina Conference of the M. E. Church, South. He will be introduced by Dr. R. L. Flowers. Bishop Mouzon shows an active interest in Masonry, is a member of ——— lodge in Charlotte and has also taken the higher degrees. He is considered one of the outstanding preachers and orators of the South, very much interested in Orphanage and educational work, and the Grand Master, in announcing that the bishop had agreed to speak has guaranteed for the large crowd of visitors a remarkable address.

It is also expected that a splendid band will be engaged for the day and that after dinner there will be a baseball game and this will be followed by an exhibition of horsemanship by the Crystal Lake Riding Academy of Durham featuring such horses as Lady Durham and Gray Mist. This feature within itself will be an outstanding attraction. The Oxford Orphanage at this season of the year will appear its best and many notables from all over the state in all walks of life will be in attendance.

An effort will be made to secure photographs by the leading news dailies of the state, and also there has been invited representatives of the moving picture houses that they may gather material for the news reels.

HIGH LIGHTS OF THE ASHEVILLE DISTRICT CONFERENCE

Depressions must be good for district conferences! At least the Asheville district conference this year was splendid. Not only was the program filled with unusual interest and inspiration, but the attendance was exceedingly good. The presiding elder said there were more ballots cast in the election of delegates to the annual conference than he had ever known in a district conference—and this is not the first one over which he has presided.

We met at nine o'clock Tuesday morning, May 10. The chair conducted the devotions, and the organization was completed by the election of J. G. Huggin, Jr., secretary, and G. Clifton Ervin, assistant secretary. The various committees were appointed.

The conference then turned its attention to a program which all will agree was easily the outstanding part of the whole two days' conference. It was begun by the chair reading the last report of the annual conference commission on spiritual life, in which it is recommended that one day of each district conference be devoted to the deepening of the spiritual life of the people. It was then explained that the morning session of the conference would be devoted to that end.

Four of the brethren made fifteen-minute talks. They were W. A. Rollins, C. H. Moser, J. H. West and W. A. Lambeth. It will be a long while before the members of the conference forget those sermons, for sermons they were. The speakers plead for a greater sense of our Christian responsibility, individually and socially; and for an earnest deepening of the spiritual life within the church.

These sermons were interspersed with hymns and personal testimonies from the congregation. Probably no part of this service was more helpful and more heart-searching than the personal testimonies. Ministers and laymen arose to tell of their joy in follwing their Christ, of their temptations, and of their need for earnest prayer. Three of these testimonies stuck in my mind. One was by a dear old lady who had trouble being recognized so feeble was her voice, but who finally was heard to say, "I was converted 82 years ago." The second was by a preacher who had the supreme courage to stand and tell of his besetting sin, and to ask for the prayers of the congregation. The third was by an old man. A number of the people had insisted on their staunch belief in the "old-time religion." Brother Joshua Curtis, affectionately known to us all, arose and said: "Mr. Presiding Elder, I believe in the old-time religion, and I believe in the new-time religion, too. They are both the same thing."

This period of the conference was brought to a close at the lunch hour. The afternoon was devoted to hearing the various causes of the church presented by visiting brethren. At eight o'clock in the evening Dr. Lambeth preached.

The pastors were asked to give particular emphasis to the following items in their reports: Membership, finance, Christian education, spiritual life, and three outstanding developments since last annual conference. On the whole the reports were quite gratifying. In almost every case there was hopeful optimism and a report of constructive work done. I should like to mention the report of O. L. Robinson of Saluda-Tryon charge, though not as being exactly charactertistic of the other reports.

"Brother Robinson," asked the presiding elder, "have you done anything at Saluda-Tryon this year?"

"Not much," came the reply.

"Thank you, Brother Robinson."

"Thank you," said Brother Robinson as he bowed to the conference and resumed his seat.

The hour from eleven to twelve on Wednesday was devoted to the work of the laymen. H. A. Dunham, associate lay leader for the district, was in the chair. The conference lay leader, James E. Lambeth, addressed the conference, earnestly urging the support of all the causes of the church. He put particular emphasis on the observance of Laymen's Day on June 12, on which day, Mr. Dunham presently added, a lay speaker would be sent to any church desiring to observe the occasion and wishing a speaker.

The lay delegates to the annual conference were elected as follows: Guy English, Claude L. Felmet, H. A. Dunham, C. H. Trowbridge, Claude Sales, and Zeb Curtis on the first ballot; H. B. Posey, Edwin L. Brown, W. T. Davis, Mrs. V. L. Stone, L. B. Rogers, W. M. Guill, and A. C. Reynolds on the second ballot; E. S. Starnes and R. B. Williams on the third ballot.

The conference was favored with the presence of the following visitors, who spoke in the interest of their respective causes: Prof. B. G. Childs of Duke University, President W. A. Jenkins of Davenport College, W. A. Kale of the Conference Board of Christian Education, W. M. Curtis of Greensboro College, A. W. Plyler of the North Carolina Christian Advocate, G. B. Winton of Brevard Institute (who is a member of the conference), O. V. Woosley of the Children's Home, E. J. Harbinson representing the Golden Cross, Albea Godbold of the Chapel Hill Methodist church, and President Trowbridge of Weaver College.

Mrs. V. L. Stoae, the active and effective district secretary of the Woman's Missionary Society, spoke to the conference most interestingly of the work done in her field during the last year in this district, naming six new societies organized in that time. It is sometimes feared that we brethren are not greatly interested in hearing a woman speak. That never applies to Mrs. Stone.

In the afternoon of the second day the report of the committee on findings was read. This report was decidedly the "high light" of all the business of the conference. The committee was composed of W. A. Lambeth, E. C. Widenhouse, H. A. Dunham, Claude Sales, and J. H. West. The report was written and read by the secretary of the committee, Brother E. C. Widenhouse. At the conclusion of the reading of this extraordinary report it was unanimously adopted, and the conference recommended that it be sent to the North Carolina Christian Advocate for publication.

The conference adjourned on Wednesday afternoon at 3:30 o'clock with prayer by the presiding elder.

J. G. Huggin, Jr., Secretary.

CHURCHES OF UNITED STATES GAIN IN MEMBERSHIP

The churches in the United States are gaining, not losing, in membership, and the gain in 1931 was the largest gain for two years, according to Christian Heralds's annual report of church statistics, prepared by Dr. G. L. Kieffer, and appearing in the magazine's June issue. They have continued to gain steadily in every decade since 1800, the earliest year for which figures are available; and in every year since 1800 the rate of church membership growth has exceeded the rate of population growth.

In 1890, according to the Christian Herald report, only 6.5 per cent of the population were members of religious bodies; in 1860 the ratio had risen to 16.6 per cent; and in 1931 it had reached the impressive figure of 40.1 per cent. That is, more than forty out of every hundred persons in the United States are now members of some religious body.

The total gain in church membership for the year, counting only those thirteen years or more of age, was 433,656, according to the Christian Herald figures. Compared with the gain of 83,350 in 1930, these figures give church members ground for encouragement.

The Baptists again lead all other denominations with a total inerase for the year of 139,526. The Methodists, who in 1930, for the first time in history, showed a slight loss, again resumed, this year, their upward march, with a total increase of 46,225. Gains in other leading denominations were: Catholics, 15,243; Lutherans, 49,126; Protestant Episcopal, 6,931; Presbyterian, 16,676. The only denominations of a million or more members to show a loss were the Congregationalist-Christian, 736; and the Disciples of Christ, 4,477.

The Christian Herald report confirms the general belief that interest in religious increases in times of depression. In the words of the report, "In view of the gratifyingly large gain during the 'depression year' of 1931, Christians may 'thank God and take courage.' Amid the wreck of fortunes and the ruin of materials hopes, the church still sands."

The plain fact that America can only get payment from Europe in goods which she does not want, and is doing her best to keep out by means of a towering tariff, is gradually sinking into the minds not only of bankers and business men who realized it long ago, but of the more intelligent sections of the population as a whole—and that includes some congressmen.—The Spectator (London).

My verse, though not quite in the Keats tradition,
May modestly lay claim to one proud mission:
It always can (as in the present case)
Be used to fill an awkward one-inch space. —Life.

COMMENCEMENT AT OXFORD ORPHANAGE

The graduating class of the high school of the Oxford Orphanage consists this year of 21 pupils—the largest in the history of the orphanage. This is also the first graduating class from the Oxford Orphanage high school operating under the state system as a unit of the Oxford school system.

This class of 11 young women and 10 young men is made up of pupils who come from all over the state and after graduation, under the direction of Superintendent Proctor, will go back into the various pursuits in the life of the state.

The commencement this year will begin Sunday, June 12, at 11 a. m., with the commecement sermon at the First Baptist church in Oxford. The music for all commencement occasions will be given by a special orphanage choir under the direction of Mrs. W. W. Barnhardt of Oxford. The speaker for this commencement sermon has not yet been determined. This is a service in which the churches in Oxford unite.

On Monday afternoon, June 13, the regular class day program will be held on the campus and on Tuesday morning, June 14, at 10 the annual commencement exercises will take place at the orphanage. The commencement address this year will be delivered by Dr. Hubert A. Royster, eminent surgeon of Raleigh. Mr. H. C. Alexander of Charlotte, Grand Master of Masons of North Carolina, will also be present and, on behalf of the Grand Lodge, deliver the diplomas and Bibles. On the afternoon of June 14 there will be held the annual campus reception in honor of the graduating class.

An interesting feature of this year's graduating class is that the lowest four year average made by any pupil in the class is 78, and it now appears that every member of the class will graduate.

Invitations have been sent to all Masonic lodges in North Carolina and it is hoped that a large number of Masons will gather for this occasion.

DISCUSSING LAYMEN'S WORK

Many times while reading the interesting letters in the Advocate, especially the editorials, the writer has been made to wonder why we laymen do not take advantage of the opportunity of discussing through the columns of our paper the many problems which we have in our church work. It seems to me that if we laymen would discuss our plans and exchange ideas as the ministers and the ladies' missionary society do, that we would get a great deal of inspiratoin that would build up within us a Christian enthusiasm which would enable us to go forward with our church work much more successfully.

If a layman (especially if he is one of the official board) has the work of his church at heart as he should, he will have a great many problems to consider and deal with which require a great deal of courage and patience. Therefore he should have all the sympathy and encouragement possible, and it seems to me that we laymen could use the Advocate to a good purpose along this line.

During these days of depression one of the greatest problems we laymen have to contend with is raising the church finances. The writer would like to hear from the officials of some of our churches who have been successful in keeping up the financial side of their work—would like to have your plans. In our church at the beginning of the conference year we make an every member canvass and try to get all to pledge a definite amount, but up to the present time we have been successful in getting only about one-third of our membership to pledge. From this one-third who pledge we get about three-fourths of all the entire money raised during the year. Will some one tell us how to line up the other two-thirds?

Andrews, N. C. J. P. Matheson.

J. O. ERVIN STOPS PROCRASTINATING

Dear Brother Editors: I have procrastinated too long now; I just must take time to tell you that I think you are publishing a wonderful paper. Issue by issue it becomes better and better. I am sure that I speak the sentiment of all the Iredell county boys and of the entire state when I say, "We are proud of the Plyler boys."

I want to commend you for your strong and virile editorial paragraphs from time to time. It is quite refreshing to find yet preachers and editors who have the courage of their convictions on great moral issues and who do not hesitate to strike straight from the shoulder when great movements are before the country.

The little paragraph of May first in which you spoke of the "stifled" conscience was truly a timely stroke. Why, you know, at our district conference just lately after one of the brethren had preached a good old-fashioned sermon, I heard one of our good laymen as he walked from the church rather muttering to some of his friends something like this: "That was a good sermon and if we could have more preaching like that instead of preaching on the eighteenth amendment all the time we would have more converts and not so much need for any eighteenth amendment." Now you know that when an honest minister hears one getting off such piffle and rot, it really stirs every drop of honest-to-goodness Christian blood in his veins. I know that layman's pastor. He is a prince in Israel, a Christian gentleman well poised and sane in every utterance in private and in public. And yet men have become so warped in their thinking and so subtlely led by that diabolical and sinister "wet" propaganda as to be willing not only for their consciences to be "stifled" that they close up like a clam, but are willing to actually cast slurs and hurl hurtful innuendoes at their own leaders and other pastors and teachers who once and again dare to speak out against powers as represented by the liquor-minded leaders of our land. It puzzles the scribe almost to sleeplessness to know what many of our good Methodists have done with consciences and with their temperance propensities of former years.

In closing let me thank you for your use of good judgment in copying from the Christian Century that high-toned and sane article by Dr. Eastman, "If the Wets Should Win." I would to God that every citizen of the land could sit down quietly and read that paper with open mind and without bias or predjudice let his good judgment have a full, fair chance to make response in that matter. J. O. Ervin.

EVENING SERVICE AT DUKE MEMORIAL

Dr. W. A. Stanbury strives to give variety to his evening services at Duke Memorial church, Durham. Last Sunday evening he had arranged for the Glee Club of the University of North Carolina to sing. Prof. H. S. Dyer of the University, director of choir and organist at Memorial, was in charge of the music. He and the twenty-five young men led the service in a fine way. The program follows:

Organ Prelude—"Andante from Sixth Sonata"..Mendelssohn
Tom Teer
Hymn No. 74.
Invocation.
"Now Let Every Tongue Adore Thee" .....Bach
"With Heart Uplifted" (from the Russian).....Schvedor
Prayer.
"Ave Marie"—Arcadelt (1200 A. D.)
Scripture.
Sermon—The Beginning and End of a Perfect Day.
Three Christmas Songs:
"Bring a Torch, Jeanette"—Old French.
"Ye Watchers and Ye Holy Ones"—Old German.
"Adeste Fideles"—Arranged by Baldwin.
Hymn No. 28.
Offering.
Violin Solo—Earl Wolslagel.
"The Long Day Closes"—Sullivan.
Benediction.

IMPORTANT NOTICE

The Board of Temperance and Social Service, Washington, D. C., has prepared a statement on "The Present Day Whiskey Rebellion and How to Meet it." The purpose is to put in hands of pastors and laymen facts in reply to false propaganda which is being issued almost daily by wet newspapers. This statemtnt of 16 pages has been inserted in the Congressional Record by Senator Morris Sheppard and can therefore be sent by the board in lots of 100 or more to any single address for distribution at one cent per copy. Or if a list of names is sent it will be sent free to each individual address at the rate of two cents per copy. Pastors, church boards and societies are urged to send lists of names, so that thousands of copies of this statement may be put in the hands of our people. The board is sending a copy of this statement to all the pastors in the church.

For one ($1.00) dollar one hundred copies will be sent to any single address. For two ($2.00) dollars copies will be sent to one hundred individual addresses.

MINISTERS' WIVES OF WILMINGTON DISTRICT

The Ministers' Wives' Association of the Wilmington district met at the Clinton Methodist parsonage Tuesday, May 17. In the absence of the chairman, Mrs. Daniel Lane of Clinton presided. The association with deep regret accepted the resignation of Mrs. C. C. Alexander, who for the past year has been the beloved and efficient chairman of the organization. The following officers were elected: Mrs. P. O. Lee, Rose Hill, chairman; Mrs. L. C. Larkin, Wilmington, vice chairman; Mrs. N. P. Edens, Hailsboro, secretary and treasurer. The association was delighted to have as its guest Mrs. T. McM. Grant of Wilson, and Mrs. M. A. Smith of Greensboro. The following members of the association were present: Mrs. W. C. Martin, Mrs. C. Freeman Heath, Mrs. E. B. Bell, Mrs. C. A. Johnson, Mrs. W. J. Watson, Mrs. W. T. Phipps, Mrs. L. C. Larkin, Mrs. R. H. Broom, Mrs. N. M. Wright, Mrs. P. O. Lee, Mrs. H. L. Davis, Mrs. Daniel Lane, and Mrs. N. P. Edens.

Mrs. N. P. Edens.

NEW BERN DISTRICT SPRING RALLY

The New Bern district will hold a spring rally for young people on Monday, May 30, at Queen Street church, Kinston. The session begins at 3:30 p. m. and an evening session will follow an outdoor picnic supper. At the evening service the organization problems of children's, young people's and adult divisions will be discussed. Every church in the district is urged to send representatives. J. G. Phillips,

District Sec. Y. P. Work.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference was in session Wednesday and Thursday, May 18 and 19, in Main Street church, Thomasville, with Trinity, Thomasville and Thomasville circuit joining in entertaining. Hutchins, Houck and Cline and the good people of Thomasville certainly made the occasion an enjoyable one. The presiding elder opened the conference with a brief devotional service, the roll was called and the conference was organized for its work. The remainder of the opening session was given to a spiritual life conference. The presiding elder, Brother L. D.Thompson, brought a great message, giving emphasis to the spiritual things; this was followed by prayers and testimonies from members of the conference. The morning session was closed with a sermon by Dr. Elbert Russell of Duke University. The remaining sessions were given to the normal business of the district conference. M. F. Moores read the report on the spiritual state of the church. Paul F. Evans reported on the quarterly conference records. Dr. C. C. Weaver read the report on social service.

The resolution endorsing the Eighteenth Amendment was introduced by Dr. C. C. Weaver, chairman of the committee on social welfare. The conference passed the resolution and urged that all members of the conference support the amendment.

Th resolution on uniform divorce and marriage laws was introduced by Rev. John Cline of Thomasville. This called on Congress to legislate on marriage and divorce so that same laws will apply to every state.

Dr. Raymond A. Smith of Winston-Salem reported on education, and Rev. W. L. Hutchins of Thomasville made the report on missions. Rev. J. F. Moser of Winston-Salem reported on Christian literature.

The conference recommended J. C. Swaim of Sedge Garden to the annual conference for admission on trial. Hoyt Wood of Denton and D. D. Waisner of Thomasville were granted license to preach. Rev. W. Y. Stewart and Rev. R. C. Goodchild were received into the district by letter from the North Carolina conference and their licenses were renewed. Both are evangelists.

The characters of ten local preachers were passed and their licenses renewed.

By their own requests J.G. Pratt and D. G. Wilson were discontinued as local preachers.

R. L. Pope of Thomasville was re-elected district lay leader. B. S. Womble of Winston-Salem and J. E. Smith of Cooleemee were named associate lay leaders.

Rev. M. G. Erwin of Farmington presented Rev. Loy Thompson, presiding elder, with a gavel made of wood from a tree at Old Whitaker's Meeting Place, the oldest Methodist church in Davie county.

Encouraging reports were received from the 29 preachers in the district. Mrs. C. C. Weaver and Mrs. John G. Sterling represented the woman's work at the conference.

The conference accepted the invitation of Rev. G. W. Fink of Lewisville Methodist church to hold the next meeting at that church. It will be held in May, 1933.

The following delegates and alternates were elected to attend the annual conference which will be held at Centenary Methodist church, Winston-Salem, in November:

Leon Cash, B. S. Womble, Frank A. Stith, W. T. Davis, Mrs. C. C. Weaver, C. V. Pegram, O. V. Woosley, R. B. Miller, T. H. Redmon, L. V. Scott, Mrs. John G. Sterling, A. C. Smith, all of Winston-Salem; J. E. Lambeth of Thomasville, G. L. Hackney of Lexington, P. F. Evans of Mount Olivet, Jake Hanes of Mocksville, R. L. Pope of Thomasville, J. E. Smith of Cooleemee, Leroy Miller of Lexington, R. O. Little of Thomasville, J. J. Griffith of Kernersville, L. A. Reynolds of Lewisville, and Mrs. J. F. Spruill.

Alternates include Mrs. F. S.Gobble, L. C. Smith and Mrs. L. D. Thompson of Winston-Salem, Joe Raper of Linwood, C. L. Fishel of Welcome, Mrs. W. L. Hutchins of Thomasville, Mrs. F. R. Hackney of Lexington. R. C. Goforth, Sec.

NEW BERN DISTRICT CONFERENCE

Meeting in beautiful Morehead City by the sea, the New Bern district conference had a most delightful and inspiring session May 17 and 18. There was not a dull moment in the entire conference. Sermons, addresses, reports, music—all blended in a well arranged porgram, faithfully followed, held the delegates and visitors at a high level of interest all through the sessions. Directing in his genial manner, the presiding elder, Rev. J. H. McCracken, never allowed the proceedings to drag nor interest to falter.

The spiritual interest of the church was emphasized as never before. The high water mark of the conference was a consecration service on Wednesday morning led by Rev. R. E. Brown of Kinston, following his address on "The Depths of the Riches of Love in Christ Jesus."

Reports from the pastors revealed a determination to press for the higher interests of the kingdom and a deepened devotion to the cause to which they have consecrated their lives. The various connectional interests were ably represented by Dr. W. P. Few, Professor Watson, Rev. A. S. Barnes, Rev. M. T. Plyler, Rev. F. S. Love, Rev. J. G. Phillips, Rev. W. H. Brown, and Rev. T. M. Grant.

Dr. R. H. Wright, president of Eastern Carolina Teachers' College, was elected lay leader, and A. W. Byrd and E. H. Gorham were elected associates.

Delegates elected to the annual conference are: C. S. Wallace, Mrs. Flora Kendall, Dr. R. H. Wright, J. A. Best, Major W. A. Graham, J. R. Fields, Mrs. Gertie Matthews, Mrs. R. W. Barfield, Marvin Aldridge, Wiley Brown, A. W. Byrd, Mrs. J. B. Frizzelle, R. L. Stallings, J. S. Hargett, Mrs. R. M. Price, F. B. McKinnie, Rev. R. W. Barfield, Dr. M. T. Frizzelle, Mrs. E. R. Swindell, Mrs. C. F. Harvey, and R. J. Matlock.

The alternates are: J. B. Exum, W. H. Ormond, N. F. Eure, and Mrs. E. Y. Aldridge.

The invitation of St. Paul's, Goldsboro, was accepted as the meeting place for the conference in 1933.

All the pastors were present except Rev. L. L. Smith of Mt. Olive, who is recuperating from a prolonged illness; at least 20 of the 30 charges had full delegations at the conference; and these with many visitors combined to make a large attendance at all the sessions. All in all, it was felt that the enlarged district resulting from the changes at the last annual conference had made a most auspicious beginning.

Robert M. Price, Secretary.

DURHAM DISTRICT CONFERENCE AT PITTSBORO

The Durham district conference met in a two-day session on May 10 at 9:30 o'clock in the old historic town of Pittsboro. Until the last annual conference this good town and charge were in the Fayetteville district. Prof. W. P. Thompson of the city school welcomed the conference with very cordial words of greeting.

The attendance was large, the church being taxed to accommodate the crowd on both days. Many of the charges reported full delegations. The various causes of the church were well taken care of with speeches and sermons of high order, and all of the business was completed along with the election of delegates to the annual conference on the first day.

The second day was given entirely to a spiritual life conference. The day will long be remembered by those who were present. The conference was opened by a very warm spiritual talk by Rev. H. C. Smith, the presiding elder, and closed with a splendid sermon by Rev. G. R. Combs of Trinity church.

Visitors present and representing various interests of the church were: Rev. T. M. Grant of Wilson, the superannuates; Dr. Watson, of Greensboro College; Mrs. A. M. Gates, president of the Woman's Missionary Society; Dr. A. D. Wilcox, president of Louisburg College; Rev. A. S. Barnes, of the Orphanage.

The delegates to the annual conference are: R. L. Flowers, W. P. Few, B. I. Satterfield, F. S. Aldridge, W. R. Thompson, Miss Bessie Thompson, R. L. Harris, W. K. Greene, Miss Florine Robertson, J. M. Atwater, B. C. Woodall, Mrs. I. B. McKay, W. N. Ferguson, A. A. Apple, J. A. Lowe, Clyde Eubanks, T. C. Wagstaff, J. D. Lee, M. E. Parker, C. P. Thompson, J. B. Cole, Junius Wrenn, M. A. Briggs.

The alternates are: E. A. Crawford, C. E. Phillips, Jesse Bishop, J. I. Beck.

Henry Eugene Kolbe and Robert Edward Walston were licensed to preach, and the following five young men were recommended for admission on trial into the annual conference: Weyman Carlisle Huckabee, Theodore Roosevelt Jenkins, George Adair Foster, Charles Wesley Clay, Leroy Brunson George.

The next session of the conference will be held at Graham.

The good people of Pittsboro left nothing undone to give everybody a good old fashioned welcome. Chatham county has always been noted for its hospitality. These good people sustained this record and more. Good eats were in abundance and the conference unanimously thanked pastor and people for their gracious entertainment.

MINISTERS' WIVES COMMEND THE ELDER

We, the ministers' wives of the Elizabeth City district, desire to express our love and appreciation for the kindly sympathy and understanding friendship which has been invariably shown to the wives of this district by Mrs. O. W. Dowd, the wife of our presiding elder.

The radiance of her gracious presence has made the district parsonage a place of hallowed memory, not only for us, but for the many who have had the privilege of enjoying her hospitality.

While we heartily regret to give up our presiding elder, who has guided us so faithfully for four years, we regret just as much the necessity of saparating from her who has been his helpmeet in this arduous task. Our sincere good wishes shall follow her wherever she goes.

(Signed) Mrs. H. B. Baum, Mrs. B. P. Robinson, Mrs. J. L. Smith, Mrs. J. R. Edwards.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference will convene at Andrews, Wednesday, June 1, at 10:30 o'clock in the morning. We wish to extend a cordial welcome to all the pastors, delegates, representatives of the various causes and institutions of our Methodism, and all others who are planning to attend. We shall be glad to have you spend the night with us.

W. J. Miller.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

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PROCEEDS SUNDAY SCHOOL DAY

Charlotte District	
First Church	$ 86.06
Hopewell	3.06
Matthews	2.00
Total	91.12
Gastonia District	
Cramerton	4.82
Belmont	4.00
Salem, Lowesville Ct.	1.45
Total	10.27
Greensboro District	
Summerfield	6.54
Staley	4.16
Total	10.70
Marion District	
Bethel, Morganton Ct.	5.00
Cross Mill	3.21
Salem, Bostic Ct.	1.03
Total	9.24
Mt. Airy District	
Palmyra	3.50
Salisbury District	
Trinity, Kannapolis	15.80
Mt. Pleasant	4.75
Total	20.55
Statesville District	
Colliers	3.00
Providence	3.00
Shiloh	1.13
Rocky Springs	.50
Total	7.63
Waynesville District	
Cullowhee	2.07
Belleview	1.60
Total	3.67
Winston-Salem District	
Mocksville	9.30
Cooleemee	7.27
Brookstown	3.97
Total	20.54
District totals	$177.22

Promptness a Necessity

Above we give the reports that have come in up to and including last Saturday, May 21, of the proceeds of the offerings on Sunday School Day in the churches indicated.

We happen to know of quite a number of churches that have observed Sunday School Day whose names do not appear in the above list. A number of these have good and sufficient reason for not yet having sent in the offering. It will be realized, however, that it is necessary that these offerings be reported as promptly as possible. In the first place, the board needs the money on which to operate. In the second place, and more important as well, it needs to know just how the churches are responding this year on this important cause.

Send in Reports

We urge, therefore, that in those churches where Sunday School Day has already been observed and the offerings are already in hand, that the treasurers send in during the coming week at the latest the money received on this offering to our conference treasurer, Mr. H. A. Dunham, Asheville, N. C.

From Our Board Chairman

We append below a letter from Dr. W. W. Peele that is being sent out by him this week to each pastor and to each Sunday school superintendent. This letter is very important. I am trusting that each pastor and each Sunday school superintendent will give it the serious consideration that its contents deserve:

Charlotte, N. C., May 25, 1932.

Dear Brother:

I am sure you are vitally interested in the program of Christian Education, both within your own charge and within our conference year set apart to present to the church the work of the Sunday school. Every pastor should use this opportunity to inform his people on the great program of Christian Education in which our church is now engaged.

If you have not already done so, will you not see that Sunday School Day is observed in your charge at the earliest appropriate day possible? See that an offering is taken and the money sent to Mr. H. A. Dunham, Treasurer, Asheville, N. C. This offering, as you know, goes to the promotion of Sunday school work within the Western North Carolina conference. I might state to you frankly that your board is in great need of money with which to carry on its work, and every dollar sent in from Sunday School Day will be of great assistance.

As chairman of the Board of Christian Education, I am making this appeal to you in the faith that you will give an immediate and glad response.

Thank you. Fraternally yours,

W. W. Peele, Chairman,
Board Christian Education,
W. N. C. Conference.

FROM THE FIELD

We have the following very fine letter of appreciation from Rev. C. C. Herbert, Jr., pastor of Wesley Heights church, Charlotte. Good words are coming from almost every section of the conference as to the merits and availability of this year's program for Sunday School Day, "The Good Shepherd." But no tribute shows finer insight and appreciation than this from Brother Herbert. We gladly give space for its publication in our columns:

Conf. Board of Christian Education,
Greensboro, N. C.

Dear Sirs:

On Sunday morning, May 15, we observed Sunday School Day at Wesley Heights church. We used the play recommended by the Board of Christian Education, and were highly pleased with the fine messages which the production brought. In a closer and forceful way it brought home the call upo nthe Sunday school to "reach the unreached," to "seek and to save the lost," to bring under the influence of the Christian religion those different groups of people whom the church is not touching as it should. I can heartily recommend this play, "The Good Shepherd," as an excellent vehicle for bringing to the congregation the message of the mission of the Sunday school.

The credit for the splendid production of the play in our church is due to Miss Madge Spurrier, who was in charge of directing and producing our Sunday School Day program. Some of the principal characters in the cast were as follows:

The Shepherd, H. B. Carlisle.
S. S. Superintendent, C. M. Rogers.
The Teacher, E. M. Ammons.
Mother and Child, Mrs. E. R. Leeper and little daughter.
Young Girl, Miss Adleta Hartman.
Home Missions, Paul Robertson.
Foreign Missions, Miss Elizabeth Ammons.
Business Man, F. R. Hayes.
Little Girl, Frankie Ceil Sypher.

Each of these players did a most creditable piece of acting; each contributed his part in bringing the message of the play to the large congregation.

Before the play the elementary departments of the school presented brief programs. Misses Eloise Abernethy, Rebecca Wiley, and Marjorie Patterson gave readings. The beginners, primary and junior departments each sang a song. There was a vocal solo by Jack Farr.

At the conclusion of the program the pastor briefly explained the Sunday school extension work of our conference, and the Sunday School Day offering was taken for this purpose.

The church was beautifully decorated with flowers by a committee, every part of the program went with perfect smoothness, and the result was a deeply spiritual and helpful hour.

C. C. Herbert, Jr.

WADESBORO TRAINING SCHOOL

Rev. W. B. Davis, the pastor, and Prof. R. W. Allen, the general superintendent, expressed themselves as being very much disappointed in no larger number taking credit in the Anson county standard training school conducted last week at First church, Wadesboro. It may be stated to the credit of First church that it was well represented in the school. In fact, only one credit outside of First church, Wadesboro, was granted in the school and that credit is to be chalked up to Morven. There were 21 officially enrolled and 20 of these took credit.

Rev. John F. Kirk taught the course, "Organizing for Christian Education in the Local Church" and in his class there were nine credits. Rev. G. G. Adams offered the course, "Senior-Young People's Administration" and there were five enrolled and four taking credit in this class. Rev. C. C. Herbert, Jr., taught the Cokesbury unit, "The Teacher and the Book," there being seven enrolled in his course and all of them took credit.

A pleasing feature of this school, as in most of of the other schools we have held during the spring circuit, was the definite expression at the closing session that First church, Wadesboro, would proceed immediately to begin the organization for the new program of Christian education. A very high quality of work was done in this school, the instructors expressing the opinion that a higher average quality of written work was done in this school than in three-fourths of the schools held during the spring circuit.

Young People's Division

A YOUNG PERSON WRITES OF THE NEW PLAN

"How the New Young People's Division Carries on the Work Formerly Done by the Sunday School Classes, the Epworth League, and the Young People's Missionary Society," by Miss Pearl Summerlin, Park Street Church, Belmont.

"Our church is now working under the unified program, and I am beginning to like it much better than the old way. At first I thought I would'nt like the unified program, but the more I learn about it the more I think it is helping our church. I have learned a great deal about it in this school.

"The young people's division is now carrying on work formerly done by three different groups, (1) Epworth League, (2) Young People's Missionary Society, (3) young people's classes. By this I mean the young people's division is doing all the different things that three groups did heretofore. The young people's division is taking the place of the Epworth League by training the young people to speak in public and in that way take a more active part in church. I think the Epworth League's main work was to train young people in worship. It also has social activities that the Epworth League formerly carried on. Then we have in the young people's division the recreation of the young people that the league had charge of heretofore.

"The young people's division is also taking the place of the young people's missionary society. We have a standing committee for missionary work and part of our collections go to missionary work. We have, too, special programs once each month to teach us more about missions. Before the unified program was organized in the church the young people's missionary society met once each month and may be just a few present to take part on program. Now the entire division belongs to one division and takes part on the different programs without feeling they are members of three different groups—Epworth League, Sunday school classes, young people's missionary society).

"Then the young people's division meets every Sunday morning for class worship to hear the Sunday school lesson taught. They also present Sunday School Day pageants that were formerly presented by members of the Sunday school class alone. I think under this one group, the young people's division, the young people do not have the feeling that they join three different parts of the church, but they know if they are members of the morning service they are also members of the evening service of the young people's division. Then, too, I think they do consider, by taking part of different programs of this one division, the fact that they are doing the work of three groups in one."

The Country Church

Brother R. C. Goforth, pastor of the Mocksville charge, gives us the benefit of his thinking and experience this week. He knows where to place the emphasis and how to achieve a practicable organization. All of us will profit by reading his outline.

A Year's Program for the Church

Goal motto: "A whole program, for the whole church, for the whole world."

Scripture: "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark."—Phil. 3:13-14.

I. The goal for the year.

A. A Whole program.

(a) Pastoral service.

1. Best worship schedule possible for each church.

2. Visit as often as possible each church school and workers' council.

3. Visitation of membership.

(b) Each church organized for Christian education.

1. Local board of Christian education at work.

2. The church school in session all the year.

3. A program of leadership training.

4. Proper emphasis on good literature (good literature day).

5. Annual observance of Sunday School Day (April).

(c) Evangelistic program for each school and church.

(d) Missionary education emphasized in each church.

(e) Best financial system possible for each church.

(f) Program of community welfare and social service.

(g) Care and improvement of church property.

(h) Recreation.

B. For the whole church.

(a) For the children's division (ages 1-11).

1. Worship.

2. Instruction class session—vacation schools, world clubs, etc.

3. Recreation, socials, picnics, etc.

(b) For our young people's division (ages 12-23).

1. Worship programs — morning and night.

2. Instruction class sessions—mission study, church school of missions, etc. Summer assemblies.

3. Social service—service at county home, Christmas carols, visiting sick, etc.

4. Observance of young people's anniversary (February).

5. Recreation—socials, picnics, camps, hikes.

(c) For adults (23 and up).

1. Worship.

2. Instruction class session—woman's missionary society, church school of missions, etc.

3. Home and community service.

4. Fellowship meetings of group.

5. Attendance upon adult conferences —district conference, woman's missionary conference.

C. For the whole world.

(a) Home and foreign missionary special (fourth Sunday).

1. In the home land—Golden Cross, Children's Home, etc.

2. In foreign lands—work in our ten mission fields.

(b) The uses of the benevolent dollar.

1. One-half of the benevelonces paid by district conference.

(c) Kingdom extension (January and February).

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight —I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drug store in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

PASTORS AND THEIR WIVES

Special attention is called to the fact that the wives of pastors are invited this year to accompany their husbands to the pastors' school. Rooms in the dormitories of Duke University are being thrown open to accommodate all who come.

The date is June 13-24. The full program appears elsewhere in the Advocate this week. Courses, instructors, and inspirational speakers are announced. Among the inspirational speakears will be Bishop Edwin D. Mouzon; Dr Kenyan L. Butterfield, rural adviser of the International Missionary Council, Asbury Park, New Jersey; Dr. G. A. Buttrick, pastor of Madison Avenue Presbyterian church, New York; Dr. E. M. Poteat, pastor of Pullen Memorial Baptist church, Raleigh, and members of the faculty.

Persons expecting to attend should write Prof. J. M. Ormond, dean of the school, for reservations.

JUNALUSKA SUMMER PLANS

Our leadership schools under the auspices of the General Board of Christian Education will be conducted at Lake Junaluska from July 14 to August 30, as follows:

First term—July 14-26.
Second term—July 28-August 11.
Third term—August 16-30.

The first term features the Young People's Leadership conference, with a program of wholesome activities and studies for young people 16 to 23. It includes consideration of conference and local church tasks as well as the more personal problems of young people.

The second term, July 28-August 11, in which the board of missions is cooperating, will offer courses in Bible, Missions, Adult, Young People's and Children's Work; nature study, and a special study of "Christian Education for a New World Order," with Dr. H. Shelton Smith of Duke University as instructor. There will be, also, conference hours on adult work in local churches and a vacation school for children.

The third term, August 16-30, features special courses on the district program of Christian education and "Reconstruction of Christian Education," with Dr. H. Shelton Smith teaching the latter. Other courses similar to those offered in the second term will also be offered.

An outstanding feature at Junaluska will be the Superintendents' and Board Chairmen's conference August 13-15, for general superintendents and chairmen of local church boards of Christian education. This should draw a large number of our laymen.

Among the speakers advertised are Dr. A. W. Beaven, president of Colgate-Rochester Seminary, New York; Dr. Henry N. Snyder, president of Wofford College; Dr. Wm. F. Quillian, Dr. Elbert Russell, Dr. W. A. Smart, Dr. Robert E. Speer, and others.

Our Methodist people are going to go somewhere for their vacation this summer—at least not a few will do so. And where can they find a more delightful place to go than to the "Summer Capital of Southern Methodism," where they can spend "a vacation with profit"? Let us remember the dates and plan accordingly.

OUR OWN ASSEMBLIES

July 4-8—Louisburg College! At this time and place we hold concurrently, yet from the standpoint of program separately, two assemblies—a Christian Adventure Assembly for boys and girls 12 to 15, and a Young People's Assembly for persons 16 to 25. Separate courses, separate quarters—everything will be separate as between the two groups, except the time and place. The programs are now practically complete and will be published next week. At least one delegate from each local church to each of the assemblies is the goal for attendance. Select your delegates now.

INSPIRED WITH NEW PROGRAM

Growing out of our Person county standard training school, new interest and enthusiasm are being shown in work of the churches of the county, according to information reaching us. Rev. W. L. Maness, pastor of Person circuit, has told us of how one of his churches is going forward under the new plans:

"We had a real time at Lea's Chapel yesterday. Our general superintendent, Mr. W. R. Wilkerson, and our young people, have become very much inspired with the new unified program of church work. We reorganized several phases of our work, the young people's division in particular, as it applies to the Sunday school. The young people were divided into three classes—intermediate boys and girls 12-15; a young men's and a young women's class. There were 18 young men present for the first meeting of the class. They expect to have one of the best classes in Person county.

"Under the direction of the local church board of Christian education the officers for our young people's division were elected and installed. The installation service was beautiful and impressive. The preaching service was given over entirely for this service. Mr. Maness, the pastor, installed the following persons as officers:

Adult counselor—Miss Katye Harris.
President—Miss Aliene Wilkerson.
Vice President—Miss Janie Rogers.
Secretary—Miss Bessie Brewer.
Treasurer—Mrs. Beth Pridgen.
Agent for Y. P. Periodicals—Alden Rogers."

Rev. J. F. Herbert of Long Memorial, Roxboro, says:

"The school entirely fitted our need. The process of building from it will be slow but sure."

CARR AWARDS CONTRACT

Carr church, Durham, has awarded a contract for the construction of a new building on a new site. On Driver Avenue the Wm. Muirhead Construction Co. will build a departmental education building at a cost of $22,250, according to the local press. Contract was let some days ago, and work will start in a few days. The building is designed to house an enrollment of 700. Temporarily the ground floor will be used for the preaching services. Later a worship auditorium will be built, releasing the ground floor for educational purposes. M. S. Davis of Louisburg, is the architect, and H. N. Haines of Durham, supervising architect.

COKESBURY SCHOOL SCHEDULE

Beginning June 26, a series of approximately 100 Cokesbury training schools will be conducted in the North Carolina conference, Mrs. Brian, our extension secretary, and Mr. Gobbel, executive secretary, being assisted in this series by a specially selected and thoroughly trained group of men from the school of religion of Duke University. The tentative schedule of places and dates has been completed. The schedule is being checked with the various pastors whose charges are to be served. Announcement of the schedule will be made soon.

Young People's Division
Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

RALEIGH DISTRICT RALLY

The following program has been arranged by the district secretary, Rev. P. H. Fields, for the Raleigh District Young People's Rally to be held in the Franklinton church Wednesday, June 1, beginning at 4:30 in the afternoon and closing at 9 in the evening:

Devotional, led by Franklinton Young People's Division.

Welcome, President of Franklinton Young People's Division.

Roll call and reports.

Our Louisburg Assemblies, Mrs. Blanche Barringer Brian.

Assembly Impressions, by various young people.

Picnic supper.

The Young People's Mission Special, Mr. John O. Evans.

Open discussion of Mission Special.

Appeal for District Loyalty, Rev. P. H. Fields.

Address, "The Challenge of Our Young People's Work," Rev. F. S. Love, presiding elder.

Don't forget the date and the hour—June 1, 4:30 p. m.! Every church in the Raleigh district should be represented at this meeting. We hope to see YOU there!

EBENEZER YOUNG PEOPLE

On Sunday, May 15, the young people of Ebenezer church on the Halifax circuit met with the pastor, Rev. W. C. Wilson, for the purpose of setting up a young people's division. As the work had been discussed previously and definite plans made for the organization, the chairman of the nominating committee made his report and the following officers were elected:

President—Austin Dickens.
Vice President—William Arrington.
Secretary-Treasurer—Ruth Hux.
Agent for Periodicals—Enoch Dickens.
Adult Counselor—Miss Clyde Hux.

It is interesting to note that four of the five officers elected took for credit the course "Program and Organization of the Young People's Division," taught in our standard training school at Weldon. We feel confident that they will do their work in their newly organized young people's division in the same fine spirit and with the same interest and devotion that they put into their class work at Weldon. We are counting on Ebenezer young people!

BANQUET OF ROSES

The young people's department of the Duke Memorial young people's division held its annual banquet Friday evening, May 13, in the basement of the church. It was a Banquet of Roses, and this theme was carried out in the decorations and program. As they arrived, each girl was given a small corsage of roses and each boy a rosebud for his coat. Lighted pink tapers and an abundance of pink roses on the tables lent a beautiful atmosphere to the scene. Small gum-drop potted plants were used for favors, and attractive and colorful butterfly place cards completed the table decorations.

Stanley C. Lowell acted as toastmaster. Mrs. J. E. Shewbert, chairman of the recreation committee, led the group in singing old favorite flower songs and stunt songs, such as "My Wild Irish Rose," "I'm a Little Prairie Flower," and "When You Wore a Tulip, and I Wore a Big Red Rose." John Long played several violin solos, and E. E. Wiley, Jr., sang "Love Sends a Little Gift of Roses."

CLARK STREET OFFICERS

Mr. Hugh Carroll is the president of the newly organized young people's division of Clark Street church, Rocky Mount. Other officers are: Mr. Johnnie Carr, vice president; Miss Ellen Smith, secretary; Miss Minnie Wibhalf, chairman worship committee; Miss Erline Russ, chairman missions committee; Miss Julia Fay Shaw, chairman citizenship and community service committee; Miss Virginia Griffin, chairman recreation committee.

The secretary reports that the young people seem to be more interested than ever before, their attendance having greaty increased. They have recently organized a young people's choir, and they are making their plans now to send delegates to the assemblies at Louisburg College July 4-8. Congratulatins and best wishes to Clark Street!

ROCKY MOUNT DISTRICT MEETING

Under the direction of Rev. D. L. Fouts, district secretary, and Rev. W. C. Wilson, assistant district secretary, the following program has been arranged for the Rocky Mount District Young People's Rally, to be held at Enfield church Saturday, June 4, from 10 a. m. to 3:30 p. m.:

Worship, Rev. D. M. Sharpe.
Welcome, Rev. C. P. Womack.
Purpose of meeting and other matters, Rev. D. L. Fouts.
Vocal solo, Mrs. Charles Miller.

Our Summer Assembly

What I Found at the Assembly, Miss Adair Perry.
Who Go to the Assembly? Norman Vick.
How a Delegate Can Get the Most Out of the Assembly, Miss Helen Hunter.
Who Should Go to the Assembly? To be announced.
Securing Funds for Delegates. To be announced.
Discussion of Programs for Assemblies, led by Mrs. Blanche B. Brian.

The Young People's Mission Special

What Is It? Rev. T. M. Grant.
How Money Is Raised and Handled, Mrs. Blanche B. Brian.
A Few Sidelights, Rev. D. L. Fouts.
Inspirational Address, Rev. W. C. Wilson.
Picnic lunch.
Recreation.

We very earnestly hope that there will be a large representation of young people and workers with young people from every church in the Rocky Mount district at this meeting. Don't forget—June 4! Be sure to bring your lunch!

MISS CRAFT AT LOUISBURG

We have good news for the intermediate boys and girls of our conference! Miss Norma Louise Craft of Wilmington, who for eight years has been at Camp Cheonda, Lake Junaluska, first as a camper and then as a counselor, has agreed to direct the recreation and dramatics for our Christian Adventure Assembly (for boys and girls 12-15 years of age) to be held at Louisburg College July 4-8. Miss Craft will be assisted by several other competent workers, and we are confident that both she and her co-workers will plan and carry out a thoroughly fine program of recreation and dramatics for this assembly.

If you haven't made your plans to be at this Christian Adventure Assembly, think it over now! The assembly opens Monday, July 4, and closes Friday noon, July 8. The total cost is $6, including $1 registration fee.

WILMINGTON DISTRICT LEADS

According to the reports of pastors made at the last quarterly conference held, the Wilmington district leads the conference in the number of organized young people's divisions, the reports showing a total of 27 organized divisions. Other districts in the conference may have equally as many organized divisions as the Wilmington district, or perhaps more, but our reports do not show them. If your division has been organized but not reported, won't you please send to Mrs. Brian at once the names and addresses of your officers? We are eager to keep in touch with every division in the conference, and we shall appreciate your co-operating with us in giving us the names and addresses of your officers so that we may establish contact with your division.

YOUNG PEOPLE'S DAY

Young People's Day is still being observed in many churches, and we hope that all of those observing the day will remember to forward their offering to Mr. C. G. Cobb, treasurer, Goldsboro.

Mr. Cobb's report for the month of April shows $21.56 received from Young People's Day offerings, making a total of $72.43 received for this fund up to the present time.

Following is a list of those churches observing the day and remitting their offering since the last report:

Bethany (Durham)	$ 1.00
Black Creek	1.25
Prospect, Yanceyville	1.00
Bethany, Conway	1.05
Ledbetter, Roberdel	.35
Whiteville	3.21
Jarvis Memorial, Greenville	9.62
First church, Wilson	4.08
Total	$21.56

ELIZABETHTOWN ORGANIZED

The secretary of the young people's division of Elizabethtown reports that this division received its charter in February and is very much interested in sending representatives to our summer assemblies at Louisburg, as well as Lake Junaluska.

Officers of this newly organized division are:

President—Edward Clark.
Vice President—Donald Gillespie.
Secretary—Lucille Byrd.
Treasurer—Keith Regan.

PRESIDING ELDER AT ASSEMBLY

We feel that we are particularly fortunate in securing as a member of the faculty of our young poeple's assembly at Louisburg College, July 4-8, Rev. F. S. Love, presiding elder of the Raleigh district. Mr. Love has served not only as president of Louisburg College and as president of the Epworth League Assembly, but also as a missionary to Brazil. Therefore, he is particularly qualified to lead two classes in mission study during our assembly, and the young people of the North Carolina conference are most happy to welcome him to their fellowship during July 4-8, as well as during the days that follow.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DURHAM DISTRICT MEETING AT PROSPECT CHURCH

On May 18 a full representation from the auxiliaries and a large crowd of visitors filled the church in order to participate in a program for a greater advance in missionary endeavor.

The secretary, Miss Florine Robertson, was at her best in bright, spring attire, wearing a handsome shoulder corsage presented by the hostess auxiliary. The Korean urn which was won at the recent annual meeting was displayed on her table and posters showing achievements of the district during the past year stood out conspicuously on the walls of the room.

After the devotional service conducted by the pastor of Prospect church, Rev. I. T. Poole, and the welcome address by Mrs. H. B. Foster to which Mrs. Duke of Trinity, Durham, responded, the order of business proceeded.

It was gratifying to have Mrs. N. H. D. Wilson present to extend a welcome to the new zone. Mrs. W. W. Stedman of Moncure responded.

Mrs. H. B. Miles of Mebane brought an interesting report from the annual meeting.

Mrs. J. W. Dimmette, Mrs. J. Ernest Murphy, Mrs. J. C. Dailey, Mrs. L. R. Sturdivant, Mrs. S. F. Nicks brought reports from the Alamance, Caswell, Durham, Orange and Person zones, respectively.

The following ministers were introduced: Reverends I. T. Poole, J. T. Stanford, J. D. Bundy, W. A. Cade, E. G. Overton, A. J. Parker, L. A. Tilley, W. L. Maness, J. W. Dimmette and H. C. Smith, our presiding elder. The chairman called the presiding elder to the platform, who remarked that in making a comparison between the donations per capita of the members of the missionary society and the membership at large of a certain church in the district, he found that the average contribution of the missionary society was $3.69 and that of the church to all benevolences was 17 cents. Mr. Smith stated that he would like to know how this was wrought; that he was eager to know what the women put into their work that brought about such results.

The reports from the auxiliaries showed intelligent, persistent effort to meet the standard of excellence in all departments. Mrs. Mamie Merritt of Roxboro spoke on Christian social relations, showing how the standard may be reached in this department, as her own auxiliary has made a record for the conference to emulate.

At the close of the morning session a half hour was allotted for group conferences under the following leaders: Mrs. A. M. Gates, general work; Mrs. B. H. Black, study; Mrs. E. G. Overton, the world outlook; Mrs. Mamie Merritt, Christian social relations; Mrs. J. W. Dimmette, children's work; Mrs. N. A. Edwards, young women's circles; Mrs. M. T. Plyler, publicity.

Only forty-five minutes were allowed for a most elaborate luncheon, which was heartily enjoyed in the midst of animated conversation and fine fellowship.

One of our ministers attested his admiration for the wonderful work the women are doing and he added: "This is a good looking body of women, too." Now, that minister isn't a widower, so you may believe his words.

The afternoon devotional was conducted by Mrs. James Cannon III of Memorial auxiliary, whose topic was: "I have set thee to be a light unto the Gentiles." In a clear, concise manner she gave an uplifting discussion of this passage, stressing that the essential qualifications for spreading the gospel must be the same as characterized the early church. She reiterated that it is essential to be spiritual, to be prayerful, to be self-denying. Her message was serious, thoughtful and appropriate to the occasion.

Our own missionary, Ruth Merritt, was heard with great eagerness as she told of the efforts of missionaries to bring Brazil unto a knowledge of our Lord and Saviour.

Mrs. Allison, president of our hostess auxiliary, was presented with a life membership certificate; also Miss Bessie Thompson, many years leader of children at Leasburg. Mrs. Overton and Mrs. Dimmette received life membership certificates for their two children, respectively.

Our conference president gave a brief message reminding the audience that we are organized for the purpose of sharing Christ, and said she: "No woman can afford to miss this opportunity."

There are many other features that are worthy of being brought before you, but it is necessary to change the scenes and give a view in other directions.

E. S. P.

ANOTHER NOBLE SPIRIT GONE

On Saturday night, December 5, Mrs. Eliza Meekins, one of the oldest and most faithful members of Wanchese Missionary Society and the last charter member, passed to her reward at the home of her daughter, Mrs. H. B. Simpson, in Norfolk, Va. She would have been 71 years old in March.

For a number of years our sister had been in declining health, but with fortitude as becomes a true Christian she bore her suffering, and while we feel a deep sorrow and regret at her passing, yet shall ever cherish the memory of her constant and unselfish service to her church, society and community at large.

When the mother in a home, whose work is finished, goes home to heaven the sorrowing loved ones would not call her back to earth even if they could. Her mantle falls on the shoulders that have been trained to wear it worthily. It was in keeping with God's plan that she should lay down her armor of service and that her children might carry on the work she so much loved to do.

She is survived by her husband, W. L. Meekins, and the following children: R. L. Meekins and Mrs. H. B. Simpson of Norfolk, Va.; Mrs. L. R. Gallop, Mrs. W. C. Gaskill, Mrs. E. G. Tillett, J. G. Meekins and C. D. Meekins of Wanchese, and C. S. Meekins of Manteo.

Whereas, because of her intense suffering we deemed it a merciful providence when her heavenly Father gave her beloved sleep; yet because of all she meant to loved ones, friends, church and society we sorrow in our loss while we know all is well with her. Therefore be it resolved:

First, That even though we are saddened by her going and the vacancy left can never be filled, yet she has left us a pleasant memory of a life filled with good deeds.

Second, That we extend to her loved ones our heartfelt sympathy and commend them to our gracious heavenly Father who does not err.

Third, That a copy of these resolutions be written on our minutes, a copy sent the N. C. Advocate for publication and a copy to each member of her family.

Mrs. B. H. Davis,
Mrs. Pete Daniels,
Mrs. J. B. Hooker.

WILL UNION BRING ORDINATION?

The joint committee of the Methodist Episcopal Church and the Methodist Protestant Church has met. They are considering the union of these two great Methodist bodies. The Methodist Protestants ordain women as preachers on the same basis as men are ordained. The Methodist Episcopal Church does not give full ordination status to women. Will the union, if achieved, bring the Methodist Episcopal body to the point of agreement with their partners the Methodist Protestants on full ordination of women? There are many good reasons for unification of Methodist bodies. This forward step or ordination of women for the united body would be one valid reason for union. Let us hope that this value will be gained, should unification take place. Surely it would be our turn then.

Mrs. J. C. Handy.

Bethlehem auxiliary of Bladen circuit was organized last October by Mrs. N. B. Strickland. The membership is small but it is a zealous group. Besides following the program of conference activities they meet one afternoon each month for the purpose of good fellowship and to make bed quilts for our orphanage at Raleigh. Mrs. Annie Council and Mrs. J. W. Dailey are the leaders of this group.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW BUSINESS WOMAN'S CIRCLE

The Woman's Missionary Society of Central church, Asheville, is pleased to announce the organization of a new circle—"The Business Woman's Circle"—organized recently with 15 members.

This circle, as its name implies, is composed of the business women of the church, whose duties do not permit their attendance upon the afternoon circles, and they start out their new work with great enthusiasm and we venture to predict that they will soon become one of the leading circles of the society. The following are the officers: Chairman, Miss Stanley Hall; vice chairman, Mrs. Oliver Burleson; secretary, Miss Ella Belle McConnell; treasurer, Mrs. E. E. Galer. Other officers will be elected at a later meeting.

SPIRITUAL LIFE RETREAT, MOUNT SEQUOYAH, JULY 9-11

Plans are being completed for a Spiritual Life Retreat to be held at Mount Sequoyah, July 9-11. Opportunity is being given for each conference to send two representatives. After June 1, however, any person who wishes to attend may register until 100 registrants have been reached.

The topic for consideration is Creative Prayer and Its Transforming Power; (1) in the individual life, (2) in the local church, (3) in the social order, (4) in the missionary enterprise. Those who come will be those who are longing to know how to pray—how really to change things through prayer. What greater challenge can come to a Christian in this day of tragedy and change!

For registration write to Miss Daisy Davies, 1066 Spring Street, N. W., Atlanta, Ga. To help with the necessary expenses and to insure a place for you, there is a small registration fee of one dollar.

MESSAGE FROM SUPERINTENDENT CHRISTIAN SOCIAL RELATIONS

The first quarter of 1932 has closed and the reports are filled. I am delighted with the manner in which the year's work has begun. Greensboro district led in number of reports, with Charlotte district as second, Statesville third, and Gastonia and Winston-Salem tying for fourth place. To those who did not report may I say that your mark is just as important as the others and a communication from you would be equally appreciated.

Early in the year I sent package of helpful literature and a copy of the Efficiency Standard to every society in the conference. Please study those requirements and win, in 1932, a Council certificate and a conference blue ribbon. By so doing you will have served God and humanity in a Christ-like way. Study the needs of your community and select a suitable project, for one that has been successful with one group may be a failure with another.

Our young people and children will be greatly benefited by a vacation Bible school. Will you not communicate with Miss Barnette Spratt, 810 Broadway, Nashville, Tenn., and with her help organize for a two weeks' training? This might be done for the colored children also.

We are fortunate in securing the following district superintendents of Christian social relations:

Asheville—Mrs. A. C. Williams, 698 Hendersonville Road, Asheville.

Charlotte—Mrs. J. E. Brantley, 1618 Scott Avenue, Charlotte.

Gastonia—Mrs. G. V. Birmingham, 1083 Third Street, Gastonia.

Greensboro—Mrs. J. H. Wheeler, 117 Cedar Street, Greensboro.

Marion—Mrs. C. V. Lael, Glen Alpine.

Statesville—Mrs. L. V. Goode, 728 N. Center Street, Statesville.

Waynesville—Mrs. Frank Nease, Canton

Winston-Salem—Mrs. Robt. Williams, Box 288, Thomasville.

At the annual meeting in Charlotte the following recommendation was adopted:

"That auxiliary committees be organized after the pattern of the Council Bureau, namely:

I. Interracial Relations and World Peace. Auxiliaries are requested to subscribe for the monthly news bulletin of the National Council for Prevention of War, for the use of the superintendent of Christian social relations and her committee (50 cents).

II. Christian Citizenship. We urge that addresses on Christian citizenship be given at district, zone and auxiliary meetings.

III. Interracial Co-operation. We would like:

(1) Our auxiliary to promote the Leadership Training Insitute for colored church women at Paine Institute, Augusta, Ga., June 1-17, under the direction of the Bureau of Christian Social Relations, by creating interest among negro women in attending this institute and by contributing to their expenses, inviting the delegate sent to this institute to give report at auxiliary meetings.

(2) Our missionary women to promote better Christian race relations in their home communities through the following procedure. (a) Seek the co-operation of missionary women of other denominations in making a study of negro life in their own community, using the outline prepared by Woman's Division of Interracial Commission, copies of which may be obtained from Mrs. Jessie Ames, 703 Standard Building, Atlanta, Ga. (b) Following this study, organize a Bible study class for negro women by a small committee of white women from several denominations, using as a study, if possible, the International Sunday School Lessons. Help the negro women to organize a community club, which shall meet immediately following the Bible class, the white women remaining for the meeting and helping whenever and wherever their assistance is needed and desired. (c) The white women of the several denominations should pass on to their missionary societies the information gained from the weekly meetings with the negro women. (d) The Bible class and community club should be continued over a considerable period of time in order to make their impress on race relations in the community.

IV. Industrial Relations. The packet of literature concerning this subject should be studied by every local committee.

V. Rural Development. Charles McConnell's book, 'The Rural Billion,' is a splendid text on rural work and we recommend the Story of Agricultural Missions as a supplementary study.

V. Co-operation With Civic and Welfare Agencies. We urge our auxiliaries to co-operate with already established civic and welfare agencies in helping the unfortunate to help themselves."

Mrs. Onilee R. Brown.

RESOLUTIONS OF APPRECIATION

Haywood Street M. E. church and the Woman's Missionary Society sustained a great loss when Mrs. Dora Loftain passed away at her home in Asheville, N. C., on March 24, 1932, on her 75th birthday.

She was taken suddenly ill and when medical aid was about to be sought said, "I am in the hands of the Great Physician," and quietly passed from sickness into health—from death unto life.

Mrs. Loftain loved her church and there was no more faithful and loyal member. We miss her at the regular services. One of the most loved members of our society has gone to her reward; therefore be it resolved:

First, That we acknowledge our loss and thank our heavenly Father for her quiet and unassuming Christian life among us.

Second, That we extend our heartfelt sympathy to the bereaved family.

Third, That a copy of these resolutions be written in the minutes, a copy sent to the family and a copy sent to the Woman's Page in the North Carolina Christian Advocate.

Mrs. J. H. Sullivan,
Mrs. H. A. Dunham.

It is interesting to note that at the Salisbury district conference (Rev. H. C. Sprinkle, presiding elder) a resolution was passed "urging at least eight new women's missionary societies in the district this year," and that the ministers of that district expressed themselves as being highly in favor of the work, many saying that they could not be without the Woman's Missionary Society.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

This coming Sunday is the fifth Sunday. All Sunday schools which are not now giving monthly offerings are requested to take SPECIAL offering this coming Sunday for our Methodist Orphanage. The Thomasville Baptist Orphanage is largely financed by the Sunday schools and organized classes of the Baptists of the state. Our Methodist people are just as loyal and generous as our good Baptist friends. If all, or a large majority, of our Sunday schools will give us their fifth Sunday collection we can raise two or three thousand dollargs in specials.

* * * *

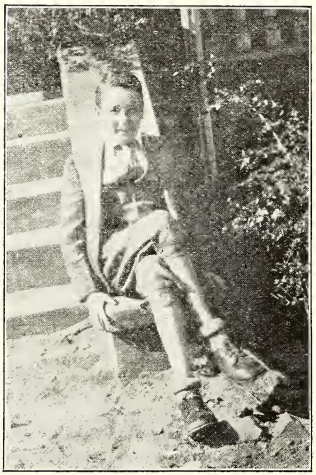
Here is hoping that all pastors and charges which have not sent anything to the Orphanage on their ten per cent apportionment will do so by the last of May or first of June. The long, lean months of summer are just ahead of us. If those who have not paid all or a part of their Orphanage assessment will bestir themselves and send us their checks, we will not have to pay out hundreds of dollars in interest on big loans for operating expenses. Now is the time to put in some very effective work toward helping the Orphanage to meet its heavy financial obligations. Other institutions have their summer vacation, but the Methodist Orphanage, like the brook, goes on through summer and forever. Dear friends, please give earnest and prompt heed to this urgent appeal!

* * * *

If our many friends knew the actual conditions of some of our cottages and the bad condition of our laundry, they would bestir themselves more than ever to help us secure two million Octagon soap coupons. By making this campaign a success, we can obtain ten thousand dollars for repairs, new furniture, and new equipment for our steam laundry. Unless something is done to take care of repairs, and furnish several cottages and equip our laundry, we shall have to borrow the money and pay interest as well as the principal. I sincerely trust that we shall not be driven to that alternatiave. If all will help us to gather up the Octagon soap coupons that are scattered about here and there throughout the conference, we can meet the demands for repairs, furnishings and equipment. Let me urge and beg everybody to put their shoulders to the wheel and push for all they are worth!

May 14.—The singing class from the Methodist Orphanage left Saturday afternoon for a trip of more than a hundred miles to Marietta. A number of friends were there to welcome us. Mr. Grover Harrison assigned us to our homes for the night. I was pleasantly in the home of Mr. and Mrs. Paul Olive and Miss Helen Olive. I enjoyed being in this home again; but we missed so much Mr. and Mrs. J. S. Olive who have answered the call to another home. They were outstanding people of their community. Saturday evening the young people of the church entertained our children by giving a marshmallow toasting down on the lake.

We had a delightful service at Olivet church Sunday morning with Rev. J. W. Bradley present. After this service Mr.



Arnold Fowler, Methodist Orphanage

W. M. Olive accompanied us about 15 miles across to Centenary church; here we found Rev. D. A. Petty and his large congregation awaiting our coming, with a nice lunch spread for all.

We assembled in the church for the afternoon service. It was good to be with these people again, three years having passed since we visited here.

Nellie B. Rives.

TWITTERINGS OF TIMOTHY TWIG

A Black Eye

If this crank has followed medicine, he talks in the same way with another phraseology. One such Galen testified in court that when he first saw the defendant "the integument under the left orbit was in a tumefied state. There was also considerable extravasation of blood and not a little ecchymosis in the surrounding cellular tissue." Said the judge, "Do you mean that he had a black eye?" "Yes." "Well, why didn't you tell the jury so?"

He—Well, my father has another wife to support now.

She—How's that? Is he a bigamist?

He—No, but I just got married.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GOOD MORNING

This is Monday morning after a very strenuous Sabbath day's work, work that extended until nearly midnight last night, but it is a beautiful morning. The sun is shining, the alfalfa hay is curing, the vegetables are growing, our 800 little chicks are peeping, the children are getting enthused over commencement, and all of us can look up from our work long enough to say with some emphasis "Good morning."

LOVE GIFTS

We trust our friends are remembering that next Sunday is the fifth Sunday in May, a Children's Home Sunday, and that preparations are being made for liberal "love gifts." It has been four months since our Sunday schools have had an opportunity to share with their foster children and we trust that this last May day will be used to the greatest advantage. The need is urgent, the time is opportune, and the people are willing to share with their foster children. Give them a good chance.

FAIRGROVE

Fairgrove is an up-and-going congregation on the Thomasville circuit, located just south of the chair city. Accepting the invitation of Supt. J. H. Fritts, our singing class gave a program at the opening of his Sunday school last Sunday morning. These good people are among the most liberal givers to the Children's Home in the Western North Carolina conference. They pay their ten per cent apportionment, give very liberally on the fifth Sunday and in addition the young men's class clothes one of our little boys, and the young women's class always sends us a quantity of choice fruit at Christmas time. We were happy to mingle with our Fairgrove friends.

BALL'S CREEK

In line with agreement entered into some time ago with Rev. J. M. Brandon, pastor of the Ball's Creek circuit, our singing class met with a large group of friends at a picnic supper just above the big spring, at the Ball's Creek camp ground yesterday afternoon. Following this sumptuous repast we went some two miles over to the Ball's Creek consolidated school auditorium, where our girls sang before a congregation numbering at least 900 people, according to an estimate of Prof. C. H. Cathey, superintendent of this school. Ball's Creek school is said to be the largest rural consolidated school in America, the enrollment being over one thousand. Following our program Brother Brandon gave the large and appreciative congregation a chance to share with our children in the matter of an offering. He and his good wife are held in high favor by his people and the usual good Brandon record will be made this year.

WINSTON-SALEM DISTRICT

The Winston-Salem district conference, held at Main Street, Thomasville, was not only royally entertained by Rev. W. L. Hutchins, his good wife, and the fine people there, but was well attended and constructive in its endeavor. Presiding Elder L. D. Thompson had prepared quite an elaborate program extending through two full days, one of the features being the appearance of our



She desires to serve

singing class before the conference. Brother Thompson is always considerate of the interests of the Children's Home and we were happy to meet with him and his fellow workers.

A GOOD PROSPECT

The picture this week is that of Miss Frances Mitchell, who graduates from Greensboro College Monday morning, May 30. Frances came to the Children's Home when she was only nine years of age and after having made a good record here has been kept at Greensboro College largely through the generosity of the board of stewards of West Market Street, Greensboro, and a fine group of young women in that same church who have provided her clothing. Miss Mitchell has been very outstanding in her college activities, being this year president of the Y. W. C. A. and very active in extra curricula activities throughout her college career. She desires a position in some high school as a teacher of mathematics and science, and the Children's Home is glad to recommend her without reservation as a good prospect.

CHEERING MESSAGES

"We want the junior age children at the Children's Home to know that we think of you very often. We will always remember the program you presented to us last year. Each of the children enjoyed the songs and the readings. We are looking forward with great pleasure to your visit to our department."—Junior Girl, First Methodist Church, Charlotte.

"You could out argue old Satan, and I believe you have done it a few times. We would like very much to have part of your family on our work this summer, but under the conditions will have to excuse you and stay on friendly terms with you. We are all proud of the good work you are doing at the Children's Home and are backing you up."—Rev. Paul R. Rayle, Statesville Circuit.

"I am continually thinking of the Children's Home and our boys and girls there. As I am able to get any money you all are going to get some of it. Times ar tough. Lots of people are feeling blue, but I think the Children's Home will not have to suffer on that account."—Rev. J. H. Carper, Murphy Circuit.

"I want to tell you that we enjoyed having you and the girls with us the other Sunday morning. My people were pleased with the program. You can count on our ten per cent apportionment in full. Am back from the hospital, after spending 15 days there. You will be glad to know that the operation was entirely successful."—Rev. W. M. Smith, Belmont.

"Am sending by parcel post a box of clothing for the little tots. I hope they will fit some of the children. I hope the dear girls will enjoy wearing them as much as I did making them. I have always been interested in the Children's Home. I wish I could do more for them, but being crippled from a fall don't get out very much."—Mrs. C. C. Kennedy, First Church, Charlotte.

"Find enclosed check for $10, which finishes the pledge of the elementary department of Harrison Sunday school, Pineville circuit, to the support of Billy Bean. I find that my children are growing in interest and giving as they become better acquainted with little Billy. We hope you can let him come and spend his vacation with us."—Mrs. E. W. Russell.

"Please accept enclosed check for $35 covering balance of our ten per cent apportionment from Cold Springs to the Children's Home. We are proud to be able to pay this obligation before the conference year is half gone. We will remember you with an offering on next fifth Sunday."—Joe M. McEachern, Cold Springs, Mt. Pleasant Ct.

"Enclosed find money order for $15 to apply on ten per cent apportionment for Robbinsville, Judson circuit. Rev. Walter J. Miller closed a successful revival for us last night. We took a collection for the Children's Home. We hope to be able to send more in the near future."—Rev. Jesse G. Wilkinson.

Sunday School Lesson

MAY 29

By William G. Chanter.

Right and Wrong Ambition

Gen. 37:1-11.

Golden Text: "Take thought for things honorable in the sight of all men."—Rom. 12:17.

The word dreamer is used in more senses than one. We speak with tolerance or contempt of the dreamer who is always living in the air castles of his own building and is quite unable to deal effectively with the practical affairs of life. But on the other hand, we speak of the dreamer as the seer who sees the high realities that the merely practical man overlooks. In this sense the dreamer is the seer, without whose visions the people perish. In what sense of the word is the Joseph of this week's lesson a dreamer?

Well, I can hardly avoid thinking that he is not the seer but a dweller in the land of fantasy who brings down trouble on his head by an inability to recognize the claims of reality. To my mind the best way to study this incident would be to look upon it as an example of the evils of the worng kind of dreaming.

Joseph, being seventeen years old . . . dreamed a dream, and he told it to his brethren.

Kipling's line,

If you can dream—and not make dreams your master,

points to a danger that besets every dreamer. It is easy to make dreams one's master so completely that they are mistaken for reality, for present fact. Now they may be the inspiration for noble and ambitious effort by which the dreamer may fashion reality after the pattern of his dream. But when they are taken as thought they were the actual stuff of achievement rather than the goal towards which achievement might be directed, then they hold a mastery that overpowers all common sense. How many men have been so dazzled by the alluring prospects held before them by the rascally promoters of wild schemes of speculation as to forget every rule of sound business practice? They had been beguiled into a dream of wealth so dazzling that they were counting their profits with all the assurance of the man who contemplates an audited balance sheet, while all the while they had nothing more substantial before them than a handsome prospectus.

Joseph was so completely entranced by his dreams that he forgot that the ten older brothers who were by all law and custom his superiors were also his superiors in experience, in strength, in wealth. Before they bowed to him they would demand some rather stronger grounds for doing so than his dreams of magical sheaves. But the silly boy forgot all such prosaic considerations and chattered about his dreams with all the assurance in the world. To him they were so real that he probably wondered why his brothers did not at once acknowledge him as their leader.

Of course, such foolish acceptance of dreams as reality is natural to youth, and Joseph was only 17 years old. As experience broadens, the value of dreams is placed on a different basis. The danger is that either the boyish dreams may be replaced by a youthful cynicism or else that even a broader experience of life will not replace fantasy by something more nearly related to reality. For the cynic who despises all dreams is a dull person if he is sincere and a fool if he isn't. And the perpetual dweller in castles in Spain has just failed of reaching maturity. Peter Pan may be delightful on the stake but in real life he would be intolerable.

Poor Joseph had a quick and cruel awakening. But worse things might have happened to him. There are men who are treated by fate less harshly but with more cruelty. They find out only gradually that the world cannot be overcome simply by dreaming and sometimes they awake to find that life is gone from them. They are many such Rip Van Winkles in the world who have slept through their years of opportunity.

And lo, my sheaf arose, and also stood upright; and, behold, your sheaves . . . made obeisance to my sheaf.

Joseph's dreaming was defective in its lack of relation to reality—it was the dreaming of immaturity. But it was also the dreaming of a selfish boy. The great thing in Joseph' dream was the spectacle of his own superiority. There is nothing said about any service that he might render to warrant his assumption of the chief place in the family. His sheaf is so spoken of as being a better sheaf, the result of more careful husbandry. No, it is simply my sheaf, says Joseph, and your sheaves bow to my sheaf.

After all, we can hardly ascribe very high value to dreams in which the dreamer is absorbed in the vision of his own exaltation. They may be simply silly, the harmless vagaries of a childish mind in which selfishness is the reflection of immaturity. After all, the child has not much chance to be unselfish. He is still in the stage when everything has to be done for him and there is little or nothing that he can do for others. It is not surprising that his dreams should be selfish. But there is always the danger that selfish dreams may harden into selfish ambitions. There is a continuing immaturity that manifests itself in the perpetuation of the child's attitude to his elders as sources of supply for all his demands and regards its associates, young and old, as convenience. My sheaf is always in the center of the scene just because it is my sheaf.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

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In the case of Joseph the natural and inevitable tendency to a self-centered attitude was fostered by the atmosphere of parental partiality in which he was brought up. Every boy is a dreamer and every boy ought to be—it is a bad home where the first budding of the imagination is ridiculed. But in the kind of foolish partiality that Jacob showed his younger son there is the soil in which dreams come to poisonous growth. For not only is selfishness encouraged, but the tendency to think that superiority comes less through merit than by favor is also encouraged.

And this in turn prevents the dreamy boy from realizing that only by work and worth can dreams be made to come true. If his coat of many colors, the badge of his occupancy of a place higher than that given his brothers, came without any effort on his part, came just by the accident of birth, why should not his brothers' sheaves bow before his as by a similar unearned destiny? Jacob's conduct encouraged his favorite son to be mastered by his dreams.

And Joseph brought the evil report of them to his father.

No, Joseph was not the kind of dreamer about whom we speak in ecstacy. But neither was he the hopeless visionary over whom we shake our heads in despair. For there was this about him—his dreams were not founded simply on boyish fantasy or on paternal partiality. He was also conscious and justifiably conscious that he was superior to his brothers. Just as Jacob had been right in feeling that Esau was not worthy of the birthright, not as worthy as was he himself, so Joseph was right in feeling that these brothers of his were not his equals. Their experience had not taught them to be honest, or kind, or gentle in their manners. There was real ground for thinking that when the harvest time came their sheaves would be compelled to bow to his.

To be sure, the elements of greatness in Joseph's character were far from mature. To be sure, his parade of his own feelings of superiority was neither sensible nor kind. But, after all, he was only a boy. Had his father been wise enough to avoid the foolish parade of his preference for him; had his brothers been manly enough to meet his boasting with kindly forbearance; in a word, if the home in which he grew up had been the right kind of a home, the story of Joseph would not have approached so near to the brink of tragedy.

And his brethren envied him; but his father kept the saying in mind.

Joseph is an example of how qualities of real worth—a quick imagination, the possession of ideals of conduct—may be brought to the verge of perversion by the wrong kind of family environment. Perhaps the best thing that ever happened to Joseph was his removel from the tents of his father. To be sure, he went away as a slave, but even so, he was rescued from the tainted atmosphere in which a father's favoritism was blended with the envy of his brothers.

For children are sensitive beings and when they are dreamers like Joseph they are more than usually sensitive. How many times a college freshman's difficulties can be traced at once to the atmosphere of the home in which a too fond mother or a father lacking in sympathy has left the boy without some of the influences that are essential to a balanced development. May all our young dreamers find in their homes the gentleness and understanding which are the fruits of the Spirit. For God is love and in the home in which there is true love, there God dwells. And the dreams that he inspires will come to be the visions that lead to a new knowledge of him.—Zion's Herald.

AN APPRECIATION

(An appreciation of Mr. C. W. Chadwick, adopted unanimously by the Methodist Episcopal Church, South, and Sunday school, Morehead City, N. C., April 24, 1932.)

Our good brother, Cicero W. Chadwick, has gone to his eternal reward and because of his going sorrow has filled our hearts. His class, his Sunday school, and the choir, the official board feel most keenly their loss in his going. All of us who have known him shall ever miss him greatly. His place will be hard to fill. There has never been a man among us, perhaps, more devoted to his Sunday school class, more faithful to his school, more anxious to render service through the ministry of song, more willing to do his duty as a member of the official family of the church, and who more gladly divided his last mite for the promotion of God's kingdom and the spread of the gospel of Christ which is the power of God unto salvation to all who believe.

His faithfulness and loyalty to every session of the class, the Sunday school, the choir, and the church was ever a silent but effective rebuke to all the unfaithful and disloyal as they observed him wending his way to the house of God for every service; and on the other hand an encouragament and an inspiration to all his fellow workers who are endeavoring to carry on, often in the face of difficulties and under trying circumstances.

Our good brother loved the Lord and that was the secret of his love for his fellowman and his church, and also his willingness to render the best service of which he was capable.

In his going the community has lost one of its best citizens, the class, the Sunday school and the church has lost one of its most faithful members, and his home a devoted husband and affectionate father.

We, his fellow workers, wish to express our appreciation of him in so far as feeble words may, and to extend to his family and loved ones our heartfelt sympathy, our sincere love, and our earnest prayers.

We request that a copy of this paper be spread on the minute books of his class, the Sunday school, and the official board; that a copy be sent to the local press, the North Carolina Christian Advocate, and a copy to the bereaved family.

J. E. English,
Class Teacher.

Chas, S. Wallace,
Supt. and Chm. of Board.

B. B. Slaughter,
Pastor.



LISTEN, MOTHERS!

The stork brings the babies
The poor ones and the wealthy ones
But I'm the bird that makes them
Into very, very healthy ones

• • •

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N. C. CONFERENCE CHAPEL HILL-COLLEGE PLACE FUND

Receipts of Chapel Hill-College Place fund to April 30, 1932.

Durham District

Burlington, Front Street	$ 20.00
Branson	14.30
Durham	13.04
Durham—Calvary	8.00
Carr	7.73
Duke Memorial	*28.91
Pittsboro	15.47
Yanceyville	8.60
Total	106.05

*$65 additional from Duke Memorial was specially directed to Chapel Hill church.

Elizabeth City District

Currituck-Kitty Hawk	44.10
Dare	5.75
Elizabeth City, First Church	6.00
Gates	3.66
Kennekeet	24.65
Lewiston	6:45
Manteo	20.00
Mattamuskeet	9.81
Pantego-Belhaven	4.50
Pasquotank	5.00
Plymouth	5.00
Stumpy Point	7.00
Wanchese	13.40
Williamston	10.00
Total	165.32

Fayetteville District

Aberdeen-Vass	25.00
Biscoe	5.00
Carthage	14.32
Glendon	4.00
Hamlet	60.00
Maxton	10.50
Mt. Gilead	40.00
Raeford	14.75
Rockingham	14.00
St. John-Gibson	2.00
West End	7.00
Total	196.57

New Bern District

Dover	9.00
Fremont	40.00
Goldsboro	10.00
Grimesland	3.75
Pikesville-Elm Street	6.00
Vanceboro	5.00
Total	73.75

Raleigh District

Creedmoor	6.18
Four Oaks	30.00
Fuquay	1.00
Franklinton	12.00
Total	49.18

Rocky Mount District

Conway	11.50
Enfield-Whitakers	7.24
Farmville	5.00
Kenly	5.39
Nashville	5.00
Norlina	35.00
Northampton-Jackson	14.00
Roanoke Rapids	30.00
Rocky Mount, First Church	67.05
Rocky Mount	3.50
Rosemary	17.35
Seaboard	2.53
Warrenton	38.08
Stantonsburg	5.00
Spring Hope	6.00
Total	247.65

Wilmington District

Chadbourn	29.70
Elizabeth	4.00
Epworth-Wesley	3.00
Jacksonville	6.35
Maysville	8.60
Richlands	13.40
St. Paul	1.15
Southport	8.00
Wilmington, Fifth Avenue	9.50
Total	83.70
N. C. Conference total	932.22

Specially Directed to Chapel Hill Church

(None of this is included in the reports from either conference on the regular Chapel Hill-College Place fund).

N. C. Conference

Duke Memorial, Durham district	65.00
Person, Durham district	13.55
Tabor, Washington district	2.00
Millbrook, Raleigh district	5.00
Weldon	15.00
Windsor, Elizabeth City district	7.50
Total	108.05

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PROTECTION AGAINST OLD AGE

W. N. C. Conference

Polkton, Charlotte district	2.00
Albemarle Ct., Salisbury district	10.00
Centenary, Greensboro	20.00
Total	32.00

Personal Gifts

T. H. Battle	1.00
Miss M. D. Graham, Greenville	10.00
A Friend, Virginia Beach, Va.	5.00
From superannuate preachers:	
Rev. W. A. Betts, Bamberg, S. C.	2.00
Rev. D. P. Waters, Mt. Ulla, N. C.	1.00
Total personal gifts	19.00
Total specially directed to Chapel Hill	159.05
Total received	1081.27

ONE GOLDEN NOTE

By Harold Glenn Cuthrell.

One golden note blends in the symphony of man,
The leitmotif replete with dreams of holy land.
The starry radiance of immortality's bright sphere
Gleams like a beacon across the sea of fear.

One jubilant hope prevails in the kingdom of soul,
Inspiring man to scale the glories to enchanted knoll,

Where beauty is regnant and music is in the wind,
And love is triumphant over the pale furies of sin—

Where the pink and white loveliness of orchard bowers
Envelops the glades swathed in the dew and dreams of flowers,

And man achieves that persistent dream destiny divine,
And completes his being in unity with omnipotent mind.

Through all the obstinate, devastating pain of earth
Man toils upward seeking surcease in victorious birth,

The miraculously ecstatic change from ill to good,
From greed and strife to peace and brotherhood,

From Mammon's shrine to the Lord Christ's throne,
And to the infinite serenity and beatitude of home.

All the combined legions of darkness and gloom,
And the empresses and sirens with their seductive tune

Cannot destroy man's faith in the light beyond the west,
Where the Lord Christ gives to weary pilgrims food and rest.

The Cross of Christ shines through the friendless, formless night,
Illuminating the path of man to all-embracing beauty and light,

And dispersing tragedy and the ghosts of shattered dreams,
And pouring balm into the wounds and perfecting imperfect schemes.

All the vigor and spontaneity of Nature and life and love
Prove indisputably that the Lord Christ has risen above

And conquered the mortality and hopelessness of the race,
And restored to the soul of man salvation and peace and grace.

THREE KICKS FOR A DOLLAR

I have always tried to teach you that there are three kicks in every dollar—one when you make it—and my father's forbears were Yankees, and how I do love to make a dollar! The second kick is when you have it—and I have the Yankee lust for saving. The third kick comes when you give it away—andn my mother was Irish, and that's why the big kick is the last one.—William Allen White.

STATISTICS OF CHURCHES IN 1931 IN THE UNITED STATES

RELIGIOUS BODIES AND GROUPS	Summary in 1931			Gains and Losses in 1931 Summary of		
		Members 13 Yrs. and over			Members 13 Yrs. and over	
	Ministers	Churches	Communicants	Ministers	Ch's	Commun's
Adventists (5 bodies)	1,573	2,941	169,189	d165	d76	6,854
African Orthodox Church*†*	....	13	1,192	....	13	1,192
African Orthodox Church of New York*†*	....	3	582	....	3	582
American Ethical Union *†*	9	7	Est. 3,500	9	7	3,500
American Rescue Workers	579	175	5,758	10	1	11
Apostolic Overcoming Holy Ch. of God (Col.)*†*	75	28	3,000	75	28	3,000
Assemblies of God	1,861	2,312	109,045	122	266	12,491
Assyrian Jacobite Apostolic	4	3	1,923	....	....	....
Bahais Movement*†*	....	55	1,247	....	55	1,247
Baptists (18 bodies)	55,495	61,302	9,067,152	d246	53	139,526
Brethren Dunkards (5 bodies)	3,158	1,278	167,317	d87	d1	11,319
Brethren Plymouth (6 bodies)	....	633	22,967	....	....	....
Brethren River (3 bodies)	209	121	5,670	....	....	....
Buddhist Japanese Temples	34	12	5,639	....	....	....
Buddhist Society of America*†*	1	1	220	1	1	220
Catholic Apostolic	11	13	3,408	....	....	....
Church of Armenia in America (Apostolic)	35	74	64,584	....	....	....
Catholic, Oriental (Orthodox) (8 bodies)	629	588	535,503	d2	2	1,399
Catholic, Western (3 bodies)	26,896	17,693	14,528,176 (17,165,024)†	d876	d468	15,243 (18,045)†
Christadelphians	....	78	3,980	....	....	....
Christian and Missionary Alliance	415	391	25,000	5	d1	....
Christian Union	396	327	19,100	....	....	....
Church of Christ, Scientist	4,170	2,085	202,698	84	42	....
Church of God (Reformation Movement)	1,530	791	37,892	d173	186	8,769
Ch. of God in N. A. (Gen. Elder.) (Winebrenner)	395	415	28,758	d3	d11	193
Church of God in Saints of Christ (Col.)	200	94	2,613	....	....	....
Church of God (General Assembly)	531	350	8,852	141	99	2,421
Church of the Nazarene	3,250	1,892	86,564	152	4	8,789
Church of Christ Holiness, U.S.A.*†*	....	82	4,447	....	82	4,447
Christ'n Science Par. Ch. (See 'Fellowship' etc.)	....	.....	.....	....	....	....
Church of God in Christ (Col.)*†*	....	733	27,781	....	733	27,781
Churches of God, Holiness *†*	42	30	2,400	42	30	2,400
Churches of the Living God (Col.) (2 bodies)	206	231	8,765	106	156	6,765
Churches of the New Jerusalem (3 bodies)	111	92	6,449	12	2	d26
Communistic Churches (2 bodies)	....	13	932	....	....	d340
Congregationalists—Christian Church	6,472	6,381	1,010,341	d6	d152	d736
Congregational Holiness Church *†*	1,092	40	1,475	1,092	40	1,475
Disciples of Christ (2 bodies)	9,588	14,405	1,865,979	18	d77	d4,477
Divine Science Church*†*	....	22	3,424	....	22	3,424
Evangelical (3 bodies)	3,317	3,489	479,967	4	d10	d2,288
Evangelical Associations (13 bodies)	650	272	29,181	....	....	11,334
Fellowship of the Universal Design of Life*†*..	....	29	578	....	29	578
Federated Churches	....	361	57,638	....	....	....
Free Christian Zion Church of Christ (Col.)	29	35	162	....	....	....
Free Church of God in Christ*†*	....	19	838	....	19	838
Friends (4 bodies)	1,249	871	89,108	d8	1	49
Holiness Church	28	32	848	....	....	....
Jewish Congregations	1,751	3,118	4,081,242	....	....	....
Latter-Day Saints (2 bodies)	6,258	2,061	557,541	d254	24	11,473
Liberal Catholic Church*†*	....	39	1,533	....	39	1,533
Liberal Church of America*†*	....	3	358	....	3	358
Lithuanian Nat'l Catholic Church of America*†*	2	2	100	2	2	100
Lutherans (17 bodies)	11,735	15,501	3,032,350 (2,853,267)	399	263	49,126 (46,470)
Mennonites (16 bodies)	1,795	1,021	102,180	210	63	2,125
Methodists (19 bodies)	45,764	61,685	8,136,627	1,083	d529	46,225
Moravians (3 bodies)	143	175	33,757	d12	....	813
New Apostolic Church*†*	50	33	3,000	50	33	3,000
Original Church of God*†*	....	50	1,856	....	50	1,856
Pentecostal Churches (3 bodies)	1,751	1,035	35,100	437	128	8,363
Presbyterians (9 bodies)	14,546	14,984	2,557,541	15	d134	16,676
Protestant Episcopal Church	5,861	7,535	1,261,158	d65	d208	6,931
Reformed (4 bodies)	2,513	2,754	563,580	64	33	2,981
Reformed Episcopal Church	60	66	8,475	....	....	....
Salvation Army	1,076	1,777	64,748	244	14	3,340
Scandinavian Evangelical (3 bodies)	694	574	52,546	44	22	d131
Schwenkfelders	6	5	1,756	d1	d1	23
Social Brethren	22	19	1,196	....	....	....
Spiritualists (3 bodies). See note below	....	.....	.....	....	....	....
Temple Society in America	2	2	350	....	....	....
Theosophical Societies (2 bodies)*†*	....	1	5,965	....	1	5,965
Unitarians	474	362	57,483	d3	d2	136
United Brethern (3 bodies)	2,041	3,230	377,214	26	20	3,073
Universalists	508	571	49,126	d7	d9	1,109
Vedanta Society*†*	....	3	200	....	3	200
Volunteers of America	604	133	28,706	....	....	....
Independent Congregations	267	159	36,747	....	....	....
Grand total 1931	226,155	237,720	49,752,443	2,538	893	433,656
Grand total 1930	223,617	236,827	49,318,787	1,664	821	88,350

(*†*) Not listed last year, therefore not an actual 1 year gain (63,696). Note: Spiritualists-National Spiritualists Association prohibits publication of statistics; no report on the Progressive Spiritual Church and the National Spiritual Alliance of the U. S. of A. (†) Western Catholics—85 per cent basis. The total for 13 years and over is 14,510,131 for last year, making a gain of 18,045 on this same basis. (†) These figures differ from those reported last year because of certain changes made to conform with U. S. Census of Religious Bodies.. See page 18, ¶ 1.

THEY WERE PROBABLY KEEN CRITICS OF MISSIONS

Let us challenge articles and statements of uninformed tourists who would discredit the cause of missions. Many tourists ,and some business men, come home from a brief trip to the Orient to talk with authority an these lands. I know of two women who were sitting in the lovely gardens of the Taj Mahal, India. They had spent hundreds of dollars to get there. They were gazing at the most beautiful building in the world. And yet this was their conversation: "Would you believe it," said one to the other, "I started from America with 50 pairs of silk stockings and I have already worn out 35 pairs. Do you think 15 pairs will take me around the world?" —Carolyn D. Smiley.

A MATTER OF DISTANCE

One of those fellows who are muscle-bound above the ears persistently refused to do what he was paying the professional to show him how to do. "You'll drive me out of my mind," complained the would-be golfer. "That wouldn't be a drive, that would be a putt," rejoined the pro.

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RALEIGH DISTRICT CONFERENCE

The sixty-fiifth session of the Raleigh district conference was held at Plank Chapel on the Tar River circuit April 14-15, Rev. F. S. Love presiding. Rev. R. E. Pittman, pastor of the Tar River charge, was host to the conference. The opening evercises were conducted by the presiding elder, who sounded the spiritual note, which lasted throughout the conference. The whole of the morning session was devoted to the deepening of the spiritual life. Rev. D. E. Earnhardt led the conference in a consideration of the spirit and method of procedure in conducting revivals. His subject was "Our Evangelistic Opportunity and Responsibility." Prof. J. M. Ormond addressed the conference on the deepening of the spiritual life of the Christian. He made a strong appeal for a consecrated ministry and laity. Dr. Elbert Russell preached on the Golden Rule. He emphasized the positive aspects of the text and presented his interpretation of its meaning in a message most stirring, convincing and helpful. The morning period was closed with the administration of the Lord's Supper.

The working organization of the conference was effected in the afternoon session. The following committees were formed: Spiritual Life, Christian Education, Missions, Temperance and Social Service, Lay Activities and Financial Systems, Quarterly Conference Records, Licensing to Preach. The special causes of the church were represented by the following visitors: Rev. A. D. Wilcox, Louisburg College; Mr. E. O. Watson, Greensboro College; Rev. Albea Godbold, Chapel Hill Church and College Place Church; Rev. H. C. Smith, Benevolences; Dr. M. T. Plyler, North Carolina Christian Advocate. Reports of the pastors on the progress of the work were heard. Rev. C. L. Read preached at 7:30 o'clock Thursday evening.

On Friday the several committees made their reports. Rev. E. J. Rees read the report of the committee on missions and spoke to it. Mrs. Gurney P. Hood also spoke to the report and addressed the conference on the work of the Woman's Missionary Society, urging the organization of societies in every church. Rev. J. J. Boone read the report of the committee on spiritual life. He and Rev. D .E. Earnhardt spoke to the report. Rev. A. S. Parker read the report of the committee on Christian education and spoke to it. Mr. L. L. Gobbel addressed the conference on Christian education. Rev. E. C. Few preached in his clear, strong, appealing way in the closing hour of the morning session. Taking as his subject, "What Do Ye More Than Others?" Mr. Few led the conference to a rededication of life to the high principles and teachings of vital Christianity. The hour was brought to a close most fittingly with a consecration service as the ministers knelt around the sacred altar in prayer.

The pastors completed their reports on Friday afternoon. The following represented special causes: Rev. A. S. Barnes, the Methodist Orphanage; Rev. L. T. Singleton, Superannuate Endowment; Rev. R. E. Pittman, the Golden Cross Society. Mr. Pittman read to the conference the record of the granting of deacon's orders to John Young, who was a member of Plank Chapel church. Bishop Francis Asbury granted the orders in 1792.

These twenty-two were elected delegates to the annual conference; Josephus Daniels, H. L. Swain, P. A. Lee, W. N. H. Jones, B. B. Adams, Mrs. C. L. Read, J. W. Medford, B. E. Jackson, H. J. Whitmore, H. A. Page, A. M. Noble, T. C. Gill, Clarence Whitley, W. H. Call, A. Turner, D. N. Hunt, J. L. Broughton, W. B. Duncan, Mrs. G. W. Farrar, R. M. Meacum, F. E. Parrott, Dr. Albert Anderson. As alternate delegates: Mrs. J. L. Midgette, Miss Mary Renn, C. K. Burgess, Mrs. W. E. White, J. V. Snipes, Mrs. J. E. Thiem, D. H. Dixon, Dr. Frank Yarborough, J. F. Jones, and Dr. J. F. Coltrane were elected. W. N. H. Jones was elected district lay leader, with A. M. Noble and F. E. Parrott as assistants.

The churches of the Tar River circuit entertained the conference in a most bountiful and gracious way. Their hospitality was marked with the finest spirit both in the homes and at the noon luncheon. The conference was deeply spiritual all through. Under the efficient leadership of the presiding elder the conference was led to experience anew the richness of spiritual power. The emphasis placed on the things of the spirit of this conference makes it a landmark in the progress of the kingdom of God in the Raleigh district.

A resolution paying tribute to Dr. Harry M. North was read. In the closing moments of the session the conference stood with head bowed in silent prayer to pay tribute of love and respect to this fine Christian leader whose life was a benediction to all who knew him.

The conference will be held next year at Bank's Chapel on the Creedmoor circuit. P. H. Fields, Secretary.

CHRIST THE SETTER AND SOLVER OF PROBLEMS

Brotherhood came through Christ. He was born in a world of slaves. There was no unemployment problem. Man was only valued for his daily toil, given a crust and a bundle of straw at evening. From slavery to brotherhood might well be the sign over the door of Christ's church. Today men are free where the Christ is free and slaves where he is bound.

No hand save his has thrust aside the curtain and revealed the hills of God and the valleys of peace that lie beyond life's daring. Impelled by him, we have gone to the Christless nations. Small groups have been gathered and taught, and are now needing the further leadership of our lives. The motives that sent us out must hold our devotion to the task until they are taught all things whatsover he commanded, and he will be with us to the end, who keep watch with him.—Harvey Baker Smith.

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Children's Storyland



THE KINGDOM BEYOND THE MOUNTAINS

By Francis Jess Wells.

Once upon a time there lived a king who ruled over a distant region that was largely unknown to him. It was his kingdom beyond the mountains. The country in which his palace was located was very crowded with people and the towns which the people had built, and many of the people in these towns were poor. They had scarcely enough to eat and wear, and many, even to the highest nobles, went to the king in despair and pleaded with him to provide a means whereby his subjects would not be in want.

The king could not offer his subjects riches when his nation did not produce the wealth that was needed. Instead he said:

"Why do not some of you explore the country beyond the mountains, where there is an abundance of land which is unused ,and which, if properly cared for, would feed and clothe many more thousands than there are here on this narrow strip? There are waterfalls which would turn your mill wheels, there are forests which would provide lumber for your homes. There are meadows where your cattle, and sheep, and horses could graze. There are rich valleys where you could plant your grain and orchards, and in time you could build beautiful buildings which would far surpass the beauty of these old walls which rot with age and crumble as they view the misery of a land which is torn with crime and strife. But there is one requirement, if you would have these riches—you must work."

Now many believed in the wise king's words, and set out with high purpose to build a new province in the wilds beyond the mountain walls. But, sooner or later, they returned and told stories of wild beasts which roamed by the thousands, and could not be exterminated; of freezing cold in which no one could exist; of dreadful heat which brought only disease and suffering. In all the stories were recitals of despair.

As these things were told to the king, a young man, standing apart, heard with eager ears, for he had resolved in his heart, when he reached manhood, that nothing should be impossible to him were it worth striving for. And these tales that the failures told spurred him on to accomplish what others had failed to achieve.

So he gathered about him a group of loyal followers and set out for the wild and barren country which had defied so many before him. In time they overcame the hardships of building homes, tilling the soil, weaving cloth, and conquering sickness. A rich and happy state paid homage to the king beyond the mountains.

When the young man who had led in the building of this new state returned to see his ruler, he was middle-aged, and the king was very old. The monarch then welcomed the one who had successfully pioneered. He congratulated him, and asked:

"How did you accomplish such great things in so short a number of years? You have done what no other man has ever done. You are governor of the richest, most beautiful province in the world."

And the man who had wrought these deeds simply answered:

"Sir, I worked."—Christian Index.

THE LITTLE GRAY KITTY

Once there was a little gray kitty. That is, he was all gray except his blue eyes and white teeth and pink tongue and one white foot and a white star on his chest and a big black smudge across his nose.

He had a mother and three brothers and sisters, and he lived with some people named Black. But it looked as if he wasn't going to live there much longer, for Mrs. Black had said that she simply could not keep five cats.

So Marion chose the dark tiger kitty, and Mildred wanted the lighter tiger one, and Marjorie took the one with the four white feet. That left just the little gray kitty and the mother cat. Grandma said she'd take the mother cat out to the farm, because the mice were trying to eat up all the chickens' corn.

"No one wants old smudge nose," said Mildred, and she pushed the little gray kitty with her foot. It was just a gentle push, but it hurt him, for he did so want some one to love him.

"Never mind," said the mother kitty. "Some day you'll find some one who won't care because you're not pretty. You're the best singer of all, and you're the only one who takes an interest in chasing mice."

Just then Grandma Black picked up the mother cat and started for the farm, the girls took their kittens and went into the house, and the little gray kitten was left all alone.

So he started out in search of some one who would love him. He walked until his little gray legs ached. Then he sat down on a lawn and thought. What could he do? He was tired and oh, so sad! You know, it's very saddening indeed not to have any one want you. He began to cry softly "Me-ow; me-ow." And when he heard how very sad he sounded he cried just a little harder, "Me-ow; me-ow," until finally he was crying just as hard as a little handful of gray fur can cry.

Just then a voice, "Poor kitty! What's the matter?" It was a little girl, and she was on the porch.

"Me-ow," answered the little gray kitty. "I'm lonesome and tired, and nobody wants me." And he brushed along the little's fingers.

"How soft you are!" she said, and rubbed her cheek against his soft fur. "I love you, you little ball of velvet!"

And because the little gray kitty was so glad to know that some one loved him, he sang his very prettiest song, and you remember his mother had said he had a lovely voice.

When the little girl's mother came he was ready to run away. But she smoothed his fur and said, "He is a very nice kitty, Dottie, darling. I'll give him some milk. Maybe he's hungry."

She brought a little blue bowl of delicious cool milk. How good it did taste to the little gray kitty!

Just then something funny and gray slid across the corner of the porch. Was it a mouse? The little gray kitty wasn't sure, but he didn't wait to find out. Leaving his nice bowl of milk he ran across the porch and pounced on the moving gray object. It crumpled into a thousand pieces. You see, it was only a dead leaf!

But dottie's mother didn't laugh. "He's going to be a mouser," she said. "We'll keep him."

Just as soon as all the milk was gone he went back to the little girl.

"He's so soft and velvety, mother," she cried, "and he's so happy he sings like a little steam engine. What does he look like?"

For the little girl was blind—she couldn't see at all. She could only feel the kitten's soft fur and hear his happy singing.

The mother said, "He's gray, darling, with a white star on his chest, and one white foot, a little pink tongue, white teeth, and beautiful blue eyes."

Did you notice that she didn't say one word about his smudge nose? So the little gray kitty curled up in a velvety ball, closed his eyes, and went to sleep. And he never was sad again.

Dottie loved him because she was so happy, and Dottie's mother loved him because he chased mice. And that was much nicer than being loved just because he was pretty, oh, ever so much nicer.—Elizabeth Flynn, in The Mayflower.

Presiding Elders Appointments

DISTRICT CONFERENCE DIRECTORY

Waynesville, at Andrews ..... June 1-2

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

May
Burlington Ct., 11 31
Carr, 8 29
Webb Avenue, 8 31

June
Roxboro, 8 1
Leasburg, 11 (Bethel) 2
West Durham, 11 5
Front Street, 8 8
Calvary, 11 12
Stem, 3 12
Branson, 8 12
Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July
Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Roxboro, 8 3
Duke Memorial, 8 5
Leasburg, Bethel, 11 6
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Andrews, 4 10
Bahama, Ellis Chapel 13
Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Edenton, 11 29

June
Dare, East Lake, 10 4
Wanchese, 11 5
Manteo, night 5
Pantego, Belhaven, night 10
Bath, Bethany, 11 11
Washington, 11 12
Pastors' Summer School 19
Fairfield, 11 23
Swan Quarter, Epworth, 11 24
Mattamuskeet, Bethany, 11 25-26

July
Columbia, Holly Grove, 11 1
Roper, Pleasant Grove, 11 2
Plymouth, Plymouth, 11 3
Pasquotank, Epworth, 11 7
Currituck-Kitty Hawk, Sharon, 11 8
Williamston, Holly Springs, 11 9
Windsor, Windsor, 11 10
Hertford, night 13
Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfresboro-Winton, Union, 11 17

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., 1019 Haymount, Fayetteville, N. C.
SECOND ROUND

May
Jonesboro, a.m. 28
Goldston, a.m. 29
Glendon, p.m. 29

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

June
Garner, Mt. Zion, 11 5
Princeton, 8 5
Millbrook, Rolesville, 11 11
Clayton, 11 12
Lillington, Parker's Grove, 3 12
Epworth, 8 12
Louisburg, 11 19
Middleburg, Cokesbury, 3 19
City Road, 8 19
Creedmoor, Banks, 11 25
Erwin, Erwin, 11 26
Newton Grove, Maple Grove, 3 26
Dunn, 8 26
Oxford, 8 29

July
Mamers, Mt. Ariel, 11 3
Cary-Apex, Macedonia, 3 3
Fuquay, Buckhorn, 8 3
Benson, Elevation, 11 10
Smithfield, 8 10
Central, 8 13
Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Tar River, Ebenezer, 11 31
Youngsville, Youngsville, 3 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

May
Scotland Neck, 11 29

June
Warrenton, Macon, 11 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

May
Mt. Airy, Central, 11 29
Ararat, Chestnut Grove, 3 29
Mt. Airy, Rockford Street, 3 29

June
Wilkesboro, Roaring River, 11 5
Elkin, 8 5
Jefferson, Orion, 11 12
Todd, Pine Swamp, 3 12
Boone, 8 12
Watauga, Valle Crucis, 11 12
Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
SECOND ROUND

May
Morehead City, 11 and 8 29

June
Snow Hill, Bethel, 11 5

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
SECOND ROUND

May
Southport, 7:30 26
Swansboro, 11 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland Ave., Asheville, N. C.
THIRD ROUND

May
West Asheville, 11 and 8 29

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

May
Matthews, 11 29
Feachland, Mt. Moriah, 3 29
Dnncan Memorial, 8 29

June
Dilworth, 11 5
Calvary, 8 5
Bethel, Bogers Chapel, 11 12
Weddington, Bethel, 3 12
Belmont Park, 8 12
Hawthorne Lane, 11 19
Brevard Street, 8 19
Myers Park, 11 26
Polkton, Mt. Vernon, 3 26
Trinity-Derita, Derita, 7:30 26

July
New Hope-Bethel, Bethel, 11 3
Marshville, Wingate, 3 3
North Monroe-Icemorle, Icemorle, 7:30 3
First Church, 11 and 8 10
Unionville, Zion, 3 10
Hickory Grove, 11 17
Big Springs, 8 17
Prospect, Bethlehem, 11 24
Morven, Shiloh, 3 24
Monroe, Central, 8 24
Spencer Memorial, 11 31
Wesley Heights, 8 31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

May
Guilford, Lee's Chapel, 3 29
West Market, night 30

June
Pleasant Garden, Pleasant Garden, 11 5
Liberty, Bethany, 3 5
West Market, West Market, night 5
Wentworth, Bethlehem, 11 11-12
Stokesdale, Tabor, 2 11-12
Holt's Chapel, Holt's Chapel, night 12
Randleman, Old Union, 11 19
Cedar Falls, White's Chapel, 3 19
Asheboro, First Church, night 19
Wesley Memorial, Wesley Memorial, 11 26

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May
South Fork, Palm Tree, 11 28-29
Mount Holly, 7:30 29

June
Lowesville, New Hope, 11 4-5
Lowell, South Point, 3 5
Smyre, 7:30 5
Belmont, Main Street, 11 12
King's Mountain, 7:30 12
Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

May
Old Fort, 11 29

June
Burke, Warlick's, 11 5
Valdese, night 5
Henrietta, Henrietta, 11 12
Forest City, night 12
Morganton, 11 19
Marion, 11 26

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North Forest, North Morganton, night 26

July

Spruce Pine, Penland, 11 3
Bakersville, Martin's, 3 3
Burnsville, 11 10
Burnsville, Boring's Chapel, 3 10
Avery, Jonas Ridge, 11 14
Broad River, Providence, 11 17
Gilkey, Centennial, 3 17
Spindale-Pleasant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mill, night 24
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31

August

Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, night 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

May

Salisbury, First Church, 11 (Q.C. night, July 20)....29

June

Norwood Ct., Randall, 11 4-5
Norwood, night 5
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pasters' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27).....26

July

Gold Hill, Providence, 11 3
East Spencer, Long Street, night 3
Mt. Pleasant, Center Grove, 11 10

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Davidson, 11 29
Mt. Zion, Huntersville, 3 29
Mooresville, Broad St., night 29

June

Elmwood, Knox's Chapel, 11 5
Statesville Ct., Chapel Hill, 3 5
Mooresville, Central, 11 12
Mooresville Ct., McKendree, 3 12
Highland-Rhodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July

Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

May

Murphy, 11 29
Murphy Ct., 3 29

June

District Conference, Andrews 1-2
Sylvia 11, ... 5
Bryson City, 8 5
Webster, Webster, 11 12
Waynesville, 8 12
All Haywood county churches will assemble at Lake Junaluska at 11 o'clock June 19.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

May

Cooleemee, 7:30 29

June

Mocksville, 11 5
Advance, Fulton, 3 5
Hanes, 7:30 5
Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24



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IN MEMORIAM

SILVER—Virginia, the first born of Brother and Sister Ransom Silver of Micaville, passed from this life on the night of February 16, 1932 Hers was a stay here of five years, five months and 15 days. But in this short time she had endeared herself to all who knew her. She would wave her hands and say "Bye, bye" every time that I visited in the home. But now those little hands beckon the other shore, "Come over."

Her little sister Evelyn said, "Virginia will not go to Sunday school here, but she will go to Sunday school in heaven." May God bless the little children who have such child-like faith.

Virginia's little body rests in the Micaville cemetery, but her pure soul rests with Jesus. May those beckoning hands of Virginia's greet each of us in that land where "no one shall say I am sick." May God's richest blessings soothe those hearts made sad by this little darling going from us. J. C. Gentry, P. C.

BRAY—Brother Selt Bray is dead. Steele's Mill Methodist church is weaker by his going. A good husband, a faithful member and a consecrated man. Brother Bray died eight days after his mother was buried, both dying in the same room—death caused by pneumonia. Brother Bray was a man who enjoyed the Christian religion; a man who could lead sinners to Christ. He was free to express his moral and Christian views to men.

Brother Bray believed in contributing to the church and other worth while organizations. The last night before his serious sickness he sat in his home and shared his material income with pastors of our conference. He is gone. We are to fill his place. He had started a good work. We must continue the undertaking. No time to stop. The work of God must continue.

A number of pastors assisted in the funeral. Scores of friends attended the service. Many friends sympathize with those who mourn. It is our prayer that God may bless each and every one.

M. C. Ellerbe, Pastor.

SMITH—Annie Mae Smith was born at Elizabethtown, N. C., and died at the Red Cross Sanatorium, Wilmington, N. C., April 24, 1932. She was a daughter of the late Rev. Clater W. Smith, for 35 years a member of the North Carolina conference, and May Maultby Smith.

Miss Smith was graduated from the School of Nursing of Robert Garrett Hospital, Baltimore, Md. She rendered exceptional service during the flu epidemic of 1918, and was a most devoted member of her profession until the beginning of her long illness.

The funeral service was conducted in Wilmington at the home of her sister, Mrs. R. L. Benson, by Rev. H. B. Porter, pastor of Grace church, and interment was made in the family plot in Whiteville.

Surviving are four sisters: Mrs. W. T. Mattinger of Sumter, S. C.; Mrs. Horace W. Byers of Baltimore; Mrs. T. Aubrey Morse of Lexington, Ky., and Mrs. R. L. Benson of Wilmington, N. C., and one brother, Clater W. Smith of Baltimore.

HARRISON—Derwood Lelmar Harrison, 72, mayor of Pantego, succumbed to an illness of about a year when he died at his home Tuesday night, April 19.

Mr. Harrison, in addition to being mayor of Pantego for several years was a justice of peace for 20 years. He was the first railroad conductor on the Norfolk Southern from Mackeys to Belhaven. He was married October 18, 1895, to Pattie Williams of Bath, who survives him. He was a member of the Methodist church.

Funeral services were conducted from the Methodist church at Pantego by the Rev. E. W. Downum. Interment was in the Episcopal church yard in Yeatesville.

Those surviving are: His wife, and six children, Mrs. E. O. Harding of Washington; Mrs. W. W. Smith of Moyock, N. C.; Robert Harrison of Washington; Margaret, Derwood, Jr., Evelyn and Mary Hassell of Pantego.

The following acted as pallbearers: George Aycock, Ben Aycock, Hulbert Swindell, Howard Shavender, Hilton Shavender and Pat Johnson, Jr.

YOUNG—Reuben J. Young of Bakersville was born August 28, 1845; departed this life March 21, 1932, at the age of 86 years, four months and 23 days.

He professed faith in Christ and joined the church in early manhood. For many years he has been a trustee of the Bakersville Methodist church. His long and useful life was spent in and near Bakersville.

The last time that the writer had a conversation with him he said, "I am ready to go." He had no fear of death; only looked upon it as a way to get to his eternal home.

The deceased leaves the following children: Geo. M. Young, Mrs. Bertie Pritchard, Byron Young, Mrs. Maude Brittain. Two children, Charles and Ella, preceded their father in death.

Brother Young's home was always the home for the preachers. May the good seed sown in the lives of his children, neighbors and friends bring forth a harvest that the angels will carry into the Master's kingdom. J. C. Gentry, Pastor.

CHARLES H. IRELAND

Charles H. Ireland was born in Nelson county, Virginia, March 12, 1859. He died in his winter home in Florida, March 22, 1932. He was a man of physical vigor and striking appearance, with a clear mind and a most winning personality. All these he gave fully to his Lord and the church he loved. There was no special interest of the church to which he gave himself, but he was interested in its whole program. As a member of the Western North Carolina conference he was instrumental in saving to the church Greensboro College, a Methodist college in his home town. The orphanage in his home conference never had a better friend. He was a leading member of the board of missions in his conference for a quarter of a century.

Covering a long stretch of years Brother Ireland represented the church at large in its important councils. At the Ecumenical conference held in London in 1921, he was honored by being chosen as one of its presiding officers. It was natural that he should have identified himself with the Laymen's Missionary Movement from its inception. His outstanding qualities as a Christian layman resulted in his election as lay leader of the Western North Carolina conference and by virtue of such office he was a member of the General Board of Lay Activities for nine consecutive years. During these years he contributed greatly in forming policies and program os lay activities and in whatever capacity he served he always evinced deep spirituality. discriminating judgment, and the keenest and most delightful humor.

His passing caused great sorrow to his many friends and resulted in an irreparable loss to his church.

James E. Lambeth,
H. C. Smith,
M. L. Walton, Jr.
Committee.
General Board Lay Activities.
Nashville, Tenn.



"'Tis better to have loved and lost Than never to have loved at all."

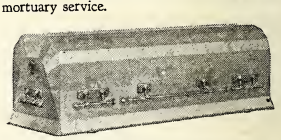
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 2, 1932 Number 22

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Distinguished Men to Speak at Duke Commencement

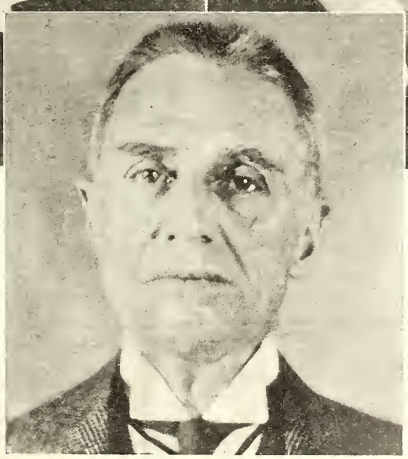


DR. JOSEPH FORT NEWTON

The Commencement sermon on Tuesday, May 7, will be delivered by the Reverend Joseph Fort Newton, D.D., of Philadelphia, one of the most widely known clergymen in America. This will be in the new University Chapel. The Commencement address on Wednesday, June 8, will be presented by the Honorable James Grafton Rogers, Department of State, Washington, D. C.



HON. JAMES GRAFTON ROGERS



DR. WILLIAM SYDNEY THAYER

Doctor William Sydney Thayer, eminent physician of Baltimore, will participate in the exercises incident to the planting of the ivy by Senior Class of the School of Medicine. At 5 p. m. the ivy-planting by the Seniors of the Medical School will take place. Reunion Class dinners will follow at 6, with carillon recital at 7:30 and the annual reception at 9.

1932 COMMENCEMENT PROGRAM OF DUKE UNIVERSITY

Sunday, June 5

4:00 p.m.—Carillon recital. Anton Brees, Lake Wales, Fla.
8:30 p.m.—Baccalaureate address. President William Preston Few, LL.D. University Chapel.

Monday, June 6

10:00 a.m.—Meeting of board of trustees of the Duke Endowment.
10:30 a.m.—Annual meeting of Alumni Council. University Union. Annual meeting of Alumnae Council. Alumnae room, Faculty Apartments, Woman's College Campus.
3:00 p.m.—Annual meeting of board of trustees of Duke University. Administration building, University Campus.
5:00p.m.—Organ recital. Lawrence Clarke Apgar, Philadelphia. University Chapel.
8:30 p.m.—Graduating orations. Page Auditorium.

Tuesday, June 7 (Alumni Day)

9:00 a.m.—Registration of returning alumni and alumnae. Lobby, University Union.
11:00 a.m.—Commencement sermon by the Reverend Joseph Fort Newton, D.D., LL.D., Philadelphia. University Chapel.
1:00 p.m.—Alumni-Alumnae luncheon. University Union.
3:30 p.m.—Presentation of portrait of the late Dean Samuel F. Mordecai. Law School Library.
5:00 p.m.—Planting of ivy by first graduating class of the School of Medicine. Speaker, Doctor William Sydney Thayer, Johns Hopkins University, Baltimore.
6:00 p.m.—Class dinners.
7:30 p.m.—Carillon recital. Anton Brees, Lake Wales, Fla. University Campus.
9:00 p.m.—Annual reception in honor of the class of 1932, and retiring alumni and alumnae. East Duke building, Woman's College Campus.

Wednesday, June 8

10:45 a.m.—Academic procession: Members of board of trustees and faculty, members of graduating class, graduate students, form line.
11:00 a.m.—Commencement address. The Honorable James Grafton Rogers, LL.D., Department of State, Washington, D. C. Conferring degrees.
5:45 p.m.—Reception of the faculties in honor of parents of candidates for degrees. Woodland Stage, Woman's College Campus.
7:06 p.m.—Sunset. Lowering the class flag. Woman's College Campus.

WILMINGTON DISTRICT CONFERENCE

The sixty-seventh session of the Wilmington district conference met in the Clinton Methodist church on Tuesday and Wednesday, May 17-18. The people of Clinton made the occasion a most enjoyable one. The conference was well attended both by delegates and visitors.

After the sacrament of the Lord's Supper had been administered the conference was quickly organized. M. E. Cunningham was elected secretary and various committees were appointed. Rev. W. C. Martin, presiding elder, read the district objectives adopted by the pastors, charge lay leaders and district stewards at the district meeting.

On Tuesday the connectional and special interests of the church were presented. Reverends F. S. Love, J. C. Wooten, T. M. Grant, A. S. Barnes, M. T. Plyler, Dr. W. P. Few, Prof. F. S. Aldridge and Dr. Watson spoke in behalf of the work with which they are connected. Mrs. E. R. Clark brought an inspiring message about the woman's work in the district. Dr. W. A. Stanbury and Rev. L. C. Larkin brought most helpful messages on Christian education. Dr. Stanbury's subject was "The Program of Christian Education in the Local Church." Rev. Mr. Larkin spoke of the work in the district.

At the noon hour Rev. A. D. Wilcox delivered an inspiring sermon on Christian education. M. E. Cunningham preached at eight o'clock in the evening.

On the second day certain important problems of the local church were discussed in a very beneficial way. The speakers and subjects were: Rev. M. W. Lawrence, "The Rural Church, It's Task"; Rev. C. Freeman Heath, "A Financial Plan for the Rural Church"; Rev. R. G. Dawson, "Our Evangelistic Responsibility, Or Reaching the Unreached"; Mr. W. A. McGirt, "How to Reach the District Objectives"; Rev. H. B. Porter, "Deepening the Spiritual Life." These fine messages were followed by another good sermon at the noon hour when Rev. W. P. Watkins preached.

The pastors reports revealed many encouraging facts. They indicated that a deepening of the spiritual life of the church membership has been caused by the depression. Thus far the district has reported 162 additions on profession of faith and 252 by certificate. At least one-third of the pastoral charges reported better financial conditions than at this time last year.

Mr. W. A. McGirt was re-elected lay leader, J. T. Brown and J. A. Sharpe were elected associates, and C. E. Quinn and J. D. Johnson, Jr., assistants.

The delegates to the annual conference are: W. A. McGirt, A. L. Griffin, J. A. Sharpe, W. D. Maultsby, W. R. McCracken, C. E. Quinn, W. B. Cooper, W. J. Purvis, L. D. Sewell, W. H. Fisher, W. B. Ward, W. J. Fussell, E. B. Hunter, R. C. Fergis, W. I. Wright, D. J. Joyner, Mrs. E. R. Clark, W. M. Oliver, J. C. Lentz, Mrs. H. J. Faison.

The alternates are: I. C. Wright, Mrs. W. A. Thompson, Mrs. W. T. Phipps, J. D. Long, Jr., C. M. Faircloth, Miss Gladys Collins.

The next session of the conference will be held in Fifth Avenue church, Wilmington.

At the close of the conference not a few ministers and laymen expressed the feeling, which all seemed to share, that this conference in Clinton was the most spiritual for many years.

M. E. Cunningham, Secretary.

GREENSBORO DISTRICT CONFERENCE

"The best district conference I ever attended." Those words coming from the lips of both preachers and laymen with equal fervor fiittingly express the spirit of the thirty-sixth session of the Greensboro district conference. And it could not have been otherwise. Brother Albright and his Muir's Chapel folk provided every conceivable thing that a district conference could use—even the blanks on the balloting. In addition to all the comforts and conveniences furnished by the hosts, "Mose" Newell did a masterful piece of presiding by introducing plenty of variety and always pulling the unexpected. Barnhardt, Plyler, "Jinks" Waggoner, Bowles, and Jordan were ever alert to capitalize the fine spirit of the group with some "wise crack." The next moment a testimony meeting would be in full swing—people standing and speaking convincingly of their Christian experience—others with moist eyes listening to the testimony of their brethren.

Between the extremes of sublime and the ridiculous the business of the conference was transacted. All visitors were introduced, all representatives of general and annual conference boards and committees were presented and in turn spoke in interest of their work. The reports from the charges were most encouraging. Finances in the charges from an aggregate point of view are in better condition than last year at this time. The ushers refused to seat Old Man Depression and from the encouraging reports, materially and spiritually. Brother Willis can again place the Greensboro district in the lead on his annual conference chart.

L. F. Strader and L. R. Akers, Jr., were recommended for admission to the annual conference for admission on trial.

The conference accepted an invitation to meet at Ramseur next year.

The following delegates were elected to the annual conference: T. C. Hoyle, F. C. Odell, N. R. Ham, G. B. Phillips, R. T. Amos, I. F. Craven, Mrs. Lynn Hunt, R. B. Young, W. B. Kiker, G. L. Robbins, Mrs. W. A. Newell, R. E. Bundy, F. N. Tate, L. M. Kearns, F. C. Caviness, J. M. Gibbs, J. C. Williams, Robert Hammond, J. M. Hunt, C. A. Hines, E. D. Grubb, G. S. Lane, L. H. Martin, Miss Idalene Gulledge, Mrs. J. H. Barnhardt. Alternates elected were L. C. Amos, J. T. Lambert, A. S. Arnold, S. L. Adams, Mrs. J. W. Burke, P. R. Webster.

Fletcher Nelson, Secretary.

FIFTH SUNDAY UNION SERVICE

This was held at Shady Grove, Warren circuit, Rocky Mount district. The five churches each contributed to the delightful exercises or by presence enriched the Christian fellowship in worship and around the bountiful table under the oaks. The following in brief was the program:

Children's songs and recitations.
Instrumental and vocal music.
The pageant, "Hail to Youth."
Devotional by Rev. B. C. Thompson.
"The Woman's Work," by Sister B. C. Thompson.
"What Can a Layman Do?" by our own Brother J. B. Davis.
The men's chorus.

It was a day full of happiness and inspiration. These fifth Sunday union services became a part of the church's program under the leadership of Brother and Sister S. E. Wright. We hope to continue these meetings in such a way that they may ever be a fitting memorial to that "good minister of Jesus Christ." These occasions under his ministry were favored by the presence of representatives of Duke University. The people still speak with affection of these men and their message and look forward to their coming again.

The five churches to an unusual degree have become one church. Gradually our churches will be reorganized in accord with the general board of Christian education.

E. N. Harrison, Pastor.

CHANGE OF GASTONIA DISTRICT MISSIONARY MEETING

We have decided to change the date of the Gastonia district missionary meeting from June 17 to June 10. Mrs. W. R. Harris wrote me that she had sent in her material for our page and suggested that you insert a notice of the change elsewhere in your paper. We are to meet at King's Mountain June 10 instead of June 17.

Mrs. Joe R. Dixon,
Secretary Gastonia District.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 2, 1932 Number 22

The closing days of our high schools and colleges these next few weeks are high hours in the life of our young people. Hard pressed parents often fail to get the significance of it all. Let joy be unconfined.

The commencements of Duke and of Carolina are on this week end. These two universities, only ten miles apart, are becoming more and more one academic community. The campus of each will be of special interest to the people of this state and beyond for the next week. Fortunate are we to have two such celebrated universities in our midst.

The preacher who is anxious to get on the front page these days has an easy time of it. Let him but hint that he is a bit moist or, what is still more effective, let him tell the church to keep out of politics and he becomes at once a big head-liner. Even though his voice be as thin as a tin whistle he becomes at once an eminent divine whose voice sounds around the world.

In every eye put the light of a holy expectancy and into every heart a fervent desire to serve God and man. Pity us in our littleness and help us in our weakness. Comfort those who in solitude commune with their own sorrows or along the crowded ways of life stagger worn and broken toward the end of the journey. To all such, Father of mercies, give the consolation of thy presence.

Governor Gardner suggests that we must look to the South to save the nation from the many isms threatening our institutions. The strength and purity of the South must be relied upon to withstand the ills from abroad. How about the persistent effort to force upon the South the political schemes of the big cities of the North? Their vast foreign populations are not American. Yet we are told to accept without question what they have to offer.

The pastors' school at Duke will offer much the same program as that in former years. Why not make this occasion count for much more than the profit possible from the good things set out in the printed announcement? These are unusual times. If we are going to do the work extraordinary equipment is essential. This June the Duke campus should be a Bethel to many souls. Could we but find God in this place! Why not give prayer a new place during our sojourn there?

That investigation of the mayor of New York is one of the most shameful possible. Mayor Walker conducted himself in a most disgraceful way, exulting in his shame. But even worse than that are the crowds in our chief city who are ready to approve his course. Even the many who do not personally approve the graft and corruption practiced will support the whole outrageous gang because of certain political allignments. How can we hope for a political system that will command respect so long as this is true?

The Pope finds that the real root sin of the world is "the accursed hunger for gold" that has gripped the nations. Greed is the root sin. The whole world is involved; this trouble is not confined to any one section or nation. This present distress is world-wide. In a few weeks the cure of the world will be set forth in the political platforms offered the people. How perfectly absurd! Still, thousands will be on the stump proclaiming this present redemption. It would be far better to lay to heart these words: "No leader in public economy, no power or organization will ever be able to bring social conditions to a peaceful solution unless first in the very field of economics there triumphs moral law based on God and conscience." The source of our present distress is within. Could God and conscience be given a new place business might begin to clean house.

Centennial Number of the Richmond Christian Advocate

THE great centennial number of the Richmond Christian Advocate appeared last week. It consists of 132 pages, nine by twelve and one-half inches, with attractive cover pages. On the front page appears the Methodist circuit rider as he rode one hundred years ago, mounted upon his trusty steed that swam swollen streams, climbed mountain trails, or grazed upon the prairies while his rider slept under the stars. Those were the days when Knighthood was in flower on this American continent and the Methodist circuit rider was the knightliest of them all.

This issue of the "Old Richmond" carries many interesting illustrations and reading matter that grips attention. There are pictures of bishops, all the editors of the paper from the beginning many of the preachers of Virginia, some of them dead, others living. Laymen also appear and missionaries a goodly number of them. The colleges and other institutions of Virginia Methodism likewise find a place in these interesting pages. The variety of these 132 pages is one of the attractions.

The first editor of the Richmond Christian Advocate was Ethelbert Drake, who was born in Chatham county, N. C., in 1787, and said to have been a descendant of Sir Frances Drake. The present editor is Joseph M. Rowland, born in Anson county, N. C. Where would Virginia be today if it had not been for North Carolina which, like Benjamin, was least among the tribes?

As a rule we do not take much interest in special issues of either daily or weekly papers, but this huge number is different from most of them and we have found this Centenary edition of unusual interest. To appreciate it, one must see it. We advise you to send and get a copy. It costs only fifty cents.

To our friend, Dr. Rowland, we extend heartiest congratulations upon the tremendous success that he has scored in this Centenary number of a paper that took root in Richmond 100 years ago and has been a tree of life through all these eventful years.

A Multitude of Voices

VOICES many are heard in the midst of the present confusion. Even the commencement orators are at a loss to know what to say. When it comes to the hustings bedlam has broken loose. When abuse of the other party or tirades against some opponent fail then timeworn platitudes fill the air. No one seems able to speak some clear, winning word. The note of certainty and authority is no more.

How would it do in the midst of this confusion and uncertainty to give the Bible a new place and to lend a listening ear to "Him who spake as never man spake"? The Ten Commandments are the well recognized mudsills upon which every civilization rests, and the principles of the Sermon on the Mount as a rule of conduct for the people are the hope of every age. Were men to keep the Ten Commandments and shape their lives accordingly other laws would have a chance. Some who are reputed to be men of wisdom would have us believe that the violation of the XVIII Amendment is the source of all our troubles. How perfectly absurd is such! Were New York to observe in a half way fashion the Ten Commandments for a week the day that changed the world in that metropolis would have dawned. The message from Sinai and the proclamations from the other Mount is most needed to give stability to these times.

Men rob and steal and oppress the poor, with no regard for justice and mercy and truth, until the masses will applaud the corruption and rascality of the officers of the law in our chief city. Why should all such hesitate to demand the repeal of all laws that get in their way? The many continuous flings at the "Bible belt" is symtomatic of the age. This outcry for repeal springs from the disposition to defy the laws of God and man. Many voices are abroad, but little heed is given the sovereign voice of Almighty God.

They Never Obey the Law

THE liquor forces of this country do not and never have obeyed the law. They have no regard for codes or for constitutions. Our first rebellion was the "whiskey rebellion" in the early days; the whiskey rebellion is with us still. The barroom and all it stood for went because of the evils that accompanied it. This despicable institution has not an avowed friend today, though the wets are for something akin to it under another name. They are for the early legal restoration of the liquor traffic.

The significant and characteristic thing in this hue and cry for a referendum is that they would go about it without regard for the reg-

ular legal processes. The founders of our Republic worked out a wonderful system of checks and balances so as to give stability to the system of representative government they set going. We have carefully wrought out constitutional processes for amending or for making other changes in the fundamental and organic law. Every lawyer makes much of these and at times he glorifies the wisdom of the fathers.

Just now we have lawyers and other well informed men leading in an effort to change the constitution without regard for the constitutional process. Many of the liquor crowd demand that the hated XVIII Amendment be repealed without regard for the legal process provided by the founders of this republic. All such do not regard the high functions of government in the orderly welfare of a people in civilized society. What do they care for the constitution when it stands in the way of appetite and greed? Some can yet remember the conditions that existed back in pre-prohibition days. Then the liquor crowd was in the saddle; good men and women had no recourse but to submit to those who dominated conventions and ruled legislative assemblies. Now the women have the ballot and good men have determined not to quietly submit. A painful difference this! These men and women demand that the law be obeyed and the constitution be upheld. The liquor crowd defies the law and they would proceed in an illegal way to modify the constitution. They never obey the law.

Out of Balance

WE HEAR quite a bit just now about the national, the state, the municipal budgets being out of balance. The President and the leaders in Congress are struggling to balance the national budget. To effect this result has become a necessity. For some time state legislatures and city councils have been and will continue to be harrassed with the same problem.

But private and public morals are as much out of balance as the public budgets. Too many minds are likewise out of balance. Men cannot think straight. Their mental and moral judgments are topsy turvy. Their mental and emotional equipments are out of balance. The minds and hearts and consciences of men are confused. While balancing budgets let's not forget to balance our minds and hearts.

A Rural Pastor in Strange Company

ZION'S HERALD has a story about a country pastor who made an effective speech in the Atlantic City General Conference. A part of the story runs as follows:

> This man who calls himself "only a rural pastor" is lonely amid these brokers, bankers, district superintendents, lawyers, merchants, college presidents, and city preachers. But for two dozen years this Minister of Ian Maclaren's "Beside the Bonnie Biar Bush" has labored among rural folk in the Green Mountains of Vermont, and that in one parish throughout the years. There are scarcely enough dirt farmers in this General Conference to make a garden, but there are some good hog-calling voices. This man who has served in several sessions of the legislature of his state and is sitting in his third General Conference is not without influence. If you will scan the result of ballot number seven for the election of two bishops, you will find the name of this rural pastor as tenth in number of votes received. You will have to scan the pages of many a report of the past ballots before you find another rural pastor in any list of ballots for the episcopacy of the Methodist Episcopal Church. This is a clear gain for the rural billion who throughout the past generations have been without representation on the episcopal board.

That story carries a warning. Are we as Methodists to become a church of brokers, bankers, and city preachers, while the common man is forgotten? If so there will arise a generation of mighty men who know not Wesleyanism, for the rulers of the cities in the years that are ahead will come, as in the past, from the common people who learn thrift and industry amid the simple life of the countryside.

The Sunday School Man and the Brewer

THE following lines are addressed to that minority of the House of Representatives known in their home towns as great Sunday school men but in Washington are with the brewers. We do not know the author of the lines, and it does not matter, but here they are:

> For fighting the brewer, except when he voted;
> He piled up his prayers with a holy perfection,
> He knocked them all down on the day of election.
> But the foxy old brewer was cheerful and mellow;
> Said he, "I admire that Sunday school fellow;
> He's true to his church, to his party he's truer;
> He talks for the Lord, but he votes for the brewer."

Scot: "This London's a fine toon. There's free parks with free music, free museums, free picture galleries, and in the grand restaurants where I get my dinner I'm always coming across a threepenny bittie hidden under the plate as a surprise."—Wee Drapies, by Sir Harry Lauder.

People and Things

Mrs. Guy S. Lane, 504 S. Mendenhall street, Greensboro, N. C., underwent an operation for appendicitis at St. Leo's Hospital,, Greensboro, Friday, May 27. Mrs. Lane is getting on as well as can be expected.

"Wednesday night, May 25, we closed a ten days' meeting in Littleton. The pastor did all the preaching. The co-operation of the ministers in town and their congregations was fine. Four accessions on profession of faith and two by certificate."—Rufus Bradley.

Rev. W. C. Ball of Aberdeen wants to get hold of a small tent that will take care of about 200 people for a meeting in August at a mission point on the Aberdeen-Vass charge. Any one who can help him will please correspond with him at Aberdeen.

Rev. and Mrs. John C. Humble of Hookerton, N. C., announce the marriage of their daughter, Florine Sellars, to Mr. Stacy Lee Lewis of Fayetteville, N. C., in First Methodist church, South, Dillon, S. C. At home after May 15, 701 Hay Street, Fayetteville, N. C.

Rev. H. G. Allen, pastor of Central, Concord, last week assisted Rev. J. W. Vestal in revival services in Dallas, N. C. It was the writer's privilege to preach for Brother Allen last Sunday morning. That elect Central congregation knows how to make a visiting minister feel glad that he came. Allen seems to be highly appreciated by his flock.

Mr. Charles Kirkpatrick, Jr., who has been taking post graduate work at the New York University, New York, preparatory to resuming his work as teacher in the A. and M. College of Mississippi, at Starkville, Miss., next fall will arrive Monday to spend vacation with his parents, Rev. and Mrs. Charles S. Kirkpatrick.—Mt. Airy News.

Rev. J. P. Hipps has just closed a successful meeting at Trinity church, Kannapolis. Dr. A. L. Stanford preached each evening and the pastor led the singing. That was a good team. The revival services began May 15 and closed last Sunday night. Quite a large number of new members are to be received into the church. The figures cannot be given at this writing.

A program of unusual interest has been prepared for the annual memorial and historical celebration to be held at Frieden's Lutheran church located near Gibsonville in Guilford county for Sunday, June 5. This annual event always attracts a very large crowd to this place where is located one of the oldest churches in Piedmont North Carolina, and one of the largest cemeteries among the country cemeteries of the state. There are several outstanding events on the program for this year, and the exercises this year are expected to be of unusual interest.

Please do not "Rev." anybody. We hate that un-American, ungrammatical use, as "Rev. Smith," etc. If a minister is worth a cent, he's worthy of his initials. Beside, we get mad looking up his initials (says a weary Methodist editor, in The Michigan Christian Advocate, to those who send in news); and if we can't find 'em, changing the "Rev." to "Mr." We would as soon say "Bish." Nicholson as to say "Rev. Fruit" or "Rev. Field." Use the initials along with the "Rev." and save us from an early grave. When in doubt, write "Mr." and be our friend forever.

"Rev. W. F. Trawick of Raeford was with us here at Laurel Hill last week in revival services, which came to a successful close Sunday night. Our church has been genuinely revived and 17 members added, six by letter and 11 by profession of faith. One name was handed to the Presbyterian preacher. Splendid co-operation between the churches added greatly to the success of the meeting, and we confidently look for these services to continue their fruit bearing."—W. D. Yarborough.

The attempt to hold a beer parade in St. Louis was characterized by one of the city papers "As flat as stale brew." When the meeting to determine the sentiment concerning the parade was held at the city hall with the mayor's representative only eleven adults and two children were present. The vote taken was seven to four against the parade. Previous to this meeting every organized labor group was asked to participate. The majority of the replies expressed opposition to the parade. Likewise several large civic organizations expressed their opposition.

A member of my church, speaking hopefully and eagerly of this series of sermons, said, "Now go ahead and tell us what to believe." My friends, it is not so simple as that. Part of the trouble is just that. Too many Christian ministers have been telling their people "what to believe." Too many people in the pews have been shielding their souls too long from the winds of the world in these hand-me-down garments, and, as is apt to happen with second-hand things, they have never fitted any too well, and they have, some of them, worn thin.—Dr. Boynton Merrill.

Friday, May 20, was a happy day for the Methodist preachers and their families in the Greensboro district. They were the guests of Mr. and Mrs. A. S. Arnold at Camp Herman just north of the city. No more beautiful spot could be found for such an occasion. Every facility of the camp was placed at the service of the party. Baseball, horseshoes, boating and other sports filled the hours until dinner which was served in the big dining room. After dinner the guests gathered about the big fireplace and told stories, sang songs and made merry until nine o'clock in the evening. With a rousing vote of thanks to the host and hostess the entire assembly declared it a perfect day.

Dr. Charles O. Ransford writes that while in St. Louis for the annual meeting of the Board of Finance, Bishop W. N. Ainsworth was pressed into service for several special addresses. Monday evening he preached at Centenary Methodist church following the joint quarterly conference session for the city churches. Tuesday noon he spoke at the Y. M. C. A., where a luncheon was had by the trustees of the Missouri Anti-Saloon League and friends. That evening he addressed a mass meeting at the Union Methodist church. He was a new voice from the South and his challenging messages were with all the fervor and eloquence of the characteristic southerner. He told why the South had so long contended for state wide and national prohibition and gave forcefully his reasons why he believed the South would never turn back and still more why the masses of the people would neither be humbugged nor deceived by wet political leaders.

"The meeting at First church, Siler City, closed Sunday night, May 29, with a wonderful service. Four of our young people joined the church and the whole church was greatly revived and encouraged. Dr. W. A. Stanbury, our pastor at Memorial church, Durham, preached two sermons a day and brought fine gospel messages. The weather was ideal and our congregations large. The whole town joined us in the services and we had a most delightful week."—Junius Wren.

Rev. E. O. Cole. conference treasurer, writes as follows: "The inclosed copy of receipt is for one-half of Smyre's apportionment. During my term on the Marion district we made the largest average percentage of increase in salaries and benevolences of any district in the conference during that period. It was largely due to the textile charges. While a host of experts are trying to make a problem out of 'cotton mill churches' some one might discover that they are in the lead."

"The Della Shamburger Missionary Society of Hertford, N. C., celebrated its nineteenth birthday last month. A silver tea was given at the home of Mrs. Howard Pitt. A large birthday cake with nineteen pink candles was illuminated by pink tapers which surrounded it. The twenty-eight members were the hostesses to the many friends who attended the tea during the afternoon. The tea proved to be a great success and an occasion of rare enjoyment. This society was named for our dear Mrs. F. M. Shamburger. It was while she was in Hertford that this society was organized for the young girls and named for its leader."

THE TWO NEW BISHOPS OF METHODIST EPISCOPAL CHURCH

Ralph S. Cushman

Bishop Ralph S. Cushman, who was elected on the nineteenth ballot, is known to young people throughout the country because of his splendid books on stewardship —"The Message of Stewardship" and "Dealing Squarely with God." Meeting under the trees, many an institute class has found inspiration in these books.

Bishop Cushman is a descendant of Robert Cushman, a layman who preached the first sermon published in America. Throughout his fifteen years in the New England Southern conference, which he joined in 1903, he was an active worker with the Epworth League and church school. His success in building a program of Christian stewardship and tithing for the Central New York conference led to his being called to the leadership of the Centenary Stewardship Campaign. He comes to the episcopacy after twelve glorious years as pastor of the largest Methodist church in Rochester, N. Y. He has been assigned to the Denver area.

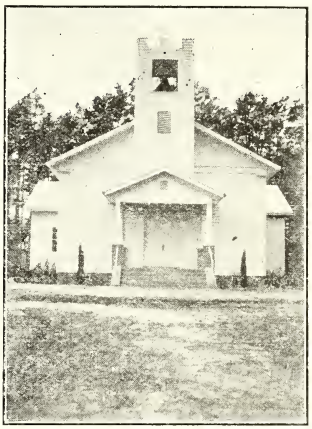
J. Ralph Magee

On the seventeenth ballot the General Conference elected Dr. J. Ralph Magee, superintendent of the Seattle district, to be the one hundred and first bishop of the Methodist Episcopal Church. Long a friend of youth, Bishop Magee has been active in Epworth League work in his pastorates in Iowa, where he was ordained in 1902; in Massachusetts and in Washington, where he served the First Methodist church of seattle until his appointment to the district superintendency in 1929. His cottage on the beautiful campus of Epworth Heights Institute, between Seattle and Tacoma, is one of the best known spots on the grounds. The spacious porch welcomes all on warm days, and there is always a cheery grate fire when it is cool.

Bishop Magee's interest in youth is shown further in his association with schools and colleges. He is a trustee of the College of Puget Sound, the Kimball School of Theology, the Northwest Deaconess Training School, and the Wesley Foundation. He has been assigned to the St. Paul area.

HUNDREDTH ANNIVERSARY CENTER CHURCH, DAVIE CIRCUIT

The Center church on Davie circuit is this year celebrating its one hundredth anniversary. This church was organized in the year 1832; it had run a Sunday school



Center Church, Davie Circuit
Rev. J. O. Banks, Pastor

for about one year prior to being organized as a church. The first pastor to serve Center as a church was Charles P. Moorman, although it was actually started by Rev. Samuel D. Tompkins about 1830 and run as a Sunday school in a home that was owned by Calvin Walker. The first presiding elder was Moses Brock, a native of Davie county. The deed to this property is 99 years old, having been made to the trustees in 1833 by John Smith, costing $1.00.

We observed home coming day at Center church on May 29. An all day program was given celebrating one hundred years of service this church has rendered to a large portion of Davie county. We began revival services on May 18, and closed out with home coming day on the fifth Sunday. Our aim this hundredth year is to pay one hundred per cent on all our finances and win one hundred new members for the church and Sunday school. This looks hopeful, as our Sunday school is already growing and great interest is being manifest in all the work of the church.

The Center congregation has recently spent about $2000 on improving their church and building Sunday school rooms. They are making great improvement on the church grounds and expect soon to put a new roof on the church. Harmony, good will and hard work has made all this posible, for Center members and friends have done the work and nearly paid all the bills.

J. O. Banks, Pastor.

Theological Exploration Today

By Bishop Francis J. McConnell

There seems to be some uneasiness in the church today over the fact that debate is being renewed on the nature of God. There is ground for some of the uneasiness. During the first half century there has been heavy stress on the practical tasks of Christianity, and not one ounce of this stress has been amiss.

We have high authority for the idea that it is out of the doing of the will of God that men attain to a knowledge of the truth. This doctrine, however, has been too often interpreted to mean that no knowledge at all is necessary.

The result of such misinterpretation has not been fortunate. Multitudes of laymen and many ministers have felt that they have had no defense against the widespread attack today upon the belief in God.

Much of the modern movement toward a better social order is frankly atheistic. Magazine theologians have captured the imagination of the public with anti-theological attacks and not a few preachers have been so at a loss as to how to meet these attacks that they have kept silent about God altogether, or have accepted some one of the cheap forms of impersonalism widely current today.

Methodism is to be congratulated in having in her theological schools leaders who are dealing directly with theism and its problems. The work of Dr. H. F. Rall of Garrett has been notable for its recognition of the play of social forces—notably the democratic movement—in shaping the thought of God.

Professor E. S. Lewis of Drew has brought to the consideration of this most central of all themes an astonishing fullness of knowledge of the thought of the church of all ages and a power of literary expression of surpassing clearness and force.

Professor A. C. Knudson of Boston has given us a treatment of the doctrine of God which accomplishes the almost impossible feat of holding the elements of diverse theories in fine balance ,and yet of providing a progressive impulse which marches easily and yet surely ahead.

The Advocate columns have already made repeated reference to the work of Dr. Edgar S. Brightman of Boston in his teaching of what has been called the finiteness of God. The present writer has in other places discussed Dr. Brightman's book. I wish here to make a few comments on some tendencies I have noticed in the criticism of the Brightman point of view.

First of all, a good many of our people do not seem to know that the question of God is up again for discussion. They ask why we should go back and talk of matters which we all thought settled. We are told that we assume God, and that with that assumption we should go ahead with our proper work. Well, such persons ought to take a little time to find out what is going on among the people whom the church is trying to reach.

Anyone who moves among the colleges today—denominational colleges included—knows that the serious-minded students ask more often how they are to think of God than any other single question whatever. Now it is easy for us to ridicule the manifest inadequacy of the terms of much current teaching about God—such terms as "sum of ideals," "processes," "patterns"—but ridicule does not help much to solve the actual problem. The bright student can do a bit toward making orthodoxy ridiculous also.

The Brightman idea is an attempt to answer a present-day question about God which is becoming more and more insistent among the younger inquirers—namely that as to the responsibility of God for the world in which we live.

Two conceptions today are being forged together as perhaps never before—that of power and that of responsibility. The welding of these conceptions together has been as distinctive an intellectual and moral achievement as any of our time.

The usual way of dealing with the responsibility of God is to say that evil comes into the world from selfish use of freedom by man; and that in the after-life God will make clear his meaning in sending hard things upon us in this life. Probably we shall all come at the end to accept whatever truth there may be in this view, but it is becoming increasingly hard for some of the more thoughtful to accept it at the beginning.

One attack upon the problem is through limiting the omnipotence of God. Orthodox thought does this by limiting the omnipotence of God by God's own act in granting freedom to men.

Professor Brightman carries the limitation of God's omnipotence into his nature as well as into his will. Keeping clear of any admission of moral inadequacy in God, Brightman insists that progress toward the realization of the highest spiritual possibilities means a struggle for God himself.

It will not do to brush this problem to one side. It is a serious, thoughtful, carefully reasoned attempt to answer as important a question as now concerns thinkers about God. It is somewhat deplorable, to say the least, to see theological writers intolerant of any statement which seems to limit the omnipotence of God.

Tolerance in the United States is of a queer type. It ought to mean willingness to listen to the statements of opponents. Too often the American brand of tolerance is merely a willingness to share time for speech with those already on our own side. It is to be noted with gratification that Professor Knudson. who does not accept the Brightman theory in any large measure, nevertheless concedes the importance of the theory of its handling by its proponent.

A second class of criticism has to do with what is called the futility of raising questions which cannot be answered. If the church, however, had always heeded advice of this sort, it would never have had a theology worth reading. God can never be defined, he cannot be described adequately. The sum total of experience of the saints will never adequately set forth the fact or the idea of God.

It is the fashion today to speak of themes such as Dr. Brightman considers as if they were blind alleys. Accepting the characterization just for the sake of the argument, it will not do for us to miss the service rendered by those who explore the blind alleys. An alley cannot be an alley at all, without having some length. How long is the alley? Just where does it stop?

We rightly honor the thinkers of the Columbus and Magellan type who discern great highways in theological theory, but what of the scores who explore the rivers and bays? It is those who tell us at last the shape of the continent. Columbus sailed believing in a mistake—a gloriously productive mistake indeed—and died believing a mistaken theory. It has only been in the memory of men now living that the mistake of Clumbus has been completely corrected, corrected by the efforts of men who have, by countless journeys, scientifically mapped the continent which lay across the path of Columbus. The fact that a theological problem is not completely soluble is no reason for ceasing to think about it.

Professor Brightman is not a minor theological explorer by any means, and if he keeps before us this problem of the relation of God to the pain of the world—the problem of physical evil—he will render an immense service. As soon as most of us see that the problem is not soluble we put it out of our thought, but not out of our lives. As a part of life it is always there. It can never be ignored. The thinkers who talk about it help us to be honest in facing, full in front, the vastest of all mysteries.

Probably we do not now have the faculties for understanding God—except to the most limited degree—in his relation to the darker aspects of existence. God is his own interpreter, and some day he will make it clear; but there is no irreverence in saying that if he is the moral God we think him to be, he has a lot to make clear.

The most serious theological danger today is atheism. This is not an alarmist's cry. There probably has not been an age when the volume of Christian activity has been greater, or the quality finer. Nevertheless, it is a question as to how long Christian activity will persist if we cease to think seriously about God. I refer now to thinking, and not to worship alone. The time calls for attention to any worth while conception of the Divine.

There are some atheists who are of that type of fool the psalmist had in mind. Others are atheists because they cannot think of anything important, and so cannot command the intellectual effort necessary to rise to the idea of God. There are others whose doubt arises out of an unwillingness to accept a God responsible for the world as we know it to be. Such atheists may be of high and fine moral quality.

It is worth while to let such doubters know that there are Christian thinkers whose belief in God is a reasoned belief—and who are taking seriously the duty of so fashioning belief as to make the grimmer phases of existence measurably tolerable, even if not entirely intelligible.

The Brightman aim is fundamentally to bring God closer to men. What Christian effort can be nobler than that?—The Northwestern Advocate.

A short time ago I heard a leading pastor say, "Give us power today not over others, but for them." In these days of intranquility throughout the world, and especially, when we are reminded of the Japanese and Chinese difficulties, as well as a flood of misunderstandings in Latin-American countries, America needs to pray, "O God, give us power for the world, not over it."—Samuel R. Graves.

We agree with our friend who says, "A highbrow is a person educated beyond his mental capacity."—Christian Leader.

THE MEANING OF PRAYER

By Robert G. Tuttle.

One who considers the physical universe can but be impressed with its marvelous unity and the salutary nature of that force, spoken of as gravity, that seemingly maintains this unity.

We believe that a spiritual-moral universe, in its perfect state, must be characterized by such unity and that in such a universe in its developed state love is the unifying agency.

But in the moral world where the process of moral creation is going on and where rational beings are coming into the light there must be a something, not yet love, but implanted by love, and that moves towards love, which moves that which it influences into the harmonious unity of the state which it seeks. That something is prayer.

In such a moral world as that of which we have spoken there are correlative forces moving toward the common end in view: God's gift of a gracious Gospel and man's exercise of the privilege of prayer. Man's use of prayer under a gospel of grace is the divinely appointed means by which he "pulls" himself upward to God. The gift of prayer is universal and we must believe that a gift so universal must find its meaning in the most serious and fundamental processes of life. This mission is to bring the rational and moral personality into harmonious relationship with God and all things in his kingdom.

But does this mean that we are to pray only for spiritual blessings? I think that prayer finds its beginnings in the natural impulse to ask for everything that one wants. The child finds its satisfaction by expressing in instinctive ways its want for that which appears to it as being desirable. So the spontaneous beginnings of prayer in the individual call for all kinds of things. But even a child learns soon to discriminate; it finds that some things are not desirable; that some things are hurtful. So in Christian prayer; we at first pray, very probably, for all things that appeal to us, even though the benefits are only temporal. But if we begin to discover the unselfish Spirit of Christ in us we soon start a process of discrimination. First, perhaps, we would learn to pray for things that belong to others. Again, we would learn not to ask for things or privileges which, if granted, would interfere with the rights and privileges of others. Then we would learn that many things seemingly desirable, if granted to us, would not be best for us; and discovering this we would cease to ask for them. Again, we would learn that many things that we might pray for and for which we are anxious, if given, would not promote the kingdom of our heavenly Father, and learning this we would not pray for them.

So real Christian prayer means the loving exercise of a constant discrimination in our praying and the bringing of our petitions completely into harmony with the purposes of God. We learn to seek first his kingdom and his righteousness, knowing that all needed things will be provided for us.

In the exercise of prayer we soon discover that we are not sufficiently wise to know what is best for us personally or as members of the kingdom of God. And for this reason we learn always to pray for things in keeping with God's will and under the leading of his Holy Spirit.

Brilliant Greensboro College Commencement

The eighty-fourth commencement of Greensboro College proved one of the most interesting and brilliant the institution has ever enjoyed, the closing event being the presentation by Dr. S. B. Turrentine of diplomas and Bibles to 62 graduates, 14 of them in the school of music and 48 bachelors of art.

The commencement opened on Friday evening, May 27, with the grand concert by the glee club and music students in the Odell Memorial building. Edward Molitore directed the glee club and Miss Audrey Bruton played the accompaniment. Miss Mildred Royal took the solo parts.

Piano numbers on the program were played by Miss Margaret Little and her teacher, George K. Hibbets, Miss Elizabeth Lang, Miss Ruth Clark, Miss Myrtle Norris, Miss Esther O'Brient, Miss Juanita Dillon and Miss Alia Ross assisted by her teacher, Miss Blanche Burrus, at the organ. Miss Ruth Huffman, accompanied by Miss Bruton, rendered two vocal selections. Miss Dorothy Billups gave a rendition on the organ.

Alumnae Activities

Saturday's program of alumnae activities brought 200 or more former students back to the campus. On Saturday afternoon at 3 o'clock the annual business meeting of the alumnae association was held. This meeting was followed by the class day exercises at 5, the alumnae-student dinner at 6 and the annual guest performance by the Greensboro College Players at 8:30. On Sunday Bishop Edwin D. Mouzon of Charlotte preached two brilliant sermons to capacity audiences. On Monday morning the final exercises were held with Dr. Gilbert T. Rowe of Durham delivering the address.

The Saturday business meeting of the Alumnae Association resulted in the election of Mrs. W. T. Lynch, Fairview, class of 1913, as president for the third consecutive year. Mrs. Samuel W. Ruark, Raleigh, Miss Dorothy D. Hudson, Greensboro, and Miss Annie Laurie Lowrance, Winston-Salem, were chosen vice presidents; Miss Mary Brock was retained as secretary and Mrs. W. F. Chapman, Salem, Va., her assistant; Mrs. P. W. Flagge, High Point, was made corresponding secretary; Mrs. E. L. Sides, Greensboro, was retained as treasurer, and Mrs. Fred Gaither, North Wilkesboro, was named her assistant; Miss Augusta Sample was retained as recorder.

Mrs. Ralph H. Wilson, Thomasville, Miss Anne Whitener, High Point, and Mrs. D. Ross Archer, Greensboro, were named as the nominating committee for 1932-33.

Honorary vice presidents were elected as follows: Mrs. Mary Robbins Foust, 1857, Guilford College; Mrs. Julia Lindsay Fuller, 1857, Fullers; Mrs. Sophie Richardson Patrick, 1861, Georgetown, Texas; Mrs. J. R. Paddison, 1863, Mount Airy; Mrs. John W. Hanes, Winston-Salem; Mrs. W. P. Hill, Winston-Salem; Mrs. Chas. Stanback, 1876, Mount Gilead; Mrs. Thomas J. Finch, Thomasville; Mrs. W. H. Rhodes, 1888, Sylva; Mrs. J. W. Harriss, High Point; Mrs. E. J. Poe, 1888, Thomasville; Mrs. L. Richardson, Greensboro, and Mrs. J. M. Rhodes, 1886, Witner Haven, Florida.

An effective recognition service was given for the 62 seniors, new members of the association. The memoirs for departed members were also moving, with special tributes to Mr. Charles H. Ireland and Dr. W. B. North. Mrs. G. G. Adams, Gold Hill, was chairman of the memoir committee.

Class Day Exercices

The class day exercises at 5 o'clock were perfectly staged before a large audience, Miss Marion Erwin, Canton, bringing the greetings of the class, and Misses Evangeline Taylor, Mount Olive, Linda Womble, Goldston, Leta Gold Johnson, Benson, Caroline Rhodes, Sylva, Anne Hinkle, Thomasville, and Ruth Davis, Wilmington, taking part in the program. The sophomore little sisters of the graduates bore the daisy chain and formed the lane of loving hearts through which the seniors were led by Miss Eva Mae Lassiter at the close of the program. Master Wilbur C. Turrentine, Jr., was mascot.

The alumnae dinner Saturday evening proved to be an entertaining event. Besides greetings from President S. B. Turrentine, Dr. Dred Peacock and Mrs. W. T. Lynch, greetings from the reunion classes were brought by Miss Nannie Morris Carter, Amherst, Va., 1875; Mrs. Chas. Stanback, Miami, Fla., 1876; Mrs. J. N. Atwater, Fort Mill, S. C., 1877; Miss Ida Hinshaw, Winston-Salem, 1893; Mrs. W. B. Merrimon, Greensboro, 1894; Mrs. B. G. Gilmer, Greensboro, 1895; Mrs. Joel Layton, Lillington, 1896; Mrs. John B. Harvie, Danville, Va., 1912; Mrs. Cabell Young, Charlotte, 1913; Mrs. H. T. Prosser, Greensboro, 1915; Miss Martha Auten, Charlotte, 1931. The greetings from absent class representatives were read by Miss Virginia Moss Formy-Duval. Greetings from China were brought by Miss Nina Troy.

Mrs. J. W. Janssen of Winter Haven, Florida, occompanied by Miss Audrey Bruton, contributed two solos to the entertainment. Miss Ruth Huffman of Gibsonville of the class of 1932, accompanied by Miss Alia Ross of Greensboro, also of the class of 1932, sang two numbers. The dinner closed with the singing of the college song.

On Saturday evening following the alumnae dinner the annual guest performance of the Greensboro College Players, closing event of the second day of the 84th commencement, attracted a large crowd to Odell Memorial auditorium. Six seniors presented selections from their dramatic recitals, and a one-act play, "Pink and Patches," was given.

Those appearing on the program were: Miss Ruth Davis of Wilmington, Miss Cabell Campen of Zebulon, Miss Ellen Clark of Stuart, Va., Miss Lovera Richie of Gastonia, Miss Caroline Rhodes of Sylva, and Miss Laura Maie Smart of Concord.

During the intermission an overture by the orchestra, George K. Hibbets, directing, was made up of selections from Victor Herbert.

The cast of "Pink and Patches" was Miss Julia Martin of Mt. Olive, Miss Sue Fleming Thompson of Creedmoor, Miss Kathleen Craven of Mocksville, and Miss Marie Cobb of Elm City.

Undoubtedly the enthusiastic reception given Saturday evening's showing by the alumnae speaks their pride in the splendid dramatic organization being built at their alma mater.

Bishop Edwin D. Mouzon Preaches

Bishop Edwin D. Mouzon, D.D., of Charlotte was heard twice by Greensboro College students Sunday, first

delivering the baccalaureate sermon at 11 o'clock in the morning at West Market Street Methodist church and then speaking at 8 o'clock in the evening at the college Y. W. C. A. anniversary service held in Odell Memorial building. These two services were important events on the commencement program.

In his sermon at West Market Street church, Bishop Mouzon warned the college students that "whatever you forget, don't forget Jesus Christ. Remember him and be guided by him alone. Never be satisfied with anything else. Live for Jesus Christ and humanity."

This compelling message was based upon the text from the eighth verse of the second chapter of Second Timothy.

One of the features of the musical program was an anthem by the Greensboro College Glee Club, with Edward Molitore as director.

The offertory number was rendered by Mrs. Camilla Tentera Molitore, soprano, accompanied by Miss Audrey Bruton.

In his address at the Y. W. C. A. anniversary in the evening, Bishop Mouzon took his theme from the 14th verse of the first chapter of Paul's Epistle to the Romans.

He stated that "A sense of obligation is always the mark of a noble soul." His message was characterized by force and beauty.

Miss Fannie House Scoggin, new president of the college Y. W. C. A., had charge of the exercises. A report of the year's work was given by Miss Frances Mitchell, retiring president. Among the musical numbers were a vocal solo by Miss Rebekah Lowe, and a violin solo by Miss Eva Mae Lassiter.

Graduation Day

Following the invocation by Bishop Edwin D. Mouzon came the baccalaureate address.

Dr. Gilbert T. Rowe of the Duke Univeristy school of religion, pointed out to sixty-two members of the Greensboro College graduating class factors that make them justly recipients of congratulation before President S. B. Turrentine conferred upon them their bachelor degrees in exercises that closed the 84th commeneement of the institution.

The Dr. T. C. Smith scholarship founded in the speeial interest of religious edueation is awarded this year to Miss Elizabeth Jessup of Cedar Creek, according to announcement from the president, and the Leroy Lee Smith Memorial scholarship for best work in freshman English goes to Miss Mary Scott Jones of Greensboro, and Miss Mary Davis Bivens of Marshville. Members of the freshman class given honorable mention for excellent work in English are Miss Nina Jones of Granite Falls; Miss Elizabeth Strong of Sanford, and Miss Mildred Booze of Winston-Salem.

Announeement was also made that Misses Minnie and Mary Alexander, Mrs. Mina A. Long and A. E. Alexander established this month a scholarship fund worth $1,000 in memory of their sister, Ida M. Alexander, income from which will be used in educating young women, preference to be given any descendant of the United Daughters of the Confederacy, and a bequest of $3,428 from the estate of Mr. P. M. Barringer of Salisbury, income from which will be used in educating young women, preference being given those from Rowan county.

Dr. Rowe's address was filled with wit, keen observation and advice to the members of the class. It was highly appreciated by all.

Members of the 1932 Graduating Class

Ader, Elsie Grace, Franklin; Billups, Dorothy Burbridge, Norfolk, Va.; Blaylock, Margaret Evelyn, Greensboro; Bost, Mary Frances, Concord; Boushee, Emily Marie, Wilmington; Boyd, Katherine Gaffney, Spray; Campen, Sophia Cabell, Zebulon; Clark, Ellen Jefferson, Stuart, Va.; Clark, Mary Howard, Stuart, Va.; Clark, Ruth Carlton, Stuart, Va.; Davis, Ruth Grafflin, Wilmington; Dillon, Wilma Juanita, Greensboro; Elmore, Myrtle Winnie, Dover; Erwin, Marion, Canton; Farmer, Mary Pattie, Bailey; Freeland, Lois Katherine, Greensboro; Geer, Cornelia, Rutherfordton; Hinkle, Mary Annie, Thomasville; Hoyle, Mary Nelson, Salisbury; Huffman, Mary Ruth, Gibsonville; Jonson, Leta Gold, Benson; Jones, Clarice, La Grange; Kirk, Lois Evelyn, Greensboro; Lang, Mary Elizabeth, Farmville; Little, Margaret Gray, Greensboro; Love, Mary Kirk, Monroe; Mabry, Geneva Gwendolyn, Norwood; Manning, Helen Louise, Bethel; Martin, Annabel Plummer, Polkton; Mitchell, Frances Florence, Winston-Salem; Mitchell, Martha Louise, Ahoskie; Morgan, Lillian Virginia, Albemarle.

Neal, Margaret Vance, Greensboro; Norris, Myrtle Elzora, North Wilkesboro; O'Brient, Esther Marie, Durham; Pate, Martha Esther, Pikeville; Pate, Sarah Elizabeth, Rowland; Peele, Margaret Lois, Guilford College; Price, Irma Vance, Scotland Neck; Rhodes, Mary Caroline, Sylva; Richie, Lovera, Gastonia; Robertson, Mary Grace, Clayton; Rogers, Emma Frances, Creedmoor; Ross, Alia Josephine, Greensboro; Royall, Sabra Lore, Salemburg; Scarborough, Mary Haas, Mount Gilead; Smart, Laura Maie, Concord; Smith, Lillian Belle, Pikeville; Stacy, Elizabeth, Fallston; Stroud, Gladys Louise, Kinston; Tate, Louise Elizabeth, Marion; Taylor, Evangeline, Mount Olive; Thompson, Mildred, Pilot Mountain; Towe, Mary Cassandra, Hertford; Turner, Elizabeth Walker, Greensboro; Tysor, Ruby, Erect; Vaughn, Eula Lyon, Greensboro; Veal, Mary Elizabeth, Charlotte; Way, Huldah Obera, Greensboro; Wehrle, Margaret Jane, Greensboro; Womble, Linda Paschal, Goldston; Wylie, Lucy Loraine, Ramseur.

George K. Hibbets, head of the school of music, presented 14 candidates for the degree of bachelor of music and Dr. Turrentine, with the assistance of W. M. Curtis, business manager, gave each her diploma and a Bible. They also conferred bachelor of arts degrees on forty-eight young women presented as candidates by Dr. E. E. Ayers, chairman of classification committee, and gave them Bibles as graduating gifts. Miss Mary Ruth Huffman of Gibsonville graduated with highest honors. Eight students received the distinction of "magna cum laude" on their diplomas: Misses Katherine Gaffney Boyd of Leaksville; Ruth Carlton Clark of Stuart, Va.; Ruth Grafflin Davis of Wilmington; Marion Erwin of Canton; Margaret Gray Little of Greensboro; Alia Josephine Ross of Greensboro; Sabra Lore Royall of Salemburg, and Elizabeth Walker Turner of Greensboro.

The closing commencement event was heralded with an organ prelude, "Marche Pontificale" Tombelle), played by Miss Ida M. Bridgman, who later played Guilmant's "Grand Chorus" as a postlude. Bishop Edward D. Mouzon of Charlotte spoke the invocation.

Two musical numbers preceded the address. Edward Molitore, tenor, sang "Walther's Preislied" (from Wagner's "Die Meistersinger"), with Miss Audrey Bruton playing his accompaniment. Mendelssohn's "Trio in C Minor" was played by Mrs. George K. Hibbets, violin, Miss Dorothea McNutt, 'cello, and Mr. Hibbets, director of music, piano. Dr. Turrentine presented the speaker.

THE GIFT WITHIN

Arnold Bennett, the British author who died a few months ago, worked his "Acre of Diamonds." He was born at Shelton, North Staffordshire, close to the "Five Towns" region, and he used this section of the country as the setting for a number of his famous books. We do not always have to go far afield to find an opportunity to win success. In a surprising number of cases the materials are now at hand. What is most required is that we stir up the gift of God which is in us.—Forward.

A Good Man

By Rev. Fletcher Nelson

Scripture: Psalm 1

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so: but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

There come times when we much prefer, rather than speak, to remain silent and in reverence listen to the muffled beat of our heart. On such an occasion words are useless. Emotions and thoughts evoked are not easily communicated. They defy expression. While such moments as I speak of are brought about by a number of experiences, they nearly always come as we stand at the bier of a good man. The life which has gone seems to relive for a period and it speaks. All that is most worthy of supreme devotion challenges us as we stand in the presence of Goodness. Likewise our failures, our inactivity, and our indifference condemn us. We stand in the presence of achievement. We see goodness demonstrated. We recognize the success of Christianity. Let us consider what Christianity did for that life.

Most of us are nominal Christians. That is the least it should be. We were reared in a so-called Christian nation. Our background was presumably a Christian home. We inherited a diluted and foot-noted Christianity. Our efforts to keep it intact have been highly successful, and while doing so, we have freely admitted that the principles of Christianity if rigidly applied to conduct would make of us better men. Yes, nominal Christians we are. The exceptions made to Christian principles have robbed us of zeal, of vigor, of force. Because we fail to set ourselves apart as definitely Christian we stand at the bier of a good man shamed and condemned.

"Follow Me"

Jesus expressed the essence of a good man's life in two words, "Follow Me." To the twelve those words meant a complete surrender—even to the taking up of their abode with Jesus. To others the words meant to actively identify themselves with the crusade for righteousness. Jesus did not mean for his followers to imitate or copy. That request was a challenge to every man to associate himself with that most worthy of seeking.

Today every man, sooner or later, hears that tender and appealing voice speak, "Follow Me." Some accept. Some refuse. The good man hears and heeds. He begins his pilgrimage and as he ends it he gives to the world a monument which convincingly bears testimony as to what Christianity can do for a man. What did the good man find in Christianity?

I. Sense of Direction

He found a sense of direction. Ours is a tumultuous time. Men are grasping and groping. A good man lives through several such times and even in his gloomiest hour his sense of direction never wavers.

Some time ago a group of young people found themselves lost on the shifting sands of Hatteras Island. The shadows of evening were falling. The tide was rising. Each successive wave majestically rolled onto the shoals and with an increased momentum it curled and threw itself foaming upon the sands of the beach where its energy was expended. The outer circle of each wave crept nearer the beach road. The young people were looking for a point which they knew was toward the south. There lived a friend whom they were to visit. Toward the south led home, but what direction was south? A coast guardsman, those human sentinels of the sea, purposely came by. Upon being asked, he pointed the way. He did not point out any of the experiences or dangers that would come to the group—he simply gave the direction. The young people followed and arrived safely.

Christianity does that. When Jesus said, "Follow Me," he did not say the road was rough or smooth, valley or hill road. He merely said, "Follow Me." Through all kinds of experiences the good man knows Jesus is leading. He follows and the road leads home.

II. Power

Christianity does not stop there. The good man not alone knows the direction in which to travel. He finds sufficient power to travel in that direction through all kinds of weather and over all kinds of roads.

It is a strange paradox that ours is an age of power and we are weaklings. We reach into the clouds, draw electricity from them, and harness it. We dam a river and generate enough power to drive countless spindles. We drive steam shovels beneath the Hudson river. We erect an Empire State building. We find power to do all our work, but we cannot find power to run ourselves. Homes break up. Officers of the law and government prove unworthy of confidence. A spirit of disregard for law sweeps our nation. And our passiveness sanctions it.

Yes, we are nominal Christians. The exceptions to Christianity in which we indulge have cut the connection with spiritual power. Oh, the experiences are often hard and the temptations are great. The heat of the sun is fierce, the load is heavy, the dust of the road fills our nostrils. In all our trials that same Master who said, "Follow Me," is near. The good man leans on him and wavers not.

Religion is not as mystical as some would have us believe. It is extremely practical. Religious development is subject to well defined laws. Increased power comes through repeated tests of available power. Spiritual power which is now ours would be lost if temptations did not come which taxed it. Testing times which tax to the breaking point create new power.

Let me make use of an analogy which is not exactly illustrative because the power of an automobile engine is limited. The less the incline of a hill the less the capacity of the engine is tested. Increase the incline again and again and greater is the strain upon the potential power of the engine—each successive test demonstrates new capacities of the engine for generating power. Now suppose the engine, because of repeated impositions, would refuse to generate sufficient power to move the car up a still greater incline. The power of the mechanism would never be known.

So long as men call upon the inexaustible source of spiritual power in times of difficulty no cross is too heavy nor is any road too rough. A good man never ceases to tap the source of power.

III. Hope and Comfort

Then finally Christianity gives to life something which gives meaning to both direction and power. It gives hope and comfort. What is there in life to comfort one other than Christianity? During the buoyancy of early maturity and the sturdiness of middle age there is the Comforter ever present to erase the pain, clear the sky. Then as life's shadows begin to lengthen how blessed it must be to find that hope fulfilled.

Scarcely some six months ago an insurance leader in the southland was on his death bed. He knew it. He had live a useful and courageous life. During the last few days of his life he had his wife call in the doctors who had waited on him so faithfully, and as they stood by his bedside he grasped each by the hand and in turn thanked them for what they had done for him. He then spoke the following day to his wife, his son, and his daughter. A day later he died.

Recently while talking to the son of a good man who had previously died, the son told me that the night before his father's death he had been called to the bed by the aging father and asked to send for the doctor to "ease the pain but not to prolong the death."

Yes, in the trying time the hope and comfort of the Christian religion come to the good man.

The Good man

Christianity gives to the life of a good man direction, power, hope and comfort. Christianity, too, gives to society a good man. Were I walking down a dark alley with valuable goods in my possession and were I conscious of being followed by a stranger, there is only one question I would like to have the answer to, "Is he a good man?" Good men are the strength of the world.

And how does the world know that a man is good? By that degree in which he reveals God. A good man is kind, sympathetic, and cheerful. A good man comforts others. He is unselfish in his concern for others and in the use of his possessions. A good man is generous. He is a leader for righteousness and is aggressive in fighting issues of evil consequence. A good man dvotes his time to matters of first importance. He is always found in good company and has a regular place which he fills when institutions to which he belongs are conducting business. A good man loves.

And some day his Master says, "It is enough. You have worked long enough. Come on home." A good man is missed.

Note: The life and death of Chas. H. Ireland led to the preparation of this sermon.

THE PREACHER'S HOBBY

By C. S. Kirkpatrick.

Two friends of mine have attracted my attention. One may live a year. Forty years in the store without a change. The other, at the doctor's warning, got out of his, fell to farming and studying the plant life of his native heath. Has enlarged his life in two dimensions, length and breadth. Possesses excellent health and lives in a world that is large and interesting.

The preacher's tendency is to imitate the first of these two. He is a man of one work. He ponders Paul's words: "This one thing I do." He may forget, however, that the Master said: "Come apart and let us rest awhile." And rest, for many, means a change of work. Truming too long on one string means monotony. The bent bow should sometimes be released.

Here is where the preacher's hobby serves an excellent purpose. It does not matter so much what it is. But it does matter a great deal that any man have more than one interest in life. I have heard a Methodist preacher boast that he had never taken a vacation. Meanwhile his preaching steadily declined in freshness and vigor. The congregation would probably have favored the vacation. The greater one's concentration, the sooner is the mine exhausted. After that comes that bugaboo of the ministry—the dead line. A broader platform will postpone that day for most of us.

The field from which to choose is large: motoring, fishing, hiking, studying, writing, etc. Dr. C. W. Byrd read the Latin authors for recreation. I know a preacher who is an authority on bees. Another is most interesting because he knows astronomy. Still another has his own work shop, and makes many useful articles for the home and for friends. Architecture and landscape gardening would come in good at times.

Knowledge from any of these fields should render a man's preaching fresh and interesting. "This is our Father's world," and all truth gleaned anywhere can be used to illustrate the truths of Christ's kingdom.

But the thing I am advocating not only postpones the day of superannuation—it renders it more bearable when it does come. Here's a plant with but one attachment to mother earth. Sever that tie and see what happens. It dies. The most tragic hour in the average preacher's life is the hour of superannuation. The reason is obvious. This hour is rendered all the sadder if his eggs are all in one basket. Here is a Methodist preacher. His one interest is preaching the gospel of Christ. Stop him and, in many cases, he droops, and dies. Many do not live a year after going on the shelf. An interesting hobby ought to help.

THE CHURCHES WILL BE TO BLAME

It is obvious that if any country is attacked its citizens must fight for it to the bitter end, but what is not so obvious is that if and when that sad day arrives it will be because the Christian churches (warmongers in war, peacemongers in peace) will have failed. The old slogans will be revived: "God with us," etc., and "Christianity" will have been once more tried and be said to have failed again, whereas it will merely have not been tried because of its great difficulty.

I see no difference, as a realist, between the destruction of the world by some non-Christian community and its destruction owing to the cannibal action of Christians, although, writing before the event, I can deplore the latter more than the former because of my Christian struggle for the highest goal.—F. P. Crozier, brigadier-general.

Youth must carry the burden of coping with the problems of the new frontier. Adults can never do it. Youth must furnish the initiative, individualism, energy, and novelty of thought required. I believe in youth. I have lived with them in the class room for many years. I know them through and through, and on the basis of this knowledge, I am willing to trust the future in their hands.—E. E. Snoddy.

PRESIDENT FEW REPORTS ON DUKE'S GROWTH FOR SIX YEARS

A graphic picture of Duke University's development during the last six years is presented in the published reports of President W. P. Few and other university officers, released today. The reports cover six pages and describe the launching of a university from collegiate rank into a place with the outstanding institutions of the country.

Covering a period of intensive building and organization, the reports revealed how step by step the various schools and departments have developed their facilities and scope of work. In addition to President Few's report to the board of trustees there are reports to the president covering the activities of Trinity College, the graduate school, the woman's college, the school of religion, the school of law, the school of medicine, Duke forest, the summer school, the university press, the department of public relations and alumni affairs and others.

Faculty Active

Fifty-four pages list the publications of members of the Duke faculty during the period. More than 2,000 publications by 133 members of the teaching staff are recorded for the six years.

President Few points out that, like American higher education in general, the Duke graduate schools will show the influence of German universities, while the colleges, one for men and the other for women, will be in the English tradition of education. He cites the progress of the several schools established since 1825, and tells how special care is being given to the teaching of undergraduates.

A school of dentistry in connection with the school of medicine is one of the needs of Duke University, President Few declares.

Better Scholarship

The report of Dean W. H. Wannamaker notes the rise in scholarship standards and achievements during recent years, and also describes the newly installed quality-point system and honors courses. Individual and personal instruction and counsel for each student is the aim of his department, the dean of the university points out.

Dean Alice M. Baldwin of the woman's college, Dean W. H. Glasson of the graduate school of arts and sciences, and Dean Elbert Russell of the school of religion report steady progress in their units of the university. The woman's college, as such, is closing its second year of operation.

Professional Schools

Status of the law school is shown by Dean Justin Miller in the fact that during the year 1930-1931 it was given the approval of the American Bar Association and that it became a member in full standing of the Association of American Law Schools.

According to Dean W. C. Davison of the school of medicine 75 per cent of the students enrolled there have availed themselves of the four-quarter three-year schedule begun by the school with its opening in the fall of 1930. Dean Davison also reports for the school of nursing, the school of dieteties, and Duke hospital.

Definite progress in the survey and development of Duke forest as an outdoor laboratory for the projected school of forestry is shown in the report of Director C. F. Korstian.

Dr. Holland Holton, director of the summer school, reports of the constant development of that department, its enrollment last year being 1,602 as compared to 1,132 in 1925.

Volumes in the Duke libraries will exceed 300,000 at the end of the present fiscal year, according to Dr. W. K. Boyd, director of the libraries. In 1925 there were slightly more than 95,000 volumes in the Duke library. Well $500,000 has been expended for books during the past six years. During the past year Duke's library assumed first rank in the southeast.

Public Relations

Alumni records have from 8,000 individuals in 1925 to 13.345 in 1931, according to Henry R. Dwire, director of public relations and alumni affairs. The report for this department shows a great variety of work done, including the publication of various catalogues, bulletins, booklets and other material. Also reporting for the Duke Press, Mr. Dwire points out that 46 books have been published by the university in the six-year period, these representing a score of fields of scholarship. Thousands of copies have been distributed in nearly 40 countries. Seven interpretations and and research journals are now edited at Duke.

A. A. Wilkinson.

J. C. WILLIAMS AT BAILEY

Rev. J. C. Williams is a faithful and devoted worker that gets results. He is now in his fifth year on the Bailey circuit. If he keeps going he should spend another five years in that fine field for a hard worker with plenty of religion.

That new church and the wonderful Sunday school that is being built up at Bailey is an inspiration. It discloses the possible results when there is work, prayer and the spirit of adventure. The new church, with its well set shrubbery, and the attractive parsonage, well kept within and without, provide the needed enquipment for successful work. Then, too, the people stand by their pastor. How we enjoyed being with them last Sunday! Having left there five years ago, following four years as presiding elder, enables us to appreciate the work that is being done and to thank God for such a man as J. C. Williams. May his tribe be multiplied. A man who can not preach to that crowd has no preach in him—at least such as were present last Sunday morning.

THE IDA M. ALEXANDER SCHOLARSHIP TO GREENSBORO COLLEGE

On May 25, 1932, Greensboro College received from Mr. A. E. Alexander, High Point, N. C., a check for $1000 to establish a scholarship to be known as The Ida M. Alexander Scholarship. Founded in 1932 by Misses Minnie and Mary Alexander, Mrs. Mina A. Long and A. E. Alexander in memory of their sister, Ida M. Alexander. The income from this fund will be used in educating young women, preference to be given any descendant of the United Daughters of the Confederacy.

THE PAUL M. BARRINGER BEQUEST TO GREENSBORO COLLEGE

On April 11, 1932, Greensboro College received from the estate of the late Paul M. Barringer of Salisbury, N. C., the sum of $3,428. This bequest will be known as the P. M. Barringer scholarship. The income will be used in educating young women, preference being given to those from Rowan county.

DAUGHTER OF METHODIST PARSONAGE WINS HIGH HONORS

At the commencement of the Asheville Normal and Teachers' College two students, Miss Lois Gentry, daughter of Rev. and Mrs. J. C. Gentry of Micaville, and Miss Opal Snyder of Canton were awarded one of the highest honors students of the Asheville Normal and Teachers' College can attain.



Miss Lois Gentry

The awards given Miss Gentry and Miss Snyder, engraved silver plates, were presented by Miss Ione H. Dunn, dean. These awards were given as the special faculty honors. Miss Gentry received the award for her achievements in creative writing. Miss Snyder was honored for the development of student government at the Normal and her participation in debating, oratory, Y. W. C. A. and literary society activities.

In creative writing Miss Gentry has written a book of poems, which have been entered in The Yale University contest; an operetta, "Sea Nymphs," which has been given by the Glee Club of the college; a play, "The Hills," which has been also given by the college students. During Miss Gentry's freshman year she wrote an essay on chemistry, "Chemistry as Related to Life," and won second place in a national contest, sponsored by the United States Chemical Society. This award was three hundred dollars. Special mention was given during the commencement of the editorials written by Miss Gentry, who has been on the staff of the college paper, The Highland Outlook, for four years and for the past year has been editor.

During Miss Gentry's four years of college work, she has been one of the most outstanding in the college. For two years she has been president of the literary society to which she belonged; teacher of the eleventh grade English last year in the high school; played the leading role in the senior play, "The Tempest"; member of Y. W. C. A. choir; and has been selected by the college faculty to teach a demonstration class in the coming summer school for teachers. Also won third place in scholastic standing in the class of sixty-nine seniors.

Little Dot: "Our minister prays ever so much louder than yours does."

Little Bob: "I don't care if he does. Our minister jumps the highest when he preaches. So there, now."—Exchange.

WE'LL DO ANYTHING BUT CONFESS TO SIN

Nothing is more characteristic of respectability than its habit of finding exalted reasons for justifying conventional conduct. . . . In ecclesiastical matters we have been much pushed in later years to find divinely good reasons for our customary conformities, such as saying in worship what we do not mean; keeping straight faces in the presence of small men arrayed in large historical and institutional dignities; supporting a denominationalism that we say that we deplore, and excusing an evangelism that obviously needs an explanation. . . . This respectable habit of finding that we always are in every respect respectable makes it next to impossible for us to repent for even the deeper wrongs of conventional social practice. Even the harlots, Jesus declared, enter the kingdom of heaven before those who could give twenty reasons why harlots cannot get in at all.—George A. Coe.

NOTES FROM THE FRANKLIN CIRCUIT

We are in the midst of our fourth year on the Franklin circuit and from all signs this is to be the best year yet. In the different organizations of the church—Sunday schools, Epworth Leagues, missionary society, etc., greater interest is being manifested in attendance; the attendance at the preaching hour shows a considerable increase over previous years. There are some who seem a bit doubtful about the finances, but we believe that with the increase in interest along spiritual lines the financial report for this year will equal the past if not surpass it. At least we do not believe our people are going to be slackers.

We have just closed revival services at two of the churches on the charge—Clark's Chapel and Snow Hill—which was a great success. As a direct result of the services 17 members were received, which is more than our increase in membership of any previous year. We practiced the slogan adopted by the state some time ago, "Live at Home." The preaching is being done by the pastor and music and prayer mingled with work is furnished by the local congregation. This plan seasoned by the help of the Lord, we find, works well and we recommend it to any that may be interested. We have four other churches on the charge in which we expect to conduct revival services soon. There has been a great deal of improvement on church property during our administration, and the good work still is in progress, but this is not done to the neglect of saving souls. The fact is this work is only an evidence that souls are being saved. Not just saved from hell, but saved to service and society. Brethren, we are weak and need your prayers. Pray for us. H. C. Freeman, Pastor.

WHAT NEXT?

"Do you not get very lonely? Does not time hang heavy on your hands?"

Could a few hours be added to each day, a few days to each week, a few weeks to each month, a few months to each year, I should yet be short of time for the work I have to do. There is never a day when I fail to find some new thing in my Bible, never an hour my heart is not sheltered in the secret of His presence.

The fact that bridges are unmentioned in the Bible is not without significance. No student who struggled over Caesar's bridge can possibly forget that bridges existed.

A breach came between man and God. Moses flung himself into this chasm to close it, but it required a God-man, the day's man to lay his hand upon us both.

In days of unrest, earthquake, carnage, let us remember—

"His chariots of wrath the deep thunder clouds form,
And dark is his path on the wings of the storm."

The fractured skull and the flaxen curl
Doom forever the racketeer rule of the world.

Robah F. Bumpas.

LAYMAN'S DAY, JUNE 12

The General Board of Lay Activities has set Sunday, June 12, as Layman's Day. I, as conference lay leader, am hereby appealing to all pastors, charge lay leaders, and district and associate district lay leaders to arrange a program for that day featuring the layman's work in our church. If for local reasons this date is not acceptable any other nearby date will be all right.

Either use your own local laymen as speakers or call in an outstanding speaking layman, whichever plan suits you best. Stress the necessity of consecrated laymen to carry on the work of the church. May I have your full co-operation?

James E. Lambeth, Conf. Lay Leader.

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Western North Carolina Conference

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FROM THE FIELD

Among the letters received during the week we give below the following as of special interest to our constituency since each one deals with a different phase of Christian education:

New London

"I wish to convey to you our sincere appreciation for your co-operation and intensive efforts in connection with the study course, 'Organizing for Christian Education in the Local Church,' conducted at the New London church during the past week dealing with the revised program of religious education.

"The results achieved from this study course will be a great benefit to officers and teachers of our church school, to the end that more efficient and effective work will be accomplished."—Jas. W. Ivey, Supt. New London Methodist Sunday School.

Bethel, New London

"We observed Sunday School Day on May 15 at 11:30 a. m., using the play, 'The Good Shepherd,' which you sent us. I would like to say that it was one of the best services we have ever put on at Bethel. The house was almost full and the people were greatly inspired by the program. An offering was taken at the close of the service for the promotion of Sunday school work and forwarded to Mr. Dunham at Asheville, N. C. The offering was $3.00.

"We spent much time in selecting the best suitable characters for the play. Every one did so well, not even the slightest blunder throughout the service. The only regret was that our pastor, Brother Wise, could not be with us, having to preach at one of the other churches.

"Below we give the program as carried out:

(Mrs. I. C. Carter, teacher of woman's class, presiding).

Prelude: 'Tell Me the Story of Jesus.'

Hymn: Saviour, Like a Shepherd Lead Us.

Scripture: John 10:14-19.

Prayer.

Hymn: Bring Them In.

Introduction to the Play.

The play: The Good Shepherd.

Prayer Hymn: Lord, Speak to Me That I May Speak.

Offering.

Closing prayer by superintendent."

—Virgil C. Moss, Supt. Bethel Sunday School.

COKESBURY SCHOOL AT MARVIN CHURCH, LINCOLN CIRCUIT

Meeting in a school house hard by a new church nearing completion, a good Cokesbury training school was conducted during the days of May 22-26 at Marvin church, on the Lincoln circuit. Brother James B. McLarty, energetic pastor, and a group of loyal workers had arranged for the school in advance in a careful manner. On the opening day more than 50 persons were present. Forty of these enrolled for the school. Two courses were taught: "Worship in the Sunday School" by Rev. I. L. Roberts of Highland church, Hickory, and "The Educational Work of the Small Church" by W. A. Kale. At the close of the school 26 credits weer issued.

There were many signs of progress on the Lincoln circuit. Workers' councils have been organized and meeting regularly for some time at three of the churches. At these three marked improvement has been noted in such matters as attendance, general interest and effective teaching. At McKendree church last Sunday there were 61 present out of an enrollment of 63. This good attendance is not unusual. Soon the people at Marvin will be occupying a new church which has ample space and equipment for good educational work. It is located on a hill from which an excellent view of the surrounding country for miles may be seen. This beautiful building will likely set the standard for church architecture in Lincoln county.

HAYWOOD COUNTY SCHOOL

The whole Western North Carolina conference has learned to go to the mountains for inspiration. Not only do the hills themselves point us to higher things, but the people who live among them frequently show us how to do things. This fact was clearly demonstrated in the recent standard training school for Haywood county held at Long's Chapel, Lake Junaluska.

What with good attendance, four interesting courses, and faithful, intelligent work the school was eminently successful. Long's Chapel was a good host and the people came from Waynesville, Canton, Clyde, Bethel, Jonathan, Delwood, Haywood circuit, and a number from other denominations. Our congratulations are given to the presiding elder of the Waynesville district, Brother Hayes, to the pastor of Long's Chapel, Brother Dryman, and to the other pastors and laymen, not forgetting the lay women, whose work made the school successful.

The following courses were given:

Organizing for Christian Education, taught by Rev. J. G. Huggin of Asheville. Credits 27.

Evangelism, taught by Rev. J. H. Armbrust of North Wilkesboro. Credits, 18.

Missionary Education in the Local Church, taught by Rev. W. A. Kale of the conference staff. Credits, 8.

The Sunday School Pupil (Cokesbury unit), taught by Rev. O. E. Croy of Hot Springs. Credits, 10.

HONOR ROLL, APRIL 27 TO MAY 18

Asheville District

Avery's Creek	$ 1.55
Mills River	1.51
Total	3.06

Charlotte District

First Church	50.00
Hawthorne Lane	35.50
Calvary	25.30
Central, Monroe	22.98
Matthews	10.00
Morven	3.90
Indian Trail	3.49
Waxhaw	2.42
Harrison	1.65
Union	.70
Total	155.94

Gastonia District

Smyre	4.45
Goodsonville	2.90
Polkville	2.69
Laboratory	2.40
East End	2.00
New Hope	1.55
St. Paul	1.00
Total	16.99

Greensboro District

Centenary	13.50
College Place	10.90
Bethel	10.00
Muir's Chapel	9.70
Lee's Chapel	4.54
Summerfield	1.61
Gethsemane	1.47
Friendship	1.08
Center	1.00
Total	53.80

Marion District

Morganton	11.81
Alexander	6.00
Spindale	3.75
Connelly Springs	2.75
Rutherford College	2.42
Nebo	2.35
Bethel, Morganton Ct.	2.30
Bakersville	1.69
Bethlehem	1.02
Total	34.13

Mt. Airy District

Central	14.50
Rockford Street	2.62
Pine Hall	2.00
Mariah's Chapel	1.59
Draper	1.58

Palmyra	1.40
Total	23.69

Salisbury District

Trinity, Kannapolis	20.00
Central, Albemarle	15.03
Central, Spencer	15.00
Central, Concord	9.79
Badin	5.00
Liberty	4.23
Forest Hill	2.50
Bethpage	2.00
Rockwell	2.00
Gold Hill	1.88
Bethel	1.00
Total	78.43

Statesville District

Rose Chapel	12.42
South Lenoir	9.25
Vanderburg	4.91
Triplett	3.85
Hudson	2.05
Littlejohn	1.50
St. John's	1.21
Hopewell	1.07
Williamson	1.02
Total	37.28

Waynesville District

Canton	7.21
Andrews	5.00
Long's Chapel	3.70
Bryson City	2.85
Iotla	.64
Total	19.40

Winston-Salem District

Fair Grove	19.00
Mt. Olivet	9.40
Bethlehem	8.93
Oak Summit	5.31
Mocksville	5.27
Midway	4.40
Linwood	3.27
Farmington	2.46
Smith Grove	1.20
Total	59.24
District totals	481.96
Young People's Division	68.89
Previously reported	3016.87
Grand total for year	3567.72

Young People's Division

THOMASVILLE, MAIN STREET

Young People's Day was observed on Sunday, April 17, at Main Street, Thomasville. The pastor, Rev. W. L. Hutchins, brought helpful and inspiring messages for the young people.

The A. L. M. choir made their initial appearance in their new black vestments and rendered special music for the morning service, while the A. L. M. junior choir gave splendid music at the evening service. Mr. N. J. Miles directs both choirs and Mrs. W. L. Hutchins is the counselor.

Miss Nora Townsan, president of the young people's senior division, spoke in a most interesting way of the young people's organization, formerly the senior Epworth League. She said: "Since the new board of Christian education offers a broader field for service the young people have formulated a plan by which various talents can give definite service and take more responsible places in the church programs.

"Feeling that a definite purpose and name should be given the choirs to assure permanency, committees were appointed to work out these questions: the motto, 'Worship through song'; the aim, 'To render broader service and give greater loyalty to the pastor in his services.'

"We make the evening church service our worship service, faithfully giving two evenings each week, Thursday for practice and Sunday for worship.

"A name of inspiration was also desired, so the name of Alice Lambeth Myers (A. L. M.) was unanimously adopted, thus placing ever before the members a beautiful musical life of devotion, loyalty and service to her church.

"From childhood Mrs. Myers sang the songs of Zion, which made her life radiant and beautiful. She was organist for many years, organized and directed young people's and adult choirs.

"Although she has been a member of the celestial choir since last October her spirit is guiding us in our undertaking. Her name has already come to be an inspiration to the choir and is lending a note of sincerity, courage and faith.

"An A. L. M. junior choir is being trained along the same lines."

Miss Townsan closed her remarks by sayiug: "Song is far-reaching and is one of man's most effective ways of self-expression. We sing when we are sad; we sing when we are glad; who can know what value his song may have?"

MECKLENBURG COUNTY UNION

The Mecklenburg County Young People's Union had their new officers installed in a very impressive service at the last union meeting, held at Hawthorne Lane Methodist church. The following officers were installed by Rev. C. C. Herbert: President, Ethel Kerr; vice presidents, Fred Gay and Alletta Hartman; recording secretary, Jeanne Tingle; corresponding secretary, Mary Turbyfill; treasurer, Ishmael House; Highroad agent, Alice Harper; editor Young People's Echoes, Franklin Bell; assitant editor, Alice Lee Murray; chairmen of committees, James Newcombe, Lenore Lloyd and Martha Auten.

After the business session of the meeting a recreational hour was enjoyed in the basement of the church.

A certain sales manager has a very loud voice. One morning, when he was shouting in his office, the managing director asked his secretary, "What's all this noise about?"

"Mr. Blank is talking to London, sir," was the reply.

"Then why on earth doesn't he use the telephone?" asked the M. D.—Halifax Daily Courier and Guardian.

The Country Church

This week we find help from another confereuce. The following suggestions come from the Rural Church Commission of the Little Rock conference. Doubtless the advice of leaders from Little Rock will be beneficial to us.

Program of Work for a Country Church

1. In addition to Sunday school one religious service in every country church each Sunday. Every church should have a religious service every Sunday. It may be a young people's service, or a layman may lead the congregation in worship the Sundays the pastor is absent.

2. Where possible the women should be organized as a missionary society or circle.

3. Emphasis on quarterly conferences, especially as to fasting, prayer and attendance.

4. Regular pastoral visitation. A pastor should accept the responsibility of pastoral care of all Methodist people withiu the bounds of his circuit, also all other people not cared for by some other pastor. Visiting all the people is felt to be one of the pressing needs of today.

5. Wide circulation of good literature. While we are interested primarily iu the circulation of our church papers . . . we should also encourage our children to read such periodicals as The National Geographic Magazine, Nature Magazine, Bird-Lore, etc.

6. Enriched social activities. Careful plans should be made for the purpose of enriching the social life and play life of the children, youth, and adults of every community, through plays, pageauts, games, singings, picnics, etc.

7. Repairing and beautifying church property. The church building and grounds should be the beauty spot of the community. Buildings should be kept in good repair, painted inside and out in appropriate colors, grounds kept clean, and beautified by terracing hillsides, planting flowers, shrubbery, etc.

8. Regular program of training for leadership. Some sort of an institute, Cokesbury class, Cokesbury school, or some sort of traiuing work should be planned and carried out within reach of every worker in every local church.

9. Religious and systematic care of all finances. We should be as religious in paying to the church as we are in praying.

10. Building a program to cover a period of years. In order to build a great program, and thereby build a great circuit, it is necessary that the people and pastor plan to work together over a period of several years. Long term pastorates are, therefore, encouraged for the sake of both people and preacher.

"So Joe was the life of the party?"

"Yeah. He was the only one who could talk louder than the radio."—Life.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

PASTORS' SCHOOL COURSES

Courses in pastoral leadership, Bible, missions, comparative religions, and Christian education will be offered in the North Carolina pastors' school at Duke University June 14.24.

Our board of Christian education is interested in all of these courses. There are three or four of them, however, which bear directly upon the problems immediately before the church on account of the recent General Conference legislation looking toward a unified program of Christian education in the local church.

One, to be taught by Dr. F. S. Hickman of the Duke school of religion, will deal with "Principles of Christian Education."

Another will deal with "Lesson Materials in Christian Education," and the editor of all our literature and periodicals, Dr. C. A. Bowen of Nashville, Tenn., will offer this course.

Still another, called "The Pastor and His Task," will include a study of the relationship and responsibility of the pastor to the church's program of Christian education. Dr. W. W. Peele, pastor of First church, Charlotte, will be the instructor.

The present writer has been asked to offer a course interpreting the recent legislation and explain the plans whereby all the work of Christian education in the local church may be unified. The name of this course is "Organizing for Christian Education in the Local Church."

Other instructors in the pastors' school will be Dr. C. M. Bishop of Southern Methodist University and Dr. G. B. Winton of Vanderbilt.

OUR COMMENCEMENTS

Our commencement season is on. Last week Louisburg College brought to a close a year which is said to have been one of the most successful in the institution's long and fruitful history. Rev. H. B. Porter, pastor of Grace church, Wilmington, preached the commencement sermon.

Next week Duke University holds its commencement, the dates being June 5.8. The new chapel will be used for the first time at commencement this year.

ALAMANCE SCHOOL RECORD

At Graham, May 15-20, was held the last of our spring series of standard training schools, and it was one of the very best we have had. It served most of the churches of Alamance county.

There were 110 people who attended, of whom 75 were regularly enrolled and 53 earned credits. The credits went to the various churches as follows: Front Street Burlington, 16; Webb Avenue, Burlington, 10; Graham 9; West Burlington 7; Mebane 4; Swepsonville 4; Holt's Chapel 1; Phillip's Chapel 1.

But for the public school commencements in South Alamance there would have been many more to attend and do the work for credit.

Three courses were offered, with Mrs. H. M. Wade of Parkersburg, W. Va., Mrs. Brian, and Mr. Gobbel as instructors.

FOLKS WERE PLEASED

Expressing his delight at the results of our Alamance standard training school, Rev. R. L. Jerome of Webb Avenue, writes as follows:

"Our folks were well pleased with the school held in Graham, and we are proud that we had the largest number we ever hat at such a school. I think most of them took it seriously, too. I made a public ceremony of their getting the certificates last Sunday morning."

REACHING THE UNREACHED

We cannot keep too constantly before us our responsibility for reaching the unreached. We need to let our lights so shine that others may see our good works and glorify our Father. More concretely and specifically, church schools should—

1. Discover the facts and face the situation.
2. Study the church roll.
3. Follow up absentees.
4. Enroll home members.
5. Make a survey of the community.
6. Organize extension groups.
7. Make and carry out plans for reaching the unreached in neglected areas near the church.

PASTORS TAKING COURSES

Pastors, although busy about many duties these days, are taking advantage of opportunities to become thoroughly acquainted with the general board's plans for a unified program of Christian education worked out on the basis of the 1930 General Conference legislation. They have attended institutes and training schools and have been instrumental in getting their lay workers to do likewise. In the approaching pastors' school and summer training schools many more will take courses. Included in the list of pastors who this year have earned one or more units of credit in the standard training course are the following:

Durham District

Rev. W. A. Cade, Burlington.
Rev. J. D. Bundy, Mebane.
Rev. E. G. Overton, Swepsonville.
Rev. J. F. Herbert, Roxboro.
Rev. W. L. Maness, Roxboro.
Rev. S. F. Nicks, Brooksdale.

Fayetteville District

Dr. Walter Patten, Fayetteville.
Rev. D. A. Clarke, Fayetteville.
Rev. J. W. Autry, Fayetteville.

New Bern District

Rev. A. J. Hobbs, Jr., New Bern.
Rev. Robert M. Price, New Bern.
Rev. B. B. Slaughter, Morehead City.
Rev. R. F. Munns, Beaufort.
Rev. R. W. Barfield, Newport.
Rev. W. V. McRae, Goldsboro.
Rev. W. H. Brown, Goldsboro.
Rev. L. L. Smith, Mt. Olive.
Rev. E. R. Clegg, Mt. Olive.

Rocky Mount District

Rev. E. C. Durham, Warrenton.
Rev. B. C. Thompson, Norlina.
Rev. E. H. McWhorter, Weldon.
Rev. W. C. Wilson, Halifax.
Rev. S. J. Starnes, Roanoke Rapids.
Rev. D. M. Sharpe, Rosemary.
Rev. E. C. Maness, Jackson.
Rev. J. T. Draper, Garysburg.
Rev. R. R. Grant, Seaboard.
Rev. Thomas McM. Grant, Wilson.
Rev. D. L. Fouts, Wilson.
Rev. F. A. Lupton, Kenly.

We are hoping that when the list for the year is completed, all seven of our districts will have practically all of their preachers on this honor roll.

SUNDAY SCHOOL DAY

At the recent session of the general board of Christian education attention was given to the need of our churches for the increase of intelligent interest in our program of Christian education and the need of our conference boards for the Sunday School Day offering from all of our churches. An appeal signed by Bishop Mouzon as president of the general board and Dr. Quillian as the general secretary has been addressed to pastors and general superintendents. Programs have been requested this year by perhaps the largest number of churches in many years, and we take this as an indication that most of our churches will observe Sunday School Day and forward an offering to Rev. C. K. Proctor, Oxford, treasurer of our conference board. Let others who have not yet done so heed the appeal of our general board and conference boards and give attention to this important matter in this time of real need and great opportunity.

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

OUR SUMMER ASSEMBLIES

As already announced, we are having two assemblies at Louisburg College this year: a Christian Advenutre Assembly for those 12 through 15 years of age, and a Young People's Assembly for those 16 through 23 years of age. Both assemblies will open Monday night, July 4, and close Friday noon, July 8. The cost of each will be $6, including $1 regitsartion fee, which is to be sent in advance to Miss Mary Cooper Hooker, Kinston. We are giving on this page detailed programs for both of these assemblies. Make your plans now to attend!

CHRISTIAN ADVENTURE ASSEMBLY

Theme: "Seeking First the Kingdom of God."

Program—Monday, July 4

10:00 a.m. to 6:30 p.m.—Registration.

6:45 p.m. to 7:45 p.m.—Supper.

8:15 p.m. to 10:15 p.m.— "Get-Together" party.

Daily Schedule

7:10 a.m.—Morning watch.

7:30—Breafast.

8:30-9:30—Class, Bible or World Friendship.

9:30-10:10—Assemblies and committee meetings.

10:10-11:00—Active games.

11:00-12:00—Class, Personal Relations course.

1:00-2:00 p.m.—Lunch.

2:00-3:00—Quiet hour.

3:00-4:30—Cultural recreation: Nature study, singing, dramatics.

4:30-5:15—Athletics and hikes.

6:00-7:00—Supper.

7:15-7:45—Vespers.

8:00-9:30—Evening program.

10:00—Taps.

Courses of Study

Group I, Bible or World Friendships:

Jesus and His Relations with Other People, Rev. Robert Bradshaw.

Jesus' Teachings on the Kingdom of God, Rev. P. H. Fields.

Working for World Peace, Rev. R. M. Price.

Mission Study—China, Rev. R. G. Dawson.

Group II, Personal Relations:

What It Means to be a Church Member, Mrs. L. C. Larkin.

How Can I Know I Am a Christian? Rev. Robert Bradshaw.

What Can I Do for My Community? Rev. R. G. Dawson.

What Recreation Is Worth While? While? Rev. R. M. Price.

Dean—Rev. R. E. Brown, Kinston.

Director of Recreation and Dramatics —Miss Norma Louise Craft, Wilmington.

YOUNG PEOPLE'S ASSEMBLY

Theme: "All for Christ."

Program—Monday, July 4

10.00 a.m. to 6:30 p.m.—Registration.

6:45 p.m. to 7:45 p.m.—Supper.

8:15 p.m. to 10:45 p.m. — Fellowship meeting.

Daily Schedule

7:10 a.m.—Morning devotions.

7:30—Breakfast.

8:30-9:45—Class, Group 1: Enrichment.

9:50-10:10—Group meetings.

10:15-11:30—Class, Group 2: Program and Organization.

11:30-11:45—Recess.

11:4512:45—Business and forum hour.

1:00-2:00—Lunch.

2:00-3:30—Quiet hour.

3:30-5:30—Directed recreation and interest groups.

6:00-7:00—Supper.

7:15-7:35—Vespers.

8:00-9:00—Platform hour.

Forum Periods

Tuesday—"Race Relationships," Rev. R. I. Johnson, New Bern.

Wednesday—"Personal Problems of Young People," Rev. G. Ray Jordan, High Point.

Thursday—"Problems of Local Young People's Divisions," Miss Lucy Foreman, Nashville, Tenn.

Friday—"Consecration Service," Rev. A. J. Hobbs, Jr., New Bern.

Platform Hours

Tuesday—Rev. G. Ray Jordan, High Point.

Wednesday—Rev. G. Ray Jordan, High Point.

Thursday—Missionary Pageant.

Courses of Study

Group No. 1, Enrichment:

How to Enjoy the Bible, Rev. E. B. Fisher.

Jesus' Teachings, Rev. L. C. Larkin.

Personal Development, Rev. B. B. Slaughter.

Life Problems, Rev. A. J. Hobbs, Jr.

Prohibition—Finding the Facts, Rev. J. G. Phillips.

Missions—Latin America, Rev. F. S. Love.

Group No. 2, Program and Organization:

Work of the Department Council, Miss Lucy Foreman.

Organizing the Department, Miss Reba Cousins.

Worship, Rev. E. B. Fisher.

Missions and World Friendship, Rev. F. S. Love.

Citizenship and Community Service, Rev. P. H. Fields.

Recreation and Personal Development, Rev. J. G. Phillips.

Dean—Rev. L. C. Larkin, Wilmington.

Director of Recreation—Rev. H. B. Baum, Poplar Branch.

ASSEMBLY RECREATION

We have been hearing a great deal lately about the good work which is being done in the Elizabeth City district. Wouldn't you like to see the secretary of that district, Rev. H. B. Baum, in action? If you would then come to Louisburg to the young people's assembly, July 4-8. Mr. Baum knows how to make folks have a real good time, and he is going to demonstrate that ability of his at Louisburg this summer when he directs the recreation for our assembly.

Make your plans now to be at Louisburg July 4-8. It will be the best assembly we have ever had and the cost will be the same as last year—a total of $6, including registration fee of $1.

OTHER DISTRICT MEETINGS

Plans are being made for district meetings of our young people in several other districts, though the programs have not been worked out in detail. The Durham district meeting will be held at Front Street church, Burlington, Friday, June 10, beginning at 4:30 in the afternoon. The young people of the Wilmington district will meet at Elizabethtown Tuesday, May 31, at 4:30 in the afternoon.

FRANKLINTON YOUNG PEOPLE

The following interesting report has come to us from our young people's division at Franklinton:

"The young people of Franklinton are having an exceptional year. The Sunday night meetings are well attended and the members show much interest in the activities of this division of the church. All the young people of the church are invited to the socials. They bring a social dues of five cents, which is invested for refreshments at the close of the meeting. These are sent from the drug store to the social hall.

"The worship committee arranges all the programs. Each member of the committee is in charge of one meeting during the month. The programs as a whole are discussed at the council meetings and the one in charge of the program confers with the counselor, who is ready with suggestions when needed. The fifth Sunday meetings are held jointly with the Baptist young people. They are in charge of the services one time, and the Methodist young people in charge the next time. and occasionally we have a service of music in which both congregations have a part.

"Religious plays have been a successful feature of our work this year. The book used is "Friends of Jesus" by Lydia Glover Deseo. This was sent to us by our publishing house for 75 cents. The plays are short, impressive, and can be made very beautiful with no special equipment for staging. They have a distinct spiritual value. These have been give in the church at the evening hour of service following the usual worship service. The church is usually filled on such occasions."

We deeply appreciate this splendid work that is being done at Franklinton, and we feel particularly grateful for the interest and devotion of the adult counselor of this group, Mrs. C. L. Read.

Your Boy and His Future

If your son at the age of 13 to 17 years, the critical period in a boy's development, is not doing the work he is capable of performing in school, you owe it to him to investigate the Collegiate Institute where Col. G. F. McAllister, for 35 years has built Christian Character and leadership.

The remarkable success of this institution with young boys is illustrated by the fact that more honors have been won by its graduates in proportion to number than of any other school in the Carolinas.

High school and junior college courses, modified military training, athletics,—but the most important factor, which is the reason for the success of its graduates is the unusaul personality of Col. G. F. McAllister which brings out the best traits in a boy.

Write now for catalogue and full information to Collegiate Institute, Box J, Mount Pleasant, N. C., 15 minutes ride from Concord, N. C., on the Southern Railroad.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

PRAYER

O Master, who dost summons us in our weakness, and who callest us to walk with thee, even when our feet are tired, may thy Spirit so empower our wills that we may be strong to obey thy call. Help us to take thy yoke upon us and to learn of thee, that as we enter thy service we may know that thy yoke is easy and thy burden is light. Amen.

The Wilmington district meeting will be held at Wallace June 10, opening at 10:30 o'clock. Mrs. A. M. Gates and Miss Elizabeth Lamb will be on the program. Mrs. H. J. Faison will speak on "Our Own Missionaries." The women of Wallace are expecting a large crowd and a day of great inspirational value.

The Elizabeth City district meeting will be held in Windsor, Tuesday, June 7, beginning at 10 o'clock. Every phase of our work will be discussed in round table fashion, and we would like for the auxiliary reports to be informal contributions to these discussions. The zone leaders will make their reports by means of interesting charts showing the work of the past quarter. Every one is asked to bring a small lunch. We trust that this day may prove a great spiritual feast for us all. We especially invite the pastors of our district to be with us. May every interested person pray earnestly that even the tiniest detail of our planning for that day be carried out in such a manner as to bring glory and honor to our Father, God.

TWO NOTABLE LEADERS

In the passing of Miss Nannie B. Gaines and of Miss Esther Case the members of the Woman's Missionary Society are brought to a realization of the distinct contribution made by these two women in extending the kingdom of our Lord.

Miss Gaines was a pioneer in educational work for girls in Japan. Some one has said that it was missionaries who taught the Japanese government that it was not dangerous to give girls book learning beyond the fourth grade, and Miss Gaines gave a practical demonstration of this fact. She spent more than forty years in teaching Japanese children and girls how to live the Christ-life. She lived to see her small school for girls grow into a college and to receive honors and recognition from the Japanese royal family as well as the American Educational Association.

It was at a meeting of the Woman's Board of Foreign Missions in Atlanta in 1894 that "the doors of Christian service swung open" to her. She was for some years in Mexico and afterwards served as administrative secretary of foreign work. Her courageous Christian life was ever inspiration to her associates. At the recent meeting at Wilson, Mrs. J. W. Perry stated that one of the high lights of the last Council meeting was the presence of Miss Case. Her illumined soul shone out transcendently while she bore the pain of a fatal disease. She had already overcome her last enemy and was ready for her triumphant entrance into the New Jerusalem.

RENEWED FAITH

"Oh, Lillian, I'm so tired," exclaimed Jean Forrest as she dropped into a chair in the cozy sitting room of her friend, Mrs. Hugh Russell.

"What's the trouble? You look more worried than tired."

"I am, and that's why I'm tired. If I were not so discouraged I would not feel so tired."

Well, what's the trouble? Didn't your missionary program turn out to suit you?"

"Yes, the program was all right, but the pledge cards did not get here in time to distribute at the meeting, and they decided that it would be better for me to take them around to the individuals anyway, especially as so many were absent. I got them from the postoffice this morning and started out immediately to get them signed up; but, oh, it is so discouraging! Very few are willing to promise any more than the usual amount they pay for dues and many will not even pledge that much."

"Maybe they are like I am, have nothing to give."

"Oh, Lillian, you don't mean to tell me that you are not going to promise anything! You used to be so interested in misisons. Why, I thought you wanted to go to the foreign field yourself."

"I did want to go, and I am still interested, but you see I have these little ones to care for now and it takes all we can make to do that."

For several minutes Jean sat with dwoncast eyes, too surprised and disappointed to speak. Finally she said: "Suppose you were on the foreign field now, do you think you would have the comforts of this nice home?"

Mrs. Russell was quick to see the rebuke and replied: "You mean I would have to sacrifice there and I ought to be willing to do so here."

"Yes, I do mean exactly that, not only for you but for every one of us. Just think what hardships the missionaries have to endure! Not only in leaving home and loved ones for years at a time and living on small salaries, but subjecting themselves to risks from unhealthful climate, attacks from disease, bandits and savages. Just read Dr. Janet Miller's experience at Mingo in Africa if you want to know the heroism and sacrifices necessary to be a missionary."

"Yes, Jean, I know, and I wish our church could give more for the cause, but there are others so much abler to contribute than I am."

"But, Lillian, so many are not interested, and we are terribly behind in our finances. Besides it is a privilege to help in this cause."

"Jean, I wish you wouldn't argue with me. I know better than you what I can do. Mr. Russell gets only a small salary now and we have to economize at every point and sacrifice our own pleasures to give the children what they really need. And on top of everything else, we've got to pay nearly a whole month's salary on account of that accident we had last week in which our car was damaged."

Jean looked straight into the eyes of her friend and asked: "Lillian, what has become of your faith? Don't you believe in the power of God?"

"Certainly I do."

"Do you believe in the Bible?"

"Of course!"

"Well, God promised the Israelites that if they would bring in the tithes He would give them a great blessing (Malachi 3:10). I believe, and my observations verify my opinion, that the promise is also to us and that He still blesses those who give him a tenth of their income, and in one or another He causes the nine-tenths to go even farther than the whole would if it were all used for ourselves and family. Perhaps had you and Mr. Russell made it a rule to give God his part, you might have received a blessing in the form of an increase in salary. And the auto accident might not have occurred. I am sure of God's power to guard us against such accidents when he knows it is best to do so. I don't think we should give for the purpose of getting material blessings, nevertheless, I do believe we get them; but even if we did not it is a comfort to feel that we are God's partner and he is ours, and at least a tenth of our income belongs to him."

Mrs. Russell sat with bowed head for a few minutes, then looking at Lillian with a shining face said: "Thank you, dear, for talking so plainly to me, and thus reviving my drooping faith. I'll talk to Hugh about it and we'll begin tithing as soon as he gets his next check. He wanted to adopt that plan when we were married but I discouraged him. I now see my mistake, thanks to your courage and faith."

Cary, N. C. Floy Leach.

Betty Jane was not making a record in her class for good behavior, so her mother was agreeably surprised when she came home one afternoon with the report:

"Mother, today the teacher had to speak to all the girls except me."

"Indeed," said the mother. "What did she say?"

She said: "Now, children, we'll all wait until Betty Jones comes to order."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TWO NEW ORGANIZATIONS ON STATESVILLE DISTRICT

Mrs. A. D. Abernethy, secretary of the Statesville district, comes to the front this week with two new organizations on her district and with prospects of several more in the near future.

Those recently organized are Jones Memorial church, Shepherd charge, with the following officers: President, Mrs. G. L. Wilkerson, Mooresville, Route 2; vice president, Mrs. E. M. Karriker, Mooresville, Route 3; secretary and treasurer, Mrs. C. L. Parker, Mooresville, Route 2; mission study Superintendent, Mrs. Lorene Brown, Mooresville, Route 2.

Center, Ball Creek charge: President, Mrs. John Rudisill; vice president, Mrs. Oscar Fry; secretary and treasurer, Mrs. Flake Munday; corresponding secretary, Mrs. Glenn Harwell.

MISS NINA TROY, MISSIONARY TO CHINA, HONORED

On Monday afternoon, May 23, the women of West Market Street church, with a beautifully appointed tea, honored their beloved misionary, Miss Nina Troy, who is home from China for her third furlough in her twenty years of service there.

The circles of the church first met, in joint session, to hear Miss Troy tell of her experiences in Shanghai where, for five weeks prior to her sailing, she witnessed the horrors of warfare and engaged in relief work. The question whether to go or stay was indeed a hard one for Miss Troy, devoted as she is to China and her people, until it was decided for her by higher authorities.

Her many friends are happy to have her safe at home during this critical period in China. About 200 were present to hear Miss Troy and to greet her at the reception which followed.

COMMENCEMENT AT SCARRITT COLLEGE MAY 29-JUNE 2

The following invitation has been received with much appreciation:

"The Faculty and Graduating Class at Scarritt College for Christian Workers request the pleasure of your presence at their Commencement Exercises, May twenty-ninth to June second, 1932, Nashville, Tennessee."

The commencement calendar is as follows:

Sunday, May 29, 7 a. m., communion service, Dr. J. L. Cunninggim; 11 a. m., baccalaureate sermon, Dr. Forney Hutchinson; 4:30 p. m., program of music—violin and organ. Wightman Chapel.

Tuesday, May 31, 3 p. m., alumni meeting and tea. Social rooms.

Wednesday, June 1, 9 a. m., meeting of board of trustees; 6 p. m., musical service. Wightman Chapel.

Thursday, June 2, 10 a. m., commencement address, Dr. D. J. Fleming. Wightman Chapel,(

We are sure this occasion will be one of deep interest to all students and friends of Scarritt College. Miss Louise Avett of our Western North Carolina conference is one of the graduates, and after a short visit to her home in Norwood, N. C., is planning to leave in August for her new field of work in China. Our best wishes are with her on her graduation day.

ZONE MEETING ON WAYESVILLE DISTRICT

Mrs. H. D. Johnson.

The regular quarterly meeting of the Macon county zone of Waynesville district was held at Union church, May 10, with Mrs. H. C. Freeman, zone president, presiding. The opening devotional was in charge of Mrs. H. D. Johnson, who used as a Scripture lesson, John 2:5. Mrs. J. L. Teague extended a cordial greeting, which was responded to by Mrs. Carl Slagle of Mt. Zion.

A short play, "Honoring Motherhood," directed by Mrs. Ned Teague, was presented by a group of young girls and boys, and was followed by a solo, "Home, Sweet Home," by Mrs. J. C. Umberger. Mrs. George Jones, president Woman's Missionary Society, Franklin Methodist church, gave an interesting report of the annual conference at Charlotte. Mrs. Gordon Moore, superintendent of children's work at Franklin, brought an interesting report and a lot of inspiration from the children's division of our conference.

Mrs. F. L. Siler was heard in a helpful talk on "What These Zone Meetings Mean to Us," and she stressed especially the value of the social contacts which give the women of the different communities opportunity to know each other better.

Representatives from six societies were present, totaling between 50 and 75 members. Reports from the societies were encouraging and showed an increase in membership and also that much splendid work is being done this year. The next meeting will be held in August at Clark's Chapel.

MRS. R. J. FOSTER PASSES

In the passing of one of its beloved members, Mrs. R. J. Foster, the Woman's Missionary Society of the First Methodist church, Hickory, is conscious of its great loss.

For many years she was a faithful member, serving helpfully in various official capacities from time to time.

She was greatly beloved by all for her kindness, graciousness, and for the beautiful example of Christian life which she lived among us. She possessed an intellect of high quality, and her Christian virtues were beautifully shown in her home life.

Her fervent prayers and wise counsel were an unfailing source of strength to the society which she loved. We have lost a loyal member, but the church and community will cherish her memory.

Now therefore be it resolved by the members of the Woman's Missionary Society that we record in our minutes this expression of our affection for her, and that we extend the bereaved family and relatives our heartfelt sympathy, and that a copy of this resolution be sent to them, and one to the woman's page of the North Carolina Christian Advocate for publication.

Mrs. G. F. Ivey,
Mrs. A. C. Gibbs,
Mrs. K. C. Elliott.

IN MEMORY OF MRS. T. C. FISHER

"The land that lies beyond the sea
Must be divinely fair,
For those who go are just the ones
It pains us most to spare."

Since our last meeting a loved member of this group has passed through the portal which leads from death unto life eternal. The pure spirit of Mrs. T. C. Fisher, lovingly known to her friends as "Drucie," slipped from its earthly moorings on the morning of April 19, 1932. "So softly death succeeded life in her, she did but dream of heaven, and she was there."

A woman of many talents, she had given varied and loyal service to her church, carrying on the example and traditions of her godly parents and ancestry. She had served a term as president of the Grace McCubbins Missionary Society, and was the first president of the woman's auxiliary as now constituted. It was her pleasure to give her voice in service of song to her Master. Of a peculiarly happy temperament,

"She sang of joy; whate'er she knew of sadness
She kept for her own heart's peculiar share,
So well she sang, the world imagined gladness
To be the sole tenant there."

To the bereaved family and parents we offer our love and tender sympathy. We shall miss her from our midst, but shall try to live so like her that when our summons come we may be ready as she to answer.

Woman's Auxiliary of First Methodist Church, Salisbury, N. C.

Mrs. H. F. Payne,
Mrs. H. C. Sprinkle,
Mrs. P. N. Peacock,
Committee.

Mother (who has guest at dinner)—"Betty, don't talk with your mouth full."

Betty—" But, mummy, what am I to do? When I talk with my mouth empty, you always say, 'Betty, go on with your dinner.' "—Punch.

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent
MRS. DAIS SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

That was a fellowship of a high order that I enjoyed with Drs. M. T. Plyler and F. S. Love as we traveled together and visited the Wilmington, New Bern and Elizabeth City district conferences. Dr. Plyler stands out conspicuously as one of the finest, if not the best, editor in Southern Methodism. He is giving us a paper that makes the heart of every Methodist swell with a pardonable pride. How I do wish that we could double its circulation! Dr. Love has entered upon his duties as presiding elder of the Raleigh district with enthusiasm and a high sense of devotion.

* * * *

Most gratifying progress is being made on our soap campaign. If we keep up the present interest, with a little better organization, we shall go over the top without any great difficulty. The Catholic Orphanage here in Raleigh has already secured two million Octagon soap coupons during the campaign. The Thomasville Baptist Orphanage has put an Octagon soap campaign on and doubtless the Baptists of the state will put it over in good style. I cannot believe that our Methodist friends will do less for our own beloved Methodist Orphanage. We need the money badly and need it NOW.

* * * *

We have several highly trained orphanage girls who have finished high school. These young ladies took the business course in the Raleigh high school. Since graduating from high school they have taken advanced business courses in business colleges. They are prepared to accept positions and render efficient service as stenographers and bookkeepers. If any of our Methodist business men should need good office helpers, please communicate with me. I trust our pastors will let the people know that the Methodist Orphanage has several highly trained young ladies who are prepared to do high class work.

* * * *

The fourth Sunday morning I filled the pulpit at Central church, Raleigh, for Brother A. S. Parker, who was with his wife who had undergone an operation at the Duke Hospital in Durham. I am happy to say that Mrs. Parker had a successful operation and will be at home by the time this week's Advocate reaches its readers. Brother Parker has walked right into the good will and affections of his people at Central church. He has entered what promises to be his most successful pastorate. The congregation at Central always gives me a sympathetic hearing. Our Orphanage has an abiding place in the heart of the church and Sunday school. This church has never grown weary in well doing for our fatherless children.

* * * *

To attend three district conferences and a woman's district missionary conference in three days is quite an undertaking. It was my privilege to address the wilmington, New Bern, and Elizabeth City district conference in the interest of our Orphanage. The Woman's Missionary conference of the Raleigh district gave me an opportunity to say a few words about our Octagon soap campaign. At Clinton, Morehead City, Hertford and Clayton I met with many staunch friends of our cause. I have long since discovered that there is no other cause that we have espoused that lies quite as close to the heart of North Carolina Conference Methodism as that of the Methodist Orphanage. The presiding elders, pastors, official boards, as well as the rank and file of the membership of the churches, are practically 100 per cent loyal and enthusiastic supporters of our fatherless children. To have contacts with such splendid people as I travel over the conference is indeed a pleasure and privilege. One of the biggest thrills I get out of my work is the confidence and loyalty that my friends have shown me during the past 17 years. I am not surprised that there is no orphanage in Southern Methodism, with the exception of the Children's Home, that has such devoted and enthusiastic supporters and friends. What a joy and privilege it is to share their love and confidence!

* * * *

While it is pleasant to go out in concert work and meet people and make new friends, I find it extremely pleasant to go to a town, knowing I am to be entertained in the home of a friend. So it was in Raeford. I was in the home of Mr. and Mrs. T. B. Upchurch and had a pleasant little visit. Mrs. Snead and her son met us at the church Sunday afternoon and soon had all of us in our respective homes for the evening. Rev. W. T. Trawick was away helping in a meeting, so he had asked Mr. Hawfield, superintendent of the Sunday school, to help us in the service, which he did beautifully. It has been quite a long while since we were in Raeford, and it was great to be back with our splendid friends there. Mrs. Cameron is head of the Octagon soap wrapper campaign for us in our church in Raeford. We are anxious that all the churches will get the enthusiasm that we find here.

The conjurer was announcing his act. "I have had letters of appreciation," he said, "from people in Ireland, Wales, and England, and also a postcard from Scotland."—Christian Register.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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DO IT NOW

Yesterday was a lovely May day. It was almost as rare as a day in June. The weather conditions were practically perfect and everything seemed to be conducive towards aiding our Children's Home friends in giving a liberal offering on this fifth Sunday to the needs of our boys and girls. We trust that no Sunday school failed to give its membership a chance at this worthy project. It is hoped that since the offering has been taken it will be forwarded to us right away. We are very much in need of funds and the receipt of these good offerings will prevent our having to borrow money for maintenance purposes. Let the results of the fifth Sunday observance reach us right away.

NUMBER ONE

"Enclosed find check for our fifth Sunday offering. It gives us great pleasure to send same. We only wish it were more." Such is the content of a note written by J. A. Vogler, treasurer of Brevard Street Sunday school, Charlotte, who send to us the first returns from the May fifth Sunday to the Children's Home.

RISE AND SHINE

The ten per cent honor roll continues to grow, even though the growth has slackened quite a little bit. The new recruits to this select company are Guilford circuit, Rev. D. F. Tarver, pastor, and Westford, Concord, Rev. H. E. Stimson, pastor. Let others rise and shine.

SIGNS OF THE TIMES

Those who are familiar with the trend of things in the Western North Carolina conference seem to think that special efforts should continue towards raising money for meritorious causes through the early part of the summer. Every effort should be made towards securing collections at an early date. In all probability there will be little money available for the "annual tug." While the Children's Home does not expect or desire to get in the way of other calls made upon our people, it is earnestly hoped that it will not be put aside on the ground that it is a popular cause and that funds can be secured for it after other claims have been obtained. It will be just too bad for our people to leave the Children's Home out of the running as much as they did last year. Signs of the times would indicate that there is much need for a steady and consistent effort at collecting funds now rather than to wait for the fall's engathering.

OUR HOME CHURCH

Our singing class was glad to render their program before Judge G. H. Hastings' adult department of the Centenary Sunday school, Winston-Salem. It is a very rare privilege for us to enjoy the fellowship of the good people in our own church, but this joy came to us yesterday and we made the most of it. Our Centenary friends are very loyal to the needs of our boys and girls and we were glad to sing "thank you songs" to them.

HANES-CLEMMONS

Rev. M. W. Heckard, pastor of the Hanes-Clemmons circuit, had an all-day institute at Bethel, one of his churches, located four miles out of Winston-Salem. Accepting his invitation our singing



Hearty, healthy and happy

class ran out soon after dinner to find a church full of people, to whom they gave a program that was well received. Following our program Ray Snyder, a promising young man of the Bethel congregation, directed the raising of quite a nice sum on the circuit's ten per cent apportionment. Young Snyder and other good young people of this charge have undertaken the raising of the entire ten pr cent apportionment for this year and without doubt these youngsters will make a good job of their undertaking. Things are looking mighty promising on the Hanes-Clemmons circuit.

CENTER

Following our Bethel engagement we were soon rolling along highway No. 60 over to Center in Yadkin county, one of the seven churches on the Yadkinville circuit, over which Rev. T. A. Plyler is acceptably presiding for the fourth year. Following a sumptuous picnic supper under the spreading oaks of this historic spot a congregation assembled in the large church that seems never to quit collecting. All seats were filled long befor the beginning of the program and still friends from the Yadkin county neighborhoods flocked in to stand in the aisles, about the doors and out in the open spaces near the church. Our girls were happy to sing to this appreciative congregation and after receiving the offering of the evening we tucked ourselves in the old blue bus and hurried home thankful for the May day, a day which had given us an opportunity to mingle not only with good friends at Center, but with those at two other points of importance.

A MEDAL WINNER

Clarence Moore, one of our fine youngsters and a member of his ninth grade, has been awarded the Holjes medal for the most outstanding work during the year in the industrial arts department of the Richard J. Reynolds high school. This medal is greatly sought after by many competitors. The following was given out for publication by the high school authorities: "The winner this year is a student who came to the high school from the Methodist Children's Home and one of the leading students in the school. He has been voted by the judges as the most proficient student in the industrial arts department with several good projects having been completed during the year. His outstanding pieces of work are a writing desk, a reading table and a couple of lamps."

ORPHAN ANNIE

We are this week presenting the likeness of Annie Mecum, one of the most vivacious little youngsters we have at the Children's Home. Annie came running to me some days ago with a kodak picture, stating that she thought this would be a good one to put in the Advocate so her "ladies" could see it. Annie is being clothed by the intermediate department of Dilworth Sunday school, Charlotte.

HIS NAME IS JONES

The 327th youngster to be enrolled in our family is a promising ten-year-old lad who answers to the name of Robert Jones. Dr. J. H. Barnhardt brought him over today from Reidsville and now he is here with two sisters who have been with us for several years. Aren't you glad, kind reader, that Robert, a full orphan, came to live at your Children's Home?

When supper was served Helen refused a second helping of ice cream with a polite but wistful "No, thank you!"

"Do have some more, dear!" her hostess urged.

"Mother told me to say 'No, thank you,'" Helen explained naively, "but I don't think she could have known how small the first helping was going to be!" —Selected.

"Yes, Robert, bears hibernate in the winter. Now can you tell me if there is anything that hibernates in the summer?"

"Santa Claus."—Boston Transcript.

Sunday School Lesson

JUNE 5

By Edward Laird Mills.

The Religious Value of Work

Genesis 39 to 41.

Golden Text—Seest thou a man diligent in his business? he shall stand before kings.—Prov. 22:29.

For Joseph the jail was the gateway to power and prestige. His experience there prepared him for greater things to come. The impression he made on his fellow prisoners prompted him to make favorable references to him at strategic times and places. Moreover, it is a fair inference that Joseph untilized his stay in prison to learn all he possibly could about the governmental structure of Egypt and its political personnel. Later on he made good use of the knowledge thus obtained. In these days of depression how many business men and bankers are preparing for the times of prosperity which lie ahead? How many preachers are using this season of spiritual discouragement as a springboard from which to leap toward the unprecedented victories which are in store for the faithful?

In looking over the story of Joseph it is easy to see that the words, "dream" and "do" fail to interpret it adequately. Another quality was present which is just as necessary to success—resiliency. That is the quality which makes a rubber ball bounce back when thrown against the wall. It has become a proverb that you "cannot keep a good man down." Joseph was put into a pit but he refused to stay there. He was thrown into prison, but there he so conducted himself that presently the gates were opened wide and he walked out.

Resiliency makes one hopeful for the future of the race. No man should allow himself to be depressed by his surroundings. Providence intends that he shall be superior to circumstance. Perhaps it would be more correct to say that man is superior to adverse circumstances. Obstacles call forth the best that is in him. He is not always superior to happy circumstances. The tests which Joseph met in the pit and in the prison were easy as compared to that which confronted him in the premiership. Prosperity distintegrates while adversity stimulates and co-ordinates. It is to the lasting credit of Joseph that he met all three tests and emerged with colors flying.

The most striking thing about Joseph was his unswerving loyalty to the faith of his fathers even when he lived amid surroundings that were unfriendly to its standards. He had married a daughter of the high priest of the country. That gave him a good chance to carry his "religion in his wife's name," as so many men do now, or to adopt an attitude of indifferentism to all religion, which is the course followed by many others. Joseph did neither. When two children were born to him he gave them names in which the idea of the Hebrew God was implicit. A constant and vivid sense of God is the most striking thing about Hebrew life as it is pictured for us in the pages of the Old Testament. Joseph never lost it. The real quality of a man's faith is shown by the way he acts when the pressure of social custom has been removed. The times that try men's souls are apt to find at least half of them guilty. The oldest Anglo-Saxon settlements in western America are less than a century old. There religious customs have not been hallowed by age. Public opinion does not dictate church-going. Hence it comes about that careful observers estimate that sometimes one-half of the pepole who have belonged to Protestant churches in the Eastern states fail to connect themselves with the local congregations in their new homes. Frequently they say, "I've done my share, now I'm going to take a rest." Pastors and deaconesses find it almost as hard to secure their church letters as they do to bring about a confession of faith by those of no religious training whatever. With this class of people religion is a matter of convention rather than conviction, and it cannot stand the strain of transportation. In recent years the rapid growth of national concerns in manufacturing and merchandising with their constantly shifting personnel has greatly accentuated this problem. Joseph's religion was of a sort to flourish in any climate. Doubtless his ancestral conceptions were widened and enriched by Egyptian contacts, but the basic elements of his religion were retained, greatly to the benefit of all those whom he happened to meet.

Questions for Discussion

1. Name other men who have done great deeds by the age of thirty years.
2. Could the present world-wide business depression have been avoided or mitigated?
3. Do you think that individual Americans in the years 1920-29 could have followed Joseph's policy of laying up reserves for lean years? Where could they have invested these?
4. Trace the relation of character to genuine success in political, business and social life.

N. Y. Christian Advocate.

A ventriloquist, when the hard times came on, decided that he would have to sell his dog to make ends meet. He took the dog down town to a store and threw his voice into the dog and they talked back and forth to each other. A crowd gathered, A man came in. "Ah, a talking dog! Would you sell him?" "Yes, I might." They agreed on a price. As the ventriloquist turned to leave the store, with the money in his pocket, the dog said in a tone of reproach, "And are you going to sell me?" "Yes," he said. "Then," said the dog, "I'll never speak again."

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OUT OF A CLEAR SKY

A revolver pressed against his temple, there stood the sailor—life a failure, money wasted, character debauched. With nothing left to live for, he planned the end. That his neighbors might not hear the discharge, lowering the weapon for the moment, he stepped to the radio to turn it on at full force. Suddenly he was arrested—a clear, ringing voice out of the air said the thing that makes this story possible.

Having served four years in the United States Navy, W. S. was a full-fledged seaman.

His enlistment was contrary to the wishes and prayers of both father and step-mother. His own mother had died when he was but a child, praying that his life might honor God. Perhaps through over-persuasion and youth's desire to see the world, he affixed his name to the dotted line. There was then no turning back. So the boy of twenty faced his Christian parents with the news of his enlistment.

"Father," said the lad, as they clasped hands at parting, "I realize now that I have made a terrible mistake, and I can only ask you to forgive me, and to forgive also the many times I have broken your heart and brought you worry by the life I have lived."

"Sure I will, son, sure I will!" and the father closed his eyes and added earnest prayer for his boy.

The mother's farewell included the gift of a Bible, and the counsel, "Let it be your guide and if ever you are in trouble, look up to God."

The father's parting assurance was, "My boy, if things don't go right, remember, this is your home."

Training concluded, a world tour was begun. For many weeks the boy kept faith with promises and ideals. Shore leaves, the influence of comrades, the lure of license—the sequel: a debauched and fallen boy.

Home Again

However, home ties were not wholly forgotten or entirely severed, and when the four-year enlistment came to its end, the wanderer made for the haven of home. He had announced his arrival by telephone, and as he approached he saw his father hurrying to welcome him. They walked toward home, and the boy asked of his mother's health. No answer. Again, he inquired. No response. Thinking his father may have become deaf in the years he had been gone, he raised his voice and asked again.

Tears had come to the father's eyes. He said, "Son, your mother died only yesterday, sitting in her chair, and watching for you to come."

Sobered by his grief, and removed from the lure of his former life, for many months the returned sailor walked a path of comparative morality. But Satan had not forgotten him. Tempters lurked about, and at last, though in the meantime he had married, he was again on the path of wickedness. He forgot God—but God did not forget him.

The Storm and the Life Line

Months sped by, each alike in that grossness and carousal were the mighty billows driving him against the rocks of despair.

He had disgraced friends, had spent all and was in want; his wife threatened to divorce him. Why continue living? In desperation he determined to take his own life. It was an easy way out. The weapon was prepared. In the room where he purposed to commit the deed stood the family radio. If this were on in full force, neighbors might not hear the discharge of the pistol. Turning it on, he stepped off to point the weapon at his temple. Hark! What was that?

"For God so loved the world that he have his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

At just the moment of need John 3:16, that blessed message of salvation, had come in over WMBI, the radio station of the Moody Bible Institute.

The gun dropped at his side. He fell to his knees. A cry of anguish and a prayer of need escaped his lips. God heard. The storm-tossed sailor grasped the life line, was brought to shore, and his feet were planted on the Rock of Ages.

Peace at Last

A spiritual change had truly been wrought. Habits that held him were stricken from his soul. Peace and hope came to his heart.

After a few days he made his way down into the city and was led of the Spirit of God to attend the noon meeting being held in a down-town theater by the Christian Business Men's Committee. The prayer from the platform again used his life-line verse, John 3:16. The speaker was from the Moody Bible Institute, and his text was that same John 3:16. The entire service was used of the Spirit to help the saved seaman make his public confession. He was the first one to walk down the aisle to enlist in lifelong service for God's only begotten Son, who had made it possible that he should not perish, but that he should have everlasting life.

For this seaman, John three-sixteen was a life line. William M. Runyan.

LINCOLN IN CHINA

A student at Customs College, in China, who comes from a wealthy Tientsin family, gave a Christmas gift to a missionary which touched her deeply. It was a beautiful crayon drawing of Lincoln as a youth. With it were these words:

"These are but a few strokes in black and white made by my unskilled hand. The picture as a whole is but an insignificant addition to your careful collection of Lincoln pictures. However, I hope I have not in any way reduced the impressiveness and forcefulness of a face that is so majestic. May this picture give you some idea as to the high position Lincoln holds in my ideals."

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

DURHAM DISTRICT

	Rnw'l	New
Hillsboro—A. J. Parker	12	23
Siler City—F. B. Peele	8	6
Burlington, Front St.—W. A. Cade	5	4
Webb Ave.—R. L. Jerome		2
Cedar Grove—J. W. Dimmette	3	4
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs		1
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I. T. Poole	9	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	4
Durham, Lakewood—W. C. Huckabee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrboro—B. F. Jackson		1
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	3	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor	4	5
Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum		4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	10	2
Kennekeet—W. G. Pilcher	2	15
Manteo—W. F. Walters	5	8
Mattamuskeet—H. A. Chester	2	1
Pasquotank—W. B. Humble	4	
Perquiman—J. L. Smith	3	
S. Camden—Forest D. Hedden	6	
S. Mills—J. M. Jolliff	8	
Stumpy Point—W. T. Cheek	3	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	6	
Washington—H. I. Glass	12	4
Williamston—C. P. Rogers	9	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice	2	2
Moyock—J. A. Tharpe	4	
Plymuth—J. W. Harrell	4	2
Hertford—B. P. Robinson	5	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columbia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N Gates—C. D. Barclift, Jr.	4	
Elizabeth City, City Road—J. H. Lanning	6	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	7	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	7	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	4	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	3	2
Carthage—J. H. Buffaloe	3	2
Red Springs—B. D. Critcher	3	3
Rockingbam—W. R. Royall	12	2
West End—W. F. Eliott	2	3
Hamlet—J. H. Shore	17	2
Fayetteville, Hay St.—Walter Patten	9	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Noblett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	13	
Aberdeen-Vass—W. C. Hall	6	
Laurel Hill—W. D. Yarborough		1
Rowland—D. A. Petty	2	2
Parkton—R. G. L. Edwards	2	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Darvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	8	1
Hookerton—J. C. Humble	5	
Morehead City—B. B. Slaughter	10	
Mt. Olive-Calypso—L. L. Smith	8	
New Bern, Centenary—A. J. Hobbs	11	7
Newport—R. W. Barfield	3	1
Oriental—R. E. Atkinson	6	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. V. McRae	7	
Grimesland—I. J Strawbridge		1
Grifton—I. S. Richmond	2	

RALEIGH DISTRICT

Bailey—J. C. Williams	5	10
Creedmoor—W. L. Loy	6	
Dunn—C. B. Culbreth	14	
Erwin—J J. Boone	2	
Fuquay—J. L. Midgette	10	10
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middleburg—P. D. Woodall	3	4
Millbrook—T. B. Hough	5	2
Oxford Ct.—P. H. Fields	7	1
Raleigh, Central—A. S. Parker		11
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	19	4
Youngsville—A. L. Thompson	3	2
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	7	
Tar River—R. E. Pittman	6	3
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2

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PROTECTION AGAINST OLD AGE

Zebulon—N. B. Johnson	2	2
Henderson, West Mem. and City Road—M. W. Warren		3

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	4
Littleton—Rufus Bradley	2	
Norlina—R. C. Thompson	8	2
Northampton—E. C. Maness	14	1
Rocky Mount, First—T. G. Vickers	14	16
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	15
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	5	6
Rich Square—O. P. Fitzgerald	3	
Warrenton—E. C. Durham	19	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	8	
Wilson—T. M. Grant	6	4
Roanoke Rapids—S. J. Starnes	8	3
Garysburg—J. T. Draper	3	1
Nashville—W. G. Farrar	8	2
Farmville—H. L. Hendricks	4	
Stantonsburg—S. E. Mercer	2	1
Robersonville—A. E. Brown	3	3
Rocky Mount Ct.—W. N. Vaughn	2	
Seaboard—R. R. Grant	2	
Warren—E. N. Harrison	1	3
McKendree—S. S. Ellington	2	
Wilmington—H. L. Davis	5	3

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	14	3
Maysville—M. W. Lawrence	11	1
Roseboro—C. A. Johnson	8	6
Shallotte—O. C. Melton	3	1
Southport—R. H. Broom	2	6
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Grace—H. B. Porter	3	4
Swansboro—E. B. Bell	4	
Warsaw-Magnolia—M. E. Cunningham	4	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	3
Elizabeth—N. M. Wright	10	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		1
Town Creek—E. H. Measamer	2	1
Garland—R. G. Dawson	2	
Steadman—H. R. Ashmore	4	
Jacksonville-Richlands—L. A. Watts	17	
Faison-Kenansville—Frank Culbreth	2	
Lumberton—W. P. Watkins	2	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	10
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	5	4
Hendersonville—C. H. Moser	15	
Marshall—R. B. Shumaker		2
Saluda-Tryon—O. L. Robinson		5
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	5
Swannanoa—J. H. Green	9	
Asheville, Biltmore—R. H. Caudill		4
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	
Asheville, Asbury—J. C. Huggins, Jr.	2	
Hot Springs—O. E. Croy	2	
Rosmon—E. E. Yates	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—F. W. Kiker	2	2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		8
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	3	2
Pineville—E. O. Cole	4	1
Polkton—C. R. Ross	4	2
Waxhaw—A. L. Latham	7	8
Wadesboro—W. B. Davis	5	4
Weddington—J. B. Tabor, Jr.		4
Big Springs—J. E. Yountz		1
Charlotte, Belmont—P. L. Shore		3
Monroe—J. E. Womack	3	
Charlotte, First—W. W. Peele	21	2
Myers Park—R. D. Ware		5
Spencer—F. B. Smathers	7	2
Matthetws—J. M. Varner	2	3
Trinity-Derita—R. F. Huneycutt	3	13
Thrift-Moores—J. O. Ervin		1

GASTONIA DISTRICT

Belwood—E. E. Snow	17	2
Bessemer City—C. B. Newton	3	
Cherryville Ct.—J. W. Bennett		2
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	6	4
Gastonia, East End—T. J. Ruggins	4	
Goodsonville—C. E. Williams	4	7
King's Mountain—J. R. Church	4	6
Lincolnton—P. W. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	36	29
Lowell—F. H. Price	4	1
Lowesville—E. N. Crowder		4
Polkville—J. M. Barber	5	1
Shelby, Central—E. K. McLarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	4	
Belmont-Park St.—J. R. Warren	3	1
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Mayle—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	5	
Belmont, Main St.—W. M. Smith	4	
Gastonia, Bradley Mem.—A. C. Swafford	5	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	4	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—C. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highlands—C. F. Womble	4	8
Wesley Memorial—G. R. Jordan	70	1
Pleasant Garden—G. W. Williams	11	
Randleman—J. C. Groce	9	4
Randolph—A. C. Waggoner	6	19
Reidsville—L. B. Barbee	3	1
Wentworth—T. V. Crouse	8	4
Carraway Memorial—J. S. Gibbs	2	12
Centenary—J. C. Cornett	8	3
Battle Ground—W. C. Dutton		6
Greensboro, Proximity—G. B. Clemmer	8	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler	1	11
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	10	3
Summerfield—W. F. Cooley		3
Gibsonville—D. Holt		5
High Point, Main St.—A. L. Aycock	2	
Guilford—D. F. Tarver	2	4
Park Place—J .T. Mangum	2	2
High Point, Ward St.-Archdale—E.M.Jones		4
Jamestown-Oakdale—C. O. Kennerly	5	

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	6	4
Burke—C. S. Plyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B. Edwards		3
Marion Ct.—W. J. Hackney		3
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A. A. Kyles	4	
Morganton Ct.—H. M. Wellman	2	1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	3	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	6
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	13	10
Cross Mill—J. A. Howell	3	4

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	8	12
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	6	
Sparta—C. W. Russell	3	14
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	16	10
Spray—W. H. Willis	8	8
Draper—G. E. White	4	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Helton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	
Walnut Cove—J. B. Fitzgerald	1	
Yadkinville—T. A. Plyler	2	
Pilot Mountain—W. H. Thompson	2	
Rural Hall—D. C. Ballard	3	
C. S. Kirkpatrick	5	3
Todd—P. L. Smith		3

SALISBURY DISTRICT

Albemarle—W. B. West	42	24
First—E. M. Avett	4	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	8	1
Concord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	5	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A. Swarinen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wise	2	5
Concord, Central—H. G. Allen	31	2
Norwood Ct.—J. A. Fry	7	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	9	5
Kerr Street—A. C. Kennedy	2	2
Concord—Kerr Street—A. C. Kennedy	2	2
First Church—A. L. Stanford	2	

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	6	2
Cattawba—E. D. Ballard	7	16
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	8
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	4	4
Mooresville, Central—N. C. Williams	16	8
Mooresville Ct.—D. R. Proffitt	2	10
Mt. Zion—W. A. Barber	4	7
Newton—M. B. Woosley	12	5
Olin—W. Q. Grigg	3	1
Shepherd—G. I. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	21	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6
Lenoir Ct.—R. T. Houts	3	7
Stony Point—C. M. McKinney	4	3
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe	11	2
Statesville Ct.—P. R. Rayle		1
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. D. Matthers	2	3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	6	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. McClamrock	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	2	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	5	2
Webster—T. G. Highfill		3
Fines Creek—Byron Shankle		4
Macon Ct.—J. C. Umberger		2
Andrews—W. J. Miller	4	

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	9	4
Davie—J. O. Banks	2	4
Denton—B. A. Sisk	10	6
Forsyth—T. B. Johnson	14	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	10	30
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Cooleemee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	
Central Terrace—Parker Holmes	3	2
Linwood—M. A. Osborne		2
Lexington, Erlanger—J. P. Hornbuckle	3	
Oak Ridge—W. M. Boland		2
Winston, Burkhead—J. F. Moser		13

WHERE DOES WET SENTIMENT ORIGINATE?

In the present Congress 79 wet bills and resolutions were offered in the House by 41 representatives from 12 states. Only one-fourth of the states were represented in the bills. Analysis shows they came from the large cities of the North and East most of which have a heavy foreign element.

Twenty-nine of the wet bills were offered from the state of New York by 13 representatives, 12 of whom are from the city of Greater New York and the other from Buffalo.

Eleven wet bills were offered by five representatives from Illinois, three being from Chicago and one each from Buffalo.

Eleven wet bills were offered by five representatives from Illinois, three being from Chicago and one each from Peoria and East St. Louis.

Ten wet bills were offered by two representatives from Missouri, both living in St. Louis.

Seven wet bills were offered from Connecticut by three representatives living in cities of that state.

Six wet bills were offered from Michigan by two representatives living in Detroit.

Five wet bills were offered from Pennsylvania by three representatives, two from Philadelphia and one from Scranton.

In the Senate, ten wet bills and resolutions have been introduced from the four states of Connecticut, Ohio, Wisconsin and Missouri.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo. writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

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Children's Storyland



HESTER'S SNOW BABY

By Emma Florence Bush.

Hester had spent the whole six years of her life in far-away Siam, and so had never seen any snow, except in pictures. When she came to America to visit her aunt and uncle, she woke one morning to find the earth covered with a soft white blanket, and it seemed to her like a fairy tale.

As soon as she had finished her oatmeal and cocoa, she rushed for her new zipper suit and in a few minutes was out in the front yard. At first she hardly knew what to do. Everything was so strange. The roofs and the fences were buried deep in snow, and her cheeks tingled in the sharp air. She gathered up whole handfuls of the shining white stuff, flung it about, then suddenly plunged into a big snowdrift up to her waist, and stood there shouting with delight.

"Look at her," laughed Uncle Ralph, watching from the window. "She doesn't quite know what to do. I am going out and show her how to make a snow man."

Hester thought the snow man even more wonderful than the snow. She played around him all day and when evening came she could hardly bear to leave him.

Uncle Ralph felt sorry for her, for he knew it was getting warmer and the snow would be melting and slushy by morning.

"I'll tell you what," he said, "we'll make a snow baby and put it on the railing of the porch upstairs, close to your window."

Hester loved the snow baby more than the snow man. It had a round head and a solid little body. Its arms stood out very straight, and Hester thought it was lovely, for the sunlight turned it beautiful pink.

When Hester went to bed she glanced out of the window at her snow baby, standing very stiff and faithful in the silver moonlight, and that was the last thing she saw before she fell asleep.

Long, long after the clock had struck midnight, Hester awoke with a start. She looked out of the window—yes, the snow baby was still standing there, white and cold and still.

"You poor baby, you must be frozen," she said. Slipping on her warm wrapper and bed-slippers, she stole to the window and, leaning out, lifted the snow baby in her arms. Wrapping it well in a warm blanket, she put it in her bed and crept in after it, then she fell fast asleep.

But after a while she began to dream —a most uncomforable dream. It seemed as if she was very, very cold and nothing that she could do would make her warm. She twisted this way and that, but she was still cold. At last she opened her eyes and heard the rising bell. She hunted in the bed, but her snow baby had disappeared—the blanket was there, very flat and cold and wet, but no snow baby.

Aunt Mary came to say good morning. Hester raised herself on one arm and asked, "Where is the snow baby?"

"Out on the porch," answered Aunt Mary. Then she turned and saw it was not there.

"It must have melted," she said.

Hester's eyes grew wider still. "Oh," she said, "do they do that?"

"Do what, dear?" asked Aunt Mary.

"Melt," said Hester, looking ready to cry. "Mine did. I took him to bed in a blanket and now there's not a bit of him left."

Aunt Mary flew to the bed and lifted Hester out of the cold and damp and wet. She called Uncle Ralph and they wrapped the little girl in warm blankets, with a hot water bottle in them, and another at her feet. Then when they were sure she was snug and warm and would not get cold, they looked at each other and began to laugh.

"Never mind, dear," said Uncle Ralph, "it will come cold again in a day or two and snow some more. It will snow enough to make you a whole family of snow men, dozens of them. Only next time we will keep them out of doors where they belong, and then they will not melt so fast."—Zion's Herald.

A NEW KIND OF STORE

By Ruth Mowry Brown.

It was a rainy Saturday and the Hamilton children must stay in the house.

"It's just horrid," said Tess.

"What can we do?" asked her twin brother, Ted.

"Suppose we play store," said their older sister, Helen.

"But what can we sell?" asked Tess.

"I'll find something," answered Helen. Just then she stumbled over one of Ted's roller skates. "We'll sell all the misplaced articles," she continued. "Both of you look around and bring anything you can find that is not in its proper place."

"What kind of things?" asked Ted.

"Toys that are not where they belong, or clothes that are not hung up," answered Helen.

"But I don't understand how that is going to be a store," said Tess.

"Never mind," answered Helen. "Just find and bring anything that is not in its proper place."

While the younger children were hunting about the house for misplaced articles, Helen arranged a table for the store. Ted and Tess ran up and down stairs, bringing all kinds of articles of clothing, toys, books, shoes, brush and comb, scissors and pencils. Then Helen showed them how to mark around different sized spools to make five and ten cent pieces, and to use larger ones for quarters and halves, which they afterwards cut out. While they were doing this, Helen looked about for other misplaced articles.

"Now we'll begin," said the older sister. "Here is some money for each of you and I'll have the same amount. I'll be storekeeper first and show you how; then each of you can have a turn at selling."

"I'm going to buy right off," said Ted as he came up to the "store-table." "Why, where did you get my rollerskate?"

"I stumbled over it in the kitchen. What a place for it!" answered Helen. "Now, you'll have to buy it in order to have it again."

"How much is it?" asked Ted.

Helen looked it over carefully and then said, "It's worth more, but as it is not new I'll only charge fifty cents. How about this brush and comb? Want to buy these?"

"They were on my bureau," said Ted. "You couldn't take those."

"Oh, no," said Helen. "I found them on the window-sill in mother's room."

"I remember, now; I went in there to ask mother something and forgot and left them there. I suppose I'll have to buy those also."

"Yes; they will be a quarter," said Helen.

As Ted went off to put his purchases where they belonged, Tess came to the store to buy, and spied her doll's dress. "Why, Helen," she exclaimed, "where did you find Annabelle's dress? I know I put it in her trunk."

"It was under your bed, Tessie," answered Helen. "And here's a pencil and your game of 'Camelot' I found under your bed."

Tess looked sheepish as she remembered that she had pushed them there when she made the bed, instead of putting them where they belonged. But her eyes snapped and she smiled when she looked at one end of the table and saw Helen's tie lying there, for she had found it in a chair in her sister's room.

"I suppose I'll have to buy my own things," said Tess. "How much are they, Miss Storekeeper?"

"A quarter each for the doll's dress and the game and a cent for the pencil. How much is that?" asked Helen.

"Fifty-one cents," answered Tess. "Here's your money, but you just wait."

"Now it's my turn to be storekeeper," said Ted, and he took his place behind the "store-table." Helen walked up and, looking over the table, spied her scissors. "Why, where did you find my scissors? They have been lost a week."

"Dropped down behind your bookcase," said Ted, delighted to have gotten the best of his sister. "I saw them shine as I went into your room."

"And I swept my room yesterday and didn't see them," exclaimed Helen. Just then Tess came, and, seeing one of her books, bought that, and then exclaimed, "Please let me sell, now!" Tess was very anxious to be storekeeper when Helen had to buy her tie. So Tess and Ted exchanged places, and just then their mother came into the room.

Looking up at Helen, Tess said, "I've a very nice tie here. Wouldn't you like to buy it?"

"Where did you find that, you little witch?" asked the older sister.

"Right on a chair in your room, instead of in your bureau drawer."

"This is a fine game," exclaimed Mrs. Hamilton. "We'll play it each night. Any one who finds anything out of its place may put it in this chest, then at night we will buy back our own lost articles; but we'll pay real money out of our allowances, not a large sum—just five or ten cents."

"Oh, no, mother!" exclaimed Ted. "I don't want to use my money in that way, paying for my own things."

"It will be a good way to help us to keep our things where they belong," said Mrs. Hamilton. "Then when anyone has gone a whole week without having to buy back any article, I'll give him ten cents extra."

"What will you do with the money we pay for our lost things?" asked Tess.

"We'll use it to buy some book you children may want," answered their mother.

The next Monday Ted started off for school, then, remembering that he had left his bicycle in the yard, rushed back to put it away. Tess turned on the stairs and went back and looked her room all over, to be sure everything was in its proper place. But, in spite of their efforts, sometimes they forgot and left their toys around. Then, one day, Daddy left his overshoes on the front porch and had to buy them back that night, and the children were delighted. It was a long time before they caught their mother in misplacing something, but one day, in her haste to answer the doorbell, she hung her apron over the back of a chair. Ted pounced on it at once and put it in the chest. That evening, at the sale of misplaced things, Tess objected. "It's not fair to make mother buy her apron when she was in a hurry to go to the door."

"I think I'll pay for it," said Mrs. Hamilton. "It is usually when we are in a hurry that we leave things around."

Tess was the first one to be paid the ten cents for going a whole week without having to buy back any of her things, and she was a very happy girl.

"This has been the most useful store I ever knew," said Mrs. Hamilton. "I never saw things stay in their proper places so well."—The Congregationalist.

BIDDY CAUGHT NAPPING

Every Saturday morning old Biddy Bunny used to carry Farmer Jollyboy's fruit to market in her little donkey car. Not that the farmer lacked other means of getting it to town, but Biddy was a poor, lone body, and Farmer Jollyboy knew it; and having the kindest heart in the world, he went out of his way whenever he could to help her earn a few honest shillings.

She was a quick-tempered old bunny; but then, she would have told you, she had a deal to try her patience. For her way to town went past a boys' school, and the tricks these young rascals played on her would have vexed a saint.

The sight of her little cart never failed to bring a troop of them scampering out into the lane.

One morning she was so tired—she had been up all night tending a sick hen—that when she got to the top of the hill and stopped as she always did, to give Neddy a rest, she closed her eyes and fell fast asleep.

A sound of laughing woke her.

She started up and looked around. There was nobody in sight, but when her eyes fell on her cart to her amazement it was empty!

A few minutes ago it had been piled up with as many apples as it could possibly hold; now there wasn't a single one to be seen.

"Is it quare that I am?" cried poor bewildered Biddy. "What's come to me the day?"

"Hi!" called a voice. "Call your donkey off. He's eating my hedge."

"Perhaps you'll tell me where my apples have vanished to," said Biddy.

The owner of the voice put his head up over the hedge and jerked it towards the school.

"I'm afraid those young gentlemen have been playing a trick on you," he said. "There are your apples under the oak tree. There! There! Don't take on so! (For Biddy was screaming her indignation). I'll help you to load up again."

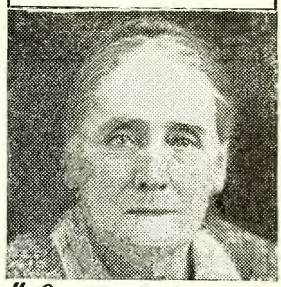
As indeed he did. And the rascals, having had their joke, came out of hiding and were only too willing to do their share.

So there was no harm done, after all; but it took poor Billy all the morning to recover from the shock.—The New Outlook.

A teacher was drilling her class in the principles of subtraction. "Now, if you subtract twenty-five from thirty-seven, what's the difference?"

"Yeah, that's what I say," answered one of her pupils. "I think it's the bunk, too."

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

June

Leasburg, 11 (Bethel) 2
West Durham, 11 5
Front Street, 8 8
Calvary, 11 12
Stem, 3 12
Branson, 8 12
Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July

Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Roxboro, 8 5
Duke Memorial, 8 5
Leasburg, Bethel, 11 6
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Andrews, 4 10
Bahama, Ellis Chapel 13
Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Dare, East Lake, 10 4
Wanchese, 11 5
Manteo, night 5
Pantego, Belhaven, night 10
Bath, Bethany, 11 11
Washington, 11 12
Pastors' Summer School 19
Fairfield, 11 23
Swan Quarter, Epworth, 11 24
Mattamuskeet, Bethany, 11 25-26

July

Columbia, Holly Grove, 11 1
Roper, Pleasant Grove, 11 2
Plymouth, Plymouth, 11 3
Pasquotank, Epworth, 11 7
Currituck-Kitty Hawk, Sharon, 11 8
Williamston, Holly Springs, 11 9
Windsor, Windsor, 11 10
Hertford, night 13
Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfreesboro-Winton, Union, 11 17

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
THIRD ROUND

June

Fayetteville Ct., Cumberland Mills, p.m. 3
Sanford, a.m. 5
Troy, p.m. 5
Maxton, a.m. 12
Rowland, Purvis, p.m. 12
Hay Street, a.m. 26
Aberdeen, p.m. 26

July

Laurel Hill, Rachels a.m. 3
Roberdel, Beaver Dam, 3 3
Laurinburg, p.m. 3
Piedmont, Zion, a.m. 4
St. John's and Gibson, St. John's, a.m. 10
Red Springs, p.m. 10
Mt. Gilead, a.m. 17
Wadeville, Ophir, 4 17
Rockingham, p.m. 17

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

June

Snow Hill, Bethel, 11 5
Straits-Harlowe, Tuttle's Grove, 1 12
Beaufort, 8 12
Mt. Olive Ct., Browning's, 11 and 2 18
Mt. Olive-Calypso, Mt. Olive, 11 19
Mt. Olive Ct., Browning's, 3 19
New Bern, Centenary, 11 26
Riverside-Bridgeton, Rhems, 3 26

July

Pink Hill, Smith's, 11 and 2 2
Jones Ct., Foy's, 11 3
Kinston, 8 3
Dover, Asbury, 11 10
La Grange, Trinity, 3 10
Goldsboro, St. Paul, 11 17
Pikeville, Mt. Carmel, 3 17
Fremont Ct., Black Creek, 11 and 2 16
Fremont Ct., Black Creek, 8 17

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

June

Garner, Mt. Zion, 11 5
Princeton, 8 5
Millbrook, Rolesville, 11 11
Clayton, 11 12
Lillington, Parker's Grove, 3 12
Epworth, 8 12
Louisburg, 11 19
Middleburg, Cokesbury, 3 19
City Road, 8 19
Creedmoor, Banks, 11 25
Erwin, Erwin, 11 26
Newton Grove, Maple Grove, 3 26
Dunn, 8 26
Oxford, 8 29

July

Mamers, Mt. Ariel, 11 3
Cary-Apex, Macedonia, 3 3
Fuquay, Buckhorn, 8 3
Benson, Elevation, 11 10
Smithfield, 8 10
Central, 8 13
Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Tar River, Ebenezer, 11 31
Youngsville, Youngsville, 3 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

June

Warrenton, Macon, 11 5
Halifax, Ebenezer, 3 5
Littleton, 8 5
Rich Square, Pinners, 11 12
Northampton, Rehobeth, 3 12
Roanoke Rapids, 8 12
Layman's Day 19
Enfield-Whitakers, Whitakers, 8 22
Seaboard, Sharon, 11 26
Garysburg, Oak Grove, 3 26
Rosemary, 8 26
Norlina, Zion, 11 29

July

Rocky Mount Ct., McTyeire, 11 3
Spring Hope, 8 3
Robersonville, Hamilton, 11 10
Bethel, 8 10
First Church, Rocky Mount, 11 17
Nashville, Sandy Cross, 3:30 17
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

August

Clark Street 3
Elm City, Zion 7
Kenly 7
Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

June

Fifth Avenue, 11 5
Trinity, 8 5
Burgaw-Watha, 11 12
Faison-Henansville, Friendship, 3:30 12
Wallace-Rose Hill, Charity, 11 26
Garland, Centenary, 3:30 26

July

Carver's Creek, Wayman, 11 3
Hallsboro, Peace, 3:30 10
Chadbourn, Fair Bluff, 8 10
Stedman, Bethany, 11 16
Roseboro, Beulah, 11 17
Clinton, Keener, 3:30 17
Shalotee, Sharon, 11 20
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

August

Fairmont, Olivet, 11 7
Lumberton, Chestnut St., 8 7
Grace, 8 8
Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28

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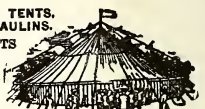
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ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

	June
Haywood Street, 11	5
Skyland, Horseshoe, 3	5
Riverview, 8	5
Sandy, Teagues, Sat. 11	11
Weaverville, 11	12
Fairview, Sharon, 3	12
Fletcher, Balfour, 8	12
Duke Pastors' School	19
Central, 11	26
Flat Rock, Fruitland, 3	26
Oakley, 8	26
	July
Acton, Asbury, Sat. 11	2
Black Mountain, 11	3
Swannanoa, Tab, 3	3
Biltmore, 8	3
Tryon, Wed. 8	6
Candler, Snow Hill, Sat. 11	9
Hendersonville, 11	10
Rosman, E. Fork, 3	10
Brevard, 8	10
Weaverville Ct., F. H., Sat. 11	16
Marshall, 11	17
Ivy, Mt. Pleasant, 3	17
Leicester, Dicks Cr., 8	17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

	June
Dilworth, 11	5
Calvary, 8	5
Bethel, Rogers Chapel, 11	12
Weddington, Bethel, 3	12
Belmont Park, 8	12
Hawthorne Lane, 11	19
Brevard Street, 8	19
Myers Park, 11	26
Polkton, Mt. Vernon, 3	26
Trinity-Derita, Derita, 7:30	26
	July
New Hope-Bethel, Bethel, 11	3
Marshville, Wingate, 3	3
North Monroe-Icemorle, Icemorle, 7:30	3
First Church, 11 and 8	10
Unionville, Zion, 3	10
Hickory Grove, 11	17
Big Springs, 8	17
Prospect, Bethlehem, 11	24
Morven, Shiloh, 3	24
Monroe, Central, 8	24
Spencer Memorial, 11	31
Wesley Heights, 8	31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	June
Pleasant Garden, Pleasant Garden, 11	5
Liberty, Bethany 3	5
West Market, West Market, night	5
Wentworth, Bethlehem, 11	11-12
Stokesdale, Tabor, 2	11-12
Holt's Chapel, Holt's Chapel, night	12
Randleman, Old Union, 11	19
Cedar Falls, White's Chapel, 3	19
Asheboro, First Church, night	19
Wesley Memorial, Wesley Memorial, 11	26

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

	June
Lowesville, New Hope, 11	4-5
Lowell, South Point, 3	5
Smyre, 7:30	5
Belmont, Main Street, 11	12
King's Mountain, 7:30	12
Lincoln Ct., Marvin, 3	18-19
Lincolnton, First, 11	19

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

	June
Burke, Warlick's, 11	5
Valdese, night	5
Henrietta, Henrietta, 11	12
Forest City, night	12
Morganton, 11	19
Marion, 11	26
North Forest, North Morganton, night	26
	July
Spruce Pine, Penland, 11	3
Bakersville, Martin's, 3	3
Burnsville, 11	10
Burnsville, Boring's Chapel, 3	10
Avery, Jonas Ridge, 11	14
Broad River, Providence, 11	17
Gilkey, Centennial, 3	17
Spindale-Pleasant Grove, 11	24
Marion Ct., Pleasant Grove, 3	24
Cross Mill, night	24
Table Rock, Fairview, 11	31
Elk Park, Montezuma, 3	31
	August
Rutherfordton, Gilboa, 11	7
Marion Mills, East Marion, night	7
Mill Spring, Gray's Chapel, 11	10
Bostic, Salem, 11	14
Cliffside-Avondale, Cliffside, night	14
McDowell, Trinity, 11	21
Old Fort Ct., 3	21
Glen Alpine, 11	28
Morganton Ct., Zion, 3	28
Rutherford College, night	28

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

	June
Wilkesboro, Roaring River, 11	5
Elkin, 8	5
Jefferson, Orion, 11	12
Todd, Pine Swamp, 3	12
Boone, 8	12
Watauga, Valle Crucis, 11	12
Laurel Springs, Chestnut Hill, 11 and 2	25
Creston, Mountain View, 11	26
Warrensville, Mill Creek, 3	26
	July
Helton, Grassy Creek, 11	3
Sparta, Potato Creek, 3	3
Pilot Mountain, Chestnut Grove, 11	10
Mt. Airy Ct., New Hebron, 3	10
Danbury, Pine Hall, 11	17
Walnut Cove, St. Marks, 3	17
Rural Hall, Germanton, 8	17
Spray, 11	24
Draper, 3	24
Leaksville, 8	24
Sandy Ridge, Snow Hill, 11	25
Madison, 11	31
Stoneville-Mayodan, Mayodan, 7	31

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

	June
Norwood Ct., Randall, 11	4-5
Norwood, night	5
Kannapolis, 11	12
Landis, Shiloh, 3	12
Westford, night	12
Pastors' Summer School, Duke University	13-24
Badin-Tabernacle, Tabernacle, 11	26
Central, Concord, night (Q.C. night, July 27)	26
	July
Gold Hill, Providence, 11	3
East Spencer, Long Street, night	3
Mt Pleasant, Center Grove, 11	10
Granite Quarry, Rockwell, night	10
China Grove, 11	17
Concord Ct., 3 (Q.C. night, 19)	17
Forest Hill, night	17
Salem, Oak Grove, 11	24
Woodleaf, South River, 3	24
Kerr Street, 11	31
Harmony, night	31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	June
Elmwood, Knox's Chapel, 11	5
Statesville Ct., Chapel Hill, 3	5
Mooresville, Central, 11	12
Mooresville Ct., McKendree, 3	12
Highland-Rhodhiss, Highland, 11	19
Westview, night	19
Taylorsville, Carson's Chapel, 11	26
Hiddenite, Center, 3	26
	July
Catawba, Concord, 11	3
Ball's Creek, Center, 3	3
Shepherds, Rocky Mount, 11	10
Troutman, St. John's, 3	10
Granite Falls, 11	17
Dudley Shoals, Ebenezer, 3	17
Lenoir, First, 11	24
Hudson, Harper's, 3	24
Lenoir Ct., Colliers, night	24
Cool Springs, New Salem, 11	31
Olin, Mt. Bethel, 3	31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

	June
District Conference, Andrews	1-2
Sylvia 11,	5
Bryson City, 8	5
Webster, Webster, 11	12
Waynesville, 8	12

All Haywood county churches will assemble at Lake Junaluska at 11 o'clock June 19.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

	June
Mocksville, 11	5
Advance, Fulton, 3	5
Hanes, 7:30	5
Forsyth, 7:30	19
Thomasville, Pleasant Hill, 11	26
	July
Erlanger, Reeds, 11	3
Linwood, Tyro, 3	3
Lexington, 11	10
Kernersville, Shady Grove, 3	10
Walkertown, 11	17
Ogburn Memorial, Shiloh, 3	17
Thomasville, Main Street, 7:30	17
Centenary, 11	24
Hiatt Memorial, 7:30	24

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IN MEMORIAM

BALLANCE—Mrs. Elenore Ballance was called from this earthly pilgrimage on May 1, 1932, to come up higher. She being the mother of 12 children, 24 grandchildren and 25 great-grandchildren, had lived to a ripe old age. The Methodist church has lost a devout member, but she has left a devout group of children to enter into her labors. Hyde county and Methodism is blessed by having this devout mother and church member to give to the church and county this fine group to enrich the lives of the people that remain. Truly it may be said that she gave her life that others may live. Her Pastor.

DURHAM—Anna Elizabeth, daughter of H. H. and E. M. Durham, was born September 2, 1857, and passed away April 17, 1932. She was happily united in marriage to Columbus W. Lutterloh September 28, 1882. Six children blessed this union, all living, and are as follows: Dr. P. W. Lutterloh, Jonesboro, Ark.; Chas H. and W. W. Lutterloh of Pittsboro; Mrs. Hersey Marshal, also of Pittsboro; Mrs. Geo. L. Maynard of Teer, N. C., and Mrs. H. F. Smith of Raleigh. Besides, she left two sisters and one brother. Sister Lutterloh began her Christian life at the early age of eight and grew through the suceeding years to become a tried and true soldier of the Cross. She will be greatly missed at Brown's Chapel and in the community through the years. God bless and bind the hearts broken at her going.

J. A. Dailey.

RESOLUTIONS OF RESPECT

We, the members of the Comrade Sunday school class of the Methodist church of Boone, N. C., wish to pay tender tribute to a one time member of our group, Mrs. Royster Critcher Hendrix, who left us October 8, 1931. We sorrowfully miss the happy presence of our young member and friend. Therefore be it resolved:

First, That while we are sad because of her departure and while we do not understand this act of providence, we humbly bow in submission to God's will.

Second, That we extend to those who knew and loved her best—her mother, father and husband—our sincere sympathy.

Third, That a copy of these resolutions be sent to the family, one to the N. C. Christian Advocate, and another be recorded in the minutes of the class.

Mrs. Austin South, Pres.
Jenny Todd, Sec.

EDWARDS—Mr. Henry A. Edwards, 87 years of age, the oldest man in Lenoir county, passed away shortly after midnight of April 6 at the home of a son, T. H. Edwards, in Woodington. He was the son of the late Henry Hardee Edwards and Mary Snipes Edwards. He served in the Confederate Army under General Robert E. Lee and was wounded in the seven days' battle at Seven Pines near Richmond, Va. Mr. Edwards was widely known. He had a fine appreciation of human nature. He was a lifelong member of the Methodist church and was a steward for more than 60 years. He had been very active and interested in the work of the church and was one of the oldest subscribers to the Advocate. Surviving are three children, T. H. Edwards, J. F. Edwards and Mrs. Lula Edwards, and two step-children, J. P. Nunn and Mrs. R. W. McGowan. Twenty-three grandchildren and 30 great-grandchildren also survive. The funeral was largely attended. Rev. Leroy Harris, Baptist, Rev. Leland Cook and Rev. Curtis W. Howard of the Disciples of Christ, and Rev. Eugene Few, Methodist, of Raleigh officiated. Among the large number of friends and relatives gathered to do honor to the memory of this grand old man were a number of negroes who, following his wish, sang spirituals while the grave was being filled, making the occasion one of rare impressiveness by their evident love and respect for their friend who had gone. The burial was in the family cemetery.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

R. E. Brown, P. C.

RESOLUTIONS OF RESPECT

In the passing of Miss Mollie Carmine, we, the members of the Methodist church in Faison, N. C., have suffered a loss that grieves our hearts. We shall miss her even though she made her home in a distant city.

Therefore be it resolved:

First, That as she was loyal, faithful and devoted to every interest of the church, and was unselfish in all her undertakings, so we will endeavor to be.

Second, That we extend our deepest sympathy to her loved ones, and assure them that we share in their loss.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate for publication, that a copy be sent to her companion, Miss Kathrine Bull, Baltimore, Md., and that a copy be spread on our church minutes.

Dear friend, no more upon that lonely mound,
Strewed with the red and yellow autumn leaf,
Drop thou the tear, but raise the fainting eye,
Beyond the autumn tint of earthly grief.

Yes, the sweet Gardener hath borne her hence,
Nor must thou ask to take her thence away;
Thou shalt behold her, in some coming hour,
Full blossomed in His fields of cloudless day.

Mrs. C. E. Weatherly,
Mrs. W. D. Clifton,
Rev. Frank Culbreth.
Committee.

RESOLUTIONS OF RESPECT

In the passing of Rev. D. S. Richardson, our pastor, we, the stewards of the Gilkey charge, have suffered a great loss. Brother Richardson had been with us for only a short while, having been assigned to this circuit at the last annual conference, but had been with us long enough to win the love and admiration of the entire charge.

Mr. Richardson for the past forty years had given himself wholly to the ministry, and had been an instrument in God's hand in leading souls to Christ. In a sketch like this it is impossible to give a history of the wonderful service that he rendered to his Master and to his fellowman, or portray the many noble attributes of a character such as his. Therefore be it resolved:

First, That we will try to profit by his beautiful example and unselfish service.

Second, That we hereby extend our deepest sympathy to the bereaved family, and commend them to Him who doeth all things well.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication, and a copy be spread upon the minutes of the Gilkey charge.

C. F. Cline,
C. C. Goforth,
J. L. Wells,
W. C. Tate.
Committee.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 9, 1932 Number 23

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Duke University Chapel Opened For First Service Sunday, June 5th, 1932



People and Things

Rev. and Mrs. J. W. Groce announce the birth of a daughter, Jennie Sue, June 1. Weight eight pounds.

"Whom we're wanting you to meet: Mabel Ruth arrived June 3, 1932; weight 7¾ pounds. Mr. and Mrs. E. H. Nease, Statesville, N. C."

"The work goes well on Bostic circuit. We are planning on special revival efforts in all churches beginning in July. I am having many expressions of praise from my people of the Advocate."—J. N. Snow.

"A splendid meeting came to a close in our church at Dallas on Sunday night, May 29. Large crowds attended every service. Spiritual life has been deepened in the membership; several were reclaimed and six were received on profession of faith. Our people very much enjoyed the excellent preaching of Rev. H. G. Allen of Central church, Concord."—J. W. Vestal.

"We closed last Sunday a very successful revival campaign at Cliffside and Avondale churches. Each of these churches were greatly revived. As a result of these meetings we have received into the church 34 on profession of faith. Quite a number have gone to other churches. We were assisted in these meetings by Mrs. Steidley of High Point, who did very effective work. She is a splendid evangelist and any one needing aid will make no mistake in securing her help."—H. H. Robbins.

"We have recently closed a successful revival meeting at Maiden Methodist church. Rev. J. W. Groce of Cherryville did the preaching. A wide interest was shown throughout the meeting and as a result 110 have pledged themselves as members of the mighty army of God. Twenty-one were received into the church by the pastor, Rev. C. F. Tate. Under the leadership of this most capable pastor we are expecting many more victories in the future."—A Member.

"Dr. A. D. Wilcox, president of Louisburg College, preached his first sermon in the city-wide union revival in the high school auditorium last night to one of the largest congregations that has assembled in Dunn for a long time. The preacher made a home run the first time at the bat. The singing under the leadership of Mr. John Alderman of Dunn and his choir of nearly a hundred voices was splendid, and everybody was highly pleased with the song service."—C. B. Culbreth.

"We have just had ten days' of deep spiritual preaching here at Roxboro, closing Wednesday night. Preacher was Walter I. Herbert, South Carolina conference. Thirty-six will unite with the church. We are in the midst of good literature effort now; will have an Advocate report to make next week. This preacher and family are inclined to think that Roxboro is promised land. A sweeter, kinder people unimaginable, all of them. Many of them deeply given to God and the church."—J. F. Herbert.

Among this year's graduates at the University of North Carolina was James Carlyle Rutledge, son of Joseph Graham Rutledge of Stanly in Gaston county, who holds the unique record of never having missed a day from school while going through grammar school, high school, Weaver College and the university. Rutledge is 23 years old and received an A.B. degree. One might think he has had enough school with such a record, but he says he intends to enter the university school of commerce in the fall.

"We are in a very profitable meeting at Moravian Falls. Rev. M. T. Hinshaw, former president of Rutherford College, has been with us for a week, bringing messages of unusual interest and spiritual worth to us all. The congregations are being deeply moved by the services. We are entering upon the second week and will probably continue through the week. Brother Hinshaw is happy in this field of work, especially in the work with his former ministerial students whom he numbers by the hundreds."—J. E. Hipp.

"Thursday morning, June 2, the preachers in the Gastonia district were called together by presiding elder R. M. Courtney. The occasion was most interesting to those present. After a splendid business session a number of the good ladies of the community served dinner, and did it in a lovely manner. The pastor, E. E. Snow, is doing splendid work on the charge. After the dinner hour Rev. A. C. Swafford, by special request from a number of people in the community, preached and the service concluded the day's program."—C. B. Newton.

The revival service at the Long Memorial Methodist church has been in progress for the past ten days, and Dr. Walter I. Herbert has been preaching twice daily. Rarely has it been the pleasure of the churchgoers to hear more soul stirring and helpful sermons than those delivered by Dr. Herbert. Truly his coming among us has been a great source of comfort to the Christian, and has opened the eye of faith to many who had never known the Lord. We do not believe it was possible for any one to hear the sermons of this good man without being the better therefor.—Editorial, Roxboro Courier.

"The members of Concord church, Catawba charge, wish to cordially invite all former pastors, members and friends to be with us at our annual home coming the first Sunday in July. The program will run as follows: Sunday school at 9:45, and at 11 o'clock Brother J. S. Hiatt, our presiding elder, will deliver a message to the people. Immediately after this service Brother Hiatt will call the stewards and officials of the charge together for their third quarterly conference. At 12:30 we will have dinner on the grounds. At 2:30 the Children's Home singing class of Winston-Salem will render a program, which I am sure we will all enjoy."—A. B. Crawford.

"On June 5 we closed a two weeks' revival at Harmony. The preaching was done by different preachers—J. A. Baldwin of Concord circuit, A. C. Kennedy of Kerr Street, E. Myers of Epworth, Mr. Echols of A. R. P. church, Concord, Roy Nicholson of Kannapolis Wesleyan church, Paul Hardin of Forest Hill, Walter Bennick of Concord Wesleyan church, H. E. Stimson of Westford. These men did some real good preaching. Then for four nights we had with us some fine laymen from Mooresville—the Christian Laymen's Club—Messrs. Barger, Ferguson, Wilson, Perry and Scercy. These good men did some fine work with us. They drove down each evening. Oh, that we had more laymen that are willing to spend and to be spent. Our church has been wonderfully blessed. Between 25 and 30 conversions and reclamation; four joined the church on profession of faith and one by letter. More will joint later. Our ladies' class had a real revival the last Sunday in their class."—J. C. Brown, Pastor.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler } Editors
M. T. Plyler }

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 9, 1932 Number 23

Straight Talk and Heroic Action Needed!

Bewildered, ready for change and eager for action, the masses would hear the word of authority and they would be led out of the present desperate situation. We are at a crisis; we seem to be at a turning point in the affairs of men. In religion, in government and in industry the need is for authority and guidance. Revolt is on every hand.

This present effort to stampede the nation for the repeal of the XVIII Amendment is only an incident. It is a part of the nation-wide revolt against the existing order. This present position to which we have come after a century of struggle is threatened.

Are we going to quietly surrender after this long struggle to gain our present vantage point? The time has come for straight talk and definite action. The plan of the wets means to return to the bar room or to the dispensary; both of which we know. The government or individuals must go into the liquor business. Hold fast to this fact however much the wets may promise something different and far better. Corruption of politics, social degradation of the masses and dirt and rags for women and children inevitably follow.

The time for action has come. Good men and women here in North Carolina should not sit with folded hands until the wets gain control in the state. The folks devoted to the dry cause should be heard from. They should let the wets of all political parties come to understand that this fight is going to be carried into every county and village and hamlet. In churches, in school houses, in halls, out under the trees, the people should be rallied in the fight against liquor and all who stand for fastening the liquor trade on the people of this land. Preachers, teachers, fathers, mothers, social workers and dry politicians should make themselves heard as they did twenty-four years ago. Would that we had a Jarvis and a Glenn to lead us as in that day. Then the whiskey crowd threatened to whip preachers and they did insult good women, but they lost.

Preachers and women then gathered in the churches and prayed. They led parades of school children and plead with the men to vote right. Now the women have the ballot and the preachers have made clear their eternal hatred of the whole accursed business. The day for action has come. All who have a conscience and a little backbone should be heard from this present hour. Straight talk and heroic action is needed.

Moral questions always thrive on agitation. Would that we had men in the pulpits with the spirit of John Knox who thundered against the iniquities of his time! Would that we had a few that would puncture the sophistries of these days as Thomas Carlyle punctured the shams of his day. But most of all do we need the good, honest, temperate men and women in all our homes and churches to become aroused to the perils of this hour. We must not retreat.

What a stark, naked tragedy is this, with the temperance folks of this land sitting still instead of their making an advance for new victories to win. We are not defeated; we are heirs of those pioneer reformers who won victories in those early days when one had to chase a thousand and two would put ten thousand to flight.

The Debt Due Devoted Lives

MANY a young minister passes from his academic life out into a rough, wicked world, forced to suffer a cruel awakening. He has passed eagerly through college and seminary, much favored by all that has been done for him, and, at times, he is greatly pleased with the record he has made. The conviction grows upon him that all others who have gone before will be put to shame by the record he will make. Occasionally such a one finds a favored place with fine and responsive people to make life for him an easy, glorious and triumphant success. But this is not the common lot. Most young preachers find that this ordinary texture of our depraved human nature is fully as gnarled and twisted as the advocates of original sin has ever proclaimed it to be. Many men and women in almost every community are as pagan as can be found among the "heathen Chinese." They do not know what it is to be a real Christian. So much miserable pretense and such shoddy living have passed current that the young minister with his culture and fine idealism is overwhelmed by it all. Few can sympathize with him in his work. In such communities as these the one need is for genuine Christian living and heroic Christian service. In our more favored sections we owe more to the devoted men and saintly women who have passed on than we know. Many such have lived and labored and loved and served in every community in which it is easy to do successful church work. We owe much to those who have gone before.

Many of these so-called hard fields are greatly in need of devoted men who can stay on the job. A one-year tenant counts for little on a farm; a one-year pastor is fully as useless. It takes time to build in a permanent way. The preacher who talks as though the kingdom is coming down out of the skies in a marvelous way three months after his arrival on the field discloses his ignorance of the processes of the church of God. Satan may tremble at the sight of a saint on his knees, but there must be a siege before he is driven from the field. Some will certainly bear the marks and the scars, and they will most assuredly become acquainted with the cross before the victory is won.

The calm and easy rounds of academic shades are valuable, but it is out in a tussle with the world, the flesh and the devil that heroes of the cross are found. The favored youngster who runs away from such in search of a nice, finished job will count for little. Had Grenfell remained in London and Livingston in Scotland the world would never have known the hero in Labrador and the martyr in Africa.

We rejoice to see these fine, well trained young men going gladly to the hard field; we thank God and take courage when they stay until they have put to shame the men who are eager for big pay and easy places, made possible by the devoted and saintly men and women who left these high perches where the selfish and ease loving can spend their days. Be not forgetful of the saints; shun not the cross!

Meet God's Friends at Church

WE should go to church first, because church attendance puts us in touch with the very best society—not the hollow-hearted, fashionable, but the very best in the very best sense of the word. The society that has the promise in the life that now is, as well as that which is to come, is Christian society.

Any man who will glance over his history and take an inventory of the forces which have shaped his life will acknowledge that his social relations have contributed largely to make him what he is. Is it not of much worth to name among your friends the friends of God? Acquaint yourself with Christ's friends—you will meet and be greeted by them at church.

Second, we should go to church because church attendance offers superior intellectual advantages. No one who is ignorant of the Bible can claim the honors of a liberal education, or be versed in the facts of history, or jurisprudence, or the science of how to live.

The office of the ministry, which has been honored by the gifts of Paul and the grace of John, is filled by some of the ablest and best of men. Become informed through and by their ministry—go to church.

We should go to church, third, because church attendance offers a superior spiritual advantage. The church provides an embankment against which the waves of care and sorrow, which for six days have been rolling over the heads of anxious men and weary women, may break and spend themselves in harmless spray and beautiful foam. The church is God's benediction on a troubled world.

Browning says: "Earth changes, but thy soul and God stand sure." The church is the only ordained institution that seeks to keep the soul of the individual in vital contact with the eternal God.

The Bible in the Sky

THE stars the old Chaldeans saw still weave their maze on high and write a thousand thousand years their bible in the sky," says Sam Walter Foss. But the bible written in the sky is not quite enough. It has been said that there are no Ten Commandments east of the Suez Canal. But the stars are brighter in that far eastern world than in the west. Scotland did not get her theology from her hether clad hills or from mountain and lake. That theology came out of the minds and hearts and consciences of such men as John Calvin and John Knox and the colors of the sky or the beauty of the flowers cannnot fashion such characters. They are born and nourished in the secret places of the most high God, who speaks amid the barren peaks of Sinai where beauty is a strange visitor. But in the following Sam Walter Foss makes a great showing for nature as related to religion. Hear him:

Where shall we get religion? Beneath the open sky,
The sphere of crystal silence surcharged with deity.
The winds blow from a thousand ways and waft their balms abroad,
The winds blow toward a million goals—but all winds blow from God.
The stars the old Chaldeans saw still weave their maze on high
And write a thousand thousand years their bible in the sky.
The midnight earth sends incense up, sweet with the breath of prayer—
Go out beneath the naked night and get religion there.

Where shall we get religion? Beneath the blooming tree,
Beside the hill-encircled brooks that loiter to the sea;
Beside all twilight waters, beneath the noonday shades,
Beneath the dark cathedral pines, and through the tangled glades;
Wherever the old urge of life provokes the dumb, dead sod
To tell its thought in violets, the soul takes hold on God.
Go smell the growing clover, and scent the blooming pear,
Go forth to seek religion—and find it anywhere.

Life a Very Lonely Thing

MR. ARTHUR JOHN GOSSIP, that writer of "The Gallilean Accent," a volume that sets a new standard in sermon making says:

"To begin with, life is a very lonely thing. None of us, in the last resort, can take another's place; and the greater that our need of that is, the more impossible does it become. It is the child's pain; and the mother stands outside it, cannot with all her longing bear the torture for the little one. When a decision must be made, we older people may advise, urge, implore, but it is the lad himself who has to choose and will. No one can do it for him. It appears there is a limit beyond which even Christ can't go. He has been teaching us patiently, tenderly, thoroughly, and now he sets this test to discover if we are grasping the thing, if we have caught the spirit of it, whether we shall choose wisely or selfishly, will think of our own interest or of the bigger things; and he, the Teacher, cannot do the paper for us, must stand back a little way. It would be so much easier to carry it, but the child must set down on its own uncertain feet; and, further on, even the steadying hand must be withdrawn, and it be left to stand shakily by itself, poor little soul, although the encircling arms are very watchful, very strong, and very near. Still it must walk alone. And even Christ can't will for us; it is we who must decide."

Give the Graduates a Chance

YOUNG men and women by the thousands are going out from the schools and colleges better trained for their stay with the teachers in class room and laboratory. They have been loaded with advice and they are eager. Will we all do our utmost to give each one a trial? Let the boys and girls have a chance to do something even though the pay counts for little at first. They are eager and they should be given a show.

We show eager and abiding concern for the orphan children that do not have a chance and we spend millions on schools and colleges in which to train our children. We believe so fully in training that we can not do otherwise. But when it comes to following up the product of the schools until these inexperienced young men and women get a start we are sorely remiss. Many of these eager souls could be greatly encouraged and not a few of them would be much aided were we all to be a bit more considerate these coming months. This is the logic of our conduct in this wonderful provision we have for the training of youth. The responsibilities of the schools do not end with commencement day. Children should not be forgetful of their foster mother; neither should the mother set her children adrift. School men, parents and citizens have each a responsibility in this effort to give the graduates a chance. Here is the real and abiding significance of commencement. This present unusual situation calls for special effort on the part of all to give the graduates a chance.

Eightieth Commencement at Duke University

Speaking in the first formal service held in the university's new chapel and marking the opening of Duke's eightieth commencement, President W. P. Few Sunday night delivered the baccalaureate address to candidates for degrees. "The Discipline of Suffering" was his theme.

The commencement was given a musical introduction Sunday afternoon in the inaugural carillon recital by Anton Brees, noted carillonneur of the Mountain Lake Singing Tower in Florida. The program demonstrated the versatility of the musician and the unusual capabilities of the 50-bell instrument, the gift of George G. Allen and William R. Perkins of New York, trustees of the Duke Endowment.

The crowds came from all points of the compass. The long line of cars on all the driveways reminded one of a Duke-Carolina football game. In cars, under the trees, on the hills about the campus as well as in the quadrangle of the university the people were by the thousands. Of all ages and from all walks of life came they to have a part in this epochal event in the history of Duke and greatly appreciated consummation in the life of Durham. This noble church stands as the crowning event in the present construction program.

Still another musical feature of the opening day, this first Sunday of commencement, were the selections by a chorus of 160 voices at the service in the chapel, with J. Foster Barnes directing and Lawrence Clarke Apgar at the console of the organ.

Address by Dr. Few

"You are coming to your commencement day under extraordinary circumstances," President Few told the condidates for degrees. "In the first place, this noble chapel is formally opened tonight and its first use is for your class. I venture to hope that this circumstance, though largely accidental so far as you are concerned, may have an inspiring and life-long influence upon all of you. This building, central and dominating as it is here, will symbolize the significance of the spiritual in the life of many. Its supernal beauty, its organs, and its bells will proclaim to a long succession of students as they come and go generation after generation: 'It is never the material but the ideal that abides and commands.' May you, and those who come after you, have the eyes to see, the ears to hear, and the understanding heart.

"In the second place, you young men and young women come to the end of your four years in college under the quite extraordinary circumstances that all about you is such distress as this generation has not before known. The direct causes of this distress and the quick cure for it no one seems able to suggest in any adequate or convincing way.

"But if we can get the lessons that the experiences of this trying time should teach us we shall be permanently benefited.

A Lop-sided Civilization

"The present distress of this country and of the world is not due so much to defects in particular economic or governmental systems as it is due to the break-down in the character and intelligence of the people themselves, to a widespread moral deflation, to an inadequate and often false ideal of life under which we have developed a lop-sided civilization.

"I am keenly aware of the urgent need in our own country, as also in other countries of the world, for all the intelligence that our wisest political and business leaders can bring to our immediate relief from the terrible national and international conditions that prevail widely today.

"But even now we should be considering the deeper meanings of our present distress. Otherwise we may continue to expect in our own as in other nations a lop-sided development with periods of mushroom growth followed by terrible lapses—fat years succeded by lean years—like the depression that now holds us in its grasp.

Place of Suffering

"I am, then, going to bring to your attention the searching and redeeming education of suffering and self-sacrifice of work and service. For it is in this vast and universal school of struggle and suffering that we must all be either docile or rebellious learners. And this is not a curse but a blessing, for it is only by this disciplining of the spirit either in quiet submission or after futile resistence that most of us come at last to acquire the virtue of simplicity and self-denial.

We must through much tribulation enter into the kingdom of God. The discipline of suffering weans us from selfishness and makes the channels of humanity freer within us. It requires a deep distress to humanize the soul. We all know how common a thing it is to see human love redeemed from passion and pain, and gold coming from the furnace purified by fire, and sin washed away by blood..

"Again and again countries have required great national disaster to awaken them from smug self-complacency and recall them from false and artificial courses to nature and truth.

"In great wealth and widespread material well-being too many of us felt that we had found our salvation and our whole national ideal and goal consisted for all too many Americans in making money and in living comfortably, even sumptuously, with the body.

"Upon this practical materialism there has been a strong tendency to build a materialistic philosophy of life that would eliminate the elements by which the human spirit, if it is to live aright, has chiefly to live and would concentrate on determining for each individual the things in this physical existence that are best worth living for. If under the power of this materialistic philosophy the picked youth of this or any other generation are educated merely for time and place, and not to be citizens of two worlds, then the salt of life has lost its savor, the light of life has gone out.

A Truer Philosophy

"And the only way to combat it is to set over against it another philosophy of life. The young in particular and the undisciplined spirits of men in general are fond of honor, of victory, of superiority—they are not easily subdued by the humiliating disciplines of life. Hence false notions of ambition, happiness, greatness, success. Suffering, submission, adjustment is the most original scheme of life ever propounded and clashes with all other theories.

"It does not set power as the goal of personal and national striving: blessed are the poor in spirit. Not happiness and ease: blessed are they that mourn. Not self-interest or self-seeking: blessed are the meek, for they shall inherit the earth. Not wealth and acquisition: blessed are they who do hunger and thirst after righteousness. Not intellectual acumen or acquirement: blessed are the pure in heart. Not struggle or conflict: blessed are the merciful and especially blessed are the peacemakers. But not acquiescence and weak passivity: blessed are they that are persecuted for righteousness sake. Here endurance is not weakness sentimentalized but stiffened into courage and manliness.

"The security of this country as a rule," continued the speaker, "demands not quick action, change, reform of whatever kind so much as it demands deliberateness, reflection, matured wisdom. I would not encourage you to be old before your time. On the other hand, be glad of your youth; rejoice in your strength. But do not be impatient. It matters not how late a man enters life so long as he enters it fit."

FIRST SERMON IN NEW CHAPEL AT DUKE

The Sunday night service in the new chapel at which President Few spoke was followed on Tuesday morning by the baccalaureate sermon. This first church service in the chapel was in every way out of the ordinary. The congregation, the music, the sermon, the spirit of the occasion and the general impression made were such as to mark with a white stone this memorable day.

Dr. Joseph Fort Newton of Philadelphia met every expectation on this the eightieth commencement occasion of this well known university. The subject of his challenging sermon was "The Prophecy of Worship."

"Science," he said, "to which we owe such an unpayable debt, can only aggravate the tragedy by placing in the hands of fevered, faithless neurotics the means of destruction. Science, for all its skill and achievement, is helpless in the face of the real issues of our age. A spiritual depression preceded the financial and economic collapse, and until there is a spiritual renewal there will be no real recovery.

Man Is Confused

"Men, today, is frustrated, confused, adrift, unhappy, acutely self-conscious, and appallingly alone. He inhibits much that is highest and finest in his nature, the victim of neurosis. He is full of activity and vitality, but it runs into a dead end. There is a schism between his head and his heart. He finds it difficult to believe with his intellect what his heart must believe if he is to find peace and poise and power. Hence a haunting sense of futility which dogs his steps and torments his soul.

"Why is it so? What has brought about the strange spiritual debacle of our generation? Why is the church running in low gear? Whence the white-faced fear which grips the heart of our age with its icy clutch? Why are men today physically so comfortable and spiritually so uncomfortable? Why does the modern man feel that he is in a cage, against the bars of which he flings himself in neurotic desperation? Why does he fear that the universe is unfriendly, or at least indifferent? Why do young folk—candid, charming, eager—so easily mistake self-assertion for self-realization, realism for reality, sentiment for sentimentality, and faith for fiction?

"A crude materialistic philosophy has been 'put over' on our generation in the name and by the virtue of the fame and prestige of science—the fatal notion that physical reality is in fact reality has been fastened on the mind of our time. That is not science, but it is what most people mean when they think of science. It is false, but it has captured, and still holds, the popular imagination. Religion is thus removed from the realm of reality. God, the soul, spiritual values, the immortal hope of man, the struggle and aspiration of the heart are taken outside of reality, since they are incapable of proof by the methods of physical science. They may or may not be true. They are matters of faith, if not of speculation. They are 'unreal' in the sense that they have no place in the laboratory. The devastating effects of this dogma, especially upon the mind of youth, is seen on all sides.

A Bitter Protest

"If, down from the laboratory a narrow and depressing notion of what knowledge is falls like a weight upon the soul, up from the field of industry and economics comes an angry and bitter voice of protest against injustice, inequality, and oppression. The struggle for the means of living has become so intense, so bitter, so cruel, that the meaning of life is well nigh lost. On all sides one hears a hoarse voice, not simply in Russia, where religion is repudiated as a kind of 'dope' to deaden men while they are exploited and robbed. Unless a juster, wiser, more humane social order can be realized under the inspiration of scientific study and creative spiritual vision, working together hand in hand we face a terrible time, in every civilized land.

"A few days before he was killed on the Western Front, Thomas Kettle, a golden hearted poet, wrote these words: 'If we admit war as a necessary part of civilization, we are atheists.' The same is true of economic war, which may be no less desolating. It is the organized atheism of so much—though not all—of our industrial and international life which makes religion seem as unreal as a dream, its mysticism moonshine, its ritual a rigamarole. It is idle to expect men to develop the spiritual life when they have to fight like animals in the jungle for the sheer necessities, to say nothing of the decencies, of human life. Social workers tell of conditions in our cities which make even civilized life difficult, if not impossible.

Intolerable Situation

"Such a state of affairs cannot go on. If our religion is impotent to give us social salvation on earth, it will not be trusted to save us anywhere; and will be given up. The incoming generation is ruthlessly realistic. It will not be put off with pious platitudes. It asks to know what we mean by the words we use, and what religion is worth if it is a huddle of sects divided about inconsequental issues which have no meaning and no relation to the facts and issues of our times. Frankly, we are faced today not with antagonism to religion, but with an increasing sense of its irrelevance to the needs and interests of modern life.

"What, then shall we do? What does it mean to seek God, worshipping him in spirit and in truth, in such a setting and situation as we find ourselves today? The meaning of worship, as the word implies, is the quest of the worthfulness and worth-whileness of life, which is the profoundest need of our generation, and of each of us. It means faith founded upon fact, and fact as the

(Continued on page ten)

Dreams and Mirrorings of Lake Junaluska

By John W. Shackford

Lake Junaluska, "the lake that surprised the mountains," is a lake of dreams whose placid waters mirror the myriad moods of the mystic mountains and the ever-changing tints and glories of the sky.

It also reflects the visions, the hopes, and the sacrifices of those who have made Junaluska a central gathering place in the summer for the whole church: a place of meeting for fellowship and recreation, for vision and inspiration, and a training ground for the practical work of the church.

No one familiar with its history can look upon Lake Junaluska without vivid recollections of some of the outstanding moments in the history of an institution, whose influence has already extended to our entire Methodism and beyond; and which has become endeared to the hearts of tens of thousands of her people.

I venture to record here a few of the memories which Lake Junaluska brings back to mind, associated with one who first dreamed "the dream" and did so much to make his dream come true.

My first glimpse of Lake Junaluska was eleven years before it became a reality. I saw it as a dream in the mind of Dr. James Atkins, then Sunday School editor, as in his home, at Waynesville, N. C., I heard him outline the possibilities of an assembly for the entire church, built about a lake situated in his beloved mountains. He had just entertained in his home some of the members of the General Sunday School Board, and had inspired them with his vision, as he had conducted them from point to point in the adjacent valleys, indicating the natural advantages of the situation, and unfolding what a great central, recreational, social, education, and religious summer city for the whole church would mean.

The next glimpse of this "lake of dreams" was when the committee appointed by the Chattanooga Laymen's Missionary Conference had visited the Waynesville country, and had coincided with the judgment of Bishop Atkins, that there was no other location comparable to this for the proposed lake and assembly. His dream then began to take tangible and definite form, and his mind began to work along constructive lines, both as regards the plan of orgaization and the physical details of development. His enthusiasm was contagious, and many were the visitors to his home and to Waynesville, whom he conducted over the ground, where he so clearly envisioned and portrayed the lake and the great Southern Assembly that his visitors entered into his vision and identified themselves with the enterprise.

The writer had the rare privilege of seeing, before it yet existed, the lake, the arrangement of the grounds, the location of buildings, and the plan and purpose of the whole outlined in the vivid portrayal of its author as he directed his visitors over the hills and valleys of the proposed assembly.

The three names that will ever be associated with the vision and effort that made Junaluska are those of James Atkins, its first president, George R. Stuart and John R. Pepper; a triumvirate, whose unselfish devotion to the church has never been questioned, and whose vision and arduous labors made Junaluska a reality. Others assisted generously, and, as the years passed, still others assumed the responsibility. But these three, by common consent, were the dreamers and makers of Lake Junaluska.

Again I have a glimpse of the dreamer and first president of this "lake of dreams," as he moved almost gleefully among the workmen at work on the dam. Still later, I see him, as day after day, he stands on the hill near his cottage watching the waters of Richland creek, as slowly they covered the great basin, and as the lake took on the contour and beauty, now so familiar to thousands. For the first time he saw his loved mountains mirrored in the waters of the lake, and the beauty he saw there was a source of never ending joy throughout the remainder of his life.

I can see him, too, as the lights around the lake are turned on for the first time, and as they are mirrored in its waters, he is almost overcome. And then he envisions the great summer city and educational and religious center that is to be, and speaks of how it will appear when all its thousands of lights shall be given back from the bosom of the lake.

Then I see the march of the great missionary conference to Lake Junaluska: the fulfillment of the dreams and labors of these years. It was the earnest of what was to be. And, no wonder, that as the long line trekked from the railway station, around the lake shore, this man rejoiced in spirit and believed that nothing could prevent the ultimate and complete fulfillment of his dream.

Once again, when the first great leadership training school in 1917 had become an outstanding success, he rejoiced in the conjunction of two of his great dreams: one the assembly, and the other a central training school for the teachers and leaders of religious education in all the church.

Finally, I see him in his last summer, standing unwaveringly by and supporting the expanding program of this great school, church-wide in its influence. Supporting it when some who did not understand its real mission and work were making it difficult for the school to go on. But his vision was never for a moment beclouded, and he helped to make the influence of that last summer's program of his life, one of the most liberating and abiding in its helpful results upon the church of any program that has ever been provided at Lake Junaluska or elsewhere in the history of our Methodism.

And then, in the autumn of that year, the dreamer "passed to where beyond these voices there is peace." From Little Rock, Arkansas, where he died, we brought his body, and as we came on the little train from Asheville to Waynesville, on which he had ridden so many times, the afternoon was leaden. Snow was on the highest ranges and the cold gray roof of the sky rested low upon the mountains. Then a marvelous thing happened. On the instant that our train blew for Lake Junaluska, and swung around the curve, bringing the lake into full view, in a twinkling of an eye, as if some mighty electric switch had suddenly been turned on in the skies, every cloud from horizon to horizon was transfigured with a radiance of indescribable brilliance, reflecting all the mingled colors of light. The whole range of the skies was aflame with an ineffable glory, and the lake mirrored all the skies. Those who witnessed it said that they had



Members of Fisher Hendley's Carolina Tar Heels—Back row, left to right: Spencer Hatley, Prof. Dan J. Harris, Earl Hatley, James Russell. Front row: Fisher Hendley, Claude Eudy, Fred Russell.

never seen any such instantaneous transformation, or so marvelous a display of colors from every cloud in the whole expanse of the heavens. It was as if the visions of beauty that the sleeping dreamer had ever seen in sky and mountain and lake had been poured together in one moment of time. As if all his dreams for a glorious future for Lake Junaluska had suddenly come true. For the last time he had passed the lake of his dreams to be buried on the hills beyond; but the beauty and glory of the lake remained.

Others could write of the dreams and labors of Stuart and of Pepper and of those who have entered into their dreams, and thousands could testify of their new outlook on life, the new visions of beauty and of service that have come to them at Lake Junaluska.

Lake Junaluska is a fair "lake of dreams" that all who understand its significance for the future of the church, rejoice in today and will help to make greater and more secure for tomorrow.

FISHER HENDLEY'S CAROLINA TAR HEELS

A group of musicians who gave freely of their time and talents to church services in Stanly county is Fisher Hendley and his Carolina Tar Heels of Albemarle. On the fourth Sunday in May they furnished string and vocal music for the "Every Member Present Day" service of the Men's Wesley Bible Class of Central church, Albemarle, where Mr. Hendley, leader of the troupe, has been a member for the past seven or eight years.

After this service Mr. Hendley, with Messrs. Earl Hatley, Fred Russell and James Russell, drove on the same day to Salem church, some miles from Albemarle. Here they attended both services of the Salem annual home coming, which was held that day, and contributed largely to the enjoyment of the big congregation present with their singing and playing.

On Sunday, June 5, the Hendley band assisted with the music for "Jim Harris Day" of the Jim Harris Men's Bible Class of First Presbyterian church, Albemarle. On this occasion a great effort was made to have present every man living who ever joined the class, and many visitors besides. The lesson was taught to this large body of men by Mr. Jim Harris, organizer and past teacher, in whose honor the class received its name.

At the invitation of the pastor of Friendship church, the Tar Heels are already making preparations to play there on the first Sunday in July.

The organizer and manager of Hendley's Carolina Tar Heels, W. Fisher Hendley, is known personally to perhaps half or two-thirds of the Methodist ministers in North Carolina, having taken his home-made banjo with him to Rutherford and Trinity colleges. It was while on the Trinity Glee Club that he acquired his first good instrument, and started perfecting and demonstrating the technic which for several years now has caused him to be known as the champion banjo picker of the Carolinas. He and other members of his troupe have done much radio broadcasting and have recorded a number of Victor records.

Besides being a member and a regular helper with the music at Central church, Albemarle, Mr. Hendley retains his affection for his home church, Old Concord, near Ansonville. He always attends the church home coming held there every year on the second Sunday in August, and invariably puts a great deal of his time, thought and means in making each of these annual events a big success.

It has been discovered that the number of fish in the Great Lakes is being rapidly reduced. Nets with larger mesh are suggested as a remedy to avoid waste in catching the fish.

EIGHTIETH COMMENCEMENT AT DUKE

(Continued from page seven)

take up, as they say in aviation, for a daring exploration of faith. It means the union of critical intelligence with spiritual affirmation—loving God not only with all our heart, but with all our mind, uniting the keenest thinking and the clearest vision. Worship is the greatest adventure of the human soul. It is the whole man seeking the whole truth. It faces all the facts—dark facts, bright facts, gray facts—and lifts all our knowledge into the higher air of God, and details it there until its meaning is revealed.

Inspiring Chapel

"One thanks God, therefore, for this stately and beautiful chapel, set like a gem in this uprising city of the mind, as the focus of its life of culture and service. It is a place of vision, understanding, interpretation, where human souls may seek and find the truth that makes all other truth true. In this valley of illusion some things are real, whatever else may be false, and to follow them is to find the path climbing under our feet toward the City of God."

Among these realities, Dr. Newton declared, are: the practice of righteousness, the search for truth, the creation of beauty, the adventure of love, the worship of God, and the service of man.

ALUMNI DAY AT DUKE

Forceful personalities were brought into renewed prominence at Duke University in a series of events which marked the day as one of the most eventful of the university's eightieth commencement. Signal honors were done a number of men whose lives have been closely identified with the institution as a great throng of alumni met for class reunions and an all day program of varied activities.

Record Attendance

Attendance of alumni set a new high figure for a Duke commencement, and the climax of the program for former students was reached in the alumni-alumnae luncheon. Here hundreds of alumni gave prolonged applause to greet a series of honored guests, many of them venerable alumni of classes graduated at old Trinity College in Randolph county. Richard C. Kelly of Greensboro, president of the alumni association who presided at the great luncheon, introduced the guests. J. D. Hodges of Mocksville, of the class of 1873, was introduced the oldest living alumnus of the institution from the standpoint of years, an 87-year-old veteran, erect as a soldier and wearing the Confederate uniform. Henry W. Norris of Holly Springs was presented as the oldest living alumnus from the standpoint of class, having been graduated in 1871.

T. L. White of High Point, and D. N. Farnell of Suffolk, Va., of the class of 1882, were recognized, and Millard Mial of Raleigh and C. B. Townsend of Lumberton were introduced as the two living members of the class of 1872. The two last named constituted the full reunion of the sixtieth-year class. F. F. Covington of Marion, S. C., was presented as another older alumnus, having for one year been a member of the class of 1871.

Oldest in Service

A distinguished alumnus and trustee, W. R. Odell of Concord, was introduced as the oldest member of the university board from standpoint of service, having been associated with the university at every stage of its history since the days of President Braxton Craven. Announcement was made at this time that a portrait of Mr. Odell had been presented to the university by his sons, Fred Odell, Ralph Odell and Arthur Odell, themselves alumni of Duke.

George G. Allen and William R. Perkins of New York, chairman and vice chairman, respectively, of the board of trustees of the Duke Endowment, donors of the university's new 50-bell carillon, were presented and enthusiastically greeted by the assembled alumni.

COMMENCEMENT DAY

The drop in temperature the night before made Wednesday a delightful day for the crowds that came to hear the address and to see the awarding of degrees. The academic procession, with its hooded doctors and deans, is always interesting. The varied colors attract the artistic and the amount of dignity assumed by the high brows occasion comment from the critical. Then there are the young men and women eager to take their places in the big wide world. But best of all are the fathers and mothers and friends who have looked with eagerness to this high hour.

Honorable James Grafton Rogers, Department of State, Washington, spoke, preceding the awarding of 409 degrees to a record class of candidates.

This well known leader from the nation's capital spoke on "The First Query," in which he asked, "Do the great events now under way demand the building of a new world or only the rebuilding of the old one?" Mr. Rogers raised the question whether this is a turning point in social history such that men must rechart their course in a fundamental sense.

Honorary Degrees

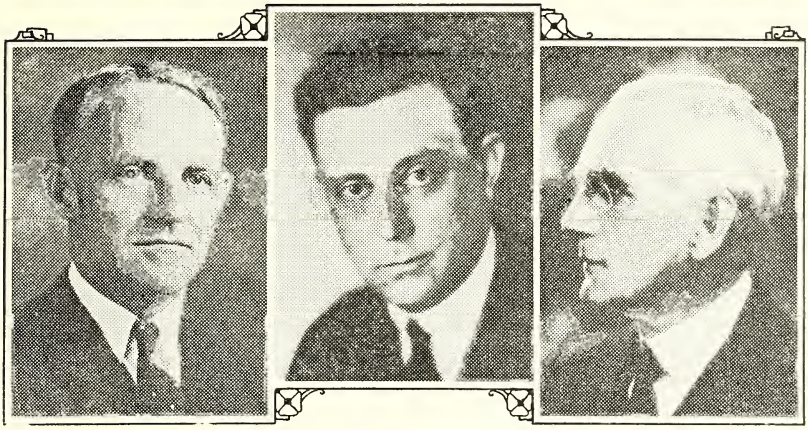
Three distinguished university and college presidents were honored by Duke University in the closing exercises of the eightieth commencement when President Frank P. Graham of the University of North Carolina, President Thurman D. Kitchin of Wake Forest College, and President Walter L. Lingle of Davidson College received degrees of Doctor of laws.

In conferring honor degrees upon these men Duke University recognized their contributions to the progress of education in this state and their distinctive careers of service.

President Graham

In presenting President Graham to President W. P. Few, Dr. W. H. Wannamaker, dean of Duke University, spoke as follows: "Born of pioneer North Carolina stock in Fayetteville, N. C., October 14, 1886, the son of Alexander and Katharine Sloan Graham, educated at the University of North Carolina, Columbia University, the University of Chicago, the London school of economics; serving his beloved alma mater as dean of students, associate professor then professor of history, Frank Porter Graham was called to the presidency of this oldest of American state universities in 1930. His distinctions and honors have been many, as his membership in honorary and scholastic orders attest. But, Mr. President, unless I have misunderstood the man, the distinction which he holds dearest and which most faithfully characterizes him is the recognition by his associates and wide circles of acquaintances, of his kindliness, gentleness, simplicity, and sincerity, and his deep interest in his fellowmen. I

GRANTED LL.D. BY DUKE



Dr. Frank Graham Dr. Thurman Kitchin Dr. Walter L. Lingle

present Dr. Frank Porter Graham, president of the university of our beloved state, North Carolina."

President Kitchin

Dr. Wilburt C. Davison, dean of the school of medicine, presented President Kitchin of Wake Forest, as follows: "I have the honor of presenting to you Dr. Thurman Delna Kitchin for the degree of Doctor of Laws. Dr. Kitchin, of a distinguished North Carolina family, was educated at Wake Forest College, the University of North Carolina, Jefferson Medical College and Columbia University. He is eminently fitted for the leading position which he occupies in the field of medical and academic education for, after the practice of medicine in this state, he became professor of physiology, then dean of the school of medicine and recently the president of Wake Forest College. He has contributed greatly to the welfare of the state through his activities as chairman of the executive committee of the North Carolina state hospital, as member of the special committee to study the problem of the feeble-minded, as president of the North Carolina Medical Society, and by his contributions to medical and other publications."

President Lingle

President Lingle was presented by Dr. Robert L. Flowers, who said: "I have the honor of presenting to you Walter L. Lingle for the degree of Doctor of Laws. A native of North Carolina, a graduate of Davidson College, of the Union Theological Seminary of Virginia, and a post-graduate student of the Univeristy of Chicago, a successful and inspiring teacher, a persuasive preacher of the gospel, a distinguished teacher, editor and author, president of Davidson College, an institution that occupies a commanding place among the best colleges of the country. He has lived a life full of service to the causes of mankind, and Duke University is glad today to give an expression of its appreciation to a fellow worker in a common cause."

Rev. W. E. Poovey and Mrs. Poovey called at the Advoca te office last Monday on their way to Duke University comemncement. This was a delightful incident of a busy day.

DEAN J. M. ORMOND WRITES

"Judging from the replies to letters which I sent out a fed days ago, the North Carolina Pastors' School will be well attended at the approaching session. The opening address on Monday night, June 13, will be delivered by Dr. F. S. Hickman. This address is the first of a series of three which Dr. Hickman will make in many successive evenings.

"Dr. Kenyon L. Butterfield will be the speaker for the morning assembly period five days beginning June 14. His coming to the North Carolina Pastors' School is attracting considerable attention.

"Dr. E. M. Poteat and Dr. G. A. Buttrick will be the speakers for the second week. Dr. Buttrick appears the first time Thursday morning, June 23, in a series of three addresses.

"Bishop Edwin D. Mouzon will preach the annual sermon Sunday night, June 19, in the University Chapel or Page Auditorium."

WEDDING ANNIVERSARY CELEBRATION

Complimentary to the Rev. E. W. Downum, pastor of the local Methodist church, and Mrs. Downum, who celebrated their twenty-fifth wedding anniversary Sunday, the Woman's Missionary Society entertained at a reception Monday night at the home of Mr. and Mrs. J. F. Bishop on Riverside Drive. The house unusually attractive was a veritable fairyland with its lovely baskets of cut flowers. As the guests arrived they were greeted by Mrs. S. J. Peele, who directed them to the receiving line composed of Mrs. J. F. Bishop, Mrs. A. L. Bell, Sr., Mrs. E. W. Downum, Rev. E. W. Downum, Mrs. Susie Downum, Rev. and Mrs. D. G. Saunders of the First Christian church, Mrs. W. C. Swindell, Mr. and Mrs. R. W. Lucas of the First Baptist church, Mr. and Mrs. W. H. Calfee. Little Miss Eleanor Bell, dressed as a bride, presented to the ladies a colonial nosegay and to each of the men a boutonnaire. The guests were directed to the dining room, where Mrs. R. W. Clarke and Mrs. A. L. Bell, Jr., presided. The table was especially attractive with its lace cover, silver candles with lighted tapers and baskets of old fashioned flowers. The centerpiece was a lovely cake bearing the letters "Sadie–Edgar–1907-1932" and centered with pink sweet peas. During the evening Mrs. A. L. Bell, Sr., on behalf of the missoinary society presented to Mr. and Mrs. Downum a purse of silver in keeping with the anniversary. Music during the evening was furnished by Mrs. T. R. Rouse and Miss Mary King Ellison. About one hundred guests called to wish the honores many more years of happiness.

Mrs. E. W. Midgette.

And let the peace of God rule in your hearts.—Col. 3:15.

The Pure in Heart

Sermon by Rev. Albea Godbold, Minister, University Methodist Church, Chapel Hill, N. C.

Text: Mt. 5:8—"Blessed are the pure in heart; for they shall see God."

Arthur Porritt, an English journalist, wrote of Tom Ellis, a member of Parliament, "He was the most engaging personality I have ever known. He had tribulations crowding upon one another. But there was a transparent sincerity about the man. In the very thick of the dirty trade of party politics, he maintained a purity of soul and scorn of cynicism which set him in a category apart from most politicians. One felt that he was too good for political life. He had a standard of truth that he might have borrowed from Robert Browning. And he was wholly above self-seeking. He must have been beloved of the gods, for he died very young." Mr. Porritt's tribute summed up in a word would read, "Blessed are the pure in heart, for they shall see God."

By purity of heart Jesus evidently meant that the "inner central self where feeling, thought and action originate" must be pure. Just that in Ellis was pure, according to Porritt.

Jesus stressed purity of heart. Perhaps one reason was that so many politicians in his day, secular and religious, had only superficial standards of purity. The Pharisees maintained an outward show of purity, but within they were often filled with hypocrisy and iniquity —"Ye cleanse the outside of the cup and the platter, but within are extortion and wickedness." The Rich Young Ruler kept the commandments and was outwardly decent, but within was a heart corroded with the impurity of greed for gold. In the end the Pharisees brought about the death of Jesus because of his apparent unconcern for outward show of purity, which they valued, and because of his tremendous insistence upon inward purity, about which they seemed to care so little.

There are some important things to be said about purity and the pure heart. The outward show of purity without the inner reality is abominable. It is hypocrisy, and we detest sham. They never overlook it nor forgive it. To this day we remember vividly that the Pharisees prayed on the street corners and gave alms to be seen of men. Today when a professing Christian is discovered to be a wolf in sheep's clothing the community boos and hisses at the pretense of the pure heart.

Impurity wars against purity. Nobody attains a pure heart without a terrific struggle. "This vile world is no friend to grace to help us on to God." The finest characters often have great struggles with temptation. "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Achieving purity of heart is so difficult that many studiously refrain from aspiring to real goodness. They have found that life is less bother if you mix good and evil in the heart. Some are careful to keep on familiar terms with at least the minor vices so that if they are condemned for impurity of life they can say, "Well, I have never pretended to be a saint." Undoubtedly many would like to be better men and women, but they have not the courage nor the moral stamina to make the fight. They are afraid of the onslaughts of impurity. John's vision in Revelation is true to life: those in pure white robes pass through great tribulation and wash their robes white in the blood of the Lamb; that is, they achieve purity only after great struggle.

It follows that the pure in heart are strong souls. Tennyson's familiar words in the mouth of Sir Galahad ring true:

> My strength is as the strength of ten
> Because my heart is pure.

Purity of heart lends power to the arm and puts iron into the conscience in the battle of life. One man testified of his friend, "I never heard him say an ignoble or mean word, and though he has always been a fighter, I have never known him to strike a blow below the belt." That being so you would naturally expect him to add, as he did, "His conscience was his lode star. He had moral courage of a high order." When the pure in heart become aggressive wickedness is often overawed and falls back in dismay. That is the explanation of how Jesus cleansed the temple—the greedy money changers, though they outnumbered him a dozen to one, shrank back before aggressive purity of heart.

The pure in heart are towers of strength to the morally weak-kneed. Most of us know a few strong, high-minded, clean characters whose very association is uplifting to us. When we are in their presence somehow moral strength flows from them to us. To our weak will and quavering faith they are a refuge and a fortress. If we could always have them near we would never falter in our purpose to do right.

That is another way of saying that purity of heart has the capacity to propagate itself in the world. Evil may seem all too attractive. It is. But purity has its triumphs, too. Evil influences are dragging the world down, but good influences are at work in this world and they are lifting it nearer to God. Associate with the pure and you are better in spite of yourself. Goodness as it radiates from pure hearts travels far and penetrates deeply. "How far that little candle throws his beams! So shines a good deed in a naughty world."

Purity has many battles yet to win. The pure heart is still the most needed quality of life today. We have plenty of educated men, shrewd men, diplomatic men, and technically expert men, but there is no over supply of men with pure hearts. The nations are not lacking for armies, navies, factories, machines, automobiles, airplanes, nor even for food, if it were properly distributed, but they are lacking for men with pure hearts. The world situation today is admittedly precarious and distressing, yet the nations never had brainier men in the diplomatic services, business and industry never had keener minds at the helm, and our schools and colleges were never so efficient nor did they ever reach so many people with the blessings of education. What is the matter? Fundamentally and basically this: we are lacking for men and women with pure hearts. It is becoming increasingly clear that if our civilization collapses it will not be for lack of wealth, factories, machines, education, armies, navies, diplomacy, food, nor a hundred other important things one might mention; it will be for lack of men with pure hearts. Purity of heart is needed now as never before.

"Who shall enter into thy holy hill? He that hath clean hands and a pure heart." Yet one persistent tendency in the churches is to think that something else may

be more important. One generation stresses beauty of church architecture, another elaborateness of ritual, and another comprehensiveness of church program. These things have their place, but he who expects to enter the kingdom of God must have a pure heart. John Wesley said, "I believe the merciful God regards the lives of men more than their ideas. I believe he respects the goodness of the heart rather than the clearness of the head; and that if the heart of man be filled with the humble, gentle, patient love of God and man, God will not cast him into everlasting fire, just because his ideas are not clear or his conceptions are confused." That clear understanding of the prime necessity for pure hearts is one of the secrets of the Wesley revival. It is clear, then, that we may have wealth, culture, manners, education, respectability, power, and many other admirable qualities, but if we are to be spiritually powerful and effective in this world we must have pure hearts.

The pure heart is the possession of those who aspire toward it. It cannot be bought with gold, as Simon Magus hoped when he saw its manifestations in the apostles at Samaria. It cannot be beaten into you, as some disciplinarians thought in the past. Many have heard of the headmaster who cammanded his boys, "Now boys, be pure in heart; if you don't, I'll flog you until you are." But boys who receive the most flogging don't always turn out to be pure in heart; a few achieve it in spite of the lashing.

Biographers of the saints show us that they are more sensitive to their sins than others who are greater transgressors. They are sometimes deeply penitent over what we would consider mere peccadillos. But it is just that consuming desire to be rid of all sin that causes them to achieve saintly character. It is the old story of the power of ideals to shape life. Make the pure heart your ideal, dwell upon it in your mind, aspire toward it, breathe it as a wish, earnestly pray for it, and you will reach the goal. You will, of course, be conscious that the purity comes as the blessing of God, but I would say that consuming desire for purity is the avenue over which the power of God comes to the human heart.

Jesus declares that the pure in heart shall see God. This is not a mere unrelated reward. It is the essential result of the character of the pure in heart. Seeing God is a spiritual and not a physical process. The pure in heart are spiritually minded and, as Paul says, spiritual things are spiritually discerned. The spiritually minded can see God in his world, in the flowers ,in the stars, and in their fellowmen, while others may be blind to such vision. Seeing God is really entering into communion with him in our daily life, walking hand in hand with God in the great purposes of our lives. We see through a glass darkly now, but the perfect vision will come.

The religion of Jesus Christ is the religion of the pure heart which sees God. Other religions and other religious leaders have had their attractive points, but in comparison with the religion of Jesus they all break down at this point—the pure heart. Albert Schweitzer truly says, "They strive for an ethic. They stretch out toward it in thought; but in the end they sink back exhausted." The supremely pure Christ still stands without a rival. No one has convinced him of sin; no one will. You cannot associate impurity of any kind with Jesus Christ. Wherever his name is uttered and wherever his cross is lifted up wickedness and all impurity are forced to give way before his purity.

In January, 1918, I was one of 2,500 soldiers on a transport bound for France. The sea was rough, the boat was slow, and the fear of submarines did not lend to our comfort. To break the strain and relieve the monotony we entertained ourselves as best we could on deck daily with card games, boxing matches, songs, etc. One day a large group gathered round a fairly good singer as he sang "Dark Town Stutters' Ball." I can see that soldier yet as he accompanied himself by means of improvised castanets, short sticks which he beat with his fingers. An army chaplain was helping with the entertainment. At the moment he was standing beside the singer in the center of the circle of soldiers. A chaplain, as everybody knows, was easy to distinguish, for he wore a gold or silver cross on his cap, a cross on either shoulder, and a cross on either side of the collar of his jacket.

When the man had finished his song some soldier in the crowd called for a song which contained much obscene language. The singer replied, "I'd better not sing that with the chaplain standing here." But several in the crowd insisted. During that time the chaplain said nothing; he stood calmly, arms folded, head bowed, and eyes fixed on the deck. Finally, at the continued insistence of the crowd, the singer, apparently trying not to aspire to be too good, started to sing. But his voice did not ring out so clear as on the other song. After less than one verse of the sordid music he dropped his hands to his side and said with shame, "Boys, I can't sing that kind of a song with the chaplain standing here." And he would go no further. The chaplain then raised his head and without a word of rebuke, quietly suggested a more wholesome song and the entertainment was lifted to a higher plane.

But the thought that impresses me is that impurity could not stand before those silver crosses that day. Few of those men knew that chaplain personally, but they knew that those crosses on his uniform stood for the religion of Jesus Christ, which in turn they knew stands for purity of heart.

The cross of Christ still stands for the pure heart. To this day Jesus and his cross are lifted up challenging all men to be pure in heart, and though lots of men and institutions compromise with evil and impurity, the religion of Jesus Christ will not. The pure in heart is of the very essence of the Christian religion. The Master's demand cannot be ignored. If we are to please him, if we are to live satisfactory lives, if our religion is to save the world, and if we ourselves are to see God, we must be pure and perfect as our Father in heaven is pure and perfect.

NEW VERSION OF THE BIBLE

A new Americanized version of the Bible has been prepared from original manuscripts, many of which have been discovered since the King James Vorsion was made. The Semitic translations have been under the direction of Dr. J. M. Powis Smith while Dr. Edgar J. Goodspeed has been responsible for those prepared from the Greek. An attempt has been made to keep as nearly as possible to the King James Version and yet to simplify the speech and to put it in the modern idiom so that it can be understood even by an eight-year-old child.

Let us be creditors of the future even as we are debtors of the past.—Edwin D. Mead.

Another Commencement at Chapel Hill

For one hundred and thirty-seven years the crowds have gathered about the old well and the Davie poplar, a hundred paces removed from the well, to join in the closing exercises of the year. Student generations may come and they may go, but these unique commencement occasions go on and on. Many and varied are the exercises within the buildings but the real commencement is out on the campus. Democracy, good fellowship and freedom abound. Few places can be found in North Carolina where every one feels so much at home as on the campus at our university, the oldest state university in the land. This has been a growth of the years as the generations have gathered on this one spot under the trees and friendly skies with the wealth of tradition that has gathered about the ancient poplar and the old well known in song and story.

Last Sunday morning the quiet and easy going groups moved leisurely, as of old, towards Memorial Hall for the baccalaureate sermon. President Frank Graham and Dr. Frank S. Hickman, preacher of the day, led the way as the senior class filed into the hall, now well filled by a representative university audience. The atmosphere within and without was the most congenial. It was a rare day in June. The entire service was marked by utmost simplicity. Rev. C. Excelle Rozzelle of the Methodist church at Lenoir led the devotions, President Graham presented Dr. Hickman as "minister, author and teacher," who chose as his theme "Flying Goals." His was truly a great utterance. We would rank this along with the sermons by Hugh Black and Lyman Abbott at Trinity College nearly two decades ago.

A press dispatch says:

"For sheer forcefulness and soundness, Dr. Hickman's sermon was hailed as an epic. Dr. Henry Horace Williams, the philosopher, who has never missed a commencement sermon during the 42 years he has been a university teacher, classed the Hickman utterance as one of the three greatest baccalaureate sermons he had ever heard here.

He was heard by an audience that filled Memorial Hall and listened intently.

Other events on the day's program included an organ recital by Prof. Nelson O. Kennedy in the Hill Music auditorium, a concert on the Patterson-Morehead memorial bells, and vesper services under the venerable Davie poplar at twilight, with Dean Clyde A. Millner of Guilford College as the speaker.

The final event was a presentation of Mendelssohn's famous oratorio, "Elijah," by the Chapel Hill Oratorio Society, assisted by soloists from Statesville, Charlotte, Wilson, and New York City, at the Hill Music auditorium.

The major solo parts were taken by Carl G. N. Cronstodt, director of music in the Statesville schools, baritone; Miss Martha Simons of New York City, contralto; Miss Virginia Hufty of Wilson, soprano, and G. Oliver Beard of Charlotte, tenor."

Graduating Exercises

In a setting that for natural beauty and picturesqueness could hardly be rivaled, 443 graduates, the largest class ever to go out from this venerable institution, were awarded degrees by the University of North Carolina at exercises held in Kenan Memorial Stadium.

Grace and simplicity characterized the exercises, which deviated sharply from the cut and dried rites of other years. Attention was centered, not on some great speaker, but on the graduation exercises themselves, and these were quietly beautiful, solemnly impressive.

The picturesque rites were held beneath the open sky, in the quiet magic of twilight. Dark pines guarded the scene and stood sentinel on every side, and up above a soft blanket of stars wrapped the picture in peace and contentment. Down the hillside tier on tier of concrete seats made room for every proud parent and every loyal alumnus, and below this unfolded the lovely picture of a gridiron slashed with shadows, a great velvet carpet flowing away into the darkness and mystery. On the opposite side the tired white curve of concrete rose to meet the staunch, strong forest.

The stage was erected in the center near the audience, and was flanked with native evergreens, making the whole picture one of natural beauty. Soft lights aided the stars when darkness came, but not many. Too much light would spoil the beauty of this handsome stadium, carved out of this natural bowl, with its surroundings undisturbed, in the cool, magic, peaceful hour of sunset.

The colorful academic procession, with Dr. Charles S. Mangum as faculty marshal and Judge John J. Parker as alumni marshal, had formed on the south campus at 7 o'clock, and had marched impressively down the beautiful aisle in the summer woods which is the main approach to the stadium.

In this colorful procession walked the graduates and their faculty, attired in traditional cap and gown; trustees, alumni, fond parents, and other well wishers.

The exercises opened with the usual invocation which was offered by Dr. Howard E. Rondthaler, president of Salem College.

President Graham, who presided, announced the winners of medals, prizes, and fellowships.

President Graham presented Governor O. Max Gardner, who congratulated the graduates and then conferred the degrees in course, presenting each student with a Bible.

The graduates included 13 doctors of philosophy, seven doctors of jurisprudence, 43 masters of arts and 10 masters of science.

After this Dr. Archibald Henderson presented the seven recipients of honorary degrees, and Dr. Graham conferred the degrees.

The recipients were Mrs. Hope S. Chamberlain of Raleigh and Durham, author and artist; Dr. David R. Coker of Hartsville, S. C., agricultural statesman; Dr. William Preston Few of Durham, president of Duke University; Hugh MacRae of Wilmington, prominent farmer and civic leader; Junius Parker, nationally distinguished lawyer and counselor; Dr. John de Jarnette Pemberton, chief of the surgical section of the May Clinic; Dr. Howard E. Rondthaler, president of Salem College.

The citations, which were made by President Frank P. Graham, read as follows:

Hope Summerell Chamberlain

Hope Summerell Chamberlain, author, artist, and civic leader, champion of wise social legislation; sketcher of charming houses and maker of a beautiful home; granddaughter of the old University and historian of the birth of the new; whose book "Old Days in Chapel Hill" captured the fugitive spirit of this historic institution and the personality of a noble wo-

man, Mrs. Cornelia Phillips Spencer, in the days of the re-opening of this University and her heroic triumph over depression and desolation—an example of her generation and an inspiration to ours, as she walks about in the pages of that classic biography even as she walked about this campus in the old days in Chapel Hill.

David Robert Coker

David Robert Coker, farmer, scientist, merchant, banker, manufacturer, unpretentious philanthropist, and pre-eminent son of South Carolina. Standing with filial loyalty on the groundwork of a great father whose imagination entered into the rebuilding of the conquered and broken South, he became in his own right, one of the world's greatest farmers; breeder of pedigreed seeds, planter of beautiful flowers, patron of the arts and sciences; high commissioned by his country in war and peace, a scientific pioneer, whose agricultural statesmanship brings a bit of hope today to a broken section and a stricken world.

William Preston Few

William Preston Few, esteemed neighbor and co-worker, modest layman and eminent leader in Southern Methodism; able scholar, dean, and president of Trinity College, in which he decisively helped to lay the solid foundation and project the building of a great national university on the high-strategic ground of the Piedmont South. As president of Duke University, he is, with high faith and distinguished sincerity, shaping the course of a mighty intellectual and spiritual force, beautiful in the midst of the woods and creative amid the processes of building a better world.

Hugh MacRae

Hugh MacRae, son of New Hanover and graduate of Bingham and the Massachusetts Institute of Technology, we glimpse him on his way advancing from mechanical engineering to textile manufacturing, to the building of interconnected electric power systems across Cape Fear Carolina, and finally to agriculture as basic to them all; organizer of home-owning farmers in successful rural communities; president of the North Carolina Conference for Social Service and founder of the Southeastern Economic Council; prophet of economic and social woes through agricultural decay but champion of scientific and community farming and co-operative marketing as the way of economic recovery and interpreter of the farm as the chief economic resource of our social regeneration.

Junius Parker

Junius Parker, eminent lawyer, benefactor of legal education, juristic philosopher and commentator with a historical background and cultural reserves. While North Carolina tobacco leaves began, in a large way, to move from the farms and towns into the markets of the world, involving in their train the development of a business colossus that stood astride the oceans, a North Carolina youth moved from the famous Johnston county by way of this University into the midst of the financial capital of the continent and mastered a body of commerical law, new to his generation and responsive to the changing times. Amid the unfairness of competition and ruthlessness of combinations he preserved his integrity, his philosophic charm and genial spirit.

John deJarnette Pemberton

John deJarnette Pemberton, the gracious gift of the class of 1907 to this occasion; skilled surgeon and professor of surgery; disinguished contributor to American medical journals; bold in his incisive entrance into the structure of the body, a master of technician amid the delicate parts of that complicated mechanism; chief surgeon of a division of the Mayo Foundation; an internationally recognized authority on the surgery of the thyroid gland; simple and kindly friend of mankind.

Howard Edward Rondthaler

Howard Edward Rondthaler, minister, teacher, and able executive, blending a certain reserve of strength, spiritual insight, and kindly charm of mind and manner; once president of the North Carolina Historical and Literary Society and of the North Carolina Conference for Social Service; for twenty-three years president of Salem Academy, one of the oldest schools for girls in America, and of historic Salem College in which he has, with high standards and distinguished ability, carried the traditions of religion, scholarship and music to a new excellence; present symbol and eloquent voice of that Moravian culture and idealism which reach across the seas and centuries through old Salem into many homes of our people plastic to the aesthetic and spiritual influence of a great tradition.

A REQUEST TO OUR PASTORS

The summer assembly at Lake Junaluska, N. C., is a Methodist church institution. Each year the board of Christian education and the board of missions conducts schools at Lake Junaluska for the training of the leadership of our church. Also attractive programs are arranged for the entertainment and instruction of those who do not care to do the more serious work offered by the general boards of the church. It is greatly to be desired that the attention of our people be turned toward the advantages to be found this summer at Lake Junaluska. What is especially needed is that our Methodist church members should recognize the value and importance of the opportunities offered at Lake Junaluska by the board of Christian education and the board of missions and should be led to take advantage of these opportunities. I am therefore requesting our pastors to draw the attention of our people to this significant institution and its attractive program, both publicly and privately. Let it be kept in mind that this is an institution owned and controlled by our church and that here under proper conditions can be found recreation and instruction during the summer months. Edwin D. Mouzon.

THE WAYNESVILLE AT ANDREWS

The Waynesville district conference met this year at Andrews in Cherokee county. This was the last of the seventeen district conferences in the state. The job is now complete from Currituck to Cherokee. The first was the Fayetteville at Jonesboro; this last assembled the first day of June with a large delegation of interested Methodists from all that beautiful mountain section.

Presiding elder L. B. Hayes is in great favor, the preachers are strictly on the job and the people are standing with them. I got in at 2:30 of the first day in the midst of the organization. The morning had been given over to the spiritual life features. The reports of the preachers indicated hard work and a determination to win. Provision was made to have one report to be made dealing with all the interests of the church. The usual committees were appointed to consider specific interest of each. Then the chairman and the secretary of each of these were to get together and formulate one general report to be laid before the conference. This varied somewhat from the usual plan of having a number of elaborate reports to go to the minutes.

Rev. G. A. Stamper preached a most effective sermon at night. I did not hear any of the other speakers. Brother James Atkins, district lay leader, takes much interest in his church and he is strictly on the job at all times. It was refreshing to see the interest manifest by those devoted Methodists of all that hill country. The many good things said about the Advocate was most assuring. We in the shop thank God and take courage because of the hundreds of assurances heard at the conferences this year.

I had to hurry back across the mountains. The run of more than 100 miles to Asheville over that winding highway with Miss Gladys Chadwick of Beaufort and Miss Nell Hall of Spartanburg was a delight. Had Miss Hall not been such a fine driver this man of the flat lands might have lost his nerve as we dashed through the gorges and over the heights. As it was the young ladies kept up a string of talk and I gave myself to that marvelous landscape. These young ladies had taught for the year at Andrews and they were in great glee with vacation ahead. God bless all such who are rendering a fine service to their day and generation!

Of old friends and acquaintances I should like to write, but space will not permit. The record of the secretary will be forthcoming and the scintillations of the elder will illumine the pages of the Advocate on occasion.

M. T. P.

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Western North Carolina Conference

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STUDY OF CHILDREN'S WORK IN PASTOR'S SCHOOL

Since the pastor is the leader and counselor in all matters relative to the work in the Children's Division and since the new trends in the program of religious education of children are challenging the attention of all who are earnestly concerned about the extension of Christ's kingdom, it is most timely that the pastors' school shall provide opportunities for the study of the Christian education of children.

In order that this may not conflict with any other study or activity, Doctor Ormond has arranged for the sessions to be held early in the afternoons of June 20, 21 and 22.

Pastors, pastors' assistants and all Duke students who will work in local churches this summer will be interested in the problems which will be discussed during these sessions, the major one of which will be the vacation church school.

Miss Barnett Spratt, educational assistant in the Children's Division, who is the special director of vacation school work throughout our church, will be present and together with Miss Little, director of the Children's Division in this conference, will lead the discussions.

NEW LONDON STANDARD CLASS

Perhaps the most outstanding and satisfactory standard class for the year was held at New London the week of May 22-27. The leading feature was the fine circuit spirit manifested. All four churches were represented and each will in the near future attempt the setting up of the new organization. For circuits and for small stations standard classes present a finer opportunity for leadership than does the standard school in these situations.

Credits were granted to churches as follows: New London 18, Bethel 5, Zion 2, Richfield 1; making a total of 26 credits granted.

SUMMER ASSEMBLIES
Lake Junaluska—July 4-8, 1932

For several months we have been announcing that four assemblies would be held this year at Lake Junaluska for the young people and adults of this conference. This week we are giving the details. The director of each assembly has given us a statement which is given below.

Young People's Assembly—July 4-8

This assembly is for young people through 23 years of age; and those adults who are officially connected with the conference organization.

The assembly opens on evening of July 4 and goes through evening program on Friday, July 8, allowing delegates to leave on Saturday morning, July 9. Cost while on the grounds is the same as for past year—TWELVE dollars. This covers grounds fee, registration fee, banquet, room and board. This is paid at the registration desk in the Christian Education building. Please report there upon arrival on Monday afternoon.

Only two study courses are required this year—one in Life Enrichment and one in Organization. This allows more opportunity for better work in class as well as more time for group meetings, etc.

Reverend E. O. Harbin is our representative from the staff of the General Board of Christian Education. Bishop Edwin D. Mouzon, who is chairman of the general board, will bring inspirational messages.

Each young people's group in every local church should send in payments of mission special and conference expense fund, direct to Everette Neese, Treas., Greensboro, N. C., in advance of the assembly. Bring the records of your department activities since last assembly for grading according to our W. N. C. conference standard. Temporary secretary's book accepted.

Every church in our conference is entitled to send delegates. For further information please write,

Rev. G. G. Adams, Director,
Gold Hill, N. C.

Christian Adventure Assembly—July 4-8

This assembly is for boys and girls 12 through 15 years of age. Every church in W. N. C. conference is entitled to send delegates. This group will have ample guidance and assistance through counselors and hostesses.

This assembly opens Monday evening, July 4, and closes with the evening program on Friday, July 8, allowing delegates to leave on Saturday morning, July 9.

Cost while there is TWELVE dollars. This covers grounds fee, registration fee, banquet, room and board—all expense while at the Lake except text books and note books.

Upon arrival on the grounds, please report at the registration desk in the Christian Education building. There fees are paid, and enrollments and assignments are made.

Courses offered are Bible, World Friendship, Personal Relations, and Cultural Recreation.

Bring hiking clothes and shoes.

For further information, please write

Mrs. G. G. Adams,
Gold Hill, N. C.

Young Adult Assembly—July 4-8

This assembly is for the young adults of the conference who are interested in a week's program of study similar to the work they have formerly done in the Epworth League assemblies. The assembly is designed to care for that active group of adults who have for so long enjoyed the League assemblies, but are now out of this age range of the Young People's Assembly. In addition to this group it is hoped that many other adults who are interested in a week's study to better acquaint themselves with their adult work, will attend.

The assembly will last for five days due to the fact that Standard Training courses are being offered. This will necessitate being on hand early Monday to complete registration by 2:30 o'clock, since the first class will begin at 3:30 o'clock. A banquet will be held at the Terrace Hotel at 8 o'clock that evening. On Tuesday morning the classes will follow the regular schedule printed below.

The rates for the week, including registration, grounds fees, banquet and room and board at the Terrace Hotel will be only $12.50, fifty cents more than the Young People's Assembly due to our early start.

Come prepared to have a good time. There will be a planned program of recreation, so be prepared to enter into this.

Our headquarters will be in the Terrace Hotel and registration will be carried on there. For further information please write Rev. Chas. P. Bowles, Box 315, Greensboro, N. C.

8:00-9:00—First class period.

Administration of the Adult Division, Chas. P. Bowles.

Missionary Education in the Local Church, W. A. Kale.

Christian Education of Adults, M. Leo Rippy.

The Teachings of Jesus, John F. Kirk.

9:00-10.00—Study period.

10:10-11:10—Second class period. The same as first class period.

11:20-12:15—Worship and Forum, M. Leo Rippy.

Dean of the assembly (educational director), Chas. P. Bowles.

Bible Class Federation—July 7-8

We are glad to announce the re-establishment of the Bible Class Federation of the Western North Carolina conference at Lake Junaluska for this year. The federation is offered for leaders in Christian education in the local church, especially in the Adult Division, for all members of adult Bibles classes other than those who desire to enroll in the Young Adult Assembly.

There are to be no formal courses of study, but the program is made up of formal addresses by Bishop Edwin D. Mouzon, president of the North Carolina and Virginia conferences, Rev. M. Leo Rippy, director of adult work of the Methodist Episcopal Church, South, and Mr. J. Wilson Smith, interstate secretary of the Young Men's Christian Association of the Carolinas. In addition to the above we shall have short speeches by district leaders of adult work in the Western North Carolina conference from 9:30 to 11:20 o'clock each day.

It is urged that representatives of our organized classes, generally, be represented in the federation, and that entire classes arrange to attend the federation for one or both days of the sessions.

Special rates of $2.25 per day have been arranged at the Terrace Hotel for the period of the federation or, if desired, for the whole period of the assemblies.

For further information please write

Rev. Chas. P. Bowles,
Box 315, Greensboro, N. C.

HAYWOOD COUNTY INTERESTED IN MISSIONARY EDUCATION

Committee from training school sends out recommendations:

To the Pastors and Superintendents of Waynesville District:

We, as a county, forming a class studying Missionary Education in the Local Church in the Haywood county standard training school, held at Lake Junaluska May 15-20, after studying the situation in our churches, have noted the fact that there are many people who do not understand missions and who do not support missions, and the work of the church is suffering because we do not have the support of these persons.

We are, therefore, calling the attention of all the pastors and superintendents of this district to the opportunities we now have for promoting missionary education.

We recommend the following as suggestions:

1. Training of leaders for missionary education.
2. Distribution of literature.
3. Promotion of Missionary Day, preferably the fourth Sunday in the month.
4. Solicit help from the Woman's Missionary Society.
5. Arrange to have the meaning of missionary education explained.

In carrying out the above it will perhaps be advisable to communicate with the Conference Board of Christian Education, Box 315, Greensboro, N. C., or Rev. W. B. West, Secretary of Board of Missions, Albemarle, N. C.

Mrs. F. O. Dryman,
Miss Bessie Boyd,
Committee from Haywood Co.
Standard Training School.

NEW COKESBURY TEXTS OFF THE PRESS

For months we have been waiting for them. Now they are off the press! We are talking about two new textbooks for Cokesbury training school. They are:

1. The Educational Work of the Small Church, by J. Q. Schisler. This little book is the official text for the Cokesbury unit of the same name. No longer will we have to use an out-of-date book for this unit. The author is secretary of the Department of Local Church of the General Board of Christian Education. He is well qualified to write this text and has done an excellent bit of work.

2. What Is Teaching? by Frances McLester. This book is used for the unit —Teaching in the Sunday School. This is no new course. Many have wanted it and now it is ready. The author, Miss McLester, is with the general board. She has already won our admiration for her book—Our Pupils and How They Learn—and now she has done another good turn for us.

Both these books are priced at 35c. They will be used widely during the summer by the Duke instructors in their Cokesbury schools.

Young People's Division

NEW ORGANIZATION CARRIES ON

The Gastonia district secretary writes of new plan:

"How the New Organization of the Young People's Division Carries on the Work Formerly Carried on by the Sunday School Classes, the Epworth League, and the Young People's Missionary Society."

(By Thelma Rhyne)

Under the new organization of the church, the young people met in separate classes on Sunday morning just as they did in the past. They use the same method of teaching and the same Sunday school lessons.

In addition to the meeting in the morning in separate classes, the group meets in the evening in a body in the church auditorium, for a devotional meeting. This service is conducted by the young people, with discussions and talks, music and prayer, being a part of the program just as was included in the Epworth League service. The division has standing committees on Worship, Evangelism and Church Relationship, who are responsible for these programs from week to week, just as the departments were heretofore. The same fields of work and study that were covered by the four departments of the Epworth League are taken care of by the standing committees in the new organization.

To provide missionary education for the young people, and to give this its proper place in the church, the division has set up a standing committee on missions. This committee is to see that effective missionary programs and study courses are given and to assist in securing and collecting pledges for missions, from every person in the division. Through the Young People's Missionary Special, they have a definite missionary project opened to them. The graded lessons for both morning and evening also carry missionary material for teaching and for discussion.

The Country Church

Brother P. T. Dixon, pastor of the Mill Spring charge in the Marion district, has been successful in using the Lord's Acre Plan for financing his work. He is an outstanding pastor in every way. In this column he gives us an outline of the plan upon which he is operating this year.

Out line of Plans for 1932

(By P. T. Dixon)

1. Goals for the year.

(a) Each member of the church seek to become more Christ-like.

(b) Reach all of the unreached in the community and lead them to Christ.

(c) Have an active Sunday school in each church and a revival for each church.

(d) Regular preaching services as often as time will allow.

2. December. Financial plans for the year launched.

(a) Lord's Acre movement started.

(b) Every member canvass.

3. January and February. Kingdom extension.

(a) Mission study class in each church.

(b) Missionary and evangelistic sermons.

(c) Free will offering from each member of the church for kingdom extension.

4. March. Good literature month.

(a) Committees working to get good literature in each home, and read by every member of the family.

(b) Good literature, its value in the home, stressed from the pulpit.

5. April. "Check-up" month for financial plan.

(a) See that every member has a project.

(b) See that projects are begun.

6. May. District conference; and Golden Cross enrollment in each church.

7. June. Pastors' school.

(a) Special preparations for revivals.

(b) Community church census.

8. July and August.

(a) Revival in each church.

(b) Cokesbury training school.

(c) Special emphasis upon young people's work.

(d) Church outings.

9. September.

(a) Superannuate endowment appeal.

(b) Beginning of harvest.

10. October.

(a) Harvest completed.

(b) Careful follow-up of Lord's Acre projects.

(c) Missionary Day in each church.

(d) Paying of all finances for the year.

11. Miscellaneous.

(a) Fifth Sundays. Circuit Day of inspiration. Free will offering for the Children's Home.

(b) Fourth Sundays. Missionary program in the Sunday schools with special offering to missions.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

OUR COKESBURY SCHEDULE

Our schedule of Cokesbury training schools to be conducted this summer is sufficiently complete to be published. About a few of these schools there is still some slight uncertainly about which we are having correspondence. We have noted these cases with an asterisk (*). In most of these cases we expect the next mail to bring confirmation of the date suggested.

This series of schools will begin Sunday, June 26, and will close Friday, September 2. Teaching in them will be Rev. Charles T. Thrift, Jr., Rev. C. H. Giessen, Rev. H. M. Russell, Rev. T. R. Jankins, Rev. A. V. Harbin, Jr., Rev. John R. Carruth, Rev. William Asher, Rev. W. E. Crook, Rev. F. S. James, and a tenth person to be announced later. Most of these instructors taught in the North North Carolina conference last year or the year before and are, therefore, experienced training school teachers. Most of them have had considerable experience as preachers and workers with young people. And all of them have made special preparation to teach the particular courses which they will offer. They are approved instructors of the general board of Christian education and will offer the regular Cokesbury certificates to those who take the courses. They have taken thorough training in the Duke school of religion and have done additional special preparation under the guidance of the conference and general board offices.

A number of courses will be offered. In most cases, however, the new course, "The Educational Work of the Small Church," will be taught. It will deal with the unified plan of work in the smaller churches. The text is a new one just off the press; it is writtten by Rev. J. Q. Schisler, head of the department of the local church of the general board. Although the price has not yet been officially announced, it will be very inexpensive—perhaps 35 cents.

Below is the schedule, which of course is subject to change as the neecssity may arise:

Charles T. Thrift, Jr., Instructor

June 26-July 1—Bahama.
July 3-8—Young People's Assembly, Louisburg.
July 10-15—Mount Tirzah.
July 17-22—Brooksdale.
July 24-29—E. Roxboro-Longhurst.
July 31-August 5—Burlington Ct.
August 7-12—Hillsboro.
August 14-9—Cedar Grove.
August 21-26—*Milton.
August 28-September 2—Leasburg.

C. H. Giessen, Instructor

June 26-July 1—Middleburg.
July 3-8—South Camden.
July 10-15—South Camden.
July 17-22—Pasquotank.
July 24-29—*Hatteras.
July 31-August 5—*Kennekeet.
August 7-12—Stumpy Point.
August 14-19—Columbia.
August 21-6—Roper.
August 28-September 2—*Gates.

H. M. Russell, Instructor

June 26-July 1—Biscoe.
July 3-8—Orange.
July 10-15—Carrboro.
July 17-22—Haw River.
July 24-29—Parkton.
July 31-August 5—Maxton.
August 7-12—Mt. Tirzah (New Bethel).
August 14-19—Yanceyville.
August 21-26—West Burlington.
August 28-September 2—Stem.

T. R. Jenkins, Instructor

June 26-July 1—Wadeville (Ophir).
July 3-8—Wadeville (Sardis).
July 10-15—*St. John-Gibson.
July 17-22—Wadeville (Hebron).
July 24-29—Laurel Hill.
July 31-August 5—Piedmont.
August 7-12—To be filled.
August 14-19—To be filled.
August 21-26—To be filled.
August 28-September 2—Rougemont.

A. V. Harbin, Jr., Instructor

June 26-July 1—Fremont.
July 3-8—*Kenly.
July 10-15—Pikeville.
July 17-22—*Seven Springs.
July 24-29—Straits-Harlowe.
July 31-August 5*—Newport.
August 7-12—*Vanceboro.
August 14-19—Dover.
August 21-26—Pink Hill.
August 28-September 2—Oriental.

John R. Carruth, Instructor

June 26-July 1—Garner.
July 3-8—Youngsville.
July 10-15—Millbrook (Oak Grove).
July 17-22—Millbrook (Rollsville).
July 24-29—Bailey.
July 31-August 5—*Lillington.
August 7-12—*South Rocky Mount.
August 14-19—*Tar River.
August 21-26—City Road, Henderson.
August 28-September 2—McKendree.

William Asher, Instructor

June 26-July 1—*Stedman.
July 3-8—Roseboro.
July 10-15—Four Oaks.
July 17-22—Grimesland.
July 24-29—Bath.
July 31-August 5—Pantego-Belhaven.
August 7-12—Fairfield.
August 14-19—Mattamuskeet.
August 21-26—Aurora.
August 28-September 2—Pittsboro.

W. E. Crook, Instructor

June 26-July 1—Littleton.
July 3-8—*Rosemary or Garysburg.
July 10-15—*Seaboard.
July 17-22—Northampton.
July 24-29—Scotland Neck.
July 31-August 5—Robersonville.
August 7-12—Halifax.
August 14-19—*North Rocky Mount.
August 21-26—*Stantonsburg.
August 28-September 2—Rocky Mount (Red Oak).

F. S. James, Instructor

June 26-July 1—Bladen.
July 3-8*Whiteville.
July 10-15—Rowland.
July 17-22—Chadbourn.
July 24-29—Carver's Creek.
July 31-August 5*—Tabor.
August 7-12—Southport.
August 14-19—*Town Creek.
August 21-26—Swansboro.
August 28-September 2 — *Warsaw-Magnolia.

Instructor to Be Selected

July 3-8—Goldston.
July 10-15—Glendon.
August 14-19—Wallace-Rose Hill.
August 21-26—Garland.
August 28-September 2—Garland.

Date to Be Fixed

*Burgaw, *Clinton, Andrews, Masseys, North Gates, Lakewood, Hallsboro, Princeton (two weeks).

In addition to the above schools, there will be conducted this summer several others in which Mrs. Brian and Mr. Gobbel will teach.

DUAL EXTENSION OFFERINGS

The following Sunday schools have sent in their fourth Sunday offerings to be applied to the Home and Foreign Missionary Enterprise, since the last list appeared in these columns:

Durham District

Chapel Hill	$10.23
Duke Memorial, Durham	7.00
Trinity, Durham	16.20
Hillsboro	3.00
Concord, Person	3.12
Moncure, Pittsboro	1.00
Mt. Zion, Pittsboro	7.40
Swepsonville	6.16

Elizabeth City District

Mt. Zion, Currituck-Kitty Hawk	2.00
First Church, Elizabeth City	16.32
Trinity, South Mills	3.07

Fayetteville District

Ellerbe	7.18
Hay Street, Fayetteville	15.91
Hamlet	5.00
Lemon Springs, Jonesboro	1.00
Parkers Grove, Lillington	1.75
Steele Street, Sanford	14.18

New Bern District

Daniels Chapel, Goldsboro	1.00
Thompson's Chapel, Goldsboro	1.00
Beston, LaGrange	1.00
Oriental	4.89

Raleigh District

Apex	1.45
Banks, Creedmoor	5.00
Bullocks, Creedmoor	2.60
Selma	1.90

Rocky Mount District

Mt. Zion, Elm City	1.00
Whitakers, Enfield-Whitakers	1.61
Norlina	2.50
Bethlehem, Warren	.63
Macon, Warrenton	4.15
Weldon	25.00
Wilson	11.00

Wilmington District

Lumberton	5.00
Southport	4.66
Grace, Wilmington	10.00

Young People's Division

Mrs. Blanche Barringer Brian, Director, Box 647, College Station, Durham, N. C.

GREAT DISTRICT MEETINGS

Approximately 200 young people and workers with young people, including 16 preachers, attended the two young people's meetings held in the Fayetteville district last week.

The first of these meetings was held at Hebron church on the Wadeville charge on Tuesday, beginning at 10:15 in the morning and closing at three in the afternoon. Following an interesting devotional conducted by Rev. J. Herbert Miller, Rev. E. B. Fisher, the district secretary, called the roll and asked for reports from the various young people's groups represented. Miss Avis Johnson of Hebron church, and the pastor, Rev. E. C. Crawford, gave appropriate messages of welcome. After interesting reports of the Louisburg Assembly were given by Miss Mildred Odom of Gibson; Miss Bertha Baxley of Roberdel and Miss Eleanor Bruton of Candor, Mrs. Brian spoke concerning the program of the two assemblies to be held at Louisburg this year, July 4-8. The young people's mission special was well presented by the district secretary, who made a very strong appeal for a contribution to this special from every group in the district. Just before the noon hour Mrs. Brian conducted an open forum on problems of organization. A most inspiring and challenging address by Rev. E. C Crawford was the principal feature of the afternoon session and proved to be a most fitting climax to the day's program. Preceding Mr. Crawford's address, which was based on the parable of the talents, Miss Avis Johnson and Miss Elizabeth Currie, both of Hebron church, sang a very pretty duet, and following Mr. Crawford's address the meeting was closed with prayer by Rev. F. M. Shamburger.

The second meeting, which was held at Vass on Wednesday, was opened by an appropriate devotional conducted by Rev. M. Y. Self. Miss Louise Leslie of the young people's division welcomed the delegates to Vass church, and Rev. W. C. Ball brought an appropriate message of welcome. Following the roll call and reports from various groups in the district, Miss Jewel stout of Sanford, Miss Lela Gibson of St. John, and Miss Mary Kate Webster of Rowland gave interesting reports of the Louisburg Assembly. Mrs. Brian outlined the programs of the two assemblies to be held at Louisburg this year, and also conducted a discussion of problems of organization. The young people's mission special was again presented by the district secretary, Rev. E. B. Fisher. Special music was given at the morning as well as the afternoon session by a girls' chorus from the Vass young people's division. The meeting was closed with another inspiring address by Rev. E. C. Crawford.

The success of these two meetings was due largely to the good work and planning of the district secretary, Rev. E. B. Fisher, and Rev. E. C. Crawford, and we take this method of expressing our appreciation of the splendid contribution they are making to our program of young people's work in the Fayetteville district.

CAMP GROUND DOES THINGS

Now is a good time to enumerate a few interesting things about a certain young people's division in the Fayetteville district.

During our recent standard training school held in Hay Street church, Fayetteville, three members of the Camp Ground young people's division attended regularly the class in "Program and Organization of the Young People's Division," did excellent work, and received certificates of credit the closing night of the school.

Following the training school this same young people's division enjoyed a banquet at Steve's Place in Fayetteville. Thirty-three young people, as well as the pastor, Rev. D. A. Clark, were present. Mr. John Marr of Calvary church, who also attended the training school at Hay Street, was present also. In addition to a talk by the pastor and some songs and yells, the closing feature of the party was a stunt in which Rev.erend "Earnest Endeavor" joined in matrimony Miss "Epworth League" and Mr. "Young People's Division."

Nor do these Camp Ground young people stop with having a good time. In looking over the amounts that have been paid on the young people's mission special, we find that they have already paid $50.50 this year. There are but few churches in our conference that have excelled their record so far. And they write now that they don't intend to stop with that!

Congratulations to Camp Ground young people! We are counting on seeing them at Louisburg July 4.

AURORA CHARGE

At the invitation of the pastor, Rev. J. W. Sneeden, Mrs. Brian spent last Sunday on the Aurora charge, and a delightful day it was.

Beginning with the Sunday school service at Aurora, Mrs. Brian was privileged to talk to four different groups during the day. There was a good attendance at the Aurora Sunday school service and every evidence of good work being done there under the direction of Mr. Charles Litchfield, superintendent. The board of Christian education has been organized in this church and is at work in a fine way.

In the afternoon there was a splendid crowd present at Warren's Chapel. The Sunday school at this church has recently been reorganized by the pastor, and the people are entering enthusiastically into their work.

Following a brief meeting with the young people's division at Aurora on Sunday night, Mrs. Brian spoke to a splendid congregation at Campbell's Creek. The young people of this church are well organized and are doing an excellent piece of work. Their interest in the work of the church and their enthusiasm were most refreshing, as well as inspiring.

The pastor is to be commended for the splendid way in which he is carrying on his work on the Aurora charge and the people for their fine spirit of cooperation. Mrs. Brian hopes she may have the privilege of visiting these good churches again.

"AN' HE AIN'T BY HISSELF IN DAT"

An editor, in commenting upon the fact that newspapers sometimes make mistakes in their columns, says he made some in his issue and a good subscriber told him all about it. He goes on to relate that the same day there was a letter in his postoffice box that did not belong to him; he called for No. 98 on the phone and got 198; he asked for a spool of number fifty thread and got number sixty; he got his milk bill and there was a mistake of ten cents in his favor; he felt sick and the doctor said he was eating too much meat when he hadn't tasted meat for two months; the garage man said the jitney was missing because it needed a new timer and he cleaned a spark-plug and it has run fine ever since. Yes, newspapers make mistakes—and so do other people.—Churchman.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. A. M. Gates requests that all auxiliaries report their average ages to the district secretaries with their usual report for the second quarter.

Mrs. Walter Patten was the guest speaker at Memorial auxiliary, Durham. Her excellent address with special music by Mrs. H. E. Myers and Mrs. D. W. Newsome contributed to a most delightful occasion.

A RECOMMENDATION

At the recent meeting of the Rocky Mount district Mrs. J. C. Burwell offered a recommendation that we urge our pastors to co-operate with us in establishing the custom of kneeling for prayer before taking our seats for worship in church. Believing that this act will contribute to a more worshipful atmosphere in the house of God by creating a greater spirit of reverence in all who enter, it is worth while for the Woman's Missionary Society of the North Carolina conference to keep this recommendation before the minds of our people. Certainly it is a debt that the older generation owes to the generations following that they be taught that laughter and conversation have no place in God's holy temple. If the coming generations lack reverence, it will be the sin of this generation that has not taught reverence. Reverence enables the soul to appropriate the finer things and also teaches a child its proper place in relation to the universe and the Great Creator. Men and women make a wicked choice because somebody has failed to teach a child. In the beginning of every child's life establish reverence for holy things and there will be a foundation laid for an upright life.

The women of the Rocky Mount district were appreciative of Mrs. Burwell's recommendation and resolved to adopt it. It would be wise for the conference to adopt it.

ROCKY MOUNT DISTRICT MEETING

The Rocky Mount district held its annual meeting in Clarke Street church, Rocky Mount, May 19.

Morning worship was led by Mr. H. C. Ewing, pastor of the church. Gracious and cordial words of welcome were extended by Mrs. Ewing and Mrs. J. V. Knight of Stantonsburg in well chosen words gratefullly responded to in behalf of the visitors.

The business session was presided over by Mrs. B. C. Thompson, district secretary.

Rocky Mount district is organized into six zones—each zone leader present. Mrs. K. B. Bailey of Elm City accepted leadership of Wilson county zone. A new auxiliary with Mrs. A. E. Akers, president, at Roanoke Rapids has been recently organized.

Echoes from Wilson conference were given by various speakers.

"What to Do This Year in Children's Work," "What to Do This Year in Bible and Mission Study," "What to Do This Year in the Supply Department" were questions which, when discussed and explained, showed each delegate that her auxiliary must be up and doing this year to do its part in the program of Council.

"A More Abundant Life" was the subject of a most beautifully developed talk at the noon devotionals by Mrs. J. O. Long of Bethel.

A Christian social relations institute, conducted by Miss Vera Herring, took up the afternoon session.

Special music rendered by Mesdames T. W. Turner and L. K. Pigford interspersed the program and brought delight to all.

Clarke Street auxiliary, under the leadership of Mrs. J. M. Baker, was a most gracious hostess and every comfort and convenience of the conference was provided. Mrs. Tom Smithson.

MEETING AT CLAYTON

The Woman's Missionary Society of the Raleigh district held its district meeting in the Horne Memorial church at Clayton May 19.

The meeting opened at 10 a. m. with Mrs. Gurney P. Hood, district secretary, presiding. After devotional services by Rev. B. H. Houston, pastor of the Clayton church, Mrs. Walter Davis gave a welcome address which was responded to by Mrs. E. Y. Floyd of Raleigh.

Mrs. J. W. Whitehead of Dunn gave some of the objectives of the society for this year and Mrs. M. C. Pleasants of Louisburg, made a talk on the importance of mission study. Rev. A. S. Barnes told how $10,000 might be secured from a soap company for much needed repairs at the Methodist Orphanage.

M. T. Plyler presented the merits of the North Carolina Christian Advocate and the World Outlook. Mrs. F. B. McKinne of Goldsboro, conference treasurer of the society, made a talk on the financial situation, calling especial attention to the heroic efforts of the Rocky Mount district. After a talk by Miss Mary Gardner on the children's work, reports from these societies were given.

The business program then was temporarily suspended and the conference entertained by a musical reading by Miss Pattie Penn of Clayton, and a vocal solo by Mrs. E. M. Hall of Lillington.

Rev. F. S. Love christened Robert Julian Houston, infant son of the Clayton pastor. The conference later made him a life member.

During the afternoon session a talk was made by Mrs. O. L. Hathaway of Raleigh on the need for spiritual life groups, and a report of the Wilson conference, given by Mrs. J. H. Tucker of Henderson.

The reports from the various auxiliaries showed much interest in the work. The Henderson society raises an average of $100 per month for social service work, it was reported.

DISTRICT ZONE MEETING

The Fayetteville-Lee zone of the Fayetteville district which comprises Camp Ground, Marven, Jonesboro, Sanford, Person Street and Hay Street auxiliaries, entertained the Fayetteville district missionary conference yesterday at Hay Street Methodist church.

The following program, presided over by the district secretary, Mrs. G. Y. Jones of Laurinburg, beginning at 10 o'clock, was given:

Hymn.

Worship, by the Rev. Walter Patten.

Selected music.

Greetings, an inspiration message to the conference by Mrs. Emma Hunter, former district secretary.

Response by Mrs. W. R. Royal, wife of a former pastor of Hay Street church.

Organizations and introduction.

Report from the conference by Mrs. Patten.

Christian Social Relations, by Mrs. H. J. Faison, vice president of North Carolina.

Roll call and auxiliary report.

Value of Mission and Bible Study, Mrs. J. LeGrand Everett.

Literature by Mrs. T. H. Sutton, newly elected conference secretary of literature.

June guest meeting.

District specials and announcements.

Music.

Worship and Meditation by Miss Elizabeth Lamb.

Luncheon, 12:30.

Afternoon session, 1:30.

Christian Literature, Mrs. H. D. Southard of Fort Bragg.

Young Woman's Circles Plan, Mrs. J. W. Whitehead.

Children's Work, Mrs. J. C. Wooten.

Report of zone leaders.

Invitation for 1933 zone meeting. Rockingham's invitation accepted.

Report of resolutions committee.

Little Lelia Hunter, granddaughter of Mrs. Emma Hunter, and the granddaughter of Mrs. G. Y. Jones, district secretary, were made life members of the conference.

Adjournment.

Ushers: Mrs. Hestor Barnes, Mrs. Will Davis, Mrs. Scott Russ, Mrs. John Stone, Jr., Mrs. C. G. Webster and Mrs. Paul West.

"George Washington would not tell a lie. Don't you want to be like him?" asked the teacher.

"No, miss,' 'answered Bobby.

"Why not?"

"'Cause he's dead."—Boston Transcript.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE ANNUAL MINUTES

We have received from the recording secretary of our conference, Mrs. S. H. Isler, several copies of the 1932 minutes, and we want to congratulate her and her publication committee on the attractive appearance, the splendid arrangement of the material and the fact that they have been issued in time for distribution at the district meetings, which is always most fortunate.

MRS. ISLER RECOVERING

We are glad to know that Mrs. S. H. Isler, recording secretary of our conference, is convalescing from a recent operation, and we are sure that the good wishes of many friends are with her, all hoping for a speedy and complete restoration to health.

JUNE WORLD OUTLOOK

The June issue of The World Outlook, formerly Missionary Voice, is of special interest to the missionary minded in the Western North Carolina conference, carrying, as it does, in its gravure section, pictures of two of our prominent ministers and our conference president, Mrs. C. C. Weaver. The ministers portrayed are Rev. C. C. Weaver, D.D., "great missionary pastor of Centenary church, Winston-Salem," whose congregation last year, in spite of drought and depression gave an offering of more than $10,000, while building its magnificent new church, a picture of which is also carried in the Outlook. Rev. John W. Moore, presiding elder of the Charlotte district, is the other minister so honored. He was the former pastor of Wesley Memorial church, High Point, to whom is due the credit of so stimulating the church's missionary interest during his term as pastor that it now ranges second of the conference in missionary giving, contributing $11,000 a year, all through specials.

"Mrs. C. C. Weaver," says the Outlook, "is the noble helpmeet and strong ally of her husband in the missionary leadership of his congregation and conference," a statement which our conference women will affirm.

MISSION STUDY CLASS, PINEVILLE CHARGE

On Thursday, May 19, Pineville, Harrison, and Marvin, on the Charlotte district, held an all-day mission study at Marvin. Despite inclement weather and country roads, about forty ladies and a few men gathered from the three churches and neighboring community.

Mrs. E. O. Cole, the charming and capable wife of our pastor, presided. Mrs. E. W. Russell led the morning devotional, using as her topic, "The Great Commission." At this time Miss Juanita Ross gave an appropriate reading..

The book studied was "The Challenge of Change." In the morning the chapters were given by Mrs. E. O. Cole, Mrs. C. C. Bost and Mrs. S. W. Robinson. Rev. E. O. Cole conducted the noon devotional. His topic was "Maintaining the Spiritual Glow." The class then disbanded for lunch, which was served in a most hospitable manner by the Marvin ladies.

After a very pleasant social hour the class reassembled and chapters were presented by Mrs. T. S. Ellington, Mrs. H. B. Collins and Mrs. Kate Hawfield. Special music was rendered by Mrs. J. P. Ardrey and Mrs. Walter Tuttle. A poster illustrating the book was presented by Mrs. Malcolm Hoover. A spirit of Christian fellowship pervaded the entire meting and we feel that lasting good was accomplished.

Mrs. Kate Hawfield.

CHARLOTTE DISTRICT MEETING

May 31 marked the date of the meeting of the woman's missionary societies of the Charlotte district, held in the new and beautiful church at Wadesboro with Mrs. C. E. Wakefield, secretary of the district, presiding.

A program of unusual interest, a large attendance of delegates and visitors, ideal weather, beautiful and artistic decorations of early spring flowers, inspiring music, a cordial hospitality and a spirit of brotherhood and Christian fellowship made the meeting one of the best ever held in the district.

The opening devotional was conducted by Mrs. W. W. Hagood, conference vice president, who used as his scriptural selection the Parable of the Talents, bringing out most interestingly some valuable thoughts on the lesson. Cordial words of welcome were given by Mrs. Atkinson of the Wadesboro society, with response by Mrs. W. G. Gravely of Monroe.

The report of the district secretary, Mrs. Wakefield, was heard with interest as she gave the record of the past year on her district, which was most encouraging and brought many plans and suggestions for the furtherance of the work in 1932.

Mrs. W. R. Harris, conference secretary, brought the message of the Council held in Atlanta in March and also gave the goals for this year.

Mrs. P. N. Peacock, conference treasurer, talked on finance and in addition to the report of the past year along financial lines, she urged the putting forth of unusual effort during the remaining months of 1932 that we may reach the financial goal for which we are responsible as a conference. The pledges looking toward the raising of the $9500 assumed by the district as its budget were taken.

Mrs. George Hoyle, conference superintendent of children's work, was presented and gave an interesting talk on the work of her department.

The Christian social relations work was discussed by Mrs. J. E. Brantley, who is the Christian social relations superintendent of the district.

Mrs. Hattie Stewart had for her subject, "The Hand Book of Adult Societies," and explained most clearly several points of vital interest in the organization and promotion of the missionary societies. A beautiful vocal duet, "Whispering Hope,' 'was sweetly sung by Miss Pat Coxe and Miss Plunkett. Miss Coxe was heard earlier in the day in a pretty solo which, with duet, added greatly to the pleasure of the program.

Lunch was served in the basement of the church by the members of Wadesboro auxiliary, and was greatly enjoyed by the large number present.

The afternoon session opened with a devotional by Miss Elizabeth Caddell, superintendent of children's work in Dilworth church, Charlotte, and was followed by a most instructive and interesting talk on prohibition by Mrs. W. W. Akers, who was introduced by Mrs. A. J. Hagood, who is an officer of the state organization of W. C. T. U.

The closing consecration service was conducted by Rev. J. W. Moore, D.D., presiding elder of the Charlotte district, who gave a most impressive, inspiring and uplifting message.

The 1932 meeting of the district will be held in Monroe.

BROTHERHOOD

When men shall live in loving faith
And not for golden gain,
When greed becomes a vanished wraith
The Christ at last shall reign.

When beauty takes its rightful place
Within the hearts of men,
When terror yields to kindly grace
The earth will bloom again.

Then little children, born of joy,
Shall thrive by tender care;
Enslaving toil will not destroy
Their bodies, angel-fair.

When nations plan for human weal,
Nor bow to kings and courts,
When faithless laws no more conceal
The sham of guns and forts,

The haunting fear of war shall go,
The battled years shall cease,
And in a day the earth shall know
The benison of peace.

Then love shall conquer hate and pride,
And Heaven will feed the good,
That men have learned at last to bide
In bonds of brotherhood.

—Thomas Curtis Clark.

Mother: "I'm ashamed of you Betty! Why are you whipping poor pussy?"

Betty: "'Cos he's dirty. He spits on his feet and wipes them on his face."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

The annual meeting of the board of trustees will be held on the 24th of June. This date is also the time of our commencement. These two leading events are looked forward to each year with intense interest. Nearly all of our 18 trustees attend the annual meeting of the board. There is a vacancy caused by the death of Dr. M. Bradshaw. It will be difficult to fill his place as he was one of our most beloved trustees. Taking everything into consideration we have had a remarkably good year.

* * * *

I am asking everybody to send me all the Octagon soap coupons they can possibly collect by the 15th of this month. Dear friends, please push this undertaking with zeal and determination. In order to go over the top with our campaign it is going to require organization on the part of the Sunday schools, missionary societies and Epworth Leagues. From every section of the conference most encouraging reports are reaching us. I am much pleased with the efforts our friends are making in our behalf.

* * * *

Our educational loan fund is growing. Last week I received $100 from the estate of Mrs. Cattie N. Sherrod, which is to be known as the "Cattie N. Sherrod Loan Fund." Mrs. Sherrod was deeply interested in our working her life time and did much for the happiness of our young people. This loan fund will be used by our graduates in their efforts to obtain a college education. This good woman has left a monument to her unselfish life, and she deserves the praise not only of our young people but of all right thinking people.

* * * *

I wish to express my thanks to all the Sunday schools which so kindly remembered us on the fifth Sunday. It is highly gratifying to know that our Sunday school friends are so deeply and vitally interested in the welfare of our young people. To all the Sunday schools which did not remember us by taking a special offering on the fifth Sunday, I wish to say that it is not too late to remember now. May I urge all who have any money on hand now for us to please send it in right away. If there are any church treasurers who have some orphanage money in the banks, may I ask that they forward it to us at their earliest convenience.

On the fifth Sunday in May I spoke to the congregation of Grace and Epworth churches, Wilmington. At Epworth the other churches of the charge joined in a union service. Brother H. L. Davis had things in good shape for a union service. The singing class gave sacred concerts at Grace in the a. m and at Epworth in the p. m. Large and enthusiastic congregations received us most cordially. Brother H. B. Porter has entered upon his fourth year at Grace. In this important pastorate he has achieved a marked success. Doubtless there will be a strong move made to keep him at least another year or two. Brother Davis is rendering faithful and devoted service to his congregations. Brothers Davis and Porter are staunch friends of our orphanage.

While in Wilmington I was the guest of my very dear friends, Mr. and Mrs. E. C. Craft, who have a most lovely home on Wrightsville Sound. I never go to Wilmington without visiting these friends whom I made when I was pastor of Trinity church, Wilmington, in my early ministry. I am confident that our orphanage cause was strengthened by the visit of the singing class to the city by the sea. We are grateful for the many courtesies shown us on our recent visit.

* * * *

Can you imagine the joy in the hearts of the singing class of the Methodist Orphanage when Mr. Barnes told them they could have a lunch packed and leave about nine o'clock for Wilmington, and go over to the beach for the afternoon? What a great time they had in the surf! True the day was a little cool; but the water was fine. We spent the night in the city with members of Grace church. Rev. H. B. Porter welcomed us to his church for the 11 o'clock service. At Sunday school we were invited to visit two or three classes. We went to the men's class with Mr. Charles Early as teacher and Mr. M. B. McDaniel as president of the class, and told them of a boy we were anxious for them to clothe. They were so gracious in complying with our request—almost made me feel I was conferring a favor on them by the asking. Some boy is going to be made happier. Our service with the people of Grace church was pleasant. After this service we hurried over to Epworth church. Mr. Barnes had preached to the Epworth congregation at 11 o'clock, and we were invited to eat lunch with them and give our sacred concert in the early afternoon. Members of other churches of Rev. H. L. Davis came over to worship with us.

Nellie B. Rives.

"Say, doctor," said the brawny scrubwoman, "yer gettin' a pretty good thing out of tendin' that rich Smith boy, ain't yer?"

"Well," said the doctor amused, "I get a pretty good fee, yes. Why?"

"Well, Doc, I 'opes yer won't forget that my Willie threw the brick that 'it 'im."

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SLOWING DOWN

The incoming of financial receipts to the Children's Home is slowing down quite perceptibly. The January fifth Sunday offeings were about one thousand dollars short of the aggregate November fifth Sunday offerings. It now appears that the May fifth Sunday offerings will be off as much as those of January. Ten per cent apportionment receipts are becoming rarer each week. Our financial situation is far from rosy. In fact we have cause for becoming alarmed about it. But somehow or other there yet abides the faith that our Western North Carolina conference Methodists are not going to let their orphan children suffer. Now is a good time to do something about it.

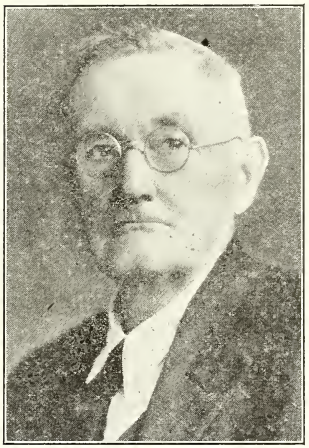
SETTLING AN ISSUE

There is a small stream running through a portion of our farm lands which heads up beyond our borders near a section populated by negroes and across which a bunch of negro boys constructed a dam, impounding water used for a swimming hole. Farther down the stream on our premises some of our youngsters also built a dam. Muddy water came down from the upper dam to the annoyance of our youngsters, causing an outbreak of indignation and quite a bit of ill feeling between the boys of different color. Before this information reached me an outbreak had occurred and in a talk following it to our youngsters I suggested that I would be compelled to go around among our colored neighbors on the northern border of our premises and make adjustments with them, that we must live peaceably with our neighbors. Some days later five of our junior girls were missing and later when they appeared with their dresses slightly torn we found that they had climbed a high fence bordered with barbed wire in an effort to call on a colored neighbor to show their friendliness.

A VERY REMARKABLE MAN

I am pleased this week to present the picture of J. C. Curtis, 83 years of age, and who for 55 continuous years has been superintendent of the Sunday school at Pleasant Hill, on what is now the Candler circuit in the Asheville district. Brother Curtis has been an exhorter for 53 years, a steward for 56 years, and a trustee of his church for about the same length of time. As long as there was such an office as a class leader he held it. One never visits an Asheville district conference without finding Brother Curtis there and he has represented his district repeatedly at annual conferences. He joined the church at the age of 13.

He and his good wife, who is also living, were born and reared in Hominy Valley, Buncombe county, where they now live. They have six living children, one of whom is Zeb F. Curtis, a leading attorney in Asheville. Brother Curtis and his Sunday school always remember the Children's Home on each fifth Sunday. Really he is a remarkable man.



Honest, straightforward and true

A REAL KICK

Richard G. Stockton, a member of the executive committee of the board of trustees of the Children's Home, took time last week to write us as follows: "It gave me a real kick to read the Duke Endowment analysis of results being achieved according to their rating of the 14 larger orphanages which they have helped. It seems to me that the record the Children's Home has made under your leadership of 905 points out of a possible thousand, being 88 ahead of the average, is a splendid showing and one that should give you a great deal of satisfaction. Most hearty congratulations!"

GRADUATING CLASS

Seven of our fine youngsters, two boys and five girls, were in this year's graduating class at the Richard J. Reynolds high school. While our graduating group was somewhat smaller this year than usual it made up in quality what it lacked in quantity. Three of its members earnestly desire to enter college. Three are anxious to go in training for becoming nurses and the seventh member is anxious to secure a position with some good dairyman. It will be our privilege as well as concern to see that these youngsters have an opportunity to make good in what they hope to do.

RANDOLPHIANS

We recently had the joy of the presence of about 50 fine youngsters who came to see us from the intermediate-senior department of Asheboro Sunday school, led by their superintendent, Lee M. Kearns, and their pastor, Rev. R. S. Truesdale. Mr. Kearns had chartered a big bus which with additional cars brought over this department and six of his good associate workers. Accompanying this group was also quite a fine delegation from St. Paul's church at Randleman. The Asheboro group is clothing one of our fine little girls, Pearl Sloan by name, and the Randleman friends are clothing Billy Nicholson, one of our baby cottage boys. We were delighted to have our Randolph friends. They are honest-to-goodness friends.

MT. TABOR

Rev. T. B. Johnson, a choice friend and supporter of the Children's Home, invited our singing class out to Mt. Tabor, one of his good congregations, where our girls rendered their program Sunday night, June 4, to a congregation that completely filled the church. We had a good time in again mingling with our Mt. Tabor friends and receiving assurance of their interest and support. This church, with the rest of the Forsyth circuit, having paid their ten per cent apportionment, was given by Brother Miller, chairman of the board of stewards, an opportunity to make an offering to the Home, which was readily seized upon. We always enjoy being with Brother Johnson and his good people.

COLLEGE YOUTHS

It is quite a pleasure to be able to state that all of the Children's Home youths who were in college last year made good in their work. Some very outstanding records were made during the year, a tabulation of which will doubtless be made later. These young people are now to be provided for during the summer and much effort is being put forth to see that they have worth while occupations. We do not forget our youngsters after they have left the Children's Home. They must be guided and directed until they are self-sustaining.

BASEBALL

The Winston-Salem Journal of yesterday carried quite a good picture of the Children's Home junior baseball team. Our older and more skillful baseball players were members of the Richard J. Reynolds high school team. Our junior team has so far won 16 of the 19 games played. Bill Murray, our coach, and the boys have not only won their games, but they have played them on the square and are held in high esteem by all those with whom they have contested.

"THE BABIES"

One day last week a nice little note on blue paper was left on the superintendent's desk, eliciting quite a bit of interest and reading as follows:

"Daddy Woosley, we are going to dress up and go to the drug store this afternoon. We will go about 3:30 and would like to have you for our honor guest. Signed, "The Babies."

One can just see the old foster dad arranging to get to that drug store.

Sunday School Lesson

JUNE 12

By Henry W. Tiffany.

Judah the True Brother

(Genesis 44:18-34)

Feeling the effects of the famine and learning that there was a plenty of supplies in Egypt, Jacob sent his ten sons thither to buy grain. Joseph recognized them, but they did not know him. The thirty-nine-year-old man in Egypt looked different from the seventeen-year-old boy they sold in Dothan. Joseph accused them of being spies come to see the nakedness of the land. They answered the accusation, saying they were ten of twelve brothers of one father: that the youngest brother was with their father and one was not. Joseph proposed to test their truthfulness by keeping nine of them in prison while the tenth brother returned home for the eleventh (42:16). He then put the ten in prison for three days, after which he kept Simeon as a hostage while sending the others home with grain. Simeon, he said, would be released, and more grain would be available when they returned with the eleventh brother. The nine reported to Jacob their experiences in Egypt and the necessity of taking Benjamin with them next time. The soreness of the famine caused Jacob to permit Benjamin to go with them. When they reached Egypt Simeon was released, the eleven were feasted, their beasts were loaded with grain, and they started back to Canaan rejoicing. Overtaken by an Egyptian officer, the sacks were searched ,and the cup of Joseph was found in Benjamin's bag, whereupon all returned to Joseph and the appeal of our lesson was made.

1. The Plea (44:18-29)

Judah was the fourth son of Jacob and Leah. He was the leader of the second expedition to Egypt and the spokesman of his brothers. Kalisch calls his speech "one of the masterpieces of Hebrew composition." Lange says: "One of the grandest and fairest to be found in the Old Testament." Larson says: "A more moving oration than ever orator pronounced." Inglis: "One of the finest specimens of natural eloquence in the world." Judah was the brother who proposed selling Joseph into Egypt for profit. Then Judah was cold, cruel, heartless: willing to sell a brother, soak his coat in blood and carry the coat to his father that the father might think a beast had slain and eaten him. Then he delivered the boy to the Midianite slave dealers because he hated his dreams. Now the dreams have come true. Judah bows before the same brother and says, "My Lord." More deferential and reverential language cannot be imagined. Each word conveys a sense of Joseph's superior station, and dignity, and just cause of indignation against the speaker. Judah recited the conversation of Joseph and these brothers on their former visit, related the situation of the family in Canaan, and told the reason why Benjamin came to Egypt. Joseph had demanded that Benjamin come, and Jacob consented only when the lack of food caused him to run the risk. Since Benjamin was present in obedience to the command of Joseph, would he now show some mercy? He pleaded the insupportable grief it would bring Jacob should they return without Benjamin.

2. The Prophecy (44:30-32)

Judah remembered Jacob's grief when Joseph did not return from Dothan. He knew how dear the young lad was to the old father; that Jacob lived for Benjamin. If Benjamin did not return to Jacob he would die from grief. Judah's plea is remarkable for its omissions. He did not try to prove Benjamin's innocence, did not tell Joseph that if he retained Benjamin he would be responsible for Jacob's death. He throws himself on the compassion of Joseph and pleads for mercy. He pleads the pain of his father. The heartlessness of other days is gone. The hearts of the ten are swept with emotion when they think of Jacob seeing them return without Benjamin. Twenty-one years before they were treacherous, murderous, cruel, hard-hearted, now they are true-hearted, devoted, compassionate and affectionate. It is interesting to trace the growth of brotherly love in Judah. When Joseph was in his teens Judah was willing to throw him into a pit, though he did not want him killed outright. He drew the line at murder, and suggested slavery as an alternative. His brotherly love has grown through these twenty-two years until it dominates his being. When Benjamin's life appeared to be in danger Judah offered his own life as hostage or bondman in exchange.

3. The Proposal (44:33-34)

Judah promised his father to bring Benjamin back, and he would keep his word. He was answerable to his father, and he is ready to be bound for Benjamin. "Let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." Judah would go to his father. He rose to the highest heights of human heroism. "Greater love hath no man than this that a man lay down his life for his friend." Judah was willing to become a slave in Egypt to send his youngest brother back to his father. What is more beautiful than true family devotion? Fathers and mothers make sublime sacrifices for their sons and daughters. Sons and daughters make similar sacrifices for father and mother. The speech of Judah was too much for Joseph. He cleared the room of all court attendants and revealed himself to his brothers. "I am Joseph" were the first words the brothers heard in their own tongue. How startled and stunned the brothers must have been! They were

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staggered until they could not answer his inquiry, "Doth my father yet live?" Having tried these treacherous men and found them true and trustworthy now, he bade them come near and comforted them with the words: "Be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life" (45:5). Then he commanded them to hasten home and bring back his father and all their families to live in Egypt during the remaining five years of the famine (45:9-10), assuring them he would take care of all they had. Dr. Chalmers says of Judah's speech: "Estimated as a mere literary composition, we can see nothing to equal this in Sterne or Shakespeare, or Machenzie, or any of the greatest masters of eloquence or poetry." Scott says: "When we read this generous speech, we forgive Judah all the past and cannot refuse to say, "Thou are he whom thy brethren praise."—Wachman-Examiner.

THE THREE JUGS

By Nicholas Frost.

When I was a boy an old man told me that as a lad he worked in a country grocery store where three men came every month to have their molasses jugs filled. One brought a jug that had on it a silver monogram. The man who brought this beautiful jug always demanded that the grocer give him his highest priced molasses. Another brought a comparatively new jug, though it held no special beauty, and this man always asked for a medium priced molasses. the jug of the third man looked as though it had been through a war, and its owner always asked for the grocer's cheapest molasses. The grocer charged the first man eighty cents, the second sixty and the third forty cents a gallon, but what excited the surprise of that lad in that far off day was that the grocer filled each jug from the same barrel. May we not find a parable in this old story?

It is not what holds life, it is life itself that determines its quality. The house in which a man lives, the clothes that he wears, the make of car that he drives, the size of his bank account, his stocks and bonds—all these have nothing to do with the quality of his life. It has been my privilege to know in a fairly intimate way men and women in all the so-called stations of life, and I have come to know that life, though it may be in a very beautiful jug, may have a bitter taste and be of a very cheap quality. Life that may be housed in a poor and homely jug may be of high quality, a delight to every one who tastes it. The parable may only apply so far as it concerns the jugs.

Life is not drawn from the same barrel. For life that will hold a high quality a high price must be paid. One does not get a strong and beautiful life simply for the asking. The full price must be paid. The greatest Leader that the world has known gave hard orders for all who would follow him. Only those who have sincerely tried to obey the Golden Rule know how hard is that command. Those who have earnestly tried to realize in their lives the deep meaning of the Sermon on the Mount have learned that this will often require a heroism as great as has ever been displayed on a battlefield.

A strong and beautiful life holds a greater glory than the stars, a sweeter melody than any song, a rarer fragrance than any flower, a deeper beauty than may be found in river, lake or ocean, and a grandeur more impressive than that of hill or mountain. Thank God for the men and women who have paid the full price for lives of such strength and beauty that they give to life its high meaning, reveal its true quality, and inspire every earnest seeker for the best.

It is not the jug that holds a life that is the supreme thing in this world of ours. That which is supreme is life, and for life that is worthy the full price must be paid.—The Watchman-Examiner.

WANTED—A WORKER

God never goes to the lazy or to the idle when he needs men for his service. When God wants a worker, he calls for a worker. When he has a work to be done, he goes to those who are already at work. When God wants a great servant, he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plouhing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Hints and Helps.

SYNTHETIC MAN

Dr. T. E. Lawson's prescription for a man has aroused some interest. Take:
Enough water to fill a ten-gallon barrel.
Enough fat for seven bars of soap.
Carbon for 9,000 lead pencils.
Phosphorus to make 2,200 match heads.
Magnesium for one dose of salts.
Iron to make one medium-sized nail.
Sufficient lime to whitewash a chicken coop, and
Sulphur enough to rid one dog of fleas;
and you get an Einstein or a village idiot, according as you arrange the ingredients. A pugilist, no doubt, will require a little more water, and a jockey a little less fat; but that is the stuff of humanity.—London Observer.

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Facts and Figures of the Advocate Campaign

Please note if any corrections should be made; if so, notify us. Watch this space from week to week and seek to add to these figures. The next few weeks should show large gains both in renewals and new subscribers. Let each church do its best and we will all be happy over the results.

N. C. CONFERENCE

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Cedar Grove—J. W. Dimmette	3	4
Durham, Branson—C. T. Thrift	4	2
Carr—J. A. Russell	17	1
Trinity—G. R. Combs	1	
Duke's Chapel—E. D. Weathers	2	
Graham—Garfield Evans		7
Haw River—L. A. Tilley	9	1
Leasburg—J. T. Stanford	6	2
Person—W. L. Maness	12	1
Roxboro—J. F. Herbert	6	
S. Alamance—E. G. Overton	3	
Yanceyville—I .T. Poole	10	3
Pittsboro—J. A. Dailey	14	
Duke Memorial—W. A. Stanbury	2	3
Durham Ct.—B. H. Black	4	
Mt. Tirzah—B. E. Stanfield	6	4
Durham, Lakewood—W. C. Huckahee	2	6
Massey and Andrews—F. F. Loftin	4	
Mebane—J. D. Bundy	3	2
Orange and Carrhoro—B. F. Jackson		1
Brooksdale—S .F. Nicks	6	1
Milton—M. F. Hodges		2
Stem—C. H. Kelly	3	
Burlington Ct.—H. E. Lance	2	

ELIZABETH CITY DISTRICT

Aulander—R. F. Taylor	4	5
Bath—J. C. Harmon	4	2
Currituck-Kitty Hawk—H. B. Baum	2	4
Elizabeth City, First—G. W. Perry	3	
Gates—J. R. Edwards	10	2
Kennekeet—W. G. Pilcher	2	15
Mantee—W. F. Walters	5	8
Mattamuskeet—H. A. Chester	2	1
Pasquotank—W. B. Humhle	4	
Perquimans—J. L. Smith	3	
S. Camden—Forest D. Heddon	6	
S. Mills—J. M. Jolliff	8	
Stumpy Point—W. T. Cheek	3	
Swan Quarter—W. G. Lowe	6	
Wanchese—J. P. Bross	6	
Washington—H. 1. Glass	12	4
Williamston—C. T. Rogers	9	4
Windsor—T. W. Lee	10	10
Edenton—J. A. Guice	2	2
Moyock—J. A. Tharpe	4	
Plymuth—J. W. Harrell	4	2
Hertford—B. P. Robinson	5	1
Pantego-Belhaven—E. W. Downum	2	
Ahoskie—B. O. Merritt		4
Murfreesboro-Winton—W. C. Merritt	2	
Columhia—W. J. Underwood	2	
Hatteras—Leon Russell	3	
N Gates—C. D. Barclift, Jr.	4	
Elizabeth City, City Mem.—H. Lanning	6	
Roper—J. Bascom Hurley	2	

FAYETTEVILLE DISTRICT

Ellerbe—J. C. Whedbee	4	
Jonesboro—J. E. Blalock	7	
Maxton—W. L. Clegg		1
Mt. Gilead—F. M. Shamburger	7	3
Raeford—W. F. Trawick	8	3
Roberdel—M. C. Ellerbe	4	3
Sanford—L. D. Hayman	5	3
St. John-Gibson—E. B. Fisher	6	3
Troy—J. A. Martin	11	
Wadeville—E. C. Crawford	3	2
Carthage—J. H. Buffaloe	3	2
Red Springs—B. D. Critcher	3	3
Rockingham—W. R. Royall	12	2
West End—W. F. Eliott	2	3
Hamlet—J. H. Shore	17	2
Fayetteville, Hay St.—Walter Patten	9	2
Biscoe—J. H. Miller	7	1
Fayetteville Ct.—D. A. Clark		3
Glendon—F. B. Nohlett	2	
Piedmont—B. F. Boone	3	
Laurinburg—M. Y. Self	13	
Aberdeen-Vass—W. C. Ball	6	
Laurel Hill—W. D. Yarhorough		1
Rowland—D. A. Pettis	2	2
Parkton—R. G. L. Edwards	2	

NEW BERN DISTRICT

Aurora—J. W. Sneeden	2	4
Dover—L. E. Sawyer	6	4
Fremont—K. F. Duvall	2	
Goldsboro Ct.—W. H. Brown	6	2
Greenville—E. L. Hillman	9	1
Hookerton—J. C. Humhle	5	
Morehead City—B. B. Slaughter	10	
Mt. Olive-Calypso—L. L. Smith	8	
New Bern, Centenary—A. J. Hobbs	12	7
Newport—R. W. Barfield	3	1
Oriental—R. E. Atkinson	7	1
Pikeville—J. G. Phillips	5	6
Pink Hill—H. L. Harris		1
Riverside-Bridgeton—R. M. Price	2	4
Snow Hill—E. B. Craven	3	
Straits-Harlowe—F. B. Brandenburg	4	1
Vanceboro—T. E. Davis	3	
Kinston—R. E. Brown	9	12
Jones—J. D. Young	3	
Mt. Olive Ct.—E. R. Clegg	2	
Goldsboro, St. Paul—W. Y. McRae	8	
Grimesland—I. J Strawbridge		1
Grifton—I. S. Richmond	2	

RALEIGH DISTRICT

Bailey—J. C. Williams	5	10
Creedmoor—W. J. Loy	6	
Dunn—C. B. Culbreth	14	
Erwin—J .J. Boone	2	
Fuquay—J. L. Midgette	10	10
Garner—E. R. Shuller	2	
Henderson—D. E. Earnhardt	4	
Middlehurg—P. D. Woodall	3	4
Millbrook—T. B. Hough	6	2
Oxford Ct.—F. H. Fields	7	1
Raleigh, Central—A. S. Parker		11
Epworth—O. L. Hathaway		2
Smithfield—B. T. Hurley	19	4
Youngsville—A. L. Thompson	3	2
Oxford—E. J. Rees	19	5
Cary-Apex—F. B. Joyner	3	
Lillington—E. M. Hall	7	
Tar River—R. E. Pittman	6	3
Newton Grove—J. F. Starnes	2	1
Clayton—B. H. Houston	3	2

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General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Zebulon—N. B. Johnson	2	2
Henderson, West Mem. and City Road—M. W. Warren		3

ROCKY MOUNT DISTRICT

Elm City—J. V. Knight	4	1
Enfield-Whitakers—C. P. Womack	5	4
Littleton—Rufus Bradley	2	
Norlina—B. C. Thompson	8	3
Northampton—E. T. Maness	14	1
Rocky Mount, First—T. G. Vickers	14	16
South Rocky Mount—W. F. Craven	4	
Rosemary—D. M. Sharpe	3	15
Scotland Neck—L. V. Harris	3	
Spring Hope—L. C. Brothers		4
Bethel—J. O. Long	5	6
Rich Square—O. P. Fitzgerald	3	
Warrenton—E. C. Durham	19	5
Weldon—E. H. McWhorter	15	3
Halifax—W. C. Wilson		12
Tarboro—W. C. Benson		2
Conway—G. B. Starling	8	
Wilson—T. M. Grant	6	4
Roanoke Rapids—S. J. Starnes	8	3
Weldon—T. N. Draper	3	1
Nashville—W. G. Farrar	8	2
Farmville—H. L. Hendricks	4	
Stantonsburg—S. E. Mercer	2	1
Rohersonville—A. E. Brown	3	3
Rocky Mount Ct.—W. N. Vaughn	2	
Seaboard—R. R. Grant	2	
Warrenton—R. Harrison	1	3
McKendree—S. S. Ellington	2	
Wilmington—H. L. Davis	5	3
Rocky Mount, Clark St.—H. C. Ewing	2	
Kenley—F. A. Lupton		3

WILMINGTON DISTRICT

Fairmont—J. W. Bradley	14	3
Maysville—M. W. Lawrence	11	1
Rosehoro—C. A. Johnson	8	6
Shallotte—O. C. Melton	3	1
Southport—R. H. Broun	2	6
St. Paul—J. B. Thompson	2	
Wallace-Rose Hill—P. O. Lee	6	
Whiteville—W. T. Phipps	3	
Grace—H. B. Porter	3	4
Swansboro—E. B. Bell	4	
Warsaw-Magnolia—M. E. Cunningham	4	
Hallsboro—N. P. Edens		3
Bladen—N. B. Strickland	2	1
Burgaw—W. J. Watson	3	3
Elizabeth—N. M. Wright	10	
Wilmington, Fifth Avenue—L. M. Hall	2	
Clinton—Daniel Lane		1
Town Creek—H. Measamer	2	1
Garland—R. G. Dawson	2	
Steadman—H. R. Ashmore	4	
Jacksonville-Richlands—L. A. Watts	17	
Faison-Kenansville—Frank Culbreth	2	
Lumberton—W. P. Watkins	4	

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

Acton—T. A. Groce	5	10
Candler—D. V. Howell	3	1
Fletcher-Mill River—H. F. Duncan	5	4
Hendersonville—C. H. Moser	15	
Marshall—R. B. Shumaker		2
Saluda-Tryon—L. L. Robinson		5
Weaverville Ct.—O. B. Mitchell	2	1
Sandy—J. P. Mason	2	5
Swannanoa—J. H. Green	9	
Asheville, Biltmore—R. H. Caudill		4
Leicester—F. L. Setzer	2	
Asheville, Haywood—W. A. Rollins	2	
Asheville, Asbury—J. C. M. Ruggins, Jr.	2	
Hot Springs—O. E. Croy	2	
Rosmon—E. E. Yates	2	

CHARLOTTE DISTRICT

Ansonville—C. R. Allison	5	
Bethel—P. W. Kiker	2	2
Charlotte, Dilworth—C. M. Pickens		3
Wesley Heights—C. C. Herbert, Jr.		8
Lilesville—R .H. Kennington		1
Peachland—P. H. Brittain	3	2
Pineville—E. O. Cole	4	1
Polkton—C. R. Ross	4	2
Wxham—A. L. Latham	7	8
Wadesboro—W. B. Davis	5	4
Weddington—J. B. Tahor, Jr.		4
Big Springs—J. E. Yountz		1
Charlotte, Belmont—P. L. Shore		3
Morven—J. E. Womack	3	
Charlotte, First—W. W. Peele	21	2
Myers Park—R. D. Wyse		5
Spencer—F. B. Smathers	7	2
Matthetws—J. M. Varner	2	3
Trinity-Derita—R. F. Huneycutt	3	13
Thrift-Moores—J. O. Ervin		1
Brevard Street—W. B. Shinn	2	

GASTONIA DISTRICT

Belwood—E. E. Snow	17	2
Bessemer City—C. B. Newton	4	
Cherryville Ct.—J. W. Bennett		2
Crouse—C. P. Goode	4	1
Dallas—J. W. Vestal	6	4
Gastonia, East End—T. J. Huggins	4	
Goodsonville—C. E. Williams	4	7
King's Mountain—J. R. Church	4	6
Lincolnton—P. W. Tucker	10	3
Lincolnton Ct.—J. B. McLarty	36	29
Lowell—F. H. Price	4	1
Lowesville—E. N. Crowder		4
Pollville—J. M. Barber	5	1
Shelby, Central—K. McClarty	2	
Shelby Ct.—J. H. Randall	2	2
South Fork—R. A. Taylor	4	
Belmont-Park St.—J. R. Warren	3	1
Gastonia, West End—R. E. Hinshaw		3
Rock Springs—Van B. Harrison	3	
Gastonia, Maylo—T. G. Smith	2	1
Cherryville—J. W. Groce		1
Gastonia, Smyre—T. H. Swofford	2	
Mt. Holly—W. L. Scott	5	
Belmont, Main St.—W. M. Smith	5	
Gastonia, Bradley Mem.—A. C. Swafford	5	

GREENSBORO DISTRICT

Farmer—W. H. Groce	5	3
Greensboro, Bethel-Grace—R. E. Hunt	4	1
West Market—H. G. Hardin		2
Bessemer—R. C. Kirk	2	3
S. Greensboro—G. P. Bowles		5
W. Greensboro—W. T. Albright		2
High Point, Calvary—E. L. Kirk	9	9
Highlands—C. F. Womble	4	8
Wesley Memorial—G. R. Jordan	70	1
Pleasant Garden—G. W. Williams	11	
Randlleman—J. C. Groce	9	4
Randolph—A. J. Waggoner	6	19
Reidsville—J. H. Barnhardt	3	1
Wentworth—T. V. Crouse	8	4
Carraway Memorial—J. S. Gibbs	2	12
Centenary—J. C. Cornett	8	3
Battle Ground—W. C. Dutton		6
Greensboro, Proximity—G. B. Clemmer	8	6
Stokesdale—J. J. Edwards	2	1
Ramseur-Franklinville—A. C. Tippett	27	4
Cedar Falls—B. W. Lefler	1	11
Liberty—L. P. Barnett	6	16
Glenwood—F. B. Jordan	2	1
Asheboro—R. S. Truesdale	10	3
Summerfield—W. F. Cooley		3
Gibsonville—D. D. Holt		5
High Point, Main St.—A. L. Aycock	2	

Guilford—D. F. Tarver	2	4
Park Place—J .T. Mangum	2	2
High Point, Ward St.-Archdale—E.M.Jones		4
Jamestown-Oakdale—C. O. Kennerly	5	
College Place—G. T. Bond	6	2
Ruffin—E. W. Needham		

MARION DISTRICT

Bakersville—J. C. Gentry	3	7
Bostic—J. N. Snow	7	4
Burke—C. S. Pyler		1
Broad River—J. W. Kennedy		1
Elk Park—E. B .Edwards		3
Marion Ct.—W. J. Hackney		3
Mill Spring—P. T. Dixon	5	
Morganton, First—B. C. Reavis	7	1
N. Forest—A .A. Kyles	4	
Morganton Ct.—H. M. Wellman	2	1
Rutherford College—W. G. McFarland	6	4
Spindale—W. R. Kelly	5	
Burnsville—J. L. Reynolds		1
Henrietta—A. W. Lynch	3	
McDowell—T. B. Huneycutt	2	6
Marion Mills—J. W. Parker		14
Glen Alpine—A. G. Loftin	3	4
Avery—J. M. Green		3
Marion, First—H. P. Powell	13	10
Cross Mill—J. A. Howell	3	4

MT. AIRY DISTRICT

Jefferson—J. E. B. Hauser	8	12
Jonesville—S. D. Schofield	3	
Moravian Falls—J. E. Hipp		11
N. Wilkesboro—J. H. Armbrust	6	
Sparta—C. W. Russell	2	14
Wilkesboro—T. C. Jordan		1
Creston—A. G. Lackey		2
Elkin—L. B. Abernethy	12	1
Madison—E. E. Williamson	3	
Leaksville—R. G. Tuttle	16	10
Spray—W. H. Willis	8	8
Draper—G. E. White	4	2
Boone—J. H. Brendall, Jr.	4	
Dobson—M. A. Lewis	2	
Warrensville—T. G. Williams	2	
Holton—C. E. Murray	2	
Mt. Airy Ct.—R. E. Ward	2	
Walnut Cove—J. L. Fitzgerald	1	
Yadkinville—T. A. Plyler	2	
Pilot Mountain—W. B. Thompson	2	
Rural Hall—D. C. Ballard	3	
C. S. Kirkpatrick	5	3
Todd—P. L. Smith		3

SALISBURY DISTRICT

Albemarle—W. B. West	42	24
First—E. M. Avett	4	
Albemarle Ct.—J. W. Combs	2	3
Baden-Tabernacle—F. J. Stough	8	1
Ccncord, Epworth—E. Myers	9	4
Forest Hill—Paul Hardin, Jr.		5
Gold Hill—G. G. Adams	3	
Kannapolis—J. P. Hipps	5	1
Spencer—Wade Johnson	6	7
China Grove—E. H. Nease	4	6
Mt. Pleasant—H. L. Powell		8
Concord-Harmony—J. C. Brown		1
Granite Quarry—J. O. Cox	2	
Norwood—R. A Swaringen	4	4
Woodleaf—J. B. Tabor		5
Concord, Westford—H. E. Stimson		4
Concord Ct.—J. A. Baldwin	4	12
New London—J. N. Wilhelm	2	5
Concord, Central—H. G. Allen	31	2
Norwood Ct.—J. A. Fry	7	
Salisbury, Park Ave.—J. A. J. Farrington	5	4
Salem—M. B. Clegg	3	2
Salisbury-Coburn—J. W. Fitzgerald	9	5
Kerr Street—A. C. Kennedy	2	2
Concord—Kerr Street—A. C. Kennedy	2	2
First Church—A. L. Stanford	2	

STATESVILLE DISTRICT

Ball's Creek—J. M. Brandon	6	2
Cattawba—E. D. Ballard	7	16
Elmwood—R. L. Bass		5
Hickory, Highland—I. L. Roberts	9	3
Bethel—L. L. Smith	2	2
Hiddenite—J. G. Winkler	3	1
Hudson—C. A. Morrison	4	5
Lenoir—C. E. Rozzelle	13	2
Maiden—C. F. Tate	4	4
Mooresville, Central—N. C. Williams	16	8
Mooresville Ct.—D. R. Proffitt	2	10
Mt. Zion—W. A. Barber	4	7
Newton—M. B. Wecsley	12	5
Olin—W. Q. Grigg	3	1
Shepherd—G. L. Wilkinson	7	9
Statesville, Race St.—E. J. Harbison	21	6
Taylorsville—R. L. Young	5	15
Hickory, First—A. C. Gibbs	2	6
Lenoir Ct.—R. T. Houts	3	7
Stony Point—C. M. McKinney	4	3
Davidson—W. S. Smith	9	3
Mooresville, Broad St.—T. W. Hager		5
Cool Spring—D. A. Oakley	1	3
Hickory, West View—I. L. Sharpe	4	5
Troutman—J. H. Bradley	4	2
Granite Falls—T. R. Wolfe	11	2
Statesville Ct.—P. R. Rayle	1	3
Dudley Shoals—J. L. Ingram	2	2
Broad Street—M. T. Smathers	2	3

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	1	96
Bryson City—O. J. Jones		3
Canton—G. A. Stamper	14	9
Cherokee—Wm. Hornbuckle		1
Clyde-Junaluska—F. O. Dryman		4
Cullowhee—M. Q. Tuttle	2	1
Franklin—O. P. Ader	7	1
Franklin Ct.—H. C. Freeman	8	1
Jonathan—V. R. Masters	3	
Murphy—T. F. Higgins	6	
Murphy Ct.—J. H. Carper	2	
Sylva—D. H. Rhinehardt	7	13
Waynesville—W. O. Goode	2	2
Haywood—R. G. McClamrock	3	1
Robbinsville—J. G. Wilkinson	3	7
Hayesville—H. R. Cornelius	5	2
Webster—T. G. Highfill		3
Fines Creek—Byron Shankle		4
Macon Ct.—J. C. Umberger		2
Andrews—W. J. Miller	4	

WINSTON-SALEM DISTRICT

Davidson—S. M. Needham	9	4
Davie—J. O. Banks	3	4
Denton—B. A. Sisk	10	6
Forsyth—T. B. Johnson	15	1
Hanes-Clemmons—M. W. Heckard		1
Kernersville—T. J. Rogers	3	
Lewisville—G. W. Fink	2	
Thomasville, Main St.—W. L. Hutchins	11	4
Welcome—E. P. Stabler	6	2
Centenary—C. C. Weaver	10	30
Mocksville—R. C. Goforth	5	
Thomasville, Trinity—T. J. Houch	2	3
Thomasville Ct.—John Cline	3	
Grace Street—R. M. Hauss	2	
Walkertown—S. Taylor	3	
Coolecmee—G. W. Clay	4	
Ardmore—M. F. Moores	1	12
Farmington—M. G. Ervin	4	
Central Terrace—Parker Holmes	3	2
Linwood—M. A. Osborne		2
Lexington, Erlanger—J. P. Hornbuckle	3	
Oak Ridge—W. M. Boland		2
Winston, Burkhead—J. F. Moser		13

TO UNDERSTAND IS BETTER THAN TO CONDEMN

Something has happened to the intellectual climate of America to ruin our taste for religious polemics. It may be the new scientific spirit, or the new history, or the soothing drug of modernism. Whatever it is, we feel a little ashamed and humiliated when missionaries of our own faith attempt to expose another religion. It is a bad habit that belongs to an outgrown age. Miss Mayo by selection of facts condemns Hinduism. The American Association for the Advancement of Atheism selects material from the Bible to ridicule religion. The Deva Samaj chooses facts of Christian history to disprove God. Ahmadiya Islam, using New Testament data, belittles Jesus and condemns Christianity. The process is always easy but it is cheap, undignified, and unscientific. The old zest has gone from this warfare. We are becoming intellectually and religiously mature and prefer to understand rather than to condemn.—A. Eustace Haydon.

FARMERS AND CHILDREN HAVE LEARNED ABOUT BANKS

I wonder if there is a "farmers" bank still left upon the face of the earth. There were hundreds of little banks over the country that came up out of the soil. They owed their life to the deposits and patronage of farmers, and bore the name "The Farmers' Bank" or the "Farmers' Savings Bank." It would be interesting to know how many banks that bore that word "Farmer" have failed in the last ten years. In my own small circle of acquaintance with finance I know of two which bore that fatal name and now are no more.

P. S.—My children had some hard-earned savings invested in the Lost Nation Savings Bank. The bank had issued some attractive calendars which were seen in public places. After the bank failed ,our children changed the name on some of the calendars to "Lost Nation Losings Bank."—Otis Moore.

"Shirts that laugh at the laundry" are advertised by a certain firm. One of ours, bought elsewhere, has such a keen sense of humor that it arrived home the other day with its sides split.

TAKE A TRAIN RIDE!

ANNIVERSARY DAY IS TRAIN TRAVEL DAY

ON THE

Southern Railway System

June 18, 1932, Is the Date

ONE CENT FOR EACH MILE TRAVELED

Father! Mother! Sister! Brother! You cannot afford to miss this great bargain reduction. Make it a family matter. Get acquainted with a train ride. Visit relatives, friends, go to the city, go to the country, go for the simple pleasure of a train ride! Follow the crowd! Safer than staying at home!

RETURN AT YOUR LEISURE ANY TIME PRIOR TO MIDNIGHT, JUNE 26, 1932

These tickets will be honored on all trains (except Crescent Limited) and will be accepted for passage in sleeping and parlor cars upon payment of Pullman charges.

This exceptional reduction in fares is offered *in commemoration of the thirty-eighth anniversary of the formation of the Southern Railway Company,* also to afford the young folks an opportunity to enjoy the thrill of their first train ride.

Buy your Train travel tickets well in advance; it will enable us to provide extra cars and extra trains for your accommodation.

Remember these tickets will be sold from all Agency Stations to all stations on the Southern Railway System. Also to many points on other lines.

Make your sleeping car reservations NOW. Consult Passenger Traffic representatives and Ticket Agents for full information.

FRANK L. JENKINS,
Passenger Traffic Manager

Southern Railway System



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At All Druggists
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608 Duke St., Norfolk, Va.

Children's Storyland



ESTHER—THE PRINCESS

By Dorothy Clay.

Once upon a time, many, many years before people came into this world, there lived in the forests by the side of a beautiful lake a tiny settlement of fairies. Every night they danced in the moonlight, and in the day time they slept in moss lined logs and dangled their little white feet in the cool waters. The Queen of these elves was the fairest of them all. She was called "Evangeline"—and all who knew her loved her, for she was kind and good to each of her fairy people.

One evening, just as the sun was sinking behind the purple hills, Queen Evangeline called all of her fairies to her side, and as the evening star began to twinkle and shine in the sky, hundreds of the happy little folk gathered in the cool shadows of the trees. The Queen, who sat on a throne of moss and rocks, announced that on the following evening she was to have a birthday, and she wanted to invite one and all to come to her party. She said that she did not want them to bring her presents, but she wanted a dress made of butterfly wings! The dress was to be more beautiful than the rainbow, and sheerer than cobwebs. Therefore each fairy was to bring her a small bit of butterfly wing, and to make the affair gayer yet, she would tell each at the party what color they were to bring, and when she blew her whistle made of poplar bark, they could all dash off and bring the desired color. The fairy who returned first would be given a dress exactly like the Queen's! The happy fairies were so surprised and so happy that they began to dance and laugh and play, and all night they sang for joy! But there was one fairy who did not play with the others. She tripped away through the grass and wandered down the lake. There she sat on a huge water lily, and pulling off her shoes made of rose petals, she dabbled in the water and put her little pink chin on her hands and thought, and thought, and thought. Now Esther was a very gay, very bright, and very affectionate fairy. Everybody loved her because she was always laughing and dancing. But Esther had one fault, she was very, very lazy! Her thin, pink gown was becoming worn, and her little shoes were worn, but Esther was too lazy to mend them! It was too much trouble to spin the silvery cobwebs! So Esther was very sad, for she wanted to win the contest so badly. If she did, then she would have a dress exactly like the Queen's. How happy she would be! And how the other fairies would admire it!

All night Esther worried over this, and finally, just as the morning dew was beginning to settle on the flowers about her, something pink and dazzling shone before her. It was a rhododendron, and each pink petal was as fine and beautiful as the most gorgeous of all pink butterflies. With a cry of joy she sprang to her feet, and gathering up her ragged shoes, bounded joyfully homeward, her heart pounding happily. "If she'll only tell me to get pink, if she'll only tell me to get pink!" When at last she was nestled in a soft bed of moss in her favorite log, she dropped off to sleep with those words ringing in her mind—"If she'll only tell me to get pink."

Hours later Esther was awakened by cries outside. Her friends were laughing and talking out on the green at the edge of the lake. The Queen's party had begun! Up she scrambled, and smoothing out her lacy dress and untangling her golden curls with a pearl comb, she danced joyfully out, with a song on her red lips. She was hailed by her many friends, and clutching hands, they danced around in a circle, while the crickets in the orchestra played melodious tunes on their fiddles. Sometimes, if they danced too near the water, Esther's tiny feet skimmed gracefully on the edge of the pond, scattering crystal drops on her friends. How they did laugh!

And in the midst of this fray there suddenly rang out in the cool night air a clear, flute sound, for Queen Evangeline was demanding attention! The crickets ceased their fiddling, and all the fairies, dressed in their finest clothes, gathered around their Queen's throne. In a light, gentle tone the Queen announced that she was ready to begin the contests. How the fairies did clap at that! And then she began to give out the colors.

"Densie, you bring me an orchid butterfly; Violet, a blue; Trudie, a green; Rosebud, a yellow; Peter Paul, red; Esther—bring me a pink."

And Esther's heart nearly stopped beating, she was so happy all at once! She jumped up and down on her tip toes, and spun around and around on her rose-petal shoes, while her dress floated around her like a tiny umbrella. Then Queen Evangeline raised her whistle to her lips, while every fairy there stood tense, eager to begin the race! The whistle sounded—every fairy present dashed hither and thither—some away in the woods, others out in the fields—all searching for a butterfly of their color! Soon the Queen was entirely deserted, for all had wandered far from the throne, and Esther farthest of all. For when the whistle had sounded she had danced lightly down to the lake, out across the lily pads, clear to the other side! There, by the light of the moon, she plucked a shimmering petal from the rhododendron tree. For one moment she gazed at it. Never was there a more perfect flower; it was the color of a pink sunset, and it was as glossy as velvet! "She'll think this is butterfly wing," she cried happily to herself, and clutching the slip of pink in her hand, she ran toward the throne, singing a song to herself as she tripped over the lily pads. When she reached the throne Queen Evangeline was still alone, and Esther, so happy that she closed her eyes, placed the soft petal into the Queen's hands.

"Why, Esther, this is not pink!" was the shocked and grieved tone of the Queen.

Esther opened her eyes in alarm. She gazed at her gift, then two tears rolled down her flushed cheeks. Indeed, the petal was faded and ugly, torn at the edges. "Why, it was beautiful when I got it!" faltered the poor, bewildered Esther.

"It isn't beautiful now, dear," said the Queen gently. "Perhaps you can get me another," she added as if to encourage the sobbing Esther. Esther wiped her tears and scampered off again. Perhaps—perhaps she could get another and still be the first one back. She fairly flew over the pads this time, running so fast that she made silvery ripples spread out over the big laughing lake. When she reached the tree she plucked the largest, prettiest petal of all, and looked at it again and again, so as to make sure that it was not faded or jagged. And then, with a wild hope in her heart, she ran swiftly back to the throne. Again the Queen was alone! Again Esther closed her eyes in joy. Again she heard the gentle voice, "This too, is faded and worn, Esther."

Raising her eyes, she saw her gift, a torn rag! There was a deep, troubled look in the Queen's eyes as she placed her white hand on that of the unhappy fairy's, said pleadingly, "This time, Esther, bring me a pink butterfly wing!" Esther looked at her, a little startled. Did the Queen know? But how could she? It was so much like a real wing!

So Esther, still undismayed, scampered away for the third time. This time she flew so fast that it seemed she scarcely touched the lily pads at all! When she reached the tree she took time to pick out the most beautiful petal, and turned it over and over again to be sure. Then, holding it carefully with both hands, so that nothing could mar

its perfections, she fled back to the throne. Again the green court was empty save for the Queen! Again she closed her eyes, and breathing a sigh of relief, placed her token at Evangeline's feet.

One moment went by, two moments, and still Esther knelt at her majesty's feet, her little golden head buried on the cushion-like moss, her heart pounding. Then Evangeline spoke. So low was her voice, so mingled with sorrow and severity, that Esther was afraid to raise her head. "Esther," said the Queen, "three times you have gone to the rhododendron tree, and three times you have brought me a petal for a wing! The others are out looking for their butterflies honestly. You are too lazy to look for one. No wonder that your petals turned faded and ragged!

Then Esther realized that her Queen knew, and she had just time to gather up her pitiful bits of faded pink and spring away before Rosebud, her fairy chum, arrived with a yellow butterfly. Queen Evangeline thanked her pretty attendant for it, and told her that she had won the prize! And all the while, as the others kept coming with their genuine butterfly wings, Esther crouched behind the throne, sobbing if her little heart would break, and holding the petals tight to her breast. When they had all come, the Queen called together her seamstresses, who spun her dress while everyone danced. Then the Queen robed herself, and so lacy and airy was it, that it clung to her graceful body, and floated out among the breezes all at the same time. As she stood up and walked about, to display it to all who were present, and as they admired and gasped and said that it was the most beautiful they had ever seen, the spinners were working hard to complete a second dress exactly like it for Rosebud. Then Rosebud was gowned; everyone wanted to dance with her, and the men fairies were all carrying her dewdrops in acorn cups; the servants were bringing forth pure honey and nectar, and all was wild delight! Then the Queen cut her birthday cake, and the party went on and on, growing more hilarious and more joyous as the moon stole quietly across the black sky. All the while little Esther sobbed to herself, and looked on from the darkness behind the throne. At last she fell asleep, and when she woke, she saw Queen Evangeline bending over her. "Esther," said the soft voice, "you've been crying!" Esther began to sob again. She couldn't face her Queen, she did not dare to look into the brown eyes! Then the Queen was helping her up, and kissing away her tears. "You mustn't cry, fairy Esther; you must come and be my daughter!"

"Be your daughter! I be the Princess!" And Esther gulped down her tears, and looked up into the eyes so near her own. "Why, yes," went on the Queen, as she kneeled at her side, "just look at your dress, Esther; it is all torn and ragged! You need a new one, dear, and your little shoes need patching! Your hair needs combing, and if I were you, I'd bathe my tear stained face in the dew. It's morning now, the party is over with."

"But Evangeline! How can I be the Princess? Esther gasped.

"I want you to be the Princess so that I can take care of you! You're so careless, dear."

"I know, I know," and Esther sobbed again. "I'll never try to cheat you again, my Queen, never!"

"Not 'my Queen,' Esther, but 'my mother'."

"My mother!" and little fairy Esther nestled her tired head in the Queen's lap while the faded bits of rhododendron dropped unseen into the babbling brook, and were carried far away—perhaps to the ocean—and have never been heard of since!

Winston-Salem, N. C.

TO YOUNG FOLKS—A DREAM

By Robah F. Bumpas.

A singular dream, thought I was finishing first year in high school and was appointed to represent the class on the platform. The subject assigned was the value of an education and I selected two characters, well known in every school; one determined to take advantage of the opportunity afforded, to co-operate with his instructors in improvement. He was studious, dilligent, a hard worker, a good sport, captain of the ball team, worked Saturdays and holidays and saved for a college year. There was a girl two years younger of the same stripe in his class. He was a welcome visitor in her home.

The other character was just the opposite, a shirk, truant, sought to get by with as little effort as possible, associated with those of his caliber, too indolent for athletics, ran with the fast crowd. Strange that two people should be delineated in sharp outline in my dream, each preparing for a career. But I dreamed this very dream.

Which line do you choose?

SPINACH

I feel so melon cauli, dear,
Since you have been away,
The thyme has seemed so very long,
I pine for you each day.
No sugar beets your sweetness,
Don't turnip your nose at me.
But take this eighteen-carrot ring
And lettuce married be.

—The Pathfinder.

"Has my boy a natural bent in any one direction?" wrote the proud parent.

"He has," replied the teacher. "He gives every indication of being a captain of industry some day. He gets the other boys to do his work for him."

Financier (to street car motorman): "Say, my good man, can't you run faster than that?"

Motorman: "Sure, boss, but I have to stay with the car."—Presbyterian Advance.



I saw a look
In Mother's eye today
A glad, glad look
She didn't cry today
Last week she changed
My food to Eagle Brand
And now I've gained
At last. Say, ain't that grand?

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North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

June

Calvary, 11 12
Stem, 3 12
Branson, 8 12
Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July

Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Roxboro, 8 3
Duke Memorial, 8 5
Leasburg, Bethel, 11 6
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Andrews, 4 10
Bahama, Ellis Chapel 13
Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Pantego, Belhaven, night 10
Bath, Bethany, 11 11
Washington, 11 12
Pastors' Summer School 19
Fairfield, 11 23
Swan Quarter, Epworth, 11 24
Mattamuskeet, Bethany, 11 25-26

July

Columbia, Holly Grove, 11 1
Roper, Pleasant Grove, 11 2
Plymouth, Plymouth, 11 3
Pasquotank, Epworth, 11 7
Currituck-Kitty Hawk, Sharon, 11 8
Williamston, Holly Springs, 11 9
Windsor, Windsor, 11 10
Hertford, night 13
Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfresboro-Winton, Union, 11 17

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
THIRD ROUND

June

Maxton, a.m. 12
Rowland, Purvis, p.m. 12
Hay Street, a.m. 26
Aberdeen, p.m. 26

July

Laurel Hill, Rachels a.m. 3
Roberdel, Beaver Dam, 3 3
Laurinburg, p.m. 3
Piedmont, Zion, a.m. 4
St. John's and Gibson, St. John's, a.m. 10
Red Springs, p.m. 10
Mt. Gilead, a.m. 17
Wadeville, Ophir, 4 17
Rockingham, p.m. 17

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

June

Straits-Harlowe, Tuttle's Grove, 1 12
Beaufort, 8 12
Mt. Olive Ct., Browning's, 11 and 2 18
Mt. Olive-Calypso, Mt. Olive, 11 19
Mt. Olive Ct., Browning's, 3 19
New Bern, Centenary, 11 26
Riverside-Bridgeton, Rhems, 3 26

July

Pink Hill, Smith's, 11 and 2 2
Jones Ct., Foy's, 11 3
Kinston, 8 3
Dover, Asbury, 11 10
La Grange, Trinity, 3 10
Goldsboro, St. Paul 17
Pikeville, Mt. Carmel, 3 17
Fremont Ct., Black Creek, 11 and 2 16
Fremont Ct., Black Creek, 8 17

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

June

Millbrook, Rolesville, 11 11
Clayton, 11 12
Lillington, Parker's Grove, 3 12
Epworth, 8 12
Louisburg, 11 19
Middleburg, Cokesbury, 3 19
City Road, 8 19
Creedmoor, Banks, 11 25
Erwin, Erwin, 11 26
Newton Grove, Maple Grove, 3 26
Dunn, 8 26
Oxford, 8 29

July

Mamers, Mt. Ariel, 11 3
Cary-Apex, Macedonia, 3 3
Fuquay, Buckhorn, 8 3
Benson, Elevation, 11 10
Smithfield, 8 10
Central, 8 13
Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Tar River, Ebenezer, 11 31
Youngsville, Youngsville, 3 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

June

Rich Square, Pinners, 11 12
Northampton, Rehobeth, 3 12
Roanoke Rapids, 8 12
Layman's Day 19
Enfield-Whitakers, Whitakers, 8 22
Seaboard, Sharon, 11 26
Garysburg, Oak Grove, 3 26
Rosemary, 8 26
Norlina, Zion, 11 29

July

Rocky Mount Ct., McTyeire, 11 3
Spring Hope, 8 3
Robersonville, Hamilton, 11 10
Bethel, 8 10
First Church, Rocky Mount, 11 17
Nashville, Sandy Cross, 3:30 17
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

June

Burgaw-Watha, 11 12
Falson-Henansville, Friendship, 3:30 12
Wallacce-Rose Hill, Charity, 11 26
Garland, Centenary, 3:30 26

July

Carver's Creek, Wayman, 11 3
Hallsboro, Peace, 3:30 10
Chadbourn, Fair Bluff, 8 10
Stedman, Bethany, 11 16
Roseboro, Beulah, 11 17
Clinton, Keener, 3:30 17
Shalotee, Sharon, 11 20
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

June

Sandy, Teagues, Sat. 11 11
Weaverville, 11 12
Fairview, Sharon, 3 12
Fletcher, Balfour, 8 12
Duke Pastors' School 19
Central, 11 26
Flat Rock, Fruitland, 3 26
Oakley, 8 26

July

Acton, Asbury, Sat. 11 2
Black Mountain, 11 3
Swannanoa, Tab, 3 3
Biltmore, 8 3
Tryon, Wed. 8 6
Candler, Snow Hill, Sat. 11 9
Hendersonville, 11 10
Rosman, E. Fork, 3 10
Brevard, 8 10
Weaverville Ct., F. H., Sat. 11 16
Marshall, 11 17
Ivy, Mt. Pleasant, 3 17
Leicester, Dicks Cr., 8 17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

June

Bethel, Bogers Chapel, 11 12
Weddington, Bethel, 3 12
Belmont Park, 8 12
Hawthorne Lane, 11 19
Brevard Street, 8 19
Myers Park, 11 26
Polkton, Mt. Vernon, 3 26
Trinity-Derita, Derita, 7:30 26

July

New Hope-Bethel, Bethel, 11 3
Marshville, Wingate, 3 3
North Monroe-Icemorle, Icemorle, 7:30 3
First Church, 11 and 8 10
Unionville, Zion, 3 10
Hickory Grove, 11 17
Big Springs, 8 17

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June

Wentworth, Bethlehem, 11 11-12
Stokesdale, Tabor, 2 11-12
Holt's Chapel, Holt's Chapel, night 12
Randleman, Old Union, 11 19
Cedar Falls, White's Chapel, 3 19
Asheboro, First Church, night 19
Wesley Memorial, Wesley Memorial, 11 26

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Belmont, Main Street, 11 12
King's Mountain, 7:30 12

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Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

June
Henrietta, Henrietta, 11 12
Forest City, night 12
Morganton, 11 19
Marion, 11 26
North Forest, North Morganton, night 26

July
Spruce Pine, Penland, 11 3
Bakersville, Martin's, 3 3
Burnsville, 11 10
Burnsville, Boring's Chapel, 3 10
Avery, Jonas Ridge, 11 14
Broad River, Providence, 11 17
Gilkey, Centennial, 3 17
Spindale-Pleasant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mill, night 24
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

June
Jefferson, Orion, 11 12
Todd, Pine Swamp, 3 12
Boone, 8 12
Watauga, Valle Crucis, 11 12
Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26

July
Helton, Grassy Creek, 11 3
Sparta, Potato Creek, 3 3
Pilot Mountain, Chestnut Grove, 11 10
Mt. Airy Ct., New Hebron, 3 10
Danbury, Pine Hall, 11 17
Walnut Cove, St. Marks, 3 17
Rural Hall, Germanton, 8 17
Spray, 11 24
Draper, 3 24
Leaksville, 8 24
Sandy Ridge, Snow Hill, 11 25
Madison, 11 31
Stoneville-Mayodan, Mayodan, 7 31

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June
Kannapolis, 11 12
Landis, Shiloh, 3 12
Westford, night 12
Pastors' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26

July
Gold Hill, Providence, 11 3
East Spencer, Long Street, night 3
Mt Pleasant, Center Grove, 11 10
Granite Quarry, Rockwell, night 10
China Grove, 11 17
Concord Ct., 3 (Q.C. night, 19) 17
Forest Hill, night 17
Salem, Oak Grove, 11 24
Woodleaf, South River, 3 24
Kerr Street, 11 31
Harmony, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June
Mooresville, Central, 11 12
Mooresville Ct., McKendree, 3 12
Highland-Rbodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July
Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.

June
Webster, Webster, 11 12
Waynesville, 8 12

All Haywood county churches will assemble at Lake Junaluska at 11 o'clock June 19.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

June
Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July
Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

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RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has removed from our midst the gentle spirit of our beloved friend and co-worker, David O. Brinkley, a trustee of the Plymouth M. E. Church, South, who fell on sleep February 28, 1932; and whereas, we, the members, desire to express our heartfelt sorrow at his passing; therefore be it resolved:

First, That we have sustained an irreparable loss. His life and labors as a Christian gentleman and his influence will rest like a benediction upon his friends, his church, his town and community, inspiring them to greater loyalty and service.

Second, That we shall endeavor to emulate his virtues of loyalty and trustworthiness and his zeal for the advancement of his church and community.

Third, That we hereby extend our sympathy to the relatives and friends who mourn his passing, assuring them that their loss is our loss also.

Fourth, That a copy of these resolutions be sent to his immediate relatives, to the North Carolina Christian Advocate, to the Roanoke Beacon and Washington County News, and that a copy be spread upon the quarterly conference records of the church.

Zeb Vance Newman,
D. V. Clayton,
J. W. Harrell.
Committee.

McMILLAN—Mrs. Emma Woodward McMillan was born February 3, 1858, and on April 2, 1932, her spirit was released from the body of suffering and she was at rest. Death had no terrors for her. Through months of illness no word of complaint was heard from her lips—only a spirit of submission to the Father's will. Mrs. McMillan spent her entire life in Fayetteville, most of it in the lovely old Woodward home on Haymount. She leaves one sister, Mrs. George H. Hall of Red Springs, N. C. Mrs. McMillan had been a member of Hay Street church from her childhood, and on Sunday afternoon, April 3, funeral services were conducted by her pastor, Rev. Walter Patten, and her body was laid to rest in the family plot in Cross Creek cemetery, where rest the bodies of those whom she had loved long since and lost a while. Beautiful flowers were tenderly laid upon the mound that marked her last resting place.

A Friend.

IN MEMORIAM

The members of the Mary F. Gillam Auxiliary of Windsor M. E. church wish to express the affection and esteem in which they held Mrs. Florence Brown Hayes, one of the oldest members of the local department.

She was a good neighbor, a faithful wife and a devoted mother. Her body was laid to rest in the cemetery at Gatesville, N. C., by the side of her husband, who preceded her just four months.

We acknowledge God's wisdom in taking her from us and extend our sympathy to her loved ones.

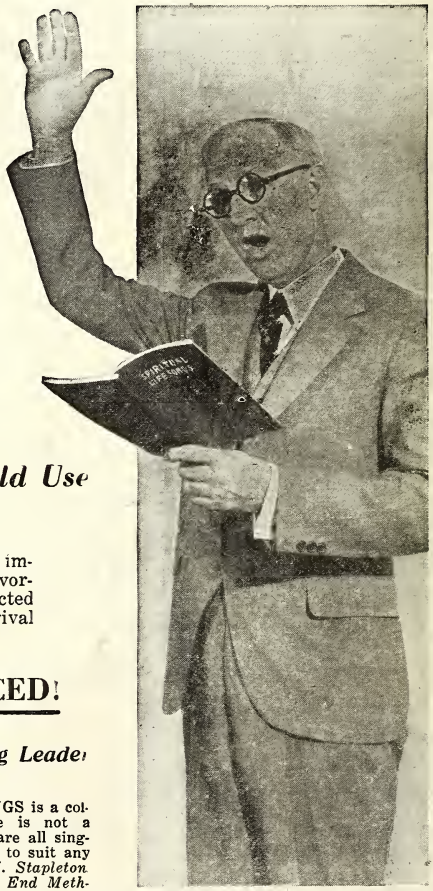
Mrs. J. L. Bazemore,
Mrs. E. S. Dail.
Committee.

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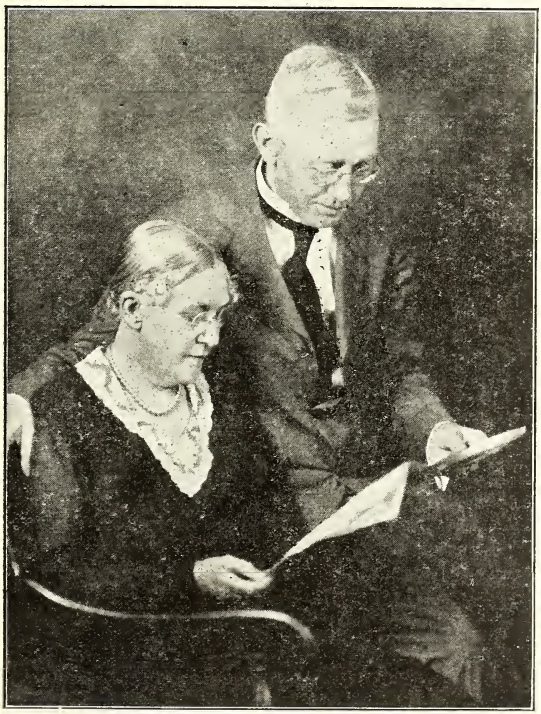
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 16, 1932 Number 24

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Dr. Nathan H. D. Wilson and Mrs. Minnie Mangum Wilson, Chapel Hill, N. C., Life-long Enthusiasts in the Missionary Cause

LAKE JUNALUSKA OFFERS A VACATION WITH PROFIT

This is the season when plans are being made for vacations and the General Board of Christian Education is making it possible at Lake Junaluska for Methodist people to take a vacation with profit.

The program at the leadership schools this summer is one of the most attractive ever offered. It will give workers in every phase of Christian life opportunity to study together their mutual problems. This opportunity comes at a time when the church is being challenged with the disturbed conditions of this country and the world. Many questions are being asked concerning the message of the church for this period. What can the church do? How can it make the Gospel effective in the life of the people? Are any changes needed in the program of the church? How can laymen become more effective in meeting their own responsibilities in advancing the kingdom? There are many other questions that people are struggling with in this area. Workers will have a chance to consider them in the summer programs.

Among other values at Lake Junaluska are the opportunities for fellowship with others who are working at similar tasks. It is refreshing and heartening to meet with hundreds of kindred spirits from over the Southland upon an occasion of this kind. We find that all of us are working toward common goals and can "share each others' woes" as well as in each others' successes. The lake and the hills have a restful charm that sends us back home renewed in mind and heart. The opportunities for recreation are varied and attractive. Altogether, Lake Junaluska is a most desirable place to take a vacation.

Young People's Leadership Conference, July 14-26

Hundreds of young people will gather for a rich program of study, fellowship and recreation. Every young people's division should be represented by at least one delegate.

July 28-August 11

During this term special emphasis will be given to missions. Leaders of local mission study groups and other people interested in missions will attend. There will be other courses also in Bible, Christian education, and nature study.

August 16-30

Special provisions are made for conference staff members and local church leaders in every phase of church work. Presiding elders, pastors, superintendents, teachers, and others will find something rich to meet their needs.

Superintendents' Conference, August 13-15

Every general superintendent should plan to be present for the three days of this meeting.

On the Platform

The speakers for the summer include the following (nothing more needs to be said): Dr. A. W. Beaven, Dr. Robert E. Speer, Dr. Henry N. Snyder, Dr. Fletcher Brockman, Dr. Elbert Russell, Dr. W. A. Smart, Dr. John W. Shackford.

For catalog giving full information about the leadership schools, write to the Division of Leadership Training, 810 Broadway, Nashville, Tennessee.

ELIZABETH CITY DISTRICT CONFERENCE

After a very helpful service on the evening of May 17 at which time Rev. Leon Russell of Hatteras preached, the Elizabeth City district conference met in its 38th annual session in Hertford at 9:30 a. m. on May 18, Rev. O. W. Dowd, presiding elder, in the chair. At the opening devotional he indicated that he desired that the spiritual emphasis be uppermost throughout the conference. J. H. Lanning of City Road church was called to the secretary's desk and asked to call the roll. Following the roll call he was elected secretary.

After some words of welcome and announcements by Rev. B. P. Robinson, pastor at Hertford, the roll call of the charges was begun. An unusual feature of the report was that the pastors of the 33 charges in the district were present and made the reports for all the charges. Some anxiety was expressed, but a deepened spiritual note throughout the district was in evidence.

Special messages were brought during the conference by Dr. W. P. Few, conference lay leader; Prof. F. S. Aldridge, Prof. E. O. Watson of Greensboro College, Dr. A. D. Wilcox for Louisburg College, Rev. A. S. Barnes of the Methodist Orphanage at Raleigh, Dr. M. T. Plyler of the North Carolina Christian Advocate, Rev. J. M. Jolliff regarding the Golden Cross, Rev. F. S. Love of Raleigh for the board of missions, Mrs. H. B. Baum relative to the women's work in the district, Rev. T. M. Grant of Wilson regarding the superannuate cause. In this manner the several causes were ably and helpfully presented.

One very interesting feature of the conference was the awarding by the presiding elder of $5 in gold to four of the charges that had raised and sent to the conference treasurer the highest percentage of general and conference collections to date. The awards were: Group 1, Stumpy Point, 27 per cent; Group 2, Kennekeet, 90.37 per cent; Group 3, Mattamuskeet, 21.44 per cent; Group 4, Currituck-Kitty Hawk, 16.52 per cent. The largest percentage went to Kennekeet.

The delegates elected to annual conference were Norman Hughes, Mrs. Lenny Jackson, Mrs. C. O. Guthrie, E. M. Midgett, W. H. Pitt, H. E. Ownley, Mrs. T. W. Coston, E. J. Jeroch, W. B. Burgess, W. J. Woodley, C. G. Morris, O. H. Brown, J. W. Norman, R. A. Critcher, Mrs. H. B. Baum, A. P. Midgett, T. A. Smithwick. As alternates there were L. Y. Gray, Mrs. Graham Sawyer, Miss Berrie Harding, Hubert Eason.

William Talmadge Lewis was granted local license and recommended for admission on trial. Grover C. Wood was recommended for local deacon's orders. E. R. Meekins was granted local license.

Dr. A. D. Wilcox brought three powerful and most helpful messages to the conference, the subjects being "Spiritual Life in the Home," "Spiritual Life in the Church," "Spiritual Life and Christian Education." These messages and the tone set and maintained by the chairman and all taking part in the sessions made it an unusually spiritual conference.

In view of the fact that this is Mr. Dowd's fourth year as presiding elder and of his excellent work and Mrs. Dowd's splendid co-operation, resolutions of highest praise and appreciation were made by the pastors, the pastors' wives, and the laymen of the district.

One would have to go a long way to find a people and pastor that could entertain a district conference better and in a finer spirit than those of Hertford.

Jesse H. Lanning, Secretary.

THE LAYMEN PRAISE

Brother O. W. Dowd has for four short years labored with and among us. No presiding elder has ever given more unstintedly of his time, his energy or his love to any people than has Brother Dowd to the people of this district. He has given his all to God and his people. Sacrifices and hard labor were his pleasure. His mind, his heart and soul have been in his work—to raise the people up and to bring God to a common plane where they could labor together. He desired that man's plans and God's plans should harmonize.

Brother and Sister Dowd have kept open house for all who came and all were welcome. Sister Dowd entered devotedly into his plans and was in full sympathy with him in his work.

We regret to have to give them up at the end of this conference year. He may have successors who may approximate, or even equal his devotion to his work, his efforts with his people, and his love for God, but none will surpass them.

We pray God's continued blessings upon Brother and Sister Dowd and their work in this district and wherever they may go. God bless and keep them.

The Laymen of Elizabeth City District.
By J. B. Leigh.

APPRECIATION BY PASTORS

Realizing, as we do, that our elder, Brother O. W. Dowd, is bringing to a close his quadrennium in the Elizabeth City district and knowing that the district has made great progress under his leadership, we desire to offer the following resolutions:

1. That we appreciate the effort he has made to lead our district to greater spiritual heights.
2. That we are grateful for his willingness to lay himself so freely upon the altar of sacrifice.
3. That we are not forgetful of his vital interest in every charge and every church.
4. That we shall ever cherish our relationship with him.
5. That we recommend him to those with whom he shall serve during the next conference year.
6. That these resolutions be spread upon the record of the district conference, and that a copy be sent him and the papers of Hertford and Elizabeth City.

Respectfully submitted,
J. Bascom Hurley, J. L. Smith, W. F. Walters,
J. H. Jolliff, J. A. Tharpe, H. B. Baum.

DR. QUILLIAN AND DR. CRAM WANT TO MEET YOU THERE

In the interesting series of events announced for the assembly season at Lake Junaluska this summer, none should prove more valuable than the conference and leadership school conducted jointly by the Board of Christian Education and Board of Missions, July 28-August 9. Courses in Christian education will be offered at the Sunday School building, special courses in missions at the Mission building, and joint platform meetings each night at the big auditorium will feature inspirational addresses by outstanding men and women of the country. In the new program of missionary and religious education in which the two boards join since the last General Conference, we have the plan actually working in earnest co-operation in the two leadership schools conducted, one at Mount Sequoyah, and this one at Lake Junaluska.

Representing the two boards supporting this conference, we call upon our people to join rest and recreation with profit by turning away from the heat and toil, and on trains, buses—in automobiles by whole families—come apart for two weeks for the intercourse and uplift to be found in the high altitudes of this "Eatsern Capital of Southern Methodism" in this beautiful "Land of the Sky."

W. F. Quillian,
W. G. Cram.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Will Rogers, scouting about Chicago during the national convention, reported: "The alternates are camped on the edge of town and are being cared for by the Salvation Army. They say they are going to stay till they get badges as big as the ones the delegates has."

In the New Testament a minister is not spoken of as a priest. This is significant as the idea of priesthood was so prominent at that time with both Jews and Gentiles. Furthermore, the Old Testament is filled with priests and altars and sacrificial services. In the early Christian church the spiritual leaders were apostles, ambassadors, messengers of glad tidings. They were God fearing men who went out to turn the world upside down.

Royalty is a word that is draped in purple. It is an artery through which flows the blood of kings. Thrones and palaces are its habitat. But loyalty is a word with a golden heart. It is a word, like mercy, that becometh a king better than his crown. It crowns with honor both peasants and paupers who make it the watchword of their lives. Like love it "rules the court, the camp and the grove." For it is the love that binds like the unbreakable chains of the Almighty.

Let us be delivered from the church official or man of the streets who speaks of a minister of the gospel of the Son of God as being a fifteen hundred dollar or a three thousand dollar man. The worth of a man cannot be measured in dollars and cents, neither can the value of a minister be determined by the salary he draws. If judged by his annual stipend, Francis Asbury would have occupied a seat on the lowest rung of the ecclesiastical ladder, but Asbury was the founder of American Methodism. Men and ministers are to be rated by the service they render and not by the salaries they are paid.

The inward look, the upward look, and the forward look, are prime characteristics of the Christian religion. The inspection, not of others, but of one's self; to seek help, not from below, but from above; not to gaze into the past, but to fix one's eyes upon the future; these are the things to be cultivated by Christian men and women. Not to pull motes out of the eyes of others, but to remove the beam out of one's own eye, is the command of Jesus Christ. They who would steer the "old ship of Zion" aright, must not consult wind and tide, but they must consult the stars. "Forgetting those things which are behind, and reaching forth to those things which are before," was the rule adopted by St. Paul, the greatest Christian of all centuries. These are the practical attitudes of mind which constitute the Christian trinity expressed by the great apostle.

To one who kept his eye on the daily papers the last few days it appeared that the American people at present had but one consuming passion and that is to get liquor, more liquor, and at the earliest moment possible. With the heads of the Y. M. C. A., General Motors, and Standard Oil leading, and with 120,000,000 Americans joining in the cry for booze, there is nothing to do but let these thirsty millions have the life saving alcoholic drinks at the first moment possible. The people are not crying for bread but for booze. So the papers report, and some people are deceived thereby. But hold a moment. Rome was not built in a day, nor is this nation going wet in a day, or a month, or a year. This agitation promises good. Moral questions thrive on agitation. Men can attack constitutional amendments and heap abuse upon what they call dry fanatics, but they will not dare to make a speech in the open for old John Barleycorn. And you cannot get the old man back unless somebody can show that he is the friend of the home, of the schools, of legitimate business, and of the boys and the girls of this country.

The Easy Road of Consistency

THIS Advocate is not perplexed just now as to its position on the wet and dry issue. Many do not know what to say or how to act until the political platforms have been announced. Then they will declare their convictions with great gusto. At this point the North Carolina Christian Advocate is at ease. Seventy-five years of consistent life against liquor in all its forms ought to count for something.

The Advocate took its stand when few voices were raised against drink and the drink evil. Then liquor was found everywhere with few to oppose. Even forty years ago the grog-shop was at every cross roads and the saloon was in every hamlet and town. In most public gatherings the drunks were at every turn. In those days we have seen more drunk men on a Tuesday of court week in Statesville than we have seen all over North Carolina in these past five years. During this time we have been in almost every county in the state—in some of them many times—and we have been in great public gatherings again and again. Yet people say prohibition has brought on present evils.

As a matter of fact, this present generation of youth does not know and many of the older heads have forgotten, for we are twenty-five years from the open saloon. Conditions are not perfect, but this does not justify the charges against the XVIII Amendment.

The Advocate knows that the fight for the past fifty years has not been in vain and it is still consistent in its position without regard to the political affiliation of those who espouse the cause of liquor. All who line up against the evils of drink and the cause of the liquor trade will find in us a staunch and consistent ally. Editorial boards change in their personnel, but the Advocate from year to year remains consistently dry, true to the well known position of the Methodist church. This is no new fight for us; seventy-five years lie back of this present position in the year 1932.

Two Gripping Sermons

DR. FRANK S. HICKMAN at Chapel Hill and Dr. Joseph Fort Newton at Durham in their baccalaureate sermons this year demonstrated the eagerness of this present generation to lend an ear to a gospel message that has depth and richness and power and certainty. They made men and women to feel that even in this day of change and uncertainty there is that which endures—even in the midst of this present wreck and ruin the essentials remain and the gospel is equal today, as in all the days, to every mortal need and every immortal longing. The Christ lived afresh in the hearts of many and the echoes of the eternities were heard.

We are more and more convinced that another spirit must be felt in the class rooms of our colleges and uinversities and a new power must appear in the pulpits of our land. Oxford would not hear John Wesley with the flaming heart in the dull, dead days of the eighteenth century, but England and America heard him. Our peril just now is that which John Wesley faced. We sometimes wonder what a hearing John Wesley would get in some of our universities in this twentieth century. At Atlantic City many who spoke before the General Conference certainly know little of the daring of that marvelous man who was so sure of God. They saw nothing but the present material collapse and were sure of nothing but the depression.

More Than Honors Personal

THE degree granted President W. P. Few by the University of North Carolina last week and the degree bestowed upon Dr. Frank P. Graham by the Duke University the same week were more than honors shown these two prominent educators of North Carolina. These gracious acts indicate the better feeling existing between these two leading institutions of the state.

The old antagonisms have been passing and the dawn of a better day has been unceasingly evident in recent years. Nothing pleases this Advocate more than to see our educational institutions engaged unitedly in a common cause for the common good. For these two great institutions to live in antagonism would be tragic, amounting to a crime in the educational life of the state. We have longed to see this better day. Why should not two such institutions—within ten miles of each other—cooperate in all that makes for economy, for social redemption and for the coming of the kingdom of God as well as for each to do its own specific work in the field of education?

Officers, instructors and students at Chapel Hill and at Durham should give themselves without reserve to the work of fostering all that makes for unity—not uniformity, for each should have its own life—so that this section

here in the heart of North Carolina may become the educational center for all this southern section of our common country?

If Frank Graham can wear the hood of Duke and William Few can wear the hood of Carolina, surely the students should be granted degrees for work done in either university and the faculty of one might be allowed to teach in the class rooms of the other. More than this. The people of North Carolina should be solidly behind the work undertaken at both places and the churches should bring their full force to bear upon the religious life of faculty and students on the hill at Carolina and in the forests at Duke. Out from both of these should go man after man who, in the words of Joseph Fort Newton, "believes his religion, knows his age, loves it, lives in it, thinks in the rhythm of its deeper movements, speaks its dialect, feels the pathos of its quest and the thrill of its adventure."

Then, too, there are Dr. Kitchin, president of Wake Forest, and Dr. Lingle, president of Davidson, who were also honored by Duke. All of these should make for the health of North Carolina education.

What Did John R. Mott Say?

THE wet press in big head lines told the world that Dr. Mott, head of the world Y. M. C. A., was against prohibition and in favor of the repeal of the XVIII Amendment. Here is what he said as told by the Associated Press:

"I am not in favor of the repeal of the Eighteenth Amendment," Dr. Mott's statement said, "because with all its limitations and certain disappointing circumstances connected with its workings, I believe the good results far transcend those which have been unfavorable.

"At the same time, I welcome a nation-wide, thorough-going reconsideration of prohibition as a policy, on two conditions:

"First, that such reconsideration shall be in the form of a popular vote of the various states in no way related to any political campaign.

"Second, that it be in the form of a clear-cut expression between the present plan of nation-wide prohibition and a definite or concrete alternate plan.

"I am emphatically opposed to a referendum in the form of a choice between the present plan and its rejection, without a concrete substitute."

Pastors' Schools Once More

ALL over the church the pastors' schools have gathered the men who are expected to lead the people in spiritual things as they cause Zion to arise and shine. The one in session at Duke is close akin to others scattered all over the land. We are free to say that these occasions will fall far short of the urgent demands of the hour unless they move much out of the ordinary rounds. These are most extraordinary times; only God is sufficient for us.

All who have sensed the situation and are aware of the slump in the church's ability to meet the present situation feel the need of a new grip on God and are sure they cannot go much farther without him. Why not give prayer—private and public—prayer that agonizes and wins victories, the chief place in all that is said and done in dormitory and lecture hall?

From Durham should go forth a devoted and heroic band with a new vision of the field and a fresh sense of God that will make them mighty to the pulling down of the strongholds of sin and satan. Such will cause wavering saints to take fresh courage and victories undreamed of will be won. Something out of the ordinary must happen in every church if we close this present year in triumph. Faith is the victory and prayer is the conquest.

Allow Us to Exhort a Little

WE have come once more to a political year. Men will become much excited and some will indulge hard feelings and utter cruel words. Then, too, we have all the provocation of deep feeling and hot weather. It might be well to remember that but few people will profit by all this political hurrah. Some few will get an office but the mass will be left with nothing when the excitement has passed.

We have been acting as though man lives by bread alone only to find in the midst of the present collapse that the spiritual realities are most essential. Many would have us believe just now that the one need of the world is drink; soon as prohibition can be done away with. Let us all remember that to eat and drink is not all of life and that the fate of the world will not be determined by this present campaign. Above all things keep level heads, pure hearts and clean hands. "Fear God and keep his commandments."

People and Things

Think of what $1 a week from each pastor will do for the Advocate.

A report has reached us that a rumor is abroad to the effect that Lake Junaluska is permanently dry. That is too absurd to call for a denial.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

The many friends of Mrs. J. A. J. Farrington of Salisbury will be glad to learn that she is recovering nicely following a successful operation at City Memorial hospital, Thomasville, N. C.

Reverend Sam Maxwell, graduate of Duke and well known in North Carolina as a successful evangelist, has two open dates for this summer, one for July 10 and another for August 9. Pastors desiring his services can reach him at Asbury College, Wilmore, Ky.

"We have just closed a very successful meeting at Tabernacle church, Albemarle. Nineteen have joined the church on profession of faith and two by letter. Then we sent 17 to other churches near by. Mrs. C. L. Steidley did the preaching in a most excellent way."—F. J. Stough.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

"This is just a line to say that we are now living in the new parsonage. We moved Monday. We have one of the nicest little places in the W. N. C. conference, and we have no debt on it. I shall furnish you a cut and fuller write-up soon about it. Things are going good with us in every way on the Morganton circuit."—H. M. Wellman.

"The third meeting was closed on the Hallsboro circuit this year on June 5. Meetings have been held at Old Dock, Shiloh, and Gants. The pastor has received 51 into the church this year—45 on profession and six by letter. The young people have been organized according to the new plans at three of the churches. Mr. C. O. Bell will be with us this summer for ten weeks. Two vacation church schools and three Cokesbury classes have been planned for the summer."—The Pastor.

"During the last week in May revival services were conducted at Proximity church in Greensboro by the pastor, Rev. George Clemmer, assisted by Mr. James Byron Crouse also of Greensboro. Last Sunday several were received into the church. During the year 17 have been added to the church, seven of these on profession of faith and ten by certificate. The meeting was well attended and considerable interest manifested. Mr. Crouse is a very fine young man, and with his wife at the piano is unbeatable as a leader of gospel singing. This young man was a member of an Asbury College team which recently completed a missionary tour around the world. It will stimulate the missionary spirit of any church to hear him tell of his experiences on this remarkable trip. Also he has several reels of moving pictures made on the missionary frontiers in India, China, Korea, Japan and the Philippine Islands."—George Clemmer.

Think of what $1 a week from each pastor will do for the Advocate.

Rev. Ebenezer Myers, pastor Epworth church, Concord, called Monday morning at the Advocate office on his way to the pastors' summer school at Duke. Fifteen times in succession has this young pastor enrolled at the beginning and remained to the close of these summer schools. We think he holds the palm. And he grows younger with each passing year.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

"Sunday, June 5, was the closing day for a great revival in Middlesex. There were no additions to our church membership, but there was a great revival among our church members, which is so much needed. Rev. C. D. Barclift from Gates delivered the gospel in a most impressive way. Brother Barclift is a young man of unusual ability, one of whom the North Carolina conference should be proud. He is consecrated to the cause of Christ and capable of filling high places in the work. We enjoyed his inspiring messages and feel that much good was accomplished."—J. C. Williams, P. C.

Think of what $1 a week from each pastor will do for the Advocate.

"All former pastors, old members and friends of Old Union church of Randolph county are cordially invited to be present at the first worship, Sunday, June 19. The presiding elder, Rev. W. A. Newell, will preach at the 11 o'clock hour, after which the third quarterly conference will be held. In the afternoon a history of the church will be read by Miss Dora Redding; after this Dr. R. S. Truesdale of Asheboro will preach. This is one of the oldest churches in the county. We feel that the ground upon which the new church is built is almost sacred, because for 149 years it has been dedicated to the extension of God's kingdom through the visible institution—the church. The members of the church are to be congratulated upon their monumental work. There will be picnic dinner, and everyone is asked to bring a basket."—J. C. Grose.

The revival which has been in progress at the Methodist church here for the last ten days came to a close on Wednesday of this week at the evening service. The entire series of services was marked throughout by good attendance and deep interest on the part of the people at Scotland Neck. It appeared almost as if all denominational differences were forgotten as the people from the Baptist, Episcopal, Methodist and other churches came together for worship and spiritual rejuvenation. The people generally seem to feel that they were very ably led in these services by Rev. W. L. Clegg of Maxton. The messages which he, from time to time, brought to the large congregations which gathered to hear him preach were clear, forceful, timely, and heart-searching. In addition to the number who for the first time took their stand for Christ and Christianity, the community as a whole has been greatly benefited by the visit and labors of this young man of God. Thirteen fine young people have already asked to be received into the church and others will probably as a result of these services unite with one of the churches here. Rev. L. V. Harris is the pastor.—Scotland Neck Commonwealth.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

A notice of interest to many: "Please change the address of our Advocate from Elkin to Sparta until further notice. Mr. Boyer is progressing slowly but surely. He will be at the beach a short time, then will join me here for the summer."—Mrs. H. K. Boyer.

Rev. J. B. Tabor, Jr., sends us the following distressing news from Weddington: "On Sunday morning, May 8, the parsonage at Weddington was destroyed by fire, and we lost all our personal belongings together with the furnishings of the parsonage. There was no insurance on anything. All the people round about have been very thoughtful and have given us many useful things. We will have to rebuild at once. The financial condition of the people of this charge is such that it will be almost impossible unless we can get help elsewhere. Will appreciate any offering from any church or individual."

We are called to this peace, to peace with God as our privilege, and peace with our brethren as our duty. . . . To preserve in us this peaceable disposition we must be thankful. The work of thanksgiving to God is such a sweet and pleasant work, that it will help to make us sweet and pleasant toward all men.—Matthew Henry.

"The work on the Ball's Creek circuit is getting along fine. We closed a meeting at Pisgah a few weeks ago with good results. Eighty conversions and reclamations; 20 united with the church, 19 by vows and one by letter. Great congregations attend school and worship services. One outstanding event—one Sunday school has increased 300 per cent. Our prayers are for everything in full this fall. We are looking forward to the biggest camp ground meeting ever held at Ball's Creek. Bishop Mouzon is to be with us on the fourth Sunday of August. Great preaching and great services are our aims this year at the camp meeting. Come be with us, you Plyler brothers."—J. Max Brandon.

ANTI-SALOON LEAGUE PREPARING FOR ACTION

The Guilford county branch of the Anti-Saloon League met 200 strong last Sunday afternoon to plan for the work of the year. The headquarters of the state Anti-Saloon League has been moved to Greensboro with offices in the United Bank building and the primary purpose of this meeting was to secure funds for the incidental expenses of these officers and to learn something of the plans for the year.

George J. Burnett, who was recently appointed superintendent of the North Carolina Anti-Saloon League, outlined the educational program which the league is planning to carry out in the near future. He declared that educational activities against the evils of liquor drinking have been somewhat neglected since the passage of the 18th amendment, and he pointed out the need for renewed efforts along this line. He also explained the methods employed by the league in carrying on its work.

Judge Johnson J. Hayes of Greensboro challenged the opponents of prohibition to show that it has not brought about great changes for the better. In his address, delivered extemporaneously, he asserted his faith in prohibition and declared his intention of devoting as much of his energies as he can to preserving and strengthing it.

Other speakers were J. W. McAlister, Dr. J. Clyde Turner, pastor of the First Baptist church, and Dr. Henry Louis Smith.

Chas. A. Hines, head of the Guilford county branch, presided and explained the object of the meeting. The call was for $1200 to maintain the offices the next twelve months and one-half of this amount was subscribed by the usual method of passing cards through the congregation.

The plan is on foot to organize every county in the state and to set going a campaign of education that will reach city, town, and countryside.

GOOD LITERATURE DAY AT WEST MARKET, GREENSBORO

Last Sunday was set apart at West Market to further the cause of good reading. Dr. Henry Grady Hardin, the pastor, and Rev. Fletcher Nelson, the educational director, were squarely and enthusiastically behind the activities of the day. Fletcher Nelson got ready for the event by preparing a list of all subscribers who were in arrears with their subscriptions, and also a list of church members who do not take the paper but should be asked to subscribe.

At 11 o'clock Dr. Hardin preached an admirable short sermon on "Giving Attendance to Reading," the writer made a brief talk about the Advocate, then envelopes were passed to secure renewals and new subscribers. Brother Nelson checked results and with several assistants addressed himself to the task of visiting prospects in the church membership. Sunday evening Brother Nelson reported 20 new subscribers and 40 renewals, but his goal is one hundred and the work continues. When Fletcher Nelson sets out to do a thing you may look for a completion of his task and we fully expect him to attain his goal.

We commend the West Market plan to other big churches and they will be sure to get gratifying results. Try it and see.

THE SMOKY MOUNTAINS PARK

Those visiting Lake Junaluska this season have something to live for. The great Smoky Mountains National Park is now accessible to the public, and is a veritable wonderland. Ela, North Carolina, on No. 10, is but three hours from Knoxville over magnificent scenic highways. This route crosses the park almost in the center, and crosses the mountain through the Newfound Gap at an elevation of 5100 feet. Though a native of the mountains, I never dreamed that our mountains contained such marvels—virgin forests of spruce and balsam, dashing mountain streams, clear as crystal, views absolutely unsurpassed. Dr. Blomquist of the Junaluska summer school announces that his class in botany will spend much time this season studying the plant life of the park. On a recent visit I noted cars from California, Ohio, Michigan, Texas, Georgia, Tennessee, etc. Over 100,000 people visited the park last season. Shall North Carolinians be last to find out about this land of majestic mountains? One hour from Junaluska and you are in the park.

C. S. Kirkpatrick.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

AN INTERESTING VISIT TO ASBURY COLLEGE, WILMORE, KENTUCKY

Mrs. Plyler and I arrived at Wilmore Saturday evening, June 4, and the very first surprise was to see great numbers of cars parked along the driveways in and round about the college campus. These cars bore tags seemingly from every state in the Union, and doubtless included a great majority of the states, as the student body of last year came from 39 states and 11 foreign countries, and these visitors in the main were former students and parents and friends of the student body.

We were elegantly entertained in one of the guest rooms of the woman's building, a magnificent structure that houses 300 students. It is just about the last word in college dormitory structure and I have nowhere seen a college building so handsomely furnished. A woman of California who is a multi-millionaire provided this admirable building with its unusual furnishings.

Sunday morning Dr. H. C. Morrison, president emeritus of the college, delivered the baccalaureate sermon to a congregation of almost 2000 that filled the great Hughes auditorium. I have heard Dr. Morrison repeatedly, but never in a better sermon than upon this occasion. The ancient fires appeared to blaze forth atresh. He has been and still is one of Kentucky's princes of the platform.

At the evening hour Dr. Clarence True Wilson of Washington, D. C., and known everywhere as the leader of the temperance forces of the Methodist Episcopal Church, spoke to another great audience.

Bishop W. N. Ainsworth of Birmingham, Ala., delivered the commencement address to an audience that filled the Hughes auditorium, and he measured up in all particulars to his well known high standard of public address on such occasions. The audience that had gathered from all sections of the country seemed delighted with our southern bishop.

To me college commencements, as a rule, are strikingly alike. The visitors are there in holiday mood, as well as attire, the long dignified academic processions at stated periods file into the assembly hall, where, on the final day after all the commencement speakers have done their best, these graduates receive their parchments and go out to burn those rivers that chance to be in reach of their blazing torches.

But just after breakfast Sunday morning I found something different in the routine of a college commencement. The graduating class gathered under the spreading maples in a quiet section of the campus to hold its final meeting. And it was primarily a religious meeting —Asbury's special recreation is not football, but religion.

The class had among its number two quartettes, a male quartette and a quartette of young women. It was a joy to hear them sing.

In the course of the exercises the president of the class gave an opportunity for any members who wished to do so to speak a word of farewell. There must have been more than fifty of those young men and women who briefly stated what Asbury had been to them and what were their plans for the future. What they said did not seem to be much more than routine with the class, but the visitors who looked and listened, and there was a great company of visitors, were mightily stirred as they heard the plans of these young crusaders for God and righteousness and world redemption. After hearing these young graduates one could easily understand why Asbury College has more than 100 representatives on the mission fields of the world and why Asbury students everywhere are characterized by their zeal in the service of our Master.

The Alumni Banquet

Another feature of especial interest was the alumni banquet Monday evening at the Lafayette hotel in Lexington, Ky., 18 miles from Wilmore. The big ball room of that elegant hotel was filled with former students and friends of Asbury. The presiding elder of the Lexington district and an alumnus of Asbury was toastmaster and his fund of fresh and humorous stories seemed to be without limit. In that gathering were missionaries from Africa, China, India and perhaps other countries. Of these Rev. A. N. Warner of Bombay, India, particularly interested me. He was one of the speakers at the banquet and reminded me of Stanley Jones as he told of the work in India.

In presenting Dr. Warner for an honorary degree the following day, J. W. Pickett, a fellow alumnus and fellow missionary in India, and, by the way, a brother of Deets Pickett of this country, said:

"President Akers, I have the honor to present for the degree of Doctor of Divinity the Rev. Ariel Nathaniel Warner, distinguished alumnus of Asbury College in the class of 1908, Master of Arts, missionary for a year in the West Indies and for more than twenty-one years in India; wise administrator of high offices in the church of Christ, esteemed counselor of his brethren of the ministry, faithful pastor, fervent preacher, and above all else a winsome witness to Jesus as Lord and Saviour.

"In his relations with his fellows of many races, castes and creeds he has achieved a kingly courtesy, in his administration he has become reputed for a fine amalgam of caution and daring; he has incarnated the Gospel and lived as ought one who presents Jesus.

"In many villages of India and on the crowded streets of India's Western metropolis the cross of Christ is up lifted, enshrined in human life, because ministers whom he recruited, supported by funds which he solicited, have won to Christian discipleship men who but for his ministry would never have known the Saviour. He is worthy of the degree which I ask you to confer upon him."

There are many other things that I should like to write, but this has already grown too long.

President L. R. Akers at the close of the commencement program announced that three Ph.D.'s are to be added to the faculty next year and that the outlook for the year is excellent. A. W. P.

A LOW AIM IS SIN

Most people have been educated to think it was not intended that they should have the best there was in the world; that the good and beautiful things of life were not designed for them, but were reserved for those especially favored for fortune. They have grown up under the conviction of their inferiority and, of course, they will be inferior until they claim superiority as their birthright. A vast number of men and women who are really capable of doing great things, do small things, live mediocre lives and have only the barest necessities because they do not expect to demand enough of themselves. Until they learn how to call out their best through linking thought with purpose, and purpose with action, they can achieve no intelligent accomplishment.—Uplift.

JUNE IN THE GRANDFATHER MOUNTAIN COUNTRY

For thirty-five years I have know the Grandfather Mountain section and each year it grows more enticing. I think of it every day and sometimes I see it in my dreams. When weary with toil and care I can shut my eyes and the scenes among the peaks bring rest and peace.

When first I visited it the section was one vast wilderness from Blowing Rock to Spruce Pine. Only here and there a clearing marked a human habitation. Soon after the lumbermen came and much of the primeval forest was converted into lumber and mountain homes have followed in the wake of the destroying saw mill. But the beauty of the mountain still persists despite the ravages of the axemen. In those far off days the section had little communication with North Carolina. One narrow gauge railroad had penetrated to Cranberry and was afterward extended to Pineola at the foot of the mountain. Only two wagon trails led out over the Blue Ridge to the Piedmont. It was a world within itself.

Now good paved roads entirely surround the mountain and first class highways extend to Wilkesboro, Lenoir, Marion, Morganton, and Asheville. The grand old mountain is the center of a star of radiating roads. At an early day it will be the scene of resort developments. For while it is the most beautiful section of North Carolina it is at the same time the most accessible.

I have seen the Grandfather in every mood and under every atmospheric condition. In every way it stands supreme among our lofty hills. Once with a friend I spent a week in midwinter among the crags. My honeymoon was spent in camp along its slopes. Several times I have been upon its summit when terrific storms raged among its peaks and twice I have stood upon the peak and seen the rainbow in complete circle beneath my feet as it linked in bow and shadow all over the snow white bosom of the storm at it heaved to the kiss of the sun. The glories of heaven must be something like the majesty of that scene. Each year I go again. It is the same old mountain and always new.

Many of the mountains of North Carolina reach greater elevation. Grandfather stands in the very center of our mountain system and from its shoulders all eastern America flows down. From the peaks you gaze down over a wilderness of mountains to the Piedmont on the south and westward to the great valley of the Tennessee with the Clinch and Cumberland mountains beyond. Standing here you can count more than fifty peaks that tower over six thousand feet into the skies.

At the northern end of the mountain in Green Park are two springs only a few feet distant from each other. One is the head of the Yadkin which flows down into the Great Pee Dee and on to the Atlantic Ocean. The other spring is the source of the New river which meanders through Virginia and West Virginia to the Ohio and thence through the Mississippi to the Gulf. At Linville Gap on the north side of the mountain is a rivulet that a child's hand may turn into the Linville river, through the Catawba and Santee to the ocean, or, into the Watauga and thence through Holston, Tennessee, through Alabama up into the Ohio and on out to the waters of Mexico. Johns river flows down the southern slopes. The streams from this great watershed touch fourteen states of the Union on their way to the seas. The lowest point in Avery county is more than 1,000 feet higher than Asheville.

Standing alone in the center of a great cross, with towering peaks and rugged stones, Grandfather seems to rise above all his neighbors. The noted French explorer and botanist, Andre Michaux, was one of the early visitors to this region. He had botanized upon all the high peaks of North Carolina and at last came to Grandfather. From his journal we shall let him give his impressions. The date is August 30, 1794. "We climbed to the summit of the highest mountain of all North America, and with my companion and guide, sang the Marseillaise hymn, and cried 'Long live America and the French Republic.'"

The mountain receives its name from the profile of an old man marked by the several peaks. The face looks up into the sky and seems an image of infinite patience carved by the elements from the enduring stone. The Indian name for the mountain was Yonahlossee, which means "Passing Bear." Before white men came to America a bear path passed through the notch in the crest of the mountain and until this day bears pass this way in their wanderings.

But, the purpose of this article is not to write a description of this great mountain. Rather it is to call attention to the best seasons for visiting Grandfather. For most people the winter is too cold though it has great charm at this season. The usual vacation period of late July and August is too late for the real beauties of the region. The best times of all are early June—first half of the month—and in October. In October the whole area to the farthest horizon is aflame with autumnal colors. This coloring is more vivid here than in any section I have known save the Thermal Belt about Tryon, N. C. It is greatly intensified by the deep veining of the balsam, tamarack and hemlock which grow along the streams which rush down the mountain sides. Standing upon the summit of the Grandfather at this season one feels that God shaped the hills of gold with his hands and left the prints of his fingers in the valleys.

For those who love flowers the best time to go is in June. About the first of June the flaming azaleas (azalea calendulacea) light their fires through all the dense forests that cover the mountain slopes. The variety of coloring shown by these flowering shrubs runs from light lemon to dark maroon. Their abundance is most surprising for all the hills are ablaze. Just as the azaleas reach their prime the purple rhododendron (rhododendron maximus) bursts into bloom and the equally beautiful Catawba laurel (rhododendron catawbiensis) follows in quick succession. These magnificent plants reach perfection only in these high altitudes. The rhododendrons bear their flowers in huge clusters at the end of stems and these flowers are almost exactly the color of an American Beauty rose. The highway from Blowing Rock to Linville City is bordered on either hand by an endless succession of these, the most beautiful wild flowers on the continent. They grow in great profusion down to Linville Falls and just now the high cliffs of this sublime gorge are bowered with indescribable beauty. Fifty miles away in the Black and the Craggy mountains they reach perfection once more.

In early July the white and pink rhododendron will be in bloom. It has the same habitat as the purple and the flowers are of the same form and size. If you see the mountain in June you will feel that no more bloom could be crowded into the flora of its slopes. Yet just a little later the same spots are covered with the white of the same genus. And this will be followed by the calico shrub (kalmia latifolia). The natives call this plant mountain ivy. Just now the highest peaks of the Grandfather are covered with the snow white blanket of the blooming heather (leophyllum buxifolium).

Later in the summer the turk's cap lily will flaunt her colors in the open spaces and the gentians, closed and fringed, will shake their blue bells in the woods and by the roadside.

Nor would we have the reader to suppose that this is any attempt to give a list of the beautiful flowers to be found upon this great old mountain. Botanists tell me that from the base of the mountain to its crest you will find a greater range of flowering plants than would be found from Florida to Labrador if these hills be left out of the reckoning. You will realize something of the richness of the flora when told that Andre Michaux, the first botanist ever to penetrate the region, prepared for shipment to France more than six thousand specimens of the plants found around, and on, the Grandfather. Only those who have passed this way in June can know how profuse and how lovely wild flowers can be.

How to get there? My guess is that you have already been there. If not then this will help you. From Greensboro and Winston-Salem take highway No. 60 to Boone and then south to Blowing Rock over No. 191 to Linville City. From Linville City go to Linville Falls. Take a look at the falls. The distance is short and the walking easy for such a rugged view. Then if it is not raining return by No. 105 by way of Lake James to highway No. 10 above Morganton. The entire trip can be made in a day. Highway 105 is a good gravel road all the way and is the most scenic of all our highways. Always travel it coming down the mountain. In case the weather is rainy when you reach Linville Falls then take the other highway from that point into Marion. This road is always first class. Better still return the way you came and enjoy the beauties of the Grandfather in double measure. From Salisbury, Charlotte and other points south take the highway by Hickory and Lenoir to Blowing Rock. But go. Make up your mind right now that next June you will see the Grandfather. See North Carolina first. And you have not seen North Carolina until you have seen the Grandfather in June.

W. A. Newell.

GENERAL PERSHING ON CITIZENSHIP

General Pershing in The American Magazine for June says: "Today the nation faces another crisis in which the enemies allied against us are more insidious but not less dangerous. Pervasive self-seeking and corruption, and the sinister growth of the underworld, which the chosen officers of the law seem powerless to suppress, now confront us. They have been allowed to encroach upon us largely through our own carelessness and neglect of duty as citizens. The average citizen does not yet realize that he himself is primarily to blame, hence he is taking no serious part in the conflict. Too often do citizens of all classes assume that politics, and crime, are no business of theirs. It does not occur to them that they are, every one, individually, responsible."

"The average citizen feels that, somehow, the problems of peacetime will be solved for him, and fails to realize the possibility that calamity may result from his own indifference. It cannot be too strongly impressed upon every citizen in a democracy that it is his duty to help—actively help—in the task of government. When our government was founded our forefathers made it their business to know all about the character and achievements of the men they elected to public office. Then the outstanding men in the country took part in politics, and most of the high positions were held by them. Political leaders then were chosen by the voters. Now, through the apathy of the voters, they are often chosen by other politicians."

Think of what $1.00 a week from each pastor will do for the Advocate.

Looking Backward Toward the Atlantic City General Conference

By Dr. Jas. R. Joy

The editor of The Christian Advocate has exchanged the delegate's chair for his accustomed seat at the editorial desk, with gratitude to the church for the expression of confidence which he ventures to take from his re-election for a fifth quadrennium. To none of his predecessors except Dr. James M. Buckley, eight times editor, has the General Conference been so kind. The editor accepts the heavy responsibility with a high sense of the honor and trust, and with the sincere purpose to devote himself unreservedly to the business of producing a paper which will interest, inform, and inspire the Methodist public, lay and ministerial.

The editorial letters "From a Delegate's Chair" were necessarily the impressions of the moment, war-correspondence penciled within sound of the guns. There was no time to revise or reflect, no opportunity to present actions in their proper relation and perspective. Such as they were, the notes must stand. Let us hope that they were not altogether misleading. But so great a matter as a General Conference, the supreme legislative body and the supreme court of a world-wide church, cannot be completely covered from the point of view of a reporter. It calls for review and serious appraisal. This is only now beginning to be possible. A few general statements regarding the temper of the body, the dominating character of its actions, are in order now.

No one can correctly appraise this General Conference without considering it as influenced by economic conditions in the world and in the church. There was scarcely one of the 840 delegates who had not felt the pinch of hard times. Ministerial delegates had had their salaries reduced, missionaries and teachers had experienced the cut, laymen had tales to tell of stagnant business, frozen credits, and shrunken incomes—with the haunting dread of worse things to come. The big business of the denomination, publishing, benevolences, episcopal fund and General Conference expense, were the same pale complexion —or shall we say "red"? Is it any wonder that the single mind of the conference turned out to be essentially the "dollar mind," and that the few efforts to lift it to higher levels was unsuccessful?

The necessity for economy dominated many of the General Conference actions. For example:

The number of bishops was reduced by the elimination of six residential areas: Buffalo, Indianapolis and Helena in the United States, and Paris, Calcutta and Peking in the Old World.

The salaries and retiring allowances of bishops were reduced, and it was further provided that bishops elected in 1932 and thereafter should, upon retirement, receive only the full disciplinary annuity ($25) for each year in the active ministry. The episcopal fund was further safeguarded against overdrafts, on account of inter-continental travel, etc., and its treasurer was admonished to keep expenditures strictly within income.

In an endeavor to relieve The Methodist Book Concern from heavy deficits on account of the periodical press, the General Conference made a drastic cut in the number of Christian Advocates. Hereafter The Christian Advocate—A National Weekly, will be circulated from four cities only: New York, Cincinnati, Kansas City and San Francisco. (The Southeastern and Der Christliche Apologete are continued in their special fields). This does away with the Northwestern (Chicago), the Pacific (Portland), the Pittsburgh, and the Southern (Athens, Tenn.). The Contributing Editorship, which for eight years, under the incumbency of Doctor Luccock and Doctor Diffendorf, has supplied a valuable uniform section to all the papers, has been abolished, leaving to the editorial board the responsibility of providing "such common material as may seem desirable to them in the interest of economy."

Economy was the conjuror's word. Under its spell, and with but brief and feeble opposition, the hitherto impossible feat of reducing the size of the General Conference was swiftly accomplished. By a simple change of ratio of representation from 1:45 to 1:60 the thing was done and 234 delegates were eliminated. Further progress in the same direction awaits the recommendation of the Central Conference Commission, to which was referred the proposal that annual conferences which send delegates to central conferences should not longer enjoy direct representation in the General Conference. The substitution of central conference representation for the present system would make possible a further reduction in the size of the body and an immense saving in expense of travel.

The watch-dogs of the Book Committee permitted very few appropriations for the expenses of commissions to go unchallenged. A conspicuous victim was the World Peace Commission, whose annual appropriation of $15,000 was cut to $3,000, annually, which practically puts it out of business, and discontinues the excellent work of Secretary Goddard. The central promotional agency of the World Service Commission at Chicago shared the same fate, only the central treasury remaining, with a greatly diminished and weakened World Service Commission to perform certain functions. This measure was aimed at reducing the burdensome overhead expense of the mission boards. The Federal Council was materially reduced.

So much for Economy, as a keynote.

Democracy was another note that was frequently sounded, though it did not dominate. It was in the name of Democracy that the episcopacy was bitterly attacked. The reduction of episcopal salaries and pensions was due almost as much to the agitation against "a privileged class," as to the cry of economy. The same interest was back of the unsuccessful movements to limit the tenure of office, and to authorize bishops to consult annual conference preference before appointing district superintendents. Probably the democratic urge is traceable also in the eagerness with which the conference ratified the action of the ministerial and lay conferences, which opens the way for united sessions of the annual and lay conferences. There was strong support, though inadequate, for the proposal to lower the bar which now keeps ordained women out of annual conference membership.

The progressive group made itself felt in many ways, and in a few brief instances took the leadership of the General Conference, but its spokesman were often more fluent than convincing. The conference applauded their spoken words, but voted down their opinions. The assault on the almost impregnable First Restrictive Rule, which protects the historic "Articles of Religion" from innovation, carried a majority of the conference, but was turned back by the call for a vote by orders—the conservative laymen failing to concur with the more progressive ministers. The proposal to submit term-tenure to a constitutional vote was strongly supported, but failed to win. On the other hand, the peace declaration, far more radical than any previous pronouncement of Methodists or any others, was adopted with substantial unanimity. Probably the social and economic declaration on the Acquisitive Society, which went through in the haste and confusion of the last evening, is not altogether a fair test of the opinions of the body. There was no time to read it—let alone to discuss it—and it is a question whether it is entirely proper or otherwise to handle so important a matter in inconsiderate haste. The newspapers, as usual, were prompt to take advantage of this opportunity to give us undesirable publicity.

The action mentioned above seem to represent a meager return for such lavish expenditure of time and money. Yet much more was accomplished almost unobserved. The Revised Ritual is now accepted. The Judicial Code for the administration of justice to accused ministers and laymen has been amended in many vital particulars. The educational chapter of the Discipline has been greatly improved in the interest of better teaching and preaching. Central conference legislation has been brought into conformity with facts, and the disputed status of central conference bishops established. Perhaps as important as anything is the appointment of a strong commission charged with the duty of studying the whole supervisional, administrative and benevolence system of the church, in view of much current criticism, the report with recommendations to be given to the public early in 1935.

No, it was not a great General Conference. Under the conditions it could not be. It lacked recognized leadership. But it was tireless, and devoted to its task. It was not downhearted. It trusted that through the darkness light would leap. When, in the midst of his closing address, Bishop Nuelsen had the curtains withdrawn from the windows giving on the sea, letting the light stream into the dimly lighted hall, it was to some a dramatic parable of what is and what is yet to be.—New York Christian Advocate.

THAT FAMOUS BEER PARADE

It was a pitable spectacle when the mayor of America's greatest city, and of perhaps the world's greatest city, should go marching through the streets at the head of a parade demanding beer. He might well have marched at the head of a parade demanding economy, law enforcement, and honest administration of civic affairs. Patrick H. Callahan of Louisville, who is vice president of the American Business Men's Prohibition Foundation, suggests that there would be no objection to a beer parade if the wets would only stick to the facts and tell observers what beer has really done in America. It handed Uncle Sam in taxes more than $2,000,000,000 between 1862 and 1919. During the same period it transferred from the people's pockets to the brewers' pockets more than $66,000,000,000. Intoxicating liquors always follow in the wake of beer, and to the public sale of intoxicating liquors can be laid every crime in the category of crime. It has debauched American politics; it has broken up numberless homes; it has reduced to poverty and want multitudes of families; it has robbed women and children of the privileges which otherwise they would have enjoyed. Wide open eyes prove that the consumption of liquor has greatly decreased since the saloons were put out of business. Watch the streets for drunken men nowadays, and you will observe comparatively few. To be sure, there are speakeasies, but in the olden times there were speakeasies plus saloons. As yet the wets have given us never an intelligent word as to how the liquor business could be regulated if put under state control. Nor have they explained how the borders between states that want liquor and those that do not want liquor are to be guarded. That beer parade told at least one truth, and that is that they wanted beer! What this country needs today is not repeal of prohibition camouflaged under the name of resubmission, but the enforcement of the present prohibitory law.—Watchman-Examiner.

FROM OFFICIAL NEWS SERVICE OF ASBURY COLLEGE

On June 7, Asbury College, Wilmore, Kentucky, closed its forty-second year with a graduating class numbering ninety-two. Asbury Theological Seminary granted seventeen Bachelor of Divinity degrees and Asbury Conservatory of Music conferred the degree, Bachelor of Music, upon three.

The commencement address was delivered by Bishop W. N. Ainsworth of the Methodist Episcopal Church, South. Other outstanding speakers of the commencement occasion were: Dr. E. R. Fulkerson of the Methodist Episcopal Church, former vice-consul to Japan, who gave the annual missionary address; Dr. H. C. Morrison, president emeritus of the college, who preached the baccalaureate sermon. Dr. Clarence True Wilson of Washington; and Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, who gave the alumni address.

The following received the degree of Doctor of Divinity: The Rev. I. W. LeBaron, headmaster of East Greenwich Academy, East Greenwich, Rhode Island; the Rev. Harry E. Jessup of Chicago; the Rev. A. N. Warner, missionary of the Methodist Episcopal Church in India; and the Rev. A. W. Plyler, editor of the North Carolina Christian Advocate, Greensboro, North Carolina. The degree of Doctor of Laws was conferred upon Malcolm Mabry Lockart, president of William Jennings Bryan University, Dayton, Tennessee, and upon the Honorable Osso Willis Stanley, judge of the court of appeals of the commonwealth of Kentucky.

On account of failing health, Dr. H. C. Morrison, former president of the board of trustees, tendered his resignation and Bishop Arthur J. Moore of San Antonio, Texas, was unanimously elected president of the board with Dr. Clarence True Wilson of Washington, vice president. Three other trustees were added to the board: Dr. Harold Paul Sloan of Haddenfield, New Jersey; the Rev. Warren C. McIntire of Wilmore, Kentucky; and the Rev. A. L. Stanford of Salisbury, North Carolina.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

MISS ROGERS RESIGNS

Miss Ruth Rogers, who for approximately seven years has served as our office secretary in Durham, has resigned, effective June 11, and will, on June 18, become the wife of Rev. W. A. Kale, extension secretary of the Western North Carolina conference.

Miss Rogers has rendered the cause of Christian education a real and lasting service. Keeping our office records, sending out many thousands of pieces of reading matter, and writing as many letters to preachers, superintendents, teachers, and other workers, Miss Rogers has contributed her fine measure of service.

We have one consolation in her going: although we lose a thoroughly capable and highly trained worker, the Western North Carolina conference gains one; she will be real power "behind the throne" of the extension department of the Western North Carolina conference.

Miss Rogers' decision to go west now makes it unanimous in our office. Miss Keene followed the writer's good example. Then Miss Barringer went and did likewise. Miss Rogers completes the list. Already we have had scores of applications for the vacancy. Unfortunately ,on account of the depression, we shall have to do the best we can to get along without the help of an office secretary.

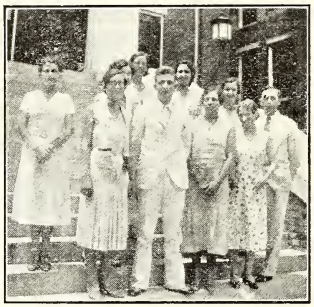
Congratulations, Mr. Kale and Western North Carolina conference!

OUR TWO ASSEMBLIES

Indications are that the Christian Adventure Assembly (for boys and girls 12 to 15), and the Young People's Assembly (for young people 16 to 23) to be held at Louisburg College July 4-8, will be largely attended. Attendance at the district meetings recently conducted in all the districts of the conference was magnificent, and hundreds attending these meetings indicated their purpose to go to Louisburg.

A great program has been carefully planned. Mr. Charles T. Thrift, Jr., president of the Conference Young People's Organization, Mrs. Brian, our director of young people's work, and those associated with them have worked hard in preparation for the best assemblies ever held in our conference. Dean Larkin and Dean Brown are also on the job, as well as various committees. President Wilcox and others at Louisburg are making ready to receive 300 or more young people and give them comfortable quarters and an abundance of good, wholesome food. The way seems to be open for great gatherings of the future leadership of the North Carolina conference at Louisburg College July 4-8.

This year there will be two assemblies instead of one. Heretofore all persons 12 to 23 met together. It is felt that a far better plan will be to have the younger ones in one assembly and the older ones in another. By this means the program can be adapted to real and immediate needs.



Officers N. C. Conference Young People's Organization

Another first this year: The officers of the Young People's Assembly are young people themselves: Mr. Charles T. Thrift, Jr., president; Miss Reba Cousins, vice president; Miss Mary Cooper Hooker, secretary; Mr. C. Gehrman Cobb, treasurer. Working with them in preparation for the assembly and in the management of it in session are members of our staff and other persons of experience. Rev. L. C. Larkin, pastor of Trinity church, Wilmington, will serve at Louisburg as dean of the Young People's Assembly. Rev. R. E. Brown, pastor of Queen Street, Kinston, will serve as dean of the Christian Adventure Assembly.

SUMMER COKESBURY WORK

Although already we have scheduled definitely practically all the Cokesbury training schools we shall have time for this summer, we are anxious that no charge or church desiring or expecting one be disappointed. For this reason we take this means of requesting any person who wants such assistance but who has not made a definite engagement with us for a school to communicate with us at once. All open dates will be taken on or before the close of the pastors' school next week.

MISS SPRATT AND MISS LITTLE

Miss Barnett Spratt, specialist in vacation school work, with our general board at Nashville, and Miss Corinne Little, director of children's work in the Western North Carolina conference, will spend three or four days at the pastors' school next week in conference with pastors and others interested in children's work. These conferences will begin on Monday, June 20, in the afternoon. All who are interested should make note of these dates and plan to be present.

REV. W. T. PHIPPS PLANS SCHOOLS

Rev. W. T. Phipps, Whiteville, is laying the foundation for a training school for his workers and a vacation school for the children of Whiteville.

ENTIRELY SATISFACTORY

Rev. R. H. Broom, keeps sweet as he works hard at his task at Southport. Cordial is the note he sounds in replying to a recent letter:

"Your date, August 7-12, for our Cokesbury training school is, so far as I know, entirely satisfactory. Your humble servant greatly appreciates your good interest in our welfare down here."

NEED FOR LIBERAL OFFERING

The following letter is self-explanatory.. We suggest its careful reading and trust it will encourage many churches to observe Sunday School Day and to send offerings to Reverend C. K. Proctor, Treasurer, Oxford:

To Pastors and General Superintendents of Local Churches:

Sunday School Day has for many years occupied a place of strategic importance in the life of our church. It has been the occasion for reminding our people of the importance of the Christian training of their children and all persons in the community. It has also been the time when local churches made a free will offering for the support of Sunday school work in the annual conference.

There was never a greater need that these two great purposes of Sunday School Day be carried out than exists this year. When the financial and political foundation of the world are shaken our people need as never before to have their attention forcibly called to the sure and certain foundations which are laid in Christ Jesus for the building of Christian character in growing boys and girls and youth, and for the building of a Christian society in all our communities throughout the world, as will be done through the proper observance of Sunday School Day.

Furthermore, the falling off in other sources of financial support has placed many of our conference boards of Christian education in dire straits for funds to carry on the training work and other aspects of the conference-wide program. They stand in greater need of a liberal offering on Sunday School Day from every church in every annual conference than at any time in recent years.

The General Board of Christian Education at its recent session gave earnest attention to this matter and instructed us to address a letter to you calling this important matter to your attention and urging you, if you have not already done so, to observe Sunday School Day in your church, and to take an offering for this cause and to send your offering at once to the treasurer of your conference board of Christian education. The work which our executive secretaries and other employed workers are doing is too important at this time for it to be curtailed in any way. Our local churches may help to prevent this if they will respond with an offering on Sunday School Day.

Very sincerely yours,
Edwin D. Mouzon, Pres.
Gen. Board Christian Education.
Wm. F. Quillian, Gen. Sec.
Gen. Board Christian Education.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

LAKE JUNALUSKA CALLS US

The summer assemblies for young people and young adults and the Bible Class Federation for Adults are only a few weeks away. In many churches plans have already been made for sending delegations to these assemblies. Other churches are making plans now. All of us feel the necessity and the desire to go. The Lake calls us!

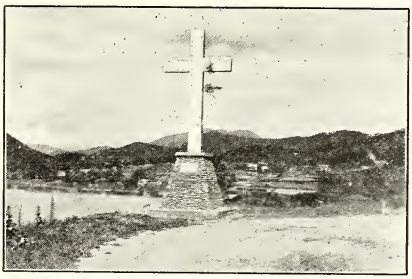
It calls us and promises us a good time. With congenial associates all about us and with so many interesting things to do we always have a good time at the Lake.

It inspires us. Our souls are lifted. We renew our strength. We forget difficulties. We make high resolves.

It calls us to learn. At the assemblies we do some studying. We learn more about our church and our lives.

It calls us to worship. It provides a worship atmosphere. God seems near, and we want to worship him.

Yes, Lake Junaluska is calling us. Many of us will answer during the week of July 4-8 and attend the assemblies there.



LAKE JUNALUSKA

The W. N. C. Conference Assemblies for young people and young adults and the Bible Class Federation for adults will be held here during week of July 4-8.

SPECIAL COLUMNS DISCONTINUED

Because of the reduced size of the Advocate the Board of Christian Education now has only one page. It is therefore necessary to discontinue certain regular features like the column on the Country Church. The staff will try to include much of the material that would have gone into the feature columns in the three colmuns of this page, so that nothing will be lost. While the material will have to be condensed we will try to make it clear.

SUMMER COKESBURY SCHOOLS

Soon the summer Cokesbury schools will begin. The Duke instructors are receiving their final instructions now at the pastors' school. Local charges are completing their arrangements. Soon the full summer program will begin. This period of training will mean a richer, fuller life for the churches of our conference. We are grateful for this opportunity and will make the most of it. There are a few open dates which may be taken by interested churches. These will be filled soon. Write in your requests to Mr. Kale at once.

Children's Division

VACATION SCHOOL PROGRAM

Our vacation church school program in the conference seems to be much larger this year than heretofore. The local church workers are giving more serious thought and study to the plans.

Institutes of one to three sessions have been held with the workers in 18 churches. Numbers of others are making inquiries by correspondence. A three-session institute will be held in connection with the pastors' school to reach those who have not yet planned for the vacation school. The prospect for more schools and better schools is fine.

All praise to the hundreds of Sunday school teachers who are helping the children in their care to have a joyous Christian experience this summer and more "abundant life" now and always.

REACHING THE CHILD THROUGH THE PARENTS

We are always glad to pass on to all news items based on the constructive work being done in the local church. A copy of the letter below is given here because it marks decided progress in our work of Christian education of children. The education of parents as teachers of Christian living is one of the most challenging opportunities of our church today. The fact that some score or more churches in our conference are becoming aware of this, their greatest and most fruitful means of reaching the child, and are undertaking to thus extend their educational program, gives us renewed hope for the future. Mrs. Cunningham's letter of April 15 to the pastors in Gastonia follows:

"Dear Pastor:

"We are having a class for parents meeting once a week. The course we are studying is 'Parents as Teachers of Christian Living.' The discussion is being led by Mrs. F. H. Cunningham. This course is being furnished as a direct response from parents for a parents' class as an outgrowth of our Childhood and Youth Week.

"We have organized this class in two sections: One on Tuesdays at three thirty, the other Wednesdays at ten o'clock. The same lesson discussion is taken up at these periods each week, thus making the time suit a larger number of parents.

"We met for the first time Tuesday afternoon of this week, opening the discussion with the question: 'Do we want our children to be Christian?' At this meeting it was suggested by a member of the class that we offer the opportunity to interested parents in other Methodist churches in town to attend. And so we will appreciate it if you will extend the invitation for us. We feel that it is a course that is practical and from which much good can be derived.

"Trusting that you will have some parents glad of the opportunity for such a course, I am, Cordially yours,

"Mrs. F. H. Cunningham,
"Director Religious Education."

Young People's Division

"HOW THE NEW UNIFIED PLAN WORKS IN A LOCAL CHURCH"

(By Miss Lillie Butler of Park Street Church, Belmont.)

The young people of our church are doing splendid work. The young people's division is now carrying on the work of the Sunday school and the Epworth League. Formerly the Sunday school had its program of work which was different from that of the league. The Sunday school had a definite date for its socials, councils, and other activities. The Epworth League also had its definite dates for activities. In this way they were both doing the same things, yet they were working as two separate units. The participants of these two units did not think of themselves as being a part of the church. Therefore there was no co-operation whatsoever.

Now the young people's division is made up of these two services, the morning and the evening service. The councils are not held separately as before but on a given date. Here the work for both morning and evening services is discussed and planned. There is unity in both services. The people involved are working together, one for the other.

We did not have a young people's missionary society, but the young people's division has a committee on missions.

The young people's division is not working as a separate unit but as a vital part of the church.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

In this issue it is our privilege to publish a bulletin prepared by Mrs. Baum, secretary of the Elizabeth City district. At stated intervals these bulletins are distributed and it proves a most effective method of keeping the district on a high standard. E. S. P.

MEETING AT HERTFORD

The Perquimans-Chowan zone meeting was held in the Hertford Methodist church May 3.

Rev. B. P. Robinson led the devotion. Greetings of welcome were extended by Mrs. Cecil Winslow and responded to by Miss Addie Mae Williams of Winfall.

Mrs. J. L. Delaney, our zone chairman, conducted the business part of the program.

Mrs. R. H. Willis introduced Mrs. H. B. Baum of Poplar Branch, our new district secretary. Mrs. Baum's message was full of enthusiasm and inspiration.

Mrs. G. C. Barrow of Elizabeth City made a splendid talk on "Spiritual Life."

Echoes from the Wilson conference were given by Mrs. George Hawkins, Mrs. R. E. Brinn and Mrs. J. L. Delaney.

The noon hour devotion was conducted by Rev. J. L. Smith of Winfall. Mrs. J. H. Towe led the afternoon devotion.

Mrs. Hawkins led in prayer and prayed especially for Mrs. N. H. D. Wilson, who for the first time in 20 years missed being at the annual conference.

Good reports were given by the children of their own groups of the work being done by them.

Mrs. Rosser Brinn made a strong appeal for more subscribers to the World Outlook.

After Mrs. Delaney's most inspiring talk we were dismissed by the pastor, Rev. B. P. Robinson.

The ladies of the Hertford church served a delicious salad course lunch.

BROADCASTING FROM ELIZABETH CITY DISTRICT LEADERS

1. Mrs. O. S. Howard of Swan Quarter, Leader of Children's Work, speaking:

"Unless our district raises $600 the Children's Division of our conference will not be able to meet its pledge. So far only 10 out of 37 leaders have made pledges—with only $153 pledged, leaving a balance of $447 to be raised and almost half the year has passed. Leaders, make a pledge; set a goal, and work to that end. Unless we aim at something, nothing is accomplished. Work for life members. We want 10 this year. Let's work for them."

2. Mrs. T. W. Costen of Gatesville, Leader of Christian Social Relations, speaking:

"The long summer days of the third quarter will furnish an ideal opportunity for the studies in Christian Social Relations which are required for reaching the standard of efficiency in this department. If you do not already have the leaflet showing requirements for this standard, write to Miss Vara Herring of Raleigh for it. The work is easy, interesting and pleasant if you take it in time; and I would love for all auxiliaries in our district to make the standard this year. Will you not make it a point to have our district 100 per cent efficient in Christian Social Relations this year?"

3. Mrs. R. H. Willis of Hertford, Leader of Education and Promotion, speaking:

"A joyous occasion.

What? Guest month meeting.

When? Regular June meeting.

Where? In your church.

For whom? The members of your auxiliary and every woman in your church 24 years old and over.

A big membership contest is now on.

We are urging every auxiliary in the district to participate. Let us report a large increase in membership when reports are again due. If your auxiliary has not made plans for this "guest meeting" get busy at once. See the May issue of the Bulletin of Missionary News for suggestions.

"Increase the life expectancy of your missionary society by decreasing the average age of its membership."

4. Mrs. Jack McAllister of Roper, Leader of Publicity, speaking:

"I wish to urge each auxiliary, if you have not already done so, to elect a publicity superintendent before the district meeting. I hope many publicity leaders will be present in Windsor for our round table discussion of problems and objectives. I am asking that you bring your scrap books and any poster that you may have.

5. Miss M. Bessie Harding of Washington, Leader of Study, speaking:

"'Let us study the words and works of God. Let us keep our heavenly Father in our midst.' These lines make the slogan chosen years ago by the Federation of Women's Clubs of N. C. This is certainly a high standard of living and thinking for any band of women. Can we, who are united under the name of the Woman's Missionary Society, let our standard fall below this? We are commanded to 'Go, teach all nations.' Can we do this effectively unless we first learn God's word, his wonderful works among men of our land and others, and love him and keep him with us, guiding us in our work? Through our mission and Bible study classes let us work under this splendid slogan during 1932. 'Let us study the words and and works of God. Let us keep our heavenly Father in our midst.'"

6 Mrs. G. W. Barrow of Elizabeth City, Leader of Spiritual Life, speaking:

"Spiritual life committees, are we earnestly seeking to impress the women in our auxiliaries with the need of a closer fellowship with the Master? Let us try these helps for growth in spiritual life:

1. Each day spend a half hour in prayer and in reading God's word.

2. Establish family worship in our homes.

3. Accept the stewardship attitude: 'How would God have me use the time, talents and material blessings he has entrusted to me?'

4. Resolve to perform some service of love each day.

With this sort of daily nourishment a development is certain."

Books on Bible Study, Mission Study, Spiritual Life

Mrs. Everett says our district led in number of study classes reported the first quarter. Shall we not continue the good work and claim for our district the beautiful study jewel?

"Do right, and God's recompense to you will be the power to do more right."

"STEWARDSHIP"

The great work of missions now pressing upon the church will never be adequately supported until God's people fully realize our privileges as Christian stewards.

Missions and stewardship are linked together by the spirit of God. When men see that they are stewards for God in all relationships of life, there will be larger giving and the financial problems of God's kingdom which are perplexing will be settled.

Now, we would know how to correct this feature of our religious life. We feel sure the hindrance is not the will of God, for he is always pouring out his blessings upon us. Malachi tells us: "Bring ye all the tithes." He will open the windows of heaven and pour you out blessings, so much that there shall not be room enough to receive them. This is God's wonderful promise to the righteous.

God tells us in his Word that men are blessed in the same degree that they give. If we give alms the Father will reward us. In touching the question of "Christian giving" we touch the most vital point pertaining to the consecration and spiritual power of the church.

We do not need to read a letter from St. Paul, or a long essay on some political career, for it is simply this: if our church is to exist and bring forth many fold results it must be through the right use of money, proper and persistent efforts upon the part of Christians.

The impediment of our church today is the result of an empty treasury, and this is the result of no system of giving money to our Lord's cause. God is the rightful owner of all things and man is his steward and must occupy till he comes. Mrs. Nettie DeFord.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

At several of the district meetings eld within the past two weeks, Mrs. C. . Weaver, our conference president, in resenting "The Conference Goals for 932" used the word "mission" in a most ttractive acrostic, and for the benefit f those who could not attend these neetings we give it:

Mottoes (Council: "Press On." Conerence: Have Faith—Go Forward.")
Members (life).
M—Memorial roll.
Memorial fund.
Missionary periodicals.
(World Outlook; World Friends; North Carolina Christian Advocate).
I—Information.
(Hand book); mission and Bible study books; programs).
Spiritual life groups.
Service (Christian social relations).
S—Systematic giving.
Supplies (Brevard Institute; Bethlehem House).
S—Send reports promptly.
Slogan.
I—Increase the life expectancy of the missionary society by decreasing the average age of its members.
Invite all the church women to your guest meeting.
O—On honor roll.
Organize young women's circles.
Organize children's societies.
N—New members.
Never be discouraged.

WINSTON-SALEM DISTRICT MEETING

Mrs. T. H. Redmon sends us the following interesting account of the Winston-Salem district meeting held recently at Winston-Salem:

"Approximately 200 women from the Winston-Salem district attended the annual district meeting on Wednesday, May 25, at Green Street church. The meeting opened with impressive worship, period conducted by the district secretary, Mrs. J. G. Sterling, who used as her subject, "Abraham's faith and obedience to the divine call," giving this as an example for us to follow. In a most impressive manner Mrs. Sterling reviewed the work of the district for the past year, telling us wherein we had failed to meet our obligations and praising the successes we had achieved.

Mrs. C. C. Weaver, conference president, gave the year's plans and goals for 1932. In a most helpful and inspiring talk Mrs. W. A. Newell, Council superintendent of Christian social relations, told of the plans for this department of our work for the year.

It was a pleasure to have Miss Nina Troy, missionary from China, as a special visitor, and she held her audience spellbound as she recounted her recent war experiences there and told of her work with the Chinese.

Following the delicious lunch which was served in the basement of the church, Mrs. A. L. Thompson, the new superintendent of literature and publicity of our conference, made a most helpful talk, and was followed by Mrs. J. Frank Spruill, conference secretary of young women's circles, and Mrs. George A. Hoyle, superintendent of children's work, who stressed the importance of organizing the young women's circles and children's societies.

Reports from the various auxiliaries closed the meeting.

GREENSBORO DISTRICT MEETING

By Mrs. Jennie L. Hunt.

Our new district secretary, Mrs. Lynn R. Hunt, called the conference to order at Bessemer church at 9:30 June 2. The conference hymn used for opening and throughout the day was written by Mrs. Hattie Gray Hendrix of Pleasant Garden auxiliary. The devotions were led by Mrs. L. H. Martin in her own characteristic way. Her subject was "The Understanding Heart of God." By story and in other ways Mrs. Martin illustrated how necessary it was for us to have the understanding heart if we would help bring in the kingdom. Immediately afer this beautiful devotion the conference stood with bowed heads while Mrs. Hunt read the list of our dead, then Mrs. H. F. Curtis sang softly "Lead Kinkly Light."

Mrs. W. E. Younts of Bessemer church brought kindly words of welcome and introduced the pages for the day—Mrs. O. K. Boone and Miss Jean Grubb.

The response was delightfully expressed by Mrs. Troy Smith of Liberty auxiliary. A beautiful solo, "Not Understood," was rendered by Mrs. H. F. Curtis of West Market Street church. Miss Audry Bruton was the accompanist.

The secretary of the year's work was read by Mrs. Hunt, with the credit given to the retiring secretary, Mrs. A. L. Thompson. Greensboro district was the only district which made 100 per cent on mission study last year.

The secretary named committees on attendance and on resolutions, and called for group meetings at the lunch hour. Mrs. W. A. Newell led the discussion of the group on Christian social relations; Mrs. C. C. Weaver, on presidents of auxiliaries and young people's circles; missions and Bible study group was led by Mrs. A. L. Thompson; children's superintendents, by Mrs. George Hoyle; and spiritual life, by Miss Nina Troy.

In well chosen words Mrs. M. R. Banner of Park Place church expressed the love and appreciation of the entire district to Mrs. A. L. Thompson for her efficient service and presented to her a vase of lovely flowers. Mrs. Thompson responded in fitting words.

We were indeed fortunate in having as our visitors Miss Nina Troy, missionary from China; Mrs. C. C. Weaver, conference president; Mrs. George Hoyle of Shelby, superintendent of children's work; Mrs. J. G. Sterling, secretary of the Winston-Salem district, as well as our presiding elder, Rev. W. A. Newell, and quite a number of the pastors of the district.

Miss Try spoke interestingly of her work in China, and said that in the recent war troubles China has acted on the defensive only. She told of some of her experiences in war-torn Shanghai.

Mrs. C. C. Weaver brought an outline of conference plans. Her message was woven around the acrostic "Mission"—each letter standing for some phase of progress. Our mission is to make Christ known to the world; our motto, Have Faith—Go Forward. The audience enjoyed the song by Mrs. R. B. Boren, "My Heavenly Father Watches Over Me."

In the absence of Mrs. S. H. Isler, conference secretary, Mrs. A. L. Thompson, new superintendent of publicity, gave a fine report on our publications, and urged co-operation in distributing World Outlook, N. C. Christian Adovcate, and Word Friend.

Mrs. W. A. Newell, a Council member, spoke authoritatively on "Social relations as it relates to peace," and urged that the conference members not only write to our senators, but to Dr. Woollen, our representative at the Geneva conference, saying that we are opposed to all aggressive armament. She had petitions distributed on the peace pact and on anti-lynching, which were signed by those present. She also emphasized Christian citizenship and law enforcement, as well as work among the negroes.

Holt's Chapel carried away the banner for a record of 100 per cent in attendance. Presiding elder W. A. Newell spoke on the spiritual life chairman, and suggested that we are too prone to let the organization details of our work overshadow the spiritual interests; that in our prayer life we need to learn to "wait on the Lord," listen for his voice rather rather than to our own.

A bountiful luncheon was served by the Bessemer ladies at the noon hour. That and the social fellowship attendant added much to the joy of the day.

"Speak to the Children of Israel that they go forward" was the subject of Mrs. C. C. Weaver, who led the afternoon devotions.

Work of the children's department was the subject discussed by Mrs. George Hoyle of Shelby, who asked that we have vision, purpose and plan for work.

Bethlehem House and Brevard Institute were represented by Mrs. J. G. Sterling of Winston-Salem.

Mission study and various reasons why we should have mission and Bible study was presented by Mrs. George Short of Pleasant Garden auxiliary.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

YES, CHILD!

"Victoria, go back through the bus, wake up the sleepers, tell them to get their things together and be ready to check on every package, for we are in sight of the Home lights." Such was the direction given to a member of our singing class who usually sits near me in the bus, as we were returning from a heavy day's work last night at about 11 o'clock. Arriving on the Home grounds and as the unloading was in process Betsy Welborn, our little curly headed youngster, on alighting stopped long enough by the chauffeur to say, "Mr. Woosley, don't you think we ought to sleep late in the morning?"

DILWORTH FRIENDS

After quite an early start our singing class arrived at Dilworth, Charlotte, in time to render their program at the Sunday school hour. Supt. J. Lester Wolfe and Rev. C. M. Pickens, pastor, had arranged to bring the entire Sunday school line into the beautiful and spacious church auditorium, where our girls from their vantage point on the rostrum could look into the faces of several hundred of their choice friends. We were greatly pleased to be with the Dilworth Sunday school, an organization which not only pays the congregation's ten per cent apportionment and gives liberal fifth Sunday offerings, but also clothes seven of our children, the largest number being thus provided for by any Sunday school in the Western North Carolina conference. We were glad to take with us on this trip several of the children being clothed by classes and departments of this fine Sunday school.

VICK'S DEPRESSION CURE

Hurrying away from Dilworth we arrived at Calvary, according to plans entered into with Rev. G. W. Vick, pastor of that loyal and enthusiastic Charlotte congregation, where our class rendered its program at the 11 o'clock hour. Charlotte, like other localities, is hit heavy by the present depression, but under Brother Vick's leadership this congregation has its financial obligations paid up to date and looks to the future with confidence. It was enjoyable to again hobnob with J. Sam Henson, superintendent of the Sunday school, and other good friends of long standing. At the conclusion of the morning's program Mrs. J. E. Brantley, president of the Woman's Missionary Society, presented us with 41 nice little dresses for our girls, and then we were located in hospitable homes for the noon hour's rest and refreshments.

HICKORY GROVE

At 2:30 we loaded ourselves back into the "singing bus" and at three o'clock were ready to render our program in the beautiful new church at Hickory Grove, some seven miles east of Charlotte, before a congregation that practically filled the entire church, even though an impending rain storm was coming up. Rev. Elzie Myers, who is acceptably serving for the third year the good people at Hickory Grove, greeted us most cordially and made our stay at Hickory Grove interesting and happy. At the conclusion of our program he directed the taking of a liberal offering to be applied on the church's Children's Home apportion-



This little girl has "friends"

ment. Then dodging such rain drops as we could we were again in the bus ready to head for our next engagement, wishing that our stay at Hickory Grove could have been longer.

KERR STREET

Rain was still falling as we drove in front of the attractive Kerr Street church at Concord, where Rev. A. C. Kennedy and a number of his choice people were ready to meet and greet us. Our children were soon placed in hospitable homes and were put to bed for needed rest before the supper hour came. At eight o'clock they greeted a congregation that completely filled the entire church and including representatives from all the denominations of the city. Brother Kennedy, Supt. W. D. Ballard, R. A. Hullander, and other good friends saw to it that our sojourn with them was made happy, and at a little after nine o'clock we were safely tucked in our bus ready for the homeward journey and to think of a day full of friends.

AMBITIOUS YOUNGSTERS

In addition to the big maintenance problem which confronts the Children's Home we have our usual number of personal problems, among them being the question of college training for members of our recent high school graduating class. We, of course, will not use general contributed funds for sending these youngsters to college. We, however, are exceedingly anxious to find some one who would like to invest in their college training. One girl would like to go to Greensboro College, where she can further her study in music. Another will probably go to Davenport College, where after two years she hopes to specialize for teaching small children. Another would like to enter Rutherford College, where after further preparatory work he hopes to be able to enter the school for naval officers at Annapolis. Still another member of the class has made arrangements for entering State College at Raleigh, where he will major in dairying. The other three members of this class will soon go in training for becoming registered nurses.

AUDRY

Kind reader, you have the opportunity of looking into the face of little Audry Deadmon, a sweet little girl of five summers and one of the members of our baby cottage family. Audry came to the Children's Home a little over two years ago and is claimed and clothed by Mrs. B. H. Morrow, and a group of other good women, who hold their membership in the Triplett congregation on the Mooresville circuit. We could hardly get along but for the help and interest coming from people who take special interest in individual children, since our general offerings are falling off quite considerably.

FRIENDS, FRIENDS, FRIENDS

We are greatly cheered by the visits of our friends who in increasing numbers come to the Children's Home. During the past three Saturdays we have had different groups visit us from Westford, Concord, each group being a little larger than the other. Rev. H. E. Stimson, pastor of this congregation, writes us that he thinks his entire Sunday school will eventually visit the Children's Home with a desire to become better acquainted with our youngsters and their needs. We are always glad to have our friends visit us, even though at times we do not find ourselves in position to give them all the consideration we would like. The Children's Home belongs to the Methodists of the Western North Carolina conference and they have right-of-way on our grounds.

Farmer: "Hi there! What are you doing up in my cherry tree?"

Youngster: "Dere's a notice down dere to keep off de grass."—Omaha Bee.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I want our many friends to remember that we have several high school graduates who have taken at least two years' business course and are ready and anxious to accept positions as stenographers and bookkeepers. If any one knows of an opening, please speak a good word for our trained young ladies and at the same time communicate with me.

* * * *

In last week's Advocate the printer got some figures and dates mixed up. Mrs. Cottie N. Sherrod left $1000 to the Methodist Orphanage for our loan fund instead of $100. The commencement and board meeting were held the 14th. The Advocate had this date the 24th of this month. The Advocate is doing a wonderful thing for our Orphanage without a cent of cost to us and we are sincerely grateful for its support and influence.

* * * *

I shall be glad to hear in advance of any Sunday schools that are planning to hold their annual picnic with us this summer. Here is hoping that hundreds of Sunday schools will visit the Methodist Orphanage during the summer months. By knowing before hand when the Sunday schools are coming, we can make our plans to fit in with these visits. This plan would help us to prevent a congestion as several might plan the same day. I hope to hear from our Sunday school superintendents at an early date, and I trust we shall have the privilege of entertaining many Sunday schools.

* * * *

We shall be very happy when we can repair several of our cottages and refurnish them. The thing that will cause us to rejoice most will be when we can put new equipment in our laundry to take the place of that which is worn out. Even if it were new, it would be inadequate to meet our present demand. When the laundry was equipped nearly a quarter of a century ago we only had a few children in the Orphanage. Now the number has grown to such proportions it is absolutely necessary that we have bigger equipment to take the place of the old worn out machinery we now have. If all will lend a helping hand and send us all the Octagon soap coupons they can gather up, we can carry out in a most successful manner our plan to do all necessary repairing, furnishing and equipping of buildings and laundry.

The singing class from the Methodist Orphanage had a pleasant visit to Louisburg and Nashville the first Sunday. Rev. T. A. Sikes greeted us in his happy, genial way. Everybody seemed to be in good spirit for a splendid service.

One member of our class is clothed at Louisburg and I am sure she was quite pleased to know so many of the ladies were asking for Geraldine to take dinner with them. I was the guest of Mr. and Mrs. Joe Mann. This was very pleasant. We were in Nashville with Rev. W. G. Farrar for the evening service. Misses Louise and Mary Sills are kind enough to often invite me to their home and I always enjoy their hospitality.

We brought back with us packages of Octagon coupons. It is interesting to note how diligently our people are working in this campaign. We find such loyal friends for the Orphanage.

Nellie B. Rives.

A RELIGIOUS ROMANCE

(Continued from page 20)

Charleston, then organized St. Andrews' church and remained as pastor for five years. In 1858 he joined the North Carolina Synod and his work in this body is witness to his devotion and wise leadership. May 31, 1858, St. Paul's church was organized at Wilmington, and in January, 1859, St. Mark's church at Charlotte under his guidance. Sixty-seven years were spent in the duties demanded by the ministry of the Lutheran church which he loved so well. Wherever he went he commanded respect by his genuine ability, and carried forward the work entrusted to him by his untiring perseverance. His pen was always busy, and his contributions are outstanding among Lutheran writers of his time. For years he edited a literary magazine known as "At Home and Abroad," he wrote a history of St. Paul's church at Wilmington, he published "Localities of the Reformation,' 'and other literary productions came from his pen. His two most important works, however, are the "History of the German Settlements of the Carolinas," and his joint work with Dr. Geo. H. Cox in the "History of the Synod of North Carolina." His visit to Europe in 1876-1877 was largely to secure first hand information about early church history. The importance of the work of an accurate historian cannot be overestimated, along this line alone to speak of no other work at all Dr. Bernheim has written his name secure in the mind of all intelligent Lutherans.

This inspiring story seemed worth telling, possessing all the elements of romance as it does, and yet being only a few pages from the book of actual life. A father and his two gifted sons, born of stock Jewish of "the straightest sect," and yet by the hand of mysterious Providence brought to large service in the work of the Lutheran church. Perhaps, many who knew the two sons did not know this story of their lives that adds so much to a proper appreciation of the work that they did in our midst.



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Sunday School Lesson

JUNE 19
Jacob the Aged Father
(Genesis 46:17; 28-30; 47-7)

By Henry W. Tiffany

Joseph revealed himself to his brothers. Pharaoh heard of the meeting and bade Joseph send the eleven back to Canaan for Jacob and all their families. Joseph carried out Pharaoh's orders, supplied them with provisions, changes of raiment, silver, asses and wagons. He commanded them, "See that ye fall not out by the way." Reaching home the eleven broke the news to Jacob who fainted at the news, thinking it too good to be true. The sons repeated the words of Joseph, showed him the wagons Pharaoh sent to bring the families to Egypt, and Jacob said: "It is enough: Joseph my son is yet allive: I will go and see him before I die."

1. The Moving to Goshen (46:1-7)

The decision to go to Egypt was a momentous resolution. Suddenly the wagons of Pharaoh stood before his tent, and the parched pastures bade him accept the invitation of Pharaoh to come to Egypt. Though going meant the loss of his independence, a farewell to his home, and new problems in his old age, Jacob started. It was a strange sight. Jacob with snow-white hair and beard, riding in the best of Pharaoh's wagons. His wives and the other women and children in the other wagons, while the men walked beside the wagons as guards. Cattle, camels, sheeps, goats, asses were all mixed up together. Reaching Beersheba, Jacob tarried for awhile. Beersheba had been the home of Isaac. It was the last town in southern Canaan and on the edge of the desert. Many hallowed memories of home were there. Jacob tarried to offer "sacrifices unto the God of his father Isaac." He sought divine guiding and guarding. From this time on no mention is made of a sacrifice until the Israelites left Egypt hundreds of years later (some say 430, others 215). Having sacrificed at the ancestral altar, God appeared to Jacob and said: "I am God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation. I will go down with thee into Egypt: and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Abraham had gone to Egypt and been in great danger. Isaac had been forbidden to go thither, but now Jacob is told that his visit to Egypt is a part of God's plan. Jacob did not debate, delay or defer, but acted with decision and went at once. This migration was one of the most important in history.

2. The Meeting of Jacob and Joseph (46:28-30)

When the caravan approached the borders of Egypt Jacob sent Judah to Joseph to announce his arrival in Goshen. Judah had led the second expedition of the brothers to Egypt for grain, he had made the great speech that caused Joseph to disclose himself, and prudence dictated that he go ahead to interview Joseph and obtain full directions for settling in Goshen. Jacob was proceeding cautiously, was feeling his way, and the sending of Judah was a mark of respect to the government, under the protection of which Jacob and his family placed themselves. Joseph had anticipated their coming, had his chariot ready, and when Judah announced the arrival in Goshen Joseph hastened to Goshen to meet his father. He fell on Jacob's neck and wept tears of joy. The ruler of Egypt wept like a child when he met his aged father from whom he had been separated for 22 years.

3. The Meeting of Jacob and Pharaoh (47:7)

Although there was a great gulf fixed between Egypt and Canaan, the court and the camp, the sovereign and the shepherd, Joseph did not hesitate to introduce his father to Pharaoh. Joseph was not ashamed of Jacob. This aged pastoral chieftain in peasant garb, his eyes dim with age, his face withered and furrowed with the lines of care and the marks of varied experiences, must have looked to the Egyptians like a being from another world. Pharaoh looked at him and asked: "How many are the days of the years of thy life?" It was a question that awakened in Jacob's mind the lumbering memories of the

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past. Reviewing his past Jacob saw his checkered history in its proper perspective and answered: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (47:9). Jacob sees life as a pilgrimage; a passing through, not an abiding. This interview is one of the most beautiful and pathetic scenes in the Bible. On one side a mighty monarch, on the other a shepherd farmer, yet they meet as man with man. Distinctions of rank and riches have vanished. "A halo of removedness lies around his (Jacob's) grey hairs." There are no court ceremonies or conventions. As Jacob enters Pharaoh's presence he does not do reverence, but invokes a blessing. Jacob's hoary head is a crown of honor and Pharaoh recognizes his right to bless him.—Watchman-Examiner.

IS PRAYER UNANSWERED? NEVER

I had a personal message from the King asking me to come any hour of the day or night and ask anything I wished and I should get it. I sat in the park and sighed: "O that I knew where I might find him." Waxing bolder I stepped across the lawn, pressed the button and the angel said, "The King is expecting you." And the King said, "What can I do for you?"

It was just as easy as that. If I ever offered a prayer which was unanswered, I do not recall it. The answer was not what I expected always, but so much bigger and better than I had faith to request as to make me very happy.

Jesus has given each of us a blank draft on the bank of heaven, signed and sealed, and we can fill it in with whatever we wish and it will be honored. It's a fearful responsibility, and we make terrific blunders. There was Hezekiah, good as he was. He had a mortal illness. He cried and said, "Lord, let me live." God said, "It's not the thing; but my name is on that draft and you shall have fifteen years." Then trouble. He revealed his jewels to the men from afar; they kidnapped them, then his children. Three years later Manasseh was born and he wrecked the kingdom.

David, man after God's heart. His child was sick; he fasted, wept, prayed. God said, "Not this time I'll take him; keep him pure for your pleasure and mine; later." He was the only one of David's sons that was not a disappointmen. What about Solomon? Outlandish women ruined him; led him to worship devils. His sun that rose so brilliantly set behind a black cloud. He was a licentious oriental sensualist.

Prayer is a great responsibility. Best to write across the check, Thy will not mine be done. R. F. Bumpas.

An average of $1 a week sent in by each pastor for the next 12 weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

SPIRITUAL ADVENTURES

Spiritual Adventures in Social Relations. By Bertha Conde. Cokesbury Press, Nashville, Tenn. Price $1.00.

If one is seeking for a book that will help young people find the realities of life, those things worth striving for and ways of finding the joy and purpose of life this little volume will be helpful. For joy and purpose are not to be found outside happy, helpful human relations with those who immediately surround us and in the wider reaches of social life. And in these days when the older folk have seen the accredited prizes of life that they have worked intensely to attain slip through their fingers and melt away they should give thought to helping those who come after to see a finer way and goals that are the real prizes of life. These goals and prizes will be found neither in material things, nor in position for its own sake, but in social and spiritual relations.

The human relationships are treated in chapters on the Family, Friends, Those in Authority, With One's Child, Husband and Wife, Neighbors and Enemies, but the significance of the whole theme is found in the chapters dealing with the Inner Meaning of Human Relations. The Spiritual Secret of Ideal Relationship and the Compensations of the Spirtual Life.

The book is most readable, the language simple, and the style direct. The illustrations drawn from common experience are illuminating, and such as will appeal to all of us. As a study in spiritual living in and through the daily round and among all sorts of people, to find and hold that which is real, joy-bringing and permanent this little volume is one to be chosen.

PULLMAN CHARGES CUT FOR ANNIVERSARY DAY ON SOUTHERN RAILWAY

Washington, D. C.—Co-operating with the Southern Railway System in the operation of its Anniversary Day excursion on Saturday, June 18, the Pullman Company will sell round-trip sleeping car tickets at a reduction of twenty-five per cent under present regular fares to the holders of Southern Anniversary Day tickets, marking another innovation in the offering of transportation service to the traveling public at reduced charges.

Announcement of the co-operation of the Pullman Company was made by Passenger Traffic Manager F. L. Jenkins of the Southern who explained that the reduced rate Pullman tickets will be honored on the going trip in regular line and extra Pullman cars on June 18, and for the return trip in any regular or extra Pullman cars up to and including Sunday, June 26.

This is the first time in history that the Pullman Company has made a general reduction of this kind and this move ,together with the one cent per mile fares authorized by the Southern, will afford the public railroad and sleeping car service at the lowest fares ever offered throughout the South.

Tickets for the Anniversary Day excursion will be sold between all stations on the Southern Railway System and also to and from stations on certain other lines and will be good on all trains except the "Crescent Limited."

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A Religious Romance

By Dr. W. T. Whitsett.

This romantic story which is true in every particular begins in the year 1800 in the sovereign principality of Hohenzollern-Hechingen in the southern part of Germany, near the river Danube, and not so far from the ancient town of Augsburg made famous by the Augsburg Confession of 1530. Here lived in 1800 a prominent Jewish family to whom a son was born September 27, 1800. The boy was named John Hermann Bernheim and as he grew up was given the very best educational advantages. He was especially gifted in language and literature, and became quite a linguist, speaking several languages fluently by the time that he was graduated from a leading German university.

The parents being devout Jews it was their ambition that their son should become a Jewish rabbi, and the son entered upon his religious studies with this in view. His progress was rapid. He dreamed that some day he should become famous for his scholarship and piety like the great Gamaliel the grandson of Hillel. He put his best efforts upon the study of the Old Testament, and upon the Talmud ,that great storehouse of Rabbinical lore that was accumulated during the first half century of the Christian Era and later became the prime object of Jewish literary effort. The history of the Jews was especially facinating to him, and he delved deeply into their beginnings back near the Tigris and Euphrates rivers and in the dark deserts of Arabia. He followed their story through Old Testament times down to the days when Asia was conquered by Alexander the Great; on through the attempts and failure to free Judea from Roman power, the days of the dispersion of the Jews, and down to modern times. To him it was a thrilling story, and often he meditated upon the Sanhedrin and its ancient power, and the great part played by the Jews in the religious development of the race of men. Finally he gave his attention to the Greek New Testament, and as he saw the life and work and teaching of Jesus he became strangely moved. His heart and conscience were touched as never before, and he became a sincere convert to Christianity. Instead of becoming a learned Jew, and a Rabbi of that faith he became a sincere and humble follower of Jesus as the Saviour of men.

The parents were furious and besought him to see the error of his way, but like Paul of old he had seen a great light upon his way, and firmly refused to turn from the truth. They disowned him as their son, and banished him forever from their home. Sadly he turned from the family fireside, and went out into the world. On his journey he stopped one day at a castle, that of a certain Count Von der Recke Vollmerstein. The count was a member of the Lutheran church and soon began to instruct him in the doctrines of the Lutheran church after employing him as tutor for his children. Young Bernheim was soon after baptized by Rev. Karl A. Doering at the church in Elberfield, and later entered the ministry of the Lutheran church, laboring for some years as a missionary to the Jews under direction of the London Missionary Society. His work took him to Iserlohm, Province of Westphalia, Prussia, where he was married to Miss Lizetta Dellman. He remained here five years and during this time three children were born into the family; one daughter, and two sons, Gotthardt Dellman Bernheim, born November 8, 1827, and Charles Hermann Bernheim, born September 4, 1830. In 1832 the family emigrated to America and settled in Pennsylvania, where the father joined the Ministerium of Pennsylvania and entered upon work for the Lutheran church which continued in the states of Pennsylvania and Massachusetts until his death September 27, 1847.

The older son, Gotthardt Dellman Bernheim, had been sent South in 1846 and came under the instruction of Rev. John Bachman, D.D., LL.D., who was pastor of St. John's church, Charleston, South Carolina, for more than 50 years, and, also of Rev. Ernest L. Hazelius, D.D., who for nearly 40 years was a professor of theology in the Lutheran schools of the South. The younger son, Charles Hermann Bernheim, also, finally came South to join his brother, and after his studies were completed, both spent their lives as Lutheran ministers, the most of their work being done in the states of North Carolina and South Carolina. Thus, the conversion of the prospective young Jewish rabbi to Christianity resulted in the giving of three Lutheran ministers to a wide field of service; the father's labors for 15 years being in the North, and the two sons giving their long years of service to the church in this particular field.

Rev. Charles Bernheim, who served as pastor of Frieden's church from 1868 to 1874, was first granted license to preach by the South Carolina Synod in 1855, and ordained in 1858. At various times he labored in Florida and South Carolina, but his chief work was at his different pastorates in North Carolina. He kept up the family tradition of scholarship, and delighted to tell in vivid style the story of God's guiding hand in the life of his father, his brother and himself.

Rev. Gotthardt Dellman Bernheim, D.D., who died October 24, 1916, and was buried from St. Mark's Lutheran church, Charlotte, North Carolina, was one of the outstanding men in the Lutheran church of the United States. A profound scholar, an eloquent minister, and a historian of note, he made a deep impression upon his time. He first served for three years as assistant pastor at St. John's church,

(Continued on page 17)

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HAROLD SOMERS, BROOKLYN, N. Y.

Children's Storyland



"ALL KNEELING"

By Janet T. Van Osdel.

A child's shrill scream followed by cries of "Mother! Mother!" attracted the crowd waiting for a train on the elevated platform of a city transfer station.

A woman of perhaps thirty, attractive, with dark hair and eyes, and wearing a black silk chiffon printed in gigantic red roses, turned around a few feet away from the child and said impatiently, "Don't be such a baby, Richard! I'm right here. Why do you have to cry about everything? If you'd just looked you could have seen me as well as not!"

A tall, graying man with an understanding, whimsical face, who was standing next to Richard and had taken his hand, said, "I don't know about that. I'm rather on Richard's side."

The woman flushed. "Meaning that I'm neglectful of my child and rather hard on him?"

"Not at all! Meaning that you do not understand his difficulty. That literally, you do not get his point of view. He was lost in a forest of legs and he grew panicky just as an adult might on finding himself lost in a forest of trees with not a familiar landmark in sight. There's not a train coming yet, so would you mind trying something? I wish you'd get down on your knees until your eyes are on a level with Richard's."

The woman looked at the man incredulously.

"No," he answered the look, "I'm not trying to make a spectacle of you. But I'd like, both for Richard's sake and for your own, to have you view the world from his angle for a moment. It may change a good many things for both of you. If you love your little boy, and you do, devoutly, please kneel on this paper I am spreading next to him."

Because, in spite of her momentary annoyance with him, she did love her little boy more dearly than she could have expressed in words, the woman knelt and then had to stoop slightly before her eyes were on a level with her boy's.

"Now, what do you see?" asked the man. "Is it legs as trees walking?"

"Why-y! That's it! This does change things. It's as you said—from his height nothing but a forest of legs, silk-stockinged and trousered and not a face in sight! Poor baby! And to think that's what he has been experiencing every time he's been in a crowd! And I've been wondering at his gift for getting lost the minute we get in a crowd. No wonder he grips me until I've become impatient with him! And to see my head, to know that my beige stockings belong to me instead of to any one of a half dozen other women, he'd to have to throw his head way back, wouldn't he?" said the woman, experimenting.

"And then if he didn't know exactly where to direct his gaze he'd miss you," replied the man. "A child isn't as adept at is as an adult. You've been seeing things a good many more years than Richard has. And remember, madam, it isn't alone here in this crowd, but at home and everywhere your boy is seeing things from a knee-high point of view."

"Thank you—more than I can express," said the woman, holding out her hand.

"We have to get on our knees to understand them—these little ones," said the man, and he was now speaking to an interested group that had formed to watch the experiment Richard's mother was making. "And, I think, spiritually as well as physically, if we wish to understand them. I'd advise 'all kneeling' when it comes to our relations with children."—National Kindergarten Association.

THE NAUGHTY POLLYWOG

By Polly Pringle.

"I do not want to go to school,"
Wailed one wee pollywog,
"I'd much prefer to swim and play
Than learn to be a frog."
So while this naughty pollywog
Was swimming in the pool
The other pollywogs were wise
And each day went to school.

Their master was a wide-mouthed frog
With glassy bronze-rimmed eyes,
He taught them how to float on leaves
And snap at dragon-flies.
They ate their lunches at recess
From sea-weed dinner pails,
And very shortly they grew legs
And even lost their tails!

Now when the naughty pollywog
Saw what fine frogs were these,
He was ashamed of his small self
And hid beneath some leaves.
And one day when the grown-up frogs
Were basking on a log
A monster fish came swimming past
And caught the pollywog!

—Selected.

HAPPY SERVICE

A Sunday school superintendent related the following:

Some years ago while visiting the Sunday school in H—. I was greatly cheered by the clear answer the dear children gave me.

When I asked how many of them really loved the Lord Jesus, I noticed all hands went up, except one little girl. Thinking she might not have heard me, I addressed her individually, and said:

"My dear child, don't you, too, love the Lord Jesus?" Hesitatingly she raised her little hand. After a few more encouraging words to the interested listeners, I told them that the following Thursday we would have another such meeting to which the parents were cordially invited.

"Who will promise me to earnestly invite your dear father and mother; and if possible, bring them along?" A few responded, and to my great surprise that little girl too.

Afterwards I learned that she had come to the Sunday school that Lord's Day for the first time.

The appointed day arrived, and as I took my place in the front, I watched the people coming in. There came my little girl with a happy face, and with a well-dressed lady.

"I am glad, my dear child, that you have kept your promise so faithfully. I suppose this is your mother?"

"Yes, sir, this is my mamma." Then the lady told me how the child had not ceased to invite her to the service.

"Although I had strictly forbidden her to go to any Christian Sunday school," the mother added, "yet she pressed me so earnestly last week that I finally consented. I pushed her away in anger, but when she still persisted, I finally punished her with the rod. But the dear child continued to beg me to come, and I could do nothing but to promise her to come. I can assure you, I do not regret having been here."

"And, now, my dear child," she said, turning to her daughter, and pressing her to her heart "you may go to the Sunday school as often as you wish." The little girl grasped the hand of her mother and covered it with kisses, filled with joy over the sudden change that had taken place, and turning to me, she whispered in my ear:

"Now, I will love the Lord Jesus dearly, too."

Shortly after that the lady turned to the Lord in true repentance, and was converted, rejoicing in the forgiveness of her sins through the grace of the Lord Jesus Christ. She henceforth walked faithfully with God's people, and her daughter is now active in blessed service in this very Sunday school.

"Come, see a Man, which told me all things that ever I did: is not this the Christ?" (John 4:29).—Messages of the Love of God.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

A. W. PLYLER
M. T. PLYLER ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

June

Orange-Carrboro, 3 19
Duke's Chapel, 8 19
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July

Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Roxboro, 8 3
Duke Memorial, 8 5
Leasburg, Bethel, 11 6
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Anderson 10
Bahama, ... 13
Graham, ... 14
Haw River ([illegible]sant) 15

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Pastors' Summer School 19
Fairfield, 11 23
Swan Quarter, Epworth, 11 24
Mattamuskeet, Bethany, 11 25-26

July

Columbia, Holly Grove, 11 1
Roper, Pleasant Grove, 11 2
Plymouth, Plymouth, 11 3
Pasquotank, Epworth, 11 7
Currituck-Kitty Hawk, Sharon, 11 8
Williamston, Holly Springs, 11 9
Windsor, Windsor, 11 10
Hertford, right 13
Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfresboro-Winton, Union, 11 17

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
THIRD ROUND

June

Hay Street, a.m. 26
Aberdeen, p.m. 26

July

Laurel Hill, Rachels a.m. 3
Roberdel, Beaver Dam, 3 3
Laurinburg, p.m. 3
Piedmont, Zion, a.m. 4
St. John's and Gibson, St. John's, a.m. 10
Red Springs, p.m. 10
Mt. Gilead, a.m. 17
Wadesville, Ophir, 4 17
Rockingham, p.m. 17

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

June

Mt. Olive Ct., Browning's, 11 and 2 18
Mt. Olive-Calypso, Mt. Olive, 11 19
Mt. Olive Ct., Browning's, 3 19
New Bern, Centenary, 11 26
Riverside-Bridgeton, Rhems, 3 26

July

Pink Hill, Smith's, 11 and 2 2
Jones Ct., Foy's, 11 3
Kinston, 8 3
Dover, Asbury, 11 10
La Grange, Trinity, 3 10
Goldsboro, St. Paul, ... 17
Pikeville, Mt. Carmel, 3 17
Fremont Ct., Black Creek, 11 and 2 16
Fremont Ct., Black Creek, 8 17

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

June

Louisburg, 11 19
Middleburg, Cokesbury, 3 19
City Road, 8 19
Creedmoor, Banks, 11 25
Erwin, Erwin, 11 26
Newton Grove, Maple Grove, 3 26
Dunn, 8 26
Oxford, 8 29

July

Mamers, Mt. Ariel, 11 3
Cary-Apex, Macedonia, 3 3
Fuquay, Buckhorn, 8 3
Benson, Elevation, 11 10
Smithfield, 8 10
Central, 8 13
Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 24
Tar River, Ebenezer, 11 31
Youngsville, Youngsville, 3 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

June

Layman's Day 19
Enfield-Whitakers, Whitakers, 8 22
Seaboard, Sharon, 11 26
Garysburg, Oak Grove, 3 26
Rosemary, 8 26
Norlina, Zion, 11 29

July

Rocky Mount Ct., McTyeire, 11 3
Spring Hope, 8 3
Robersonville, Hamilton, 11 10
Bethel, 8 10
First Church, Rocky Mount, 11 17
Nashville, Sandy Cross, 3:30 17
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

June

Wallace-Rose Hill, Charity, 11 26
Garland, Centenary, 3:30 26

July

Carver's Creek, Wayman, 11 3
Hallsboro, Peace, 3:30 10
Chadbourn, Fair Bluff, 8 10
Stedman, Bethany, 11 16
Roseboro, Beulah, 11 17
Clinton, Keener, 3:30 17
Shalotee, Sharon, 11 20
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

June

Duke Pastors' School 19
Central, 11 26
Flat Rock, Fruitland, 3 26
Oakley, 8 26

July

Acton, Asbury, Sat. 11 2
Black Mountain, 11 3
Swannanoa, Tab, 3 3
Biltmore, 8 3
Tryon, Wed. 8 6
Candler, Snow Hill, Sat. 11 9
Hendersonville, 11 10
Rosman, E. Fork, 3 10
Brevard, 8 10
Weaverville Ct., F. H., Sat. 11 16
Marshall, 11 17
Ivy, Mt. Pleasant, 3 17
Leicester, Dicks Cr., 8 17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

June

Hawthorne Lane, 11 19
Brevard Street, 8 19
Myers Park, 11 26
Polkton, Mt. Vernon, 3 26
Trinity-Derita, Derita, 7:30 26

July

New Hope-Bethel, Bethel, 11 3
Marshville, Wingate, 3 3
North Monroe-Icemorle, Icemorle, 7:30 3
Hickory Grove, 11 10
Unionville, Zion, 3 10
Big Springs, 8 10
First Church, 11 and 8 17

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

June

Lincoln Ct., Marvin, 3 18-19
Lincolnton, First, 11 19
McAdenville, 11 26
Gastonia, East End, 8 26

July

Dallas, at Dallas, 11 3

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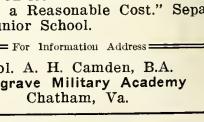
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Maylo, 8 3
Gastonia, Bradley Memorial, 11 10
Gastonia, Trinity, 8 10
Crouse, at Crouse, 3 23-24
Goodsonville, 11 24
Stanley, Iron, 8 24
Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

June

Glenwood, Glenwood, night 26

July

Centenary, Centenary, 11 3
Battle Ground, Gethsemane, 3 3
Bessemer, Bessemer, night 3
Reidsville, Central, 11 10
Ruffin, Hickory Grove, 3 10

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

June

Marion, 11 19
Morganton, 11 26
North Forest, North Morganton, night 26

July

Spruce Pine, Penland, 11 3
Bakersville, Martin's, 3 3
Burnsville, 11 10
Burnsville, Boring's Chapel, 3 10
Avery, Jonas Ridge, 11 14
Clinchfield, 11 17
Gilkey, Centennial, 3 17
Broad River, Providence, 11 20
Spindale-Pleasant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mill, night 24
Elk Park, Montezuma, 11 28
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31
Old Fort, night 31

August

Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, night 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

June

Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26

July

Helton, Grassy Creek, 11 3
Sparta, Potato Creek, 3 3
Pilot Mountain, Chestnut Grove, 11 10
Mt. Airy Ct., New Hebron, 3 10
Danbury, Pine Hall, 11 17
Walnut Cove, St. Marks, 3 17
Rural Hall, Germanton, 8 17
Spray, 11 24
Draper, 3 24
Leaksville, 8 24
Sandy Ridge, Snow Hill, 11 25
Madison, 11 31
Stoneville-Mayodan, Mayodan, 7 31

Note—June 19 is an open date to encourage all pastors to attend their Summer School at Duke University. Laymen will fill pulpits if asked.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Pastors' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26

July

Gold Hill, Providence, 11 3
East Spencer, Long Street, night 3
Mt Pleasant, Center Grove, 11 10
Granite Quarry, Rockwell, night 10
China Grove, 11 17
Concord Ct., 3 (Q.C. night, 19) 17
Forest Hill, night 17
Salem, Oak Grove, 11 24
Woodleaf, South River, 3 24
Kerr Street, 11 31
Harmony, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June

Highland-Rhodhiss, Highland, 11 19
Westview, night 19
Taylorsville, Carson's Chapel, 11 26
Hiddenite, Center, 3 26

July

Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

June

Junaluska Assembly, 11 19



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Canton, 11 26
Dellwood, Balsam, 3 26
Dillsboro, 8 26

July

Jonathan, 11 3
Whittier, Olivet, 3 3
Glenville, Wolf Mountain, 11 10
Highlands, 8 10
Andrews, 11 17
Robbinsville, Topton, 3 17
Pines Creek, Cattaloochee, 11 24
Junaluska, Long's, 8 24
Murphy, 11 31
Hayesville, Sweetwater, 3 31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

June

Forsyth, 7:30 19
Thomasville, Pleasant Hill, 11 26

July

Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove, 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24

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IN MEMORIAM

PHILLIPS—Mrs. Lucy Phillips was born September 17, 1870; died April 21, 1932. She was a kind and devoted wife and mother ad loved by all who knew her. Her husband and four children preceded her to the grave several years ago. Four children are living as follows: Mrs. R. B. Oldham, Miss Effie Allen and Mrs. V. A. Cagle. One sister, Miss Emma Phillips, also survives. But we feel our loss is heaven's gain, and we look to him who doeth all things best. She was a good Christian woman, having professed faith in Christ in early girlhood and joined Fair Promise H. E. church, of which she remained a faithful member until death. She was laid to rest in the family burying ground under a mass of beautiful flowers. She also has nine grandchildren living.

Cherrie Phillips.

GRANT—The subject of this sketch, Mrs. Helen Burnette, wife of H. H. Grant of Ridgeway, N. C., was born July 3, 1868, and passed to her reward May 2, 1932. In early girlhood she was converted and joined the Methodist church on the Northampton circuit, January 20, 1892; was married to H. H. Grant, son of the late Rev. William Grant. To this union were born 11 children, all of whom together with her husband and nine grandchildren survive. Her faith and consecration were especially in evidence during the months of her declining health and great suffering. We feel keenly our loss in her going, but we shall always cherish the memory of her sweet Christian character and pray that God, who doeth all things well, may comfort her beloved family in their deep sorrow.

B. C. Thompson.

HARRIS—David D. Harris was born August 24, 1857, and passed to his reward April 8, 1932. Having suffered a stroke of paralysis he had been confined to his home for a long while, but he had carried his burden well. The devotion and sweet disposition of his wife added much to his life, and she was his faithful companion to the end. Brother Harris had been a member of Mt. Bethel church of Bahama for many years and he leaves a good name to his memory. We feel that he is safe in the heavenly Father's care. He is survived by his wife who before marriage was Miss Laura F. Ball of Bahama, and the following sons and daughters: Mrs. H. L. Umstead, Jr., Mrs. Clifton Ball, and Miss Ruth Harris of Bahama, Robert and Sterling Harris of Durham, Mrs. A. F. Zachary of Snow Camp, Mrs. J. C. Finch of Bailey, E. G., W. H., and Frank Harris of Richmond, Va. There are 20 grandchildren and three great-grandchildren.

C. W. Barbee, Pastor.

CROSS—Frank Norfleet Cross, son of the late J. F. and Mrs. Hattie Cross, was born at Sunbury, Gates county, July 24, 1873, and died April 13, 1932. Having suffered a paralytic stroke about 4 a.m. he passed away about 12 m. Thus suddenly came the "one clear call" and the earthly life opened out into the "life more abundant."

Frank was my friend Playmates in boyhood we grew up to young manhood together and through the years have preserved that close and intimate relationship. No one ever spoke a word of harm of him. He was a model boy, a youth of exemplary habits, a man of sterling integrity.

Following the footsteps of his parents, who were themselves "diligent in business, serving the Lord," he early gained in the community a position of trust and confidence, well esteemed and beloved among friends, neighbors and acquaintances, being quiet, unassuming, upright and honest in business relations, generous and kind-hearted.

He joined Philadelphia M. E. church in childhood and has been a faithful follower of the Christ through all the years. He became a pillar of the church, serving for years as secretary-treasurer of the Sunday school and as steward of the church.

The Christian life was real to Frank. He invariably "gave of his best to the Master." The influence of such a life will be felt for years in the community, and so after a life peculiarly close to the Master, God's finger touched him and he slept "as one who draws the draperies of his couch about him and lies down to pleasant dreams." The valley of the shadow of death had no fears for him, sustained by the peace of God which passeth all understanding.

Frank was happily married in early manhood to Miss Mary Elizabeth Harrell, daughter of the late Mr. and Mrs. W. P. Harrell of Sunbury, who with the following children survive him: F. N. Cross, Jr., W. F., Elizabeth and Dorothy Cross of Sunbury, and Mrs. S. W. Enloe of Ahoskie. Surviving also is a brother, W. A. Cross of Salem, Va., and two sisters, Mrs. C. B. Mason of Norfolk, and Mrs. H. G. Brown of Sunbury.

T. W. Costner.

THOMPSON — The promise, "With long life will I satisfy thee," was fulfilled in the life of Elijah Whitford Thompson, the number of whose years was four score and five when he passed away peacefully at his home in Macon, N. C., on April 22, 1932.

Mr. Thompson was born and reared in New York state. Shortly after his marriage to Miss Gertrude Lamb of Hamilton, N. Y., they came south to live. All that was best of the old South appealed to them and they founded a home that was ever a delight to them, their daughters and their friends. Mrs. Thompson died in December, 1930, but his daughters, his son-in-law, Mrs. Thompson's sister, Miss Lamb and the grandchildren were left to render loving attention to him and make his last days glad.

Many excellent traits went into the making of the character of this good man. Among the most pronounced were his unfailing kindness, his gentleness, his purity of soul. He was a true friend, beloved by white and colored, a devoted husband, father and grandfather.

For years Mr. Thompson was superintendent of the Methodist Sunday school in Macon, and gave generously of his time and his means to its support.

Perhaps the greatest service Mr. and Mrs. Thompson rendered this community was through their contribution to the music of the church. The memory of her master touch on the organ and his voice in the choir will remain a precious legacy to those who were privileged to worship with them.

"Rest comes at length, though life be long and dreary,
The day must dawn and darksome night be past;
All journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last.
Angels, sing on! Your faithful watches keeping,
Sing us sweet fragments of the songs above,
Till morning joy shall end the night of weeping,
And life's long shadows break in cloudless love."

Hail and farewell!

Mary Egerton Lawrence.

COOPER—Before a large concourse of friends and relatives W. T. Cooper was laid to rest in the cemetery at Salemburg. The funeral rites were conducted by his pastor, Rev. C. A. Johnson of the Methodist church at Roseboro, assisted by W. J. Jones of the Baptist church at Salemburg.

Beautiful and appropriate music was rendered in honor of this great citizen of the soil. The flowers were beautiful. The sympathy of friends and neighbors was most consoling. They not only came from this section but from a distance to pay their last tribute of love and esteem to this good man.

W. T. Cooper was born 73 years ago. He was the oldest son of the late John R. Cooper, one of Sampson county's builders. He spent his entire life in the Salemburg community.

He has been a Christian from boyhood until the time of his death, Wednesday, April 27. He was most sacrificial, was calm, thoughtful and constant in his service as a citizen and as a Christian. It was often remarked that he was an outstanding example of energy and loyalty to the highest and best of his community. He has for many years been a faithful and esteemed steward in the Methodist church.

He was a most excellent farmer, having accumulated much property by the labors of his hands. He was in no sense a speculator or trader, but gave honest service for every dollar he received.

In early life he married Miss Cornelia Butler, sister of Senator Marion Butler and Major George E. Butler of Clinton. She has been nto him an ideal wife in loyalty and labor. Scarcely a day were they separated in life. All their lives they have been going together in service to the sick and needy of their community, and no matter how hard the task they undertook it bravely in any sickness or disaster of their neighbors.

There were born to this couple five children as follows: Mrs. J. E. Owen of Fayetteville; Mrs. Jack Matthews, Salemburg; Mrs. E. T. Lewis, Salemburg; Mrs. Eva Vandergrift, Salemburg; Mr. Wiley Cooper, Salemburg. All the children are living, and there are 14 grandchildren.

Mr. Cooper passed away while on his farm supervising planting and labor. Verily he died "in harness," for his passing was sudden. Salemburg realizes a great loss in the passing of this good, substantial citizen.

W. J. Jones.

RESOLUTIONS OF RESPECT

In the passing of Mr. D. G. Holt on May 5, 1932, Edenton Street church, and especially its board of stewards, has lost one of its most faithful and beloved members.

Unassuming, retiring, modest, quiet, it was not given to many of us to know him for his true value; but to those who came in close contact with him during long membership on the board of stewards, his Christian character was well known and his friends all speak in the highest terms of him.

Literally those who knew him best loved him most. He lived his life gladly and met death with a smile, and the world is better for his having lived among us. Therefore be it resolved:

First, That in the passing of Mr. Holt the church has lost one of its most faithful members, whose place will be difficult to fill.

Second, That we extend to his family our heartfelt sympathy.

Third, That a copy these resolutions be sent his family, that a copy be spread upon our minutes and a copy sent the North Carolina Christian Advocate.

J. W. McGee,
W. M. Allen,
J. M. Hemming.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 23, 1932 Number 25

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Amazingly Fictitious

IN RETURN for obedience and worship, satan invariably promises the kingdoms of this world. But the promises of sin are amazingly fictitious. Achan was tempted to steal the wedge of gold, but he had to bury it and it buried him. Gehazi was dazzled by a scarlet robe and then he was mocked by a scaly, leprous face. Judas got the "thirty pieces of silver," but with them he purchased a gallows and a suicide's grave. Sin is supreme sophistry, and supreme satire. Make no compromise with untruth or unrighteousness. If you do: "It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed and that the shame of thy nakedness may not appear."

GLIMPSES FROM THE GALLERY AT THE STATE CONVENTION

Last Thursday morning I caught an early bus out of Durham for Raleigh that I might be on the streets early at the Democratic state convention. I had no business other than to mix in this crowd of Tar Heels who had come together to save the state. The day was fine and the crowd immense for these hard times with the few pressing issues of intense excitement.

I watched the fifth district in the House at the capitol as the representatives of the several counties came together for the usual business prior to the meeting of the convention. Mr. Harris, who is prominently mentioned for the next speaker of the House, was made chairman. He did his job well. If he can do everything else as well as he did his work Thursday, he is the man for speaker when the next legislature meets.

This gathering of men with a few women mixed in, was orderly and did their work with all the dignity of a Methodist conference. It certainly had none of the crudeness of the traditional political meeting.

In the new auditorium at the lower end of Fayetteville street by 12 o'clock fully 4,000 men, with many women, were on the main floor and in the galleries. It was a fine gathering of representative citizens from every county in the state. The delegates on the floor looked much like those gathered about their county standards in other years, but the platform was sadly wanting. Men such as Simmons, Overman, McLean, Morrison, Clyde Hoey and the Kitchins were not in sight. Some of these were in Raleigh, but none except Josephus Daniels was on the platform at high noon. How rapidly men pass off the stage!

Nothing of special moment happened during the organization. As the presiding officer was making announcement of the meeting places of the several committees a ripple of laughter and applause ran over the vast assembly when he stated that "the committee on platform would meet in the Sunday school room of the church on the opposite corner." One at my back remarked, "They better send for the preacher to pray for them."

As one looked at that sober and substantial group of citzens of the state he could not bring himself to believe that the majority of that fine body of men and women would stand for the return of the liquor business with all its wreck and ruin. Greed and appetite will lead some to this, but I am speaking of the big majority.

I mixed among the people in hotel lobbies and eating places, at the capitol and in the assembly hall, on the streets and around the drink stands, and I saw but two men who were visibly affected by drink. That these were all who were acting silly no one would conclude, but they were all I saw. How changed the last three decades! In the old days at precinct meetings and county conventions fights and drunken brawls were the order of the day. At a state convention the noise and confusion and intoxication was very similar to that wet gallery at Chicago last week. All who listened in or read reports knew what it did. Any man who insists that times are as bad as they were before prohibition writes himself down as an ignoramus or a deliberate deceiver. I have been moving around no little for forty years and I know. The young people do not know. Many of them never even saw a bar room or smelt a grog shop.

Of political conventions fifty years ago, Raleigh could a wonderful tale unfold. The present prospect is far more pleasing. Fayetteville street with the capitol at one end and the new auditorium at the other is destined to become one of the most beautiful streets to be found. This should easily become the Pennsylvania Avenue of North Carolina.

M. T. P.

A FULL DAY IN SAMPSON

Last Sunday this editor did a full day's work in Clinton and the regions round about in that land of huckleberries and varied farm products. Brother Daniel Lane is making full proof of his ministry at Clinton in carrying on the fine work begun by Brother C. C. Alexander, whose untimely death brought sorrow to so many.

A visit to three adult classes in the Sunday school, preaching at the morning and evening hours, with a part in the service at Keener's in the afternoon, allowed not enough time for fellowship about the board in three of Clinton's hospitable homes. Lane knows how to care for a guest; he also allows him opportunity to exercise his gifts and graces. It was indeed a busy and delightful day. It gave me great joy to find a church so confident of the future as this at Clinton. The present spirit and leadership of this congregation augers well for the years ahead. Brother Lane is giving himself in a fine way to his work and results do follow.

He announced the revival soon to begin at Keener. There is to be a Bible school for the children, a Cokesbury school for the Sunday school workers and stress is to be put on good literature in the home. All this, along with the evangelistic services, is what we call a unified program to forward every interest. Such work as this will count. Too much of our revival effort fails because of the failure to deal with all the elements of the community. Lane and his assistant should see results at Keener.

At midnight we reached Durham, where the studious Daniel Lane returned to finish his work in the pastors' school at Duke. This visitor to the goodly land of Sampson will count it a high hour when the call for another day among the "big blues" comes his way.

MR. ROCKELLER MISTAKEN

John D. Rockefeller's statement that drinking has increased under prohibition is without foundation. The American people as a nation have decreased drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced 35 per cent of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high school from homes that would have been unable to send them under pre-prohibition bar room conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on prohibition as they were before they started to investigate and found that local politics is the main factor in crime and racketeering.—W. C. T. U.

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A. W. Plyler, M. T. Plyler } Editors

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A little girl going to church for the first time saw the people in the attitude of prayer. "What are they doing, mummy?" "Hush, darling, they are saying their prayers." "What," cried the child, "wiv all their clothes on!"

Men talk glibly about committing the control of liquor to the several states. That may sound all right but it is practically impossible. Suppose New York voted wet and New Jersey voted dry (if possible to suppose such a thing), how would men keep New York liquor out of New Jersey? The entire standing army of the United States would prove inadequate. It looks like men, even the president of Columbia University, could see the absurdity of such a proposition.

It has been 67 years since the Confederate Army was mustered out of service, yet after all these years more than a handful of these "Old Confeds" have gathered in Richmond and are still able to give the generations born since the "sixties" a sample of the "rebel yell" and to quicken their aged footsteps to the stirring notes of "Dixie." To this remnant of a once proud army the people of the North and of the South will extend congratulations and good wishes because they have been blessed with health and length of days.

It appears that the Republican platform adopted at Chicago does not please either wets or drys, if President Butler of Columbia University and Senator Borah may be taken as representatives of these two groups. The Democrats will next week try their hand at platform making. Will they be able to give greater satisfaction than the Republicans? It will be a marvelous achievement if they do. We will not assume the role of prophet, but it becomes increasingly clear that the people will have to pass upon this question that the politicians of both parties are utterly unable to dispose of even to their own satisfaction. This question ought to be taken entirely out of party politics.

Man is incurably religious. The human heart's instinctive cry is "Abba, Father!" As Augustine expresses it in his "Confession": "My heart was made for Thee, O God, and it is restless until it rests in Thee." In the words of the American poet:

"In even savage bosoms
There are longings, yearnings, strivings,
Of the good they comprehend not."

Dr. Claudius B. Spencer, 32 years editor of the Central Christian Advocate, Kansas City, retired at the Atlantic City General Conference. He has been a great editor and was making a paper as good as ever when he asked to be released from his task. During all the years he has glorified his task and he retires crowned with honor. Of him one has well said: "Over all that vast empire of the Missouri Valley, with its wealth of pioneer homes and the constantly growing richness of plastic humanity in the making, Dr. Spencer has spread a happy, wholesome influence by the versatility of his art and the challenge of his unique personality."

David Lawrence in the Charlotte Observer tells how the plan is to rush the proposed amendment or action to get rid of the 18th amendment through Congress and have it ready to submit to the state legislatures that meet the first of 1933, and if the dry states refuse to act, such states will be punished by making no appropriations for dry law enforcement within their borders. This is to prevent a few states holding the whole matter up till 1935 as most of these legislatures meet biennially. This is the plan of wet Republicans. The plan of wet Democrats is to repeal the Volstead act and give light wines and beer. All this is very interesting as it assumes that the drys in Congress are utterly powerless, which is not true, and because it shows what a troublesome road the repealists will be called upon to travel when the drys get into action.

Three Suggestions in This Hour of Need

1. We ought to be glad, not sad.

This certainly is not easy just now. Perplexities, reverses and failures meet us on every hand. Yet we have much to be thankful for. Would that each of us could count our blessings one by one. Think of the thousands with no work to do!

(1) Speaking personally, I am thankful that I have a job, though this has been my hardest year's work in forty.

(2) I am glad for mental and physical health to do the work of each new day.

(3) I am glad more hearts are responsive to the gospel than at any time in ten years.

Each of us have enough to fill our hearts with gladness. Still, we are sad and full of misgivings. Thousands of sad faced Methodists have I seen in more than fifty meetings I have attended this year. Something must happen before victory is ours.

2. We ought always to pray and not to faint.

How we do faint! In our families, in our churches, in our communities, in our age are perplexities and reverses that threaten to overwhelm us. We falter and we faint. Fear clutches at our hearts. This present sense of helplessness, with many, borders on despair. A new grip on God, mighty to save, is our only salvation.

Would that we might substitute prayer for fainting. Why not make these dormitories and these lecture rooms and these groves and quadrangles and that noble chapel in the evening time places of prayer and holy fellowship with God? Why not have a Duke prayer league that would make itself felt in every church and community in the state? Would that we here at Duke might have something of the spirit of the Holy Club at Oxford—a voluntary coming together of devout spirits that would be so vital as to make our religion sufficient to cope with the issues of this day.

Would that each of us at heart, in a most real way, could be a mystic that He might walk and talk with us as He holds fellowship with us by the way. Instead of our being lonely and sad and faint, we would then have the feeling that he sees us, hears us, knows us. Prayer is the key to this closed door. Faint not, but pray!

3. We ought to undertake great things for God in this needy day.

The time is about ripe for another haystack prayer meeting. There is a more urgent work for us in this day than there was for those young men a hundred years ago. Would that we here and now might get a vision of a big work for God. Too many are ready to throw up their hands and quit.

William Cary undertook a great work for God in India. David Livingston did the same in darkest Africa. John Wesley ventured into his world parish. The two cuts on our program this year should bring to us afresh the ancient call. Would that we might ride once more with the men on horseback as in Asbury's day.

The Christ is our only hope. Not the Christ of the ancient creeds, but the Christ of our bitter needs. This Comrade and Companion of broken men and women; this Scarred Victor in the world's conquests will lead us home by the way of the cross and give us a part in the crowning day.

Note: Suggestions offered by M. T. Plyler at the opening of the pastors' school at Duke, June 13, 1932.

God Always Does Right

"GOD'S doings are always good," remarked a brother with calm assurance following the recent refreshing rains on the parched lands. Our belief in a good and wise God would not allow us to accept any other theory. The accrued results of man's transgressions by the abuse of his freedom is something else. "God made him just and right, sufficient to stand though free to fall."

Our present trouble seems to be that we are about to conclude that the acts of God in history are a myth and the acts of God in law is purely a theory. Lawyers speak of "acts of God" but with little conviction; preachers talk of divine guidance with less assurance than does a movie actor. Let us dare to challenge this present age with the assurance that God Almighty runs this world and that the moral order will ultimately prevail.

The seventeenth century was the day of the deists who believed in an absentee God. John Wesley and others of the evangelical movement said that God actually stirred in the soul of the individual and that his hand moved in history. In the Son, God had come on the stage of the world and in the Spirit he testified to the spirit of man. Experience became their master word and the secret of their mighty conquests. It was God working in us to will and to do the right and the good. This sent men trembling to their knees and made vivid and

real the divine presence. Sinai flamed anew and Calvary made striking appeal. Voices were no longer an echo and testimony had a ring of assurance.

Let it be told everywhere with full assurance that God is still in the world and that eternal justice must ultimately prevail. A crusade led by men who believe that God wills it and that he is going to aid in bringing it to pass will usher in a better day. Men in every college hall and on every stump, as well as in every pulpit, should begin to speak without wavering about the God that commands and it is done, then the wavering and uncertainty would give place to assurance and victory. Too much of the present day preaching is an echo of heroic days when men were drunk with a sense of deity, and too many of the moral reformers spend their time peddling theories and proclaiming moral reforms with no power sufficient to bring them to their birth.

It is our business to prove that we are equal to the mighty men of old.

Comedians at the Conventions

THE political conventions this year are the happy hunting grounds of all men who have a sense of humor. Will Rogers last week had the time of his life in Chicago. The big writers were on hand in great numbers. Marian Lawrence, Mark Sullivan, and all the rest, including the best talent that the A. P. could command, but Will Rogers was the one bright particular star, because he was in the role of comedian. The court jester is the leading man in the political comedies of this good year of 1932. Will Rogers should have been at the state convention in Raleigh last week. With Rogers on hand it would have been a tremendous success.

The ability to laugh at the antics of the politicians is a gift to be coveted at the present hour. It serves to prevent these gentlemen from taking themselves too seriously and at the same time gives fresh courage to the people. There is fine psychology in whistling to keep your courage up at night when passing through a lone graveyard. That's the trouble now. We have not heard a man even attempt to whistle since the depression began in 1929. The people ought to go to whistling again. Above all we need a light-hearted man at the political conventions.

It is good to know that Will Rogers will be at the Democratic convention next week.

Repent Rather Than Hurl Abuse

SOON the political campaign will be in full blast with the politicians hurling abuse at the opposing party and the partisan press will be filled with epithets and fierce accusations. All the sinners and the imbeciles will be on the other side. But the real trouble is not here—would that it were.

If it were simply a want of leadership in one party and of rascality confined to any one group, the situation would not be so serious. This is a world malady. We are suffering from the collapse of human leadership on a world-wide scale. There seems to be no man or group of men able to cope with the present situation. In our pride of power and exalted egotism, with our marvelous prosperity, we have flaunted God as did ancient Babylon and defiantly trampled upon the elemental moral standards. It looks as though God has arisen on his throne and determined to teach us a lesson. It begins to assume the proportion of divine discipline. The ravings of politicians will be nothing more than solemn mockery as the world stands dazed and helpless in the presence of this present depression. Repentance is in order. The call for us to humiliate ourselves before God is the demand of the hour rather than the hurling of abuse in the name of political reform. Men need to turn to God for deliverance. Were every pulpit and every platform to join in a crusade for righteousness, for temperance and for a judgment to come, we would be saved from much of the bitterness and the human futility that is in danger of harrassing the land and of befooling the people in the months ahead.

When the Politicians Get Through

WHEN the political conventions get through with their plans for handling liquor, the real enemies of old booze will take a hand. For political expediency they will substitute conscience, and give people to understand that a thing morally wrong cannot be politically right.

This question is going to be settled, not for party advantage, but with an eye single to the social welfare of the American people. The enemies of old booze after a hundred years of conflict have learned patience, courage, and fortitude. Their victories have been too many for them now to be discouraged. We welcome what is ahead. We greet the future with a cheer.

People and Things

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

Bishop Edwin D. Mouzon will dedicate the Kernersville Methodist church at 11 o'clock Sunday, July 3. The church is now free from debt, says the pastor, Rev. T. J. Rogers. The Kernersville people are expecting a great day July 3.

"The Methodist Episcopal Church, South, at Engelhard will be dedicated at the 11 o'clock hour June 26, 1932. This church has been completed at a cost of $25,000, the board of church extension giving $1000 and the Duke Foundation donating $2500."—H. A. Chester, Pastor.

"Last Sunday at 3 p. m. the churches of the Sparta charge were well represented in a charge lay meeting sponsored by our splendid charge lay leader, Mrs. Virgil Cox. After the business was completed Mrs. Cox called upon the representatives of the various churches. Mrs. Cox then made a fine talk on the lay work of the church. Mr. G. B. Price of Jefferson then gave an excellent address on the 'Ideal Layman.' "—C. W. Russell.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

"Last Sunday morning at 11 o'clock in our Trinity church, Southport, Wilmington district, a large congregation greeted our Methodist Orphanage singing class directed by Miss Mary Ferree. The sacred concert of reading, recitation, and song, of some 50 minutes, was admirably conceived, splendidly rendered, and was deeply and profitably impressive. Surely our beloved orphanage is doing work of high and praiseworthy order."—R. H. Broom, Pastor.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

Mrs. Mary F. Vann of Jamestown, N. C., passed to her reward June 17, 1932, she being 65 years old. She is survived by four brothers, Marion C. Campbell, M. C. Campbell, Uriah Campbell and Arthur Campbell; three sisters, Mrs. Sophronia Tilley, Mrs. Earley Bowen, and Mrs. Emma Smith. Mrs. Vann has made her home since the death of her husband, Albert Vann, at Jamestown with her brother, Marion C. Campbell. For some years she was in ill health, but bedridden for the past months. Her body was laid to rest in Deep River cemetery.

Rev. Reid Wall, who has been studying in Chicago University, received the degree of Ph.D. at the recent commencement exercises of that institution. Mr. Wall recently married Miss Inez Bolin, an A.M. of the University of Chicago, an employee of a missionary society of Chicago. The happy couple motored to Lindale, Georgia, where the father of the bridegroom is pastor of the M. E. Church, South. On Friday of this week they will come to Greensboro. Dr. Wall will serve as assistant to Mr. Geo. J. Burnett, superintendent of the North Carolina Anti-Saloon League and will make headquarters in Greensboro.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

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"We have just concluded our third meeting. Have had good meetings, taking 25 into the church with other prospects and several going to other churches. We have had good help in the work of A. A. Angel and Brother Ader and wife. Brother Ader helped in two meetings and Brother Angel in one. Three young people's groups are at work and two women's groups have done exceptional work. There are still several meetings to hold. I wish we might have the prayers of all of God's people that we may be able to do just the thing that will count for the most on this big work. I failed to note the valuable aid rendered by Rev. J. L. Teague."—J. C. Umberger.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

"Orange church of the Orange-Carrboro charge, Durham district, located about two miles northeast of Chapel Hill, is celebrating home coming day on July 3. All former pastors, former members and friends are cordially invited to attend and bring basket dinner. The program begins promptly at 10:15 a. m. Special features of the day's program are: (1) Children's program. (2) Preaching by Dr. Charles E. Maddry of Raleigh and Nashville. (3) Preaching in the afternoon by Dr. S. B. Turrentine of Greensboro. (4) Singing of the old time negro spirituals by the Chapel Hill colored Baptist choir. (5) Singing by the Carrboro Union (male) quartette. (6) 'All day dinner' in the grove."—F. B. Jackson, Pastor.

"I have been too busy to write. We had six funerals during the first four weeks of this our fourth year on the Welcome charge and five since then. We have tried to put over some of the programs of the church. We did get some over in a fine way; others did not go so well. At Mt. Vernon we held a good will evangelistic meeting in which we were assisted by several pastors of churches of other denominations and their choirs. The fellowship was fine. We are looking forward to a full summer with two more meetings, three vacation Bible schools, and three Cokesbury schools. Rev. Robert Prentis of Duke will be with us for ten weeks. He is an approved teacher and very fine."—E. P. Stabler, P. C.

Rev. L. B. Abernethy and Mrs. Abernethy of Elkin, N. C., have made a recent trip to the University of Michigan to visit their son, John Abernethy, and to see him receive his Ph.D. degree from the university. John has been working in the field of mathematics. Dr. Archibald Henderson of the University of North Carolina regarded him one of his most gifted students in mathematics. It became our privilege last Sunday to preach at Elkin for Dr. Abernethy while away in Michigan. It was a great joy to be with the Elkin people. There is no more choice congregation in North Carolina than the Methodist congregation in Elkin. If any of our readers are from Missouri on this question, let them ask any of the pastors who have served the Elkin congregation.

Co-operation is our watchword. Thanks to all who have enlisted. One dollar a week from every pastor for the next twelve weeks will put us over the dull summer months.

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Will not all praying people of the Advocate family give earnest heed to the following request: "We, the undersigned parents of Wade Peele, who was kicked on the forehead by a mule, ask the fervent and faithful prayers of the Christian readers of your paper in his behalf that he may speedily be restored if consistent with God's will. We earnestly believe in faithful prayer."—Mr. and Mrs. R. A. Peele.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

Rev. E. O. Cole, conference treasurer, sends us the following letter: "I am enclosing check for $477.26 which you will please apply to the conference collections as coming from First church, Salisbury. This is the first time in the history of First church that any amount on this fund has been sent in before conference and it comes about on account of a self-denial campaign put on by our pastor, Dr. A. L. Stanford. During the month of May Dr. Stanford had his members practice self-denial and the money thus saved was placed in small bags which the pastor furnished. On the fifth Sunday these bags were collected in a tin wash tub. The children of the Sunday school entered into the campaign almost 100 per cent, and it was a great inspiration to see them from the tiniest tots on up march to the altar and drop their little sacks into the tub. Although the total raised was rather disappointing the campaign was considered a success and it was a source of great enjoyment on the part of many." —Leroy A. Smith, Treas. First Church.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

ANOTHER DISTRICT 100 PER CENT

Rev. L. B. Jones reports that the Rocky Mount district is 100 per cent in the Advocate campaign. That is, every charge has reported either new subscribers or renewals—most of them both.

Rev. J. S. Hiatt reports both renewals and new subscribers for every charge in the Statesville district. A number of other districts are getting close to the 100 per cent mark. We are going to give the full detailed report of both conferences as soon as the pressure is off our columns.

The people are interested in the Advocate. These expressions came in one mail:

"Please forgive me for forgetting this, for I can not do without your fine paper. Send for six months and I'll have more to send by that time."

"Enclosed find $2 for renewal of the best paper in Southern Methodism."

"I herewith enclose check for $2 to pay my subscription to the Advocate for one year. This paper is a most welcome visitors to our home, and I look forward with a great deal of joy to its coming each week. I really believe we have the best church paper in Southern Methodism and I congratulate you on the fine work you are doing."

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

MISS RUTH ROGERS AND REV. ARTHUR KALE WED

Saturday, June 18, at 5 o'clock p. m., in the Sarah Swann Hall of Carson-Newman College, Jefferson City, Tenn., Miss Ruth Rogers of Jefferson City and Rev. Arthur Kale of Greensboro, N. C., were married. Rev. Frank B. Jordan, pastor of Glenwood church, Greensboro, was Mr. Kale's best man.

After the ceremony the guests were entertained at a reception in the parlors of the college. Later in the afternoon Mr. and Mrs. Kale left by motor for a two weeks' trip north. Upon their return they will be at home in Greensboro.

Mrs. Kale is the daughter of Mrs. Thomas S. Rogers, who is dean of women at Carson-Newman College. She is a graduate of Virginia Intermont College, Bristol, Va., and the University of Tennessee, at Knoxville. She has been secretary in the office of Christian Education of the North Carolina Methodist conference, with headquarters in Durham.

The bridegroom is the son of Mrs. C. F. Kale of West Asheville. He is a graduate of Duke University, and is extension secretary of the board of Christian education of the Western North Carolina conference of the Southern Methodist church, with headquarters in Greensboro.

To these choice young people the Advocate extends best wishes and heartiest congratulations.

LAST SUNDAY AT MUIR'S CHAPEL AND ABBOTT'S CREEK

We found a splendid congregation assembled at Muir's Chapel. Brother J. H. Brendall, a dear old friend of mine for years, was in charge and after the regular order of service introduced me. He used to know my father and his introduction was of such a nature that it tuned me up to my greatest effort, and for 30 minutes I talked about the love of God as seen in his goodness, the beauty of his handiwork, the blessing bestowed upon the children of men, and his tender love and sympathy alike upon the just and the unjust, closing with "Come, let's live and walk with God for ever and ever." Every one of you may do it. Every one of you can do it. And it looked like every one was in mind to do it.

We closed at 12:10, ran over to Abbott's Creek and found 800 to a 1000 of those good Baptists just closing their morning anniversary services. Just in time for one of the greatest dinners I ever saw spread. The table was over 100 feet long and piled up from end to end with the choicest of viands. And we did eat and were filled.

The bell rang and we reassembled for the afternoon exercises, which were of such a character as to make us feel that "we were on holy ground." Rev. H. T. Stevens gave a sketch of the work of the congregation from its origin, 176 years ago. It was soul stirring. I was then introduced and spoke about 15 minutes. I asked four questions and answered them:

1. In what esteem should members hold the church?
2. What should be the qualification of every individual for membership?
3. Who are the spiritual officers of the church?
4. What is the mission of the church?

The great occasion was then closed and we all parted feeling that we were both physically and spiritually filled and would be better men and women.

Blessings on Muir's Chapel and Abbott's Creek churches!

Geo. H. Crowell.

REVIVAL MEETING AT BESSEMER METHODIST CHURCH, GREENSBORO

Dr. Lewis R. Akers, president of Asbury College, Wilmore, Ky., will conduct a two weeks' meeting in the Bessemer Methodist church, Greensboro, beginning June 26 and continuing till July 10. Rev. R. C. Kirk, pastor, announces services daily at 9 a. m. and 8 p. m.

Dr. Akers is an outstanding evangelistic preacher of the country who in addition to his college work finds time for revival services. He has held successful revivals in Tryon Street, Charlotte; Broad Street, Statesville; Central church, Asheville, and First church, Salisbury. The people of Greensboro will hear him gladly.

Brother Kirk was fortunate to secure him at this time, as it was the only vacant date that President Akers has this summer.

THIRTY-FOURTH SESSION OF WAYNESVILLE DISTRICT CONFERENCE

By W. E. Bird, Conference Secretary.

The Waynesville district conference held its thirty-fourth session in the Andrews Methodist church on June 1 and 2 with presiding elder L. B. Hayes in charge. The conference, in the minds of all who attended, was far-reaching in its spiritual significance as well as distinctive in its dispatch of business.

As a fitting beginning a devotional was conducted by the presiding elder, consisting of an appropriate Bible reading followed by a short period of silent prayer interspersed with orally enumerated suggestions made by the presiding elder of things for which the conference should pray. This devotional was followed by a welcome to the conference by Rev. W. J. Miller, pastor of the Andrews church, with the response by Rev. O. J. Jones of Bryson City, who also, upon request, gave a sort of keynote opening to the conference by discussing the great present-day world-wide revival known as the "Oxford Movement."

The message of the first morning was brought to the conference by Rev. C. S. Kirkpatrick of Mt. Airy Central church, who preached on "Burden Bearing" (Gal. 6:2). The content and tone of this message splendidly added to the spiritual atmosphere of the morning and was delivered with a simple earnestness that visibly stirred the congregation.

Most of the afternoon of the first day was taken up by reports from the pastors, the calling of the roll of district officers, and the announcements of various committees of the conference by the presiding elder. Interspersed with these came also letters and telegrams of greetings from connectional men who were not present and brief talks by some who were on the grounds. Among the latter were Rev. M. T. Plyler, representing the North Carolina Christian Advocate. At the request of the conference, a most enjoyable 15-minute talk was given by Rev. C. E. Steadman, who gave an interesting reminiscent review of some of his earlier experiences as a young minister in some of the remoter parts of this section of country where prejudices and opposition abounded on every hand.

The evening service of the first day was conducted by Rev. G. A. Stamper, followed by the administration of the holy sacrament of the Lord's Supper. Brother Stamper's message emphasized service and obedience, and was also in harmony with the spirit of the conference.

One of the distinctive features of the conference was the devotional services of the second morning and afternoon conducted by representatives of local churches of other denominations. The morning devotional was given over to Rev. E. F. Troutman of the Lutheran church, who brought a brief but beautiful fraternal greeting from his church. He freely lauded the great work being done at this conference, which he attended with regularity throughout, and rejoiced in the growing cooperative spirit among the various church denominations. The afternoon devotional was conducted by Rev. R. W. Prevost, pastor of the local Baptist church, who also brought fraternal greetings from his own church and his denomination. He especially emphasized the work done in the great convention just held by the Southern Baptists in St. Petersburg, Florida.

A considerable amount of time was given on the second day to such connectional men as were present or to their representatives, among whom were Rev. C. S. Kirkpatrick, secretary of the superannuate endowment fund; Rev. L. W. Colson, chaplain of Oteen Hospital, who also represented Rev. E. J. Harbison in behalf of the Golden Cross; Dr. C. H. Trowbridge, president of Weaver College; Mrs. Ralph Nollner, who, in the absence of her husband, spoke in the interest of Lake Junaluska and its various activities for the summer; Rev. W. O. Goode speaking in the interest of Greensboro College for President Turrentine; and Rev. A. B. Bruton, representing Rutherford College, in the absence of President Billups.

Another impressive feature of the conference was the prominence given to the work of the laymen. Among those bringing messages to the conference were Dean W. E. Bird of Western Carolina Teachers' College; Mrs. George L. Hampton, district secretary of the Woman's Missionary Society; Senator Mrs. E. L. McKee of Sylva; and Mr. James Atkins, district lay leader.

One of the most delightful messages of the entire conference was that brought by Rev. R. E. Stackhouse in the afternoon, who preached on "Righteous Living as the Test of a Christian Life."

The conference was invited to meet next year at Iotla, one of the very live rural churches in the Franklin circuit. Bryson City also extended an invitation, and after a close vote the conference decided upon Iotla for its next meeting.

The following persons were elected as delegates to the annual conference: J. P. Matheson, W. E. Bird, J. A. Richardson, Mrs. M. B. Cowan, Homer Henry, R. B. Slaughter, Lee Pendland, Mrs. G. L. Hampton, J. A. Porter ,and J. R. Long. The four alternates named by the conference were James Atkins, M. Buchanan, Mrs. H. C. Freeman, and J. E. Colburn.

Before final adjournment attention was called to the fact that every charge in the district without exception had reported something on conference collections.

A fitting conclusion to the conference was the presentation of resolutions of appreciation to the town of Andrews for the splendid entertainment given to the delegates and visitors from other sections.

All in all, the spirit of fellowship and of optimism in spite of such trying times, expressive as it was of the group, coupled with the rare affableness of the presiding officer, gave to the whole conference an atmosphere seldom felt in a gathering of this nature.

GOING BACK TO THE OLD HOME

Mrs. Tabor, three daughters, Margaret, Frances, Louise, and I left last Tuesday at 9 a. m. for Tazewell county, Va., and arrived at Bluefield, Va., at 6 p. m. Going by Mocksville, Yadkinville, Dobson, Mt. Airy, N. C., Hillsville, Wytheville and Bland, Va.; crossing Blue Ridge, Walker Mountain, Brushy Mountain and East River Mountain. All these mountains at the cross places are about the same height, ranging from three to four thousand feet. All have beautiful scenery and well graded hard surface roads.

The valleys between are very fertile with fine growing crops of corn, wheat, oats and grass, with cattle, horses, sheep and hogs feeding on the hillsides. In Bland county, Va., we turned aside to visit an uncle that I had not seen in 50 years. He is 76 years old and just recovering from an attack of pneumonia. He has a son, Rev. P. P. Tabor, a member of Holston conference. My other living uncle lives in Tazewell county, Va., and is 86 years old.

At Bluefield we visited my oldest living brother and family. He is now 76 years of age, but is still active and able to work his garden. While in Bluefield we attended church at West Graham, of which Brother Miller is the popular pastor. Here I met quite a number of relatives, friends, schoolmates and former pupils. Two ladies said I was the first school teacher they ever had; one said she was only five years old and cried all day the first day at school. I didn't doubt it—having to sit and look at such a teacher.

I called on Brother Sells, pastor of the church in Graham, Va., and Dr. J. A. Burrow, presiding elder of Bluefield district, who is serving his thirty-ninth year as conference secretary, has been editor of the conference paper, lacked one vote of being elected Epworth League secretary, and received a complimentary vote for bishop. He came into the Holston conference one year later than I and we both served churches in Chattanooga at the same time.

Bluefield, W. V., and Graham, Va., have been consolidated and made a city of 25 or 30 thousand. I can remember when Bluefield was only an old field with one or two houses. The great coal fields are only a few miles away. Most of them are in West Virginia; Pocahontas is in Tazewell county, Va., six miles of my old home.

On Friday we visited my old home, which is in Mudfork valley, eight miles from Bluefield and five miles from Falls Mills, Va., and six miles from Pocahontas. At the old home lives a brother and his wife and son. Brother is 74 and very feeble. On Saturday night a large string band of young people of the community visited us and gave a splendid concert. Sunday I preached in the old church where I attended as a barefoot boy. But few that worshipped there then are there now. Time brings many changes. The people who used to sing, preach and pray and shout are not there. They have passed over the river. I am glad their children and grandchildren are carrying on the work. While the personality of the church changes and its membership passes away, yet the church itself abides—it never changes, it never decays, it never passes away. Creeds may change, forms of worship change, membership changes, yet the church has in it elements of permanency. "For lo, I am with thee always, even unto the end of the ages." The abiding principle of the church is not in the material but the spiritual. The body dies, the soul lives on. The outward form of the church changes, but the true church abides.

J. B. Tabor.

CHURCH NEWS FROM HAYESVILLE

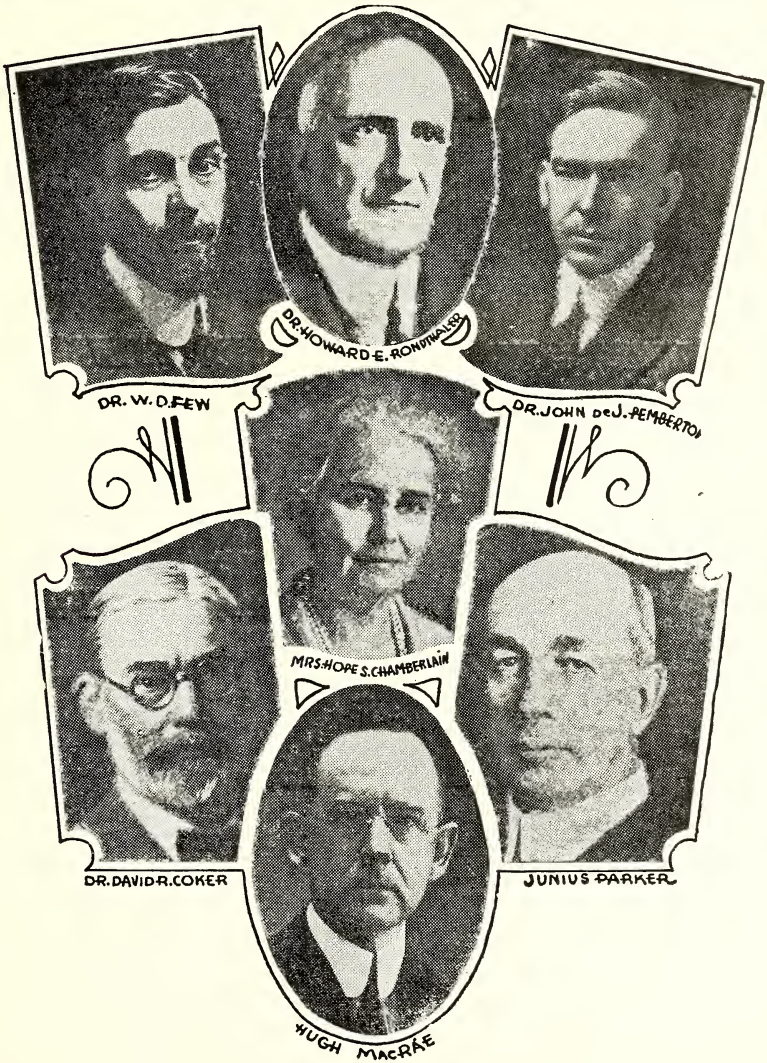
On the twentieth day of May we closed what promised to be one of the best revivals held in Hayesville church for years. The attendance was very gratifying throughout the meeting. The church was greatly revived, and the town and community of Hayesville have a higher appreciation of the gospel because of the great gospel messages brought us by our very capable and earnest presiding elder, Rev. L. B. Hayes. He has endeared himself in the hearts of all our people. Eight new members were received into the church upon profession of faith.

Speed and progress is being made with our new church at Tusquittee. We arranged and laid the cornerstone while Brother Hayes was with us in our meeting at Hayesville. The service was presided over by our presiding elder, Rev. L. B. Hayes, and the following visiting ministers participating: Rev. T. F. Higgins, pastor of our church at Murphy, Rev. J. H. Carper, pastor of Murphy circuit, and Rev. W. J. Miller of Andrews. The stone was laid by Aunt Hattie Moore, one of our oldest and most beloved members of Tusquittee church. The address for the occasion was delivered by Brother Higgins in a most forceful way and appreciated by all. The dedication sentence was pronounced by the pastor.

We are still forging ahead with the work on our new church. The house is now under roof and we held our first service in it last Sunday. Thirty days from the time the foundation work was begun we were worshipping in our new church.

H. R. Cornelius.

Honored by the University of North Carolina at Commencement



The Advocate already has given the citations of those receiving honorary degrees from the University of North Carolina, but the cuts were crowded out. This representative group appears above.

This university is ever mindful of her own graduates who have rendered some real service, and she is not forgetful of North Carolinians who have won distinction beyond the borders of the state. But these are not all who are counted worthy of honor. Along with her sons she selects others upon whom to set her marks of distinction.

This present commencement educators, men of affairs, an eminent lawyer and a skilled surgeon as well as a notable woman were placed among the elect. The representative quality of the favored seven is such as to win the approval of all who appreciate the democratic ways of our state university. The old foster mother is ever proud of her own children and at the same time she is ready to bestow her approving smiles on others. Such is to be expected in a democracy.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

A Study of the Motion Picture Industry

By L. F. Tuttle

CHAPTER I.

The Motion Picture Industry

Origin and Growth

The interesting story of the origin and growth of the motion picture industry is closely tied up with the life of Adolph Zukor. Mr. Zukor, who came to America as a Hungarian immigrant when he was about sixteen years of age, remains the master mind and controlling power of the industry. It is an interesting story to follow the struggle of Mr. Zoker making a business success in America, for in his business success is to be found the story of the success of the motion picture business. He has told the story himself of how the business originated and grew to almost unbelievable size within a comparatively short time.

The first moving pictures were presented in a show house built to resemble a Pullman car with the rear end open. At this open end was placed a screen upon which pictures were displayed in such a manner as to give one the impression that the car was actually moving and he was seeing the scenery from the observation platform. These travelouges were shown on the screen and a guide stood near the front of the theatre calling attention to particular scenes of beauty along the way. These first pictures were taken in many parts of the world, particularly in the mountains of Switzerland and Italy.

Mr. William A. Brady and Mr. Adolph Zukor began operating such a show house as that described in the preceding paragraph in the city of New York during the year 1905. They started their business with six travelogues, which allowed them a change of program every two days for a two weeks' period. People patronized their pictures in a most satisfactory way until they had to begin duplicating the program. Then it was that attendance almost stopped and the owners were faced with the alternative of getting new films or going out of business. They tried every available person in America, including the late Thomas A. Edison, but were unable to interest any of them in making the type of film they needed.

By this time store shows were springing up in many of the larger centers of population, and practically all of the attention to moving pictures was being turned to the mechanical side to supply the equipment needs of the industry, with scarcely any attention being given to making films. The large increase in show houses at this time may be partially explained by the fact that an investment of only about three or four hundred dollars was necessary to begin business.

The popular, and in truth about the only, films made in America during the first two or three years of the industry were the short one and two reel "chase" pictures. The name of these pictures came from the fact that they always ended with some one being dumped from a ladder by another character. The fallen person started chasing the offender. Soon the policeman joined in the chase and was followed by the children, and all of the cats and dogs of the neighborhood. Near the end of the three year period in which these comedies had their vogue an occasional story picture made its appearance. They always brought good audiences and were financial successes.

In 1907 "The Passion Play," a three reel, hand colored picture, was produced by the Fox Company of Paris. This was the first moving picture of any consequence ever produced. Mr. Zoker, always on the lookout for any films which would boost his business, brought the picture to America and showed it first in Newark, N. J. It was an instant success, and marked the turning point in the picture exhibiting business.

The next stage in the rise of the industry was the combination vaudeville and short subject program. This combination became very commonly used since there were only ten moving picture producers in America to supply the demands of the thousands of store shows which had sprung up all over the country.

From 1909 to 1912 Mr. Zukor made a study of the types of moving pictures which would attract people. He decided that a familiar or notable personality, plus what he considered to be a good story, was the solution to the problem. Consequently, in 1911 he paid Sarah Bernhardt $35,000 to put the play, "Queen Elizabeth," into motion pictures. This picture was followed by "The Prisoner of Zenda," starring James K. Hackett. "The Prisoner of Zenda," which was the first American made film of any consequence, was followed by many others. Mary Pickford, John Barrymore, and others were among the first stars of the screen in America, and assisted in ushering in an entirely new type of picture.

With the production of pictures came the problem of distribution. As methods of circulating the films over the country were worked out, the increase in production jumped from eight to thirty and then eighty-four pictures per year. It is this same problem of the distribution of films which has come to be one of the difficult problems connected with the reform of the moving picture industry.

Size and Strength

It is almost unbelievable that within the past twenty-five or thirty years the motion picture industry has grown from nothing to the fourth or fifth largest industry in the United States. This, however, is the exact situation. The industry today represents an investment of approximately $2,500,000,000. There are hundreds of thousands of stockholders in this gigantic enterprise. In the past ten years this industry has spent one billion dollars in construction enterprises alone. Today it is the largest single customer of the furniture, printing and lithographing trades of our country. It spends $100,000,000 annually in newspaper, magazine and billboard advertising. These figures give some impression of the financial size and strength of the business.

There are from 17,000 to 22,000 theatres in the United States, and 50,000 in the world. These theatres show to weekly audiences of from eighty-five to one hundred million people in the United States, while the weekly world attendance on moving picture shows is two hundred and fifty million. There are ten million, five hundred thousand separate exhibitions of pictures each year. In order to supply this great patronage, producers distribute from 600 to 700 feature pictures each year, and from twenty-five hundred to three thousand short plays. An almost

unlimited number of news reels complete the annual production. According to the leaders of the industry there are about three hundred and twenty-five thousand employees engaged in the production, distributoin, and exhibition ends of this business. The total pay roll is one of the largest in the world.

Control

According to Dr. Fred Eastman, in his articles on the "Menace of the Movies," practically the entire moving picture industry today is controlled by four great corporations—Fox Films, Warner Brothers, Paramount-Famous Players-Lasky, and Radio-Keith-Orpheum. Either these corporations directly, or their subsidiaries, control not only the production and distribution, but the theatres in which the pictures are shown as well. The Fox and Leow theatres in New York City have a seating capacity equal to all the other theatres put together. Through their control of the exhibition of films the four large congregations mentioned have been able to maintain a system of "block-booking" whereby all exhibitors have to buy the bad pictures along with the good ones, without having the privilege of selecting the ones he wants in an open market. This is one of the most dangerous hindrances to clean movies. Practically all of the large distributing companies employ the system of "block-booking."

In addition to many practices which are considered dangerous to the good possibilities of motion pictures, the controlling corporations have made their position secure by employing at a salary of $150,000 per year, Mr. Will H. Hays as president of the Motion picture Producers and Distributors of America. As lawyer and politician, he has successfully staved off and discouraged both state and federal censorship.

Future

One cannot review the rapid rise of the moving picture industry and consider its present size, strength, and appeal to such large numbers without conceding that, whether or not certain people and certain organizations like it, it is in our midst permanently. The industry certainly has a future. What that future is depends largely upon the way in which certain people, eager to bring about improvement, go about their task.

Moving picture people say that the maximum development of the screen is before, and not behind, it. They claim that the present high attendance records are only indicative of possible greater patronage. Every picture made that strikes a higher note of entertainment shows an increased audience. Because of this, there is a definite effort being made to create a more entertaining type of picture. No one denies that the leaders of the industry are in the game for financial returns. Many of the statements of motion picture people illy conceal the fact that gain alone is the end and a high type of entertainment the means.

Entertainment is of varying quality. It may be wholesome or it may be degrading. Right here much depends upon the culture development of the group appealed to. The moving picture industry, to be a constructive force, should be constantly elevating the entertainment standards of its patrons. Those in authority say that some of this is being done, but admit that they are disposed to move none too rapidly in this direction. It is at this point that reforming forces should exert their influence. They should see that there is a constantly moving upward trend in the entertainment scale. Past experience has shown that producers of films make most progress when constant pressure is brought to bear upon them by reliable organizations and institutions.

A sensible attitude toward the situation is most essential to success. It should be the purpose of every group interested in the improvement of the industry to acquaint itself thoroughly with the possibilities and limitations of the business. When this is done the full force of the group should be exercised at the point most productive of better pictures and more wholesome entertainment.

(To be continued next week)

RESULT OF LIVING OVERTIME

An advantage to know five generations—whence they came, whither they went, and why.

I remember when Greensboro had a king. Dr. Smith bossed society, politics, everything, with the possible exception of religion. He worshipped God—and his sons. We were schoolmates—that is, the boys and I. What boys they were! Every one famous. Sam a great preacher, as was Wharton; Henry, university president. Egbert, filling his father's place, now author, missionary secretary of a great church, once coming to Randleman to hold a funeral and urged me to assist. When the grave was banked with flowers requested me to pronounce benediction. Alfonso is known as biographer of O. Henry. I knew O. Henry, his brother, father, uncle for whom he was named (a cripple), died young and I wore his crutches four years; his aunt who gave him his education; his grandmother, a Worth, staunch Quakers of the "thee" and "thou" kind. The Worths were my first teachers. No better people. The Porters lived in the most comfortable house in town, built of the logs of the old court house, hauled six miles to town and made over into a dwelling house. O. Henry went west, served in a bank, loaned money, heard they would jail him; ran to Mexico, had bad case of nostalgia; came back, went to jail, wrote himself famous.

I remember when Chas. H. Ireland came to West Market Street church and following order of the discipline, stood and sang, the congregation remaining seated. It was characteristic of the man. He never faltered. He made sure that he was right, then went ahead. It was the secret of his power. His influence will live when marble tablets have crumbled. Robah F. Bumpas.

THE FATALITY OF SIN

"A professor in Scotland was lecturing to a class of students. While dissecting the body of a snake, he spoke of the fatality and suddenness of death as a consequence of its bite, and added, 'Gentlemen, I have made a small hurt in my hand, and such is the deadliness and quickness of the poison that should I neglect or fail from any cause to cauterize the wound—' While he stood holding his finger tightly to prevent the circulation, and still talking to the class, in rushed a messenger announcing a dangerous accident to one of the members of his household; whereupon, he, forgetting to cauterize his wounded finger, rushed from the room to his home. Within less than an hour he was dead. Sin may not always be so quick in its action; but it is fatal as blood poisoning, and equally certain to produce death to the soul."—Publisher Unknown.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

YOUNG PEOPLE THIS WEEK

In recognition of the excellent work being done by our young people, we give our entire space this week to items about their work. The excellent district meeting recently held and the Louisburg assemblies just ahead provide news and announcements which should be of unusual interest to all our readers.

Young People's Division

ARE YOU READY?

With our summer assemblies at Louisburg College just two weeks off, it is time now to make final plans to attend one of these assemblies. A number of registrations have already been received and many others are coming in each day. If you haven't sent in your $1 registration fee to Miss Mary Cooper Hooker, Kinston, N. C., do so at once. You can't afford to miss the fellowship, the inspiration, and the good wholesome fun we shall have at Louisburg from July 4 to July 8. Don't forget that both the Young People's Assembly and the Christian Adventure Assembly open with a "sure-enough" party Monday night, July 4!

OUR MISSIONARY PAGEANT

One of the most attractive features of the program for our young people's assembly this year is the missionary pageant to be given on Thursday night, July 7. This pageant has been especially prepared for use in summer assemblies throughout Southern Methodism, and we feel that, under the direction of Mrs. Freeman Heath of Chadbourn, the young people of the North Carolina conference are going to give a splendid presentation of it. Not only should this presentation be of real inspiration to our young people, but it should also give them something very worth while to take home with them from the assembly.

YOUNG PEOPLE'S DAY OBSERVED

Young People's Day is still being observed by various groups in our conference. Since we printed our last report the following divisions have observed Young People's Day and sent in their offering to Mr. Cobb, our treasurer:

Windsor	$3.37
Wesley Memorial	2.00
Lea's Chapel	1.24
Red Oak	1.00

These offerings, added to the $72.45 previously reported, make a total received of $80.04 for Young People's Day. There are many other groups in the conference that have observed the day but have not sent in their offering to Mr. Cobb. May we not urge that these offerings be remitted before our assembly meets at Louisburg?

ASSEMBLY NEWS

If you have ever attended one of the summer assemblies at Louisburg College, you remember with what pleasure you looked forward to reading the "morning news" you found at your plate at the breakfast table each morning. This year Rev. E. C. Crawford will have charge of the "Assembly News," and we already know that Mr. Crawford is going to make this new sheet both attractive and helpful. If you have any news or any suggestions concerning this bulletin, please send your contribution at once to Rev. E. C. Crawford, Mt. Gilead, N. C. Let's make our assembly bulletin "the best ever" this year.

ST. PAUL HONORS ITS SENIORS

The 21 members of the high school graduating class who belong to the young people's department of St. Paul church, Goldsboro, were given a banquet by the department recently. There were about 100 young people and visitors present.

The tables were arranged in the shape of the letter "E" with Miss Louise Latham, toastmistress, sitting at about the middle of the letter. The seniors were massed near the center of the table and near their places "G. H. S." was written in yellow on the white tablecloth. At intervals vases of daisies and yellow coreopsis were placed.

At each senior's place was a miniature diploma inside of which was written "Congratulations, Seniors." At the place of each senior girl was a corsage of pastel colored sweet peas and at each boy's place a single white sweet pea.

Following grace by Mr. T. J. Casey, general superintendent of the church school, a delicious four-course dinner was served. Afterwards the real fun began with the presentation of "Ye Olde Time School." Miss Louise Waters gave a toast to "Our Guest of Honor," and Mr. Wyatt Exum responded. Following "School Daze," presided over by Mrs. Ellen G. Johnson as schoolmistress, Mr. Dan Carter gave a welcome to college students and new members, to which Miss Betty Hayes responded. Miss Ruth King gave a toast to "Our Committees" and Miss Mary Crutchfield to "Our Teachers," with Mr. R. M. Helms responding to the latter.

"To Our Future" was the subject upon which Mr. Hugh Waldrop, counselor of the department, based his talk. Farewell was said by Rev. W. V. McRae, and a "school song" concluded a happy occasion.

OUR SYMPATHY EXPRESSED

We take this means of expressing our sympathy to Miss Virginia Bradshaw, our Durham district secretary, in the loss of her mother last week. There is no more faithful or zealous worker in our conference than Miss Bradshaw, and we feel particularly sad as we think of this great sorrow which has come to her. The young poeple of the conference join in this expression of love and sympathy to her.

WHAT ABOUT MISSION PLEDGES?

Since our last report the following payments on mission pledges have been received by our treasurer, Mr. Cobb:

West Durham	$ 5.00
Four Oaks	1.75
Jarvis Memorial Int. Dept.	3.04
Jarvis Memorial Y. P. Dept.	1.91
Marvin, Rocky Mount Ct.	1.00
Federal Point	2.13
East Rockingham	10.00
Wesley Memorial	3.00
Long Memorial	10.00
Hay Street	11.00
Norlina	.70
Rowland	1.45
Roanoke Union	3.60
Grace, Wilmington	10.00
Total	$64.58

If you have not paid your pledge to the mission special, won't you make a special effort to pay it between now and the time the assembly meets at Louisburg? If you can't send it to Mr. Cobb before July 4, then come and bring it with you to Louisburg. We would like so much to see every pledge paid in full this year. And if you haven't made any pledge at all, won't you send in some voluntary contribution to our mission special so that every group in our conference may have some part in this enterprise? We should like to see the name of every group of young people in our conference on the honor roll—that is, having made some contribution to our mission special—when we make our final report at the Louisburg assemblies.

THANKS FOR MRS. BRIAN

"Please permit me to thank you for sending Mrs. Brian to us," writes Rev. J. W. Sneeden of Aurora. "I cannot find words to express our appreciation of her splendid work. She brought inspiration to pastor and people. By her radiant personality, as well as her forceful and timely addresses, she won the hearts of all. Many have asked, 'When can she come again?' 'Could we have her a week?" and some wanted to make it a month."

IT ISN'T TOO LATE

It isn't too late to begin planning to observe Sunday School Day. Some churches have already done so. Until the general conference of 1930 "the third Sunday in April or as near thereto as practicable" was the time designated by the Discipline. Now the 1930 Discipline make it the duty of the pastor and his board of Christian education "to see that some appropriate day be observed annually as Sunday School Day."

We supply programs free upon request.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference
JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

CONFERENCE ASSEMBLIES

We are featuring this week the conference assemblies to be held at Lake Junaluska, July 4-8, inclusive.

Rev. G. G. Adams is the director of the Young People's Assembly. Any inquiries in regard to details of this assembly will be addressed to him at Gold Hill, N. C. The Christian Adventure Assembly is under the direction of Mrs. G. G. Adams and any information desired for this group will be addressed to her at Gold Hill, N. C.

Rev. C. P. Bowles is the director of the Young Adult Assembly and also of the Bible Class Federation. His address is Box 315, Greensboro, N. C.

Rev. W. A. Kale will be present at the assemblies to teach "Missionary Education in the Local Church," but he is not a director.

It is expected that those in charge of corresponding age groups in the local church will see to it that each Sunday school and Epworth League organization has a representative present at these assemblies.

SUNDAY SCHOOL DAY OFFERINGS MAY 25-JUNE 8

Asheville District

No reports.

Charlotte District

Dilworth	$ 37.66
Waxhaw	8.00
Harrison	6.20
Wesley Heights	6.00
Savannah	5.65
Ansonville	4.37
Spencer Memorial	2.15
Total	70.03
Previously reported	91.12
District total	161.15

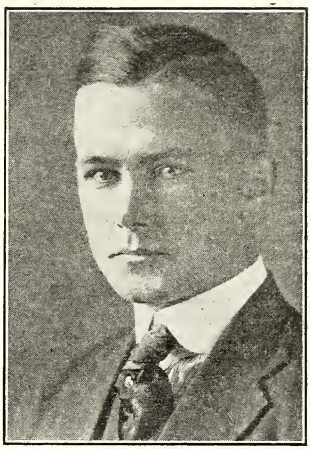


REV. W. A. KALE
Instructor Missionary Education Local Church, Young Adult Assembly, Lake Junaluska, July 4-8

Gastonia District

No reports.

Previously reported	10.27
District total	10.27



REV. G. G. ADAMS
Director Young People's Assembly, Lake Junaluska, July 4-8

Greensboro District

Proximity	8.25
Bessemer	6.85
Total	15.10
Previously reported	10.70
District total	25.80

Marion District

Oak Hill	8.30
Previously reported	9.24
District total	17.54

Mt. Airy District

No reports.

Previously reported	3.50
District total	3.50

Salisbury District

Central, Concord	15.00
Park Avenue	4.87
Center Grove	3.49
Bethel	3.00
Forest Hill	2.50
Total	28.86
Previously reported	20.55
District total	49.41

Statesville District

Race Street	15.00
Broad Street, Statesville	14.59
Fairview	3.00
Broad Street, Mooresville	2.00
Fairgrove	1.21
Clarksbury	1.00
Total	36.80
Previously reported	7.63
District total	44.43

Waynesville District

Andrews	10.00
Bryson City	10.00
Maria Memorial	1.25
Total	21.25
Previously reported	3.67
District total	24.92

Winston-Salem District

Burkhead	25.00
Mt. Olivet	8.50
Unity, Thomasville	7.83
Oak Ridge	3.20
Smith Grove	1.45
Total	45.98
Previously reported	20.54
District total	66.52
Grand total	226.32
Previously reported	177.22
Grand district totals	403.54

EXTENDING THE SUNDAY SESSION

During the summer months Wesley Memorial church, High Point, is extending the summer session in the children's division of the church school. Classes meet for two hours each Wednesday afternoon to continue and enlarge upon the learning activities of the preceding Sunday. With but few exceptions, the regular teachers will be with their classes on Wednesday, thus making it possible to give re-emphasis and further guidance in the learning experience she is trying to provide.

It is this sort of continuous, on-going experience for the child that is so much needed.

The workers at Wesley Memorial deserve hearty commendation as they launch this very worthful enterprise. They know how to work and they don't mind doing it.



REV. C. P. BOWLES
Director Young Adult Assembly and Wesley Bible Class Federation, Lake Junaluska, July 4-8

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

JUNALUSKA OFFERS ATTRACTIVE PROGRAM JULY 28-AUGUST 11

For five days—August 1-5—there will be an institute for Woman's Missionary Society leaders, offering intensive non-credit training in all features of the work.

These institute features will be in the Mission building, conducted by secretaries of the board of missions and officers of the Woman's Missionary Society.

All conference, district, and auxiliary officers should take advantage of this training and fellowship.

GUEST MEETING

The Woman's Missionary Societies of Edenton Street Methodist church held their annual guest meeting Friday afternoon. All members of the church were extended invitations to attend the meeting.

Prior to the meeting Miss Erin Bloodworth played several violin solos accompanied by Mrs. Wallace.

A short devotional program preceded the welcome of the guests by Mrs. J. B. Derieux.

The program was opened by a duet by Mrs. O. S. Slaunwhite and Mrs. W. W. Arnold.

The guest speaker for the afternoon was Miss Ruth Merritt, a returned missionary from Brazil, who gave an interesting and inspiring talk.

Following a solo by Mrs. Ray Pittman, Mrs. Gurney P. Hood made an urgent appeal for those present to join the missionary society.

Little Eunice Blair Floyd, daughter of the president of the group, Mrs. E. Y. Floyd, was presented and made a life member of the society.

At the conclusion of the program a social hour was enjoyed.

GUEST DAY OBSERVED

Guest day was observed Monday at the monthly meeting of the missionary societies of Hay Street Methodist church. A large attendance of guests who are members of the church but not of the organization made the occasion one of inspiration.

The Comrades' class room, where the meeting was held, was beautifully decorated with summer flowers.

Mrs. J. M. Lilly, president of the adult auxiliary, and Mrs. Belmont Hedgepeth, president of the Lambuth auxiliary, were in charge of the program which was as follows:

Hymn, "All Hail the Power of Jesus' Name."

Worship, Mrs. Emma Hunter.

Welcome, Miss Elizabeth Lamb.

Play by Bright Jewels.

Reports from conference, Mrs. Walter Patten.

Hymn.

Play, "Modernizing the Young Mrs. Patton." (Misses Beth Burgess, Emily Wright, Martha Patterson, Mrs. R. G. Swindell, Mrs. Joe Chandler and Mrs. Belmont Hedgepeth).

Prayer, Mrs. T. H. Sutton.

Both plays were well presented and were received with enthusiasm by the audience. During the social hour that followed the program Mrs. James Hall, Jr., and Mrs. Funderburg rendered vocal and instrumental music.

Punch and cookies were served.

Cary auxiliary observed "Guest Day" Monday, the 13th. Mrs. Frank C. Yarborough had made detailed preparation for this occasion, sending invitations not only to all members of the church but to those of other denominations interested in missions. Mrs. M. T. Plyler spoke on "The Appeal of the Missionary Society to Church Women." Special music was much appreciated and a delightful social hour followed the program.

Trinity auxiliary, Durham, made an elaborate occasion of "Guest Day." Miss Ethel O'Briant told of her sister's work at Sanatorio Palmore, Mexico. Miss Blanche O'Briant is supported at the station by Trinity auxiliary. Miss Elizabeth Marget of Duke University, who was reared in a missionary's home in China, spoke of conditions among the Chinese people. She is yearning to return to her native land to give her life for the betterment of those who have never been told the right way to live. Throughout her address there was the charm of her personality that won her entire audience who felt anxious to send her on her holy mission.

ELIZABETH CITY DISTRICT

In Windsor on Tuesday, June 7, the Elizabeth City district meeting was held. For the morning worship mimeographed sheets had been prepared as guides for quiet meditation and prayer. The women remained in silence and with bowed heads as Miss Mary Pruden of Windsor sang "Take Time to Be Holy," and for some moments afterwards as the organist played softly. Rev. T. W. Lee, pastor of Windsor church, read the scripture lesson, after which the entire group sang "Jesus Calls Us."

Mrs. M. B. Gillam, leader of the zone in which our meeting was being held, brought the address of welcome, to which several women from different places in the district made response. Miss Lillian Flora of Moyock was then elected secretary.

It was a joy to have our own returned missionary from Brazil, Miss Ruth Merritt. Along with her were introduced her mother and father, Rev. and Mrs. W. C. Merritt of Murfreesboro, who helped in the making of this missionary by providing a Christian home, and Mrs. Clay Foreman of Elizabeth City, who helped in the making of this missionary by providing the scholarship with which Ruth was educated at Scarritt. Ruth's message was a help and inspiration to us all.

Our district has six capable and efficient leaders for the various lines of missionary endeavor. Most of these were present and presented their work, after which questions and comments were in order.

Mrs. R. H. Willis of Hertford, our education and promotion leader, stressed the need of organization in our 45 yet unorganized churches for more young women's circles, and for more Gibson members from the shut-ins. She urged that each auxiliary observe June as "Guest Month," making special preparation by having a guest speaker or by presenting the play, "Modernizing the Young Mrs. Patton," and that every woman in every church be especially invited to attend the meeting and to join the society. She also asked every auxiliary to join the contest by sending the average age of their membership to the district secretary not later than July 1, when the second quarter reports are mailed.

Mrs. G. W. Barrow of Elizabeth City, our spiritual life leader, made a strong appeal for the establishment and maintenance of family altars and for the "assembling of ourselves together" in informal groups to share with each other our Christian experiences, and to pray together for an outpouring of God's spirit upon us that we may be channels of blessing for Him.

Mrs. Rosser Brinn of Hertford presented the World Outlook in a very pleasing and effective manner.

Miss Bessie Harding of Washington, district leader of study, presented the study certificates won last year and urged that we continue in this great task with greater zeal and earnestness than ever before.

A poster had been made showing the work done by the children's divisions. Mrs. O. S. Howard of Swan Quarter, our district leader for this work, asked especially that the leaders make pledges and that as many as ten life memberships come from the district this year. Then Mrs. J. W. Poyner of Moyock told of the World Friendship Project among children.

In the absence of Mrs. T. W. Costen, district leader of Christian social relations. Mrs. M. Leigh Sheep of Elizabeth City, led this discussion. Mrs. Clay Foreman spoke feelingly of our responsibility to uphold the 18th amendment.

A life membership certificate and pin had been secured by the district to be presented to Mrs. O. W. Wood. Due to her absence it was given to her later by a small group in her home.

Rev. Forrest Hedden, pastor of South Camden charge, led our closing worship service.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

"HE GIVETH MORE GRACE"
(James 4:6)

"He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He add his mercy;
To multiplied trials, He multiplies peace.
When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit; his grace has no measure;
His power no boundary known unto men;
For out of his infinite riches in Jesus,
He giveth and giveth and giveth again."

DISTRICT MEETINGS ....

For the past three weeks the district meetings of our conference have been held and have proven to be such uplifting, profitable and inspiring occasions, that we are going to give accounts of these each week (in the order in which they were held), so that our readers may enjoy some of the splendid programs that were given.

DISTRICT MEETINGS OF MT. AIRY DISTRICT

Mrs. E. E. Williamson.

Marked by a large attendance of representative women from practically every missionary society in the eastern half of the district was the meeting held Tuesday, May 31, at Danbury church, with Mrs. J. L. Woltz, district secretary, presiding. The opening devotionals were conducted by Rev. J. M. Brandon, pastor of Ball Creek church, who gave an inspirational message.

Interesting and encouraging reports were given during the delegates' hour, which showed progress during the past year.

The annual message of the secretary, Mrs. Woltz, revealed definite work along all lines. The keynote of her message carried the idea of "launching forth," and she stressed the fact that it was time for the missionary organizations to move forward to give of their means to keep the missionaries on the field, and that with faith in God it is possible to launch forth.

A message in song was brought by a group of children from Danbury. Mrs. A. L. Smith presided over the children's hour and brought an instructive and helpful message.

Mrs. C. C. Weaver, conference president, an honored visitor, presented the goals of the missionary work for 1932, through a most interesting acrostic on the word mission.

Mrs. J. G. Sterling, secretary of Winston-Salem district, who was also a welcome visitor, represented the supply department, and told of the needs of Brevard Institute and the Bethlehem House at Winston-Salem.

A bountiful picnic lunch was served at the noon hour, following which the afternoon session was held with Mrs. C. C. Weaver conducting the devotionals, using as a basis for her interesting talk the conference motto, "Have Faith—Go Forward."

A forward step for the year was taken when the district divided into zones (one and two) and decided to hold regular zone meetings.

Christian social relations was presented by Mrs. Nat Pickett, who introduced Mrs. W. E. Poovey, and for a time she held the closest attention of the audience as she told of the struggle of the nation to rid the country of the liquor traffic.

The following departments were presented: Mission study by Mrs. E. E. Williamson, spiritual life by Mrs. Spencer, extension of the missionary work by Mrs. C. C. Weaver, and world outlook by Mrs. J. T. Ferrell. After a pretty vocal solo by Mrs. N. E. Pepper, with Miss Mary Taylor as accompanist, an interesting report of the annual meeting in Charlotte was brought by Mrs. George Sparger of Mt. Airy. Rev. W. E. Poovey, presiding elder of the district, in a brief message, gave many helpful ideas for carrying on the work.

As a wonderful climax for a day of good things, Mrs. Weaver told of the Council meeting recently held in Atlanta, and as she described the various missionaries and told of the work being done she held the attention of all and made a lasting impression, each woman resolving to go home and do greater things for the Master.

The meeting closed with prayer and benediction by Rev. R. G. Tuttle of Leaksville. The next meeting will be held at Walnut Cove in 1933. The people of Danbury, along with their loved pastor and his wife, Rev. and Mrs. F. E. Hartsfield, left nothing undone for the comfort and enjoyment of their guests.

SECOND MEETING IN MT. AIRY DISTRICT

Mrs. R. G. Smith.

The meeting of the western division of the Mt. Airy district held in North Wilkesboro, June 3, was a source of inspiration to those members attending. The keynote of the meeting was found in Mrs. Woltz's message, the theme of which was based on Luke 8:22: "And they launched forth." It was a moving appeal for increased faith and courage to take up the year's work through a deeper consecration of our lives to the Master.

Mrs. C. C. Weaver, conference president, was in attendance and her three messages to the women proved, as always, most inspiring. In her talk, "Goals for 1932," she presented an exceedingly clear and comprehensive program of the

We were glad to have Miss Lorena Kelly, recently consecrated deaconess of the Western North Carolina conference, who gave a most interesting and revealing talk on life at Scarritt College. The reports from the various auxiliaries showed much splendid work was being done.

Representatives were present from Boone, Elkin, Wilkesboro, Warrensville, North Wilkesboro and Sparta.

TRIBUTE OF APPRECIATION

The Woman's Missionary Society of Elkin Methodist church has lost two of its most devoted and loyal members in the passing of Mrs. W. S. Gough, who died on December 13, and Mrs. W. S. Reich, whose sweet and gentle spirit winged its flight from earth to heaven in the early Sabbath morning of January 4. Both of these women were consecrated Christians, living lives of beautiful loyalty and devotion to their Master whom they loved and served.

They are greatly missed, not only in the church where they were regular attendants, and in the community where the memory of their good deeds will live on, but in the homes with those near and dear to them. Mrs. Reich had been a member of the missionary society for nearly 30 years, and to those most closely associated with her the work will be a sweet memory, for she was always faithful and ready to give of her best for the advancement of the work. She had an eye that seemed to see and an ear that seemed to hear the call of the poor and unfortunate. To do her Master's will was her greatest desire. Perhaps no words better describe her Christian attitude than these: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Hers was a hand that was constantly found "passing a cup of cold water." These good women have gone from us, but their passing has made the goal loom larger and heaven is brighter today.

Life's labor done, as sinks the clay,
Light from the load the spirit flies.
While heaven and earth combine to say,
"How blest the righteous when he dies."

Miss Bertha Bell.

The little colored boy was very dark; in fact, he was about as dark as a colored boy could be. On that account he carried the nickname "Midnight." But he never liked it.

"Hello, Midnight," one of his friends called to him.

"What you mean, callin' me Midnight? You'se just about quahtah to twelve, yo'self!"—Onward.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

DARNING DAYS

These are darning days at the Children's Home. Now that school is out and our larger girls have more time for good service in the mending and sewing rooms the winter garments are being brought from their resting places to be darned, cleaned and put away for the cold weather which will follow the summer's heat. Every effort is being made to take good care of our clothing. As a matter of fact our entire family is practicing a great deal of economy just now in the hope that through such saving we can live within our income. Discarded dresses have been brought out and repaired for service in our work rooms and our boys are much pleased to be able to discard their work shirts and toil away in coveralls and overalls. It is not only economical for our boys to work in the fields with limited clothing, but also very healthy. The sun's rays may bring a few blisters at first, but later serve the body mighty well.

HEARTY AND HEALTHY

Our entire family is now hearty and healthy. Plenty of vegetables are being served craving appetites, and a general state of good health has followed the serious epidemics of the spring. We are now giving our children the benefit of inoculations in the hope that we may be able to keep out of our midst every possible physical ailment. Following these inoculations our summer's tonsil clinics will again have right-of-way, and following these Dr. Wooten, a dentist from the state health department, will be with us for four weeks to inspect and treat the teeth of every child here. It is a great satisfaction to be able to have our hospital practically cleared of sickness. The interior of this building will be repainted and a general period of disinfecting will be entered into, in the hope that no scarlet fever germ may be lurking around to give us further concern and distress.

BETHANY

Our singing class had a wonderfully good time yesterday morning with Rev. Lee P. Barnett, Supt. W. C. Thomas, and their good people at Bethany, on the Liberty circuit. I have never seen a more beautiful setting for a church. Located some little distance from the highway in a beautiful grove and surrounded on every side with green foliage extending entirely to the ground, the well kept church and cemetery cause one to really meditate and worship. On the church's grounds is a poplar tree measuring 28 feet in circumference at the base, and in a big hickory tree to the rear of the church is a congregation of bees which for years has carried on its honey business without being disturbed.

The Bethany congregation was augmented by quite a group of people from Liberty and Staley, other points on the charge, and following our program, joined in the lovely dinner which was served on the table under the overhanging trees. Bethany having paid its ten per cent apportionment and forwarded its fifth Sunday offering, gave a special offering to the Children's Home. Brother Barnett and his people not only believe in the Children's Home but support it very liberally. We had a good time with them.



When Katherine smiles she means it

HOLT'S CHAPEL

At 3:30 in the afternoon our singing class was fittingly and comfortably seated before the fine Holt's Chapel congregation, near Greensboro, ready for Rev. Chas. P. Bowles, pastor, to give right-of-way for their program. Brother Bowles and his good superintendent, R. E. Lowdermilk, together with a host of other friends, gave us a most cordial hearing, following which a liberal offering was presented us, supplementary to the ten per cent apportionment and fifth Sunday offerings, which have already been paid. The Holt's Chapel congregation and the people of Bethany, where we were in the morning, gave us bountiful Christmas poundings. Really these good people are in earnest about their support of their orphan children. Brothers Bowles and Barnett not only have good people to serve, but their people have mighty fine young preachers to lead them.

JOYCE AND REJOICE

Mrs. R. T. Joyce, a good woman of the Sedge Garden congregation, near Winston-Salem, has caused much rejoicing at the Children's Home over her request for 100 half-gallon glass jars for filling with choice canned fruit this summer. Mrs. Joyce and her associates will make quite a contribution to the health and happiness of our children through the summer's canning processes. We hope that quite a number of other good women, near enough the Children's Home, will follow the example of this good woman. We have nearly 1000 jars which we would be glad to place with friends for being filled with canned fruit. We will do our own canning of vegetables, but since we do not have fruit we must depend on securing this needed food from our friends or through purchases. We are particularly anxious to have a large quantity of canned peaches.

HELPING OTHERS

"I felt like jumping up, cracking my heels together, and giving a wild cow boy yell when I saw the check for $75 from the students of Duke University. This money will go a long way in meeting the expenses of the village health contest activities for the summer of 1932, and we are very thankful indeed for the splendid support which you and your group have given us."

Thus reads a paragraph in a letter written by Theodore O. Yoder of the American University, at Cairo, Egypt, in commendation of the leadership of James Rink ,a Children's Home youth and a first year ministerial student at Duke University, who directed the raising of funds at Duke to be used by students at the American University, at Cairo, for going into the Egyptian villages to teach healthy living.

KATHERINE

The picture this week is that of Katherine Tutterow, a timid little girl who came to the Children's Home from a county alms house about two years ago. Katherine has grown physically and in every other way, she having made as much advancement as any little youngster we have at the Home. She is claimed and clothed by Miss Dorothy Hodges' circle of the Woman's Missionary Society at Statesville. Katherine loves her "ladies."

GIRL SCOUTS

As these notes are being dictated 11 of our girl scouts are returning from a week's outing at Roaring Gap, chattering as they separate themselves from their associates in the big bus. Eleven additional Children's Home scouts are waiting to be transported to this same camp for the ensuing week's outing. Thanks to the Winston-Salem Girls' Scout organization, 22 of our early adolescent girls will have the benefit of a week's outdoor life under wholesome and proper direction.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

It was a genuine pleasure to us to have the Oxford Methodist Sunday school picnic with us the 15th of this month. These friends were shown our campus, buildings and children. We gave a concert in the chapel complimentary to our friends. The Sunday school of the Oxford Methodist church has stood by us many years. With Will Fuller as superintendent and Rev. E. J. Rees as pastor, I can rely on the Sunday school to continue to minister to our ever enlarging needs.

* * * *

Here is hoping that our Methodist business men and women will continue to bear in mind that we have several young ladies here at the Orphanage who have just completed a high school business course and who have also taken an advanced business course in business schools. Any one desiring a highly efficient stenographer will do well to communicate with the superintendent of the Methodist Orphanage. They are not only well trained, but are refined, consecrated young women of the highest character.

* * * *

We are asking all who have any Octagon soap coupons to send them to us at the earliest possible date. I trust all who have received literature from us will organize their forces for a most successful campaign. Since we have undertaken this method of raising funds for repairs, laundry equipment and furnishing of cottages, we must not relax our efforts. As the weeks go by we are confidently expecting the movement to gain new momentum. Now is the time for all to put their shoulders to the wheel and press the campaign with enthusiasm.

* * * *

Our commencement was held on June 14. Many friends were present to enjoy the occasion. We closed one of the best years in the history of our school. Nearly all the children were promoted to a higher grade. We had fourteen to graduate from high school. The audience was entertained by readings and songs by our young people. A barbecue dinner was served to the trustees and invited guests. Our boys and girls always enjoy the coming of the members of the board of trustees and their wives and friends.

* * * *

At the annual meeting of our board of trustees there were 15 of the 17 trustees present. One of the 17, Mr. J. L. Borden of Goldsboro, has been confined to his home for two years on account of illness. There was just one other who could not be here on account of urgent business matters, Mr. J. A. Long. The large attendance upon the part of the trustees goes to show how deeply interested they are in the welfare of our home. We greatly missed the presence of Dr. M. Bradshaw, who has served as trustee so long and well. It was a most fitting thing to put his son, Rev. Robert W. Bradshaw, on the board to fill the vacancy caused by the death of his honored father. The son has every requisite for making a most valuable trustee by reason of his nine years' experience as principal and assistant superintendent of the Methodist Orphanage of the Western North Carolina conference. Since Mr. J. A. Long felt that he must resign because of the pressure of business, we were very fortunate in securing Mrs. Alma A. Edgerton to succeed Mr. J. A. Long. Mrs. Edgerton is a loyal friend of the Methodist Orphanage. In many ways she has shown her interest in the home and her mother love for the children. She has given me her wholehearted support since I came to the Orphanage. Her husband, Mr. N. E. Edgerton, willed the home five thousand dollars, which is now a part of the endowment. I want to assure the friends of the Orphanage that a wise choice was made in putting Mrs. Edgerton on our board and we are happy to have her associated with us in this most interesting of all work.

WHAT GLADSTONE DID

Where certain lines in the face of Gladstone came from, we learn from such incidents as that related by Sir Francis Crossley, to whom it was told by the vicar of St. Martin's-in-the-Fields. The vicar had recently been to see a crossing-sweeper in his parish, who was ill.

"Has any one been to see you," he asked.

"Yes, Mr. Gladstone."

"But how came he to visit you?" inquired the vicar, who could not understand why the chancellor of the exchequer, although then living in the parish, should call upon a sick crossing-tender.

"Well," answered the crossing-sweeper, "he always had a nice word for me when he passed my crossing, and when I was not there he missed me. He asked by mate, who had taken my place, where I was, and when he heard that I was ill he asked for my address, and put it down on paper. So he called to see me."

"And what did he do?" asked the vicar.

"Why, he read from the Bible and prayed," was the reply.

To be loyal to the interests of every man, how characteristic was this of the magnanimous Gladstone! Indeed, how Christ-like was such a service!—O. S. Marden.

Your Child's Dysentery

Need not be at all dangerous if treated upon first symptoms. Mothers for more than a generation have put an end to stomach and bowel disturbances of their children by keeping handy a bottle of Ante - Fermen, formerly called Anti-Ferment. It settles the stomach, soothes the pains, prevents violent paroxysms, tends to regulate the bowels and in the end may avoid Colitis and more serious troubles. It is harmless and non-narcotic but a relief for Dysentery, and Diarrhea and digestive disorders due to upset stomach and bowels. An old standby under a slightly changed name. It may be obtained in separate formulae, for adults 75c or for children 60c at all drug stores. Keep it ready for emergencies.

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Sunday School Lesson

JUNE 26, 1932

By Henry W. Tiffany.

What We Have Learned from Genesis

(Read Hebrews 11:4-22)

God created all things. He willed their existence, and they appeared in the order he willed them: chaos, order, light, firmament, dry land; sun, moon and stars; living creatures in the sea and birds on the earth; living creatures upon the earth, cattle, creeping things, beasts and man. The realization of God's will in a progressive creative process is the supreme truth of the chapter. Man is the crown of creation, and the family is the central unit of the social life.

God prepared a garden and made man the gardener. The garden was a place of privilege and prohibition. The purity, peace and prosperity of the garden did not long abide, because a tempter entered and sowed the seeds of evil suggestion, undermined faith and caused the first disobedience. Why did not God bar the intrusion? The choice of good involves the possibility of choosing evil. Moral choice is essential to moral character.

Abraham is the man who cast the longest shadow on the pages of history. After four thousand years half the human race look to him as their physical or spiritual father. He was the first man who dared obey the heavenly vision and become a pioneer in righteousness. He was the one man in the world who had a living faith in the true God. To preserve his faith God guarded his faith against idolatrous infection. Abram responded to the divine call with an unquestioning obedience.

Abram is the first rich man mentioned in the Bible. He prospered in everything he undertook. He accumulated flocks, herds, silver, gold and other resources. Lot prospered because he was with Abraham. Their herdsmen clashed, and Abraham suggested they part in peace. Lot was given first choice ,and Abram took what was left. After Lot left Abram was visited by God and given a vision of the empire to be possessed by his seed.

Passing from Abram to Isaac is leaving the world for the workshop, the nation for the nursery. Abram sought to civilize the world, Isaac to train a family. Abram planted colonies, Isaac redug wells. Isaac refused to fight for his rights. He moved every time the Philistines claimed his wells. His foes, however, saw the Lord was with him and sought an alliance.

Esau was a skilled hunter. He despised his birthright. He was insensible to the spiritual advantages involved and willing to sacrifice it for a supper. Jacob knew Esau's weakness and traded a supper for the birthright. Flying from the anger of Esau, Jacob came to Bethel on the way to Laban in Padan-aram. With a stone for a pillow and the ground as a couch Jacob slept and dreamed that the hillside had become a ladder reaching to heaven on which the angels were ascending and descending. Jacob awoke and knew God was there. He set up a stone as a memorial and registered a vow of allegiance.

This lesson reports happenings 20 years later than the events of last lesson. Jacob was 77 years old. He had two wives, two concubines, and four sets of children, as well as large flocks and herds. With his family and flocks he is headed toward the homeland. Esau was coming out to meet him with four hundred armed men. Jacob sent gifts to placate Esau, divided his family into three groups, then went ahead. Approaching Esau he bowed seven times. The two brothers met in amicable relations. The old sore was healed and gifts were given.

Joseph was Jacob's favorite son. The favoritism was revealed in the fellowship, the coat of long sleeves, and in other ways that aroused resentment in the hearts of the ten brothers. Joseph dreamed two dreams that pictured his supremacy. He was foolish enough to tell the dreams, and the brothers hated him for them. When the opportunity presented itself they sold Joseph to slave dealers, who in turn sold him into Egypt, where he served as a slave, was thrown into prison, and finally made second to Pharaoh when he interpreted Pharaoh's dreams and proposed a program. Joseph stored up the surplus harvests during seven years of plenty and was ready for the famine. The famine was felt in Canaan. The brothers of Joseph went to Egypt to buy grain. They approached Joseph, but they did not know him, though he recognized them. Joseph put them through a series of tests to see if they were changed men. The last test was that of putting a cup in Benjamin's sack and demanding his return and retention in Egypt. The brothers all returned with Benjamin, and Judah pleaded that Joseph spare his father and accept him as a slave in Benjamin's place. Joseph could not contain himself after the plea. He revealed himself to them and commanded that they return for their father and families.

The brothers returned with the grain, reported all that had happened, and showed Jacob the wagons Joseph had sent to bring him to Egypt. Jacob resolved to go. The wagons were loaded and the caravan advanced toward Egypt. Judah was sent ahead to announce the arrival. Joseph went out to meet them, fell on his father's neck and kissed him. The father was introduced to Pharaoh and an interesting interview took place between them. Seventeen years Jacob lived in Egypt. His body was borne back to the tomb of his fathers by his sons and their servants.—The Watchman-Examiner.

Annuity --Bonds--

¶ Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

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PROTECTION AGAINST OLD AGE

A GODLY HINT

A story is told of a certain pastor who mourned over a member of his congregation once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings, in which the voice, formerly accustomed to lead in prayer, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for the visitor and then waited for the expected words of rebuke. Had the rebuke been spoken no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the other opened his lips to say: "You need not say a single word, sir. I'll be there next Wednesday night."—Publisher Unknown.

A correspondent assures us that the following notice has been posted around about an electric station in Donegal: "Beware—To touch these wires is instant death. Any one found doing so will be prosecuted."—Manchester Guardian.

AT SUNSET

By William C. Allen.

One winter evening in the land-locked harbor of San Juan, Porto Rico, I witnessed a scene that has been indelibly fastened upon my memory. Often have I gazed upon glorious sunsets sweeping across the sky over sea and land in many parts of the world. But this exceeded all. Our ship lay at anchor under the warm tropical twilight, the slightly rose-tinted atmosphere enveloping the lovely view. There were vague outlines of the ancient Spanish fortress, the quaint old city, the little boats plying to and fro, the soft, dreamy shadows of distant hills and foliage. Over the bow of the ship the sun and clouds, close to the horizon, blazed with reds and gold; their fantastic images danced and played in the witching waters. Above the stern of our vessel hung the full-disked moon. She mounted the skies while the sun declined. From her silvery radiance the soft sheen tossed and spread over the bay. Right amidships the reflections met and joyously intermingled. The vivid strength of the day was departing—the rich beauty of the night was coming on.

As I sit at my desk this sun-bathed Colorado morning I remember the hosts of Jehovah's children—some rejoicing, some sorrowing—who, the world over, are entering the twilight of their lives. Is there not a message for them?

Some of these recognize that the sunset of life is almost upon them, the mists of evening are gathering, the approaching end sometimes seems dull and clouded with loneliness and fears. For years they have confessed Jesus before men. But their one-time strength is weakened, faith in the ultimate graciousness of God is almost ready to fail. They think of the past—of the difficulties they have encountered. What discouragements they have contended with! How youthful ideas have been shattered! What losses have assailed them! What bereavements have torn their heart-strings! What temptations have beset them! But they take courage when they recall the happiness that at times have been their portion. What seasons of holy quietude have refreshed them when, in hours of worship, they have lifted up their thoughts and appeals to God! Can they forget the mercies of Jehovah? Has not divine forgiveness been more than royal in its demostration when least deserved? Has not the withered daffodil often been followed by the budding rose? Although weariness of soul and body now distress them is not God's glowing sun still shining behind the typhoon and the fog?

I recently called on a delightful old Christian woman, in her ninety-ninth year. A short time previously she had met with a distressing accident and lost loved relatives by death. Yet immediately after I sat beside her she exclaimed, "Oh, I am so thankful for all my blessings!" Again, "I am so happy!" While she keenly follows the daily events about her, and often maintains a humorous attitude toward them, her central thought is of the imperishable city. Her sun is declining in brightness, the clouds about her are illumined with the divinely gilded glory of her belated day.

Years ago I for the last time was conversing with one of God's aged servants, a leading manufacturer, whose name for decades has been familiar in the offices and homes of America. During his protracted life he had experienced almost every kind of grief and anxiety that can harass men. He spoke with unfeigned humility of his triumphant faith. Then, with uplifted eyes, as if beholding the stars of hope that were shining into the fading twilight of his years, he said, "If any one has had as much trouble as I have, I have yet to know it; but I can say that out of them all the Lord has delivered me." His sun was descending in splendor, his joy was incorruptible, his eternal peace secure!

So shall it be with those who have walked the earth with Jesus: Will they not with him finally become the inheritors of a glorious kingdom with the saints in light? As the clear lovliness of the rising moon in San Juan harbor mingled with, and displaced, the ruddy flare of the setting sun, so shall it be with the people of God. But there is this difference: While His children today behold only the transient beauty of His creation, they are assured that just beyond the borderland there is an enduring and spiritual magnificence awaiting them, their Father's house, the Courts of Light! His eternal radiance shall penetrate and dispel the theratening darkness, disease and pain shall cease, sorrow shall give way to gladness, defeat shall be pursued by victory! The abiding promise of Israel's prophet at the sunset of their lives shall be realized: "The sun no more shall be thy light by day; neither for brightness shall the moon give light unto thee, but Jehovah will be unto thee an everlasting light, and thy God thy glory!"

Denver, Colorado.

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IN MEMORIAM

IN MEMORIAM

How shall I write of her just gone away?
How set to words, though jewel-tongued they be,
The sweet humility of her each day,
The richness of her life, the spirit free?
How can I in this sorrow frame a thought
To comfort those bereaved? But let me say,—
Life is not a span of time. 'Tis moments fraught
With simple human kindness day by day.
True glory is not measured by the years.
Ineffable—yet found in little things—
It pauses now to brush away our tears
'Mid hidden music from some angel's wings.
Oh, we who yet are of the now and here
May glimpse a distant star and feel her near.

Mrs. Grace Moore Payne was born on July 17, 1857, at the old Moore home, called "Valley Home," in Rockingham county, North Carolina. She died in Winston-Salem, North Carolina, on July 8, 1930, at the age of 72 years, 11 months and eight days. She was the second daughter of James Wright Moore and his wife, Marinda Branson Moore, and was married to Dr. William A. Payne on November 16, 1886, of which marriage were born six children.

She was never physically strong, but by careful and consistent living her health was good until the last few years of her life, and she was able to raise to manhood and womanhood her three sons and three daughters, leaving upon them the sweet influence of her holy life.

In her life her church occupied a large place, and for years she was a faithful and devoted member and worker in its interests. She was modest, kind, unassuming, self-sacrificing ,and of very sociable nature, always putting others before herself. Her ideals of life were of the highest, and she lived accordingly, always speaking freely of her convictions of right and wrong, never waiting to get the opinions of others before expressing herself with regard thereto. All her life was spent in conscientious endeavor to live as a good Christian.

She was endowed with the gift of music, and played and sang beautifully. She greatly enjoyed the good music over the radio, and often remarked on what a great privilege it was to sit in her home and listen in to the wonderful programs on the air, particularly since her failing health in later years prevented her going out very often.

In her early life, though frail, she devoted much of her time and strength of her early womanhood to helping her beloved step-mother (who was also delicate) in the raising of her three children. She was a loving and affectionate sister and daughter, and one whose place in the hearts of her family was unique and could never be replaced.

No one who has ever visited in her home can forget her kind hospitality so unstintingly given to her friends and acquaintances. She was a good neighbor, a faithful wife and a most tenderly devoted mother.

She was truly a ripe sheaf, ready to be garnered to the skies. So God, in his infinite love, took her to her heavenly mansion. Mrs. Mary M. Wall.

DAVIS—In the quietude of that old historic and sentimental home that is dear to the heart of Methodism, surrounded by stately elms, blooming flowers and green shrubbery, the Green Hill house, with those who loved her most at her bedside, Mrs. Edward H. Davis, wife of that tall oak of the North Carolina conference, Rev. Edward H. Davis, left a world of sorrow and a bed of long suffering and slipped away to her Father's home in the early hours of the evening of May 23.

Since the death of a son, Dr. Charles W. Davis, a young physician of great promise, on July 2, 1931, Mrs. Davis had been confined to her room practically all the time. Not strong in health at the time of her son's death, the shock and grief at his going was more than the frail body could bear, and from that time until her release she just waited for the loving God to take her so that she could be with the loved one over there.

Before her marriage she was Miss Mattie Dodamead, daughter of the late Mr. and Mrs. A. J. Dodamead of High Point, and was a devoted and hard working member of the Baptist church of that city. She and Brother Davis were married in the First Baptist church of High Point on the 2nd day of December, 1891, and lived and prayed and worked together for over 41 years. One year after her marriage she joined the Methodist church. Five children came to bless their lives and to enrich the communities in which they lived: Dr. Charles W., George D., Laura R., Mrs. V. D. Sale and Alberta, all of whom are still living with the exception of Dr. Charles. Brother Davis is still with us to carry on the work of the kingdom of God as an honored superannuate member of the North Carolina conference.

Mrs. Davis, measured by the highest standards, was a Christian and left the impress of her life upon the heart of the communities in which she had lived. Many are strong in some of the Christian graces, but she was strong at all of the essential points. As the wife of an itinerant Methodist minister, she did her part and was a leader in every good work.

The immense throng of warm personal friends who came from many of the charges which Brother Davis had served bear testimony to her goodness and to her faithfulness. From Franklinton, Oxford, Warrenton, Zebulon and other places came beautiful flowers, a silent tribute to the esteem in which she was held in those places.

The funeral of this good woman, in charge of the writer, assisted by Revs. A. D. Wilcox, F. S. Love, C. F. Read and L. T. Singleton, was conducted from the home on Wednesday morning, May 25, and the tired body of this good woman sleeps beneath that beautiful Magnolia tree in the family burying ground located just a few hundred yards from the old house where the first Methodist conference in America was held.

When Brother Davis was pastor at Warrenton he and his good wife took into their home a young man whom they had met in eastern North Carolina and who was anxious to study for the ministry, but was unable without financial assistance to do so. They kept him as a son for two years while he attended the Graham school in that place. He afterwards went to Trinity College, and today he is one of the useful members of the North Carolina conference—Rev. L. T. Singleton—and it was he who paid a loving tribute to her whom he said had been a mother to him.

May God richly bless Brother Davis and the children who are still waiting to go. T. A. Sikes.

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Children's Storyland



DO YOU LIFT?

By Grace S. Nichwander.

Life is full of love and laughter,
Merry smiles, happy words of cheer:
Not all sadness—so much gladness
While we are here!
Now a flower and then a song,
And then a friend to help along:
First you know, there are only blue
And sunny skies in all you do;
And starlit nights when in your dream
Come weary souls who need the gleam
Of crown and diadem, perchance,
That you can give.
If task and vision grasped aright,
Lead aching hearts out into light,
Then why not you, and why not I
Find God in work? Nor cease to try
To make the worthwhile things more sweet
With vision, joy and task complete.

A JOY FOREVER

By June Douglass.

"One of the most beautiful things to me," said mother, "is unselfishness—making others happy. To me it is a thing of beauty and a joy forever. Only today I was reading a little story of a wonder boy who did a very wonderful and unselfish thing."

"Who was it, mother?" asked Mary eagerly.

"It was Wolfgang Mozart, one of the wonders of music land."

"Oh, mother!" exclaimed Mary. "Please tell me the little story."

Mother smiled. "This happened more than a hundred years ago," she began. "Father Mozart, with his two children, Marianne and Wolfgang, were journeying from their home in Salzburg to Vienna. They traveled by boat, and the little girl, her dress worn and almost threadbare, stood by the rail tossing pebbles into the water, her large bright eyes watching them sink into the turbulent water. She looked very pretty in spite of her shabbiness.

Just behind her, father and brother stood talking.

"If we make some money in the city you'll buy sister a new dress, won't you, father?" asked the little Wolfgang.

Marianne heard and started toward them. She knew it would make her father sad. "Don't coax, Wolfgang," she called. "My dress will do very well until we can buy another, and a new one will seem all the nicer because of my having worn this one so long."

"But I know you want one," persisted the brother. "I heard you wishing for one, and praying for one."

The father turned away with a sad look, longing with all his heart to do the thing the brother asked. But he was only a poor orchestra conductor with a small income. It was hard to even stretch it to buy food and shelter. They were on their way now to give some concerts in the Austrian city, hoping that they could earn enough to make them more comfortable than ever before. Until then they must save, not spend a penny save what was needed for food and shelter, because the customs fee on the harp they carried must be paid, and that would make their little fund much smaller.

The little Wolfgang thought of all this as the boat crept along and he wondered if there was no way to buy his sister the dress. Not once did he think of his own poor clothes—it was all for sister.

He thought of what his old teacher had always told him, "There is a way out of every difficulty if one is clever enough to think of it." Surely there must be a way out of this.

He thought and thought and suddenly an idea popped into his mind. It was a good idea—Wolfgang thought—so good that he smiled. If it worked out and he believed it would, Marianne would get her dress.

As they drew nearer to Vienna, Wolfgang's eyes were dancing and his cheeks were flushed. His father believed it was the thought of seeing the great capital, but it was not.

The journey was ended and the people were going ashore?

"Father, please loosen the cover," said Wolfgang as his father carried the great harp toward the custom gate.

"Ah, you are proud of it!" answered his father with a smile.

The boy did not answer, thinking what a poor guesser his father was. His eyes sparkled when the polished frame and glistening strings appeared. He took his place beside the harp and Marinne came and stood beside him.

"What have you to declare?" asked the man.

"Only a harp, said the father.

"A beautiful instrument and valuable," answered the official, and named an amount so big as to cut their small hoard in half.

Father and Marianne looked worried but Wolfgang did not worry at all.

Franz Mozart reached for his little sack of money, but it was not necessary, for just then Wolfgang began to play. The officer turned with a start and listened and the people gathered; duty charges were forgotten as they listened. Wolfgang's tiny hands swept the strings as if with some magic power. For five minutes—ten minutes he kept on, there was not a sound only a breathless surprise that one so small could play so wonderfully.

"Amazing—'tis amazing—for one so young," murmured the officer. "Play some more, boy!"

For some minutes the happy boy picked the strings until his father said, "It is growing late, we must go now," and he handed the money to the officer.

But the man shook his head. "No," he said, "a boy who can play like that does not have to pay duty. We who have heard will pay the duty. Keep the money and buy something nice for him!"

When Wolfgang heard those words he cried, "Father, buy that dress for Marianne. You can do it now, since you have saved the customs money."

"A wonderful lad, truly, and as unselfish as he is wonderful," said the amazed officer.

And Marianne did get her new dress, and Wolfgang was as pleased as his sister. He danced with delight.

They gave many concerts, and the "wonder boy" kept on with his music, doing such marvelous things that his fame traveled far. He grew to be the great master, Mozart, at whose glorious music the world still marvels.

"That was a good story, mother," said Mary, "but I think it was nicer that he was kind, than that he became great."

"Yes, dear," said mother. "Kindness is best of all."—The Presbyterian.

A TASK

By Letha Simpson.

God made the sun to light the day,
The moon and stars the night;
If they should fail to do His will,
The world would have no light.

God made each life a work to do,
Each soul a light to be;
And if we fail to do His will
We dim eternity.

Mrs. Timkins was taking her son to school for the first time and, after impressing the schoolmaster with the necessity of his having a thorough education, finished up by saying, "And be sure he learns Latin."

"But, my dear madam," said the master, "Latin is a dead language."

"All right," said Mrs. Timkins, "he'll want it. He's going to be an undertaker."

"Daddy, dear," said the daughter, "the new mistress at school is wonderful. She's teaching us girls how to spend money."

"Ugh!" her father grunted. "What was her previous job—teaching grass how to grow?"

North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

June
Bahama (Mt. Tabor) 11 26
Lakewood, 8 26

July
Rougemont, Riverview, 11 3
Person, Oak Grove, p.m. 3
Roxboro, 8 3
Duke Memorial, 8 5
Leasburg, Bethel, 11 6
Mebane, 8 6
Yanceyville, Locust Hill, 11 9-10
Massey-Andrews, 4 10
Bahama, Ellis Chapel 13
Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Fairfield, 11 23
Swan Quarter, Epworth, 11 24
Mattamuskeet, Bethany, 11 25-26

July
Columbia, Holly Grove, 11 1
Roper, Pleasant Grove, 11 2
Plymouth, Plymouth, 11 3
Pasquotank, Epworth, 11 7
Currituck-Kitty Hawk, Sharon, 11 8
Williamston, Holly Springs, 11 9
Windsor, Windsor, 11 10
Hertford, night 13
Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfresboro-Winton, Union, 11 17

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
THIRD ROUND

June
Hay Street, a.m. 26
Aberdeen, p.m. 26

July
Laurel Hill, Rachels a.m. 3
Roberdel, Beaver Dam, 3 3
Laurinburg, p.m. 3
Piedmont, Zion, a.m. 4
St. John's and Gibson, St. John's, a.m. 10
Red Springs, p.m. 10
Mt. Gilead, a.m. 17
Wadeville, Ophir, 4 17
Rockingham, p.m. 17

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

June
New Bern, Centenary, 11 26
Riverside-Bridgeton, Rhems, 3 26

July
Pink Hill, Smith's, 11 and 2 2
Jones Ct., Foy's, 11 3
Kinston, 8 3
Dover, Asbury, 11 10
La Grange, Trinity, 3 10
Goldsboro, St. Paul, ... 17
Pikeville, Mt. Carmel, 3 17
Fremont Ct., Black Creek, 11 and 2 16
Fremont Ct., Black Creek, 8 17

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

June
Creedmoor, Banks, 11 25
Erwin, Erwin, 11 26
Newton Grove, Maple Grove, 3 26
Dunn, 8 26
Oxford, 8 29

July
Mamers, Mt. Ariel, 11 3
Cary-Apex, Macedonia, 3 3
Fuquay, Buckhorn, 8 3
Benson, Elevation, 11 10
Smithfield, 8 10
Central, 8 13
Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Tar River, Ebenezer, 11 31
Youngsville, Youngsville, 3 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

June
Seaboard, Sharon, 11 26
Garysburg, Oak Grove, 3 26
Rosemary, 8 26
Norlina, Zion, 11 29

July
Rocky Mount Ct., McTyeire 3
Spring Hope, 8 3
Robersonville, Hamilton, ... 10
Bethel, 8 10
First Church, Rocky Mount, 11 17
Nashville, Sandy Cross, 3:30 17
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

June
Wallace-Rose Hill, Charity, 11 26
Garland, Centenary, 3:30 26

July
Carver's Creek, Wayman, 11 3
Hallsboro, Peace, 3:30 10
Chadbourn, Fair Bluff, 8 10
Stedman, Bethany, 11 16
Roseboro, Beulah, 11 17
Clinton, Keener, 3:30 17
Shalotee, Sharon, 11 20
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

June
Central, 11 26
Flat Rock, Fruitland, 3 26
Oakley, 8 26

July
Acton, Asbury, Sat. 11 2
Black Mountain, 11 3
Swannanoa, Tab, 3 3
Biltmore, 8 3
Tryon, Wed. 8 6
Candler, Snow Hill, Sat. 11 9
Hendersonville, 11 10
Rosman, E. Fork, 3 10
Brevard, 8 10
Weaverville Ct., F. H., Sat. 11 16
Marshall, 11 17
Ivy, Mt. Pleasant, 3 17
Leicester, Dicks Cr., 8 17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Myers Park, 11 26
Polkton, Mt. Vernon, 3 26
Trinity-Derita, Derita, 7:30 26

July
New Hope-Bethel, Bethel, 11 3
Marshville, Wingate, 3 3
North Monroe-Icemorle, Icemorle, 7:30 3
Hickory Grove, 11 10
Unionville, Zion, 3 10
Big Springs, 8 10
First Church, 11 and 8 17

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

June
McAdenville, 11 26
Gastonia, East End, 8 26

July
Dallas, at Dallas, 11 3
Maylo, 8 3
Gastonia, Bradley Memorial, 11 10
Gastonia, Trinity, 8 10
Crouse, at Crouse, 3 23-24
Goodsonville, 11 24
Stanley, Iron, 8 24
Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

June
Glenwood, Glenwood, night 26

July
Centenary, Centenary, 11 3

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Battle Ground, Gethsemane, 3 3
Bessemer, Bessemer, night 3
Reidsville, Central, 11 10
Ruffin, Hickory Grove, 3 10
Park Place, Park Place, night 10
Ward Street-Archdale, Ward Street, 11 17
Highland, Highland, night 17
College Place, College Place, 11 24
Gibsonville, Whitsett, 3 24
Summerfield, Summerfield, night 24

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

June
Morganton, 11 26
North Forest, North Morganton, night 26
July
Spruce Pine, Penland, 11 3
Bakersville, Martin's, 3 3
Burnsville, 11 10
Burnsville, Boring'e Chapel, 3 10
Avery, Jonas Ridge, 11 14
Clinchfield, 11 17
Gilkey, Centennial, 3 17
Broad River, Providence, 11 20
Spindale-Pleasant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mill, night 24

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

June
Laurel Springs, Chestnut Hill, 11 and 2 25
Creston, Mountain View, 11 26
Warrensville, Mill Creek, 3 26
July
Helton, Grassy Creek, 11 3
Sparta, Potato Creek, 3 3
Pilot Mountain, Chestnut Grove, 11 10
Mt. Airy Ct., New Hebron, 3 10
Danbury, Pine Hall, 11 17
Walnut Cove, St. Marks, 3 17
Rural Hall, Germanton, 8 17
Spray, 11 24
Draper, 3 24
Leaksville, 8 24
Sandy Ridge, Snow Hill, 11 25
Madison, 11 31
Stonerville-Mayodan, Mayodan, 7 31

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June
Pastors' Summer School, Duke University 13-24
Badin-Tabernacle, Tabernacle, 11 26
Central, Concord, night (Q.C. night, July 27) 26
July
Gold Hill, Providence, 11 3
East Spencer, Long Street, night 3
Mt. Pleasant, Center Grove, 11 10
Granite Quarry, Rockwell, night 10
China Grove, 11 17
Concord Ct., 3 (Q.C. night, 19) 17
Forest Hill, night 17
Salem, Oak Grove, 11 24
Woodleaf, South River, 3 24
Kerr Street, 11 31
Harmony, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June
Taylorsville, Carson'e Chapel, 11 26
Hiddenite, Center, 3 26
July
Catawba, Concord, 11 3
Ball's Creek, Center, 3 3
Shepherds, Rocky Mount, 11 10
Troutman, St. John's, 3 10
Granite Falls, 11 17
Dudley Shoals, Ebenezer, 3 17
Lenoir, First, 11 24
Hudson, Harper'e, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

June
Canton, 11 26
Dellwood, Balsam, 3 26
Dillsboro, 8 26
July
Jonathan, 11 3
Whittier, Olivet, 3 3
Glenville, Wolf Mountain, 11 10
Highlands, 8 10
Andrews, 11 17
Robbinsville, Topton, 3 17
Fines Creek, Cattaloochee, 11 24
Junaluska, Long's, 8 24
Murphy, 11 31
Hayesville, Sweetwater, 3 31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

June
Thomasville, Pleasant Hill, 11 26
July
Erlanger, Reeds, 11 3
Linwood, Tyro, 3 3
Lexington, 11 10
Kernersville, Shady Grove 3 10
Walkertown, 11 17
Ogburn Memorial, Shiloh, 3 17
Thomasville, Main Street, 7:30 17
Centenary, 11 24
Hiatt Memorial, 7:30 24



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SANDERS — Robert Alexander Sanders was born December 9, 1864, and died February 16, 1933. His father was Willis H. Sanders and his mother, Lucinda Smith Sanders. He had four brothers and seven sisters. He was the last of this large family to go.

His was an old and honored family of Johnston county, and the contribution which his life made to his county will long be felt.

As a boy he felt the call of God and gave his life to him, and God's power enabled him to live a useful and honored life. He loved his church, Elizabeth, and was ever loyal to all its interests. For many years he was an official in his church.

To know Bob Sanders was to love him, therefore his friends were many. He was ever doing something to help some one. No one was ever turned away that he could befriend.

On May 24, 1893, he was happily married to Miss Kiddie Young, daughter of the late Captain J. J. Young of Wake county. God blessed their home with three children: Ressie (Mrs. Faulkner), Gladys (Mrs. Roberson), and Joseph. These all live to carry on that which the father entrusted them with, but the wife and mother went on ahead several years ago.

The home misses him, the church misses him, the community misses him, but we all thank God for him, and for him showing us that a worth while life can still be lived. God bless his children and help them, and all of us to make good. N. C. Yearby.

RESOLUTIONS OF RESPECT

We, the members of the board of stewards of Broad Street Methodist church, Statesville, N. C., realize that in the passing of our friend and brother, Jesse L. Sherrill, during the session of our April meeting, we have sustained a great loss. He was suddenly called hence from the church militant to the church triumphant and, at that very time "was about his Father's business." We hereby express our sorrow at his death, and resolve:

First, that we shall greatly miss his presence and wise counsel in our meetings, in attendance upon which he was ever regular and faithful.

Second, That our heartfelt sympathy be expressed to his beloved wife and children.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to his family, to the city papers and to the North Carolina Christian Advocate.

F. B. Bunch,
W. T. Nicholson.
J. L. Sloan,

Her Friends Try to Help Her . . but she won't Listen . she Doesn't Care



"What am I going to do . . . I'm so nervous I could simply scream." How often have you felt this way yourself?

These Hysterical Women!

CRYING . . . sobbing . . . laughing! Tears in her eyes one minute . . . smiling the next! What a state to be in! She has no control of herself . . . the slightest thing drives her to distraction.

Tired out all the time . . . overwrought . . . nerves strung to the breaking point, she tries to do her work.

She looks old, haggard. She is irritable, unreasonable. Her friends try to help her . . . she won't even listen. She has reached the point where she doesn't even care.

How pitiful it is to see her suffering . . . when it is so unnecessary!

Constant headache, backache, bearing down pains and dizzy spells are robbing this woman of youth, beauty and health.

If she would only give Lydia E. Pinkham's Vegetable Compound a chance to help her . . . how well and happy she could be.

This simple remedy has benefited 98 out of every 100 women who have reported using it.

Don't think that your troubles are any different. Don't think that this medicine won't help you. *It can!* Give it a chance and watch those headaches and backaches yield to its tonic action.

The new tablets are so easy to take. They slip into a handbag as neatly as a compact. And what relief they give during those "trying times"!

But whether you prefer the Compound in tablet form or in liquid form, at least, *try it!* Let it prove that it can do for you what it has done for others. See for yourself what blessed help it can really be.

Try Lydia E. Pinkham's Vegetable Compound in Tablet Form

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 30, 1932 Number 26

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When the Brook Dries Up

By Guy Edward Mark

WHAT is more distressing than to see the little bank account getting smaller and smaller? How it robs us of our sleep and troubles us by day! We worry over the matter until all the joy of living is gone and we are actually sick in mind and body. There is one lesson that we all need to learn: The Lord is the master of life and circumstances. Elijah lived by the little brook Cherith, in the time of famine, and saw it dwindle day by day, until at last there was only the dry, rocky bed left. But he was there, by that dwindling brook, at the command of God. With unwavering faith and uncomplaining spirit he watched it dry up until the last drop had disappeared. He did not know what God's next move would be, but he knew that God would act when the moment of need came. And God did act. God brought him into an experience of sustained plenty. Day by day his needs were amply supplied. After all, that is all that God has promised, and all that we really need.

I frequently read, for my own encouragement, the following lines by Myrtle Reed:

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with the horse and kye is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with pleasant face, and answered low and sweet,

"There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for, and we shall always be."
"That's like a woman's reasoning, we must because we must!"
She softly said, "I reason not, I only work and trust;
The harvest may redeem the hay, keep heart whate'er betide;
When one door's shut I've always found another open wide.
There is a Heart, there is a Hand, we feel but cannot see.
We've always been provided for, and we shall always be."

—The Watchman-Examiner.

LAYMEN'S PROGRAM AT GRACE CHAPEL

A laymen's program of unusual interest and power was conducted in Grace M. E. Church, South, on Sunday, June 12. The laymen of the Unionville charge gathered at ten o'clock and under the leadership of Brother Henry Baucom the meeting was called to order. Two hymns were sung, "Sweet Hour of Prayer" and "Rock of Ages," after which Brother Baucom led in prayer.

Arnold Foard brought a good message, using "Hope" as his subject.' "The main hope we have," he said, "lies with the children who are now growing up. We must give them the proper encouragement." At the end of Brother Foard's talk, Miss Hilda Price gave a most interesting address on "The Work of the Young People." She urged the adoption of young people's division as a means of accomplishing success. "The young need the advice of the old," Miss Price said, "but the young must do their own work.

The members of each church in attendance were asked to rise in order that the large number present could be counted. To this great body of Christ's followers the Lord's Supper was administered by the pastor, Rev. G. F. Houck. "The Old Rugged Cross" and "Must Jesus Bear the Cross Alone?" were sung. The Union Grove quartette, consisting of Joe Hill, Ernest Hill, Willie Ormond and Mrs. Louis Helms, sang a special song. Mrs. E. E. Presson brought a splendid message on "Faith in God." "We come to believe in God," he said, "through nature, through contact with one another, through the Bible and through experience of revelation." Speaking of the Bible, Mrs. Presson went on to say that "Christ is the capstone of the whole structure. Faith in him is our hope."

Brother Philas Furr was introduced and urged to speak. He was deeply moved as he insisted on greater prayer life. "God rewards noble efforts," he declared, "therefore we must take time to pray and make great efforts to live right. If you are a child of God, you will do work for him." At the close of his message Brother Furr prayed earnestly for the progress of the church. Brother Baucom announced that dinner would be served in the grove. The baskets, full of good things, were put on the table and Brother J. D. A. Secrest asked the blessing.

After the Mill Grove quartette had sung a special song, Brother Baucom called for testimonies. With tears and deep emotion, A. J. Fowler, Crawford Foard, Joe Hill, C. F. Yandle and Mrs. Louis Helms stood up and testified. Some remarks were made by the pastor, and the Mill Grove quartette brought another message in song. This was followed by a duet by two Crook girls of Grace Chapel. The meeting was concluded and adjourned at 3:30.—Reported.

AN INTERESTING LETTER

The front page portrait of Dr. and Mrs. N. H. D. Wilson, carried by the North Carolina Christian Advocate, June 16, besides thrilling my spirit joyously, transported me back in jubilant memory of the years agone when I was a student of the university at Chapel Hill, where I enjoyed the sincere fellowship of the Mangum and Martin preacher-homes and the cherished love of their children as a big brother to them. Those were three years of rare privilege to be recounted in our Father's house some sweet day.

It was "Nath's" honored father who conducted in Greensboro the last rites at my darling mother's demise, just before entering my second year at the university.

"Minnie" and the other older members of the preacher homes group were leaders in the bunch of forty-odd youngsters I trained in song and festive exercises. She became the logical successor of the "Aunt Mary" state-wide aggregation of juvenile "Jewels" fostered by the Woman's Missionary Society and the church paper. Perhaps some of my zeal for the cultivation and development of the religious young life of the church was imparted to her.

In my college contacts I had led in song, and one of the best renditions of that type by my fellow students at commencement was The Home Eternal, taught me by Minnie's beloved father. In my own home for half a century it has held its regal place at family worship services.

With the British laureate, Tennyson, we envision:

"These twain, upon the skirts of Time,
Side by side, full-summed in all their powers,
Self-reverent each, and reverencing each,
Distinct in individualities,
But like each other even as those who love."

May the benediction of divine favor bless the pilgrimage of Doctor "Nath" and his winsome wife! W. A. Betts.

HOME COMING AT COLD SPRINGS

The annual home coming service at Cold Springs, Mount Pleasant circuit, Salisbury district, next Sunday, July 3. Exercises will begin with Sunday school promptly at 9:45 a. m. All former pastors and members are invited to come home and enjoy the day with us. Of course, the public at large is always invited. We are expecting a large attendance and a splendid program. The Plyler brothers of the Advocate are extended a cordial invitation to be present.

Our Sunday school hung up a new attendance record last Sunday with 137 present. We hope to shatter this one next Sunday if the weather is favorable. Joe M. McEachern.

NORTH CAROLINA CONFERENCE PROGRAM FOR APPROACHING SESSION AT ROCKY MOUNT

At the request of the bishop and the presiding elders of the North Carolina conference, I am handing you the program for the session of the conference at Rocky Mount.

The bishop meets the presiding elders at 3 p. m. on Tuesday, November 22.

The conference will be called to order at 7:30 p. m. Wednesday, November 23. The order of service for the evening will be:

1. An address by the bishop.
2. Sacrament of the Lord's Supper.
3. Organization of the conference.
4. Reports of presiding elders.

Thursday, 12 m. Anniversary of the Board of Church Extension; 7:30 p. m., anniversary of the Board of Christian Education.

Friday, 12 m. Board of Lay Activities; 3 p. m., meeting of the Historical Society; 7:30 p. m., anniversary of the Board of Missions.

Saturday, 7:30 p. m. Board of Temperance and Social Service.

Sunday the usual hours of worship will be observed and at 3 p. m. the memorial session of the conference will convene.

The pastors of the conference are requested to arrange for the annual Thanksgiving offering for the Methodist Orphanage on Sunday following the session of the conference.

F. S. Love.

SUNDAY SCHOOL DAY AT SPENCER MEMORIAL

Sunday School Day was observed by the Spencer Memorial church, North Charlotte, on Sunday morning, May 29. The pageant, "The Good Shepherd," was used, as recommended by the board of Christian education. Those taking part put their hearts into the messages which the production brought, and with such creditable acting that the effect was most helpful. the cast was as follows:

Shepherd—Mr. T. D. Newell (volunteer helper from Hawthorne Lane church).
Superintendent—Mr. W. L. McLellan.
Young Teacher—Mr. Ray Howard.
Little Girl—Lillie Ruth Hazlewood.
Mother and Son—Mrs. Edward Hazlewood and Jack Eppley.
Young Girl—Lucille Johnson.
Old Man—Mr. Luke McCall.
Group of Boys—Edward Hazlewood, Jr., Herbert Fleanor, Herman Mills.
Girl representing foreign missions—Hazlewood Bechtler.
Young man representing home missions—Robert McLellan.
Business Man—Mr. E. G. Eppley.
Pianist—Katie Morrow.

A COMMENDABLE WORK

Rev. J. W. Groce has been doing some fine work for the colored people of Cherryville in a meeting continuing from June 13 to June 20. Of this meeting the reporter of the Cherryville Eagle says:

"All during the meeting individuals were moved by the spirit, expressed themselves in telling Rev. Mr. Groce just how his sermons had caused them to make a complete change.

Hunter Bess, a young man who has worked his way through high school and college in Johnson C. Smith University, Charlotte, N. C., in complimenting Mr. Groce said: "Your sermons have captivated and stirred me as no other's sermons have."

Using board illustrations for two afternoons leading the children to dictate from their own expression, he pointed out the good and evil, the broad and narrow way. Through these services many girls and boys bowed on their knees and surrendered their lives to God."

AN APPRECIATION OF THE PASTORS' SUMMER SCHOOL

We, the members of the pastors' summer school of Duke University, wish to express our grateful appreciation to Dr. W. P. Few, president of the university, to Dean J. M. Ormond, and the board of managers, for the most excellent program of valuable courses of instruction, recreation and entertainment, inspirational addresses, and fine fellowship, which they have made possible for us here on this beautiful campus.

We wish also to express our appreciation and thanks to the individual members of the faculty and inspirational speakers who have brought to us a rich storehouse of information, a larger vision, and high inspiration, and the very fine spirit in which they have done their work.

B. B. Slaughter,
For Committee.

ANNOUNCEMENT BY BISHOP MOUZON

"Please announce in the columns of the Advocate that the date of meeting of the North Carolina conference has been changed from Wednesday, November 16, to Wednesday, November 23. Also please announce that the Western North Carolina conference will be called to order at 7:30 in the evening. The entire program for these two conferences will soon be in your hands." Edwin D. Mouzon.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, JUNE 30, 1932 Number 26

The drys are not vocal in the state just now. Let the wets not conclude that this is to last. The drys will be heard from later. Every candidate for a stay in Washington will have to declare his position before next November.

Many of the preachers are giving themselves seriously to the work of aiding the Advocate these days in which the church paper is having to struggle for its life. Let us make it unanimous. The slogan of war times is good now: Let each one do his bit.

"God's first plan for getting his children close to the beautiful elemental things was to give them a garden," says Helen Field Fischer, "and gardens are still the only place in which he works in open partnership with man. Some one has said, 'I never knew thee, God, until my garden brought us face to face.' In the garden we commune with the wind and the skies. In the garden we meet our friends, the birds and the shy creatures of the fields. Nature makes gardens excuses to show us the early morning skies and she sends us out on starlit frosty nights to cover up our little plants—we experience the tragedies of storm, flood and frost."

Dr. R. L. Flowers, speaking on Founder's Day last Sunday at West Durham Methodist church, said that when he came to Durham forty years ago there were twenty-six bar rooms in Durham. The same proportion of bar rooms to population would put three hundred and thirty-eight bar rooms in this city today. Think of 338 bar rooms in Durham! Yet people say as much liquor is drunk now as ever before. We are not mindful of the wonderful progress we have made. Then let this proportion extend to every town in the state. This wet proposition being handled with such glee by some is fearful to contemplate. Three hundred and thirty-eight bar rooms in Durham; now Durham boasts of Carolina and Duke—two of the centers of light and learning in the land. A school beats a bar room.

Evangeline Booth opened the Democratic convention at Chicago with prayer. No better selection could have been made. It is well she prayed. Had she commenced to shell out the facts about the blessings of the XVIII Amendment most of that bunch from the big cities would have dissented most violently. At the very start it would have made Raskob the chief of liars. These Salvation Army folks know. The rich are moved by appetite and greed; the Army is trying to save the slum.

President Hoover has suggested a drastic reduction of armaments. This would reduce the tax burden of the world from ten to fifteen billion dollars in the next ten years. Still we cry out against high taxes without a serious effort to bring real relief. The world on the brink of ruin staggers on under its load. Congress disputes and political parties abuse each other with no serious uprisings against the god of war. Would that this nation might cause the nations of Europe to acceed to the demands of President Hoover.

Can we have a rational discussion of political issues? Not so long as politicians paramount abuse and superlatives in their discussions. Of all the absurdities is the average keynote address at a political convention. One would conclude, judging by the normal stump speaker, that the average man has no sense of fair and honest discussion. The sanctity of the ballot has equally as hard time as does a common sense facing of the issues of the day. How can we exalt the ballot in the estimate of voters when the election laws are framed so as to make possible cheating at the polls. The very fact that stress is always placed upon the favored position of the party in charge of the election machinery implies that all is not well. Our election laws here in North Carolina are such that every honest man should demand a change. The absentee ballot makes for all kinds of abuse. Why not cast it out as common and unclean?

Liquor and the Future

NO ONE knows what to expect these unsettled days. Almost every day the unexpected happens—some unlooked for bomb explodes. This is especially true with the liquor issue in America. The situation is possibly more acute on a vast scale than it has been at any time during the struggles of the last hundred years. However, it is becoming more and more evident that the entire question of prohibition is to become a live issue in every congressional and senatorial district in the entire nation. This means that every candidate for Congress and for the Senate will have to make clear his stand before the people. Only in this way can the people be fairly represented at Washington. Men forced to declare their personal and political stand without equivocation will not be able to make a subtifuge of a political platform. Let them be fair and open with the wets and with the drys. We are again in the seige that may last for years.

Most every one is against liquor and for real temperance. All such are going to have a chance to get in a campaign against the ancient curse of drink. So far most of this opposition to liquor is all pretense. These wets so zealous for temperance are not found in any crusades for temperance, to say nothing of total abstinence. We challenge any one to give us a list of a few of these. It is the same old game of empty words and loud pretenses.

Let every candidate for Congress and for the Senate of both political parties get ready to make his position clear on repeal of the XVIII Amendment, and the other vital issues that go along with this. Many other considerations may arise; it is clear at the present moment that men who expect to go to Washington will be required to make clear their position. The people have a right to know; many will know before they mark a ballot in the booth.

"Lake Junaluska Methodist Assembly"

ON ANOTHER page of this issue of the Advocate appears an important statement from Mr. E. A. Cole, president of the board of trustees of the Lake Junaluska Methodist Assembly. Look up this contribution, which is headed "Lake Junaluska Methodist Assembly," and learn the present state of affairs at this "Summer Capital of Southern Methodism."

We have personal knowledge that this unexpected and temporary receivership of which Mr. Cole writes is not in the least to interfere with this summer's program or with the future of the assembly. Give no attention to any speculations to the contrary, because they are without foundation in fact. We know whereof we speak.

In this connection we wish to direct attention to the fact that Lakeside Lodge and the Terrace Hotel have advertisements in this Advocate and are planning for a big season.

Mr. and Mrs. Geo. M. Foard have for years operated the Lakeside Lodge and they have a large clientele that would not think of going elsewhere. But they desire to enroll additional patrons.

Prof. and Mrs. F. S. Aldridge will have charge of the Terrace Hotel, which is a guarantee that the Terrace will not lack for guests this summer.

No Vacation This Summer

MILLIONS have an enforced vacation because of no job, but this is not true of church folks. Never have the demands upon spiritual leaders been so insistent and so universal. The man who loiters on his job or seeks a place in the shade of the trees this summer certainly is not aware of the plight we are in. The spiritual collapse, the moral degradation and the financial exigencies that face us will not permit idle and easy going days.

We Methodists have a way of making a hard pull just before conference and then count the work a finished task. This method will certainly fail us this year. We are having to run on small margins in a financial, moral and spiritual way. Only by a continuous and heroic effort can we make any headway. Unrelenting toil and unwavering heroism will give us victory. A fresh grip on God won by going deeper into the spiritual realities will send us father into the enemy's lines and enable us new victories to win. Ordinary efforts will not suffice in these extraordinary days. In the open country and in the village meeting house, the people should be made to know that the prophets are abroad in the land. Let these hear the rumblings of Sinai and cause them to see anew the Victim of Calvary. Bring the children together in Bible schools, train the Sunday school workers, put the church paper in the homes and call sinners to repentance. In a word, have such a unified effort on that God will prove to be mighty to save sinners and powerful to move the saints to new endeavor.

The preacher who tries the old time meeting of three or four days will be sorely disappointed. Such will not go now. In many places we have lost out in this way. Would that the elders and other leaders would guide the men who do not know, so that we might have a united crusade for the next ten weeks that would let the people know that the power of God is abroad in the land. Get God to moving mightily in the souls of men and women, then they will find a place to work and they will have money to give—the amount of money is never the test. This will cost sweat and blood. So did the cross; this will make heavy drafts on nights of sleep and hours of ease—such was the lot of our Leader. Are we really willing to pay the price? If so victory is ours.

Headed for the Dead Letter Office

AFTER July 6 all letters over one ounce and under two ounces will cost six cents postage. All such letters that are held for the additional three cents will be left in the postoffice. We have made it a rule to pay the additional postage on letters with postage due, but we are now going to adopt the rule of refusing all such.

Our correspondents will please take note and if you send a letter with postage due the chances are that you will never hear of that letter again.

Carelessness at this point may cause you to lose the first three cents as well as the letter that you mailed without adequate postage. It becomes necessary with a fifty per cent increase in the postal rate for us to practice the most rigid economy, hence the new rule.

To Be Unshod

THE man who had no shoes was constantly complaining till he met a man who had no feet, then he stopped complaining. That was enough to cure his complaining. But we fear that the majority of those whose mouths overflow with complaints are not so easily cured.

Why this chronic faultfinding? Why the constant cry for shoes when barefooted children on the street should teach us that shoes are not a necessity? The majority of the men and women who pioneered the wilderness and laid the mudsills of this nation were most of the time barefoot crusaders. Not joy riders, but crusaders who could blow bugle blasts with cow horns and ram's horns.

Changes at the Publishing House

THE book committee at its annual meeting in May announced several important changes to take effect July 1, 1932. The changes follow: Dr. A. J. Lamar retires as publishing agent and becomes agent emeritus. Dr. A. F. Smith, nine years editor of the Christian Advocate, succeeds Dr. Lamar and at the same time becomes Book Editor in place of Dr. W. P. King, who takes Dr. Smith's place as editor of the Christian Advocate. Dr. Curtis B. Haley, for years assistant book editor, becomes associate book editor.

These leaders need no introduction. For they are well and favorably known in Methodist circles. They need no words of encomium, for their works praise them. The affairs of our Publishing House will continue as in the past to serve the church in its well known and admirable way, and our friend King will not have as much time in the future as in the past to manufacture stories saturated with fun, but he has enough on hand to serve a few decades. King, here is our hand and "may the Lord have mercy on your soul" is our editorial prayer.

Call Brother Habakkuk to Be Your Minister

YOU do not want a prophet of gloom to preach to you. Such a man cannot preach the gospel, for the gospel is essentially glad tidings. Pessimists, dispeptics and men who wear smoked glasses cannot be gospel ministers.

But Brother Habakkuk will fill the bill as soon as you learn to spell his name. Here is a sample of his preaching:

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, he will make my feet like hinds' feet, he will make me to walk upon mine high places." Hab. 3:17-18.

According to a student of hymnology of the Norwegian Lutheran Church, Luther's hymn, "A Mighty Fortress Is Our God," has been translated into more languages than any other Christian hymn. "Rock of Ages, Cleft for Me" is second and "Just as I Am, Without One Plea" third.

People and Things

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

"We have recently closed a series of revival services at Mt. Bethel church on the Bahama charge. The Rev. Martin R. Chambers of Charleston, Tenn., did the preaching. He brought us interesting and helpful messages, and our people were blessed."—C. W. Barbee, Pastor.

"Reverend and Mrs. P. W. Tucker announce the marriage of their daughter, Julia, to Mr. George Dewey Stovall on Thursday, June the twenty-third, nineteen hundred and thirty-two, Lincolnton, North Carolina. At home after the first of July, Waynesville, North Carolina."

Statements have gone to all subscribers whose subscriptions expired before July 1, 1932. This is to inform and also to request a remittance. Thanks to all who are helping us to carry on.

In Trinity church, Southport, Wilmington district, North Carolina conference, at 8 o'clock Thursday morning, June 23, 1932, Mr. Charles H. Foster, formerly of Michigan, and Miss Ada A. Walker, formerly of Tennessee but now of Southport, were duly united in holy matrimony by Rev. Robert H. Broom, the bride's pastor.

"James Marvin Andrews of lower Richmond county died in his home on June 23; buried at old Mizpah. Marvin was 42 years of age, leaving a wife and seven children. Possibly no family in Richmond county has undergone more deaths during the past few years than the Andrews family. Marvin was making some progress in those things that are spiritual."—M. C. Ellerbe.

"The pastor at Saluda wishes to thank all who took part in the generous 'pounding'' given at the parsonage the other Monday evening. He particularly wishes to express appreciation to those of other denominations who so generously joined the members of his own church in this affair. And of course the special thanks are due to those in our own church who inspired and carried it through in such a splendid way."—O. L. Robinson.

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

J. P. Breedlove, Duke University librarian, has now the name of the winner of every Wiley Gray medal since the beginning in 1879 when it was won by G. W. Koonce of Jones county, North Carolina. He is trying to get the title of each oration and the name of the speaker who presented the Wiley Gray medal to the winner. He has not yet succeeded in getting all the subjects and the names of those who presented the medal.

"June 25 (last Sunday) we closed a two weeks' series of revival services at Spindale church. Sunday morning we received 24 into the church, 11 on profession of faith and 13 by transfer, and I have in hand two more names to be received by transfer tomorrow. This makes a total of 35 new members at Spindale church thus far this conference year. Our meeting at Pleasant Grove church will begin the first Sunday in August."—W. R. Kelly.

The pastors can get us through the summer by each one sending an average of $1.00 a week for the next 12 weeks.

"We enjoyed ten days over at the Tri-State pastors' school in Winchester, Kentucky, where we taught two of the Bible courses. At the present time we are in the midst of a gracious revival. Our schedule is now full except one date for August 14. If any pastor desires help at this time he may communicate with me."—Sam Maxwell, Wilmore, Ky.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

"The superannuate cause has come along fine on the charge during June. Rev. J. R. Church begins revival services with us at Liberty June 3, with Mr. Hawks leading the singing. Rev. McK. R. Long is to again conduct the union tent meeting at Bethel, beginning July 17. Mr. Hawkes is in charge of the music. Four Cokesbury schools will be held during August, Brother George of Duke, instructor."—G. N. Dulin.

Next Sunday is to be a great day for Kernersville Methodists. Bishop Edwin D. Mouzon will preach and dedicate the handsome new church. All former pastors have been invited and several of them will attend the services. Brother T. J. Rogers, the popular pastor, is closing a successful quadrennium. A picture of this beautiful church appears with additional data on page 19 of this week's Advocate and the picture of Bishop Mouzon appears on page 13. We congratulate Brother Rogers and the Kernersville people upon the dedication of the church.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

"James Carlisle Mouzon, son of Bishop Edwin D. Mouzon, has been awarded the Ph.D. degree by the Institute of Technology, Pasadena, Calif. The subject of his thesis was "The Ionization of the Noble Gases by Slow Positive Alkali Ions." He has accepted a position as instructor in the department of physics at Duke University, to begin work this fall. For the present he is continuing his research at the Institute of Technology. Bishop Mouzon's oldest son, Edwin D. Mouzon, Jr., holds the Ph.D. degree from the University of Illinois and is associate professor of mathematics in Southern Methodist University, Dallas, Texas.

"Sunday night, June 12, marked the close of our revival at Bunn on the Youngsville charge. It was a week that our church and community will long remember. It was indeed a season of revival. Rev. Floyd F. Loftin from the Andrews-Masseys charge was with us and led the singing. Rev. J. C. Williams of Bailey preached twice daily through Saturday night. Brother Williams is one of the most consecrated preachers in the North Carolina conference and his preaching is with power. At the 11 o'clock service June 12 we had with us that great preacher and man of God, Brother E. H. Davis. His was a great soul searching message which went to the hearts of our people and brought them to the altar in reconsecration and rededication. We believe God gave to us a revival within the church which will mean much to his kingdom here during the rest of this year and through the years to come."—A. L. Thompson, P. C.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

The pastors can get us through the summer by each one sending an average of $1.00 a week for the next 12 weeks.

The trustees of the Church Peace Union in a congratulatory telegram to President Hoover, June 24, praised the President for "assuming leadership on behalf of the United States" in the disarmament movement. The telegram says: "The Church Peace Union, representing as it does in its membership Catholic, Jewish, Protestant faiths, sends heartiest congratulations to you upon the important proposals made by you to the World Conference on Disarmament at Geneva and expresses its gratification at your action in thus assuming leadership on behalf of the United States. The Church Peace Union hopes that there will be an unflinching adherance to the principles you have enunciated and that the American delegation at Geneva will agree to no modification that will weaken their effectiveness and value. Your proposal, if adopted, will go far toward preserving a peaceful and orderly development of international affairs. It provides an opportunity for a definite contribution to world recovery and permanent peace."

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

"All former pastors, members and friends of McTyeire church on the Rocky Mount circuit are cordially invited to be with us on July 3, when our third quarterly conference will be held. Preaching at 11 o'clock by our presiding elder. Basket picnic dinner on the grounds. Quarterly meeting will be held in the afternoon. We want to make this home coming day for our church. I cannot close this without saying something for our pastor, Rev. W. N. Vaughan. He has taken hold of the work in a most thorough, whole hearted and understanding way, and as a result our church has improved 200 per cent. We have a good, live Sunday school now, when heretofore it had been impossible to hold one. We have good congregations. We have a faithful band of true, loyal friends as well as church members who are putting their best efforts in the work. Mr. Vaughan and his family have ingraciated themselves with the people in such a fine, co-operative and understanding way that I feel we can't say enough in his praise."—Mrs. H. A. Battle.

IMPORTANT NOTICE

We have just had a communication from the receivers for Lake Junaluska Methodist Assembly, stating that the present management will co-operate in every manner possible, that the plans and programs for the present season at the Lake will be carried out exactly as scheduled. The three conference assemblies, Christian Adventure, Young People's, and Young Adult, will be held at Lake Junaluska as previously announced, beginning July 4 and running to and including July 8. The Bible Class Federation will meet Thursday morning and adjourn Friday afternoon.

We urge all pastors and Sunday school superintendents to see that the various age groups indicated in the above assemblies are represented from each congregation in our conference. Let's have the biggest attendance in th Western North Carolina conference history.

John F. Kirk, Executive Secretary.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

VACATION DAY AT SPENCER MEMORIAL

The daily vacation church school at Spencer Memorial will continue its work in the regular Sunday school. The "daily" emphasis has resulted in an expansion of numbers and interest, and has paved the way for a better school throughout the year. The total enrollment numbered 126 with an average attendance of 86.

Miss Mattie McNinch had charge of the beginners' department, and she rendered a beautiful service to the little flock.

Mrs. F. C. Smathers, assisted by Mrs. W. G. Hayes, Misses Jeane and Emily Cole, Mrs. Alex Copeland, Mrs. Paul Delaney, Miss Marie Haygood, Miss Esther Gorman, Miss Eva Mae Moring and Miss Katherine Clegg, directed the primaries.

The junior department, under the direction of the regular junior superintendent, Miss Annie Heintz, was very gratifying. Miss Martha McCall served as pianist and assistant superintendent. Those helping in the department were: Mrs. George Summers, Mrs. F. Harold Medlock, Mrs. Ruth Hazelwood, Miss Katie Morrow, Mrs. James Graham and Mrs. Reginald May.

Miss Henrietta Logan, assisted by Misses Nancy Beaty and Amarylis Arial, directed the intermediate department.

The prescribed courses of study were used and, so far as practicable, these materials and suggestions will continue to be used in the regular church school.

Several members of the teaching staff came to us from Hawthorne Lane Methodist church. For the service rendered by these co-workers and for the counsel and aid given by Miss Little we express thanks.

ORANGE CHURCH HOME COMING

Orange church, two and one-half miles north of Chapel Hill, has home coming day Sunday, July 3, beginning at 10:15 a. m. All former ministers and members of the church and friends are cordially invited to bring basket dinner and spread in the grove together. Plenty of ice water to accompany the customary cake, chicken, and peanut butter sandwiches.

At the beginning of the program, 10:15 a. m., will be given a short play, "Wings of the Morning," followed by the pageant, "Of Such Is the Kingdom."

Special music will feature the day's program. The Carrboro Union male quartette, composed of J. P. Ellington and D. J. Dark, tenors, and S. A. Wall and W. B. Ray, bases, with Mrs. D. J. Dark, accompanist, are on the program.

The morning sermon will be by Dr. Charles E. Maddry, recently selected to head the Southern Baptist Convention, and Dr. Samuel B. Turrentine of Greensboro in the afternoon.

F. B. Jackson, Pastor.

FOUNDER'S DAY AT WEST DURHAM

Founder's Day was the order of last Sunday at West Durham. Thirty-eight years ago this church of more than 800 members began with 14. Mr. B. N. Duke, who always took much interest in this church, furnished the money for the first building and fostered its early life. But for him it would not have been started at that time.

Special preparation had been made for last Sunday, looking to the offering to be used in reducing the debt on the present beautiful church. Rev. J. M. Ormond, pastor, was in charge. Dr. R. L. Flowers gave the principal address in which he paid a beautiful tribute to Mr. Duke. Many visitors were present to join with this devoted group on the glad occasion. Dinner was served on the old campus of Duke under the trees in full view of the church. The fellowship of the occasion revived memories of the past and lent encouragement for the days ahead. Such occasions are well worth while.

THE REVIVAL AT BESSEMER, GREENSBORO

The revival services in Bessemer church, Greensboro, got off to a good start last Sunday with the announcement that the last payment had been made on the $4,000 debt upon the church. This new church is now entirely free from debt and the future is full of promise.

Dr. Lewis R. Akers, president of Asbury College, Wilmore, Ky., is preaching twice each day to congregations that fill the church. The services will continue two weeks and the prospects for a great revival are most promising.

Brother R. C. Kirk, the pastor, and his people are very happy to have Dr. Akers to preach and lead in this revival work at Bessemer.

TESTING OUR LOYALTY

Let each man who says he is loyal to Christ compare his Christian loyalty with his other loyalties. If he is loyal to his favorite team he takes time off for the games, pays admissions, keeps informed as to the team's progress, and boosts hardest when it is most in need. If he is loyal to his lodge he takes time off for the meetings, keeps his dues paid up, and lives according to its principles. If he is loyal to his profession he defends it in the presence of its traducers and endeavors to make his life reflect credit upon it. Can a man be loyal to Christ who gives nothing of time, money, or interest?—The Christian Advocate.

THE CHURCH TREASURER AND THE GENERAL BENEVOLENCES

By Bishop Edwin D. Mouzon.

The bishops of the Methodist Episcopal Church, South, whose comprehensive duties require them "to oversee the spiritual and temporal affairs of the church," and the secretaries of our general boards, who are general superintendents of the special interests committed to their care, are all deeply solicitous at the present time that the various connectional interests of Methodism should not be overlooked or neglected.

We have recently been calling attention to the fact that the law of the church makes the preacher in charge responsible for the raising of the general benevolences. By the use and the abuse of the budget system in the local congregation the claims of missions, the work of Christian education, the support of our old preachers and their families, and various other Christ-like interests have been permitted to suffer grievous loss and failure. When we said that the preacher in charge is himself to be held responsible for the paying of these claims we have not intended to say that in every instance the preacher must go out and collect them and himself send them to the conference treasurer. In many instances he should do this very thing. In most of the circuits and smaller stations this will doubtless be found the best way to raise and pay their claims, if not the only way. In the larger stations, however, where the budget system has been long in use and where it has worked well, there is no disposition on the part of any leader in church affairs to have this method changed. Only let it not be forgotten that the preacher and the preacher alone is ultimately responsible for the raising and paying of these benevolences. By refusing to use for salary and local expenses all the money that comes in through the budget, by reminding his stewards that the proportionate part for the benevolences should go regularly forward to the conference treasurer, and by insisting that what he and his family pay to the general budget must not all be absorbed locally, he will do at least two things: First he will let the congregation see how great a value he himself attaches to the general work of the church, thus raising himself in the estimation of his people; and at the same time he will raise their estimate of the importance of the church's general enterprises.

But just now I am concerned about another aspect of this matter. What I have in mind is this. Our church treasurers are too slow in sending in to the conference treasurer the funds for benevolences they have on hand. The reports from the presiding elders of amounts raised for general benevolences and the reports from conference treasurers do not at all tally. Why do not the church treasurers immediately send forward the moneys in their hands? Various reasons are given. In one instance a board of stewards is reported as having borrowed the moneys for benevolences now on hand in order to pay interest on a debt on their church. In many instances it is reported that stewards are saying that the summer months are coming on and that regular contributions will be small during the summer, and therefore they must keep the moneys raised for benevolences to pay their pastor and local church expenses during the summer months. Of course, they expect to pay this back in the fall. But alas! in most instances it is not paid back. Dear brethren, is this just and right? While you are holding moneys from the general benevolences, the general boards are being forced to borrow from banks the amount of money you hold back, and pay interest on the money borrowed. Not only so, but as I have pointed out, in many instances the money thus held by local church treasurers is used for local objects and not replaced for the general interests of the church.

This is a very unsafe procedure. In these times of finanical uncertainty risk is incurred by keeping the money of the church too long in local banks. Already the church has suffered the loss of many thousands of dollars through failure to send promptly to headquarters the monies collected. I ask all our church treasurers to give careful and instant attention to what I am here saying. Also I ask all our pastors to co-operate in getting funds raised sent on to the conference treasurer.

And I will add this additional word to our annual conference treasurers. Men who are connected with banks and who handle large sums of money may sometimes feel that the amounts on hand are too small to go to the time and trouble of apportioning it to the various causes and sending it on to the appropriate treasurers. But many small amounts added together make a large amount, and if all the annual conference treasurer would carefully observe the law of the church and regularly send forward monthly even such small amounts as may be in their hands, such amounts would greatly add to the sum total coming in for the various causes just now standing so sorely in need.

In church affairs as in our own personal business during these strange times upon which we have fallen, we must from week to week and from month to month with unceasing regularity meet in such amounts as we have on hand our weekly and monthly obligations. Only so shall we be saved from disaster.

STEWARDSHIP

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song.
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If Heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,
Then I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For my gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like his flowers which show their right to stay
By giving all their bloom and fragrance free away.
Riches are not in gold or land, estates or marts;
The only wealth worth having is found in human hearts.

—Author Unknown.

The peace of him that has lived near to God is like the quiet, steady luster of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that hurl their crests around the rock on which it stands.—Frederick W. Robertson.

LAKE JUNALUSKA METHODIST ASSEMBLY

The action of four small creditors in having a temporary receiver appointed for the assembly by the court came as a complete surprise. While the receivership sounds unpleasant, it should prove beneficial to this useful institution and mark the beginning of larger service to the church.

As the president of the board of trustees, I went to the Lake immediately and for three days worked diligently to make necessary adjustments and understandings to safeguard the interests of the church in the assembly. I am highly pleased with the situation as it now stands and with plans now in process of formation to put the assembly upon a sound basis.

A hearing before the court is set early in July, at which time it is to be decided whether the receivership shall be dismissed or made permanent.

The temporary receiver, Mr. Jerry Liner, assures us of full co-operation in conserving the interests of the assembly and all concerned, and has asked Mr. Hugh Sloan and Mr. James Atkins to have charge of the office, both of whom are friends of the assembly and have been from the beginning.

The receiver and his agents give most emphatic assurance that it is not only their duty but it will be their pleasure to carry on the program and usual summer activities the same as heretofore. All rules and regulations will remain as far as possible the same as heretofore. They invite and urge co-operation of all to the end that this shall be a most successful season.

The board of trustees and officers will exercise the greatest care to preserve the interests of the church and to conduct all affairs with utmost discretion.

Let all loyal Methodists who take a summer vacation visit the assembly this season. No other place offers such attractions. The Lake and its setting are wonderful and it is in almost the exact center of the incomparable scenic wonders of the southern Appalachians. The Lake lies at the threshold of the great Smoky Mountains National Park.

Come to the Lake and enjoy inspirational and stimulating associations with splendid fellow Methodists as well as some choice spirits of other faiths. Here you may refresh yourself under the outpourings of great souls who will speak at the auditorium from time to time. Let us gather at this beautiful place dedicated to the glory of God and the spread of his kingdom and renew our faith and rest our souls afresh on the great realities.

Rates at the Lake have been reduced and guests will receive warm welcome and every needful attention. I am specially pleased that Prof. F. S. Aldridge and Mrs. Aldridge will conduct the Terrace Hotel this summer and all who were their guests at Epworth Lodge will be delighted to visit them at the Terrace. There are many "good places to eat" around the Lake, but I am sure I may be permitted to say that the old time Southern cooking provided by Mrs. Aldridge has been the delight of all partakers for many years and you should make plans to enjoy the good things in prospect at the Terrace. The genial hospitality of these cultured Christian hosts is the climax of the attraction in store for you. Make your reservations early as you can, but if time does not permit just "drive in" and you will be well taken care of until you can make your choice of quarters.

This receivership will focus attention upon the assembly and its great field of service to the church, and I am confident that with the co-operation of great numbers of loyal Methodists we can provide for the permanency and enlarged usefulness of the assembly.

For your own good come to the Lake this summer and stay as long as you can. Make this your headquarters and with beautiful drives of one or two hours visit everything most worth seeing in the greatest scenic area east of the Rockies.

E. A. Cole, President,
Lake Junaluska Methodist Assembly.

SKETCH OF DR. MATTHEW HENRY MOORE

Rev. Matthew Henry Moore was born in Warren county, North Carolina, October 31, 1857, and he died at Weaverville, N. C., April 6, 1932.

He was admitted to the North Carolina conference in 1878, which met at Charlotte and was presided over by Bishop Pierce. He served for 11 years in this state, and was for 45 years an itinerant preacher—three years in the Denver conference, six in the St. Louis conference, and 25 in the Missouri conference as pastor and presiding elder. Failing health forced him to superannuate in 1923 ,and his last years were spent at Weaverville, N. C.

In 1884 he married Miss Eugenia Thomas, daughter of the late Rev. M. C. Thomas, and granddaughter of Rev. S. Lea. There were seven children born of this union, all of whom with his widow survive him.

He loved to delve into the history of Methodism. His book on "Pioneers of Methodism in North Carolina and Virginia" was published while he was stationed at Chapel Hill. At intervals he wrote other sketches of the early Methodist preachers. His last work of this kind, on the rise of Methodism in Western North Carolina, was published recently in the Asheville Citizen.

He was an extensive reader of great books and of current literature, his mind was keenly alert to all that was going on in the world, and he loved to discuss vital problems. Perhaps his largest contribution to the world was his success in inspiring the young people of his own household, and others with whom he came in contact, to get an education and "make the most of their lives."

He was stricken with influenza followed by pneumonia, and was ill but a few days. His funeral was conducted from the Weaverville Methodist church by the pastor, Rev. A. P. Ratledge, assisted by Dr. W. A. Lambeth, pastor of the Central church at Asheville, and by the pastors of the other churches in Weaverville. The active pallbearers were Weaver College students. His body was laid away in a lovely spot in view of two mountain ranges on the outskirts of Weaverville.

A THOUGHT FOR THE DAY

We are now more than half way through the depression and I am still rich. My $200,000 eyes are just as good as they ever were. Every landscape and sunset are mine if I want them. A $100,000 sense of hearing is still unimpaired and by it I become heir to a world of beauty and inspiration. Then there's my $1,000,000 stomach and a half-million-dollar appeite—no doctor has sentenced me to spinach for the rest of my life. The depression has not lowered the value of a single friendship. Neighbors still greet us in the same old cordial way; business associates believe in us, our sons hold us in high respect; the wife's welcome at the close of the day has not depreciated. The prayers my mother taught me and the faith in God instilled in me by a devout father remain as priceless treasures no depression can touch.—Roy L. Smith.

A Study of the Motion Picture Industry

By L. F. Tuttle

CHAPTER II.

The Moral Influence of Motion Pictures Evaluated

Viewed From Within:

Let us look at the motion picture industry through the eyes of those who are on the inside. To do this we must depend largely upon recorded statements of those who may be trusted to present the industry in its most innocent and attractive dress. It is a matter of record that Mr. Will H. Hays, in an address before the Boston Chamber of Commerce, December 17, 1931, said: "All of us in the business are acutely conscious of the dull, the tawdry and sometimes the downright evil that occasionally creeps into motion pictures."[1] And again in the same address he said, "But none has yet learned to grow wheat without chaff."[2]

Mr. Howard E. Jameyson, director of advertising and publicity for Fox Midwest Theatres, in an address to the Ministerial Alliance of Topeka, Kansas, is recorded as saying, "Produced in such prodigious quantities, is it any wonder that many of them (films) fall far short of the standard we would like to see maintained: and in all honesty, isn't it quite remarkable that such a large proportion are genuinely entertaining and often culturally worth while?"[3]

From such statements as those quoted above, and many others might be quoted, one sees that the friends of the industry are on the defensive. They begin their plea for recognition with an apology for the dross of their product. It is well that they admit that chaff has gotten into films which they have produced, but many people today object to Mr. Hays' use of the verb "crept." One who attends pictures today sees too much of this "chaff," or better, "dirt," to be deceived into thinking that it got there by mistake.

But to continue our view of the industry from within, we see that the position of the leaders of the business is that of pleading for the opportunity to clean up from within—"self-discipline," Mr. Hays calls it. This is also just what many American people are calling for, but few can overlook the fact that for a decade and a half now the plea has been the same.

Aside from the "self-discipline" effort, the leaders point to certain values which they would offer in justification of the existence of moving pictures. World peace and brotherhood head the list. This will not be commented on here since it is treated at length in a later paragraph. Other "general helpful effects of the cinema on the mind and spirit of the race" are:

1. It has stirred the desire for more knowledge on the part of all, and at the same time has greatly increased our ability to receive and use this knowledge.
2. It is a powerful agency for the spread of knowledge.
3. It has made us world conscious.
4. It has added entertainment and color to the lives of millions.
5. It has broadened the appreciation of art.

1. "Stoking the Fires of Enterprise." (Leaflet) page 13.
2. Ibid. Page 16.
3. "The Church and Its Relation to the Theatre." (Leaflet) pp. 6-7.

Viewed From Without:

Even if we could take at face value all of the advantages claimed for moving pictures by some, there would still be another side. We must face this other side frankly. The very nature of dramatic entertainment causes it to be untrue to life. Unusual situations, unusual conflicts, unusual characters, and unusual customs are played up as the natural and the usual. Because of the dramatic necessity, and the over-emphasis of the abnormal and extreme, certain moral, cultural, and racial values are constantly in danger. It is not too much to charge that moral values have been lost sight of in the struggle to make the industry an economic success. Even the movie leaders admit that many dangerous elements have entered into the production and distribution of films because of the desire and demand for rapidly turning out a paying product. This is simply an admission that, in some cases at least, the producers have been, and still are, more mindful of the economic aspect of the business than of the results upon morals and moral standards. Surely the character educator and the person interested in moral progress have a just complaint here.

Not all films may be indicted on the same charge, but there are certain fields where trespassing has been done by a great many of the film productions. These may be classified under the following headings:

1. Greatly exaggerated the place of sex in life.
2. Crime and criminals presented in such suggestible ways as to result in imitation.
3. Confused religious ideals and ethical standards.
4. Undermined certain established institutions.
5. It has condoned and extolled excesses in many fields.
6. Hindered progress of world friendship and brotherhood through gross mistakes in portraying customs and peoples of other lands.
7. Assisted in setting up purely material standard and goal for life.

Whether or not these breaches have occurred intentionally does not greatly matter. The industry is responsible for its unintentional mistakes and should not expect to be relieved of them on the ground that all industries make mistakes.

Children and the Movies:

The child welfare committee of the League of Nations in 1926 found that 250 films, which were analyzed, contained "97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc."

These 250 films were not uncharacteristic of the many which are daily displayed before the boys and girls of America and of the world. Many who attend picture shows can surely bear witness of this fact. A record of the scenes cut from the ordinary, everyday type of films would show how much of cheapness, corruption, and common filth is appearing on the screens of the country. The situation becomes all the the more serious and alarming

when one realizes that, according to estimate, 75 per cent of the 100,000,000 people who weekly attend picture shows in our country are under 24 years of age. It is also true that about half of the daily attendance at picture shows is estimated to be of school children.

One may easily imagine how unregulated films of even the average type may become a school of crime, especially for the many impressionable children making up the audiences. Marriage, holiness of pure sex relationships, sanctity of the home, and other established institutions are daily being laughed out of court before the keen sight and fertile minds of our children.

Mrs. Alice Miller Mitchell, in her book, "Children and the Movies," has given us some first hand testimonies from children of Chicago. Some typical examples of this testimony are:

A boy of fourteen: "I liked especially the fighting and torturing."

A boy of sixteen: "I like it where guys get killed with dynamite."

A young delinquent: "Movies make most anything seem all right."

A thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband and took two dimes with heads on both sides and tossed the dimes. Of course she got heads so she got him."

Let it again be said that movies have great potential value. Let us remind ourselves that good films are of educational worth. But, also, let us open our eyes to real facts with which we must deal. The type of poison and rubbish dished out to children through the average motion picture—average, mind you—is sufficient to destroy and decay the very strongest social order. In spite of the propaganda that moving pictures have nothing to do with children's crimes, the fact remains that a long list of just these crimes and reformatory school records can be laid directly at the feet of the industry.

Movies and World Brotherhood:

As we have seen in an earlier paragraph, one of the chief claims of the movie industry to a place of social worth is its efforts in the interest of world peace. This, they claim, is being done through the bringing of pictures of the people and customs of nations outside of America. They cite the fact that when Premier McDonald and President Hoover talked of world peace while fishing in Virginia, the scene was given to 250,000,000 people throughout the world. Much stress has also been laid on the value of war pictures, which emphasizes the horrors of war.

It would not be fair to fail to give the industry credit for some good work in this field. Certainly some pictures have been most wholesome instruments in this cause. But has the total effort been a help or a hindrance? Has it been a strengthening or a destructive force for this worthy purpose? There are many well informed people today who are inclined to say that the bringing of foreign customs and wrong impressions of foreign people has hindered rather than helped the cause. It is a matter of official record that within the past few years the governments of three European countries—Italy, Spain, and France—have lodged official protests with American producers, and certain American films have been banned in many other countries. Certainly such facts as these argue strongly against any really great advances toward world peace and brotherhood.

In addition to the harm accomplished by the misrepresentations involving foreign countries, the United States is daily being slandered abroad. Nor is the American government protesting. On the contrary our government has subsidized this misrepresentation and slander. By act of Congress in 1825-26 an appropriation was made to assist American producers in selling their films abroad. This appears to be a case where the government is sponsoring American products to the hurt of American culture.

Reformation From Within:

We have seen that the plea of motion picture leaders, when confronted with the gross evils of the industry, has been to be allowed the opportunity to exercise self-discipline. This plea has been used for about 15 years, but has only served to remove the threat of censorship.

Three principles, according to Mr. Will H. Hays, have been agreed upon and adhered to:

1. The screen must preserve its freedom to treat the great American themes of life.

2. We must voluntarily agree upon and enforce common bases of standards in relation to good state and wholesomeness.

3. Corollary to what we may do within the industry, it is necessary to initiate and maintain processes of public education designed to encourage attendance for the higher types of pictures; that is, we must raise the standard of supply.

In addition to these standards Mr. Hays tells us that the various producing companies have refused to screen several hundred financially successful books and plays because of the ethics of the industry. Numerous codes have also been formulated to insure improvement from within. But today the cry for reform from parents, institutions, and organizations is as great or greater than 15 years ago. Then, has the industry successfully reformed from within through "self-discipline?"

Improvement Record of the Industry:

Whether or not improvement has been accomplished in the movies may be judged by the record of the industry in living up to its self-imposed codes. The record of broken promises is a long one.

1. In 1908 the industry promised to constitute a National Board of Censorship. This was a farce. A "National Board of Review" was constituted as a form, but this long ago ceased to fool thinking people.

2. In 1919 the industry promised to reform by censoring themselves. It is significant to note that the same year the Chicago censors eliminated 70 mole films and 110,834 feet from other films. Many of these eliminations came after the promise was made.

3. In 1921 the industry promised to enforce obedience to 13 stated high moral standards. No moral or cultural improvement was noted from this action.

4. In 1922 the industry, under the direction of Mr. Will H. Hays, promised a high type of picture. Eliminations by boards of censors continued unabated. It was at this time that the popular cry of patronizing the good was first raised.

5. In 1924 the industry promised not to produce objectionable films and plays. No change was noted, and they continued to screen books which were banned by the public libraries.

6. In 1925 the industry promised to refrain from anti-prohibition propaganda. (Continued on page 20)

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

TEN MEN BEGIN SERIES

Ten Cokesbury instructors took the field in the North Carolina conference last Sunday, June 26, beginning a series of approximately 100 Cokesbury training schools to be conducted this summer. Charles T. Thrift, Jr., began at Bahama; C. H. Giessen, at Middleburg; William Asher, at Stedman; J. R. Carruth, at Garner; Herbert Spell, at Princeton; F. S. James, at White Oak; W. E. Crook, at Littleton; T. R. Jenkins, at Wadeville; A. V. Harbin, Jr., at Fremont; and H. M. Russell, at Star.

Next week July 3-8 schools will be held as follows:

Youngsville at Bunn—J. R. Carruth, instructor.

South Camden—C. H. Giessen, instructor.

Seaboard—W. E. Crook, instructor.

Roseboro—William Asher, instructor.

Carrboro—H. M. Russell, instructor.

Princeton—Herbert Spell, instructor.

Kenly—A. V. Harbin, Jr., instructor.

Hallsboro—F. S. James, instructor.

Wadeville at Sardis—T. R. Jenkins, instructor.

In all of these schools a careful study of The Educational Work of the Small Church will be made.

ON TO LOUISBURG!

Intermediates and young people of the North Carolina conference and their adult counselors converge at Louisburg next week for the assemblies to be held at Louisburg College July 4-8. Assisting the officers of the Conference Young People's Organization and of the conference board in the supervision of these two assemblies will be Rev. L. C. Larkin of Wilmington, dean of the Young People's Assembly, and Rev. R. E. Brown of Kinston, dean of the Christian Adventure Assembly.

These two assemblies will open Monday evening, July 4, with a party for each group. All delegates are expected to arrive at Louisburg not later than six o'clock Monday afternoon. In case registration fees have not been sent in advance, they may be paid upon arriving at Louisburg College. One more word: **all delegates are expected to furnish their own bed linen and towels.**

MISSIONARY EXHIBIT

In connection with our missionary pageant, to be given at Louisburg on Thursday evening under the direction of Mrs. Freeman Heath, there will be a missionary exhibit. All delegates are asked to bring with them any missionary posters, curios, and such that might be interesting to use in this exhibit.

Young People's Division

OUR DISTRICT MEETINGS

A total number of 1147 persons, the majority of whom were young people, attended the district young people's meetings held in each of the districts except Durham (his meeting will be held this week) during the past ten days. Splendid programs were prepared for these meetings by the district secretaries, and the interest and enthusiasm of those taking part in the program were most gratifying. In addition to a discussion of matters of interest to each particular district, the summer assemblies at Louisburg and our young people's mission special received the major emphasis in each of the meetings. Following is the attendance by districts:

Newbern district, 265.
Rocky Mount district, 224.
Fayetteville district, 200.
Elizabeth City district, 176.
Wilmington district, 167.
Raleigh district, 115.

ROCKY MOUNT DISTRICT RALLY

The first meeting of the Rocky Mount district of the young people's division met June 4 in Enfield Methodist church. The opening worship service was led by Miss Frances Sharpe of Roanoke Rapids. Miss Kathleen Buck read the scripture, followed by the reading of the 8th Psalm led by Miss Daisy McCommons. Rev. D. M. Sharpe made a very interesting talk on "The Three Basic Elements of Worship." Greetings of welcome were given by Rev. C. P. Womack, pastor-host, and Rev. L. B. Jones, prsiding elder.

Miss Naomi Dickens, president of the Halifax young people's division, was elected secretary. The minutes of the last meeting of the Washington district which was held in Bath September 11, 1931, were read, after which the roll was called. The presiding elder, the district secretary, ten pastors, and 212 others were present, making a total of 224.

Mrs. Charles Miller of Enfield very kindly rendered a beautiful solo, "Building," which was very appropriate for our meeting.

Impressions of Louisburg Assembly, What Is Found There, Why Go, Who Should Go, Securing Funds to Go, and How to Get the Most Out of the Assembly, were given by Miss Maude Starling of Conway, Norman Vick of Enfield, Miss Agnes Reeks of Macon, Miss Anna R. Michener of Rocky Mount, and Miss Helen Hunter of Arcola.

Mrs. Blanche B. Brian brought greetings from all the young people's organizations of the North Carolina conference and discussed briefly the two assemblies to be held at Louisburg from July 4 to 8.

Rev. T. McM. Grant of Wilson, former president of the Epworth League Assembly, told us where our young people's mission special money goes, after which Mrs. Brian told us how to raise and handle our pledge money.

Miss Naomi Dickens led a devotional service opening with hymn 410, "Lord, Speak to Me." Selected verses from Paul's letter to Timothy composed the Scripture.

Following prayer by Rev. S. E. Mercer of Stantonsburg, Rev. W. C. Wilson of Halifax delivered the closing address of the service, his theme being "Youth —and a Better World." Mr. Wilson's splendid address was a very fitting climax to this meeting.

We adjourned about two o'clock after enjoying a picnic lunch served by all the churches combined.

Naomi Dickens, Secretary.

YOUNG PEOPLE REORGANIZE

On Sunday evening, May 1, the young people of Jerusalem church, Norlina circuit, met at the church to reorganize their work according to the new plans of our church, at the suggestion of the pastor, Rev. B. C. Thompson.

Not only has the membership increased since the reorganization, but there has been an average attendance of 95 per cent of the membership.

Following is the list of the newly elected officers for this group:

President—Charlie Sammons.
Vice President—W. C. Weldon.
Secretary—Emma R. King.
Treasurer—Eunice Hazel Perkinson.
Corresponding Secretary—Kate Coleman Caulder.
Agent for Periodicals—Martha Ola Mustian.
Counselor—Mrs. Alice Duke King.
Committee chairmen: Virginia Sammons, Gerston King, Mrs. Essie Shaw Coleman, Mrs. Russell King.

MISS COUSINS WRITES

There are many interesting things in the July issue of the Epworth Highroad, but there is one in particular which is of peculiar interest to our conference. It is "Forces Making for Peace," included in the disarmament symposium. We have every right to feel proud of the fact that Miss Cousins' contribution to the discussion of disarmament at the young people's conference at Lake Junaluska last summer was so worth while that she was asked to contribute this very interesting and helpful article to the Highroad. It is well worth reading, and we rejoice that our conference young people's organization vice president has made this splendid contribution to the thinking of our young people.

TO HOLD THREE SCHOOLS

Rev. N. P. Edens, pastor of the Hallsboro charge, is planning to conduct Cokesbury training schools in at least three of his churches this summer and, in addition, two vacation church schools.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

"LAST CALL FOR BREAKFAST"

Just a final word is added this week as to the conference assemblies. We are to meet at Lake Junaluska, Monday, July 4. Every church and congregation in the Western North Carolina conference ought to have at least one representation in each one of the four assemblies. Of course, there will not be any such number to go. The prospects at present, however, are for a record breaking attendance. Charlie Bowles indicates that there may be 200 young adults in that group and he is definitely planning for a minimum of 100. The Christian adventure group, headed by Mrs. G. G. Adams of Gold Hill, plans to have a number equally as large as the young adult group. The young people, under the direction of G. G. Adams, also of Gold Hill, are planning an attendance of 300. Nobody knows how many of the older groups are going to attend the Bible Class Federation on the 7th and 8th. Altogether we are to have anywhere from 500 to 700 folks in attendance at the Lake next week.



Bishop Edwin D. Mouzon

Platform Speakers

Bishop Edwin D. Mouzon has been secured to deliver three addresses, beginning on Wednesday night, July 6, at 8 o'clock in the auditorium. He will speak at the same hour also on Thursday and Friday nights.

Mr. J. Wilson Smith, teacher of the men's Bible class at First church, Charlotte, is to deliver an address on the work of the Adult Division on Friday morning, July 8.

Rev. M. Leo Rippy, director of the Adult Division of the General Board of Christian Education of Nashville, Tenn., will speak on Thursday and Friday morning at the auditorium on the Administration of the Adult Division at the sessions of the Bible Class Federation. He is also scheduled to teach the course, "Christian Education of Adults" in the Young Adult Assembly.

We are continuing the presentation of cuts of the directors of the various assemblies and platform speakers, begun last week, in this issue. We are asking pastors and general superintendents everywhere in the conference to give final word to the young people and adults at the morning session of the church school next Sunday morning as to the desirability of each group sending representatives to these assemblies.

CONFERENCE FOR GENERAL SUPERINTENDENTS AND CHAIRMEN OF LOCAL BOARDS OF CHRISTIAN EDUCATION

A conference of interest to general superintendents and chairmen of local board of Christian education will be held in connection with the second leadership school of the General Board of Christian Education this summer, to be held at Lake Junaluska, N. C., August 13.15.

Such a conference was held at Mount Sequoyah last summer, the first one of its kind in Southern Methodism. At that time 65 superintendents and chairmen of local church boards of Christian education were present. So interesting and helpful was the program that the group requested the General Board of Christian Education to provide for a similar conference this year. The conferences mentioned above are planned in answer to this request.



Mr. J. Wilson Smith

These conferences will provide an opportunity to busy superintendents and chairmen of local church boards of Christian education to sit down together and consider the problems that face them as they promote the program of Christian education. For that reason open forums, centering around actual problems, will play an important part on the program. Such questions as the following will be considered: How and where can we find teachers? How can we remove an inefficient worker without harm to the worker or to the work? How can we use the space we have to better advantage? How can we help the local church board of Christian education to become vitally interested in the work it is sppposed to do?



Rev. John F. Kirk

As the name suggests, these conferences are for superintendents and for chairmen of local church boards of Christian education. Many a pastor, however, will want to come with his superintendent and his chairman. Let him come! There can be no finer opportunity for fellowship and for planning the work of the local church on the part of the pastor and his superintendent and chairman than a trip to one of these conferences.

The late Hall Caine, one of Britain's most brilliant novelists, declared not many years ago: "I verily believe that if strong drink could be wiped out of the earth tonight, humanity would wake in the morning with more than half of its sins and sorrows gone. Prohibition is an attempt to wipe out strong drink. It is true that it is not altogether successful in this high endeavor, but it has done far better than any other method. Both our sins and our sorrows will be multiplied if we reject it."—B. in the Signs of the Times.

ON TO JUNALUSKA! CONFERENCE ASSEMBLIES, JULY 4-8

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Luebo, Congo Belge, Africa,
May 5, 1932.

My Dear Folks:

I am ashamed to tell you that two perfectly good (?) letters intended for you are still in my desk unmailed—perhaps some day I'll send then along.

During these days of stress and strain and discouragement you are in my thoughts and prayers more than usual, and I want to share with you some of the encouraging things of our work, rather than to try to tell you how deeply the cut has affected us. You all must know, without our telling you, that it has meant deep, bleeding, heart-rending cuts along the line of our endeavor. But the reaction from our beloved native leaders has been a silver lining which can never be forgotten.

One of our best trained young men who was getting only $1.85 per month on being cut 20 per cent said, "But we are Christians, and if only you will still love us and we can love you it will be all right." Another said, "You have come to teach us about our Saviour and nothing else matters." A young woman, a matron in the Girls' Home, said, "Mama, this is a hard thing that has come to us, but we must lean hard on Jesus and he will show us how to bear it."

After our called mission meeting had decided on the percentage on which Luebo could go ahead for the current year we called in the native Christian leaders and virtually said to them: "This is all we have to work on, less than 25 per cent of what we had formerly, what shall we do about it?" and it was nothing short of marvelous to see the wisdom they used in making up the current budget. First, they estimated the gifts from the native Christians, pledging themselves to more than they have ever given before—and friends, the depression here is as keen as it is anywhere. Today corn sold in the open market at 75 ears for a little less than three cents. At home you couldn't get a woman to carry a basket of corn a mile for three cents, and here the woman has planted it, cultivated it and harvested it and brought it to market and gets less than three cents for it.

After estimating all that was available from home and from the natives, then they voluntarily took an additional cut on their salaries from 20 to 25 per cent. They then began figuring on item by item in the budget, placing a goodly sum in it for charity. After carefully and prayerfully considering every phase of it, they were still short about nine thousand francs and instead of going back to charity or some other item of expense they voluntarily decided to give one month's salary on top to make up the deficit. This will mean that our highest paid men in Luebo, where our men have given the longest and most faithful years of service, will not get more than $3.70 per month for the current year. Fine men, who know their Bible and who can preach well and who are giving their whole time to the Lord's work.

Friends, I think I know something about your losses and hardships during this year, but I believe we can "match" you with whole-hearted consecration and sacrifice on the part of these Christians out here. From the highest to the lowest man in our work has taken the cut with courage and absolute trust in God to work it all out to his glory, and we hear from countless Christian expressions like this, "If you have Jesus in our hearts it does not matter about the money."

Our hardest time will come next week, when the weeding out time comes and many of our boys and girls will have to start back to their heathen villages; they plead so wistfully, they will not take "no" for an answer, they hang around our doors and windows and look at us so sorrowfully, and at last in desperation we almost have to drive them away. May the dear Lord forgive us if we ever put a stumbling block in the way of one of these little ones.

During this year we have been experiencing a most real revival and sense of the presence of the Holy Spirit. In the Luebo territory alone we had 1337 additions to the church, and our catechism classes are crowded. So crowded that the older men and women are asking for other teachers, so they can hear; they say that the young people outstrip them in learning and they want a teacher who will have more patience with their slower minds. God has poured out his spirit in a very special way on one of our young men—a man with limited education and yet he knows his Bible page by page, and he is preaching with power and conviction. Really our first evangelist in the way that you know an evangelist, and we are praying that this evangel may be used mightily in turning the hearts of our people to the Lord.

In our own village of Luebo we had as many women join the church as men, a most unusual and encouraging feature in a heathen land where women are always more slowly reached.

My heart is lifted up in praise and thanksgiving that these our people (your people) have been able to take this wholesale wreckage cut with so much grace and courage. And, friends, as I write this I am praying that you, too, may experience in a new sense the joy of His presence; that He may also be walking in your paths turning many to righteousness and trust in Him, as He is doing out here.

Lovingly,
Ida McLean Black.

MOUNT OLIVE

The Mount Olive auxiliary has within the last few weeks concluded two study classes. The first, a home mission course, "The Challenge of Change," by John Fulton Moore, was presented in periods of an hour and a half each in four consecutive weeks. Twenty-two members were enrolled with an average attendance of 14.

Mrs. R. L. Cox taught the class, using posters and blackboard at every meeting. Papers were prepared by class members, and discussions were held at each meeting.

The second class was the Bible study as given in the Adult Student, "Parents As Teacher of Christian Living.". This course, taught by Mrs. H. M. Cox, was presented at the Sunday school hour each Sunday morning for six consecutive weeks. A full hour was devoted to the study each Sunday morning. Discussion, papers and lecture were the methods used in presenting the course. There were 37 enrolled with an average attendance of 24.

Mrs. D. H. Outlaw, Sec.

ROBESON-HOKE ZONE AT RAEFORD CHURCH

Mrs. M. Thomas, chairman, called the meeting to order at 10:30 on June 15. The devotional service was conducted by Rev. W. F. Trawick.

Mrs. G. Y. Jones made an interesting talk on the work of the district.

Since the district supports Miss Alice Green in China, Mrs. A. B. Carter read a most instructive paper on her work in that country.

Mrs. J. L. McLeod talked on "Guest Day." Introducing the noon-day worship, Mrs. W. R. Barrington sang "Resignation."

Miss Elizabeth Lamb led the worship and meditation, using as her subject, "Kingdom Extension Through Prayer."

During the afternoon session Mrs. J. C. Wooten talked on children's work and announced the appointment of Mrs. Ward of Rowland as zone leader of children's work. Parker's church having recently organized an auxiliary, it was voted to hold the next meeting there. Red Springs reported a young woman's circle organized and Raeford a children's division.

Mrs. T. B. Upchurch,
Supt. of Publicity.

For the body is more than raiment,
The life is much better than meat;
And having for these made payment,
The comfort of rest is sweet.

Let your raiment henceforth be kindness,
Your meat the service of man;
To life from his eyes the blindness
Which fell when sorrow began.

—Laurence Houseman, abr.

"I have nothing but praise for the sermon," said the Scot, and he proved it.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

MORE NEW ORGANIZATIONS

Mrs. Lynn R. Hunt, district secretary of the Greensboro district, writes us of the organization of a new Woman's Missionary Society on her district at Central Falls, on the Cedar Falls circuit. The following are the officers: President, Mrs. L. Q. Yow, Randleman; secretary, Miss Alice York, Central Falls; treasurer, Mrs. L. R. Yow; Supt. mission study, Mrs. G. G. York; Supt. publicity, Miss Henrietta Jarrett; Supt. Christian social relations, Mrs. B. M. Morris; agent World Outlook, Mrs. C. L. Wiliams.

From Mrs. Joe Nixon, secretary of the Gastonia district, comes the announcement of two new societies. She writes that "Mrs. R. J. Sifford and Mrs. Presley Morrow went with me to Iron Station Friday afternoon, May 27, and notwithstanding the threatening, cloudy weather, we organized a Woman's Missionary Society with the following officers: President, Mrs. R. F. Goodson; recording and corresponding secretary, Mrs. H. S. Abernethy; treasurer, Miss Agnes Abernethy. (Address of all, Iron Station, N. C.) Other officers will be chosen later.

At Stanley on May 30 a society was organized with the pastor, Rev. J. S. Folger, giving valuable assistance. These are the chosen officers: President, Mrs. C. L. Spargo; vice president, Mrs. J. S. Folger; secretary, Mrs. Frank Boyd; treasurer, Mrs. R. L. Abernethy; Supt. supplies, Mrs. J. L. Shelton; Supt. Christian social relations, Mrs. R. C. Garner; Supt. Bible and mission study, Mrs. J. S. Folger. Addresses of all officers is Stanley, N. C.

We congratulate both Mrs. Hunt and Mrs. Nixon, our two new secretaries, on their new societies and trust that they may be able to add others in the near future.

SALISBURY DISTRICT MEETING

With a few exceptions all the Woman's Missionary Societies of the Salisbury district were represented at the annual district meeting which was held in Central church, Concord, N. C., on Friday, June 3, with Mrs. Z. V. Moss, district secretary, presiding, and Mrs. George Freeman of Norwood acting as secretary.

The opening worship period was in charge of Rev. H. G. Allen, pastor of Central church, who brought a most inspiring message on the purpose of the church and missions, designating Acts 26:18 as the Scripture defining this purpose: "To open their eyes and turn them from darkness to light; and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

A welcome was extended the visitors by Miss Alberta Shinn and graciously responded to by Mrs. J. F. Shinn, former district secretary. A quartette from the choir of Central church, Albemarle, composed of Mrs. Read, Mrs. Talbert, Mrs. Parker and Miss Parker, sang at this time and during the day contributed several beautiful and enjoyable selections, under the direction of Mrs. Margie Mauney, pianist.

The report of the district secretary was heard with interest, and she stressed especially an increase in the number of auxiliaries and members, the organization of young women's circles and an increased interest in mission and Bible study and in the work of the Christian social relations department.

The message of the Council was given by Mrs. W. R. Harris of Asheville, conference secretary, and that of the annual meeting by Mrs. P. N. Peacock of Salisbury, conference treasurer, who with Mrs. George Hoyle, superintendent of children's work, were the conference representatives present at the meeting. An interesting feature of the meeting was the sermon at noontide by Rev. W. B. West, who gave a most interesting and timely message on the motive and method of the missionary movement using as his foundation text, Matt. 9:36, 37, 38. Luncheon was served in cafeteria style, in the basement of the church and a social hour was enjoyed.

In the opening devotional for the afternoon Mrs. G. G. Adams of Gold Hill, gave a wonderfully inspiring message using as an acrostic the word prosperity, which she said contains the same number of letters as depression. Some of the things vitally necessary in these times of uncertainty which she discussed were prayer; reverence of holy things; obedience; study of the Scriptures; perseverance; endurance of hardness; spirit of rejoicing; inspiring others; a trust in God and a yearning to know God and to yield to his will. The following represented the departments of the work: Spiritual life and spiritual life groups, Mrs. W. F. Goodman and Mrs. J. W. Strider; Y. P. work, Mrs. Sedberry and Mrs. W. C. Houston; Chrstian social relations, Mrs. W. R. Harris; mission study, Mrs. H .L. Powell; and supplies, Mrs. H. C. Sprinkle.

In a most interesting talk Mrs. G. A. Hoyle, conference superintendent of children's work, brought a message from her department stressing the necessity of the children being interested in the missionary work.

A beautiful vocal solo by Miss Milicent Ward, "Come Ye Blessed," was greatly enjoyed. An invitation from Norwood for the next meeting was unanimously accepted.

STATESVILLE DISTRICT MEETING

Wednesday, June 1, will be remembered for along time by the Woman's Missionary Societies of the Statesville district, as it marked the date of one of the most interesting district meetings ever held. This meeting was held in West View church at Hickory, with Mrs. A. D. Abernethy presiding, and with Mrs. J. G. Winkler of Hiddenite as secretary.

The devotional of the morning was led by Rev. I. L. Sharpe, pastor of the church. The roll call showed 213 representatives from 32 auxiliaries of the district, and with the additional visitors a large crowd was in attendance. A hearty welcome was extended by Mrs. Lenoir Correll, with response by Mrs. Coy Sykes of Statesville.

Two conference officers present were Mrs. C. C. Weaver, president, and Mrs. W. W. Hagood, vice president, and after they were introduced Mrs. Abernethy, district secretary, gave a brief resume of the work of the past year and at the close introduced Mrs. Surratt of Mooresville, the oldest auxiliary president in the district.

Mrs. C. C. Weaver brought a splendid message on the question, "What is your mission as a member of your church?" in which she stressed the different phases of the work and the qualities necessary to be a good missionary society member.

At the noon hour Bishop Mouzon brought an inspiring message to the conference, using the text "Unto me is given all authority in heaven and in earth." He stressed the need of our suffering with Christ and the only way to save America is to bring her back to the feet of Jesus.

After lunch the conference opened with devotional by Mrs. J. G. Winkler, followed by a timely message by Rev. J. S. Hiatt, P. E. of the district. After performing three surgical operations upon Old Man Depression, the patient after months of suffering and recuperation had emerged a new man, "Mr. Press On"—the subject of his message.

Mrs. George Hoyle, superintendent of children's work in the conference, spoke of the need of more leaders in her department and the necessity of enlisting the children in the missionary work. Mrs. W. W. Hagood, conference vice president, emphasized the need of love and self-denial of the missionary women that their work may go forward.

Mrs. George Foard of Statesville, conference superintendent of supplies, urged the sending of more supplies to our two institutions, Brevard Institute and Bethlehem House.

Spiritual Life was the subject of a talk by Mrs. W. H. Gilmer of Statesville.

The Lenoir circuit auxiliaries will be hostesses for the 1933 meeting at South Lenoir church.

During the day the audience was delighted with the musical numbers contributed by the quartette from Lenoir circuit, composed of Mesdames Roy T. Houts, W. A. Underdown, Misses Ruth Hayes and Mildred Welton; and by vocal solos by Mrs. Floyd N. Blackwell of Lenoir and Mrs. Knox of Newton.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SOMETHING TO SAY

A fellow can always talk about the weather. Here I sit in a hot sultry room on Monday afternoon, after having returned from a trip to the land of the sky, where the breezes were cool and the weather fine. Added to the inconvenience of hot weather the reverberations of the whirls and rattles of our big bus are still in my ears, after having driven it 170 miles this morning. But we are home again, every one of us, safe and sound, enjoying the memory of our most enjoyable trip to Asheville, where we had the distinct pleasure of mingling with choice friends over the week end.

CENTRAL, ASHEVILLE

After having arrived in Asheville Saturday afternoon and having been met by Rev. J. G. Huggin, Dr. W. A. Lambeth, Rev. G. C. Ervin, and a number of other choice friends, who placed our singing class girls in hospitable homes for the night. We assembled at Central Methodist church on the following Sunday morning ready to render our program before the adult and young people's departments of that Sunday school at 9:40 o'clock. The adult assembly room was well filled with choice friends and our girls were happy to do their parts in the morning program. Dr. W. A. Lambeth, Supt. L. B. Rogers, and Mrs. Gaskins, superintendent of the adult department, saw to it that our short stay with them was not in any way lacking in cordial hospitality.

HAYWOOD STREET

Following our program at Central we boarded the singing bus and were at Haywood Street in ample time for a half hour's program, due to begin at 10:30. We were cordially met by Supt. H. A. Dunham and Rev. W. A. Rollins, pastor, and after the conclusion of the teaching period the entire Sunday school assembled before our class in such fashion as to bring forth their best endeavor. We were assured by our Haywood Street friends that the interests of the Children's Home would be kept in mind and that they would do their part in supplying the needs of their foster family. We have some good friends at Haywood Street.

ASBURY MEMORIAL

Hurrying away from Haywood Street we arrived at Asbury Memorial at 11:15 at the conclusion of the pastor's worship service and without much interrruption our girls were arranged in the choir, back of the pulpit, in such position as to advantageously render their program before a congregation that filled the spacious and beautiful church auditorium, Rev. J. G. Huggin and Supt. C. L. Felmet having seen to it that details were carefully worked out. At the conclusion of our program Brother Huggin gave his congregation an opportunity to contribute to the church's quota for the Children's Home, which opportunity was entered into wholeheartedly. The Children's Home is fortunate in having staunch friends at Asbury Memorial and we were assured that they would continue to remember us in our time of need.



Loving and Lovable

HILLSIDE STREET

Following an afternoon of joyous fellowship and pleasant sight seeing our girls assembled at eight o'clock for rendering their program before a congregation that completely filled the Hillside Street tabernacle. Rev. G. C. Ervin, pastor, and Supt. A. H. Nance, together with other interesting friends were very thoughtful in their planning for the presentment of our children and the rendering of their program. Following the service Brother Ervin gave his congregation an opportunity to make an offering on their ten per cent apportionment. This offering was very liberal. At the conclusion of our service many friends lingered for quite a while in good old-fashioned cordial handshaking. Our children were then returned to their homes to cozily dream of the features of a day, made happy because of hospitable friends.

LENOIR CIRCUIT

Recently Rev. Roy T. Houts, the hustling pastor of the Lenoir circuit, brought a large delegation from his charge to the Children's Home, using trucks and buses for transportations. There were representatives from all of the six churches on the charge. In addition to the fine people who came quite a large supply of fine produce was brought, the sight of which made us happy. Brother Houts and his good people are going to see to it that their ten per cent apportionment is paid in full and that the needs of our family are met; that is, so far as their quota is concerned. We were immensely pleased to have these good friends with us and hope they will come again. The morale of the Lenoir circuit people is very encouraging.

A SWEET LITTLE MISS

We are presenting this week the picture of little Clara Conrad, a member of our baby cottage family. Clara is one of six sisters who came to the Children's Home about two years ago and she has become quite a favorite among us. Clara is clothed by two young ladies at Lexington, Misses Mildred Lindsay and Elizabeth Ford.

GRADUATES

Five Children's Home girls have recently graduated from their respective institutions to which they went after leaving the Children's Home. Miss Frances Mitchell completed her four year's work at Greensboro College, where she did some mighty good work in the extra curricula activities as well as in her academic courses. Frances has secured a good teaching position in the Ramseur high school. Miss Donnie Matheson and Veatrice Miller have completed their courses at Davenport College, Donnie having specialized in English and commercial work and Veatrice in music. These girls are now in summer schools in preparation for becoming better fitted for teaching this fall. Blanche Sheppard completed her work at Brevard Institute, where in addition to her academic course she served as secretary to President Winton during the past two years. After three years of hard study and good service Mary Townsend has just graduated from Garfield Memorial Hospital, Washington, D. C., and is now a full fledged registered nurse.

SWIMMING POOL

Splash! Splash! It seems that everybody is splashing in our swimming pool! Following the closing of school the water was turned in our big pool and from 9:30 in the morning until 8:00 in the afternoon groups of our boys and girls take their turn in feeling the satisfactory sensation which comes from cool water. A swimming pool at a child caring institution is as essential as a hospital. It is patronized a great deal more.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I am taking the liberty of publishing a most interesting personal letter which I received from Brother E. J. Rees, pastor of the Oxford Methodist church. He expresses the pleasure that he and the Oxford Sunday school experienced the day they had their picnic on our campus. The Orphanage appreciates very much the kind words of Brother Rees. I trust the readers of the Orphanage page will read what Brother Rees has to say about our home.

* * * *

The Orphanage was favored last week by having two Sunday schools to picnic on our campus. The Nashville Sunday school came on Wednesday and Mount Herman school, Snow Hill charge, came on Thursday. We were delighted to have these friends to spend the day with us. We furnished them tables, seats and ice water and gave a program by our young people. The presence of Brothers W. G. Farrar, pastor of the Nashville charge, and E. B. Craven, pastor of Snow Hill charge, added greatly to the occasion. Our young people and officers enjoyed their visits and they did all they could to make their stay among us a joy. The Orphanage is under renewed obligations to these friends for their kindly consideration of us. Since they tarried with us for several hours, they are more familiar with our home and its needs. In the future as in the past, they are going to continue to make sacrifices for our beloved Methodist Orphanage.

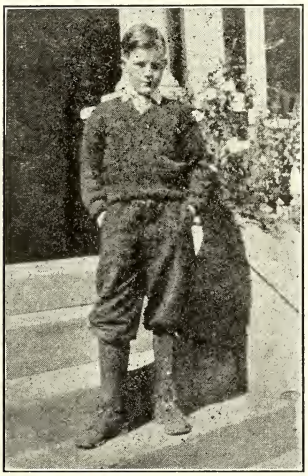
* * * *

I am just back from the happy privilege which was that of the members of the Oxford Sunday school when it fell to our lot to visit the wonderful institution of our conference known as the Methodist Orphanage. The occasion, as you know, which prompted this visit was the annual Sunday school picnic.

According to my own recollection and to the testimonies of the men, women and children, I have never known of a finer, more delightful picnic than was ours on the orphanage grounds. The atmosphere was so wholesome, the spirit of cordiality so manifest, the pool so inviting, the children so winsome, the fellowship akin to that above. All in all the picnic was a record breaker.

It is interesting to note that there were a dozen members of the official board, with their wives and families present at the picnic. The moment I returned to the Duke pastors' school I told the ministers with whom I conversed of the success of the picnic, and highly recommended the Methodist Orphanage as a place to have fun, food and fellowship midst wholesome environments. It is to be recalled that many times our picnics fall in those parts which are not known for their religious atmosphere; rather they are known as distant pleasure resorts. We had pleasure with profit of the mind, heart and body at the Orphanage. Thank you for letting us come, and we promise to return another year if your generous invitation holds good.

Ed Rees.



Charlie Williams
Methodist Orphanage, Raleigh, N. C.

OWEN D. YOUNG

Owen Young's address to the graduates at Notre Dame University is being quoted and praised on all sides. Those who failed to read it in the papers may find Mr. Young's ideas on education (and other live questions) in his biography, written by Ida Tarbell and just published by Masmillan—"Owen D. Young: A New Type of Industrial Leader" ($3.00).

Dr. John H. Finley, editor of the New York Times, says of the biography: "There is quite enough in the story, which is told in a straightforward, lucid, convincing way, to put Owen Young among the first men of his own day and generation."

HARDENING COPPER

A professor in the Montana School of Mines has discovered a method of hardening copper until it has twice the tensile strength of structural steel and still retains the principal characteristics of pure copper. My microscopic and X-ray research this scientist has looked into the positions assumed by the atoms in copper. By introducing silicon and nickel, which are melted into the copper and then precipitated by baking, the atoms are kept from slipping and the copper becomes hard.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo. writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

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HAROLD SOMERS, BROOKLYN, N. Y.

Sunday School Lesson

JULY 3

By F. B. Stockdale.

The Influence of a Godly Home

Exodus 2:1-10; Acts 7:20-22.

Golden Text: Train up a child in the way he should go. And even when he is old he will not depart from it.—Prov. 22:6.

Elbert Hubbard, in his Little Journeys ,suggests that Moses was the child of Pharaoh's daughter by some Israelitish man. The interpretation of any ancient story becomes a very simple thing when we are allowed to change the story to suit our own whim. To be fair, Bible stories should be taken as they are. If one cannot find a lesson in the story as it is let him leave it for some one who may have better success.

What Does a Baby Look Like?

Are babies what they seem like to their mothers? Was Moses a fine baby? His mother thought him such and was willing to take the chance that would come by disobeying the command of the king. She hid him for three months and then put him in a kind of covered boat and hid him among the rushes by the river side. She took the precaution to have his sister watch to see what might befall. When we are asking God to watch over any one belonging to us it is never amiss to lend him a pair of human eyes to help in the task. It is wise never to leave anything for God to look after so long as we can keep eyes on it ourselves. Thus when the mother of Moses would trust her boy to the care of the river and God she set a watch. Mothers are ever interested in wanting to know what God will do with their children. A mother's love never ceases its care so long as she can, in any wise, follow it with her own watching.

The girl who went swimming found a baby. Seeing the small ark a little from the shore she wanted to know what it contained; she sent a maid to bring it to shore. When she removed the lid there was a baby in tears. When God watches over them even babies cry at the right time. A babe in tears would touch the heart of a young woman sooner than a babe in any other frame of mind. A good-looking babe might have "got by." With a babe in tears there could be no question.

Whether Miriam's suggestion was her own thought or whether she had been coached is not important: the point is that the mother of Moses cared for her child under the protection of the royal house. This is one of the places where one is inclined to ask, "Is God sarcastic?" It certainly seems like a joke was played on Egypt. To have Pharaoh foot the bill for the education and rearing of Moses is the fact, in the story, that brings the lesson we are to learn. Moses was trained in all the arts of the Egyptians by the Egyptians themselves. He was trained until he was cleverer than the cleverest. He outplayed them every time, thanks to the training he received at their hands.

Who Overthrows the Wrong?

Every unrighteous organization provides for its own overthrow. The seeds that disrupt are carried by all forms that should be disrupted. In its very constitution the world is moral. Right is sustained by its own nature, or by the eternal right, and nothing can overthrow it. Wrong disrupts itself because wrong is disrupting. The power that is in wrong has more to do with wrong's undoing than have outside forces. Israel supplies the babe and the Egyptians train him to be an emancipator of those they hold in thraldom. The striking thing this story brings to us is the self-destroying power of an overbearing nation.

Our economic system is breaking not by any outside forces that are fighting it, but by the greatness of its own success. A system that piles massive fortunes for individuals and buries the multitude in poverty could not maintain itself if no one spoke a word against it; it is weakest when at the height of its power. The madness by which men count their wealth when caught by a speculative state of mind needs no bomb to blow it to pieces; it bursts of itself. When men count a share of stock, that pays normal interest on $100, as being worth $1,200, and buy and sell it at that price, it needs no prophet's eyes to see the pit to which we are hastening. Depression is not the child of poverty but the offspring of our mad method of inflation.

Our method of letting everybody in on the game of making easy money will, probably, prolong our economic system, but nothing can save it. Men may be saved from wrong-doing but wrong can never be saved. What is not true can never be right. What is not honest cannot be good. All wrong is self-destructive; it trains the hand that will dash it to the ground. It will fall before some one of its own training. So, in our story, we have the oppressor training the one who shall break his oppression.

It will well repay us to ponder this caring for Moses by the daughter of Pharaoh. It clearly shows that the providence of God is double-barreled. It watches over the babe of the oppressed, watches none the less because a sister's eyes are looking; it may be hers are the eyes through which Providence watches; the point is He watches. Providence also has somewhat to do with timing the girl's visit to the water and the babe's tears. Call these things coincidence if you will, but do not insist that others shall see no more than coincidence in them. The story is written to teach us that God is mixed up in the affairs of men. On one side is a babe and on the other a bather and one Providence is over both. It is not strange that the Providence that is over the palace should fit in with the Providence that is over the rude dwellings of the oppressed. A one-sided Providence would be an imposible thing. The God of the calm is also the Lord of the storm. Nationality is no part of the divine relationship; class distinction is no part of his operation. Princess and peasant are under the same divine shadow.

Stephen's reference to Moses caries the idea that the purposes of God are not thwarted by men. " . . . so they cast out their young children, to the end they might not live. In which time Moses was born . . . nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own." (Acts 7:20-21). Not only was the purpose of the Egyptians thwarted but God used them for the rearing of the man who should carry out the divine purpose of liberating his people.

Questions for Discussion

1. How should Bible stories be treated?
2. Are babies like what they seem to mothers?
3. Is wrong's overthrowing in its nature?
4. How many sided is Providence?

—N. Y. Christian Advocate.

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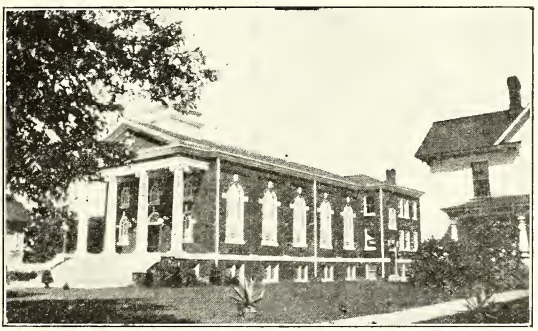
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PROTECTION AGAINST OLD AGE

"I have never owned any automobiles," said the man who had not yet paid for his home," but I can say one thing in praise of them." "What is that?" inquired Henderson. "They have made mortgages respectable."

Bishop Edwin D. Mouzon to Dedicate the Kernersville Church

Sunday morning, July 3, the new $48,000 church at Kernersville, N. C., will be dedicated by Bishop Mouzon, who will also preach the sermon. Dr. L. E. Thompson, presiding elder of the Winston-Salem district, and Revs. E. O. Cole of Pineville, N. C., and W. G. McFarland of Rutherford College, former pastors of the church, will have a part in the services of the morning and Rev. E. O. Cole will preach at the evening hour.



The new Kernersville Church and a view of one corner of the Parsonage. This church will be dedicated July 3

The church to be dedicated is one of the most beautiful to be seen anywhere in this section and well located. Rev. T. J. Rogers, the pastor, is now completing his fourth year on the Kernersville charge and this marks the closing of the eighth quadrennium of this popular pastor. Whether he expects to move, as is his habit at the end of four years, this writer is not informed. It may be that he will break his record and remain for the fifth year.

History of New Church

In the early 70's Kernersville, like other places, was coming out from the Civil War depression. A few new houses were in building, old ones renovated and painted; a railroad had come along and things were generally picking up.

The Kernersville Methodists remembered what David of old said—"Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." The church fathers said, "The ark of the Lord remaineth in a rough unpainted house; it is not fair or seemly, we must build another church."

The old building had been there since about 1837. Hallowed associations were bound to it by unbreakable cords. The glorious protracted meetings where sinners were converted and saints drawn nearer to their Lord; where little children were baptized, and the last rites were held over beloved relatives.

Finally the people were of one mind. In 1875 they erected a church of brick, a very good building, just such as were being built in small towns at that time.

In July of 1877 this church was dedicated during a district conference. As we remember, the conference opened on Thursday morning with Bishop Kavenaugh in the chair. He was with us until Monday. The people came—ministers with their wives, delegates with their wives, people's relatives and friends. They came in carriages and buggies, on horseback and on the train. The whole town rose to the occasion and the visitors were fed and lodged. On Monday night the children and young folks were so glad to sleep in their beds again.

In 1920 Rev. E. O. Cole was assigned to Kernersville. Before his coming there had been a rustling in the mulberry trees as to a third church building. The chief need for a new church was better Sunday school facilities. The Sunday school powers that be were strongly advocating grading in all Sunday schools, and more than anything else that settled it. Subscriptions were taken, a building committee was appointed and Nehemiah—in other words E. O. Cole and the committee—went forward to build.

In the building of this third house of worship the men wrought mightily. The women stood shoulder to shoulder by the men; even the children helped.

Once, twice Sanballat, Tobiah, and Geshem came on the scene. E. O. Cole met them. More than once the wall of uncertainty seemed almost impregnable to the building committee. They scaled the heights, broke through or went around, and this building stands a monument to united effort, everlasting push, and more than that all the blessing of the heavenly Father.

We do not claim that this church can compare in any wise to Centenary in Winston-Salem, or to the chapel at Duke; but it's ours, we are proud of it, and we thank God for it just as it stands.

Mrs. W. C. Stafford.

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GOOD COUNTRY FOR METHODISTS

By Bishop Paul Kern.

Eggs, eggs, eggs! I never saw the like! China exports more eggs than any country in the world. Many of them come in powdered or frozen form to America. The cake from the baker's that you ate last Sunday may have had Chinese eggs in it. Several weeks ago on a trip in a river boat on the Yangtze we took on a shipment of eggs bound for Shanghai. I counted the baskets, inquired the average number to each basket and according to my figuring there were 961,000 eggs in that batch. All of them were probably collected from farmers in quantities of a few dozen. Recently the price has been down because of the war and we have been buying 60 eggs for a Mexican dollar, which at the present rate of exchange is 22 cents gold. I am told that there is one company here in Shanghai that "cracks"; that is, shells two million eggs a day. In frozen form most of them are shipped to France and England.

In Soochow I went recently to a Chinese hatchery. I thought hatching eggs without the use of "the old settin' hen" was a kind of American device of recent origin. I thought it was invented by Sears, Roebuck or something like that. This hatchery has been in this particular spot in full operation for eighty years, and they told us that China had been hatching eggs by artificial means long before Christopher Columbus pawned Queen Isabella's jewels, or words to that effect. An American feels about as old as a baby chick whenever he gets to rubbing up against these ancient people. Well, I was telling you about that chicken factory. Just a dark, one story Chinese house rambling back in one old building after another, all fitted with queer contraptions shaped like an inverted pineapple built of mud and straw and about three feet high. They put a charcoal fire beneath and into the hollow place in the top they put several hundred eggs. Every egg is turned every five hours day and night. The temperature is tested by the touch on the hand or cheek. There is not a thermometer in the place. They run an unusually high average of successful hatchings, fully up to our American average and way ahead of the old hen. The man told us his total capacity at one time was between seven hundred and eight hundred thousand eggs. Think of that many little baby chicks or ducks. Suppose they all took a notion to hatch the same day. I should say there was not a hundred dollars worth of total equipment in that whole place. China beats the world getting big dividends on small investments.

GOD IS LOVE

"God so loved the world." Read John 3:16-21).

It is impossible to know Christ without as a consequence knowing and coming to have faith in God. Christ is, indeed, the clear and luminous revelation of Love. It is a part of the very a b c of radiant religion to learn that God is Love. Yet we cannot enter fully into the love of God in Christ until faith and hope have been matured by the discipline of profound experience. We need to pass with Christ through many a trial before the meaning of this sublime declaration: "God so loved the world, that he gave his only-begotten Son"—can be even partially understood. Only by continued and intimate contact with love are we able to comprehend its significance. When faith has been able to comprehend its significance. When faith has been quickened and hope renewed by the process of spiritual development, there dawns upon us a sense of those hitherto unrealized possibilities that lie before us throughout eternity in loving and being loved by God in Christ.

Prayer: Our Father, our hearts have hungered for thee with a great hunger, and our souls have thirsted for thee. We thank thee because thou hast shown thyself to us in Christ. We believe in him. We believe that thou hast sent him. Heavenly Father, through him thou dost reveal thy love, and through him we devote our love to thee. Grant that we may hereafter live with thee in such devotion that thy Spirit may dwell in us, and our spirits in thine, through him who is thy Son. Amen.

A STUDY OF THE MOTION PICTURE INDUSTRY

(Continued from page 11)

The proof of this broken promise is flashed before our eyes almost every day.

7. In 1925 the industry promised to provide for an open door for public help. This soon proved to be a farce.

8. In 1925 the industry promised to screen better films if immoral ones were ignored. Here again the cry was raised, "Boost the best, ignore the rest," "Selection, not censorship," etc.

9. In 1927 the industry specified 11 themes which they promised would not appear in future pictures: (1) pointed profanity, (2) suggestive nudity, (3) illegal drug traffic, (4) sex perversion, (5) white slavery, (6) miscegenation, (7) sex hygiene and venereal disease, (8) child birth, (9) children's sex organs, (10) ridicule of the clergy, (11) wilful offense to any nation, race, or creed.

Thy also promised to treat 26 other themes with "special care and good taste."

The result of this promise may be judged from the fact that during the following six months 215 films were examined for the educational screen. Forty-two per cent were condemned, 16 per cent were classed as doubtful, and 42 per cent were approved.

This continuous chain of broken promises over the past 25 years is ample proof and confession of failure to reform. No one can say that the record has been good. No one can predict a good record for the future.

(To be continued next week)

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Children's Storyland



TWO FRIENDS

Edward loved to visit the park. He carried bread and cookies to feed the swans and nuts for the squirrels. He did not care much for the monkeys—they were too noisy—and he was a little afraid of the elephants. There were three of them and the children fed them peanuts.

Edward brought peanuts for them, too, but sometimes he held his breath when he was near the great animals with their little eyes and long moving trunks.

Daddy had told him they were tame and harmless, and mother had taken a big book from the shelf of the bookcase in the living room and showed him pictures of them in their native jungles, and she read him stories about them, so bit by bit he ceased to be at all afraid of them.

One day at the park he had given all his peanuts to two of them, when the keeper led the third and largest one of all out of the elephant house.

He came up to Edward and put out his trunk for peanuts, but not a peanut was left; all he could find was a paper bag with three chocolate creams in it. He offered one to the elephant, whose name was Senior. He ate it and stretched out his trunk for more, so Edward gave him the rest.

After that Edward saved his pennies and bought Senior candy, which he fed to him every Saturday morning when he came to the park.

One Saturday a teasing boy came into the park among the children. He pulled the little girls' hair, snatched off the boys' caps as he passed, and knocked several little children down.

At last he came to where Edward was feeding Senior candy. He brushed against him, snatched off his cap, and knocked the candy in his hand to the ground, laughing as he did so.

All at once his laughter changed to screams of terror, for old Senior reached out his long trunk and wrapped it around him and he felt himself being slowly but steadily lifted off the ground and held about four feet in the air.

The park attendants came running when they heard the screams, and among them Senior's keeper, who sternly bade him put the frightened boy down on the ground again, and soon the sobbing boy was on his feet uninjured.

"Let this be a lesson to you," he said to him sternly. "Senior happened to be good natured when you teased Edward and knocked the candy out of his hand. If he had become angry no one could have saved you, for before any one could have stopped him he would have dashed you to the ground and broken all your bones."

The boy hurried away and Edward felt Senior's trunk gently caressing him. He picked up the candy from the ground and fed him, then ran away home.

But after that Senior and Edward were firmer friends than ever, and whenever the keeper led Senior out of the elephant house on Saturday mornings, Edward was always there by the fence waiting for him with some special treat.—Emma Florence Bush in Apples of Gold.

WHY LEO WAS CALLED HOME

Leo filled the woodbox and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before 9 o'clock. He was in full enjoyment of his sport when Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Leo children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades was off.

Home was a half-mile away; slowly he traversed the road over which he had sped a few minutes before. It had never seem so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was on the verge of crossness still more out of humor.

"Oh, yes," she said, gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said so quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. Oh, no, many were the reprimands he had receved for tossing aside his garments and leaving where they chanced to fall. He had always pleaded, "I didn't think!" or "forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet and then he went slowly downstairs.

"Yes," she said pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."—Publsher Unknown.

A STREAK OF SUNSHINE

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed arm chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma, cheerily; "I have read a little and prayed a good deal ,and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Oh, here she comes now!"

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a moute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie; "you see pap's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on, little sun; there couldn't be a better reason than because it is dark at home."—The Sunbeam.

"What is your name?" a Kentuckian asked a negro boy.

"Well, boss," he answered, "everywhere I goes they give me a new name, but my maiden name was Moses."

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

	July
Rougemont, Riverview, 11	3
Person, Oak Grove, p.m.	3
Roxboro, 8	3
Duke Memorial, 8	5
Leasburg, Bethel, 11	6
Mebane, 8	6
Yanceyville, Locust Hill, 11	9-10
Massey-Andrews, 4	10
Bahama, Ellis Chapel	13
Graham, 8	14
Haw River, 11 (Mt. Pleasant)	15
Person, Concord, 11	17
Mt. Tirzah, Hurdle Mill, 3	17
East Roxboro	20
Durham Ct., 11	24
Milton, Purley, 4	24
Pittsboro, Chatham church	26
Siler City, Mt. Vernon	27
Hillsboro	28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

	July
Columbia, Holly Grove, 11	1
Roper, Pleasant Grove, 11	2
Plymouth, Plymouth, 11	3
Pasquotank, Epworth, 11	7
Currituck-Kitty Hawk, Sharon, 11	8
Williamston, Holly Springs, 11	9
Windsor, Windsor, 11	10
Hertford, right	13
Ahoskie, Colerain, 11	15
Aulander, Ebenezer, 11	16
Murfresboro-Winton, Union, 11	17
Chowan, Evans, 11	22
Perquimans, New Hope, 11	23-24
First Church, 11	31
City Road, night	31

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
THIRD ROUND

	July
Laurel Hill, Rachels a.m.	3
Roberdel, Beaver Dam, 3	3
Laurinburg, p.m.	3
Piedmont, Zion, a.m.	4
St. John's and Gibson, St. John's, a.m.	10
Red Springs, p.m.	10
Mt. Gilead, a.m.	17
Wadesville, Ophir, 4	17
Rockingham, p.m.	17

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

	July
Pink Hill, Smith's, 11 and 2	2
Jones Ct., Foy's, 11	3
Kinston, 8	3
Dover, Asbury, 11	10
La Grange, Trinity, 3	10
Goldsboro, St. Paul,	17
Pikeville, Mt. Carmel, 3	17
Fremont Ct., Black Creek, 11 and 2	16
Fremont Ct., Black Creek, 8	17

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

	July
Fuquay, Buckhorn, 11	2
Mamers, Mt. Ariel, 11	3
Cary-Apex, Macedonia, 3	3
Benson, Elevation, 11	10
Smithfield, 8	10
Central, 8	13
Franklinton, 8	14
Four Oaks, Elizabeth, 11	17
Garner, Hollands, 3	17
Zebulon, Wendell, 8	17
Selma, 8	20
Oxford Ct., Gray Rock, 11	23
Bailey, Mt. Pleasant, 11	24
Edenton Street, 8	24
Jenkins Memorial, 8	27
Youngsville, Prospect, 11	30
Tar River, Ebenezer, 11	31
Henderson, 8	31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

	July
Rocky Mount Ct., McTyeire, 11	3
Spring Hope, 8	3
Robersonville, Hamilton, 11	10
Bethel, 8	10
First Church, Rocky Mount, 11	17
Nashville, Sandy Cross, 3:30	17
McKendree, 11	24
Stantonsburg, 8	24
Tarboro, 11	31
Farmville, 8	31

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

	July
Carver's Creek, Wayman, 11	3
Hallsboro, Peace, 3:30	10
Chadbourn, Fair Bluff, 8	10
Stedman, Bethany, 11	16
Roseboro, Beulah, 11	17
Clinton, Keener, 3:30	17
Shalotee, Sharon, 11	20
Tabor, Bethel, 11	24
Whiteville, 8	24
Bladen, Center, 11	29
Elizabeth, Singletary, 11	30
St. Paul, Regans, 11	31
Lumberton Ct., Bladenboro, 7:30	31

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

	July
Acton, Asbury, Sat. 11	2
Black Mountain, 11	3
Swannanoa, Tab, 3	3
Biltmore, 8	3
Tryon, Wed. 8	6
Candler, Snow Hill, Sat. 11	9
Hendersonville, 11	10
Rosman, E. Fork, 3	10
Brevard, 8	10
Weaverville Ct., F. H., Sat. 11	16
Marshall, 11	17
Ivy, Mt. Pleasant, 3	17
Leicester, Dicks Cr., 8	17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

	July
New Hope-Bethel, Bethel, 11	3
Marshville, Wingate, 3	3
North Monroe-Icemorle, Icemorle, 7:30	3
Hickory Grove, 11	10
Unionville, Zion, 3	10
Big Springs, 8	10
First Church, 11 and 8	17
Prospect, Bethlehem, 10 and 2	23
Lillesville, Savannah, 11 (4th Q. C.)	24
Morven, Shiloh, 3	24
Monroe, Central, 8	24
Spencer Memorial, 11	31
Wesley Heights, 8	31

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

	July
Dallas, at Dallas, 11	3
Maylo, 8	3
Gastonia, Bradley Memorial, 11	10
Gastonia, Trinity, 8	10
Crouse, at Crouse, 3	23-24
Goodsonville, 11	24

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Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

	July
Centenary, Centenary, 11	3
Battle Ground, Gethsemane, 3	3
Bessemer, Bessemer, night	3
Reidsville, Central, 11	10
Ruffin, Hickory Grove, 3	10
Park Place, Park Place, night	10
Ward Street-Archdale, Ward Street, 11	17
Highland, Highland, night	17
College Place, College Place, 11	24
Gibsonville, Whitsett, 3	24
Summerfield, Summerfield, night	24

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

	July
Spruce Pine, Penland, 11	3
Bakersville, Martin's, 3	3
Burnsville, 11	10
Burnsville, Boring's Chapel, 3	10
Avery, Jonas Ridge, 11	14
Clinchfield, 11	17
Gilkey, Centennial, 3	17
Broad River, Providence, 11	20
Spindale-Pleasant Grove, 11	24
Marion Ct., Pleasant Grove, 3	24
Cross Mill, night	24
Elk Park, Montezuma, 11	28
Table Rock, Fairview, 11	31
Elk Park, Montezuma, 3	31
Old Fort, night	31

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

	July
Helton, Grassy Creek, 11	3
Sparta, Potato Creek, 3	3
Pilot Mountain, Chestnut Grove, 11	10
Mt. Airy Ct., New Hebron, 3	10
Danbury, Pine Hall, 11	17
Walnut Cove, St. Marks, 3	17
Rural Hall, Germanton, 8	17
Spray, 11	24
Draper, 3	24
Leaksville, 8	24
Sandy Ridge, Snow Hill, 11	25
Madison, 11	31
Stoneville-Mayodan, Mayodan, 7	31

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

	July
Gold Hill, Providence, 11	3
East Spencer, Long Street, night	3
Mt Pleasant, Center Grove, 11	10
Granite Quarry, Rockwell, night	10
China Grove, 11	17
Concord Ct., 3 (Q.C. night, 19)	17
Forest Hill, night	17
Salem, Oak Grove, 11	24
Woodleaf, South River, 3	24
Kerr Street, 11	31
Harmony, night	31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	July
Catawba, Concord, 11	3
Ball's Creek, Center, 3	3
Shepherds, Rocky Mount, 11	10
Troutman, St. John's, 3	10
Granite Falls, 11	17
Dudley Shoals, Ebenezer, 3	17
Lenoir, First, 11	24
Hudson, Harper's, 3	24
Lenoir Ct., Colliers, night	24
Cool Springs, New Salem, 11	31
Olin, Mt. Bethel, 3	31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

	July
Jonathan, 11	3
Whittier, Olivet, 3	3
Glenville, Wolf Mountain, 11	10
Highlands, 8	10
Andrews, 11	17
Robbinsville, Topton, 3	17
Pines Creek, Cattaloochee, 11	24
Junaluska, Long's, 8	24
Murphy, 11	31
Hayesville, Sweetwater, 3	31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

	July
Erlanger, Reeds, 11	3
Linwood, Tyro, 3	3
Lexington, 11	10
Kernersville, Shady Grove, 3	10
Walkertown, 11	17
Ogburn Memorial, Shiloh, 3	17
Thomasville, Main Street, 7:30	17
Centenary, 11	24
Hiatt Memorial, 7:30	24

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IN MEMORIAM

PERRY—Mrs. Josie Clegg Perry was born December 26, 1875, and passed away April 26, 1932. At the age of 12 years she was converted and joined Chatham church on the Pittsboro charge. She was married to Numa A. Perry December 1, 1897, and at once became a member of Brown's Chapel church. She was the mother of three fine children, whom she leaves to mourn her going—Mrs. Lorene Harris, Mrs. Mary Frances Lindley and Edwin C. Perry. Her aged mother, Mrs. H. C. Clegg, Jr., Mrs. C. J. Knight, Miss Lizzie M. Clegg, Frank R., Rev. E. R. and H. C. Clegg, Jr., also abide. Sister Perry was one of God's elect, a devoted Christian nearly all her years. Hers is a blessed sleep.

J. A. Dailey.

BALLANCE—In the quiet of mid-afternoon Saturday, April 30, 1932, the spirit of Mrs. Eleanor Rue Ballance gently took its flight from earth to be with God. Watson's Chapel and the aid society were saddened by her death, for with her going they lost their oldest member. Mrs. Ballance was born April 19, 1854. Early in life she joined the Methodist church and she remained a faithful and devout member until the end came. The last time she left her home was to attend service at Watson's. She was married to Mr. George W. Ballance, who with two of their children have preceded her to the heavenly home. Mrs. Ballance leaves ten children, 24 grandchildren and 25 great-grandchildren to carry on the work she so nobly began. May God bless and comfort them in their bereavement.

A Friend.

GUINN—Thomas Guinn died at bis home in Richmond county on May 21, 1932, at the age of 72. He had suffered greatly for several weeks until a few days before his passing, but the end came peacefully and without pain. Brother Guinn lived a quiet, unassuming life, but like his blessed Lord, he went about doing good. He died as he had endeavored to live, trusting in God. His body was laid to rest in Tabernacle cemetery following a burial service conducted by his pastor at Tabernacle Methodist church, in the presence of a large group of kindred and friends. He is survived by his wife, Ella Guinn of Ohio; two sons, Lacy and Edwin, Ohio; four daughters, Mrs. Bera McLoud, Laurel Hill; Mrs. Della Bird, Norfolk, Va.; Mrs. Dora Guinn, Ohio, and Mrs. Mamie Graham, Hamlet; two brothers, Pete of Laurel Hill and David of Lamar, S. C.; three sisters, Deedy, Maggie and Rachel of Laurel Hill. May the Lord comfort and bless the bereaved loved ones.

W. D. Yarborough.

SAUNDERS — Julius Saunders was born October 2, 1847. Early in life he professed faith in Christ and united with the Methodist Episcopal Church, South, at Bethel church, Franklin circuit. On May 31, 1932, just as the sun was hiding its face behind the western hills, the Son of righteousness with the holy angels descended in the still small voice and transported Brother Saunders to his eternal home. He had suffered several years from paralysis, but he bore his affliction very patiently. It might be said of him that 'he was made perfect in suffering." For some time he looked forward with the conviction that physical death would be a release and a welcome guest. His life was spent in Macon county and we deposited his house of clay in the cemetery by the side of the church of his choice for life. He leaves to mourn his departure his wife and one son with many friends who knew him; but in every tear there is a rainbow of hope, for we believe that Uncle Jule has been given a body that is free from affliction.

H. C. Freeman, Pastor.

HINTON—Mrs. Edgar R. Hinton, devoted companion of E. R. Hinton, was born July 7, 1893, in the town of Pittsboro, N. C., and passed to her blessed reward April 30, 1932. She was happily married to Edgar R. Hinton of Clayton, N. C., July 7, 1914, and to this union three children were born(the first born died in infancy) as follows: Robert L. and Lula Foushee Hinton. She was the only daughter of the late R. W. Bland by his second marriage to Miss Lula Foushee, and half-sister to William F. Bland, Mrs. Robert Moore of Bynum and Mrs. Jas. S. Cook of Graham. She was also a niece of Mrs. H. T. Cappin, Mrs. Mattie Thompson and Mrs. Arthur H. London, all of Pittsboro; also Mrs. George Matton of High Point.

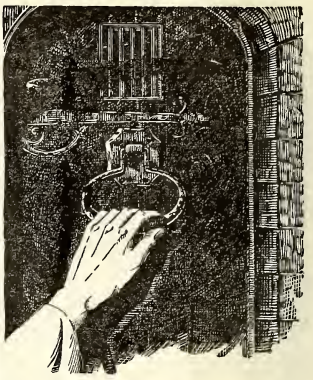
Perhaps no greater shock has ever visited the community through the years than the sudden passing of this good woman at an early morning hour on April 30. While she had been ill and confined to her bed for two weeks, she was thought to be convalescing nicely; had dismissed her faithful physician, but the end came with a sudden heart attack.

It is doubtful whether the town has ever had to grow up in it a lovelier character and a more charming personality. She was beautiful in life and beautiful in death. When the pastor reached the home that sad morning citizens of all walks of life were gathering, old and young, with hearts and eyes filled with tears. Her devoted husband, a business man, had just left her, cheerful and with a kiss on her cheek, en route to Clayton, but was overtaken at Raleigh and rushed home, a broken-hearted man. He immediately went to the lonely room, prostrated himself upon the floor by the side of the lifeless form of her who had been dearer to him than his own life and wept bitter tears of grief and disappointment. We could but feel that broken circle, "the days will seem long and the nights dreary."

Outside the broken home Sister Hinton will be greatly missed from church and social life in the community. In the life of the church and its every interest she was constantly at the pastor's right hand. For many years she had been the painstaking, efficient treasurer of the church. Not only so, she was an active worker in the Sunday school, a marked leader in the Woman's Missionary Society and a loyal member of the church. On Sunday, May 1, the pastors of the town churches participating, buried her remains from the Methodist church (the funeral being held there) in the local Baptist church cemetery. Her friends from far and near were in attendance by the multitude, perhaps the largest gathering ever to attend a funeral in the town before. The floral designs were both beautiful and profuse, attesting the loving esteem in which this servant of God was held. She lived as she died, in the faith of the gospel, and went home to glory.

There is left an aching void in the home she so beautifully graced, a broken link in the large circle of loved ones and a painful emptiness with close personal friends who held her dear to their hearts. We wanted her to stay, but God wanted her on high. He called and found her ready. In the evening of her life, while the dew of comparative youth was still upon her, and while the lengthening shadows were gathering, she calmly crossed the bar, put out to sea and met her Pilot face to face. May the Lord bind up all broken hearts and enable us to greet her some glad day in that better land.

J. A. Dailey.



When the Summons Comes

WHEN a dear one joins the innumerable caravan at the end of the earthly pilgrimage the love that mourns must find consolation in rendering to the mortal part the last full measure of devotion.

To help you do this in a manner responsive to the dictates of your heart and consistent with your means, leading funeral directors everywhere are now prepared to provide for casket and contents the enduring protection of the

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JULY 7, 1932 Number 27

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How to Live

By Orien W. Fifer

NOT many know how to live. Some make a wretched failure of it. Some are disappointed about it. Some deceive others about their manner of living.. Almost everybody find it a difficult task. Everybody seeks to find an easier way of living.

Some think that if they had money or work, they would know how to live. Those things help, yet some have to live without one or both. We must go on living, whether we are on the pay roll or not, whether the fig tree blossoms or whether the vine bears fruit. It is not easy to get away from living, whether it is hard or easy, busy or idle, poor or rich.

Others think that with education, or leisure, or travel, or residence in some favored spot, or plenty of income, or abundant health they would know how to live. Yet many who were rich, who were strong, who had their homes in favored places, failed to live aright. They were wasteful or selfish or pettish.

That traveler, tent-maker, missionary, church founder, prison frequenter, evangelist, shipwrecked passenger, martyr—Paul—knew how to live. "I have learned how," he writes. "I know how to live in straitened circumstances and how to live amid abundance. I am fully initiated (have taken all the degrees) into all the secrets, both of fullness and of hunger, of abundance and of want. I know how to live when hard pressed, perplexed, pursued, and struck down. For me to live is Christ!" Ah, yes, life without Christ always is a failure. With Him, through Him, after Him, life receives contentment, courage, faith. There are many folks in lowly homes living well. There are poor folks rich in spiritual treasures. There are homes of extreme self-denial, even scantiness, where songs and smiles and love abound. Through Christ and a transforming stewardship some are living well in abundance. Others, obedient to the vision of His example and the voice of His teaching, are showing the world how to live in international good will, in rightful peace, in friendly helpfulness, in brotherly companionship, in justice and opportunity for every person.

Junaluska School of Religion

July 25—September 2

1. Strong faculty consisting of Dean Elbert Russell and Professors Paul N. Garber, W. Aiken Smart, H. Shelton Smith, and A. W. Wasson.
2. Courses offered in Old Testament, New Testament, Religious Education, Church History, History of Religion, Homiletics and Missions.
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4. Many outstanding religious leaders will speak at the Assembly during the school.
5. The location of Lake Junaluska is conducive to effective work.

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PAUL N. GARBER
Duke University
Durham, N. C.

or

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810 Broadway
Nashville, Tennessee

SUNDAY IN AND AROUND WARSAW

Last Sunday was filled to overflowing on the Warsaw charge. The morning service at Trinity, a funeral at three, meeting with an Advocate committee later at Magnolia, with night service in Warsaw, made a normal day for Brother M. E. Cunningham and his guest, the visiting preacher. This pastor plans well and is a master at organization. Some preachers never have a headlight; but not this one. He knows where he is going and he sees the way. Results follow. He has a way of going on in spite of the depression. He, with Mr. Joice, student pastor, have a full summer ahead.

The adjustment of charges last conference in making the present Warsaw work promises much for the future. The church with its educational building is one of the most attractive to be found anywhere. The Sunday school grows, debts are paid and the church advances.

The people have provided a most attractive home for their preacher and then the Cunninghams do the rest. This recent guest in that home can speak with full assurance. Cunningham will almost work a man to death and then finish the job by killing him with kindness.

J. F. HERBERT AT ROXBORO

"Enclosed herewith four checks, aggregating $33, for enclosed list of renewals and new subscriptions. More new subscriptions shortly. We are in the midst of a splendid vacation school here, to close on coming Friday, July 8. Eighteen fine women and young women on the job daily as teachers, with a most promising aggregation of Person county young hopefuls for pupils, almost more in number than we can care for to best advantage. This preacher is superintending the job, hoping to learn something himself. Things are going good here, I think. We are shaping up under the new education plans with satisfaction. This preacher turned 37 in age today, without perceptible increase in wisdom or stature."—J. F. Herbert.

A MORNING AT BURGAW

A few hours last Tuesday at Burgaw proved to be most refreshing. The new church, though not finished, renders fine service. The Sunday school grows and the people are much encouraged.

Not many churches has a more attractive young worker among the young people than is Miss Daisy Herring, superintendent of young people. Well educated and devoted to the cause her price is above rubies.

Another thing: the Advocate is in great favor at Burgaw. Brother W. J. Watson believes in this paper and the people are encouraged to read and appreciate their church paper. He has already received eight new subscribers. More are on his list of prospects. Good for Burgaw.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

Let pastors and subscribers work together these next twelve weeks. Send $1.00 if $2.00 are not to be had.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, JULY 7, 1932 Number 27

It appears that the Lake Junaluska Assembly is getting off to a great start this summer. Three banquets in one evening as was the case July 4 is an interesting beginning. The next two months promise to be freighted with interest at the Lake. There is no better place to spend a vacation than at Lake Junaluska.

To hear the Chicago political conventions over the radio, according to the Christian Century, was more satisfactory than to attend in person. Listen to the Century on this matter: "If there are any who have been regretting their inability to attend the conventions the Notebook would like to give them this word of comfort. A convention sounds better and is much more dramatic over the radio. We know one New York newspaper man who, discovering that, ensconced himself in his Chicago hotel room with a radio and never went near the Stadium. His dispatches have been among the most effective in the daily press."

Let everybody read the following. Let all the preachers read it twice and then pray that they may prove worthy of their spiritual fathers. The following is not the utterance of an American, but of a young Irish Methodist. W. L. Northridge is his name. He says:

We have not the faith of our fathers, and we have not the enthusiasm of our fathers. We are not willing to do and to bear and sacrifice as our fathers did. And the reason is that we are living on their experiences, not on our own. Religion does not mean for us what it meant for them. They had a great, glowing experience. We have not entered into it to the same extent as they did. And if we are lacking in enthusiasm and the spirit of self-sacrifice and if our ministry becomes mechanical, it is because we have been living either on our experience of other days or on the experience of our fathers in another generation. We may criticize the mystic, but the mystic has an experience that we have not; something that he feels makes life worth living for himself. And not only has the mystic the type of feeling that other people have not, but he has a type of knowledge as well. He is the man who has seen God face to face. He is sure of God and of spiritual reality.

It is a sin against the rights of childhood for parents or others to tell children that childhood is the happiest period of their lives and thereby rob them of the prospects that they instinctively hold of the future. For visions and dreams are the inspiring realities of youth and to disturb these with the stalking hobgoblins that have been born of the backward look is to be deplored. It is bad enough when a grown-up no longer trusts the future for himself, but when he seeks to impose his pessimism and lack of faith upon children before whom God has set the unspeakable riches of his universe, it is deplorably bad. "Grow old along with me," said Robert Browning, "the best is yet to be." And let such be the heartening motto for childhood, middle life and old age—especially for childhood.

Senator Borah just now occupies, as he frequently does, the front page of the dailies. While the public gaze is upon him it may be well to recall what he said six years ago. The senator in a public address at that time among other things said:

I believe the liquor traffic to be a curse to the human family. Whether sold in the open saloon or the brothel, its natural haunt, or secretly purveyed in defiance of law, the wicked stuff works its demoralization and ruin to individuals, communities and states. From the time it issues from the coiled and copper-colored worm in the distillery until it empties in the hell of crime, dishonor, and death, misery and poverty and remorse mark its malediet course. Not only is the record of the centuries made up against it, but now the modern industrial world with its complex and delicate machinery, with its demand for security, safety, and fitness, asks that it be banished. The man in the automobile may be opposed to the eighteenth amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all drys. Where the exigency of modern life demands a clear brain and instant decision in order to save thousands of lives and millions of property, we are all drys.

The Democratic Convention and Booze

WE ARE not going to describe that convention's attitude toward booze, but we are going to let the smartest reporter there, and at the same time a Democrat, tell about it. Listen to Will Rogers:

Did the Democrats go wet? No. They just layed right down and wallowed in it.

They left all their clothes on the bank and dived in without even a bathing suit. They are wetter than an "organdie" dress at a rainy day picnic.

The plank was made from cork wood, nailed together with a sponge.

Both conventions, minds and time, have been so taken up with getting the country wet that they forgot to put in a plank to provide the price of this much talked of drink. It's going to be lawful to get a drink, but not possible.

Al Smith was by far the sensation of the convention and had by far the best speech.

I just want to know what all these old dry office-holders that went wet over night are going to tell those Baptist preachers back home. They are going to say: "Father, I can't tell a lie—I saw the votes going and I had to go after 'em." Yours, Will.

And the vote last Saturday in North Carolina seems to prove that the Chicago flood reached the Tar Heel state. The vote for a wet senator has already led the knowing ones to declare that the next General Assembly in Raleigh will modify, if not repeal, the existing prohibition laws of North Carolina.

So that with the proposed modification of the Volstead Act the way will be open, even before the repeal of the 18th amendment, for North Carolina to have beer and light wine and the whiskey that invariably goes with them. And with a two to one vote for a wet candidate over a dry in last Saturday's primary, why should we not expect this very thing?

These places where intoxicating liquors are to be sold will not be called saloons. They will probably be called "pubs" as the English do. There is not a saloon in all England. They may be called "beer parlors," or "ice cream parlors," but they will smell like saloons, just as a rose smells as sweet by another name.

The patronage will not be limited to men as it was in the old days of the saloon in this country. For women now go everywhere men go and they will be found frequenting these drinking places. In the old days women went to the saloons to get their drunken husbands, but now husbands will go to the saloon to find their drunken wives. And a new problem will arrive. It will not be what shall we do with our inebriate sons, but what will become of our drunken daughters.

The prospects just now are that hilarious times are ahead in North Carolina. These liquor folks that have been crying for booze must feel like the millennium is dawning, even in dry old North Carolina. We will all forget the depression when we get all the booze that is now in prospect. Why should a man or woman who can get beer ask for bread?

Our Songs in the Night

THE night has settled dark and deep about us in this boasted twentieth century. The blackness rests upon the continents and on the islands of the sea. Even this land of the free, the pride of the pioneers, is filled with lamentations. Many care not to see the dawn of another day, so they end it all; others are unable to keep going in the face of all the anxities that beset them. Is it possible for us to enjoy songs in this present night of our desolation? The jargon on the hustings and the schemes of politicians only mock our misery.

The Bible is full of songs in the night and the saints have passed over the dark, rough ways with songs of deliverance upon their tongues. But here we are in this our own land with no songs in the night and no notes of triumph to penetrate the darkness. Even the ministers of religion have lost heart and gloom has settled about the altars of the Most High. We can grow ecstatic over the songs in the night of certain ministers of religion in an ancient jail, but our ecstacy cools in the midst of this present collapse of a greedy and arrogant generation. The New Yorks of our land are relied upon to set the pace for us. In these the church is hopelessly lost—its idealism is gone; materialism sets the pace. The Decalogue is an impertinance; humanism is the religion of the day.

God gives us songs in the night and keeps us going in the face of wreck and ruin. This is the message of the dear old Book and the assurance of the noble record of the saints. God has been so real, so intimate and so abiding for all such that songs abound in all the nights of the world's deepest darkness. We of this day are not going far in the present needed advance unless we in a most intimate fashion know Him and the way in which the saints have trod. The voice of God must come to us with new conviction and the presence of God be felt with fresh assurance before we are going to sing songs in this dense, dark night of our distress. Surely we are not going to be

content with a complacent round of church life and the usual routine of revival effort. Something startling must move in the soul before songs break out in the night.

Bishop Edwin D. Mouzon's Contribution

LAST Monday we received from Bishop Mouzon a contribution for the Advocate that greatly interested us and we know that it will be of interest to our readers. It appears on page eight of this week's paper.

We have for several weeks been reminding our readers that the much vexed liquor question would in the near future rest with the Congress of the United States and the several state legislatures. That hour is now at hand.

Before we got to it, Bishop Mouzon has stated the Advocate's position so much better than we could have stated it ourselves, that we adopt his statement as our own. Like the man who was too lazy to say his prayers, and as a labor saving device wrote out the Lord's Prayer and hung it at the head of his bed and at night would point to the placard saying, "Lord, them's my sentiments," and jump in bed. So we say of Bishop Mouzon's article, "Them's our sentiments," but we are not going to jump in bed.

The Best That Money Can Buy

DR. G. A. BUTTRICK of New York in speaking before the pastors' school at Duke said of the present officers of the city of New York: "We have the best that money can buy." Certainly in the light of recent investigations, no one would be inclined to dispute that assertion. The Walker administration promises to be a close second to the days of the notorious Tweed. But the city of New York is not alone in getting the best money can buy.

The world war with its expenditure of billions upon billions of dollars was the biggest and best war of history. For wars at all times must be measured by the expenditure of life and treasure—by the loss of life and money. Destructive waste and ruin follow in the wake of war. The biggest and the best wars are always won at a great price. This last was the best that money could buy.

Then think of our marvelous days of prosperity! Daring expenditures of money in the wildest adventures and stock gambling on a scale that involved the whole nation. Close upon the heels of this came the present depression—"the idiotic child born of our marvelous prosperity." In all this we certainly got the best that money can buy. But money can not buy the best. The rich build on a vast scale and live like pagans in their sordid materialism; but these mansions do not make homes. Marriages are contracted—"the very best that money can buy"—only to end in the divorce courts. Love and marital fidelity have a hard road to travel in the midst of great wealth. Many of our marriages that find a place on the front page of the press ultimately prove a disgrace to us as a people are certainly the best that money can buy.

These glaring posters on bill boards and the artistic displays on the pages of our magazines for encouraging women to smoke certain brands of cigarettes exhibit the best that money can buy. All such ventures as these that tend to rob us of the finest virtues and to undermine the physical and moral health of a people are fostered by men, many of whom count themselves Christians and claim to shape and fashion their lives in keeping with the meek and lowly Jesus. Their motto is not the best He had; but the best money can buy.

Just now the effort is on to bring back the days when liquor advertisements were everywhere as are now the cigarette displays. The millions are being poured out by rich men to secure the return of the liquor trade for the sake of the money that is in it. Appetite and greed is back of it all. But worse than that is this pagan materialism that is about to overwhelm us.

Houses the best money can buy do not give us homes; schools the best that money can buy do not necessarily turn out high souled men and women; churches the best that money can buy do not guarantee the presence of Him who had not where to lay his head. New York in this respect is simply one of the notable sinners of this day.

"Count Your Blessings One by One"

SO RUNS the gospel refrain that the Sunday school people have delighted to sing. But how many people really count their blessings, and name them over one by one? If so we would not have time to complain as we do.

At this point we commend the spirit of the old negro who exclaimed:

"They say dat I am poah,
But de woman's in de doah,
And de chillen's on de floah,
A-singin' and a-singin' in de mornin'."

People and Things

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

Rev. I. L. Sharpe, pastor of West View, Hickory, underwent an operation at a Charlotte hospital on last Tuesday. He has returned home and is getting along nicely.

"The Rocky Spring home coming will be held the fifth Sunday in July. Everyone is cordially invited to attend."—Mrs. Walter McLain.

"The Ivey reunion of the Wayne county branch of the family will be held on Sunday, July 10, at the old John Ivey homestead about two miles north of Seven Springs."—H. B. Ivey.

At third quarterly conference, Queen Street, Kinston, the reports showed 27 additions to the church, elder and preacher salaries paid up to date, and $3,000 paid on church debt. Rev. R. E. Brown is the enterprising pastor.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

"There will be a home coming service at Concord church, Coleridge, N. C., July 10. This will be an all-day service with dinner on the grounds. All former pastors and friends are cordially invited to come and be with us. Bring a basket."—R. J. Barnwell, Pastor.

Mr. C. W. Hunt of Charlotte, N. C., a good friend of the Advocate and a contributor to many of the papers of the state, has with Mrs. Hunt gone to their summer home in Blowing Rock, N. C., where they expect to spend the next two months.

Rev. E. P. Billups is taking a summer course at Northwestern University. He writes that he will be there eight weeks and that he is greatly pleased with the advantages offered. He has kindly offered to write his impressions of Northwestern and the Chicago conventions for the Advocate.

"I have taken your paper for about 50 years and look forward to and enjoy each number. You Plyler brothers are doing some good work and we appreciate the fine spirit in which you are doing service for others. Thank you again for reminding me of the expiration of my subscription."—J. C. Cowan.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much. Let our subscribers aid the pastors.

Mrs. Nettie Bryant, wife of J. C. Bryant, who lived near Wallace, N. C., in Duplin county, died July 2, 1932. She was a member of Oak Plain Presbyterian church in Duplin county. Interment was made at Trinity cemetery in Sampson county. The funeral was conducted by Rev. Mr. Harness, her pastor, assisted by Rev. M. E. Cunningham of Warsaw.

The state of North Carolina, which is now garden-minded, is soon to become canning-minded, through the co-operation of the seven radio stations of the state and the dailies and weeklies of the state. Beginning on July 6 the radio and the press will combine in the biggest publicity effort in recent history with this adm—to get the people of North Carolina to put up in cans and jars, to dry and otherwise save every pound of food possible for fall and winter use in local communities.

Rev. Loy D. Thompson, presiding elder of the Winston-Salem district of the Methodist conference, made his third visit of the church year to the Reeds and Tyro churches yesterday, at the former at 11 and the latter at 3. Next Sunday at 11 o'clock the presiding elder is to be at First Methodist church here. He will be at Main Street church at Thomasville, July 17, at 7:30.—Dispatch.

"Rev. E. E. Snow, pastor of the Belwood circuit, has just closed a revival at Double Shoals church. There were 50 converted and reclaimed, with about 14 joining the church by vows and letter. Our pastor preached most inspiring sermons each night; he is getting along very nicely on the Belwood circuit. Brother Snow, along with the young people, is attending the young people's assembly at Lake Junaluska this week."—A Member.

Peace is love toward our neighbor, founded on charity. By this simple definition we do away with everything that is in opposition to peace; with hatred, violence, envy, resentment, dissimulation, war, and all the miseries included in her train. Like precious balsams, the perfumes of which exhale themselves into distance, peace dispenses its sweet influence all around. Peace is to the soul what health is to the body; with the one there can be no disease, with the other, none of the violent or disgraceful passions which fill the mind with uneasiness, and the senses with disorder.—Gregory of Nyssa.

Statements have gone to all subscribers whose subscriptions expired before July 1, 1932. This is to inform and also to request a remittance. Thanks to all who are helping us to carry on.

"Sunday School Day will be observed at Fair Grove church Sunday morning, July 3. Sunday school will be at the regular hour, 10 o'clock, followed by the children's exercise which will be at 11 o'clock. Beginning at 1:30 o'clock there will be an afternoon of good old time community singing; a number of quartets and choruses are expected to be present to participate in these services. We wish to announce also that a string band composed of small boys from Reeds will be among the entertainers for the afternoon. You will enjoy listening to these youngsters as they play their gospel songs. The public is cordially invited to attend these services. A special invitation is extended to all singers. Dinner will be on the church grounds."—J. H. Fritts, Supt.

The kidnappers ought to be exterminated from human society, not on the ground of retaliation, but because such demons have forfeited their right to live in a world where little children can play and enjoy the blessings God gave them. But if we were to arrest the kidnapper of the Lindbergh baby some sentimentalist would claim the criminal was mentally deficient and insane and propose to have him pardoned or confined a while as "an involuntary guest of the state," with all comforts and care. What ought to be done to all kidnappers and gangsters, and that type of criminal, is to run them in a hole and turn on the gas like we would poisonous snakes and mad dogs. We owe it to helpless little ones to rid the world of such pests.—Richmond Christian Advocate.

Co-operation is our watchword. Thanks to all who have enlisted. One dollar a week from every pastor for the next twelve weeks will put us over the dull summer months.

ONE MINISTER'S DESCENDANTS

By Sherrod Soule.

In the ancient, attractive country town of Haddam, bordering the Connecticut river on its way to the Sound, is the modest but dignified Congregational meeting house, the only sanctuary in the village.

One entering the doors thereof beholds a beautiful bronze tablet bearing in part the following inscription:

In Memory of
The Rev. David Dudley Field and of his wife
Submit Dickinson
and to
Commemorate their nine children, six of
whom were born in this village.

David Dudley Field, D.D., was a personage worthy of a published biography. He was a native of Guilford (now Madison, Ct.), a Yale graduate in 1803, pastor at Haddam, Ct., for fourteen years, and pastor at Stockbridge, Mass., for seventeen years. Returning to Haddam, he served thirteen years, and died in Stockbridge, aged eighty-four. He was honored by a degree of doctor of divinity from Williams College. He was a rare preacher, wise pastor and influential citizen. He issued a history of Middlesex County, Ct., Berkshire County, Mass., a volume on Middletown, Ct., a Genealogy of the Brainerd Family, and many sermons.

Rarely has a parsonage produced such distinguished sons and daughters. Few families have carried on so credibly and illustriously for generations not a few.

David Dudley, named for his father, was one of the most noted jurists of his day, and endowed with broad, cultural gifts.

Emilia, the eldest daughter, married a missionary; and her son, David J. Brewer, born in Smyrna, became Justice of the Supreme Court of the United States.

Matthew Dickinson, the third son, was a mechanical genius, and as a constructor, had few equals in his day.

Stephen Johnson, the sixth son, served thirty-four years as Justice of the Supreme Court of the United States, and while in office, had the rare pleasure of welcoming to that honored office his nephew, David J. Brewer, aforementioned.

Cyrus West, the seventh son, was the projector of the Atlantic Cable, and but for his great vision and enduring determination, the laying thereof would have long lingered.

Henry Martyn, the eighth son, after serving in the ministry, became the editor of The Evangelist for forty-four years, a Presbyterian church paper of rare liberal thought and wide influence.

All the sons became more or less prominent in public life, and four of them were among the most eminent Americans of their time.

Mrs. Theron Rockwell Field of Denver, the wife of a great-grandson of Dr. Field, is the author, editor and compiler of a most valuable and delightful volume entitled, David Dudley, Field, His Ancestors and Descendants. She carries on the line and lineage through five generations, comprising hundreds of descendants, many distinguished. It is in no sense a mere genealogy, but is replete with rare appreciations. The typography of the book is nigh perfect, and profusely illustrated with many scenes, pictures and portraits. The volume was privately printed by the Yale University Press, but a limited number of copies can be obtained only from Mr. John Van Male, American Dealer, 3331 East 14th Ave., Denver, Col. Possession and perusal of the book affords a rare thrill of pleasure and pride. It adds to the worthy laurels belonging to the ministry and the influence of the country church.

LAST SUNDAY IN DAVIDSON

Upon invitation of Rev. M. A. Osborne, the pastor, this writer last Sunday morning preached for Brother Osborne at Linwood. That church is a rural cathedral, magnificent in all its proportions. Any man who can visit the rural Methodist churches of Davidson county without being wonderfully impressed thereby must be a sort of moral and spiritual imbecile. The churches at Linwood, Tyro, Reeds, Good Hope, Arcadia, Mt. Olivet, Midway, Welcome and others that do not occur to us just now as we recall them from memory, makes Davidson notable among the counties of North Carolina. And best of all they are free from debt.

It pleases an editor to visit a congregation and have subscribers to the church paper pay in the "long green" gladly and at the same time tell of their appreciations of the paper as those Linwood people did last Sunday.

In the afternoon it was a distinct pleasure to hear Dr. L. D. Thompson, the presiding elder, preach a very superior sermon to a large congregation at Tyro. It was not our privilege to remain for the quarterly conference.

The crops in the "Jersey" section are indeed promising. These thrifty farmers will have an abundance of everything except it be ready cash. It seems doubly strange to us that people will go hungry about the towns and cities of North Carolina when the farms could and would provide enough for all.

A TEACHER AS WELL AS PREACHER

Rev. C. S. Kirkpatrick, pastor of the Central Methodist church in this city, is a preacher and he is also a teacher. Last winter he worked out a plan that he hoped would interest many of the young people of his church and aid in developing them into more useful members. He mapped out a course of study that he believed would be helpful in better preparing anyone for leadership such as teaching in the Sunday school or any kind of outside church work. He made the course of study one that would interest as well as help those who were to use it.

Mr. Kirkpatrick was not surprised when the members of his church showed a ready willingness to enlist for this course of study, but he is surprised that he was able to hold the interest and see it wonderfully increase as the weeks went by. The attendance at the weekly course of lectures was good from the first and increased until the last lecture was given. As many as a hundred young people took the course of study, read the literature, followed the lectures and are evidently better able now to take an active part in all church activities.—Mt. Airy News.

A GOOD WOMAN PASSES

Mrs. A. T. Bell, the widow of the late Rev. A. T. Bell, the mother of Rev. A. R. Bell of the Western North Carolina conference and Rev. Ernest Bell, Swansboro, N. C., died at five o'clock a. m. Wednesday of this week at her home in Greensboro. Mrs. Bell had been ill only two days and her death was due to heart failure.

At this writing funeral arrangements have not been completed. But interment will probably be in Greensboro, as Mrs. Bell has made this city her home since the death of her husband eighteen years ago.

A sketch of her life will appear later.

JUNALUSKA SCHOOL OF RELIGION

On another page is the announcement of a rare opportunity for all who care for the best at reasonable cost. For ministers and others who care for the courses offered at Junaluska this announcement must be of interest. Many can reach this lake resort at small cost. Then the conditions for summer study are the most favorable.

The cost of living at Junaluska this year is below that of any former season. Read some of the rates as given in the advertisements in this paper.

Be sure and read the announcement by Dr. Paul N. Garber of Duke University.

"In Quietness and Confidence Shall be Your Strength"

Isaiah 30:15

By Bishop Edwin D. Mouzon

The situation with reference to the 18th Amendment is not in 1932 identical with the situation in 1928. At that time it seemed plain that the candidate for the Presidency put forward by one of the great political parties stood for prohibition and there was no doubt in anybody's mind that the candidate of the other party stood for repeal of the prohibition laws. In such a case most of the men of the Christian ministry and many conscientious church members could do nothing except take the side of prohibition as against anti-prohibition. This created a very embarrassing situation. The ministers in particular were embarrassed, as it seemed to some people that they had broken with the party of their fathers and were taking the church into politics; the political leaders also were embarrassed, since, standing by their party as in conscientiousness they felt they must do, they seemed to be accused of deserting their moral principles, and this they properly resented.

But in 1932 the situation has changed. The prohibitionists need not look to the Republican party for any help. Let it be frankly admitted that in our hopes of four years ago we have been to a large extent disappointed. The moral forces of the country will make no gains by turning at the present time to the Republican party. To do so would be extremely unwise. Nor does the national Democratic party as now organized and controlled offer any hope. We had looked for the Democratic convention to vote to re-submit the 18th Amendment to the people. And if a sufficiently large number of people wanted that done, they had a perfect right to call for a vote on prohibition, with the understanding of course that they had some worth while substitute to propose. And we were willing to meet them at the polls and astonish them with the size of the popular vote for prohibition. We were not altogether surprised when the Democratic convention voted for repeal; we had sensed the situation sufficiently well to see that that was coming. But when the convention went further and demanded the immediate modification of the Volstead Act so as straightway to fill the country with beer and wine saloons before machinery of state legislation could be put in operation to prevent such saloons, we confess that we were greatly surprised.

And now what are we going to do about it? We are not going to get nervous and we are not going to be frightened. And of course we are not going to call anybody hard names. The fight is not over. Indeed it has scarcely started. We have just begun to fight. The prohibition law has not yet been repealed. At the earliest it would take several years before that could be done. Let that not be forgotten. If we begin at once we have ample time to mobilize and organize the forces of law and order. The Volstead Act still stands as the law of the country. It has not yet been repealed. If we begin work at once we shall be able to bring sufficient moral pressure to bear upon our congressmen and senators to see to it that it is not repealed. The wet hysteria has for the moment had its way; the intolerance and bigotry of the wets have for the time being drowned the voice of clear and calm reason. Now is the time for all lovers of their country and all friends of righteousness to stand solidly together. Ultimately this question is to be fought out and won in state legislatures and in the Congress of the United States. We must be prepared to stand together without divisions amongst ourselves and fight where the fighting will count for something.

We shall of course say to the public that we utterly repudiate the wet plank in the Democratic platform and that we see no hope in the damp plank in the Republican platform. And it will not be denied that we have a right as free American citizens as well as Christian men and women to do this. And the national Democratic party as now controlled is not in position to say to us that we have no right to take the position here taken. For it will be remembered that in 1928 Alfred E. Smith repudiated the dry plank in the Democratic platform and appealed to the country on wet principles. We now repudiate the soaking wet plank forced on the Democratic convention by the big cities and highly paid propaganda.

We do not forget the splendid service in the interest of prohibition and public righteousness rendered by most of our Southern congressmen and senators and by other faithful servants of the people. Let us take occasion to let them know that we appreciate their steadfast stand for moral principle and let us give them every assurance that we will not desert them now. We shall join our forces with them and call to our side all who stand for principles that we believe to be fundamentally moral since they have to do with private and public righteousness and with the welfare of humanity.

For the men in the Christian ministry and for conscientious church members generally the way, therefore, seems perfectly plain. The 18th Amendment is not by us to be made a political question. It is and it must remain a moral question. For the attitude of the Republican party toward prohibition as well as the extreme position taken by the Democratic convention sets us entirely free from any accusation of partisan political entanglements. Let the pulpit and the church press, therefore, with charity toward all and malice toward none, in the fear of God and without fear of any man, address themselves to the presentation of the actual facts and the urging of the moral motives which call for and demand the continuance of our prohibition laws. "We must obey God rather than men."

And when once the moral forces of the country are fully aroused to the vast danger which now confronts America, righteousness will be fully victorious. The dry forces of the country will soon amaze the wets with the unlimited resources we have to draw upon. We have the home, the school, the church, the factory, the prayers of godly women, and the help that comes from Almighty God. And we shall win in the end. For myself I register this resolution:

"Let the victors when they come,
When the forts of folly fall,
Find my body by the wall."

Think of what $1 a week from each pastor will do for the Advocate.

FOCUS OF THE INNER VISION: A MEDITATION BEFORE COMMUNION

By Dr. W. A. Stanbury.

"Looking unto Jesus, the Author and Finisher of our faith." (Simply fixing our gaze upon Jesus, the Leader and Perfecter of faith. Weymouth). Hebrews 12:2.

Doubtless you will remember that the author of Hebrews is here exhorting his readers to "run with patience (endurance) the race that is set before" them, "looking unto Jesus, the Author, or Leader, and Finisher, or Perfecter, of faith." Those who make it their business to study these scriptures in the original tongues tell us that this word "looking unto" really means "taking our eyes resolutely off other things and centering them or fixing them" on Jesus. Hence, he is telling them to set their eyes towards their goal and keep them on their leader and run life's race without paying attention to side issues and without distractions, and thus to keep themselves fixed intently and breathlessly on Christ, who manifests and proves what real faith is. That is the best of advice; let us heed it!

But today, in this communion service, and for these moments of rest and quiet, let us adopt those words, "Looking unto Jesus," as our guide and watchword. Taking our eyes off all else, let us "simply fix our gaze upon him." As we sit here in our pews, as we come presently to kneel at this chancel that we may take the bread and wine symbolic of his gift of himself in love, as we drop to our knees and bow our heads, as we return to our places in the church, as we depart to our homes, let us simply fix our gaze upon him. That is my message and word to you today.

And to the end that we may do it effectively, let me offer two or three brief suggestions:

I.

First, let us try to make Christ as concrete and actual to our minds and imagination as possible. Fix upon some phase of his ministry or character which happens at this moment to make a special appeal to you. Endeavor to make this phase or aspect of him vivid, and to bring him alive and present to your heart. Make him concrete and make your image of him clear.

For example, concentrate your mind upon him as teacher, speaking the words of the Sermon on the Mount to the assembled multitudes. Or think of him as he is delineated in the 13th chapter of Matthew, where it is said that "on the same day went Jesus out of the house and sat by the seaside. And great multitudes were gathered unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables." And then follows the account of those marvelous parables of the sower, of the tares among the wheat, of the leaven, of the mustard seed, and others. Or perhaps you will see him again, as according to the record of Luke, in his 15th chapter, "all the publicans and sinners drew near for to hear him." And then follows, you will recall, that incomparable trilogy of parables, the shepherd and the lost sheep, the woman who lost a piece of silver, and the forgiving father and his prodigal son. Fix, I say, your attention this morning not on the things which he is saying in these various situations, but upon him as he says them; upon Jesus as teacher. And, of course, you will inevitably be asking yourself what this Teacher has to say to you.

Or perhaps you will think of him as healer of men's diseases and afflictions. You will see him as he touches the eyes of the blind Bartimaeus, as he commands the man at the pool of Bethesda to take up his bed and walk, as he takes pity on the afflicted boy after coming down from the Mount of Transfiguration, or as at eventide they brought their sick and paralytic and blind to him and he healed them. Perhaps again, you will be asking the Great Physician to put his healing hand once more upon the sore spots of life, on the pain-ridden regions of your heart, upon the sin-smitten and broken of the world.

Or else you will be thinking of him this morning as the perfect man; as the hero who went without a murmur to his death rather than surrender one syllable of the truth or abate one whit the outflow of his love; as the Friend who loved plain fishermen into immortality and trusted them with the task of winning the world to his cause; as the Bearer of other men's sorrows and toil and pain; as the One who loved little children and blessed them, and was loved by them; or as the Son of God crucified and praying in the hour of his agony, "Father, forgive them. . . ."

Some one of these or other aspects of his life and ministry I commend to you this morning for your earnest contemplation as you seek to gain help from this communion service, and as you seek to give due thanks and adoration to God in the name and spirit of Jesus.

II.

I think, too, that if you will reflect but a moment you will see at least two values to be derived from such a meditation and such an exercise of the devout imagination.

First, you will take your eyes off yourself and your immediate and pressing, not to say distressing, concerns. One of our greatest difficulties and weaknesses now is that we are thinking too much about ourselves and about the things which immediately affect us, or as we think threaten to affect us. Any doctor, and especially any nerve-specialist or psychologist, will tell us that the most unhealthy exercise any of us can engage in is to be thinking about ourselves all the time. That is the way to become a neurotic, a victim of hysteria, or of moodiness, or of many kinds of illness, perhaps even of insanity. It is certainly the way to become abnormally and painfully sensitive, to become despondent, and to be thoroughly wretched. It is the way to destroy health and happiness, and to make ourselves altogether disagreeable to others. And if we think of ourselves too exclusively in a religious sense, we are almost certain to become selfish, pharisaical, and proud, or else to verge on sentimentality or perhaps on the misery of despair.

For which a certain cure is to take our eyes off ourselves and our state of soul, and fix them on Jesus. So, we get ourselves outside ourselves, get above and beyond ourselves, and are healthy once more.

Haven't we thought about ourselves and our affairs enough lately? Haven't we worried over economic affairs and politics and everything else enough, so that we can afford to look awhile in the direction of something and some one outside of ourselves and above ourselves? We have looked at the depression, we have looked at our own miseries, we have taken account of our fears long enough; let us "look unto Jesus, the Author and Finisher of our faith" for a time today, and see whether he will not pull us out of ourselves and set us above ourselves, for our own spiritual and moral health, and for his own glory.

A Study of the Motion Picture Industry

By L. F. Tuttle

CHAPTER III.

The Movie Problem in the Local Community

Advertising:

No more serious problem faces those who would reform the movies than the problem of advertising. No part of the industry has brought on it more deserved criticism. Both motion picture leaders and private citizens everywhere recognize the harmful influence of certain commonly used types of advertising. This is a problem connected with the local movie house and its patronage. But by no means is all of the blame to be placed there.

Mr. Robert H. Cochrane, vice president of Universal Picture Corporation, in speaking to the graduate students in business administration of Harvard University, lays down the primary principle of movie advertising as that of "aiming at the audience." He makes it clear that the idea is definitely to get the audience, and whatever will get them is the method to use. After making it clear that attracting attendance is the primary object, he divides advertising into three sub-heads. These are: (1) advertising, meaning paid space in newspapers and periodicals, pictures, litographed posters, etc.; (2) publicity, meaning interesting reading material on certain phases of the story, production, or content of the films; (3) exploitation, meaning the using of one's imagination to create unique advertising schemes that will bring in the crowds. It is perhaps under this last heading that most of the rotten and sordid advertising is imposed upon communities.

Many otherwise good pictures have been ruined by the type of advertising used to attract audiences. From some sources has come the explanation that this bad advertising is due to the fact that the 15,000 daily motion picture advertisements published in our newspapers are given the final touches by local managers. This is true to an extent, and so have the exploitation practices in local theatres been given final touches. Isn't it rather foolish, however, to believe that this industry which controls practically every other phase of production, distribution, and exhibition, should let this all important phase of advertising get out of their hands? No, the advertising is controlled by the monopolizers of the industry. Detail instructions of how this previously mentioned exploitation advertising is to be carried on is sent to each theatre by overhead advertising managers and movie "ad" writers.

Examples of this dictation in the advertising field have been called to our attention by Dr. Fred Eastman, who cites the 1929 "Film Year Book."

> Silk chemise: Use on feature showing a boudoir scene. A week in advance of showing display a silk chemise in lobby without any mention of what it is all about. Patrons surmise that someone lost it while shopping, and the management hung it up to be identified and claimed. A few days before the opening a card is hung alongside, announcing that it is similar to the one worn by the star in the coming attraction. A suitable still ties this up.

With such detail instructions coming to theatre managers all over the nation, is it to be wondered that the advertising of pictures is so poisonous? But the industry must share the responsibility of the evil with the local management.

In 1930, in response to demands from the nation at large, the motion picture industry adopted an advertising code. This would be an encouraging sign if we were not so familiar with the results of such codes. Self-discipline in advertising will accomplish no more than self-discipline in production.

The Local Program:

When the whole matter of good and evil in motion pitcures is boiled down we see that the local theatres and the programs presented by them are the direct instruments through which the good and evil come. At least, however, one thing is evident from our study of the industry at large. The local theatre's policy and program are determined to a large degree by the "higher ups" of the business.

There is a degree, however, in which we may hold the local manager responsible, and in this way come to grips with the problem. We have a right to inquire into the way he operates his theatre. The citizens of a community have a right to limit his use of instructions in carrying on obscene and vulgar advertising. No business house, regardless of its connection with other business houses elsewhere, has the right to engage in practices contrary to the standards of that community in which it is located.

Further, citizens of any community have the right to require respect for law in the operation of any business. During the past year a wave of charity movies has swept over North Carolina and other states. Without exception these movies have been held on Sunday, in direct disobedience to the state law forbidding Sunday movies. It has occurred to at least some people that if the theatres were so public-spirited why did they not give the proceeds from one of the six days of each week on which they show? This, however, would not have served the purpose, since many observers were convinced that the real purpose of the Sunday charity shows was to break down opposition to Sunday movies as the usual thing.

Another consideration which the citizens of a community have a right to expect from their theatre managers, is to remove from their picture program any subject which they consider destructive to community morals. Many times really wholesome pictures are ruined by the appearance of some vicious short subject on the same program. Perhaps the point will be made that book blocking forces him to present certain short subjects with certain features. Whether the fault lies with the industry at large or with the local manager, citizens still have the right to demand elimination of vicious subjects.

Relation of Local Manager to Industry:

As has been clearly indicated many times in this study, the local thatre manager is little more than a puppet in the hands of the leaders and controlers of the business. Their programs, policy, and advertising are dictated to them. Their job is to be able to take orders, carry out the mechanical details of exhibition, and keep peace in the community in which their theatre is located. As a manager he is made the victim of many unjust and often unlawful practices.

The practice of block-booking is perhaps the most dangerous of these. Now, the industry will deny block-

booking. Even the local managers will deny it. But all one has to do to see for himself that the bad as well as the good are forced upon exhibitors without choice is to talk with any local manager. He soon gives the fact away that he has practically nothing to do with the selection of his pictures. He simply exhibits those sent to him. If some are too indecent to be allowed shown in a community, it is the exhibitor who loses, not the producer or distributor. Block-booking takes care of all that. If one further doubts that such a practice is engaged in, let him look into the action of the Federal Trade Commission, which on July 9, 1927, after six years of investigation, found Adolph Zukor, Jesse Lasky, and the Famous Players-Lasky Corporation to be guilty of conspiring to monopolize the industry and ordered them to stop block-booking.

Has this conspiracy to monopolize the industry and the practice of block-booking ceased since that time? Many people who are acquainted with the fact that Mr. Will H. Hays is now exerting every effort to have the Sherman Anti-Trust Law and the Clayton Act repealed, think that it has not ceased, nor is there a disposition on the part of the controlers of the industry to cease the practice.

"I AM CALLED TO BE A MINISTER"

By Reid Wall.

A minister knows the meaning of his call. That represents a very definite experience and the supreme dedication. Of his ministry he is not so sure. Whereas the young doctor, teacher or engineer goes from school to his profession trained in very definite techniques, the young minister goes out with a purpose. His mission is so delicate, his services so personal, that no one can tell him in advance how to meet situations. He is continually pioneering in new fields of human and divine experiences.

Yet advice is not lacking. Everybody knows what the minister should do, and they are quick to tell him so. Many have given me counsel, most of it good. The committee on admission asked if my conference collections were paid in full. A member told me to preach repentance until the sinners shook in their seats. He liked to talk of the sins of his neighbors. An uncle, who liked for the preacher to sit on the porch of his country store and spin yarns by the hour, urged me to be a good mixer. A man who works in the mill, and lives in the section called Frog Town, said that he wants the preacher who prays for him to eat in his house and talk with him. My presiding elder told me to live close to my people, to know their heartaches and their aspirations. My father stressed communion with God. All were right, all have been followed; but from experience there come lessons no one can teach.

A daily devotional life is a necessity, not an exercise. One cannot carry the burdens of his people alone; nor can he lead unless his vision is cleared daily by seeing into the unseen. Decisions must be measured beside the supreme values of God. To be masters of rather than mastered by many demands and petty details, one must enter into that realm where we are "sons not servants."

One must study. Spiritual passion keeps company with the alert mind. The voices of a multitude of would-be leaders cry out for support. In the clamor people are confused. If their pastor knows the issues of the day they gladly talk with him. Christ scored the Pharisees and Scribes for not knowing the signs of the times.

Three years as a pastor have taught me some enduring values. I remember the Saturday evening service at the old fashion camp meeting. After the sermon the rough board altar was filled with young people. Many of them found Christ to be a real Saviour that night. There have been regular worship services when the entire congregation was conscious of the presence of God. Yet just as clearly do I remember the hours spent with the man who lived beside the railroad gulley. He had lost his self-respect, was jobless, a bum and a minor criminal. He longed for manhood and righteous strength. God touched him and he had both. There is the companionship with the mother who carried on for her two children. They lived in a mansion that had been made lonely when the father's reason fled. Those and many personal contacts like them have been at the heart of my ministry.

The preacher has learned his sermons from the pastor. Yet some say the day of pastoral visitation is gone. They want to be executives, no door bell ringers. After dinner speeches are preferable to praying in the homes, and a showy report is life's chief goal.

A leading preacher of the nation left his pulpit for the professor's chair. He misses his pastoral contacts more than anything else. Often he speaks in chapel. His talks are brilliant, witty, profound. Students discuss them as they go away. One day he visited a large group of unemployed girls in the city. He led their worship, heard their stories, shared their troubles, and prayed with them. The next day as he led chapel the divine love was in his heart and he made the student audience to feel with him the pulse of life. They went away quietly to think, not discuss.

The minister is supposed to live out in the stream of life. He can shirk it and live unto himself—unbothered; or, he can know it better than any other man in the community, and in that knowledge of persons, their failures, aspirations and deep experiences, is the strength of his ministry.

THE GATE OF HEAVEN

Hollywood at this season is gay with her Olympiad. They come from the ends of the earth—dogs, cats, monkeys, elephants, horses, nobles, princes, potentates—to see and to be seen.

The year opened with the festival of roses at Pasadena, followed by nation-wide carnivals with lavish expenditure.

Scientists gathered here, folk as far ahead of Newton as he was of the cave man, came to enjoy our unrivalled advantages, to look out where universes sweep by with a velocity leaving light far in their wake, and they know that time and space are relative, not absolute.

We stand at night on the mountain under the silent stars and realize the presence of the Eternal. We listen as he calls to us. When we lie down to slumber the angels gather about us, friends troop in from the next room and commune with us, and we seem to be one big family; those here and those who have passed on, and with the patriarch we say: "Surely the Lord is in this place; and I know it. This is none other than the house of God, and this is the gate of heaven." Robah F. Bumpas.

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

TEN SCHOOLS JULY 10-15

Ten Cokesbury training schools will be conducted in the North Carolina conference July 10-15 as follows. Charge, church and pastor named in order.

Millbrook, Oak Grove; T. B. Hough.

South Camden, ———; F. D. Hedden.

Garysburg, ———; J. T. Draper.

Four Oaks, Sanders Chapel; N. C. Yearby.

Durham Ct., ———; B. H. Black.

Orange-Carrboro, Orange; B. F. Jackson.

Glendon, ———; F. B. Noblitt.

Bath, Asbury; J. C. Harmon.

Rowland, ———; D. A. Petty.

Wadeville, Hebron; E. C. Crawford.

SUNDAY SCHOOL DAY

Mr. E. B. Wade, superintendent at Wadeville, reports the observance of Sunday School Day at Wadeville Sunday school on June 5. There was a large attendance, and the program was well rendered. The offering taken on this day was sent to Rev. C. K. Proctor, treasurer of conference board of Christian education, Oxford, for the support of the board's program of Christian education in the North Carolina conference.

Judging from the number of Sunday School Day programs mailed to local churches upon request, we believe that almost every church in the North Carolina conference will have observed this special day this year. Not a large number of schools, however, have as yet sent their Sunday School Day offerings to Mr. Proctor. It is urgent that this money be properly remitted as promptly as possible.

MT. OLIVE VACATION SCHOOL

Mt. Olive church recently closed a vacation church school which ran for two weeks. At the commencement exercises 108 children were awarded certificates. Of this number 29 were awarded to beginners, 23 to primaries, 31 to juniors, and 25 to intermediates. S. A. Thompson, superintendent of the church school, made the awards. Rev. L. L. Smith is the pastor.

Running through the commencement program given by the little children was the theme of God's care for his creatures. This group had studied "Homes." The theme of the primaries, who had studied "Children of One Father," was Brotherhood; that of the juniors, "How the Nations Share"; and that of the intermediates, "Our Church."

An interesting feature of the commencement was an exhibit of the work done by the various groups.

Those connected with the school were Mrs. R. L. Cox, Miss Catherine Lister, Mrs. Leon Britt, Mrs. Allen Cox, Mrs. L. A. Long, Mrs. Rodney Andrews, Mrs. E. N. Ricks, Miss Blanche Broadhurst, Mr. S. A. Thompson, Miss Lucille Chambers, and Mrs. Lillie Holmes.

This was the first vacation school held in this church. It met with such enthusiastic response on the part of both pupils and parents that its repetition next year seems assured.

Mt. Olive church is making noteworthy progress in the development of its Christian education program. It is interesting to note that 15 or 20 workers from this church took credit at the Wayne county standard training school in Goldsboro earlier in the year.

ROBERDEL CHARGE MEETING

Rev. M. C. Ellerbe and members of the Roberdel charge conducted a charge meeting at Green Lake church on the last fifth Sunday. Special attention at this rally was given to the matter of Christian education. Three of the churches of the charge were fully represented, and Rev. J. C. Whedbee and some of the people of the Ellerbe charge were also in attendance. Principal speeches of the day were made by Mr. J. W. Gilliam and Mr. Paul Barringer of Sanford. These gentlemen very kindly took places on the program in the absence of Mr. Gobbel, who could not be present on account of illness in his family.

Young People's Division

ANDREWS CHAPEL ORGANIZES

Following a meeting at which Mrs. Brian and Miss Reba Cousins, our conference Young People's Organization vice president, were present and spoke concerning the new plan for organization of young people's work, the young people of Andrews Chapel have elected the following officers for their newly organized young people's division:

President—Miss Irene Lynn.

Vice President—Miss Lela Murrel Chandler.

Secretary—Miss Vergie Martin.

Treasurer—Miss Julia Penny Chandler.

Agent—Miss Macey Martin.

Chairman Worship Committee—Mrs. F. F. Loftin.

Chairman Missions Committee — Miss Cora Lynn.

Chairman Recreation Committee — Mrs. John Coldough.

Chairman Community Service — Mr. Drewry Chandler.

Adult Counselor—Rev. F. F. Loftin.

NEW CHARTERS

Our report for last month shows a total of 11 new charters issued in our conference. Ten of these were issued to local divisions, and one to a young people's union. Following is the list of those securing charters:

Durham district: Prospect, Yanceyville charge.

Elizabeth City district: Gatesville; Wesley, South Camden charge; Roanoke Union.

New Bern district: Aurora; Pikeville; Elm Street, Pikeville charge.

Raleigh district: Cary.

Rocky Mount district: Ebenezer, Halifax charge; First church, Wilson (Intermediate Dept.); Macon.

LEA'S CHAPEL INSTALLATION

Although the young people of Lea's Chapel, on the Person circuit, Durham district, were organized as a young people's division early in March of this year—being among the first groups of young people in Person county to begin their work according to the new plans of our church—they were unable to have their formal installation service until the latter part of May.

Under the direction of Miss Katye Harris, their adult counselor, a most impressive service was planned and carried out, the following program being used:

Prelude.

Hymn—"True-Hearted, Whole- Hearted."

Prayer.

Scripture.

Quartet—"In the Cross of Christ I Glory."

Welcome.

Talk on Y. Y. work, Rev. W. L. Maness.

Candle lighting service.

Hymn—"O Jesus, I Have Promised."

Prayer.

The impressiveness of this service was enhanced by the beautiful way in which the altar was arranged and decorated. White flowers were used in all the decorations, and just inside the altar there was a large cross, on each side of which there were two tall lighted tapers which burned throughout the service. The officers of this division are:

President—Miss Aliene Wilkerson.

Vice President—Miss Janie Rogers.

Secretary—Miss Bessie Bradsher.

Treasurer—Mrs. Beth Pridgen.

Agent—Alden Rogers.

Pianist—Miss Odell Brewer.

Counselor—Miss Katye Harris.

It was Mrs. Brian's privilege to have in her class "Program and Organization of Young People's Work," taught in the Roxboro training school last spring, several of these officers, and she is confident that with such leadership and such real interest in the program of our church these young people are going on to higher and better things. Congratulations and best wishes to Lea's Chapel.

TO HOLD THREE SCHOOLS

Rev. N. P. Edens, pastor of the Hallsboro charge, is planning to conduct Cokesbury training schools in at least three of his churches this summer and, in addition, two vacation church schools.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

MR. AND MRS. W. A. KALE

On the part of the Western North Carolina conference we acknowledge Mr. Gobbel's congratulations as appearing in his column in the Advocate of June 16.

We are making the belated announcement that on June 18 Rev. W. A. Kale was married to Miss Ruth Rogers at Jefferson City, Tennessee. Miss Rogers has been the very efficient office secretary of the board of Christian education of the North Carolina conference, with headquarters at Duke University.

Mrs. Kale is at the registration desk of the Young Adult Assembly at the Terrace Hotel, Lake Junaluska, this week. Already we are conscious of the stimulating effect of her presence in this work and we are proud to avail ourselves of her experience in the work of Christian education. We desire to add our congratulations to Mr. Kale in the happy consummation of his delightfully arduous efforts for the past six months, and we also congratulate the board of Christian education of the Western North Carolina conference in having the advantage that comes from this better half of the extension secretary.

NEW BOOKS FOR COKESBURY COURSES

The pastors and the Cokesbury instructors of the Western North Carolina conference will be delighted at the news coming from the general office that the books for the new Cokesbury courses are now off the press and available for Cokesbury schools at the present date. We give below a write-up of these new text books by Miss Lucy Foreman, who is in charge of the Cokesbury training program:

The Educational Work of the Small Church—J. Q. Schisler. Price 35c.

This book is prepared by one who thoroughly understands, from years of experience, the work of the small church. The book gives a fine understanding of what the board of Christian education is and of how it functions. Every worker in the small church needs it.

What Is Teaching?—Frances C. McLester. Price 35c.

More and more there is an understanding that every person is teaching. This book is not only helpful to those who call themselves teachers in the church schools, but to every church worker, to parents, and to all young people and adults who are interested in helping others grow into more Christ-like living.

THIRTY-FOUR DUKE MEN AT WORK

As the North Carolina pastors' school, held at Duke University, June 13-24, closed on Friday, June 24, 26 young men under appointment of the Duke Foundation, wended their way to various charges in the Western North Carolina conference to take up ten weeks' residence in the pastoral charges to which they were assigned as assistants during July and August.

At the same time eight Cokesbury instructors, also working under the Duke Foundation and assigned to various districts in our conference, came to their assignments and are now busy at work in their various fields. These are under the general supervision of Rev. W. A. Kale, secretary of extension work in our conference. We list below the names of these young men and the places where they are working this week:

L. B. George—Haywood circuit.
C. E. Hix—Greensboro district.
W. L. Lanier—Danbury circuit.
Liston Pope—Thomasville.
T. C. Swackhamer—Greensboro district.
J. F. Trammell—Asheboro circuit.
M. H. Twitchell—Woodleaf circuit.
R. E. Walston—Bostic circuit.

OFF TO JUNALUSKA!

The following members of the staff are at Lake Junaluska this week in attendance upon the three conference assemblies and the Bible Class Federation; the Christian Adventure and the Young People's assemblies are meeting at the Educational building at the west end of the lake; the Young Adult Assembly is holding its sessions at the Terrace Hotel; the Bible Class Federation is to hold its meetings Thursday and Friday in the Assembly auditorium, headquarters for both the Young Adult Assembly and the Bible Class Federation at the Terrace Hotel: Rev. C. P. Bowles, director of the Young Adult Assembly; Rev. J. Chalmus Grose, director of the Bible Class Federation; Rev. W. A. Kale, extension secretary, and Rev. J. F. Kirk, executive secretary, instructors in the Young Adult Assembly; Rev. G. G. Adams, director of the Young People's Assembly, and Mrs. G. G. Adams, director of the Christian Adventure Assembly.

Children's Division

IN OUR VACATION SCHOOLS

Thousands of boys and girls are gathering in our vacation schools of this conference during the summer. There is increasing interest in this part of the church's program as evidenced by the fact that a large number of churches are this year having their first vacation school and also by the fact that the enrollment is exceeding that expected in many schools.

Of the 50 or more schools being held, seven have reported to date giving a total enrollment of 760, as follows:

Clyde and Junaluska	93
Centenary, Winston-Salem	247
Elkin	121
Connelly Springs	27
Main Street, Gastonia	169
North Wilkesboro	103

In Elkin

Miss Clara Bell, director of the school at Elkin, says: "We had a most delightful and successful school. I have never worked with a more faithful and enthusiastic set of workers than we had. The children, too, were interested and did good work the entire two weeks. Our enrollment was much larger than we expected."

In Gastonia

Mrs. F. H. Cunningham, director of the vacation school in Main Street church, writes: "We had an excellent school. Fully as good, if not better, than the one last year. The children were so interested that many of them came back in the afternoon to continue their work. The following report was given me by the juniors":

Junior Report, Mrs. R. K. Hancock—The plans given in the course, How the Nations Share, worked well and I found this to be a splendid course. There is no subject we could have found so suitable as this for our boys and girls to study at this time.

We made individual note books, beautifully illustrated.

Made large posters on different countries.

Made posters on "Dolls of Many Lands" showing national costumes.

Dressed dolls in costumes of different countries.

Made chart showing how our churches share.

Made and colored map of the world, ordered from Friendship Press.

This was used for information, reference, reports and booklets.

Made small booklet on North American Indians.

Molded in clay Indian and Mexican pottery and other objects.

Made Indian bow, arrow and wigwam.

Made illustrated booklet on Games and Stories of Nations.

Played games of other nations each day.

Made aprons for negro children.

Made scrapbook called "Our Book of Nations."

Dramatized "A World Market" showing how the United States goes to market and the markets of different nations.

Made an excursion to our Greek park, played Greek games, went through the Greek church. Because the Greeks do not speak in their churches the children decided not to speak while in this little church, and no child did.

Originated and presented a pageant called "Children of the Nations."

As we planned and carried out this pageant, as well as all the other activities of the school, we tried to realize what it will mean for the nations of the world to become more friendly, more helpful and more Christian.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

RICHMOND ZONE AT ZION CHURCH

The Richmond zone held its spring meeting Thursday, June 16, in historic old zion church about three miles from Rockingham. The morning devotional was conducted by Mrs. J. LeGrand Everett of Rockinham, using as the opening hymn "The Church's One Foundation." Mrs. J. H. Shore of Hamlet offered prayer. Mrs. R. T. Nichols of Zion in a most gracious manner welcomed the ladies of Richmond zone, to which Miss Willa Dawkins of Green Lake responded.

Eight auxiliaries responded to the roll call. Mrs. G. Y. Jones spoke on the district work, urging the auxiliaries to meet the highest standard for the year 1932.

Miss Lizzie Dowdy read an interesting paper on the life and work of Miss Alice Green, who will be at home on furlough this summer.

Mrs. J. LeGrand Everett talked on her department and urged each auxiliary to put more stress on mission study and strive to win the jewel for the district. Mrs. P. W. Edwards of Ellerbe led the noon hour devotional. A bountiful luncheon was served in the Sunday school room of the church. This, together with the sweet fellowship which prevailed, made this one of the most enjoyable features of the day.

The afternoon session was opened with the devotional led by Mrs. T. J. Fletcher of Green Lake. Mrs. C. E. D. Edgerton gave a splendid account of the Wilson conference.

After a rising vote of thanks to the people of Zion for their co-operation in making this one of our very best meetings, the meeting adjourned with prayer by Mrs. W. R. Royal.

GUEST MEETING AT FIRST CHURCH, ELIZABETH CITY

Everything except the weather was favorable for our "Guest Meeting" Monday afternoon, June 13, which was held in the social hall of our First church building.

Some of us were uneasy, fearing that Ruth Merritt, our guest of honor, and her family would not be able to make the trip, but they were among the first to arrive, and met many of the visitors from out of town and some of our own people before the meeting. Mr. Merritt and Mr. Perry were the only men present, but they seemed to have a wonderful time.

Mrs. Glover had arranged for the Pascurcam zone representatives present to register and there was a large and interested group present.

Mr. Perry made the opening prayer, after which Mrs. G. W. Barrow presented Mrs. Baum, our district secretary, who led the devotional. Her illustration of the sea birds using adverse winds to fly upward was very appropriate for the times and left a note of hope and courage in our hearts.

Mrs. Sheep, our president, presided and was unusually radiant and bouyant as the splendid talks brought out the results of the work of the great woman's movement for missions.

Mrs. Clay Foreman introduced our own Ruth Merritt and remarked that we were not only proud of her but loved her dearly.

The attention of the whole audience was focused on Ruth from her first sentence: "The mission field can not be thought of in geographical terms, but anywhere Christ is not known. The work in home land, in foreign fields, in hospitals, churches, schools and colleges everywhere. The sun never sets on our mission fields."

The guests of honor, Ruth Merritt, Mrs. Merritt, Julia and Ethel Merritt, with the other out-of-town guests were presented lovely corsages by Mrs. J. W. Foreman, who read the following little poem which she had composed for the purpose:

"From east to west the flowers grow,
From north to south the soft winds blow.
The flowers tell a message sweet,
The wind this message does repeat.
It brings a message to our friends—
A message full of love it sends.
Now with each flower a prayer do take,
For yours and our dear Master's sake.
May each day your life be true,
As the heavenly Father counts on you."

Just before the refreshments were served Mrs. Foreman distributed envelopes enclosing the following message to every woman present who was not a member of the organization:

"God expects your prayer, your service;
God excepts your money, too.
God expects your money, too.
Everything that's part of you.
We extend this invitation,
Will you take it to your heart?
And right now without a quibble,
Join with us and do your part."

On each little envelope was fastened a little flower, and we await the results of these gifts. Mrs. H. D. Walker.

NINE NEW MEMBERS AT HALLSBORO

The Woman's Missionary Society of the Hallsboro Methodist church recently observed its Guest meeting. The regular business meeting was held with the president, Mrs. C. A. Farley, presiding. After the business the services were turned over to the program committee with Mrs. R. L. Thompson leading. Mrs. N. P. Edens led the devotional with her thought centering around "The Abundant Life." After the devotional Mrs. C. A. Farley in fitting words introduced as our guest speaker Miss Elizabeth Lamb of Fayetteville. Miss Lamb, in her inspiring way, led us to a high level of spiritual thinking. Her message was very fitting for the occasion, and we were richly blessed by her visit in our midst. At the conclusion of the program several young ladies of the church served refreshments to the society members and a large number of guests. As a result of this guest meeting nine new members were added to the society.

Mrs. N. P. Edens.

BROOKSDALE AUXILIARY

The Woman's Missionary Society of Brooksdale Methodist church held its "guest day" meeting Tuesday afternoon, June 21. All members of the church were invited to attend the meeting.

A short devotional was led by Mrs. S. F. Nicks. The welcome was given by Mrs. Arch Moore. A solo by Miss Marianna Nicks was much enjoyed by all. The guest speaker for the afternoon was Mrs. J. A. Russell of Carr church, Durham, who gave a very interesting and inspiring talk.

At the conclusion of the program a social hour was enjoyed. Cream and cake was served. Mrs. W. T. Carver.

INSTITUTE FEATURES AT LAKE JUNALUSKA

All conference, district and auxiliary officers should take advantage of this training and fellowship.

For five days—August 1-5— there will be an institute for Woman's Missionary Society leaders, offering intensive non-credit training in all features of the work.

These institute features will be in the Mission building, conducted by secretaries of the board of missions and officers of the Woman's Missionary Society.

Platform Addresses

Each evening a stirring missionary address will be delivered in the auditorium. The speakers will be Dr. O. E. Goddard, Dr. W. G. Cram, Dr. Elbert Russell, Dr. W. A. Smart, Dr. J. W. Perry, President E. C. Peters, Miss Sallie Lou McKinnon, Dr. Fletcher Brockman, Dr. A. W. Wasson, Dr. John W. Shackford, Dr. Paul N. Garber.

Courses of Study

Teachings of the Prophets, Dr. W. J. Young.

Christianity and World Peace, Dr. W. J. Young.

Leadership of Mission Study Groups, Mrs. Hume R. Steele.

Christian Education for a New World Order, Dr. H. Shelton Smith.

Courses in Christian Education will also be available. Classes will meet in the Religious Education building.

Vesper Retreat

A vesper retreat for the cultivation of the spiritual life will be conducted each evening at the Mission building. Dr. O. E. Goddard will lead from July 29 to August 3. Dr. Fletcher S. Brockman will lead from August 4 to August 10.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

FOREST CITY AUXILIARY DOING GOOD WORK

We hear from a member of the Forest City Woman's Missionary Society that their organization is doing some fine work. They have eighty members enrolled in five circles and two of these circles have already raised $100 each for local work to be applied on the church, with the other circle reporting very soon their $100 secured.

The society recently observed "guest day" with a special program with all the ladies of the church invited. Mrs. O. J. Mooneyham, district secretary, was the guest speaker and made a splendid talk. At the conclusion of the program a social hour was enjoyed and light refreshments were served.

The society last week had its Bible study, taking up the life of Joseph, with Rev. J. W. Williams as leader of the study.

GUEST MEETING AT GIBSONVILLE

About 50 per cent of the women of the Gibsonville Methodist church were present at their guest meeting held rerently at the church. The devotional was led by Mrs. Lottie Ozment, and a brief history of the work of the Woman's Missionary Society was given by the president, Mrs. W. L. Smith. Mrs. W. G. Boone was heard in a most interesting talk on "The Citizen's Responsibility for Crime." A short play, "Modernizing Young Mrs. Patton," was given by members of the society.

A great effort is being put forth by the members to enlarge their membership and to increase interest in the activities of the missionary group. Through adding young women to their membership the society hopes to show a great decrease in the average age.

A social hour, which was greatly enjoyed, closed the program.

GOOD MEETING AT BESSEMER CITY

The following report of the guest day program of the Woman's Missionary Society at Bessemer City is sent us by Mrs. A. J. Owen:

The meeting was held at the church, which was attractively decorated in mixed garden flowers, and Mrs. B. E. Calles, president, presided. The devotional was conducted by Mrs. C. E. Wakefield of the Charlotte district, who spoke of the mutual dependence between man and Christ, and urged that we take Christ more completely into our lives, for without him nothing can be a success. The subject for discussion was "The Responsibility of the Citizens for Crime," and this discussion was led by Mrs. Sam Hovis and Mrs. Bob Coon. Mrs. Calles stressed the necessity of the members of the society getting in touch with the children and encouraging them to attend church and Sunday school, thus looking to a development of their characters along worth while lines.

A vocal duet, sweetly sung by Mrs. G. R. Spencer and her granddaughter, Miss Elizabeth Spencer, was enjoyed. Mrs. B. T. Morris, former district secretary, was introduced as the mother of the missionary society of Gaston county, being a charter member of the first society organized, and it was through her efforts the Bessemer society came into existence. Mrs. Morris talked briefly, but gave splendid advice and suggestions as to how to be a loyal member of the missionary society.

The report of the district meeting at King's Mountain was given by Mrs. A. J. Owen, who brought the outline of the year's work as mapped out by the conference president, Mrs. C. C. Weaver, on that occasion.

Seventeen new members were added to the list and it was decided to organize a business woman's circle as soon as arrangements can be made. The program closed with prayer and benediction by the pastor, Rev. C. B. Newton.

ASHEVILLE DISTRICT MEETING

On Tuesday, June 7, the representatives of the Woman's Missionary Societies of the Asheville district met at Central church for one of the greatest, most helpful and most interesting meetings which have been held in recent years, with a most gratifying attendance of delegates and visitors.. Mrs. V. L. Stone, secretary of the district, presided and Mrs. Lucia Griffin acted as secretary. The opening devotional, which was conducted by Mrs. H. A. Dunham, was uplifting and inspiring and was followed by sentence prayers by a large number, with Rev. W. A. Rollins of Haywood Street offering the closing prayer.

After a splendid report of the annual meeting at Charlotte by Mrs. J. R. Hamlin, the district secretary's report was presented by Mrs. Stone, and while the record of the past year was not as encouraging as had been hoped for, it was considered most satisfactory, in the face of so many handicaps and uncertainties. A vocal duet by Rev. G. C. Ervin and Miss Amy Hackney, "Nearer to Thee," added to the pleasure of the morning program.

Mrs. George A. Hoyle, conference superintendent of children's work, sounded an optimistic note in her report of the past year's work, in which the children had gone forward. After one-minute reports by the delegates, a most helpful talk on mission study was given by Mrs. L. B. Hayes, bringing out the historical and educational value of the study of missions. Rev. D. M. Litaker, presiding elder, discussed the convalescent state of the world at this time and urged the missionary society members to fight for the right and to work for the spirit of Christ to prevail. Noon devotional by Mrs. C. C. Weaver, conference president, was founded on Exodus 14:15, "Go forward." She answered the query to what shall we go forward? To more knowledge, higher spiritual life and a fuller service. How? In the path where God leads. When? Now. Lunch was served at noon in the church dining room.

The afternoon devotional was led by Miss Amy Hackney with prayer by Rev. G. C. Ervin. A talk of great value was given by Mrs. Weaver on the Aims and Goals of Our Conference for 1932.

An impressive solo, "In the Secret of His Presence," was contributed by Mrs. D. W. Kilgore. Mrs. A. C. Williams presented the department of Christian social relations, and Mrs. F. A. Walton that of supplies.

The "Message of the 1932 Council" was given by Mrs. W. R. Harris and was followed by the reports of committees and the selection of Swannanoa as the meeting place for 1932. Closing consecration service conducted by Mrs. V. L. Stone.

WAYNESVILLE DISTRICT MEETING

A full program and a day of interesting happenings characterized the meeting of the Waynesville district missionary societies at Canton, N. C., June 8, with Mrs. G. L. Hampton presiding. The worship service which opened the program was led by Mrs. Hampton, followed by special music by representatives of Canton society. Cordial words of greeting were spoken by Mrs. T. H. Kirkpatrick, president of Canton auxiliary, with response by Mrs. E. L. McKee, former senator from Jackson county. After the report of the secretary, Mrs. Hampton, Mrs. C. C. Weaver, conference president, brought a most interesting, helpful and inspiring message on "Our Woman's Work," bringing out many things of vital interest and importance for the carrying forward of our work.

The noontide devotional was conducted by Rev. L. B. Hayes, presiding elder, who read the story of the Canaanitish woman and brought out interesting thoughts in connection therewith.

After luncheon served by the ladies of Canton the afternoon session opened with a devotional having for its theme "The Quest of God for Man," with Mrs. Hampton in charge. The following departments were presented: Spiritual life groups by Mrs. O. P. Ader; social service, Mrs. W. R. Harris; mission study, Miss Hoops; children's work, in a most timely and interesting talk by Mrs. Geo. A. Hoyle, conference superintendent. Stewardship was presented in an attractive manner by the Conton Y. W. circle, and a play, "Modernizing Young Mrs. Patton," was splendidly given by representatives from Cullowhee society.

Franklin was chosen as the place of meeting for **1933.**

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A SERIOUS SITUATION

The financial situation at the Children's Home is becoming serious. The May fifth Sunday offerings are less than those from the January fifth Sunday. The January fifth Sunday offerings were about $1,000 less than those of November. Mighty little money is now being received at the Children's Home. We are economizing in every possible way. All our children are working diligently and our supervisors are directing this work in a very satisfactory way. We think every effort is being made at the Children's Home towards making the best of the situation we are in.

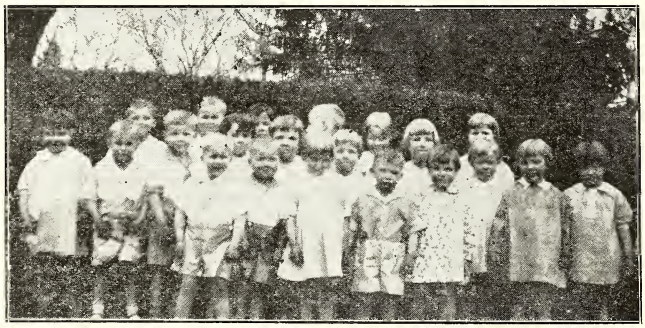
However, there is a limit beyond which we cannot go. Our children must have enough to eat, sufficient clothes to wear, and must be trained in such a way as to guarantee good and useful careers. We feel sure that our friends throughout the conference do not intend to be unmindful of the needs of these youngsters. We hope that contributions can be sent in right away. The need is urgent.

KEEPING FAITH

It should be remembered that the Children's Home is a wonderful reality because of the liberal donations of individuals. Good people with warm hearts and some money have seen to it that a wonderful child caring institution has been provided at Winston-Salem. The Children's Home has been largely donated to the people of the Western North Carolina conference. These donations, very large in some instances, have been given with the implied challenge that our Methodist people use them to the greatest advantage in providing sustenance for every orphan boy and girl who can be safely housed at the Children's Home. Certainly our people will keep faith with these donors. Unto those to whom much is given much is expected. So far no strain has been placed upon our people. Good friends, let's keep faith with those who have given so liberally in providing a home for orphan children.

FARMING OPERATIONS

Our farming operations are proceeding very satisfactorily this year. Our farm boys and their supervisors are working to their limit. Only darkness drives them away from their work. Our grain crop was short this year, but at that we harvested over 2,000 bushels. We have 60 acres of promising corn, most of which will be put in our silos. Our hay crop is promising. The truck farm is providing all the vegetables we need. Due to the dry spring, our Irish potato crop was short. We will welcome the good mountain potatoes, similar to the ones offered to us last year but which we did not need. Every effort is being made by our farmers to produce just as much as hard work and fairly good soil will permit.



"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

ROSE CHAPEL

Rose Chapel, one of the five churches on the Cool Spring circuit, is located on an elevation facing highway No. 26, some four miles north of Statesville. Our singing class found some mighty good people at this church yesterday morning as we visited them at the opening of their Sunday school. Supt. N. M. Blackwelder directs well as a layman, and Rev. D. A. Oakley is concluding a fruitful quadrennium as pastor in charge. Our Rose Hill Chapel friends give liberally on each fifth Sunday to the Children's Home, pay their ten per cent apportionment, and in addition the men's Bible class clothes one of our fine boys. We were happy to be with them.

A CIRCUIT RALLY

In line with our agreement with Rev. Paul R. Rayle, our singing class met with representatives from the six churches on the Statesville circuit at Trinity, six miles northwest of Statesville, yesterday morning at the 11 o'clock hour. A tremendous congregation was present. Following our program, dinner was served on the grounds. The afternoon was featured with inspirational addresses by George F. Ivey, R. C. Bunch, district lay leaders, and Rev. J. C. Stokes, a young minister who has just completed his course in the school of religion at Duke University. Our children are very fond of Brother Rayle and were happy to be with him, his superintendent, H. W. Watt, and a host of other good friends who had congregated from a wide area. Brother Rayle promises his ten per cent apportionment in full, and every Sunday school on the charge gives its fifth Sunday offerings in addition.

CONCORD

Hurrying away from the bountiful dinner and good friends at Trinity, we arrived at Concord, one of the four churches on the Catawba circuit, in time to fill our engagement at two thirty in the afternoon before a home coming crowd that filled the large church and all the surrounding grounds. Preceding our arrival Reverends J. S. Hiatt, presiding elder, and E. D. Ballard, pastor, had conducted the morning services, among them being an encouraging and largely attended quarterly conference. The afternoon was turned over to our singing class, Supt. A. B. Crawford and other leaders having provided every convenience for us. Following our program, as in the case of Trinity in the morning, an offering was taken for the needs of our children. Pastor Ballard announced at the conclusion of the service that revival services would continue through the ensuing week, Rev. M. B. Woosley doing the preaching.

LITTLE TOTS

We are presenting this week a picture of a group of our little tots at the Baby Cottage. Their matron, Miss Eva Harbour, the daughter of a Methodist preacher in the Virginia conference, has recently returned from her vacation and they are happy to have "Mother Harbour" back home again. Thanks to the generosity of Mrs. Thurmond Chatham and good friends who have provided bathing suits, they are now privileged to wade and splash about in the wading pool twice a day. These little youngsters look confidently to their Methodist friends for a chance to grow and develop at the Children's Home.

TAKING OUT TONSILS

Tonsils from 12 of our youngsters were removed last week. There will be some 25 or 30 other tonsil operations to go through with this summer. Our precious little youngsters enter into these operations with the faith that goes with childhood. They never complain at what they are asked to do. Skilled surgeons, good nurses, and earnest prayers attend the needs of these little orphans as they go through these ordeals.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Beginning this week I shall publish letters written by our seniors. In these letters will be found a beautiful spirit of appreciation. I am glad for the friends of our home to have an opportunity to know how much our young people love and honor those who have befriended them during the years of their sojourn with us in the home.

* * * *

Thursday of last week I was invited to speak before the Kiwanis Club of Smithfield on the "Underprivileged Child." I was glad to accept the invitation to speak on this important subject. Since I spent four years as pastor of the Methodist church in Smithfield, I was among my friends whom I know and love so devotedly. It is earnestly hoped that my address will result in some good to the dependent child.

* * * *

Our Octagon soap campaign is gathering momentum with the passing weeks. There must be no lull. All must bend their energies to put across in a successful way this important campaign upon which we have entered to secure ten thousand dollars from two million Octagon soap wrappers. I want all who have collected and sent the Orphanage any coupons to know that their service is sincerely appreciated. May I ask and urge many more to join us in our efforts for two million Octagon soap coupons?

* * * *

By means of the North Carolina Christian Advocate, I wish to extend my thanks and appreciation to all who have helped in any way to make a home for me. For the past seven years this has been a real home to me, and I hope that my future will show that I have had the very best of training in every way.

I am exceedingly grateful for the love and tender care which has been bestowed upon me by our beloved superintendent, Mr. Barnes, and his co-workers. They have ever tried to show us the highest and noblest things of life, and even now when I must part from their protection and tenderest care I shall always try to live up to the principles which they have taught me.

To the Ladies' Missionary Society of Fraklinton, N. C., I wish to extend my heartiest appreciation for their deep and devoted interest in me. They have been very faithful in sending me two boxes of beautiful clothes each year.

I also want to thank the Wesleyan class of Burlington, N. C., for the interest they have taken in me. They have sent me lovely gifts at Christmas and when I graduated from the Needham Broughton high school in May. I want each of them to know just how much I appreciate their kindness.

For several years I have been a member of the singing class and I have had the opportunity of visiting many homes throughout the eastern part of the North Carolina conference. This has meant much to me and I appreciate the kindness shown to me during my short stay in the different homes. I also want to thank Mrs. Rives for the splendid training which she has given me while in the class. She was always sweet and patient in teaching us.

Last I want to thank the doctors and theater managers of this city for their kindness to us. Betsy Leggett.

* * * *

Looking back upon my childhood days, which have been so care-free and which I have enjoyed among these green hills, I rather hesitate to look beyond into the future. It is a great advantage, however, to know that I have grown up in such a wonderful environment. It is the aim of this home to give every child the full advantage of home, education and practical training, so that we may be well armed to meet the world.

My deepest appreciation goes to the N. C. conference. Making it possible for 350 children to live and receive an education is quite a task. Our home has been existing for over 25 years, and we have always received the co-operation and devotion of our friends of the conference. Then to the members of the Ladies' Aid Society of Goldsboro I extend my thanks. They could never really guest how happy they have made me twice every year by sending me clothes.

A father's love is one of the foundations of a home. It is a great blessing that we have had Mr. Barnes with us as our superintendent. His untiring love and devotion for us and his deep interest in the home has been an inspiration to me and will continue to be. It is my one desire to be all that he expects me to be, both inwardly and outwardly.

There are so many, many friends whom I should like to mention in this letter, but owing to the great number, I shall mention just a few with whom I have come in contact. Mr. Josephus Daniels—our "Santa Claus," who always remembers every individual child at Christmas time. I am certain also that Capt. E. L. Hart will always have a reserved place in our memory. Last but not least I want to mention, individually, Mr. and Mrs. Burwell, who furnished the large girls' living room. We have enjoyed it so much since it was refurnished.

In closing I will say that always before me will be the memory of "Miss Laura," one of the orphanage's greatest losses. Her memory is and always will be a guiding light for us.

Lois Hinson.



I'm gaining—look
Just you see
Mama's happy
As can be!

Daddy says
The doctor's grand
He is—he gave me
Eagle Brand.

• • •

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Sunday School Lesson

JULY 10

By F. B. Stockdale.

Accepting a Great Task

Exodus 2:11 to 4:20.

The Call

What does a call mean? If a man's life is square the call is a corner; it turns him in another direction. A call from God to any one and at any time, makes a vast difference in the way of a man's living. It is an epoch in the journey of the soul and will forever be viewed as a deciding factor in the growing of the self, and the building of life. It reveals the fact that the tasks of life are larger than life itself; it puts a man face to face with an appalling obligation for which he is neither prepared nor does he feel equal.

Life may seem small to any who have not met God as a revealer of its purposes. Life can never seem small again after God has pointed out what he would have us do with life. In the sense of his inferiority Moses exclaims: "Who am I that I should manage a nation and bring a people from slavery to freedom?" He feels like a mouse who might stand beside an elephant. The vision of life outruns the hour of living. What he is is that of which he is aware; what God would have him do is a matter of long years. He cannot spread himself to cover his task; he can only face it and move forward.

It is suggestive that the token depends on the doing. Moses must do before he can be assured he has done rightly. "When you have done as I have directed you shall worship in this mountain." Moses would like the token before he starts his work. But that is not God's way. "When you have brought them you shall worship"; that is like saying when you have succeeded you shall know you are right. How much better this than certainty before we begin and doubting after we have succeeded. The difference between called life and one uncalled is the uncalled is certain when it begins and uncertain when it ends. The called life trembles at the start and finds certainty in its attainment. Blessed is the man who knows he is right after he has lived.

The Twofold Name of God

Moses here gives us two names of God, one of which is the absolute: "I am that I am." Moffatt's "I-will-be-what-I-will-be" suggests something to become. Past and future have nothing to do with the divine nature. "I am that I am" is the statement of what is and is always. The big can be so big we do not see it; the truth so immense we fail in its grasping. What God is removes him so far that our comprehension fails to enclose him. If we could find a name that was inclusive to us it would have no meaning. We call him the "I am," "The Self Existent One," "I am that I am," the One always the same. He "inhabiteth eternity" and to him the ageless is as the fleeting. His consciousness crowds eternity as I fill the fleeting now. No matter what name we use it cannot embrace him. Could we find a name to fit his nature we should not be able to pronounce it. To Moses God had no limitations of nature. We must not confuse our thinking of the nature of God with his relationships to finite things. The greatness of God is a subject in itself.

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies."

Over the nest, under and all about it, is the greatness of God. When a thousand ages hence Lanier's nest is located elsewhere it will still be surrounded by the greatness of God. Lanier will not take God to where he may go: God will be there when Lanier arrives and God will remain when Lanier moves on. There are no changes in the nature of God. Moses located no limitations in the divine nature. His God is completely complete.

The Relative Name of God

"The God of your fathers." God cannot have infinite relationships because there is no other infinite being to whom

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he can be related. The unmanifested of God is the reason for finite creatures living forever; always something to live for. All his limitations are in the realm of his relationships. The mother who talks baby talk to her babe is talking in the realm of her relation to her child. It is the limitations of her babe that keeps her from displaying the scope of her intelligence and the wide reaches of her knowledge. Those are states of being the babe could not know. She might talk all the languages of the world and all it would mean to the child would be the sound of her voice. The mother talks baby talk because she is talking to her babe. No one will charge her with ignorance because she talks without saying much.

What God said to your fathers did not amount to very much. To Abraham, "Get out of thy country; away from thy father's house; go yonder; come here." What God said is not the point. The point is God said it. He came to man and in coming he came by human prattle; came to talk of land and number of descendants. Moses knew better than to go to the herd in the name of the Absolute; he went in the name of the God of human experience; the God of your fathers. If you would know the hold the God of your fathers has on the human mind go talk to Catholics in the name of the God of Luther.

Slow of Speech

In chapter 4:10-12 arrangements are made for Aaron to speak and Moses to think what shall be said. The perfect argument, "Who made the mouth?" failed to win Moses. Moses had a fixed idea of how things should be said, even the message of God to men. He is not the last who has been captured by the way things are said. Many a poor sermon "gets by" because of its verbal dress. It might be more pleasant to listen to Aaron than to Moses; the thing that made it worth while was the thoughts of Moses. Some day we shall learn that the man who thinks has the first right to speak, even though he be "slow of speech."

Questions for Discussion

1. What is a call?
2. What does the token mean?
3. Is the divine nature limited?
4. Where are His limitations?
5. Would it have been better for Moses to do his own talking?

—N. Y. Christian Advocate.

THE GOSPEL FOR THE POOR

By M. C. Ellerbe.

We visited a poor home this afternoon. The father of the home was buried last week. Just 42 years of age, and he leaves the mother with seven children. More than that, across the road from his home lives his aged mother who has lost another son, a husband, and now this son—all of recent date. These families live in old unpainted houses several miles from the county seat of our good county. We made a brief visit in their homes today trusting to bring a little comfort to the broken-hearted widow and to the aged mother. A forced smile was seen upon their faces. The aged mother said: "We shall expect you to read a chapter and have prayer with us."

"And the poor have the gospel preached to them." Is this an illustration of the text? People who have a desire to attend our church services, but have no means to travel. People who say they are glad to have their pastor visit in their home, and they mean it when they say it. One of the happiest moments in the pastor's life is a moment like this.

We talk about mission work and mission charges, but we have been trying to make this a "self-supporting charge." A visit such as we made today comes before the attention of many a pastor in our conference. It is not money we seek. No money involved and none expected. It is the mission of the Christian church, and it is in such a visit that we find Christian joy. To my mind it is such service as this that the Christian people of our land should be striving to render. Many others have automobiles and ample means of travel in order to attend church services, but many do not realize how happy others would be if they only had a chance. We plead "hard times" and inability to do many things as of other days, but there remains a challenge for the Christian church: What are we to do with the poor? Are we to carry the gospel to them? Are we to minister to people of all classes in our church? "And the poor have the gospel preached to them."

THE SUNNY SIDE

I See by the Paper—

(Apologies to Phil Cook)

I see by the paper
A bunch of women fine,
Have organized to change the law,
And bring back beer and wine.

By this, the latest caper,
The wets hope to repeal
The law that tightens up their belts
And makes their "stummicks" squeal.

These girls of social prestige,
You bet your last red cent,
Never had to take in washing
Nor worry 'bout the rent.

They never had ten children,
And a drunkard's tumbling shack;
They've lived in soft, fine houses,
And fine clothes on their back.

They have not known the terror
Of poverty and shame,
They have not seen the low and mean,—
Perhaps we should not blame.

Old Barleycorn to them appears
In clothes of texture fine;
They have not seen him bleary-eyed,
The victim of his wine.

Conditions now are worse, they say,
Than when John lived of old;
They do not know the truth or they
Would leave him buried cold.

—L. M. Whitney, Michigan Christian Advocate.

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UNDER THE AMERICAN FLAG

The New York Times reminds its readers that by no means all the people who live under the Stars and Stripes are on this continent, or have white skins. This has been brought before us recently by the proposal to give citizenship to the natives of the American island, Tutuila, in the Samoan group. The Samoans are a brown race, Malayo-Polynesians. Most of them can read and write and they are Christians of different denominations. Since they own the land and foreigners are not permitted to buy it, the natives are increasing in number.

The Philippines have a native population of ten million. Malays, Igorrotes, and other tribes make up the pagan group. Most of the true Filipinos are Christians—two-thirds of them Roman Catholics—and the Moros are Mohammedans. There are also Spanish and Chinese mestizos and Japanese.

Hawaii is a territory, like Alaska—and we must not forget the Alaskan Eskimos in our race groups. The true Hawaiian is a Polynesian, but the islands are populated by mixtures of the Hawaiians with Caucasians and Asiatics.

In Puerto Rico the population is mostly white with a steadily decreasing number of blacks and some Chinese. Most of the inhabitants are Roman Catholics. Puerto Ricans are American citizens as are the natives of the Virgin Islands, west of the West Indies. These are almost all Negroes, descendants of freed slaves.

To go back to the Pacific Ocean: Guam, an island of only 210 square miles, about 1500 miles from Manila, has a variety of mixed races with the Malay strain predominating.

The United States has two other possessions in the Pacific—Wake Island, between Hawaii and Hongkong, about one square mile in area, and the Midway Islands, 1200 miles northwest of Hawaii. Wake Island is uninhabited and there are about 35 persons living on the Midway Islands, where the government has a cable station.

"IMMORTALITY"

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us the grave is not the end.

To every created thing, God has given a tongue that proclaims a resurrection. If the Father designs to touch with divine power the cold and pulseless heart of the buried acorn and to make it to burst forth from its prison wall, will he leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rose-bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men, when the frosts of winter come? If matter mute and inanimate, though changed by forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No! I am as sure that there is another life as I am that I live today.

There is in the grain of wheat an invisible something, which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we can not tell the one from the other; and if this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a new body suited to its new existence when this earthly frame has crumbled into dust.—William Jennings Bryan.

GLENN FRANK'S BOOK, "THUNDER AND DAWN"

"One can only hope that Glenn Frank's advanced and social sense of the function and method of American learning can win speedily the support it deserves. . . . He is quicker to recognize than some of his university confreres that knowledge is not enough. His stressing of the indispensable role of religion seems to me the most outstanding emphasis of the book, because he goes counter, boldly and in high faith, to so much of the barren intellectualism of the day. . . .

"It is a book that will turn many minds to thoughts that should be productive, constructive, and sympathetic to better things. Many should find it a tonic book—at an hour when many of us want a tonic."—Ordway Tead in the New York Herald-Tribune.

A BOOK WORTH READING

There is something profoundly significant in the fact that so many of the world's most impressive architectural masterpieces were inspired by the desire to provide beautiful and permanent protection for the remains of the departed great. The pyramids of Egypt, the Taj Mahal of India, the Shrines of China and Japan, the Aztec and Inca Temples of South America, even the tomb of the Unknown Soldier at Washington all testify to this deep seated instinct of the human heart.

We have recently read with much interest a booklet entitled "The Ultimate in Burial Protection." It describes the "Cryptorium," often referred to as an "under ground mausoleum," which provides individual sanctuary for the remains of the dead.

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In our opinion this is a subject that should receive consideration in advance of the occasion that calls for a decision. At the time of bereavement the emotional strains are generally such as to make wise decisions difficult. The booklet under discussion was evidently written with this in mind. We recommend it to our subscribers. Address your request for a complimentary copy to the Galion Metallic Vault Company, Dept. J, Galion, Ohio. The Editor.

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Children's Storyland



DOG MONUMENTS

By Robert B. Pattison.

You have often seen wonderful monuments put up so that people will think about famous people. In Washington, District of Columbia, there is a very high shaft of stone erected to remind us about George Washington. Over in London, England, there is a statue seen by thousands every day. It is on a high pillar in Trafalgar Square, and is in memory of Admiral Lord Nelson who won a great naval battle many years ago.

If you were visiting India you would not fail to see the beautiful Taj Mahal, erected by a ruler because of his undying devotion to his wife.

Children also have their unusual monuments. "Peter Pan" was the sprightly fairy lad who never grew old. In Kensington Gardens, London, is a famous statue to him. There is a little grave right near the magnificent tomb of General Grant on Riverside Drive, in New York City. Grant was world-famous as a fighter, and a large monument was put up to his memory. The small monument nearby is for "an amiable child," unknown but much loved by someone who put that little stone there many a year ago.

Unusual persons have remarkable monuments to their memory. Unusual animals sometimes have unusual monuments also. This is especially true of dogs. A famous writer named Lord Byron owned a Newfoundland dog of which he was very fond and which he named "Boatswain." In Newstead Abbey, England, he built an expensive resting place for this four-footed comrade of his and on it inscribed the words:

The dog, in life man's firmest friend,
The first to welcome, foremost to defend.

If we go into Scotland we find the same sort of tribute given to the best sort of dogs. A little Scotch terrier was owned by a poor man of Edinburg. The man died and the only mourner at his funeral was his loyal little pet; so loyal that it was no use trying to drive the dog away from his master's grave; so loyal that for twelve years he kept watch day and night, winter and summer. Cold, warm, light, dark, wet, dry, it was all one to Grey Friar's Bobby. For that was the name the people gave him, Grey Friars being the churchyard where the man was buried. Hundreds of citizens came to know and love the dependable little fellow. The city of Edinburgh gave him a fine collar with his name engraved on it. He was freed for life from the dog tax. Those living nearby gave him meals. He was a favorite with the many children. When at last his faithful little heart ceased to beat he was buried in a flower bed right in the very cemetery where he had first followed his master and where Grey Friar's Bobby finally died. Today there is a likable little statue at the entrance of the graveyard and it is one of the sights of Edinburgh.

These dog monuments are far across the ocean. There are, however, also many in our own land. One of them is up in the forest of the Catskill Mountains near Haines Falls, New York. A stone erected there is to the memory of a dog that lost his life hurrying to answer his master's whistle. Inscribed on the monument these words stand out: "To Bayard. Sans Peur, Sans Reproche." They mean that Bayard, the dog, had no fear, and was always honorable. It is just the place to bury such a dog, surrounded by the cool beauty of the woods where he died.

Have you ever seen the statue of Balto? It is in Central Park, Borough of Manhattan. Balto was the leader, fearless and tireless, who led the "huskies," the dogs who drew the sled with its life-giving medicine to Nome, Alaska. The town was badly stricken by an epidemic of diptheria. Thousands of lives were in danger of quick death. Through five bitterly cold days and nights these brave strong dogs struggled over snowy hills and along frozen valleys with Balto skillfully leading on. The human driver could never have got the medicine to Nome apart from the wise, persistent management of faithful powerful Balto! No wonder people stop and admire that dog's statue in Central Park!

There is yet another monument to useful devoted dogs. It is the monument you yourself are erecting. Did you not know you were building one, stone by stone, day by day? You are, for every time you feed a hungry dog, or give water to a thirsty one, or show affection for any dog at any time, it is like putting a stone in your dog-monument. And every time you hurt a dog of any sort it is like taking a stone away from it.

You know that God created dogs as well as people. And God entrusts animals into our care. How true then it is, some one once wrote,

A man of kindness to his beast is kind,
Brutal actions show a brutal mind.

Your Bible says the same thing in different words. Where? Look at Proverbs 12:10.—The Watchman-Examiner.

NESTS OF THE BROWN THRASHER

It is usually a morning in early April that the brown thrasher returns to serenade us from the topmost twig of some towering elm or maple, with a succession of rapidly repeated notes which were translated by Thoreau into the words, "Drop it, drop it; cover it up; pull it up, pull it up."

Too often the singer's bright reddish-brown coat and dark-spotted breast form a tempting target for the small boy with his air rifle, or even the larger boy with his twenty-two. Hundreds are slaughtered every year as they pour out their souls in a rush of golden notes. If alarmed, the singer dives quickly into the green depths of the tree and is seen no more until the urge to express himself again moves him to take up his post.

Aside from his singing, the brown thrasher is a rather shy and retiring bird who seeks out dark tangles of vines, hedges and brush heaps in which to build his nest. It is a model of what the perfect nest should be; made of sticks and small weed stalks, and lined with rootlets. Sometimes it is decorated with corn husks or large leaves, and always is placed in the darkest, thorniest place the birds can find.

In the most charming receptacle the female deposits her three or four pepper-and-salt colored eggs, with all the confidence in the world that they will be safe from marauding snakes, squirrels and small boys. If any intruder threatens the nest, the parents raise such a clamor that all the birds of the neighborhood are attracted, and the jays, robins and grackles do their best to protect the little home. Sometimes the little mother will come within three feet of the monster and scream defiance in his very face.

Soon, if danger passes by, the little home is filled to overflowing with three or four little wide-mouthed babies, and the father's singing days are over for the season. The parents are busy from morning to night carrying soft-bodied insects to their young, which are never satisfied, but continually open their mouths for more.

The young are much darker in color than their elders, but this coat has been replaced by the time we see them in the spring. All too soon the nest is deserted and silent.—W. A. Long, in Our Dumb Animals.

"To think this is our honeymoon trip and you went to the station and bought a ticket for only one."

"Well! Well! Now dearest, what do you think of that! I had forgotten myself entirely."

North Carolina Christian Advocate

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C. Smith, P.E., Durham, N. C.
THIRD ROUND

	July
Yanceyville, Locust Hill, 11	9-10
Massey-Andrews, 4	10
Bahama, Ellis Chapel	13
Graham, 8	14
Haw River, 11 (Mt. Pleasant)	15
Person, Concord, 11	17
Mt. Tirzah, Hurdle Mill, 3	17
East Roxboro	20
Durham Ct., 11	24
Milton, Purley, 4	24
Pittsboro, Chatham church	26
Siler City, Mt. Vernon	27
Hillsboro	28

ELIZABETH CITY DISTRICT
D. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

	July
Pasquotank, Epworth, 11	7
Currituck-Kitty Hawk, Sharon, 11	8
Williamston, Holly Springs, 11	9
Windsor, Windsor, 11	10
Hertford, night	13
Ahoskie, Colerain,	15
Aulander, Ebenezer, 11	16
Murfresboro-Winton, Union, 11	17
Chowan, Evans, 11	22
Perquimans, New Hope, 11	23-24
First Church, 11	31
City Road, night	31

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1019 Haymount, Fayetteville.
THIRD ROUND

	July
Rockingham, p.m.	6
Piedmont, Zion, a.m.	7
Jonesboro, Poplar Springs, a.m.	9
St. Johns and Gibson, St. Johns, a.m.	10
Red Springs, p.m.	10
Carthage, Center, p.m.	17
Mt. Gilead, a.m.	24
Wadeville, Ophir, p.m.	24
Caledonia, E. Laurinburg, p.m.	24
Goldston, Providence, a.m.	30
Glendon, Cool Spring, p.m.	30
Ellerbe, Jones Spring, a.m.	31
Biscoe, Candor, p.m.	31
	August
Parkton, Sandy Grove, a.m.	3
Raeford, Parkers, p.m.	7
West End, Dowd's Chapel, a.m.	14
Hemp, Bascoms, p.m.	14

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

	July
Dover, Asbury, 11	10
La Grange, Trinity, 3	10
Goldsboro, St. Paul,	17
Pikeville, Mt. Carmel, 3	17
Fremont Ct., Black Creek, 11 and 2	16
Fremont Ct., Black Creek, 8	17
Greenville, Jarvis Memorial, 8	20
Grimesland, Providence, 11 and 2	21
Aurora, Warrens, 11 and 2	22
Ocracoke-Portsmouth, 11 and 8	24
Atlantic, Summerfield, 11 and 2	25
Morehead City, 8	25
Oriental, Pamlico, 11 and 2	27
Pamlico, Bayboro, 8	27
Grifton, Edwards Chapel, 11 and 2	31
Ayden, 8	31
	August
Newport, Bethlehem, 11 and 2	7
Vanceboro, 8	7
New Bern, Centenary, 11	21
Snow Hill, 8	21
Goldsboro, Salem, 11 and 2	29
Hookerton, Rainbow, 11 and 2	28
Seven Springs, Benton, 3	28

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

	July
Benson, Elevation, 11	10
Smithfield, 8	10
Central, 8	13
Franklinton, 8	14
Four Oaks, Elizabeth, 11	17
Garner, Hollands, 3	17
Zebulon, Wendell, 8	17
Selma, 8	20
Oxford Ct., Gray Rock, 11	23
Bailey, Mt. Pleasant, 11	24
Edenton Street, 8	24
Jenkins Memorial, 8	27
Youngsville, Prospect, 11	30
Tar River, Ebenezer, 11	31
Henderson, 8	31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

	July
Robersonville, Hamilton, 11	10
Bethel, 8	10
First Church, Rocky Mount, 11	17
Nashville, Sandy Cross, 3:30	17
McKendree, 11	24
Stantonsburg, 8	24
Tarboro, 11	31
Farmville, 8	31

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

	July
Hallsboro, Peace, 3:30	10
Chadbourn, Fair Bluff, 8	10
Stedman, Bethany, 11	16
Roseboro, Beulah, 11	17
Clinton, Keener, 3:30	17
Shallotee, Sharon, 11	20
Tabor, Bethel, 11	24
Whiteville, 8	24
Bladen, Center, 11	29
Elizabeth, Singletary, 11	30
St. Paul, Regans, 11	31
Lumberton Ct., Bladenboro, 7:30	31

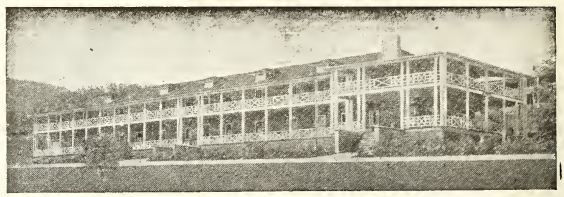
Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Littaker, P.E., Asheville, N. C.
THIRD ROUND

	July
Candler, Snow Hill, Sat. 11	9
Hendersonville, 11	10
Rosman, E. Fork, 3	10
Brevard, 8	10
Weaverville Ct., F. H., Sat. 11	16
Marshall, 11	17
Ivy, Mt. Pleasant, 3	17
Leicester, Dicks Cr., 8	17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

	July
Hickory Grove, 11	10
Unionville, Zion, 3	10
Big Springs, 8	10
First Church, 11 and 8	17



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Morven, Shiloh, 3 24
Monroe, Central, 8 24
Spencer Memorial, 11 31
Wesley Heights, 8 31

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

	July
Gastonia, Bradley Memorial, 11	10
Gastonia, Trinity, 8	10
Crouse, at Crouse, 3	23-24
Goodsenville, 11	24
Stanley, Iron, 8	24
Rock Springs, Camp ground, 11	31
Gastonia, West End, 8	31

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

	July
Reidsville, Central, 11	10
Ruffin, Hickory Grove, 3	10
Park Place, Park Place, night	10
Ward Street-Archdale, Ward Street, 11	17
Highland, Highland, night	17
College Place, College Place, 11	24
Gibsonville, Whitsett, 3	24
Summerfield, Summerfield, night	24

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

	July
Burnsville, 11	10
Burnsville, Boring's Chapel, 3	10
Avery, Jonas Ridge, 11	14
Clinchfield, 11	17
Gilkey, Centennial, 8	17
Broad River, Providence, 11	20
Spindale-Pleasant Grove, 11	24
Marion Ct., Pleasant Grove, 3	24
Cross Mill, night	24
Elk Park, Montezuma, 11	28
Table Rock, Fairview, 11	31
Elk Park, Montezuma, 3	31
Old Fort, night	31
	August
Rutherfordton, Gilboa, 11	7
Marion Mills, East Marion, night	7
Mill Spring, Gray's Chapel, 11	10
Bostic, Salem, 11	14
Cliffside-Avondale, Cliffside, night	14
McDowell, Trinity, 11	21

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

	July
Pilot Mountain, Chestnut Grove, 11	10
Mt. Airy Ct., New Hebron, 3	10
Danbury, Pine Hall, 11	17
Walnut Cove, St. Marks, 3	17
Rural Hall, Germanton, 8	17
Spray, 11	24
Draper, 3	24
Leaksville, 8	24
Sandy Ridge, Snow Hill, 11	25
Madison, 11	31
Stoneville-Mayodan, Mayodan, 7	31

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

	July
Mt Pleasant, Center Grove, 11	10
Granite Quarry, Rockwell, night	10
China Grove, 11	17
Concord Ct., 3 (Q.C. night, 19)	17
Forest Hill, night	17
Salem, Oak Grove, 11	24
Woodleaf, South River, 3	24
Kerr Street, 11	31
Harmony, night	31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	July
Shepherds, Rocky Mount, 11	10
Troutman, St. John's, 3	10
Granite Falls, 11	17
Dudley Shoals, Ebenezer, 3	17
Lenoir, First, 11	24
Hudson, Harper's, 3	24
Lenoir Ct., Colliers, night	24
Cool Springs, New Salem, 11	31
Olin, Mt. Bethel, 3	31

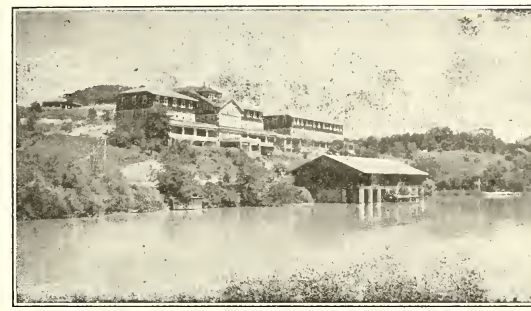
WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

	July
Glenville, Wolf Mountain, 11	10
Highlands, 8	10
Andrews, 11	17
Robbinsville, Topton, 3	17
Pines Creek, Cattaloochee, 11	24
Junaluska, Long's, 8	24
Murphy, 11	31
Hayesville, Sweetwater, 3	31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

	July
Lexington, 11	10
Kernersville, Shady Grove, 3	10
Walkertown, 11	17
Ogburn Memorial, Shiloh, 3	17
Thomasville, Main Street, 7:30	17
Centenary, 11	24
Hiatt Memorial, 7:30	24

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IN MEMORIAM

RIDDICK—During the early hours on the morning of March 12, 1932, Hazel Camilla, daughter of Mr. and Mrs. S. E. Riddick of Corapeake, N. C., left us to be with the One who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." She was two years old the day before she died and was unusually bright and sweet. "None knew her but to love her." We mourn our loss, but we know she is safe in the arms of Jesus.

Aunt Mattie.

PEELE—Joseph L. Peele was born June 15, 1869, and died at his home in Laurel Hill, N. C., on the night of June 4, 1932. Brother Peele had been in feeble health for several years. He joined the church in his boyhood, and at the time of his death was and had been for 28 years a member of Snead's Grove Methodist church. He was buried at Snead's cemetery following a burial service conducted by the writer. The large attedance at the funeral and the beautiful floral offerings attested to the high esteem in which he was held by the people of the county. He is survived by his wife and eight children, W. H., T. C. and Vester Peele, Mrs. D. M. Norton, Mrs. S. L. Kersey and Mrs. Wade Terry, each of Laurel Hill; Mrs. J. H. McKenzie and Alton Peele of Wagram; three sisters, Mrs. W. N. Currie of Laurinburg, Mrs. J. H. Kersey of Laurel Hill, and Mrs. J. M. Gibson of Gibson; also 21 grandchildren. W. D. Yarborough.

GRIFFIN—Paul Anderson Griffin, Jr., the only child of P. A. and Lucia Cordell Griffin, was born December 16, 1918, and died April 24, 1932, age 13 years, four months and eight days. He is survived by father and mother and a host of other relatives.

Sweet little Paul was at one time a very promising child, but soon became afflicted with infantile paraysis, from which he suffered a great deal. Little Paul never wanted for anything that could be done for him. All that loving hands could do was done for him. His dear mother spared nothing, not even her own strength, in trying to nurse him back to health. But God had a better place for him, so he gathered him into his flower garden above. God bless his mother and grandmother who did all they could for him and who miss him so much.

Funeral service was conducted by the writer, assisted by Rev. Mr. Rufty of Emma. He was laid to rest at the foot of his grandfather's grave, who was the late Rev. L. T. Cordell, in Hall Creek cemetery near Asheville.

And the mother gave in tears and pain
The flowers she did most love;
She knew she would see him again
In the fields of light above.

As the sweet flower that scents the morn
But withers in the rising day—
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.

John H. Green, Pastor.

THOMPSON—Elijah W. Thompson, born in Hamilton, New York, February 16, 1847, on account of his health moved to North Carolina in 1886. His good wife was Miss Genevie Gertrude Lamb, whom he married in his native community January 3, 1878, and who died in peace December 3, 1930, not quite 17 months before his triumphant translation April 29, 1932. Both of these consecrated Christians went from the pleasing precincts of their hospitable country home in Warren county, leaving there their only children, Miss Edith Helen Thompson and Mrs. Florence Hope Thompson Williams, and Miss Florence J. Lamb, Mrs. Thompson's sister, together with the four charming grandchildren whose presence was as sunshine amid the shadows.

From youth Brother Thompson was an active, useful church and Sunday school worker, being a cheery, capable chorister; and, in the evening time of his more than 85 years, his abiding appreciation of sacred music soothed his sorrowful spirit and stimulated his sanguine hope. He maintained the commendable custom of his childhood home, that of daily reading God's word and offering prayer; wherefore the children gratefully declare that their own lives are the richer and fuller.

As his pastor in the Warrenton circuit four years it rejoices me to recall Brother Thompson's uniform brotherliness, generosity, efficiency, and fidelity. Indeed, he was one of the very first members to pay his dues for the conference year, and his pastor was ever sure of his splendid moral support. Our Macon Methodist church will long be blessed by the salutary influence of his virtuous life. Truly, "we estimate great men by their virtues"; and in these they, though gone from us, continue to live on with us and in us. R. H. Brown.

WARD—Martha Ann Ward died Saturday, May 7, 1932. Mother, 68 years and 20 days of age, the best and dearest treasure we had upon this earth, has passed from us. Her life had not always been sunshine and flowers; she had burdens and troubles to bear, yet through it al lshe leaned heavily upon the Lord. Her last days were spent in waiting—waiting on the Lord. Although it was hard to go through the separation, she said her work on earth was done and Jesus had another mission for her in the home above.

She was the daughter of Levi and Mary Hall and was married to William Richard Ward on August 31, 1890, who preceded her April 4, 1928. To this union were born four sons and three daughters. Surviving are: Albert of Mebane, Fletcher of Burlington, Felix of Efland, Mrs. Ed Sykes of Efland, and Mrs. Will Evans of Durham. The deceased are Fred Ward and Mrs. Lillie Austin. She is survived by 12 grandchildren: Edna, Conway, Eugene, Jesse and Clifford Sykes; Ronald and Ed Evans; Bessie, Helen, Vera and Eleanor Austin, and Virginia Ward.

She was a devoted and faithful member of Lebanon M. E. church. Funeral services were held at Mt. Zion Christian church by Rev. Mr. Apple, assisted by Rev. Mr. Foster. She was laid to rest in the church cemetery Sunday, May 8, surrounded by a host of relatives and friends, and she rests under a mound of beautiful flowers.

A Daughter, Rosa Sykes.

IN MEMORIAM

We, the members of the woman's Bible class and missionary society of the Franklin Methodist church desire to express our love and esteem for Mrs. Virginia A. Crawford. She was a charter member of the first missionary society in Southern Methodism. Her place in church was never vacant when health permitted her to be present.

The heavenly Father's call came in her ninety-third year. Her life was long and useful. Our hearts are sad, but we know she is waiting over there.

We extend our sympathy to the bereaved family, whose sorrow and loss we share.

We request our church paper to print this memorial.

Mrs. M. A. Rogers,
Mrs. George Jones,
Mrs. Mary Allman.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Joanna Bland Hinton, we, the members of the Clara Calvert Missionary Society, have suffered a loss that grieves our hearts. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members, and acknowledge our loss with sorrow.

Second, That as a society we who have known and seen her loyalty to her church, society and home may try to emulate her.

Third, That we offer to her bereaved family and friends over whom sorrow has hung her mantle our heartfelt sympathy.

"Not until each loom is silent
And the shuttles cease to fly,
Will God unroll the pattern
And explain the reason why.

The dark threads are as needful
In the weaver's skillful hands,
As the threads of gold and silver
For the pattern which He planned."

Be it further resolved, that a copy of these resolutions be spread upon the minutes of the society, a copy forwarded to the family, a copy to The Chatham Record and the N. C. Christian Advocate for publication.

Mrs. D. B. Nooe,
Mrs. J. M. Gregory,
Mrs. G. W. Blair.

RESOLUTIONS OF RESPECT

The subject of this sketch, Brother D. W. Whisnant, passed from this life to the great beyond April 29, 1932. He had suffered a great deal for years. He was industrious and frugal and withal consecrated and faithful to every task which the Lord laid upon him. He was very frank and open-hearted and would tell you what he would do without leaving any question marks in your mind. To truly know him was to love and admire him. He was loyal to his church and one of the first to be on hand for Sunday school or any church service. He was truly a good man. Therefore be it resolved:

First, That members of Oak Hill Sunday school wish to pay a loving tribute to his memory.

Second, That we express our sympathy to the loved ones and point them to the loving Saviour whom he loved.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the family a copy sent the News Herald and a copy sent the North Carolina Christian Advocate for publication.

A. Burgess,
R. A. Winters,
M. A. McGimsey.

RESOLUTIONS OF RESPECT

Once again God, the giver of life, in his infinite wisdom, has received unto himself Brother K. C. Benbow, who was a devoted and loyal member of the Ireland Bible class; therefore be it resolved:

First, That we regret the loss of one so meek and quiet and yet strong in character, but we bow our heads in humble submission to God's will.

Second, That in the death of our brother we have lost one of our most loyal members, a true and faithful friend, a loving father and devoted husband.

Third, That a copy of these resolutions be spread upon the minutes of the class as a lasting memory of our love, esteem and confidence in our departed brother, and that a copy be sent to the family together with our tender sympathy and deep sorrow, and a copy to the Christian Advocate for publication.

J. N. Leak,
A. C. Davis,
J. A. Morgan,
D. O. Warner.

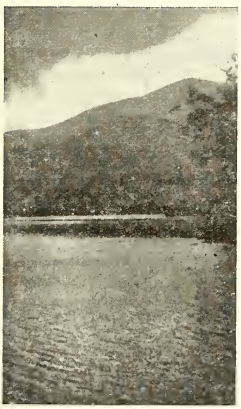
NORTH CAROLINA CHRISTIAN ADVOCATE

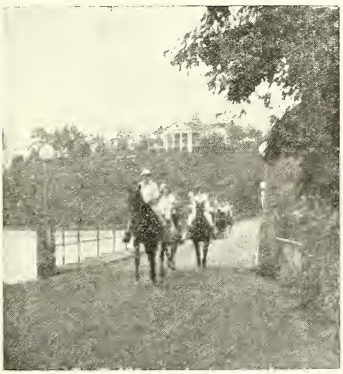
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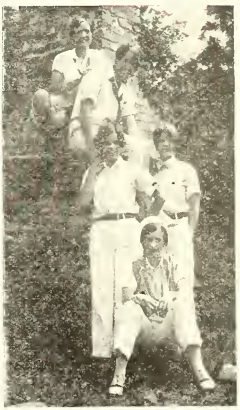
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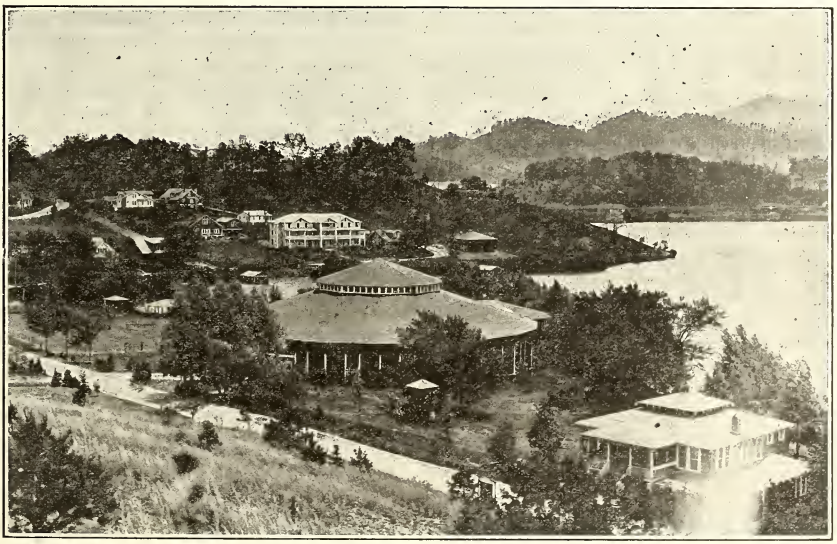
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DR. LEWIS R. AKERS AT BESSEMER, GREENSBORO

Dr. Lewis R. Akers, president of Asbury College, Wilmore, Ky., last Sunday night closed a successful two weeks' revival meeting in Bessemer Methodist church, where Rev. R. C. Kirk is the pastor. The attendance was large and the people were delighted with President Akers and his preaching. He has the rare gift of gripping the attention of all who hear him. The children delight in his messages and when a man can interest and hold the children his conquest of the grown-ups is certain to be complete.

Brother Kirk was indeed fortunate in securing a man of the eminence of President Akers to conduct these services. The Bessemer church has been greatly strengthened by the meeting and the outlook for this comparatively new church is full of promise. It is a congregation made up largely of young people and twenty-five of these pledged themselves for any sort of Christian service that they may be permitted to enter. The church is free from debt and the Sunday school is one of the best in the city. Rev. R. C. Kirk is happy to be pastor of such a congregation and he has reason to be.

THERE IS SOMETHING WRONG

The people seem to have no conscience on sin. They play cards, dance, drink and get drunk, break the Sabbath, cheat, etc., etc., seemingly with no remorse at all.

Why is this? Is not the trouble found in a ministry that has stopped preaching against sin, only in a general way? And are we not filling our churches with decision-members instead of mourner's-bench converts. Let the Methodist church recall her birth in a revival. For the next ten years let revival fires burn on the altar of every church in Methodism. Let the shouts of new born souls ring throughout our churches. Let our preachers preach the new birth, repentance for sin, witness of the Holy Spirit, heaven, hell and the judgment, and keep on preaching these things for ten years, for the glory of God and not afraid of man, and a different state of things will come to pass. When revival fires go out in the Methodist church her lights will go. They seem to be kind of dim now. It breaks my heart to say this. Let the preachers lead the way back to our altars and call the people to follow. No! Methodism cannot afford to surrender her altars, her revivals, her songs and heaven-born shouts. Let's get off our stilts and on our knees.

E. C. Glenn.

THIS GROUP CAN SEE NO LIGHT

The realists who write many of our modern novels picture a sordid and hopeless world. Things do not turn out well in the end ever, they just turn out, or possibly they turn out horribly. Life is harsh and cruel. But these same realists are the people who are most certainly opposed to the Christian hope of a better life hereafter. For the Christian, if life here isn't worth while, there is still heaven. But for these writers, life here is bad and there is no hope for the future. In popular parlance, they "get it going and coming."—Otis Moore.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, JULY 14, 1932 Number 28

Robert R. Reynolds suggests as a campaign slogan this fall, "Roosevelt, Reynolds, Repeal." Those are the three R's that anybody should be able to understand even if he could not read, or rite, or rithmetic. The wayfaring man need not err therein. But as plain as it is, what man among you if his son ask bread will give him booze?

Fair minded men with ability to see below the surface and who are opposed to raids upon the United States treasury will approve most heartily the stand of Senator Bailey of North Carolina in his stand against the measure that Speaker Garner attempted to push through Congress, which allowed loans to private individuals and that President Hoover vetoed.

The younger Sunday school people of the Western North Carolina conference who assembled last week at Lake Junaluska had a great time. Rev. J. F. Kirk says the spirit of the meeting was as fine as he ever saw and that the days spent together were most profitable. These annual gatherings at the Methodist Assembly increase in value and attendance each summer, this being the best of any of them.

Why the blind slavery to political parties which characterize so many good and, in other respects, fair minded men of this country? A man can be a great patriot without wearing the chains of party slavery. Dr. Dan Brummitt is correct when he says:

So far as this writer knows the United States is the only great nation which has this theory of party government balanced between only two parties. Great Britain backs its changing tempers by forming new parties, and instead of being disparaged as it is here in the United States, it is expected and seized as the vehicle of testing public sentiment. A Reform Bill produced Gladstone; Home Rule for Ireland produced John Bright; Tariff Reform produced Joseph Chamberlain; the World War produced David Lloyd George; Tariff Protection produced Stanley Baldwin; Labor produced J. Ramsey MacDonald. At the present moment there are five parties in the national minority, each of which has cabinet members.

How needful that occasionally, at least, we shut out the noise and strife of the world round about us and adventure into that little known country of rest and peace where the ministry of silence could do its perfect work. Within the shadow of His presence let us pray:

"Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

We are not alarmed about the speedy return of beer and light wine, for which the wets seem to cry. In fact we think to bring these back will be the surest guarantee that the 18th amendment will not be repealed. Whenever the people see the actual workings of these pests that become breeding places for drunkenness because whiskey is sold under cover, they will be glad to put an end to them. We say this because we remember the days of the near-beer saloon, and beer under the 18th amendment would be no better than near-beer of other days. Near-beer was the most unsatisfactory method tried in North Carolina except the dispensary.

The trustees of the Greater University of North Carolina met last Monday in Raleigh and voted that the executive head of the University of North Carolina, composed of the unit at Chapel Hill, the unit at Raleigh and the unit at Greensboro, shall be called "president" and not "chancellor" as the commission had recommended. It is reported that Dr. Frank Porter Graham is slated for this important post. That is fine. Frank Graham is young, vigorous, hard working, popular, of sterling Christian character and with high educational ideals. This talented young North Carolinian will make a great leader of the educational forces of North Carolina. Put us down as voting with both hands for Frank Graham, who leads all the rest because he loves his fellowman.

Put Not Your Trust in Politicians

THE politicians are not going to save this country. The hurt is too deep for the panaceas offered by the professional politicians. They do not start right; laying the blame on the other side will not cure present ills. The real hurt of this terrible hour is not social and economic, but moral and spiritual. This present financial depression is nothing to this moral and spiritual collapse from which we are suffering.

The evidences of our moral obtuseness and spiritual helplessness are all about us. This present hue and cry for the repeal of the XVIII Amendment is only a symptom of our fearful disregard of the laws of God. We will not listen to the voice of God; why should we regard the enactments of man? In city and town and country place the Ten Commandments are violated more persistently than is the constitution of the land. Were the people willing to obey the laws of God they would be more ready to submit to the laws of the land. They insist that we repeal the laws that stand in our way, but this is not the plan of the ages and the method of Him whose throne is established in righteousness and justice and judgment. The Bible gives us a record of the judgments of Almighty God. Were we as a people to get right with God many of our present ills would vanish—our hurts would heal.

Prophets of righteousness are more needed than are politicians of expediency. Men who trample upon conscience in the presence of moral issues can not be relied upon to heal the hurt of a people. The one tragedy from which a man never recovers is that hour he parts company with his ideals and in so doing violates his own conscience. Just now we are beset on every hand with such men. What hope is there for a people from whom vision has perished and conscience is trampled under foot? No man can be a real leader in the hour of national need who puts party fealty above the answer of a good conscience. The present political parties have no salvation to offer the American people suffering from moral and spiritual collapse.

In the ancient days the prophets of God rebuked princes and priests and kings as they insisted that righteousness and justice are the stability of the times. But where just now are the sovereign voices in the church of God? The politicians tell the preachers to keep still and officers of the church of Jesus Christ are so besotted with worldliness and so wanting in spiritual vigor that they are glad to have it so. When the world war broke the church was powerless to stop the slaughter; now in the midst of this present collapse the church throws up its hands.

Were the church to go to its knees, lending an ear to the voice of God, the plagues would be stayed. Were a fire to burn in the bones and a flame to blaze in the hearts of the men in the pulpits of the land the people would turn to God for salvation. The message would rise above the gabble of politicians.

Evangeline Booth Prayed

AT THE national Democratic convention in Chicago, Evangeline Booth closed her prayer with the following petitions which every American citizen should make his and her own prayer. She said:

"Dear Crucified Lord, in the shadow of thy cross, may we receive that moral strength, that divine courage which will enable us to combat the evils of selfishness, greed, indulgence and all unworthiness that would prevent our deliberations leading up to decisions for the highest good of the little village as well as of the great city; for the poor and the nearly poor as well as for those who have plenty; for the places of hard toil as well as the places of affluence; for those who are weak in the face of temptation, as well as for those who can stand strong.

"Help us, dear Saviour, to remember that in this great throng this morning we appear before thee as individuals, separate and alone. Be thou the captain of our souls! Then, if poverty comes we shall not be so poor, and if sorrow comes we shall not be so sad, and if death comes we shall not be afraid.

"O thou God of all nations, Jesus Christ, the world's Redeemer, hear us, we pray, for thy dear name's sake. Amen."

Two Pastors Talk of Vacation

ONE pastor said to his friend: "I just must have a few weeks' rest or I will break down. In fact my nerves are all on edge now and the hot weather makes me more irritable."

"My brother," replied the other pastor, "I have been preaching forty years and have never taken a week off. Really, I feel as well and strong as when I began. I see no signs of breaking down."

The nervous brother, who like his fellow pastor had been reared on the farm, offered this reply: "Who ever heard of an empty wagon breaking down?" Take the case, gentlemen of the jury.

Life Consists in Eating and Drinking

THOUGH Jesus said that a man's life consists not in the abundance of the things which he possesses—that a man does not live by bread alone—the modern man in America would put first meat and drink—especially drink. The body is of first concern. A new paganism has clutched us. Men are asking, Will America go nudist? Why not go back to the naked savage? So much of the savage is about us and we are so largely pagan, why not?

Day by day we are reminded of the deep despair that has settled down upon us by the suicides recorded in the daily press. Why not end it all when everything has been swept away and a man dies as a dog dies? Eat and drink today, for tomorrow we die. For a time we have been short on drink and cramped for money, so the nation-wide effort is on to restore the curse of drink to the American people that appetite and greed may be satiated.

Betrayed by those of whom we expected better, we struggle on in the midst of our deep damnation, expecting to find a cure by the return of material prosperity. Through the centuries God has had his periods of discipline; this present world situation gives promise of another such ordeal. There seems to be no man or group of men who know how to meet the situation. Many to whom the people have turned for help are wallowing in the mire instead of leading on in the cause of temperance and justice and judgment. Representatives of the American people met in Chicago for two national conventions; the evidence of our present low estate was manifest in both of these. Many are looking to Chicago for redemption; one had as well look to ancient Babylon, mother of harlots.

Now here in North Carolina we are confronted by men who stood through the years for better things and claimed with St. Paul that they were living in all good conscience as they labored for the welfare of the women and the children yet unborn, but now they are taking orders from Chicago. Do they pray with their faces towards Chicago?

Young People's Assembly at Louisburg

THE young people at Louisburg College last week went strong. It was one of the best assemblies of all the years; 342 were present, with many visitors to give variety to those in regular attendance. The money raised for missions went nearly $500 beyond last year. We do not know any other group in our church that can make such a showing—less than last year is the rule.

The teachers are an unusually fine lot and the young people were duly appreciative of their instructors. We would be pleased to write in detail of these, but this is not best with only a limited period for observation.

The public assembly on Thursday morning was of unusual interest. The district reports were most illuminating and the report of Mrs. Blanche Barringer Brian gave a fine summary of the year's work.

An incident out of the ordinary was the presentation of a fine reproduction of Hoffman's Christ, beautifully framed, to little Russell Gobbel, mascot of the Durham district. He is the son of Mr. and Mrs. L. L. Gobbel. This act was a most happy one. He will appreciate this more and more with the passing of the years. Though quite young he was duly appreciative of his present.

Mr. C. T. Thrift, Jr., who has directed the assembly so well was re-elected for another year. So were most of the other officers.

The Daily Bulletin enlisted the best artistic and editorial talent of Rev. E. C. Crawford. This was a feature of the assembly. He was quick to detect the news items—then these would greet the eye in suggestive cartoons.

The jubilation in the dining room was such that many a youngster will go home mindful of the good time at Louisburg. This was indeed a fine group of young people, aided and helped by well trained young men and women who are genuinely interested in the younger generation of our church.

How Is This for a Dog Story?

THE St. Paul's Journal tells a story that has more than one lesson which men and women ought to find worth while:

Two big dogs, a Newfoundland and a mastiff, got into a fight on a bridge, and being blind with rage, over they went into the water. The banks were so steep and high, they were forced to swim some distance before they could find a landing place. This was not trouble for the Newfoundland, who was as much at home in the water as a seal, but the mastiff, worn with fighting, made little headway. When the Newfoundland reached shore he turned to look at his enemy and seeing his plight, plunged in again, seized him by the collar, and keeping his nose above water towed him to shore. As they shook their wet coats they touched noses in a friendly way and were never known to fight again. Have you got as much of the Christ spirit as the Newfoundland dog?

People and Things

"Rev. and Mrs. C. D. Barclift, Jr., announce the arrival of Margaret Louise on June 24, 1932, at Gates, N. C."

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

Rev. C. P. Goode, Crouse circuit, reports that since conference he has received 55 members, that the spiritual condition of the charge is good and the financial condition is bad.

Rev. and Mrs. F. C. Smathers of Spencer Memorial in Charlotte announce the birth of a son—Alva Ayres. "He is such as bishops and great statesmen are made of," boasts the father. Alva Ayres is the first child born to this union, and you can be sure that he is getting plenty of attention.

Rev. E. P. Stabler, pastor of the Welcome charge, writes: "I read from the Advocate to each of my congregations last Sunday and yesterday. That front is extra fine. I trust that the reading did much good. Find out how many barrooms were in Greensboro forty years ago and how many would be now at the same ratio of population and put it in the Advocate." As soon as we get the figures for 40 years ago we will give them in the Advocate.—Ed.

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

"We had the orphanage singing class with us at Rehobeth and New Hope churches last Sunday and that fine class rendered us an excellent concert. The pastor heard different persons remark that they thought it was the best they had ever heard. Large congregations greeted the class at both churches. Our revival meeting is to begin at Rehobeth church July 31 and at New Hope the night of August 14. Be praying for us as we try to advance God's kingdom."—E. C. Maness.

"Just a word about our work here. The folks recently pounded us unmercifully; however, we can stand the sore they gave us and are grateful to these good people for it. We are having a Cokesbury school here beginning July 17, and will be glad to have any folks near us anywhere attend. Also we are having a home coming July 24. Dinner on the grounds and good song services and preaching. All former members invited, also former pastors, our Plyler brothers too. The definite date for the revival which Dr. H. C. Morrison will hold for us is September 22-October 4. The public is invited."—C. E. Williams.

"The **Repugnant** party met and packed a jug of cider in the elephant's trunk to make his burden lighter. The **Dramocrats** drenched the party mule with stimulants to cure his broken back. Some doctor made a mess of "dognosing" their trouble. The symptoms indicate moral hydrophobia. This hydrophobia caused an aversion to water, so they substituted bottled lye and this threw them into running fits. Every time they saw this dry lightning they laughed like a circuit rider who had swallowed a chicken feather. But they are only a cross section of the present cross-eyed world. People are filled with pent-up emotions and they are going to laugh at external refreshment until we preachers make them cry over their inward desires."—Ed Earnhardt.

Add to the many stories of the inept use of songs and hymn's, a reader's story of a duet entitled, "Strangers Yet," which her mother and another lady sang at a fiftieth anniversary. Our correspondent says: "We have since laughed a great deal over the title and wondered how they happened to choose a title like that for such an occasion." And at a twentieth wedding anniversary another tactful singer selected "Good-by, Summer!"—Unidentified.

Think of what $1 a week from each pastor will do for the Advocate.

Dr. Halford E. Luccock of Yale University, to Mr. Pat Beard of Nashville: "I have tried Jordan's 'Intimate Interests of Youth' on those specimens of the human race for which it was written—young people. And my findings are that they eat it up. Jordan knows the language of youth as well as its life and problems. His crisp style, clear common sense, his frankness and the vividness of his writing, all combine to make a book that seizes and holds the interest of young people."

Bishop Edwin D. Mouzon of Charlotte spent Monday and Tuesday in Brevard as guest of the Rev. J. H. West at the Methodist parsonage. Bishop and Mrs. Mouzon were en route to Lake Junaluska. While here they visited their grandchildren, Lillian and Madge, who are students at Brevard Institute summer school. Bishop Mouzon expressed delight at the wonderful scenery to be seen around Brevard, and expressed a desire to return here later in the summer, at which time he will spend a week visiting the Rev. Mr. West.—Transylvania Times.

The pastors can get us through the summer by each one sending an average of $1.00 a week for the next 12 weeks.

The death of Miss Maude Leigh, only child of Mr. and Mrs. J. B. Leigh of Elizabeth City, brought sorrow to every one who knew this remarkably attractive and useful young woman. She died in the hospital at Elizabeth City following a brief illness from blood poisoning. Following her graduation at Greensboro College, Miss Leigh had taught school and rendered fine service in church and community life. All shared with the fond parents the fine influence that eminated from this beautiful personality. From childhood we had watched the unfolding of this attractive and promising young life. The Advocate extends to the grief stricken father and mother prayers and sympathy in this their sore grief.

"Beginning June 26 and continuing through July 2, our lovable presiding elder, Rev. W. E. Poovey, brought strong, courageous, gospel messages twice daily to our congregation at Helton. Especially interesting and instructive were the illustrated sermons to the children at the morning hour. As a result of the meeting the pastor will receive a class into the church on the first Sunday in August. A very large, attentive and appreciative congregation enjoyed one of Brother Poovey's strongest messages at Grassy Creek July 3, after which our third quarterly conference was held. Grassy Creek and Helton have recently made considerable improvements on the church grounds and with, the Ladies' Aid Society at the latter place having had two coats of paint applied. Some progress along other lines is being made despite hard times."—C. E. Murray, P. C.

Proximity church, Greensboro, is planning to celebrate Sunday, July 24, (fourth Sunday) as home coming day. After the morning hour of worship dinner will be spread in the grove between the old ball park and Summit avenue. Former pastors and members are urged to come back for this day of fellowship and spiritual renewal. Visiting pastors will occupy the pulpit both morning and evening. Come and bring the traditional well filled basket.—The Pastor.

"Closed a good meeting at Liberty last night—the best we have had there in three years. Brother Church and Brother Hawkes make up an effective and lovable team. They have greatly endeared themselves to this pastor and people. We had a great week together. We begin July 17 with Rev. L. B. Hayes and Brother Hawkes at Bethel—another great team—and we are expecting a great time and great results. Brother Hayes is to take the place of Rev. M. R. Long, who could not come. We are indeed fortunate in getting Brother Hayes to do this work."—G. N. Dulin.

"Home coming day will be observed at New Hope church on Milton charge the fourth Sunday in July, which is the 24th. This is an annual event that has been observed for years. This old historic church was organized in 1779. We extend a cordial invitation to all former pastors and members to meet with us on this occasion. We also extend a cordial invitation to the editors of the Advocate to be with us. This marks the beginning of the annual revival. We solicit an interest in the prayers of all Christians. New Hope church is one-half mile off highway No. 62 and about five miles from Yanceyville, the county seat of Caswell county."—M. F. Hodges, P. C.

"On Friday night Rev. S. E. Mercer, the noble son of the late Rev. S. E. Mercer of the North Carolina conference, preached his last sermon in a series of revival services at Macon. The attendance upon the services, day and night, was more than gratifying. Men laid down their busy work and came to church. Women and children in great numbers were there. The young preacher had a most helpful message for every service. Nothing but good things have I heard said about him and his work. At any rate, this preacher wants Mercer again and again. God is using him, for he is willing to be used. The church was revived. The fellowship was splendid. A few young people are being added to the church there as a result of the efforts made. The strength that came to the saints (and there are many out there) cannot be estimated."—E. C. Durham.

"The revival services held at Plank Chapel Methodist church were concluded on July 3. Rev. R. E. Pittman, the pastor, was most fortunate in securing Rev. E. J. Rees, pastor of Oxford Methodist church, to preach during the week. The services were outstanding in every respect—in the splendid thought provoking, soul-stirring sermons; the congregational singing, led by the pastor; the special music by Mr. and Mrs. Rees as well as by members of the local choir (these being planned by Mrs. P. C. Smith, church pianist); record breaking attendance in spite of the rush of farm work; the flowers so beautifully arranged for each service; the good fellowship and hearty co-operation of the entire church family. Mr. and Mrs. Rees and their two charming daughters made friends of and with everybody and the homes so gladly opened for their entertainment and for the good pastor and his wife."—X.

IN WILMINGTON AND THE REGIONS ROUND ABOUT

Last Sunday morning at Trinity church, Wilmington, we greeted old friends of other days in "this city by the sea." Brother L. C. Larkin and his people at Trinity gave cordial welcome at the morning service. Would that we might put down the names of many, but the list would be too long. They greatly encouraged this editor by the support given the Advocate and by the appreciative words of the sermon. Having had two pastorates in Wilmington and knowing this people's habit of loving their preachers, enabled us to understand the delightful welcome of last Sunday. Larkin and the Trinity people once more put us under renewed obligation to them.

In the early afternoon Presiding Elder W. C. Martin headed his car for Peace's church, near Whiteville, for the Hallsboro quarterly conference. Following a good sermon by the elder, the conference was held with the usual reports submitted. The remarkable thing about the reports of Rev. N. P. Edens on this charge is the number received on profession of faith—150 last year and 46 already this year. He is having a series of Cokesbury schools and a vacation Bible school on the charge this year. What a field for training children and youth! The people are there and special care is needed to incorporate this abundant life into the church.

The Advocate man was given opportunity to make the acquaintance of the people. Rev. W. T. Phipps of Whiteville was a welcome visitor. The afternoon was spent to fine advantage.

A delightful hour about the board in the home of Dr. and Mrs. A. M. Waddell in Fair Bluff preceded the evening service on the South Carolina border. This service was of special interest to both the elder and the editor. Twenty years ago Rev. W. C. Martin, as pastor at Fair Bluff, had led in building the church; as a young preacher, more than thirty years ago, we had assisted in a revival in that community on the banks of the Lumbee river.

Following the sermon, the elder held the Chadbourn quarterly conference, at which Rev. Freeman Heath submitted most excellent reports. Few circuits in the entire conference can make a better showing. All interests are being cared for in a fine way. The superintendents displayed most unusual interest in the Sunday school work. They have quit talking depression; they are leading an advance.

The conference passed a resolution requesting the return of Brother Heath for the fifth year.

Monday morning, on our return to Wilmington, we got a glimpse of Whiteville and also received valuable aid from Rev. W. T. Phipps in getting shekels for the Advocate.

The fine crops in Columbus and the interest shown in the work of the church greatly encouraged us. Then, too, think of this marvelous opportunity to preach the gospel! The people care nothing for listless talk and ancient homilies, but they are hungry for the gospel out of an eager and rich experience. God have mercy on the man who fails to preach the real stuff this day, for the people will hold him in contempt for failing them in such an hour.

An average of $1 a week sent in by each pastor for the next twelve weeks will put the Advocate over the dull summer months. We must have this much.

A Study of the Motion Picture Industry

By L. F. Tuttle

CHAPTER IV.

The Possibility of Motion Picture Reform

Co-operation:

The motion picture is here to stay. That is one fate with which we must deal. Another is that if reform is realized it must come from outside the industry. Better, let it be said, reform will come from co-operation between the industry and those who would improve it. This co-operation, however, must be a co-operation in which the reforming forces have equal opportunity and power with the industry. Heretofore the odds have all been on the side of the industry, and any force or group seeking to improve conditions have been placed at an embarrassing disadvantage to begin with.

The motion picture industry has made a request that those interested in reform, patronize the best productions. This is all right. But they also request that the bad and immoral productions be ignored or condoned as mistakes which are likely to happen in any industry. This can never be satisfactory.

More than likely the most effective way to get better pictures is to encourage attendance upon those which are worth while. In this way it is possible to create a demand for the good rather than the bad. This may appear to be a slow way of accomplishing a much needed reform. Nevertheless, it is an effective way to bring about permanent results, for it carries with it the educating to a higher type of entertainment on the part of those who attend picure shows.

The task of educating for a higher entertainment level, however, will be greatly handicapped if the method of condoning and ignoring bad films is adopted. Such films must neither be condoned or ignored. If best results are to be accomplished they must be criticized frankly and fearlessly, and as far as possible, efforts should be employed to discourage patronage of them.

Encourage Special Attention to Children:

Comparatively few pictures which have a wholesome appeal to children are produced. This in spite of the fact that so large a percentage of children make up the theatre audiences. A concerted effort should be made to have producers make more children's films. When this is done, then and then only, may the industry fairly say, "Use selection in the pictures your children see."

Another valuable way in which the industry may cooperate with parents is through the special children's matinees. Many women's clubs in the United States are urging more and more of these special matinees with selected subjects. This plan would eliminate from the average moving picture audience a large per cent of the children. Thus much of the possible evil results from certain types of pictures is eliminated.

Family nights have also been recommended as having good possibilities. This plan is to have local theatre managers arrange special family pictures for certain evenings of the week, when whole families would be encouraged to attend as a group. In this way, also, children could be shielded from many of the wrong types of pictures.

Provide for Review of Pictures:

A service which any reform group render to its community is that of reviewing pictures, thereby helping patrons in selecting the good. This service might also be rendered in a church or other organization by one of its groups. Good reviews, classifying pictures from the viewpoint of adults, young people, and children, may be had weekly through the Christian Century and other publications. The General Federation of Women's Clubs also publish a monthly pamphlet reviewing new pictures of the month. This will be sent to any address, free of charge, upon request.

Miscellaneous Activities:

There are many bad concomitants of the average moving picture theatre which should also be improved. Advertising, which has already been discussed, is a case in point. Matters of operation policy might also be included. Such improvements as these may be accomplished only through a strong public sentiment against them. The first step in arousing such an opinion on the problem of motion pictures in a local community is the giving of full information. Every effort should be made in every community to arouse a conscience on this important problem. Then, help patrons to see the dangers of unregulated theatre operation. With a concerted effort in any community much good may be accomplished.

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PRIDE AND HUMILITY

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not on the lofty cedar, nor the spreading palm; but a bush—as if he would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.—Selected.

EPWORTH LEAGUES OF SPARTA CHARGE HOLD UNION MEETING

The Epworth Leagues of the Sparta charge were called together by Mrs. Vergil M. Cox, president, for a union meeting at Potato Creek, Sunday, June 26, 1932, at 7:30 p. m. The purpose of this meeting was to explain and present the work of the league in order that Walnut Branch and Piney Creek could decide whether or not they should organize an Epworth League at their churches.

The leagues from the various churches were entertained by the Cox's Chapel Epworth League in honor of Piney Creek and Walnut Branch. Munsey Cox, president, with his leader, Miss Mazy Cox, gave an interesting program.

After the devotional meeting a business meeting was held, giving many phases of the Epworth League and how we may improve it. A committee was appointed by the union president, consisting of Misses Grace Kirk of Potato Creek and Mazy Cox of Cox's Chapel, and Messrs. Hobert Crouse of Walnut Branch and Robert Lee Nichols of Sparta to look after the recreational program of the league union. The committee decided that an indoor meeting would be held at Maple Shade Academy in July for the purpose of getting better acquainted. Then in August they are to meet at Elk Creek for a good time, where they enjoyed a picnic last August. New officers will be elected at that time.

The Piney Creek and Walnut Branch people decided to organize an Epworth League so that they may help to carry out the work of our Father.

Every leaguer seemed to enjoy this union meeting.

Mrs. E. P. Osborne, Secretary.

TRIED AND TRUE

By N. H. D. Wilson.

Somewhere I read of a dear old saint who adorned the margins of her Bible, over against "the exceeding great and precious promises," with the letters T and T. When asked what they meant, she replied, "I have tried them and they are true."

I am wondering if I should bear my testimony through your valued paper, briefly, from time to time, to certain great promsies which my wife and I have tested through the years, and mark them T and T; if the friends we have made and their children would take knowledge and perhaps have a little added faith and a little greater faithfulness.

Yesterday we completed our forty-first year of married life. In those years in which we were planning our matrimonial tabernacle (itinerants can have no house) and in the founding of it, we adopted as a motto Proverbs 3:6. This had been the favorite passage of her father, the great preacher, great teacher and great Christian, Dr. A. W. Mangum. It was the philosophy in which I had been trained. From childhood both had believed it true. We trusted it and have tried to fulfill the condition.

Looking back over these many years we can sing:

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis God's hand that leadeth me."

Yes, after years of testing, in which we have found Him faithful, we testify to the truth of this promise, and commend it to those coming after as worthy for life's motto:

"In all thy ways acknowledge Him, and He shall direct thy paths."

PLACEMENT BUREAU AT SCARRITT COLLEGE

Scarritt College for Christian Workers has recently established a Placement Bureau for the two-fold purpose of acquainting graduates with employment possibilities and of serving the church by furnishing information regarding well qualified workers. Miss Mabel K. Howell is chairman of this bureau and will furnish information regarding the qualifications and availability of Scarritt graduates for such positions as exist.

During the past eight years the number of calls for Scarritt graduates has regularly exceeded the number available for service. This year, however, due to the financial situation which is universally embarrassing, several well qualified young women have not been placed. They represent such fields of service as pastor's assistant, director of religious education, teacher of Bible and religious education in junior or senior college, and social work in connection either with a church agency or apublic institution. Miss Howell will be glad to furnish information and recommendations regarding these young women.

NEWS ITEMS FROM CARRAWAY MEMORIAL

We wish through your columns to express our grateful appreciation for the loyal support given us by the entire board of stewards together with the whole church. This has been shown by their enthusiastic rallying to the call of the church claims. All our conference assessments were in hand before the district conference in May; and a few weeks later all but a few dollars of our Children's Home apportionment was raised. The stewards say that the church is in the best shape financially that it has been in many years. This is true in spite of severe cuts in the salaries and working hours of our people. The pastor and his wife have been made to feel that Caraway Memorial church is one of the greatest in the conference.

In the absence of the pastor, J. S. Gibbs, Dr. A. W. Plyler will preach to the people of Carraway Memorial church the third Sunday morning, and Rev. R. E. Hunt will preach at the evening hour. The pastor is away on his vacation voted him by his board of stewards. J. S. Gibbs, Pastor.

SIXTY-SEVEN STUDENT PREACHERS AIDING RURAL CHURCHES

Sixty-seven young preachers, students in the Duke University school of religion are spending ten weeks of this summer as assistants to rural pastors in the two state conferences of the Methodist Episcopal Church, South.

Working under the direction of the local preachers who requested their services, the students are sent out by the rural church division of the Duke Endowment which finances the unique plan of assistance.

This is the seventh summer that students have been sent out during vacation months to aid preachers who are burdened with the responsibilities of several circuit churches. Their work is supervised by Prof. J. M. Ormond, head of the rural church division of the endowment and of the rural life department of the university. During the academic year Professor Ormond conducts a course in rural church work which is followed by students who intend to assume summer assignments.

Serving the double purpose of giving much-needed assistance to overworked preachers and affording an excellent opportunity for the future ministers to gain practical pastoral experience, the plan has attracted wide attention among educators. Sixty-seven young men were engaged in this work last summer, and 57 were sent out in 1930. The first group of five was assigned to summer work in 1926, and the following year 21 were engaged. In 1929 there were 39 students in the work.

Seventeen of the students are working under the direction of the conferences' boards of Christian education, L. L. Gobbel of Durham and W. A. Kale of Greensboro. These students will conduct Cokesbury training schools in scores of churches. Other work during the summer will include the holding of evangelistic meetings, regular preaching and leading of music, conducting vacation church schools, and making religious and social surveys. Several evangelistic teams will conduct meetings throughout the state.

SUMMER ACTIVITIES AT WEAVER COLLEGE

The regular summer session begins on July 19, 1932. Classes in all high school and junior college subjects are available, including education courses and commercial branches. The laboratory and library are available and in many cases the best academic work of the year is accomplished. The classes are usually small and the teachers and pupils work effectively in the breezes of the forested campus. Much of the work is supervised study and often a pupil who finds learning difficult under usual school conditions discovers methods of study which help him in all his later work.

As far as dormitory space permits, guests who do not study are accepted. This produces a colony of Christian people who like a quiet, simple vacation where they can rest without disturbance at night and where the atmosphere of a church college prevails.

The campus is a favorable starting place for trips to Asheville, eight miles away, or to the Smoky Mountain National Park, the Biltmore House, the Indian reservation, and hundreds of spots of scenic interest which can be visited between breakfast and supper time. Those who care to accept the accommodation furnished to teachers and summer school students live very economically. In fact, it is possible for almost any one to find real rest and recreation in these resort sections so far as the financial cost is concerned.

Reservations should be made at least two weeks in advance through the Secretary, Weaver College, Weaverville, North Carolina.

MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Friday, August 26, 1932, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the general board on or before August 20, 1932. No application will be entered on the calendar after this date. T. D. Ellis, Secretary.

Will Rogers says: "Say, the more you read of that bill for relief that the President vetoed, the more you can see he was right. It was going to loan money to individuals. Now it's right to have the government feed and help get jobs, but to loan everybody money that needs it to pay off somebody else that they owe. Well, in the words of my old friends, the two Black Crows, "You can't do that." Besides borrowing from one fellow to pay another one don't do any good. Just keep on owing the same fellow. He has got used to 'carrying us' by now. Let's don't change creditors while crossing a stream."

Our Ills—What Remedies Shall We Seek?

By A. L. Petree, M.D.

The morals of any country are never higher than its standard of religion, and anything which discredits that standard lowers the morals of that country, and lawlessness, vice, crime and immorality are a natural consequence.

The Bible, the greatest code of moral ethics the world has ever known, has been the standard of religion in this country, and as a result, this has rapidly become one of the greatest, if not the greatest country in the world. By our forefathers, this Bible was believed to be the inspired word of God, the medium through which he reveals his will to man. This Bible is the forerunner and chief cornerstone in the foundation of all civilization. It is the book upon the principles of which all of our moral, civil, and criminal laws are founded. Know this book and you will know the truth, and the truth shall make you free, free from ignorance of the power of the Holy Spirit, and free from sin and satan.

The Bible teaches us spiritual things and therefore must be spiritually discerned. God is a Spirit and they that worship him must worship him in spirit and truth; for God is truth, and through this book which is his written word he reveals himself to man through the influence of the Holy Spirit. This word of his is not mentally discerned, it is spiritually discerned. Those who hope to know it and really understand it, must be born again, born of the spirit, born from above, and this birth is by faith, not by or through works or through a mental or laboratory process. It is a process which cannot be explained, but must be experienced to really be known. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth. So is every one who is born of the spirit."

It is useless to argue with an unregenerate man or woman about the mysteries of this spiritual birth. You can not make them understand it. To know it, they must experience it. To explain it to them is like preaching to them in a foreign and unknown tongue.

And yet we have those who are attempting to teach and explain the Bible, such as Sunday school teachers and I fear not a few preachers of the gospel, who are utterly ignorant of the spiritual side of our Christian religion. There is no spiritual communcation between them and God. If these ever was a line of communication, it has been cut off. The wire has been grounded. They are trying to operate through a mental process which never makes contact with God. When the blind lead the blind, you know what happens. When the spiritually blind attempt to lead the spiritually blind, they do not fall into the ditch, but they fall into the bottomless pit of perdition.

This is rather new and strange doctrine in these modern times. We rarely hear anything about hell or future punishment these times, even from our pulpits. With the advancement of science and great modern wisdom and learning, such doctrine has become obsolete and out of fashion, and as a result the world is heading for the devil and at a 60 mile gait, with the majority on board spiritually blind and asleep.

It is my honest conviction that the time has arrived when it has become necessary to preach more hell fire and damnation, even in this day of advanced science and great modern wisdom and learning, as used to be practiced by the old heroes of the cross, if the world is to be rescued from the power of the devil. Not less preaching about the goodness of God and the fatherhood of God and the brotherhood of man, but more of the horrors of fire and brimstone and future punishment for sins committed in this life. Something must happen to shock, terrify and arrest the attention of the people in their mad rush for fame, ease and pleasure and cause them to think more seriously about the higher and more noble things of life.

And not only so, but the Bible is being mutilated and discredited in these modern days, and boys and girls are being taught that it is full of inaccuracies, and is nothing more than an old book of Jewish fables. Consequently they lose faith in its authenticity and veracity, and they are offered nothing as a substitute more truthful or more authentic. They are, therefore, left like a ship at sea without a compass or without a pilot. The question naturally arises in their mind, why all this ado about the Bible and religion, anyhow? There is nothing to it. It was all right for our ancestors less distantly removed from the monkey and the caveman. But it is different with us now in this wonderful age of advanced science and mental development. (If St. Paul were living today, I don't know where he would be placed. He was considered a scholar of no mean proportions, but was not renowned as a scientist. His greatest achievement was in the spiritual realm). We are too wise and well informed to believe the ridiculous stuff our fathers and mothers believed. We are developing scientific theories now which are contrary to many of the statements in the Bible to which our fathers and mothers in their ignorance tied their faith. Now they are tangled up with their unproven scientific theories and find themselves in a maze of doubt and unbelief, and no definite faith in God, the Bible or an existence beyond the grave. Thus they decide to eat, drink and be merry for with death comes the end of it all.

No wonder the church is suffering from spiritual lethargy and decadence; no wonder the line of demarcation between the church and the world has been obliterated; no wonder suicides are multiplying rapidly; no wonder at empty churches and crowded ball parks and picture shows; no wonder the automobile ride is preferred to a sermon; no wonder few can be taken into the church now, except children; no wonder the prayer-meeting crowd is so small; no wonder our penal institutions are filled with young men and women who ought to be useful citizens in building up a higher type of Christian civilization; no wonder the immensely rich revel in luxury while they observe without pity the more unfortunate and poor suffer for the want of food, clothes and shelter; no wonder politicians and political parties are endeavoring to run the churches; no wonder the marriage vow is becoming a joke and divorces are increasing rapidly; no wonder trial marriages are winked at and even endorsed by some, a form of licensed adultery; no wonder the sanctity of the Sabbath is being disregarded and laws made for its observance are derisively spoken of as blue laws; no wonder the demand for intoxicating liquors is on the increase—we could not reasonably expect it to be otherwise.

Will our prohibition laws go? Without some marvelous change in thought and conduct, sooner or later, most positively yes. Will the barroom return? Certainly it will. Not because of righteous or moral justification, but because such a thing would be in harmony with present spirit of the age. Immorality and crime, and alcoholic beverages are inseparable companions. Neither can do its most efficient work without the other.

We know that there is something wrong, but what is the matter with the world? The people have turned their backs on God and their faces toward paganism. Instead of worshiping God through the medium of his Holy Spirit, they are worshiping idols in the form of silver and gold, through the medium of which they may purchase such things as will gratify their fleshly lusts and desires. They are sowing to the flesh and the harvest of this sowing will be corruption and damnation.

What can be done about it? A return to the worship of the true God through his Son, Jesus Christ; a cessation of limiting the power of Almighty God; a magnifying of the spiritual side of man, that specially God given part of man, which lives co-eternal with God and a minimizing of the material side which passes away with the usage thereof, and a return to the faith of our fathers who made this country the great country it is today. Stop trying to find God through the material which he created and seek him through the Holy Spirit, through faith, the only medium though which he may be found.

A TOTAL ECLIPSE OF THE SUN

By W. F. Elliott.

On the afternoon of August 31, 1932, in northeastern North America, nature will stage an exhibition of rare beauty and impressiveness—a total eclipse of the sun. This sublime but awesome spectacle may be seen from certain parts of Canada and the New England states. The shadow of the moon, for that is what an eclipse of the sun is, will first touch the earth at a point near the north pole. From thence it will sweep down over Hudson Bay and Canada and parts of Vermont, New Hampshire, and Maine. There it will leave the land passing out into the Atlantic ocean and will end at sunset half way between America and Africa.

The shadow will be 102.6 miles long. Its southwestern edge passes through Montpelier, Vt., Concord, N. H., and Salem, Mass. The center of the dark belt will be near Lancaster and Conway, N. H., and Kennebunk, Me. Augusta, Me., will be 15 or 20 miles to the northeast of the shadow. Observers just outside the path of totality will see the sun as a narrow crescent and will miss the corona and other things of interest to be seen inside that path. By all means do your best to be inside the shadow belt.

These eclipses are always of extreme interest to astronomers. They come from all quarters of the earth to observe them. Scientific information of immense value is obtained during the few seconds that the disk of the moon remains superimposed upon that of the sun. But of that I shall not speak here.

What may the amateur or novice expect of these phenomena? During the last little while before the darkness comes on a death-like stillness reigns everywhere. It gives one the feeling that a dreadful storm is about to break or something fearful is about to happen. The little sun light that is left filters through the leaves on the trees falling in crescent shapes upon the ground. All nature takes on an uncanny appearance. Then will be seen those strange, wavy "shadow bands" fitting by. No one knows what they are or what causes them. Then as the crescent sun fades out the dark shadow of the moon may be seen sweeping over the landscape at the modest speed of 3000 feet a second. At the moment totality begins round and oblong points of light resembling beads may be seen at the disappearing limb of the sun. They are called Baily's beads. This is the light shining between mountain peaks and through other depressions on the rugged surface of the moon. These bands may again be seen on the opposite limb of the sun the moment before the light reappears. When the disk of the sun is completely covered there flashes out a beautiful light of pearly whiteness called the corona. This halo of supernal glory completely encirles the sun and extends to considerable distances from it. It can be seen only at total eclipses of the sun. Close in by the dark disk of the moon one may see red tongues of flame assuming all sorts of fantastic shapes. These are called prominences. The surface of the sun is in a state of constant eruption, often throwing hot gases several hundred thousand miles above its surface. The stars also may be seen. During this eclipse Jupiter will be a little to the northwest of the sun. A little further away Regulus and Mercury will appear and probably many others here and there. All too soon the light will break out on the opposite side from where it was last seen, and all will be over.

The time of this eclipse is 3.28 p. m., E.S.T. It lasts only 99 seconds. The sun will rise partially eclipsed in northeastern Asia. It will be visible to the whole of North America and a considerable part of South America. At one point it may be seen as far south as ten degrees below the equator. Of course the further one is from the path of totality the less of the sun's disk will be covered. In North Carolina it will be near 85 per cent covered. Observe this with smoked glasses. A piece of window pane will serve and may be easily and quickly smoked with a kerosene lamp.

If any reader of this should like to make the trip to New England to the path of totality I would be pleased to get in touch with him. Write me at West End, N. C., and I will give you estimates of the cost of the trip either by automobile or train. This will be the last chance for many of us. The next time the moon's shadow will touch United States soil will be July 9, 1945, at some point in Idaho. Another one will visit Minnesota and Wisconsin on June 30, 1954. Then we will have to wait till March 7, 1970, when one will cross from Mexico to Florida.

It seems that the great Creator has plenty of space in which to display the worlds that he has made and that the energy of these worlds is all but unlimited. And may we remember that the God who created all these things made us also, and that he is our God and will be our Guide until death.

Failure is humanity's greatest common denominator. Success and fame are achieved by few. But no man and no woman has ever been so successful and so famous as not to have experienced at some time in their lives what to them was failure. Because it touches the life of every one of us, failure presents the universal open door to the direct application of the teaching of the Brotherhood of Man.—Percy Gardner.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

ASSEMBLY THE BEST EVER

Certainly from the standpoint of attendance, and many say also in other respects, the Young People's Assembly at Louisburg College last week was the best ever held. Nearly 300 young people attended the Young People's Assembly, and there were between 50 and 60 intermediates in the Christian Adventure Assembly. The total number of persons at Louisburg last week, including instructors and visitors, ran over 400.

Reports for the year were superior to last year in many respects, particularly the mission special, the young people contributing to the cause of missions approximately 40 per cent more than the previous year.

The spirit and the deportment of the young people are good. Fine work was done in the classes. Co-operation, on the whole, was all that could be expected.

We extend congratulations to the young people and commend them and their officers for the success achieved. It was a busy, happy week for all of us. We return from the week's asociations and experiences inspired and heartened. Youth faces forward. The church thanks God for its young people.

FALL STANDARD SCHOOLS

We are planning a series of standard training schools to be conducted this fall. Already there are several in this series. It isn't too early for other places contemplating a standard school to begin crystalizing their plans; certainly it is not too early to notify the conference office, so it may include the places in the series. Our spring series went over successfully. The fall schools should succeed equally as well.

NEW SCHOOLS ORGANIZED

Rolesville church, Millbrook charge, now has a Sunday school! Rev. T. B. Hough, the pastor, announces the organization of one July 3 with an enrollment of approximately 30.

COKESBURY SCHOOLS, JULY 17-22

Our Cokesbury school schedule for July 17-22 is as follows. Charge, pastor and instructor are named in order.

Brooksdale—S. F. Nicks; Chas. T. Thrift, Jr.

Pasquotank—W. B. Humble; C. H. Giessen.

St. John-Gibson—E. B. Fisher; T. R. Jenkins.

Seven Springs—W. J. Freeman; A. V. Harbin, Jr.

Millbrook—T. B. Hough; J. R. Carruth.

Northampton—E. C. Maness; W. E. Crook.

Grimesland—I. J. Strawbridge; Wm. Asher.

Chadbourn—Freeman Heath; F. S. James.

Goldston—M. McLamb; Herbert Spell.

Haw River—L. A. Tilley; H. M. Russell.

SUNDAY SCHOOL DAY

Now is the time for all good churches to come to the aid of our board of Christian education. Sunday School Day offers an appropriate and effective opportunity for giving this aid. Observe the day, set the church's program of Christian education before the people, enlist their intelligent interest and give them a chance to contribute to the support of our conference's program. Never was the need greater. Checks and money orders should be sent directly to Rev. C. K. Proctor, Treas., Oxford.

Young People's Division

OUR LOUISBURG ASSEMBLIES

We had hoped that we would have at our Louisburg assemblies this summer 300 boys and girls, but imagine our surprise and delight when we discovered on the registration day that approximately 350 young people and workers with young people, including our faculty and officers, had arrived at Louisburg for our Young People's Assembly and Christian Adventure Assembly. There was a total number of 57 registered for the Christian Adventure Assembly, thus leaving nearly 300 registered in the Young People's Assembly. If we add to this number our visitors, our attendance this year would be approximately 400. Does one wonder that we say we have had the best assemblies ever?

CHRISTIAN ADVENTURE ASSEMBLY

Under the direction of Rev. R. E. Brown, dean, and Miss Norma Louise Craft, director of recreation, the intermediates of the conference had a most helpful and enjoyable assembly. Fifty-two of these boys and girls received two units of credit for work satisfactorily completed, thus making a total of 104 credits assued in this assembly. The faculty for this group was made up of Rev. R. W. Bradshaw, Rev. P. H. Fields, Rev. R. G. Dawson, Rev. R. M. Price, and Mrs. L. C. Larkin. Due to illness, however, Mrs. Larkin was unable to be with us, and her work was done by the other instructors. Mrs. L. M. Hall of Wilmington, assisted Miss Craft in her recreation program in a most helpful way. The boys and girls had such a good time that we feel confident that next year we shall have to provide more adequate accommodations for them.

YOUNG PEOPLE'S ASSEMBLY

There wasn't a slow minute in the Young People's Assembly from the time the assembly opened with a "get-together" party, directed by Rev. H. B. Baum, on Monday night, until it closed with the singing of "Blest Be the Tie That Binds" as we stood around the tables in the dining room Friday noon.

There were many high spots in this assembly. Not least among them were the three splendid addresses by Rev. G. Ray Jordan of High Point. Mr. Jordan spoke to the assembly on Tuesday night, using as his subject, "Courage." Wednesday noon he spoke on "A Creed to Live By," this being followed by an open forum discussion. Wednesday evening he closed his series of addresses with a most helpful address on "Right Attitudes Toward the Church." Mr. Jordan won his way into the hearts of all the young people of our conference, and we hereby extend to him a cordial invitation to visit us again.

The forum on "Race Relationships," conducted by Rev. R. I. Johnson of New Bern on Tuesday at noon was most inspiring and helpful. Thursday noon Miss Lucy Foreman, our general board representative, gave a most interesting talk on the work of the young people's division, this being followed by an open forum discussion of problems in the local church.

Under the direction of Mrs. C. F. Heath of Chadbourn a missionary pageant, "Hands Around the World," was presented on Thursday evening. Twenty young people took part in this pageant and did it in a most creditable way. Following the pageant, Rev. A. J. Hobbs, Jr., conducted the consecration service. He spoke on "Who Is Your Master" and made a splendid appeal to all young people to accept Jesus Christ as their Master and live according to his teachings. At the close of Mr. Hobbs' address the entire assembly stood as a solemn pledge of their loyality to Jesus as their Master.

Thursday afternoon was devoted to stunts. Each district presented a very clever and attractive stunt, first place being given to the Raleigh district.

One of the most encouraging and inspiring things about the assembly was the splendid report which was made on the young people's mission special. The young people of our conference raised for this cause during the year a total of $1823.86, which represents an increase of $500.03 over the amount raised for this purpose last year. When the pledges for this year's mission special were taken, we found that our seven districts set as their goals for this year a total of $3000, $2142.50 of this amount being actually pledged by those represented at the assembly. The pledges and goals by districts are as follows:

	Goal	Pledged
Durham	$ 700	$ 641.50
Elizabeth City	350	240.00
Fayetteville	350	168.00
New Bern	400	282.50
Raleigh	500	430.00
Rocky Mount	350	165.00
Wilmington	350	216.00
Total	$3000	$2142.50

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

SUNDAY SCHOOL DAY OFFERINGS
JUNE 15-JUNE 29, 1932

Asheville District

Sardis, Skyland Ct.	$ 3.29
No previous reports.	
District total	3.29

Charlotte District

Central, Monroe	20.88
Chadwick	5.00
Bethel	7.37
Peachland	4.91
Pineville	4.31
Morven	2.76
Pleasant Hill	2.33
Total	47.56
Previously reported	161.15
District total	208.71

Gastonia District

Dallas	3.50
St. Paul	1.93
West End	1.25
Total	6.68
Previously reported	10.27
District total	16.95

Greensboro District

Wesley Memorial	60.00
College Place	12.96
Holt's Chapel	6.00
Grace	5.00
Lowe's	2.70
Mt. Carmel	2.00
Friendship	1.98
Whitsett	1.51
Total	92.15
Previously reported	25.80
District total	117.95

Marion District

Glen Alpine	5.90
Previously reported	17.54
District total	23.44

Mt. Airy District

New Hebron	2.90
Cox Chapel	2.00
Grassy Creek	1.20
Total	6.10
Previously reported	3.50
District total	9.60

Salisbury District

Woodleaf	8.14
Friendship	2.70
Stony Hill	2.10
Total	12.94
Previously reported	49.41
District total	62.35

Statesville District

Newton	8.00
Hopewell	2.91
Pisgah, Hiddenite Ct.	1.80
Rocky Springs	1.20
Elmwood	1.00
Total	14.91
Previously reported	44.43
District total	59.34

Waynesville District

No reports.	
Presviously reported	24.92
District total	24.92

Winston-Salem District

Centenary	150.00
Cotton Grove	3.06
Hiatt Memorial	2.50
Pleasant Hill	2.00
Wesley Chapel	1.25
Total	158.81
Previously reported	66.52
District total	225.33
Grand total	348.34
Previously reported	403.54
Grand district total	751.88

CONFERENCE ASSEMBLIES

The Christian Adventure, the Young People's, and the Young Adult assemblies shows a total of 493 credits, 23 of these being standard credits granted in the Young Adult Assembly and 470 being Christian Culture credits granted in the two assemblies for the younger age groups. There were officially enrolled in the three assemblies between 250 and 300, and taking into account faculty members, conference and district directors, and other officials there were more than 300 in regular attendance this year at the Lake. Mr. Adams reports that considering that the age limits of the young people's group was reduced there were more young people between the ages of 16 and 24 enrolled in the Young People's Assembly this year than ever before in the history of the Western North Carolina conference.

The spirit of enthusiasm manifested and the character of class work done indicate that 1932 was up to high water mark in the history of assemblies for our conference. The platform features open to all three groups on Wednesday and Friday nights, and the two other features open to only a limited number of the various groups on Thursday morning and Thursday night, were of a very high order.

Bishop Edwin D. Mouzon delivered three very fine addresses at the evening hour, July 6-8. Mr. J. Wilson Smith, regional director of the Y. M. C. A. for the Carolinas and teacher of the men's Bible class at First church, Charlotte, captured his audience on Thursday morning at the 11 o'clock hour. Other addresses made by representatives of various districts, based on experience of definite work done in their respective local churches, were a very instructive feature of the Bible Class Federation. O. K. Merritt, general superintendent of Central church, Mt. Airy; K. W. Partin, superintendent of the young adult department at Central church, Asheville; S. G. Hawfield, general superintendent of Central church, Concord; Rev. W. A. Kale, conference extension secretary, and Rev. M. Leo Rippy, director of adult work of the geenral office at Nashville, in very effective manner presented various phases of work within the adult division of the federation.

The general board at Nashville contributed very greatly to the success of the assembly program through its representatives, Rev. E. O. Harbin of the young people's division, and Rev. M. Leo Rippy of the adult division

Children's Division

Draper Church Celebrates the Fourth

Draper charge had a unique celebration of July 4th. So far as we know this is the only church which gathered its children and teachers in the first session of a vacational school on this day.

The pastors, Rev. and Mrs. G. E. White, the superintendents, Mr. and Mrs. Squires, and those who were to teach in the vacation school met on Sunday afternoon on the final preliminary planning. An enrollment of 105, all from their own church, had already been secured and prospects for a good school were evident. But a later report will be more interesting.

Children's Work in the Church

The title of another good book just published is "Children's Work in the Church," by Miss Mary E. Skinner, our director of children's work.

This book presents ways in which the church without separate departments can make more adequate provision for nursery, beginner, primary and junior children. Throughout the ten fine chapters the pastor, the parent and the teacher are led to a new realization of their opportunity and task as they attempt to relate children to God in the church.

Since the price is 65 cents each school for which it is written can purchase one copy and make it available to all. Order from Lamar and Whitmore.

Mr. Murray Is First

The first one in this conference to read our new book on "Children's Work in the Church" is Rev. C. E. Murray, Helton charge, his request for the library copy having been filled some time awaiting press release. Mr. Murray is studying his part as pastor of the children and is trying to lead his teachers of children into better understanding and effort in their work.

Early in May he began plans for at least one vacation school on his charge this year. In preparation for this he arranged a series of institutes at three points on the charge, where Miss Little, the director of the children's work, discussed with the teachers plans and materials for this work, as well as possible improvements in the regular Sunday program.

It will be a means of general improvement in the children's division of those churches which do not have separate departments if Mr. Murray and others who read "Children's Work in the Church," will see that the teachers have an opportunity to read and discuss together the practical plans suggested therein.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ZONE MEETING OF FAYETTEVILLE DISTRICT

The Cumberland-Lee zone of the Fayetteville district met recently at Person Street Methodist church with Mrs. Belmont Hedgpeth presiding.

The meeting opened with the hymn, "My Faith Looks Up to Thee," after which the Rev. J. M. Autry led in prayer. Miss Elizabeth Lamb gave the devotional. The Bright Jewels of Person Street church rendered several songs. Encouraging reports were given by the auxiliaries of the zone. A song, "The Ninety and Nine,' 'was beautifully sung by Mrs. Jerome of Stedman, after which splendid talks were made by Mrs. Walter Patten and Mrs. Wooten, conference officers. Mrs. Whiteside, new district secretary of children's work, was presented.

Mrs. D. L. Sinclair of Sanford was elected chairman and Mrs. J. S. Chandler, secretary of the Cumberland-Lee zone. The meeting closed with prayer by Miss Lamb.

SCOTLAND COUNTY ZONE MEETING

Members from all the Methodist auxiliaries in Scotland county came together in a zone meeting at Johns Methodist church on Tuesday, June 14. Mrs. F. A. Kendall, chairman, called the meeting to order at ten o'clock. Mr. W. L. Dawson led the devotional and the Johns choir rendered special music. Mrs. Henry McLeod welcomed the visitors and Mrs. Katie Plott responded to the welcome. The day was spent in hearing various reports of work already done, and in planning new work. Talks on different phases of missionary work were made by Mrs. Whitesides and Mrs. Wooten of Fayetteville, and Mrs. G. Y. Jones, Miss Lizzie Dowdy and Mrs. Cecil Sanford of Laurinburg.

Miss Elizabeth Lamb of Fayetteville led the noon devotional, after which the members of the Johns auxiliary served a bountiful lunch. In the afternoon a group of children from Laurinburg gave a special entertainment. The following new officers were elected:

Mrs. J. C. Hunsucker, chairman; Mrs. F. A .Kendall, vice chairman; Mrs. Charlie Sanford, secretary; Mrs. N. T. Fletcher, superintendent of publicity; Mrs. W. R. Sutherland, secretary of children; Mrs. M. Y. Salf, superintendent of mission study.

WILMINGTON DISTRICT MEETING

The Wilmington district met in annual session Friday, June 10, at 10:30 in the Wallace Methodist church with Mrs. E. R. Clark presiding. The meeting was opened by singing "Lead On, O King Eternal," followed by an impressive devotional led by Rev. P. O. Lee.

Mrs. W. F. Murphy, a former district secretary, in a few well chosen remarks made the address of welcome, to which Mrs. C. C. Culbreth of Steadman responded.

Mrs. E. R. Clark brought the conference a message which was heard with much interest. She stressed the importance of constant prayer by the membership, urging them to press forward to meet the budget for the year prayerfully.

Encouraging reports were heard from various auxiliaries over the district, which showed increased interest in the missionary spirit.

Miss Elizabeth Lamb brought the most inspiring and helpful message of the day on "Power and Prayer," which was uplifting, profitable and stimulating. This was followed by a silent prayer with the audience kneeling. Mr. Davis making the closing prayer.

At one o'clock a plate lunch was served in the basement of the church, at which time every one enjoyed hearty handshakes and fellowship with each other.

At two o'clock conference reassembled and after a devotional conducted by Mrs. Clendenin of Wilmington, Mrs. L. Baggett, district leader of the children's department, presented the children's work and delivered honor roll certificates. By vote of the conference Rev. P. O. Lee's son, Charles Owen, was made a life member of the children's department.

Mrs. T. H. Sutton, conference superintendent of literature, brought an instructive message on her work and stressed the importance of subscribing to the World Outlook.

We were favored with lovely music during both the morning and afternoon session.

Mayesville extended an invitation for the 1933 meeting, which was unanimously accepted. The Wallace auxiliary left nothing undone for the pleasure and comfort of their guests, and the delegates departed feeling that a very profitable day had been spent.

Mrs. L. Baggett.

BIBLE STUDY BOOKS

The new Bible study text books recommended by Council were listed as "The Living Book Series of Bible Texts" issued by the Board of Christian Education for use in Biby study classes of the Woman's Missionary Society. Whitmore and Smith, our publishing house agents, make the following interesting announcement: "In an effort to meet the present situation, the publishing agents have decided to reduce the price on all standard training texts, of our own publication, to 65 cents each (formerly $1) and Cokesbury training texts, of our own publication, from 75 cents to 50 cents each, as follows:

Bibles of the Churches, Andrew Shedd, 65c.

The Bible, Its Origin and Growth, Costen J. Harrell, 65c.

Christian Motives and Methods in Stewardship, Henry B. Trimble, 65c.

History of New Testament Times, G. M. Gibson, 65c.

Life and Letters of Paul, Thomas Carter, 65c.

Life of Christ, Umphrey Lee, 50c.

Meaning of Methodism, Gilbert T. Rowe, 65c.

Message of Jesus, Harvie Branscomb, 65c.

Missionary Message of the Bible, Edmund F. Cooke, 65c.

Pleaders for Righteousness, G. B. Winton, 65c.

St. Mark's Life of Jesus, Andrew Sledd, 65c.

Stewardship Life, Crawford, 50c.

Also the following, not Bible study in a strict sense of the word:

Evangelism in the Sunday School, E. B. Chappell, 65c.

Growth of Religion, H. J. Sheridan, 65c.

Lesson Materials in Church Schools, C. A. Bowen, 65c.

Missions in a Changing World, W. W. Pinson, 65c.

Program of Christian Religion, J. W. Shackford, 65c.

Studies in Methodist History, Culbreth, 50c.

Teaching in the Sunday School, White, 65c.

Training Juniors in Worship, Jones, 65c.

What Every Methodist Should Know, Stuart, 50c.

Worship in the Sunday School, Martin, 50c.

History of Southern Methodist Missions, Cannon, 60c.

Methodism and World Service, Cook, 35c.

These prices become effective from July 1, 1932, for one year, in order to make it possible, at this time, for many of us to buy these helpful books, which we could not do at the original prices. Some of them will be fine for your study classes. Others will be of great value to the individual who is doing special work in church and Sunday school. Any of them will be valuable additions to your missionary library. I have not yet received the list of books in its final arrangement from Nashville, but I have had numerous requests for suggestions of books for Bible study, and seeing this announcement in my Christian Advocate today am passing it on to you to decide "what to study."

With best wishes for a happy summer which will include Junaluska if possible, I am,

Sincerely your friend,
Mrs. J. LeGrand Everett.

"Many collectors coming to your door these days, old man?"

"More than I care to admit."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

SON OF MRS. O. R. BROWN ILL

Friends of Mrs. O. R. Brown, conference superintendent of Christian social relations, will regret to hear that her son, L. E. Brown, Jr., aged 12 years, was accidentally shot a few days ago by a little playmate while playing with an "unloaded" pistol. The young boy was visiting in Montreat and immediately after the unfortunate accident was brought to Mission Hospital in Asheville, and for several days his condition was considered most critical, but at this writing he is better and it is hoped that he may soon be on the road to complete recovery. Mrs. Brown, who was at Lake Junaluska, has been with him since the accident.

MRS. V. L. STONE, DISTRICT SECRETARY, IN HOSPITAL

We regret to announce that Mrs. V. L. Stone, district secretary of the Asheville district, is in the Mission Hospital at Asheville in a serious condition. The news from her bedside this morning (July 7) is encouraging and we trust that she may soon be entirely restored to health.

INSTITUTE FEATURES AT LAKE JUNALUSKA

For five days, August 1-5, during the missionary conference at Lake Junaluska, there will be an institute for Woman's Missionary Society leaders, offering intensive, non-credit training in all its features. These institute features will be in the Mission building, conducted by secretaries of the board of missions and officers of the Woman's Missionary Society. All conference, district and auxiliry officers are urged to take advantage of this training and fellowship.

NEW ORGANIZATION AT NORWOOD

From Mrs. Z. V. Moss, district secretary of the Salisbury district, comes this announcement: "On Monday evening, June 20, a group of young women met in the home of Mrs. J. F. Shinn for the purpose of organizing a young woman's missionary society. The meeting was led by Mrs. Shinn and Mrs. George Freeman, president of the adult auxiliary at Norwood. Miss Louise Avett, who was recently consecrated for missionary service in China, made a talk on the possibilities of a woman's missionary society.

The following officers were elected: President, Miss May Blalock; corresponding secretary, Mrs. Raymond Skidmore; recording secretary, Miss Lucy Shankle. A membership committee was appointed composed of Mrs. T. C. Blalock, Mrs. Franklin Shinn and Miss Fannie Hathcock. They held their first regular meeting Friday afternoon, June 30. Miss Louise Avett, who is to sail soon for China, led the devotional, after which they had the privilege of hearing Deaconess Ruth Patton, teacher of domestic science at Paine College, Augusta, Ga. Miss Patton spoke interestingly of her work at Paine and of the interracial work. To have these two consecrated young women at the beginning of the organization was a great inspiration to the work. This group of young women adds 15 new members to the Norwood auxiliaries.

MARION DISTRICT MEETING

With Mrs. O. J. Mooneyham, district secretary, as presiding officer, the annual meeting of the Woman's Missionary Societies of the Marion district met in the pretty church at Marion on Thursance of delegates and visitors. Rev. E. W. Fox, P. E. of the district, led the opening worship period, using the 85th Psalm as the foundation for his talk. A welcome expressing cordiality and good fellowship was given by Rev. H. P. Powell, pastor of the church, with response day, June 9, with a gratifying attendby Miss Jean Anders. Mrs. D. F. Giles was elected secretary. In an interesting report Mrs. Mooneyham told of the accomplishments of her district for the past year, stressing especially the splendid work that had been done through the zones ,and thanked her district women for the whole-hearted and loyal co-operation that they had given to her in the work.

Mrs. C. C. Weaver, conference president, was presented at this time and brought a most helpful and inspirational message setting forth the goals of the conference for 1932 and urging the further co-operation of all the district women in meeting these goals.

Mrs. W. R. Harris, conference secretary, was heard in a message on "The Appeal of the Missionary Society to the Women of the Church," in which she urged the enlistment of the women of the church in the missionary society, under the new membership basis, until the membership of our woman's organizations may be coextensive with the women membership of the church.

After a beautiful solo, "Just for Today," by Mrs. Giles, the noon day devotion was conducted by Mrs. Weaver, who used as her theme, "Go Forward."

The afternoon session opened with prayer by Mrs. W. R. Harris and was followed by the presentation of the children's work by Mrs. George A. Hoyle, conference superintendent, who brought out most interesting facts in connection with her department, which had made progress during the past year. She stressed the importance of having the children of the district well organized and working toward the goal to which they aspire, through their program of world friendliness.

Christian social relations department was represented by Mrs. C. V. Lael of Glen Alpine.

The taking of the pledges for the year was conducted by Mrs. C. C. Weaver, and in connection with this feature a most interesting incident took place when Miss Pansy Kincaid of Table Rock, a Davenport College friend of Miss Louise Avett, added a substantial amount to her society pledge because of her love and admiration for her former school friend, who will go as a missionary to China within the next few weeks.

EXCERPTS FROM QUARTERLY MESSAGE OF CONFERENCE PRESIDENT

"The conference is offering a reward of $10 to the district making the greatest actual decrease in the average age of its membership for the rest of the year; and each district is offering $5 to the auxiliary in the district making the greatest actual decrease in the average age of its membership. We are anxious that every auxiliary in the conference enter this contest."

"At your June meeting you are to get the ages without the names of your members (if some are not present, or if you have already held your June meeting, please secure their ages in order that all may have a part in this contest), add them together and divide the amount by the number of ages secured, which will be the average age of your auxiliary at the beginning of June. The contest closes the last of December, at which time we will take our ages again, hoping that we are much younger at the close of the year than now. This is an effort to get every Methodist woman to join our great organization which has for its object the hastening of the coming of the kingdom of God by enlisting the women in a study of the needs of the world and in active missionary service. There are in most of our churches groups of young women who are not enlisted in this great work, and we are anxious that they shall be organized into young women's circles, so please make an effort to organize these young women in your church. Also there are many older women who ought to be enlisted in this great work—please make a special effort to secure them. We need them and they need us."

"The time has come to send your second quarter's report. Please see that it reaches the conference officers by the first day of July, and be sure to tell your district secretary on your report blank the average age of your auxiliary, for she is responsible for announcing the winner in your district. One district in our conference had 100 per cent reporting on time at the end of the first quarter for 1932. Wasn't that wonderful? If you want to make your district secretary real happy send her your report on time.

"This is also the quarter for our supply work. I trust that you will be able to send a nice box of supplies to Brevard Institute and the Bethlehem House."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WORK DAYS

These are work days at the Children's Home. All departments are now completely "manned" and are working to the fullest capacity; with the exception of the print shop, the printing business being a bit slack. Every child above nine years of age has a definite task to perform. The younger boys and girls, of course, do not have as long hours or as difficult tasks as do the larger youngsters. On this page we are presenting a cut showing a gathering scene of some of our smaller boys as they work under the direction of Miss Iva Ballard. Miss Ballard works with 20 of these little youngsters in the morning and another 20 in the afternoon, each group being permitted to play while the other group is at work. They do all the hoeing and gathering on our truck farm, and do it well.

STATE OF HEALTH

We are glad to say that the health of our children is now remarkably good. However, there is always some child to be treated for a given ailment. Tomorrow we are taking a little youngster over to the operating room in one of the city's hospitals for correcting a poorly shaped spine. This little fellow will have to lie in a plaster cast for six weeks. Another little youngster will also be taken over for corrective treatment in the same hospital. Several of our children have either a leg or an arm in a cast, resulting from breakages. In a family as large as ours instances of alarm and concern are continually showing up. But we are glad to state that generally the health of our children is good, their appetites normal, and their contentment prevailing.

WELCOME VISITORS

Rev. M. W. Heckard, pastor of the Hanes-Clemmons charge, brought his Epworth League Union to the Children's Home recently for a picnic, there being over a hundred fine young people in this group. These youngsters, led by Ray Snyder and Elizabeth Griffith, are raising the ten per cent apportionment for their charge for the Children's Home. In addition to their picnic supper, which they brought with them, they delivered to us quite a little package of money which they had succeeded in raising through their various lines of work. We were mighty glad to have this fine group with us and to show them some of the features of our institution.

CHINA GROVE FRIENDS

Rev. E. H. Neese, pastor of the China Grove charge, brought his junior choir to the Children's Home yesterday afternoon. Mr. Murray and Miss Gray took charge of these fine youngsters, and after showing them over the grounds assembled our family in the school auditorium to hear their choir, composed of 25 youngsters, sing. Our children were delighted with the visit of their young friends and hope that they will come again. It will be remembered that the China Grove youngsters are members of "What-a-dime-can-earn Club" and the "Banker's Club," the purpose of these organizations being to raise the ten per cent apportionment for the Children's Home at their church.

TRIPLETT

Following a Sunday morning at home, the first one we have been privileged to so enjoy in quite a long while, we hurried after an early lunch to Triplett, one of the four congregations on the Mooresville circuit, where Rev. D. R. Proffitt and Supt. F. M. Sloop lead a most unusually good congregation in their Christian fellowship and activities. Following Sunday School Day, which was observed in the morning, and a picnic dinner at the noon hour, the congregation had assembled in increased proportions for hearing our children sing at two-thirty in the afternoon. The beautiful new church was overflowing with people who seemed to enjoy the efforts put forth by our youngsters. The Children's Home has constant and abiding friends at Triplett. This Sunday school gives its fifth Sunday offering regularly, the church pays its ten per cent apportionment, and in addition, a group of women clothes one of our little girls. The Triplett congregation thus serves the Children's Home in a three fold way. It was a joy to tell these people of our grateful thanks to them.

CENTENARY

In line with the outlined plans arranged by Brother Proffitt, the honest-to-goodness pastor, our singing class went from Triplett to Centenary, another fine congregation on the same charge for rendering their program at seven o'clock. Prior to the arrival of this hour our group of children had a lovely time resting in the beautiful grove at the historic Sherrill home at Mount Ulla. We then proceeded to Centenary, where at six o'clock under the beautiful outspreading oaks a lovely picnic supper was served by the good ladies of this congregation, a feature of the lovely meal being a bountiful supply of ice cold lemonade. Following this social hour we assembled in the church, where a congregation which completely filled the building listened attentively to the program which we gave. Our Centenary friends give us their fifth Sunday offerings, will pay their ten per cent apportionment and, in addition, Mr. and Mrs. C. D. Moore clothe one of our little boys. We were glad to sing thank-you songs to them.



Hold it tight, lad; don't spill those berries

BOY SCOUTS

Twelve of our Boy Scouts are this week enjoying camp life with other Winston-Salem Boy Scouts at Camp Lasater, about ten miles away. Reports received from these boys are very encouraging. They have recently received special mention for having been the best tent keepers, and one of our boys is a promising candidate for becoming an Eagle Scout. So far this summer 22 of our girls and 12 of our boys have been privileged to go to Scout camps, thanks to the Girl Scout organization of Winston-Salem and the Winston-Salem Rotary Club respectively.

Old Lady: "Here's a penny, my poor man. How did you become so destitute?"

Beggar: "I was like you, mum—a-giving away vast sums to the poor and needy."—Pearson's Weekly.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

The Octagon soap campaign is on in dead earnest. Friends throughout the conference are putting forth diligent effort to secure two million Octagon soap coupons. By gathering up that number here and there and everywhere, we will secure ten thousand dollars for repairs, furnishings and laundry equipment without costing us one red penny. I am calling upon all our Methodist friends to rally to our support.

* * * *

It will be good news to our many friends to know that the supreme court of North Carolina decided in favor of the Methodist Orphanage in the Alice Y. Cole estate. The case was argued by Judge Biggs in the lower court and then in February he represented the Orphanage before the supreme court. We are very happy that the will of Mrs. Cole was not broken. She loved the Methodist Orphanage and left property worth one hunderd thousand dollars for the benefit of our home. It will be next winter some time before we will receive any income from the estate, as there were many outstanding obligations against the property which must be paid. Here is hoping that other friends will write the Methodist Orphanage in their wills. May I offer a suggestion and it is this: that an able lawyer be employed to write the will so it cannot be broken.

* * * *

As I leave this beautiful Christian home which the conference has made possible for me to live in, there are several things I want to say in the manner of appreciation.

First, I want to express my appreciation to the Ladies' Aid Society of Fairmont for the lovely clothes which they have sent me twice each year. These friends have taken great interest in me, and I hope some day I will be able to render as much service to some one as they have to me. There will always be a warm spot in my heart for this society, and I hope to live up to their highest expectations of me.

I wish to extend to the good doctors of this city my sincere appreciation for their kindness to the children. Not one of them have failed to render the best service possible to the members of our home. These kind doctors are listed among the very best of our friends, and we will always appreciate what they will do for us.

As I go out to face this big world from this lovely home in which I have lived for thirteen years, there will always linger with me pleasant memories of the boys and girls, and a deep appreciation of Mr. Barnes and all his co-workers who have been so kind to me all these years.

Helen Waller.

* * * *

It is said that history repeats itself. That saying, as far as I am concerned, is true. On October 3, 1923, I was very unhappy because I had to part from my family and friends, and so it is today. Before leaving the home I wish to express my sincere appreciation to all friends who have made possible this home.

Especially do I wish to thank Mrs. W. B. Meacham and her class of the Methodist church of Roberdell who have been so kind in clothing me for the past nine years. These dear friends will always have a warm spot in my heart. One of the most pleasant memories of my life will be the visit I paid them last summer.

Among the many friends at the home there are two, Mrs. Rives and Mrs. Woodard who will always live in my memory. I also wish to extend my hearty thanks to the other officers of the home who have done so much for me.

To Mr. Barnes, who has filled a father's place in my life, I feel that I owe a debt of gratitude which I hope some day I can repay. He has been more than a father, he has been a pal and a companion to us all.

So with much regret I leave this home, but I feel that I am prepared for a future in the great world.

Nancy Taylor.

YOU'RE DEAD RIGHT, COLONEL

Compulsion is in direct opposition to all American tradition, for our people as a nation have always been opposed to any form of compulsory military service or training in time of peace. But if there is to be any compulsory training it should be universal in its application. Why limit it solely to college students, and then only to the students of land-grant colleges? Those particular students are bound to feel that they have been made the victims of discrimination and therefore will bear resentment against any form of military training. This resentment in turn will certainly defeat the purpose of R. O. T. C. instruction, which is intended to interest the college-trained citizen in the matter of national preparedness.—Anonymous Officer, Coast Artillery Journal.

GUILTY

I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!

For I am haunted night and day
By all the deeds I have not done;
O unattempted loveliness!
O costly valor never won!

—Marguerite Wilkinson.

She Had Nervous Prostration



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Sunday School Lesson

JULY 17

By Henry W. Tiffany.

The Passover

Exodus 12:21-28.

Having accepted the commission from God, Moses left Midian for Egypt. Aaron joined him at Sinai and together they traveled to Goshen, where they called a meeting of the Hebrew elders, and people to hear the story of Moses' mission and the divine deliverance. Moses confirmed his words by the sign of the staff becoming a serpent ,and his hand becoming leprous. The people believed Moses and praised God. Moses and Aaron then secured an interview with Pharaoh probably Menetah, son of Rameses II) and announced to him that Jehovah, the God of the Hebrews, called them to go a journey of three days into the wilderness to worship. Pharaoh forbade the journey, charged Moses and Aaron with interfering with the people's labors, and commanded the overseers of the slaves to demand the same number of bricks, and hunt straw for themselves. Moses and Aaron tried to convince Pharaoh of their mission by transforming the rod into a serpent and back again. The plagues challenged the reality of Egypt's gods. Our lesson deals with the passover supper.

1. The Preparation (12:21-22)

Peaceful means having failed and devastating disasters been unsuccessful, Jehovah made ready to bring one more plague. At midnight of an announced date he would move through the land destroying the first-born child of every house, except Hebrew homes complying with the provisions of protection. This event would mark a new epoch, it would be the birth of the nation, and the Jewish religious year should be changed so that each new year would be a memorial of the deliverance. Four days before the deliverance the heads of Hebrew families were to select male lambs of the first year and without blemish. If a man's household was too small to consume a lamb, his neighbor should join with him. On the designated day the lamb should be slain and its blood sprinkled upon the side-posts and lintel of the door, and every member of the household should remain within the house until morning. The first purpose was to provide safety when the destroying angel passed through the land. Had any Hebrew home refused to slay the lamb and sprinkle the blood, his home would have partaken of the plague. The passover was a gospel message before the gospel. The sacrificial system of the Old Testament prophesied the coming redemption. It pointed to Christ and his atoning death.

2. The Participation (23-24)

After having sprinkled the blood, those within the house were to roast the lamb whole, were to serve it entire, and with bones unbroken. All were to eat of the undivided lamb, thereby emphasizing the unity of the household. Bitter herbs and unleavened bread were eaten with it. The herbs were emblems of their bitter lives as slaves, and the unleavened bread had the same significance as eating with girded garments, shod feet and staves in hand. It was a feast eaten in haste by anxious people ready for a perilous journey, the end of which none knew save God. The feast was eaten while the destroying angel was without. Egypt's iniquity was full, the hour of her judgment had come.

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PROTECTION AGAINST OLD AGE

It is a fearful thing to fall into the hands of an angry God. Having eaten of the lamb the people were to remain within until the order came to march. The destroying angel passed every house with the blood-marked door and within which the lamb was being eaten.

3. The Perpetuation (12:25-28)

There was to be a memorial as well as a prophetic message in the feast. The Jews were commanded to observe it for ever. It is probably the oldest religious ceremonial in existence. The passover is observed by Jews who are once more aliens in many lands. It alone remains of the Old Testament feasts, ordinances and observances. It has been taken up and perpetuated in the Lord's Supper. Memorials are needed to refresh the memory and keep the significance of

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great events before us. Birthdays, holidays, pictures, manuments, flags and emblems are aids in keeping alive the precious things of life. Religious memorials testify to the reality of religion and teach our children the spiritual treasures of parents. The passover became the central institution of the Jews and was a powerful factor in preserving their faith in God's providence. The Lord observed the passover during his incarnation. On the night before the crucifixion he observed it, then abrogated it, putting in its place the Lord's supper to commemorate his own death. Divinely conscious that he is the true Paschal Lamb, whose blood delivers the believer from the penalty and power of sin, he taught the disciples and us through him, the expiatory character of his death, and commanded the greatful gaze of all future ages on his cross. The Lord's supper looks back to the death of Jesus, reminds of its redeeming power, challenges to communion with Christ, and prophesies our coronation by Christ in the heavenly home.—Watchman-Examiner.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett.

Another Tribute to the Peerless One

When the news reached Richmond, Virginia, that the equestrian statue of General Robert E. Lee, now standing on Monument avenue, was at the depot, someone said, "My, it will take a lot of horses to pull all those tons of metal uptown!" And someone (it must have been a woman) replied: "Horses? Oh, don't let horses pull General Lee; let's pull him ourselves!"

The idea caught like wildfire and swept the city. The newspapers were full of it. The gala day was set. The schools actually gave holiday without any of the teachers dying. Flags, bunting, popcorn, peanuts and red lemonade were everywhere. The sidewalks, stoops, porches and windows were crowded with happy throngs. Blue and gray veterans mingled, laughing and crying (and maybe lying) over memories of field and camp, of battle and charge.

Out there in the middle of the street were three great trucks, fastened end to end, with a drawing-cable a block long. With their hands on the rope was the motliest crowd one may see this side of Judgment Day. There were an ex-governor of Virginia and several millionaires. There were rich men, poor men, fat men, lean men, black men, white men, while small boys wiggled in and out between the legs of the crowd. There were ragged little picaninnies, schoolgirls chewing gum, and high society ladies teetering about on their spool heels, pretending they were pulling. And amid the laughter and tears, songs and cheers of the throngs along the way, we drew the General in triumph to the place where he sits today on Traveler, looking ever towards his beloved Southland.

As soon as we reached the desired place, every man drew his pocket knife and cut off a little piece of the great rope and put it in his pocket. The rope vanished as by magic. The next day, anywhere in the city, a man would pull out his little piece of hemp, hold it up, and with great pride say to his friend: "I had hold of the rope yesterday. Did you? Oh, did you? Good!"

The task of Christian civilization is to bring the throne of God to its right place in the hearts of men. If General Lee could speak to us today, he would say to every one, "Take hold of the rope! Take hold of the rope!"

They Did Him on the Trade

When the Virginia conference met in Portsmouth some years since, two friends in the hotel lobby were approached by a stranger who said, "Gentlemen, may I ask you to tell me what this thing is that everybody in town seems to be talking about, 'Conference, Conference?'" "Why, yes," said one of the two, "that's where the Methodist preachers get together every year and swap sermons." "Ah, I thank you"—then in a plaintive tone, "Well, I'll be hanged if our preacher doesn't get stuck every time."

The Devil!

Two little maidens were going home from Sunday school. Said one, "Do you believe there is any devil?" "No," said the other. "It's just like Santa Claus. It's your father."

"AN' HE AIN'T BY HIMSELF IN DAT"

An editor, in commenting upon the fact that newspapers sometimes make mistakes in their columns, says he made some in his issue and a good subscriber told him all about it. He goes on to relate that the same day there was a letter in his postiffice box that did not belong to him; he called for No. 98 on the phone and got 198; he asked for a spool of number fifty thread and got number sixty; he got his milk bill and there was a mistake of ten cents in his favor; he felt sick and the doctor said he was eating too much meat when he hadn't tasted meat for two months; the garage man said the jitney was missing because it needed a new timer and he cleaned a spark-plug and it has run fine ever since. Yes, newspapers make mistakes—and so do other people.—Churchman.

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Bob Ripley says that Eddie Eagan's "Fighting for Fun" ($250) is one of the best fight stories he has ever read. "Purely for fun," says Eddie Eagan, "I have fought more than a hundred fights at home and abroad. Every fight I have started I finished on my feet." In his autobiography, "Fighting for Fun," he tells of his varied adventures in many lands, from winning the title of amateur heavyweight champion of the world, to winning his way into the Palace of Versailles to witness the signing of the Peace Treaty, along with two doughboys who serenely offered the tops of pink cigarette boxes in lieu of pink tickets, and were passed in forthwith. Mr. Eagan covered the Schmeling-Sharkey fight for King Features Syndicate.

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"BEING DEAD, YET SPEAKETH"

B. H. H. Smith.

Shakespeare makes one of his prominent characters say: "The evil that men do, lives after them; the good is oft interred with their bones." While it is true that the world is prone to forget the good and remember the evil, it is a momentous fact that both the good and the evil of one's life survive to bless or curse the world. Every life sets in motion currents of influence that continue after death. Some rough English soldiers, entering a town, complained: "Why can't a fellow get a drink in this town?" The reply was: "Because a man named John Wesley passed through this town a hundred years ago." The good that Wesley did was not interred with the bones. Not long ago a noted criminal was arrested for mail robbery and murder. He confessed that he had been a student and admirer of atheistic literaturn. The skeptics, infidels and atheists set forth their doctrines in their books and finally passed on, but their influence survived and brought forth a harvest of evil.

Stephen was a mighty preacher—we have his fiery sermon in the book of Acts—but no sermon he ever preached accomplished so much as his triumphant death for the truth. Saul of Tarsus, a young man, stood by and watched the face of Stephen in his dying hour—a face glowing with heavenly light and peace, as he prayed for the forgiveness of his enemies. It was such a spectacle as co uld never be forgotten. On his way to Damascus to persecute the Christians, no doubt the persecutor meditated upon that strange but impressive scene—a man dying in agony, with the light of heaven upon his face, fervently praying for the forgiveness of the murderous persecutors. No doubt that this incident had much to do with Paul's conversion to Christianity.

On North Broad street, Philadelphia, there is a great church building known as the Temple Bapist church—Dr. Russell Conwell's church. There is an interesting story connected with the building of this church. Dr. Conwell had been preaching in a very small church in that community—so small that it could not accommodate the growing congregation. One Sunday morning, as Dr. Conwell appreached the church, he met a little girl who was crying, and when he asked her why she was crying, she replied that there was no room for her in the Sunday school and she had to go home. The great-hearted preacher took the little girl in his arms and said: "I will find a place for you." A short while afterward, when the matter of building a larger church was being discussed, the little girl showed great interest in the matter and began to save her pennies for that purpose. Only a few weeks after that she was taken suddenly ill and died. At the funeral her father told Dr. Conwell that the little girl had been saving her pennies for the building fund, and handed him the amount she had saved—57 cents. At a meeting of the trustees of the church, Dr. Conwell told them of the little girl's desire to help build the church, and the pennies she had saved. He says: "The trustees seemed much impressed, and it turned out that they were far more impressed than I could possibly have hoped, for in a few days one of them came to me and said that he thought it would be an excellent idea to buy a lot on Broad street—the very lot on which the building now stands. I talked the matter over with the owner of the property, and told him of the beginning of the fund, the story of the little girl. The man was not one of our church, nor, in fact, was he a churchgoer at all, but he listened attentively to the tale of the 57 cents and simply said he was quite ready to go ahead and sell us that piece of property for ten thousand dollars, taking—and the unexpectedness of this deeply touched me—taking a first payment of just 57 cents and letting the entire balance stand on a five-per-cent mortgage."

It was only a short while after this negotiation for the piece of land that another pleasant surprise was in store for Dr. Conwell. His members arranged a surprise party for him, and at that gathering it was announced that the entire amount, $10,000, had been raised to pay for the site upon which the new church was to be built.

When you go to Philadelphia, and pass the Temple Baptist church, recall this story of the little girl and the 57 cents. "Being dead, yet speaketh."

I LOVE A LITTLE COTTAGE

I love a little church house,
  On a friendly little hill;
I love a little schoolhouse,
  With a flowering window sill;
I love a little cottage
  As it stands nearby a wood;
I love them all so dearly,
  And I'll tell you why I should.

Because the little church house
  Is a beacon on the hill;
Because the little schoolhouse
  Is a guidepost, if you will;
Because the little cottage,
  Where the toilers homeward plod,
Is another of the builders,
  That keep building men for God!

I love a little cottage,
  As it stands nearby a wood;
I love it, oh, so dearly,
  And I'll tell you why I should:
Because the little cottage,
  Where the toilers homeward plod,
Is another of the builders,
  That keep building men for God!

—Roscoe Gilmore Stott.

First Business Woman—"Well, I must hurry home to dinner. I love a good home-cooked meal, don't you?"

Second—"Yes, but I'm beginning to suspect my husband's spending his afternoons in the matinees. I'm positive that pudding last night came from the delicatessen."

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Children's Storyland



JOHNNY'S GARDEN

I'm going to have a garden, yes; but you need not suppose
That in it will be planted a tulip or a rose,
For I am going to purchase the plants that I like best,
And here's a list of some of them—I've not thought up the rest.
I'm very fond of oyster stew, and oysters broiled or fried,
And so I'll have an oyster plant to keep me well supplied.
And as I just love omelets—and sometimes hens won't lay—
A thrifty egg plant I'll set out and pick the eggs each day.

Then, I am very fond of pies—and they're kept out of reach—
So I'll have three large pie plants, apple and mince and peach.
And I shall have a rubber plant, and when there's rain or frost,
I'll just run out and pick a pair—for mine are always lost.
Another plant I want to buy—I've never seen it yet—
But seems to me it would be wise some candy-tuft to get.
And so, you see, I've thought up all the things that I like best;
And, as I said, I haven't yet decided on the rest. —Youth's Companion.

A GREEN CASTLE PLAYHOUSE

By Nellie M. Leonard.

Helen and Ruth trudged up the hill behind grandpa's farm, carrying all sorts of playthings. Away up at the top of this hill was the loveliest playhouse! There were pine trees, big rocks, and a brown pine-needle carpet. One flat rock made a good table and one was hollowed into a giant arm-chair. They called the hilltop Green Castle.

"Oh, dear!" sighed Helen as they hurried along the winding path, "this doll's chair keeps slipping. I've had to pick up the rug and pillows ever so many times."

"I have three dolls, the box of clothes, and dishes, and the lunch grandma packed. I couldn't push our dolls carriage with any more load," called back Ruth.

"We're most there, anyway," said Helen. "Isn't it lovely? Oh, see that squirrel! Do you suppose it is our old pet, Bushy Tail?"

"It looks like him. See all these sticks and leaves in our arm-chair; we must clean house," decided Ruth.

"I will help, after I put our lunch in Mother Hubbard's Cupboard," offered Helen.

They worked busily, cleaning up rubbish, spreading the rug before the stone chair and laying red pillows against its back.

Ruth spread paper over the rock table and put on their tea set. Helen made a bed of pine-needles for Ruth's twin dolls, Peggy and Billy, and her own little Rosemary. She tucked them under a gay patchwork quilt.

"Let's run down and get grandpa's rake while the babies have a nap," planned Helen.

"What for? Suppose somebody steals our babies or lunch?" objected Ruth.

"We'll hurry. I want to make a pine-needle bank around these rocks. It will be a real house, then. Come on," urged Helen.

They ran down the hill to the barn, not noticing two black eyes peeping slyly out from behind the cedar trees. Grandpa lent them a small rake and they soon returned to Green Castle.

"Now we'll have lunch; I'm hungry as a bear," said Ruth.

"Oh, see my Rosemary hanging by her feet from this bush!" cried Helen.

"Peggy and Billy are buried in the pine-needles," scolded Ruth. Then she ran to the little cave they called Mother Hubbard's Cupboard.

"Somebody has taken the chocolate cup cake! Oh, Helen, who would be so mean?"

"Let's hunt. Just wait till we catch him!" scowled Helen.

They looked behind the rocks and bushes, but no bad boy was to be found.

"Prob'ly we couldn't scare him if we caught him," sighed Ruth.

"If we did give him a good beating, I suppose he'd play a worse trick tomorrow," added Helen. "Oh, look! See that little girl with black curls down by the brook? She is eating our cake! It was not a boy, after all!"

"She doesn't see us. Come on!" whispered Ruth.

They stole silently down the hillside, dodging behind trees and bushes until they reached the brook.

"Hello! Why did you tie my doll on a bush and steal our cake?" demanded Helen sternly.

The half-eaten cake dropped to the ground. Big tears rolled from the startled black eyes that met theirs as the little stranger whirled around and faced them.

"Me no have nice cake—no nice playhouse! Me have no dolly to love; nobody plays wif me; me have no mother —no daddy! The lady that takes care of me, she spanks me!" she sobbed.

Ruth's blue eyes met Helen's. They were both full of tears.

"She's the orphan Mrs. Wood is boarding. Poor kiddie—let's give her a real picnic," whispered Helen.

"I'll give her Billy; I will have Peggy left," decided Ruth.

"Come and be our company," invited Helen. "What is your name?"

"Marie Provost," she lisped. Then, smiling through tears, "You no slap me for eating your cake?"

"We have more cakes and sandwiches, and grape juice. I will give you my Billy doll to keep," offered Ruth, taking Marie's hand.

They raced up the hill. It was great fun setting their table, dressing the dolls and getting acquainted with Marie while they ate lunch.

Marie darted away and brought back a handful of ferns and yellow blossoms. "Me help you!" she smiled as she helped pile up pine-needles.

By and by they rested and played dolls. Marie leaned against the red cushions, hugging Billy and singing songs for the girls.

"Me help you tomorrow?" she asked wistfully, as late that afternoon they packed up the playthings and went slowly homeward.

"Will Mrs. Wood let you come?" asked Ruth.

Marie nodded. "She no care if Marie gets home to go to bed. Me play wif you and bring nice Billy. You no slap me—me never take your cake again! Me love Helen and Ruth—you love me?"

"You shall play in our Green Castle every day, you lovely Marie!" cried Helen, giving her a hug.

"I'll cut some paper dolls for you," promised Ruth. "You shall have good fun with us all summer; we are spending our vacation at grandpa's farm."

After they left Marie at the old, unpainted house down in the lane, Helen exclaimed eagerly.

"Green Castle, with pine needles, caves and rock chairs, was lovely last summer, but with cute little Marie—"

"It's going to be lots more fun. She is a nicer pet than Bushy Tail Squirrel," finished Ruth.

Then they ran home to tell grandma all about their day at Green Castle Playhouse.—The Congregationalist.

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Three-year-old Nancy's father had installed a new radio. Nancy listened with rapt attention to everything—music, speeches and station announcements.

That night she knelt to say her "Now I lay me." At the end she paused a moment, and then said:

"Tomorrow night at this time there will be another prayer."—Stray Stories.

North Carolina Christian Advocate

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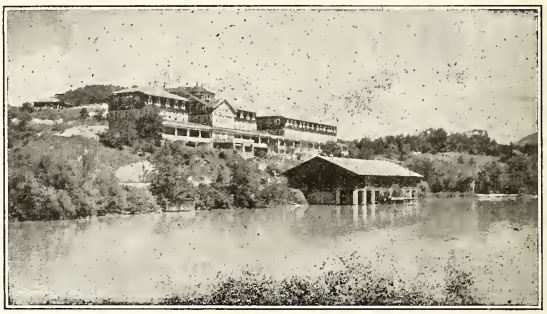
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North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

July

Graham, 8 14
Haw River, 11 (Mt. Pleasant) 15
Person, Concord, 11 17
Mt. Tirzah, Hurdle Mill, 3 17
East Roxboro 20
Durham Ct., 11 24
Milton, Purley, 4 24
Pittsboro, Chatham church 26
Siler City, Mt. Vernon 27
Hillsboro 28
Brooksdale, Trinity, 11 31
Holt's Chapel, 8 31

August

Burlington Ct. 4
South Alamance, Clover Garden, 11 7
West Burlington, 8 7

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

July

Ahoskie, Colerain, 11 15
Aulander, Ebenezer, 11 16
Murfreshoro-Winton, Union, 11 17
Chowan, Evans, 11 22
Perquimans, New Hope, 11 23-24
First Church, 11 31
City Road, night 31

August

Moyock, Moyock, 11 6-7
South Mills, Sharon, 11 14
South Camden, Wesley, night 14
Gates, Gatesville, 11 21
North Gates, Kittrells, night 21
Hatteras, Frisco, 11 28

September

Kennekeet, Avon, 11 4

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1019 Haymount, Fayetteville.
THIRD ROUND

July

Carthage, Center, p.m. 17
Mt. Gilead, a.m. 24
Wadeville, Ophir, p.m. 24
Caledonia, E. Laurinburg, p.m. 24
Goldston, Providence, a.m. 30
Glendon, Cool Spring, p.m. 30
Ellerbe, Jones Spring, a.m. 31
Biscoe, Candor, p.m. 31

August

Parkton, Sandy Grove, a.m. 3
Raeford, Parkers, p.m. 7
West End, Dowd's Chapel, a.m. 14
Hemp, Bascoms, p.m. 14

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

July

Goldsboro, St. Paul, ...17
Pikeville, Mt. Carmel, 3 17
Fremont Ct., Black Creek, 11 and 2 16
Fremont Ct., Black Creek, 8 17
Greenville, Jarvis Memorial, 8 20
Grimesland, Providence, 11 and 2 21
Aurora, Warrens, 11 and 2 22
Oracoke-Portsmouth, 11 and 8 24
Atlantic, Summerfield, 11 and 2 25
Morehead City, 8 25
Oriental, Pamlico, 11 and 2 27
Pamlico, Bayboro, 8 27
Grifton, Edwards Chapel, 11 and 2 31
Aydeu, 8 31

August

Newport, Bethlehem, 11 and 2 7
Vanceboro, 8 7
New Bern, Centenary, 11 21
Snow Hill, 8 21
Goldsboro, Salem, 11 and 2 20
Hookerton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

July

Franklinton, 8 14
Four Oaks, Elizabeth, 11 17
Garner, Hollands, 3 17
Zebulon, Wendell, 8 17
Selma, 8 20
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Youngsville, Prospect, 11 30
Tar River, Ebenezer, 11 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

July

First Church, Rocky Mount, 11 17
Nashville, Sandy Cross, 3:30 17
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

August

Clark Street 3
Elm City, Zion 7
Kenly 7
Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

July

Stedman, Bethany, 11 16
Roseboro, Beulah, 11 17
Clinton, Keener, 3:30 17
Shallotte, Sharon, 11 20
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

August

Fairmont, Olivet, 11 7
Lumberton, Chestnut St., 8 7
Grace, 8 8
Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., Asheville, N. C.
THIRD ROUND

July

Weaverville Ct., F. H., Sat. 11 16
Marshall, 11 17
Ivy, Mt. Pleasant, 3 17
Leicester, Dicks Cr., 8 17

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

July

First Church, 11 and 8 17
Prospect, Bethlehem, 10 and 2 23
Lilesville, Savannah, 11 (4th Q. C.) 24
Morven, Shiloh, 3 24
Monroe, Central, 8 24
Spencer Memorial, 11 31
Wesley Heights, 8 31

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

July

Crouse, at Crouse, 3 23-24
Goodsonville, 11 24
Stanley, Iron, 8 24
Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

August

Shelby Ct., El Bethel, 11 6-7
Bessemer City, Concord, 3 7
Belmont Park Street, Ebenezer, 8 7
Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, 8 21
Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September

Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9

Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

	July
Ward Street-Archdale, Ward Street, 11	17
Highland, Highland, night	17
College Place, College Place, 11	24
Gibsonville, Whitsett, 3	24
Summerfield, Summerfield, night	24
Park Place, 11	31
Bessemer, Bessemer, night	31

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

	July
Avery, Jonas Ridge, 11	14
Clinchfield, 11	17
Gilkey, Centennial, 3	17
Broad River, Providence, 11	20
Spindale-Pleasant Grove, 11	24
Marion Ct., Pleasant Grove, 3	24
Cross Mill, night	24
Elk Park, Montezuma, 11	28
Table Rock, Fairview, 11	31
Elk Park, Montezuma, 3	31
Old Fort, night	31
	August
Rutherfordton, Gilboa, 11	7
Marion Mills, East Marion, night	7
Mill Spring, Gray's Chapel, 11	10
Bostic, Salem, 11	14
Cliffside-Avondale, Cliffside, night	14
McDowell, Trinity, 11	21
Old Fort Ct., 3	21
Glen Alpine, 11	28
Morganton Ct., Zion, 3	28
Rutherford College, night	28

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

	July
Danbury, Pine Hall, 11	17
Walnut Cove, St. Marks, 3	17
Rural Hall, Germanton, 8	17
Spray, 11	24
Draper, 3	24
Leaksville, 8	24
Sandy Ridge, Snow Hill, 11	25
Madison, 11	31
Stoneville-Mayodan, Mayodan, 7	31

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

	July
China Grove, 11	17
Concord Ct., 3 (Q.C. night, 19)	17
Forest Hill, night	17
Salem, Oak Grove, 11	24
Woodleaf, South River, 3	24
Kerr Street, 11	31
Harmony, night	31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	July
Granite Falls, 11	17
Dudley Shoals, Ebenezer, 3	17
Lenoir, First, 11	24
Hudson, Harper's, 3	24
Lenoir Ct., Colliers, night	24
Cool Springs, New Salem, 11	31
Olin, Mt. Bethel, 3	31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

	July
Andrews, 11	17
Robbinsville, Topton, 3	17
Fines Creek, Cattaloochee, 11	24
Junaluska, Long's, 8	24
Murphy, 11	31
Hayesville, Sweetwater, 3	31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

	July
Walkertown, 11	17
Oghurn Memorial, Shiloh, 3	17
Thomasville, Main Street, 7:30	17
Centenary, 11	24
Hiatt Memorial, 7:30	24

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IN MEMORIAM

WATT—Bessie Drucilla Watt was born June 5, 1887. She departed this life May 8, 1932. She was married to M. V. Watt at the age of 19. To this union were born five sons and three daughters. They with her husband survive her. She joined the Methodist church in her girlhood days and remained a devoted Christian until her passing. She was a faithful wife, a loving mother, one who was willing to spend and be spent for her home. She was a kind neighbor and friend to all. She was truly a good woman. She will be greatly missed by all who know her.

C. M. McKinney, Pastor.

CATHEY—Mrs. Rachel R. Cathey was born August 26, 1848, at Floral Home, Mills River, N. C. Her father was W. T. Johnson, and her mother Mary Smith Johnson. She passed on June 5, 1932, at the home of a relative in Skyland, N. C. She was a member of the Methodist church from girlhood. As Whittier said of his schoolmaster, she truly had ripe old age, she truly had courage to face life's care, she had cheerfulness of soul, she truly had brown health and quiet wit; and best of all, she had a conscience at peace with the Master Galilean.

Herman F. Duncan, Pastor.

LIGON—M. H. Ligon, born July 7, 1861, died June 1, 1932, age 79 years, 10 months and 24 days. He took a stand for Christ and joined the Methodist church at the age of 16 and lived a real good life till the end came. He gave the site and a large contribution to St. Mark's Methodist church, which was named in his honor. He became its first Sunday school superintendent and filled that office in the church for the past 20 years. He was a faithful man to his church. We shall greatly miss the going of this good man in the church and in the community. We extend to his friends and relatives our deepest sympathy. J. B. Fitzgerald.

THOMAS—Joel Penn Thomas was born February 28, 1873, in Franklin county, his people for generations having come from this county. He died April 14, 1932, in Henderson at the home of his niece, Mrs. H. E. Chavasse, with whom he had resided. He was the son of Joel K. and Julia Branch Thomas, and by inheritance he possessed those characteristics which placed him most decidedly in the class composed of the highest type of southern manhood. He descended on both sides from a long line of ancestry of note in colonial and revolutionary days. The family moved to Henderson when he was a child and most of his life was spent here.

He early connected himself with the Methodist Episcopal church and was ever conscientious in the discharge of his duties. Although handicapped from his youth by deafness, which prevented him taking active part in the work and happenings of his church and community, he was never gloomy or the least bit unpleasant or morose. On the other hand, he was very humorous and often gave pleasure to others by little articles that he wrote, which not only brimmed over with wit and brightness, but also gave expression to some little thought that would twist one's heart strings with tenderness.

Only those who knew him intimately could form a just estimate of his character. He possessed fine judgment and the highest regard for truth and honesty, which he daily put into practice with his fellowmen. Of unswerving integrity, he always held his own opinions in regard to public affairs, and it may be said of him that without ostentation he ever wore about him "the white flower of a blameless life."

All the graces of a Christian gentleman were his, as evidenced in the family life for the children, nieces, nephews, great-nieces, and great-nephews were perfectly free with him. He was one of them, their pal, ever ready to go with them and do their bidding.

By One Who Loved Him.

RIGGS—On a beautiful day in February we laid to rest the tired body of Thomas J Riggs. The day might have been given us as a type of that bright spirit of our brother. The writer had only recently come to be his pastor and had seen him only once when we could converse. We were impressed with his faith. How he seemed to take it for granted that God was Lord and all was right. How he took us literally to his heart and arms. We saw him several times thereafter, but he could not talk again with us.

So on this beautiful winter day as we stood by the open grave we did not feel the sadness so often experienced on such occasions, for did we not read to the people "Blessed are the dead which die in the Lord"? And did not our communion with him lead us to know of a surety that Brother Riggs had so gone from us?

Thomas J. Riggs was born October 1, 1858, and died February 23, 1932. He was a son of Newton Riggs and Polly Riggs. He joined the church is 1872 and was a member of Queen's Creek Methodist church at the time of his death.

He leaves, to follow his path, his widow, Mrs. Delphia Riggs, and the following sons and daughters: Richard T., Newton J., William T., Charlie M., and Geneva Riggs, and Mesdames Etta Norris and Della Morton, all residing near Swansboro, N. C.

May the Lord lend his spirit to these who are so sadly bereaved.

His pastor, E. B. Bell.

PRICE—On May 21, 1932, as dawn was breaking over the hills which she loved, the life of Mrs. Nannie E. Price came to a close on the earth and she passed into the eternal realms to live with Jesus forever. Mrs. Price was born in Mecklenburg county, Va., November 1, 1858. She was the oldest child of Mr. and Mrs. Wesley A. Nash, who moved to Franklin county, Va., when she was only a child. Sister Price united with the New Hope M. E. Church, South, on the West Franklin circuit in the early seventies. For many years she was an active member of that church. She was a charter member of Highland church on the same circuit.

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

On May 27, 1880, sha was united in marriage to Joseph P. Price. They celebrated their golden wedding anniversary two years ago, May 27, 1930.

Sister Price is survived by one sister and four brothers. She was the mother of nine children, seven of whom survive. Thirteen grandchildren and two great-grandchildren also survive her. The names of her children are: A. W. Price, Besoco, W. Va.; C. J. Price, Roanoke, Va.; H. A. Price, Waynesboro, Va.; Rev. Roy Price, Chulwon, Korea; Nollie Price White, Winston-Salem, N. C.; Estelle Price Prillaman, Callaway, Va.; Hartie Price, Callaway, Va.; Ethel Price Heckman Bland, Standardsville, Va.

The funeral services were conducted from the home on Sunday, May 22, 1932, by her pastor, Charles T. Boyd, Dr. B. M. Beckham, and Rev. Roy Smith. She was laid to rest in the family burial ground near her home.

HESTER—Marvin Egerton Hester, son of Rev. M. W. Hester and Nancy Frances Hensley and grandson of the late Rev. W. S. Hester and Melissa Frances Crews of Granville county, N. C., "fell asleep" May 4, 1932, in a Los Angeles hospital, California.

He was with friends swimming at Long Beach on August 20, 1931, and while diving miscalculated a thin wave and striking hard sand broke a vertebra in his neck. His body becoming paralyzed he was saved from drowning by these friends and taken to the hospital, where for eight and a half months skilled doctors, efficient nurses, loving parents and brothers, interested friends, worked and wa tched and waited through tragic days and nights; while friends north, south, east, west—praying friends—kept him ever before the Great Physician as they remembered "without ceasing" at a throne of grace the stricken parents and their invalid boy.

Gleanings from bedside letters reveal somewhat of his struggle for life, his high courage, his victorious spirit: "A broken body need not mean a broken life"; "Ed is putting up such a brave fight"; "Life is so sweet to him"; "He is so brave and patient"; "He has been such a wonderful patient all along."

"Eddie was able to be on wheel chair three and a half hours at a time—on lawn—under palms—with birds and flowers and friends." High hopes of recovery were then entertained—but about April 20 kidneys and bladder refused to respond to artificial methods of elimination and stomach refused to retain nourishment; and the cry of parent-heart became, "O, my Father, if ths cup may not pass from me except I drink it, thy will be done." His father and mother felt as Abraham must have felt when he saw Isaac on the altar—but "the sting seemed to pass and every one was ready for whatever might be God's purpose or plan." The ministry of suffering enabled the w atchers and their patient to see repeatedly "God's great grace and power manifested in Eddie" and in themselves, too.

On May 4, noon, the message read: "Eddie lingers close between life and death—a matter of hours—and he is ready, praise God—'made perfect through suffering.'" On May 5: "Eddie fell asleep last night at 10:43. 'We sorrow not as those who have no hope.'"

In the funeral home on Saturday, May 7, the service was participated in by pastors from Trinity Southern Methodist church, Pilgrim Holiness, Montebella Baptist churches and the chaplain of the hospital. Strains from the pipe organ brought soothing memories in "Consolation," "Kiss Me Good Night," "Lullaby and Good Night"; songs, "I've Been Lifted" by Rev. Mr. Hodson, and "We Would See Jesus" by a lovely voice from trinity choir bore messages of "comfort for these who mourn."

Flowers: Calla lilies—scores of them; rosebuds in profusion attested how earnestly friends wished to give expression of love for him—of sympathy for his own loved ones.

When all had retired from the mortuary except the family and ministers, as by inspiration, the mother prayed audibly, triumphantly, and victoriously: "O, my Father, I thank you for this beautiful life. When he was born I gave him to you so long as he should live; and you lent him to me; he was yours, not mine, and I have kept him, guarded him, loved him to this hour and now I give him back, thine own, to thee. I thank thee for letting me have him for these 22 years."

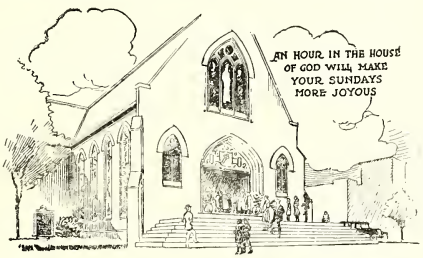
The wasted body was tenderly laid in beautiful Valhalla Memorial Park: "Peace."

Eddie "being dead yet speaketh." "We love thee well, but Jesus loves thee best. Good night—good night—good night." Uncle Rhodes and Aunt Lula.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JULY 21, [illegible] Number 29

J. P. Breedlove
407 Watts St.
Durham, N.C.



My Church

BEFORE I was born, my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My Church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught become radiant, insistent and inescapable.

In the stress and storm of adolescence, my Church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakening of love, my Church taught me to chasten and spiritualize my affections, sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—William Henry Boddy.

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THE DRAGON'S TEETH

Civilization is safe only to the extent that it is supported by the moral stata and undergirded by the moral stamina of its leaders and people. Prohibition of the manufacture and commerce of intoxicating liquors is essentially a moral principle in the general welfare. The fact that prohibition has been invaded and taken over as an "expedient" or issue to partisan success and power does not change its inherent nature. Those who would subordinate and even prostitute it in the hope of material prosperity are, though well meaning, deluded. More liquor, legalized and morally sanctioned liquor is not a cure for the evils of liquor. There cannot be more righteous judgment in the mob psychology of an aggregation of partisans than in the prayers, toils, sacrifices and martyrdom of a century of saints. Frances Willard and her lesser disciples were not deluded advocates of a fanaticism. It is the same liquor, with the same nature and effect, and under the same generalship as formerly.

Today, because of the near collapse of our economic structure and the varying ideals occasioned by materialism there is a call for "something different"—a change. This is history repeating itself in politics and government. Samuel, standing alone, cried to Jehovah that the people "wanted a king." First "solemnly warn" that a king will command and consume the best of their possessions, including the flower of their manhood and womanhood, then let them have their king. Only three generations before a break in their moral and religious unity, a divided kingdom, and today a race without a country or national identity.

King Alcohol is the greatest tyrant that ever wielded a scepter. He dictates the personnel and duties of public officers, creates and regulates environment, prescribes social and moral ideals. He makes virtue a "court fool" and his "battle hymn" is the starved cry of cringing childhood, anxious groanings of cowed wives and mothers, and the defenseless scream of ravished womanhood and homes. Politics has never yet reformed liquor; liquor has in every instance corrupted politics and public officials.

Being inherently and essentially a moral issue there can be no compromise or middle ground. It is easy to champion a cause when it is popular, but the test of sincerity and stability comes when the cause is unpopular. The public will forgive and forget most everything except insincerity and hypocrisy. Especially is that true with respect to moral and religious leaders and professions.

"He that is not for me is against me, and he that gathereth not with me scattereth abroad."

Wm. L. Knight.

THE ADVOCATE STILL CONSISTENT

For seventy-five years this paper has stood for God and for human welfare. It is against war and against liquor—two of the greatest curses of the race. All who are with us aid in this hour when the demands of the liquor crowd rises above the welfare of wives and mothers and little children, above the efforts of patriots, social workers and saints. The Advocate is sincere and consistent.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself upright. At the last it biteth like a serpent, and stingeth like an adder."

In the midst of the present confusion one thing is clear as the noonday sun: All men and women who are against the liquor business will vote for and devote their best efforts to the election of dry candidates to both houses of Congress and to the state legislatures.

"No conversions but a good revival in the church" is a familiar report of the summer meeting. Has there really been a revival? Are the stewards more nearly 100 per cent doing their duty? Are more people at the communion table? Is there less liquor drunk and more respect shown for law and decency? Have the Ten Commandments a better standing in the community? Is the church eager for saving sinners? Did the people hear the thunders of Sinai and had the Cross a new meaning for the church members? We are sure every church that had a real revival last year will see sinners saved this year. A so-called revival that does not make folks quit their meanness and go to doing better is not worth the name.

The great theologian has first been a man with a great religious experience. It was so with St. Augustine, the incomparable among the early fathers of the Christian church. It was so with Martin Luther, reformer and theologian. It was so with John Calvin, the theologian of the Protestant Reformation. It was true of John Wesley, expositor and apostle of Arminianism. Such is necessarily so, because all vital theology is born out of experience. No man has a theology that is really his own except that which arises out of his inner experience. All others should be put in quotation marks even if he quotes them glibly and calls them his own. For they are nothing more than so much imported material to be stored up among his intellectual furnishings.

A good text for these days of moral and spiritual collapse: "Nor thieves, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God (1 Cor. 6:10). A message from a man of God with a fire in his bones and a flame in his heart would be worth a dozen stump speeches. The lewd fellows of the baser sort will revile and threaten, but the saints will rejoice.

The Christian Advocate of Cincinnati, O., with great pentinency says: "'We want beer' was the cry of a noisy, even savage, gallery in both political conventions. 'We want bread' is the cry of multitudes of citizens who are orderly, law-abiding, and self-restrained. They are not desirous of charity, of doles, of second-hand garments. They desire work with just wages. Political conventions seemed mindful of the 'beer' cry, but the answer to the 'bread' cry was neither statesmanlike nor sufficient. It is unfortunate, and it was by no wish or act of prohibitionists that the wet issue has monopolized political thinking. Parties and candidates will find that the bread wagon is a safer vehicle than the beer truck."

Could we get our churches to realize the serious moral and spiritual slump into which we have come so that they with true repentance would turn to God the load of this present material collapse would be lifted. Were we to give heed to the voice of God rather than listen to the present gabble in the political arena a better day would dawn. Some of the preachers say they keep reminding their people of the perils of these times. Think of an Amos or an Isaiah or a Peter or a Paul content to remind the people of their age! A dozen preachers in North Carolina who had so much the spirit of Peter and of Paul in attacking the sins of this age as to get in jail would do more for righteousness in the state than all the big sermons of a generation. God save us from a revival that does not cause a stir among saints and sinners.

A Pulpit Without Moral Indignation

ARE we training a ministry acquainted with the exact sciences and familiar with all the uphemisms of speech, but wanting in a passionate demand for righteousness and justice and holiness. Our fathers went out into this wilderness to spread scriptural holiness over these lands. They flamed and burned as they rebuked ungodliness and unrighteousness as they called sinners to repentance.

Are we going to fill our pulpits with men of accurate speech and exact statement but unable to flame and burn with righteous indignation against sin? Many thoughtful men are fearful of the fate that befalls men in academic shades and college class rooms. A young preacher who makes these an end, feeling sufficient because of his academic training is doomed. He is apt to fail because he is not willing to pay the price of apostolic zeal. A football player knows he has got to pay the price of making touchdowns. For him there must be self-denial and passionate abandon of self. The ministry is more exacting than the football field. The young preacher who is not willing to lay by every semblance of worldliness and to place self-reliance upon the altar of God should quit at once. He is doomed to be classed with those who have gone into the prophet's office "for a piece of bread."

Just now the pulpit is at the cross roads. The preachers are on trial as never before. Crusaders for God are needed; men capable of moral indignation, with a consuming passion for righteousness need to be heard in every town and village and at every country cross roads. The real test is now being made of the men who are expected to speak with authority in an hour of desperate need. In other days, when the man on horseback rode into a community, the people knew that a prophet of God was among them. Are we worthy to follow in the footsteps of these men? A rosewater message from the academic decorated with fraternity pins and college degrees will not meet the present situation of moral and spiritual decline. Let the dilettante hie away; let the prophet of God be heard.

The one need in North Carolina in this despondent hour are crusaders of the Cross in every pulpit who will bring this present generation to the bar of conscience and cause men to answer at the bar of God. Only men capable of moral indignation, ready to stand alone with God in the face of the foes of righteousness can do this. This is truly the sifting time for the men who minister at the altars of God. Can our academics from shady groves and quiet retreats with books become crusaders for holiness of heart and life? Have we a pulpit capable of moral indignation?

An Editorial Everybody Should Read

THE Chicago Tribune on July 11, 1917, that is just fifteen years from Monday of last week, carried an editorial that every American citizen after this interval of fifteen years should read. The Tribune is as wet as Al Smith or John J. Raskob and as thoroughly Republican as these men are Democrats. Furthermore, it modestly claims to be the greatest paper in America, and this claim is not of recent origin.

In a word every consideration prompts us to give heed to what the Tribune said. Listen to this paper that succeeded in telling the truth about its own crowd in the following:

If the secret records of the brewing and distilling industry were ever brought to light they would tell a story of social and political corruption unequaled in the annals of our history. If the veritable narrative of the American saloon were ever written it would make the decadence of Rome look like an age of pristine purity in comparison.

Whiskey, wine, and beer never caused half as much injury to society as the manufacturers and purveyors of these beverages. If these men have not made a practice of committing murder and arson it is because these crimes did not seem immediately profitable. The liquor business has been the faithful ally of every vicious element in American life; it has protected criminals, it has fostered the social evil, and it has bribed politicians, juries and legislatures.

The inherent corruption has extended even to the so-called decent saloon. There are few that do not serve adulterated products and it is an unusual proprietor that is not more than pleased when his patrons are getting drunk than when they keep sober. Philip Drunk stays longer and spends more money than does Philip Sober. That is one reason why the saloon would rather sell ardent spirits than beer; they are more intoxicating.

We have been speaking of the "decent saloon"; the other variety is almost unspeakable. The smallest count in the indictment against the evil barroom is its persistent evasion of the law. We are not surprised to read that numerous Cook county road houses are operating without licenses, that they keep open on Sunday, of that they seem to exercise a mysterious control over public officials. Yet these are only minor offenses in the calendar of saloon iniquities.

The brewers have at times tried, or said they would try, to clean up the saloon business. The head of a great St. Louis brewery often told his confreres that it was the brewer's only salvation. The theory was accepted, but the practice was always to expand every energy to sell

one more keg of beer, even if it had to be sold to bootleggers and resort keepers.

It is for these reasons that the prohibition movement has gained such strength. The demand for the abolition of the liquor traffic is the expression of a ripening conviction that it is conducted by nefarious means for nefarious ends.

"After us the deluge" seems to have been the philosophy of the liquor men—but now the deluge seems to be on the point of breaking.

Now we know why the 18th amendment was written into the constitution. And it is this same crowd whose misdeeds put it in that are now trying to take it out.

Must Politicians Be Liars?

THE governor of New Jersey at Chicago told the country that Governor Roosevelt, if nominated, could not carry a single eastern state. Last week he gave the presidential nominee the assurance that he would carry the state of New Jersey for Roosevelt and Garner.

This is not strange in the least. But the governor goes on to explain, as reported by the New York Times, that his statement at Chicago was made for political purposes. In other words, a politician is expected to be a liar. How can honest and high souled men have respect for such? To lie, as occasion may demand, and to steal at the ballot box seems to be good political ethics. Yet we are told to hold sacred the ballot and to bow at the shrine of politicians. Is it any wonder that men and women who try to live in all good conscience resent the abuse of politicians and the villification of those who heap abuse upon them for putting conscience above party fealty? Lying for political purposes is just plain old lying in spite of the accepted dictum of pagan ethics.

The New Road to Prosperity

HAVE you heard about it? We are going to drink ourselves rich. We need more automobiles, more radios; we must pay for our homes and we who are out of a job must have one. The way to get these is to drink more wine and beer. The way to get rid of taxes, the way to pay our school teachers, the way to get drunken drivers off the highways; the way for people who are asking for bread for their hungry children, to get it is to turn the country over to Schlitz, Pabst and Anheuser-Busch. It is strange that we never thought of this before. Get rich by getting drunk is something new under the sun.

Sunday Baseball Again

WHENEVER the demand is made for league baseball on Sunday it is insisted that the laboring man needs the recreation which can be had in this way without hurt to any one or to any cause. The first and foremost consideration of gate receipts is not once mentioned. The camel usually gets his nose in the tent by doing all this for sweet charity—it is the old demand of Judas with his subterfuge, "Why was not this given to the poor?" The same is true of Sunday movies and all such.

The usual defense offered for these violations of the Sabbath done for gain is made by pointing out other violations of the Sabbath—sometimes they are parallel cases, at other times they are not. The one effort is always to get rid of "blue laws" which stand in the way of gain and lax moral conduct.

Would that these enthusiasts for humanity would lead a crusade for the observance of the moral laws of God and for the humanitarian demands of the Son of Man, the Son of God. In none of the editorial utterances for laxity of conduct and for disregard of the laws of God do we detect a passionate concern for lifting mankind to a higher level of moral conduct and for the observance of stricter moral demands.

The most serious aspect of this present demand to disregard the laws of God and of man is the moral and spiritual collapse back of it all. We are in the depths and little aware are we of our desperate situation. Encroachments continue to be made upon our most conservative people who have always stood for the highest and the best. The American cities have broken down in their idealism and spiritual vigor, content to get the best that money can buy. Though money can not buy the best, many are ready to put the American city in the saddle. These centers, with their graft and sordid materialism, defy the laws of God and disregard the laws of man. In our present village and town life the tendency is to adopt the ways of the cities though these set at naught the Bible and ignore the gospel in which their fathers believed and trusted. God save us from dominance of the city centers so far gone from the ideals of the fathers.

When a genuine religious movement gets afoot two things usually happen. Some people are converted and others are offended.—The Rev. Samuel M. Shoemaker.

People and Things

Rev. J. W. Groce is assisting Rev. C. B. Newton this week in revival services at Concord church.

A new interest in the Advocate is manifest by the renewals sent to this office. These dollars are fine to keep the presses going. Let them keep coming.

Rev. Sam Maxwell of Asbury College, Wilmore, Ky., will assist Rev. J. W. Groce in a revival at First Methodist church, Cherryville, July 26 to August 6.

"The fifth Sunday in July is to be home coming day at Troutman, and we are anxious for former pastors and members to spend the day with us."—J. H. Bradley.

The First Methodist church, Cherryville, has received 108 new members this conference year—73 on profession of faith and 35 by certificate. Rev. J. W. Groce is the pastor.

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

"On Sunday night, July 17, we closed a week's meeting at Tabernacle Methodist church, Laurel Hill charge. Fine interest was manifested in both the day and night services. Nine addition to the church, three by letter and six on profession of faith, are some of the visible results of this meeting. The pastor did the preaching."—W. D. Yarborough.

Revival services at Summerfield church on the Summerfield charge have entered the second week. Reverend George Clemmer, pastor of Proximity, Greensboro, is assisting the pastor, Rev. W. F. Cooley. Both interest and attendance have been good. There have been a number of definite re-consecrations and conversions. Several of these will unite with the church.—The Pastor.

Rev. J. H. Lanning of City Road, Elizabeth City, was a welcome visitor to the Advocate office last Monday. An early start enabled him to reach Greensboro before noon. The early morning drive of more than 200 miles was delightful. He was on his way to aid in a revival at Wesley Chapel, Linwood charge, Davidson county. This is Brother Lanning's old home church; we trust he may have a fine time among "his own people."

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

"I was privileged for the third time to attend the Baltimore Young People's conference as a member of the faculty; and Mrs. Duncan enjoyed sharing this trip. There were nearly 400 people in attendance and a marked spiritual tone was uppermost; conversions and dedication of life were the order of the day. The best Methodist testimony meeting I have attended in quite a while was conducted there by Colonel Cudlip who, by the way, is a Presbyterian."—Herman F. Duncan.

The pastor's paragraph: For ten days in New York I listened to good lectures. Dean Willard L. Sperry of Harvard talked on worship. Prof. E. C. Lindemann of New York spoke on the task of the church in remaking the social order. Professor Weiman of Chicago talked on the idea of God. Dean Robert R. Wickes of the chapel at Princeton told us how he preaches and teaches religion to 2000 boys at Princeton. I came away inspired to try to do better work as pastor at Chapel Hill.—Chapel Hill Bulletin.

"Revival services that continued 11 days at Spruce Pine closed this week. Six members were added to the church during the meeting, making a total of 22 new members since our last annual conference. We were glad to have a sermon from the Presbyterian pastor, Rev. J. W. Roseborough, a sermon from the Baptist pastor, Rev. J. T. Biddle, and two sermons from Rev. A. B. Wing, who had charge of the music. The other sermons were by the pastor."—W. Reid Harris.

"Recently we have held two satisfactory revivals at Fletcher and Mills River. At Fletcher, Brother John W. Moore brought our messages and you can well imagine the high spiritual note that was sounded throughout. The church was spiritually enlivened, and membership increased. At Mills River, Brother Tom Jimison, formerly a pastor of this section and much loved in these hills, brought us closer to God with his unique, interesting and common sense preaching. He loves people, he loves the church, and he loves Christ. We received five new members on profession of faith as a result of this special effort."—Herman F. Duncan.

The pastors can get us through the summer by each one sending an average of $1.00 a week for the next 12 weeks.

"Olive Branch church on South Halifax circuit has for three years, with the Presbyterian and Baptist churches, conducted union revival services in the Turbeville high school auditorium. This year we secured Mrs. C. L. Steidley of High Point, N. C., to conduct the meeting. She came to us June 14 and continued until the night of July 8. She spoke at 10 a. m. and 8 p. m. each day to the edification of all. The morning Bible talks were excellent; the appeal at the evening hour was very sincere, earnest and effective. There were many converted; twenty-nine gave their names for membership in the various churches. There was a large number of re-consecrations. The work among the children and young people was especially good. All appreciated and enjoyed the work of this good and consecrated woman, and pray that God's blessing attend her in her effort to lead the lost to Christ."—V. L. Marsh.

"We have a few dates yet open in August if there are pastors, Sunday schools, Epworth Leagues or missionary societies who wish to avail themselves of our messages. I am an elder of the South Georgia conference. My wife was Mary Taylor Myers, daughter of Rev. and Mrs. Ebenezer Myers, with whom we are spending a portion of our furlough. The facts are: Missionary of our church in Congo Belge, Africa, since 1928. At home on regular furlough. Member of the International Institute of African Languages and Cultures. Fellow of the Royal Anthropological Institute of Great Britain and Ireland. First year on field, evangelistic man in charge of Minga district. Balance of term, treasurer and business manager of our Congo Mission, with office at our Wembo Nyama Station. Special student of African folk tales, proverbs, and sociology. Traveled three months recently through East Africa, Arabia, Soudan, Egypt from Halfa to Cairo, through Palestine and Syria, Asia Minor (Smyrna and Ephesus) including Istambul (Constantinople), Greece, Italy, Switzerland, France, Belgium, England."—W. E. Tabb.

A new interest in the Advocate is manifest by the renewals sent to this office. These dollars are fine to keep the presses going. Let them keep coming.

Friends of Mrs. M. G. Ervin, wife of our pastor at Farmington, will be pleased to know that she is rapidly recovering from an illness of more than five months. During this time she was confined to her bed at Long's Sanitorium in Statesville, at Home, and Duke Hospital, Durham. She was discharged from Duke Hospital July 14.

Home coming day speakers for Sunday at Proximity are: Morning sermon, Rev. A. Burgess, pastor of the Table Rock charge. Evening sermon, Rev. Frank Jordan, pastor of Glenwood church, this city. Both of these ministers are former pastors who are still in high favor with the people of this community. Immediately following the morning worship dinner will be served in the grove between the Cone ball park and Summit Avenue. All former pastors and former members are invited to come back for the day. A well filled basket will give any one an abundant entrance into the park.—The Pastor.

Winston-Salem Ministerial Association at their meeting the past week after discussing the movement on foot to again make the country wet, sent the following telegram to Senator Bailey: "We are counting on you to support the Eighteenth Amendment and the Volstead Act." The message was signed by Dr. J. R. Jester, pastor of the First Baptist church; Dr. C. C. Weaver, pastor of Centenary M. E. church; Dr. S. H. Templeman, pastor of Brown Memorial Baptist church and president of the Ministerial Association; Dr. John R. Foster, pastor of the First Presbyterian church; Dr. Edmund Schwarze, pastor of the Calvary Moravian church; Dr. S. W. Hahn, pastor of Augsburg Lutheran church; Dr. J. K. Pfohl, bishop of the Southern Moravian Provine and pastor of the Home Moravian church.

FINE ADVANCES MADE AT RIVERVIEW

Home coming day and dedication service at Riverview church on the Emma and Elk Mountain charge Sunday, July 31. Sunday school at 9:45, preaching at 11, dinner on the grounds. The afternoon will be devoted to congregational singing of favorite songs and to quartettes.

All former pastors, members and friends are cordially invited to come and spend the day with us. (You Plyler brothers come, too.)

We have just completed some much needed work on the church, three large Sunday school rooms having been built, church painted inside and out, auditorium finished, and new pews and pulpit furniture installed. A debt of long standing has been paid, and the church is to be dedicated, free of debt, after having expended $2000 cash and much free labor in the completion of the building.

Out Sunday school attendance has increased in attendance from about fifty, eighteen months ago, to an attendance of 150 last Sunday, and this without any membership campaign.

All who can do so come, be with us the fifth Sunday.

W. E. Rufty, Pastor.

FIVE HUNDRED AT HOME COMING

A few lines from the Balls Creek circuit. The circuit is making steady progress. The pastor has held two meetings on the circuit and is now in the third one, this being at St. Paul. Last Sunday was home coming day, and it was a real home coming. Five hundred were there to greet each other. St. Paul has made a gain of 200 per cent this year in their school. We have had 40 conversions and reclamations so far at St. Paul and plan to continue the meeting till Friday night.

Fifth Sunday is to be observed as children's and home coming day at Friendship church. We extend a welcome to all former members and friends. Former pastors are especially invited to be with us on that day. We would consider it a pleasure to have the Plyler brothers. A wonderful program is being planned and Friendship hopes to make this occasion a day of days.

The revival starts at Friendship church on the fourth Sunday night and will continue till August 3.

The Balls Creek camp meeting announcement will be made by our elder at an early date. A great meet is planned.

J. Max Brandon.

FINE ADVANCES MADE AT TAYLORSVILLE

Being of a somewhat humble and timid disposition I hesitate to write about those things which I have had a part in. You know we preachers are sometimes accused of "tooting our own horn." But when others have done work worthy of praise and recognition, I am willing to take that risk. So here goes:

When we arrived in Taylorsville shortly after our annual conference last November we found, and that according to the frank admission of the congregation, the most dingy and dilapidated church building in town, and without question the most uncomfortable seats in Southern Methodism. Perhaps I should have said not merely Southern Methodism, but as you would say in "bragging on your paper" (if you will allow me to call it that) all Methodism. But now after a complete renovation of the church, both inside and out, and at a cost of only $1250, we have, according to the opinion of not only our members but our fellow townsmen, the most beautiful, the best equipped and the most comfortable church in Taylorsville; and according to our presiding elder, Brother J. S. Hiatt, we have the most beautiful church in the Statesville district. Of course we do not question the integrity of his statement nor the accuracy of his taste for beauty.

We will not take space to go into detail as to what the renovations included, but suffice it to say that our people can sit, and in "very unusual cases" sleep, in comfort. Then, too, the work has been so planned and arranged that it will not interfere with the benevolent causes of the church. It has not only been arranged so as not to interfere at this point, but there was a definite understanding between the preacher and the congregation that it would not.

Aside from the improvements in building we are delighted to be able to report an equivalent addition to our church enrollment here at Taylorsville. There has been an addition of more than 30 members. We expect to add others between now and conference.

Our Sunday schools have made the greatest improvement of any other phase of our work on the Taylorsville charge. Our Sunday school enrollment for the three churches has almost doubled. We are grateful for this increased interest in the work of the Lord, and we hope that we shall be able to keep it going and growing.

To conclude what would otherwise be a long story, let us say that we are enjoying an unusual spirit of co-operation from all those concerned with the ongoing of the kingdom of God in this part of his vineyard. We anticipate a good report at conference. We are hoping to add to our present list of subscribers for the Advocate.

R. L. Young.

ACTIVITIES OF ASSISTANT PASTORS IN THE TWO CONFERENCES

Thirty-two Cokesbury schools have been conducted with an enrollment of 619 and credits issued to 393.

As the result of efforts by evangelistic teams and pastors' assistants participating in evangelistic meetings 95 persons were received into church membership during the two weeks, 80 by profession and 15 by certificate.

Thirteen vacation schools were conducted with an enrollment of 898, from which 87 certificates were issued. Only two of the schools issued certificates for the work done. The total number of instructors was 53.

The pastors' assistants have preached 220 times, made 1103 visits, and have conducted six country church surveys.

Other activities in which pastors' assistants have co-operated are such as leading music in evangelistic meetings and other services of the church, teaching Sunday school classes, organizing young people's work, supervising recreation of the boys and girls, attending the Young People's Assembly, organizing workers' councils, directing religious dramatics, etc.

I have read with much interest every report that has come in and all the letters which have accompanied reports. Not one note of discouragement has been sounded nor has there been a single criticism of any student in the field. But there have been many words of commendation and appreciation for the work that has been done. This is highly gratifying to all of us and we sincerely hope that the same report can be made by us at the end of the ten weeks.

J. M. Ormond.

OLD TIME REVIVAL AT NORTH ROCKY MOUNT

We have just experienced an old time revival meeting at our North Rocky Mount church. God's Spirit was present and souls were saved. We had 33 additions to the church. Rev. R. W. Faulk, son of a Methodist preacher from Louisiana, did the preaching. Brother Faulk is at the present a student in the school of religion at Duke and is one of the young preachers sent out by the Duke Foundation for summer work. He is a fine man and deeply concerned about the unsaved.

W. Norman Vaughan.

Co-operation is our watchword. Thanks to all who have enlisted. One dollar a week from every pastor for the next twelve weeks will put us over the dull summer months.

WHO IS MY GOD?

By P. O. Lee.

Who is my God? My God is that being, that institution, that thing to which I devote most of my time, talent, energy, affection, love. My God is that which I worship. Since I am a minister it is likely that my God is my church, or the perfect functioning of the organizations of my church, the reporting of financial gains for my church. At least I know I give entirely too much time and thought to this phase of my church work. When I make this confession I think I am making a conference wide confession for the ministers. It's a shame that things have come to this pass in our church work.

Who is your God? If you are a lawyer the chances are that your God at present is party loyalty, party success, electing friends to the places of prominence whether the friends are fit for the places or not.

Who is your God? If you are a business man prosperity is likely to be your God. Judging by the attention our men of affairs devote to business scripture, which is the financial page of the newspaper, we would have to conclude that their God is prosperity. This business man's Bible has two commandments which are widely read and carefully observed. These commandments read: "Thou shalt love the making of money with all thy heart and mind and soul and strength; and thou shalt love thy neighbor at least enough to make a profit off him." It is likely that this God of prosperity is a universal God for Christians today. At least we know that the God of comfort, which is close akin to the God of prosperity, is a universal Christian God today. Many Christians have already traded justice, freedom, conscience for economic goods. Many are now standing ready to pour out life's blood to bring the good old comfortable days back.

Who is my God? I have so many little deities it is hard for me to tell just which is my real God. Anyway, I am ready to say that God the Father, God revealed through Christ is not yet my God. Is he yours? May it be our prayer that the loving heavenly Father shall ultimately be our God.

"THE WRONG PEOPLE"

For seeing things as they are, the philosopher from Claremore, Okla., has an uncanny faculty that comes close to genius. Writing his daily screed to the New York Times, the versatile former mayor of Beverly Hills opines in his own inimitable graphic speech, "There is but one reason that prohibition won't be repealed, and it's not numbers either. It's because the wrong people want it repealed."

Mr. Will Rogers is not impressed by the "antics" (the term is his) of society women wooing five-cent pieces on the sidewalks of New York to finance an anti-prohibition drive. Will it work as a means of winning the small town and farm women over? "Yes, sir, right over to the opposite side!" grins the irrepressible Will.

You've hit the nail squarely on the head, Mr. Rogers. That's just it. The wrong pople are the ones who clamor loudest for legalizing a traffic that has always flouted law. What does she know of the home-destroying blight of drink—the young women who, not yet out of the care of a governess when prohibition became a law, beams at you as she pleads for one more signature to repeal that horrid law?

Is the pauperism that follows in the wake of whiskey anything more than an academic subject with the Long Island hostess whose wine and cocktail bill for a week-end would keep for several weeks a family which once had to divide its income with the saloon?

Can the protected college women who march with beer barons and former barkeepers, and adorn their cars with thoughtless signs "Repeal the Eighteenth Amendment," measure the anguish of thousands of mothers in pre-prohibition days? Mothers who, every pay day, had to send their little children to the factory gate for the pay envelope of a father who only asked a fighting chance to overcome his appetite, but was tempted on every hand the instant he laid down his tools?

Does the capitalist, seeking to shift the burden of taxation onto the shoulders of the worker by making the path of drunkenness easy, make practice consistent with propaganda? Would he permit his wife and family to be driven by a chauffeur with a predilection for booze? Or remove in his own industrial plant the ban on employing men who drink?

No reasonable person doubts that many of the advocates of the return of legal liquor are sincere, though sadly uninformed. They are viewing the problem from the outside. Listen to one who knows it from the inside. Evangeline Booth, commander of the Salvation Army. Out of the knowledge born of hand-to-hand contact with the drunken and the derelict she declares:

"War is not responsible for one-half the broken homes and shattered spirits that have been caused by alcoholism," and triumphantly adds: "With whatever false reasoning, the fact remains that with the inception of prohibition, nine-tenths of the drunkenness in this country (the United States) disappeared. You ask why I say it. I say it because I know it."

Yes, the wrong people are the ones who clamor for the repeal of a law which would be marvelously successful if half the effort spent in agitation against it were devoted to encouraging its observance and enforcement.—Editorial in Christian Science Monitor.

WORSE THAN COMMUNISM

Consider the motive of the Fascist terror. Its motive is not ultimate freedom of the masses from poverty; not the gradual breaking down of barriers between races, classes, and nations; not the elimination of war and militarism; not the substitution of service for profit. All of the foregoing motives are present in communism, whose methods I abhor and which I believe to be self-defeating. But the ruthlessness of facism is exerted for nationalism alone; for the maintenance of power in one group which envisages not subsequent transfer to popular control but which anticipates a permanent oppressive system; for the aggrandizement of national influence by increasing fear (commonly labeled "respect") in other nations. For proof of these statements it is only necessary to consult the utterances of Mussolini and his marionettes, the Italian papers.—Devere Allen.

Statements have gone to all subscribers whose subscriptions expired before July 1, 1932. This is to inform and also to request a remittance. Thanks to all who are helping us to carry on.

Think of what $1 a week from each pastor will do for the Advocate.

REV. J. A. COOK CLOSES A LONG LIFE

Joseph Albert Cook was born near Mt. Airy, N. C., March 7, 1854, and died in Asheville July 13, 1932, age 78 years, four months and eight days. On February 3, 1879, he was married to Miss Julia Yost of Virginia, to which union twelve children were born. He is survived by his widow, Mrs. Julia Yost Cook, and the following children: J. A. Cook, Florence, S. C.; G. C. Cook, Greenville, S. C.; R. H. Cook, Shelby, N. C.; C. M. and W. P. Cook, Asheville, N. C.; Mrs. C. A. Davis, Princeton, W. Va.; Mrs. Ruth Smith, Mrs. G. O. Daniel and Mrs. Fred Felmet, Asheville, N. C. Three children preceded him to the grave.

Brother Cook was educated in the public schools of Hawkins county, Tenn., and at St. Clair high school. He first felt the call to preach in boyhood, but waited like many others until he felt "Woe is me if I preach not the gospel." Having answered the call, he was licensed to preach January 5, 1876, at the age of 22. He was received on trial in the Holston conference at Knoxville, Tenn., in 1878 was ordained a deacon by Bishop H. M. McTyeire at Wythville, Va., October 30, 1881, and an elder by Bishop McTyeire at Abington, Va., October 9, 1887.

During the 54 years of his ministerial life he served the following charges: In the Holston conference, 1879, junior preacher, Liberty Hill circuit; 1880, McDowell mission; 1881, Buchanan mission; 1882-4, Fall Branch circuit; 1885-8, Clinton circuit; 1889-90, Staffordsville; 1891-2, Elk Creek; in the Western North Carolina conference, 1893, Jefferson; 1894-6, Polkville circuit; 1897-8, Forest City; 1899-1900, Polkville circuit; 1901-3, Franklin district; 1904-5, Mt. Airy district; 1906-7, Haywood Street, Asheville.

In 1907 he transferred to the South Carolina conference, where he served the following charges: 1908, Greer; 1909-10, Ninety-Six Island; 1911-13, Inman; 1914, Jonesville; 1915-16, Duncan Street, Spartanburg.

In 1916 he came back to the Western North Carolina conference and served as follows: 1917-20, Sylva; 1921, Randleman; 1922-3, Mt. Airy circuit; 1924, Pilot Mountain; 1925, Randleman; 1926, superannuated; 1927, Mt. Airy circuit. In 1928 he superannuated and moved to Asheville, where he lived until death.

Brother Cook was strong in body, vigorous in mind, and fervent in spirit. He was a leader in some of the great revivals of other days when people came to the altar and were gloriously saved. Most of his ministry was spent on circuits, but we are not to think lightly of this, for no one is able to fully estimate the value of the Methodist circuit rider in the building of our American civilization. He was a prophet of the long road, keeping step with that vast company who have heard the call of God and have gone out looking for a city which hath foundations whose maker and builder is God.

The funeral service was conducted in Haywood Street church, Asheville by Reverends W. A. Rollins, Carlock Hawk and T. A. Groce, Friday, July 16, and the body laid to rest in Green Hill cemetery. W. A. Rollins.

AN URGENT CALL

In an urgent call from Brother Abernethy he asks for immediate help for Hugh Chatham Hospital. Please ask all treasurers of Golden Cross funds to rush their offerings to Dr. T. A. Hathcock, Treasurer, Golden Cross Funds, Norwood, N. C. E. J. Harbison.

GOOD LITERATURE HOUR AT JACKSONVILLE

Rev. L .A. Watts arranged for a good literature hour at Jacksonville last Tuesday night, but it turned out to be more than good literature—it was an occasion of good fellowship at this church where the Advocate goes into all the homes. Watts treated us to Onslow ham and all else. The "us" includes Rev. L. C. Larkin of Trinity, Wilmington, and presiding elder, W. C. Martin.

Larkin at the wheel on the 100 miles run from Wilmington to Jacksonville and return proved to be a grand success. He kept up the good cheer and also paid the gas bills. The elder was filled with diplomacy and as reserved as an elder has a right to be. When a man is expected to impart information do not call on a presiding elder who is anxious to hold his job. He is not expected to know anything.

The run through the shadows of the evening and the return at night with the fine breeze off the sound and the sea proved to be a delight. We retired longing for another such trip.

HOT AND CROWDED DAYS

Eastern Carolina in July, 1932, kept pace with the rest of the country—and went it one better a few days. I have spent 16 years in the flat lands and am much at home along our Atlantic seaboard but, at times, a longing for the hills returns.

Last Sunday in a service at Rose Hill for the morning hour and at Providence in the afternoon found the spirit willing but the flesh weak before the day was done.

They got the best I had in the shop. A drive of more than 200 miles which put me in Durham after midnight proved enough for a hot day.

It was good, however, to be once more on the Wallace and Rose Hill charge and to have the good fellowship of Rev. P. O. Lee, who is interested in all good causes. This pastor gives the Advocate a chief place in his program. His people came to our rescue to help keep the presses going.

The dinner hour in the home of Brother Jesse Fussell and the supper hour at the parsonage proved to be most delightful—cheering as the tingle of the ice in the tea glasses.

During the past two weeks I have been at Fair Bluff, Whiteville, Jacksonville, Burgaw, Warsaw, Magnolia and other points in the Wilmington district, to say nothing of Wilmington and, at an earlier date, in Clinton. This general view gives me assurance that the Wilmington district will give a good account of itself in November. The elder and the pastors have determined to win. M. T. P.

ONE THING CERTAIN

On page two of this paper Mr. W. L. Knight, a lawyer and a Methodist layman of Weldon, discusses "The Dragon's Teeth." Read this without fail; he "hits the bull's eye."

With all the present uncertainty in politics one thing is absolutely certain, viz: all who are against liquor will be against all congressmen who favor repeal; all who are for liquor will be for those who are for the repeal of the XVIII amendment.

Take the case, ladies and gentlemen of the jury, and render your verdict accordingly in keeping with the facts and in answer to a good conscience.

Things We Have Lost

By Robert E. Hunt, Pastor Grace-Bethel Charge, Greensboro

"Go to now, ye that say today or tomorrow we will go into a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and vanisheth away."—James 4:13-14.

A certain magazine is running a series of articles entitled "A Conversation About God." An atheist, a mere theist, and a believer in a personal God have contributed. In a recent number the atheist boldly says: "In proportion as men have learned to depend less on God and more on themselves, they have increased their power to control conditions. In such essential matters as the securing of food, clothing, shelter, the safeguarding of life, the caring for bodily health, the alleviation of mental and nervous ailments, experience has shown that it is better to proceed as if the existence of God were irrelevant."

I have quoted at length from this writer for two reasons. In the first place he is a representative of what seems to be an ever increasing number of people who are declaring their independence of God. This group is not only boldly declaring its position, but it is trying to live independently, which is just as devastating in its effects, and is less worthy of the respect of God fearing people. In the second place I am quoting that, in the light of every day experience, the statements may refute themselves, e.g. "In proportion as men have learned to depend less on God and more on themselves, they have increased their powers to control conditions." As a matter of fact all of us know that the more completely we adjust ourselves to the laws of God (call them what you will, and test them as you will), the better able are we to control conditions. Then, "In such matters as securing food, . . . safeguarding life, . . . alleviating mental and nervous ailments, experience has shown that it is better to proceed as if the existence of God were irrelevant." This was not published in 1925, when we were all in a riot of high living, but on May 18, 1932. Ask the man walking the streets, with children at home crying for bread, if he believes that. Ask the harrassed business man, whose mental powers are twisted, and whose nerves are unstrung to the point where he is about to end it all —ask him just before he fires the fatal bullet—if he believes that. Ask your daily paper if life is better safeguarded when we are trying to live independent of God. We say "times are out of joint," and they certainly seem to be, but why not honestly and frankly state the cause: "We have forgotten our dependence on God."

I said this writer was a representative of those who have declared their independence. Is that correct? Is God real to us? Does he enter into our scheme of things? We say there is a God, but do we do as if there is a God? In what particular does our attitude differ from that of which James complains in the text? That man says, "I will go, stay a year, buy and sell, and get gain." In our planning are we any less independent? It's dangerous to pass judgment on motives, but the One who knows all hearts said more than once that such an attitude branded a man as a fool.

The whole history of Israel shows the folly of independence of God. They formed alliances and depended on their own nobles. Every experience taught them that not in human alliances, but in God, was their help.

Possibly in no other generation has this spirit of independence manifested itself more brazenly than in ours. We all know a terrible state of affairs exists, but where are we turning for help? We have heard that in times of adversity men turn to God. But history is not repeating itself in this time. Or maybe our troubles are not severe enough. History is repeating itself in that we are doing precisely what Israel did in the times when they had turned from God. We are turning to Congress. That might help but for the fact that Congress has declared its independence too. The Psalmist would say today, "Put not your trust in Congress, in whom is no salvation." Now we are being told that our salvation depends on the nomination of certain men. In a month we will be told that the election of certain men is imperative if civilization is to be saved. We have declared our independence of God, but we are abject slaves to our political parties, or to the men who control them. Leaders of both major parties are saying, by their actions, that they care nothing for the welfare of the people, or for righteous government. Everything is being submerged in the interest of party success. Greed instead of God is on the throne. But the man who is counting on the success of a political party to bring relief is in for speedy disillusionment. Blend all the ability of all the candidates for the office of President, and put that superman in the White House, and fill both houses of Congress with the same kind of men, and then depend on them alone for relief, and we will still find ourselves in the wilderness.

Then there is another group who say that our salvation depends on the repeal of a certain law because it is obnoxious to certain men who have never obeyed any law that interfered with their business. They say it is an unrighteous law. And it is strange that those who are supposed to think, among the thousands who have been swept off their feet by specious and foolish arguments, have never taken the trouble to ask themselves where the unrighteousness really is. There is nothing unrighteous about the law. And measured by the usual standards, the men who are for the law are not unrighteous either. They have nothing material to gain, except as the law acts for the general good. That can't be said about those whose avowed purpose, from the beginning, has been to break down the law, even if they, perchance, have lined up with them many sincerely righteous people. The remedy for an evil is not the repeal of the law that forbade it. Obedidence to the law is the only remedy. Sober thinking will convince wise people that this is so.

Further proof of what I am saying is found in the fact that there are people who are taking advantage of a terrible situation to get their hands in the treasury regardless of what it may mean to others. But let Congress pass every relief measure that is presented. Let them actually balance the budget, and do it by really economizing in governmental expense; let them legislate all summer, and fail to recognize God as the Supreme Ruler in the affairs of men, and all will be resultless.

But our legislators are not the only offenders, let me hasten to say. We are on another Mt. Carmel. The contest is on between greed and God and the folks at home have just as much of a part to play. If experience has

demonstrated, or can demonstrate, that greed can deliver us, then let's permanently enthrone greed. But be sure it is demonstrated. On the other hand, if the God of heaven is our help (and surely it has been domonstrated), then let's enthrone him. But in heaven's name let's stop "limping between the two sides," in form bowing down before God, and in our hearts worshipping greed. Most of us have had demonstrations of the unworthiness of the strongest men and institutions. Six months ago a business man of my acquaintance told his wife there was no need to worry even though certain investments had utterly failed, for, said he, "I have enough salted down to do us the balance of our lives." Today he is talking of ending it all because the salt he used has lost its savor. O that we would get back our sense of dependence on God. He alone is dependable.

Then we have lost a sense of the tragedy of human life. However, to say that life is a tragedy can't mean that life is not real.

"Life is real, life is earnest,
And the grave is not its goal;
'From dust thou art, to dust returneth,'
Was not spoken of the soul."

Yes, life is real, but tragedy none the less; for if the tragedies that are being enacted about us are not real we want no dealings with the real. James asks, "What is your life?" Of what kind is it? What is the nature of it? Not "What is our life?" but "What is your life?" He asks especially about the life of those who, by their forgetfulness of the Unseen, their desire for material advantages, and their friendship with the world, have made themselves enemies of God—what is their life worth? The life of such a person "is a vapor that appeareth for a little while, and then vanisheth away." Of course every life "appeareth for a little, and then vanisheth away," but there is a difference between the life that is anchored to that which alone is stable, and a life that is, like vapor, in a state of suspension, subject even to the force of the morning breeze, and to the heat of the sun it presumes to obscure. The bank of vapor that lies in the valley, so dense as to shut away the beauty of the mountains on either side, may look permanent, but experience has taught us that it is not. When you think of vapor you think of everything that is unsubstantial, and of nothing that abides. A life that is lived independent of God is not only tragedy, it is stark tragedy. Do we realize it? Possibly so, but failure to act on the realization is just as tragical as if we did not realize it. There may be place for comedy in life, but life is not comedy; and the person who wastes his powers and spends his energies in cultivating the frivolous and that which is not eternally useful is foolish.

Then again we have lost the sense of the consequences of our own acts. "Hind sight is better than foresight," but why insist on "hind sight" for every individual of every generation? The Bible and the book of life tell us what the consequences of our acts are; and there is not one but knows that the law of cause and effect is as unchangeable as the law that governs the stars. We know, too, that consequences go on long after the one originally responsible is forgotten. In other words, we and others reap what we sow. That truth will be driven home if you will read II Samuel, chapters 11-15. David temporarily lost the sense of consequences, and four of his children, one an innocent daughter, reaped the harvest. But why bring David into the picture? There is a skeleton in almost every closet if the truth were known. Yet in spite of all this—in spite of the known fact that our children whom we love with an inexpressible passion, must suffer the consequences of our acts—we go blindly on, sinning against knowledge, which in itself "heaps up wrath against the day of wrath."

We must not forget that consequences follow negative sins just as surely as they follow positive sins. And so it is incumbent on us to weigh most carefully the consequences of every proposed act, or failure to act. There is no neutrality here. What sort of debt do you propose piling up for your children to pay? Every debt has got to be paid by somebody. Don't forget that.

Yes, our need is to stand before our Creator in humility and entire dependence; and the man who adopts an attitude of independence sins. And in all cases of transgression, knowledge of what is right aggravates the sin.

INTERESTING FACTS ABOUT OUR SUN

Some interesting facts about our sun: It is a massive, fiery globe called a star; its surface is 12,000 times greater than the surface of the earth and its volume 1,300,000 times that of the earth. It would take a steel rod 3000 miles in diameter to withstand the sun's gravitational pull on the earth. If the energy of the sun that falls on our earth were converted into electric current and valued at one cent per kilowatt hour it would amount to 478 million dollars per second. If the sun were incased in ice forty feet thick its internal heat would melt that ice in one minute. It is 93,000,000 miles from the earth, a distance so great that an automobile, traveling continuously at the rate of 60 miles an hour, would require 175 years to make the trip one way. If a blast in the sun could be seen and heard in the earth we would see it in 8.3 minutes, but 14 years would pass before we would hear it. Our nearest neighbor star is so far away that its light, traveling at the rate of 186,000 miles a second, requires four years and three months to reach us. And I heard Dr. Harlow Shapley say that there are some stars so far away that it takes their light 170 million years to reach us. What immensity of space! Yet we expect to find it even greater than that when that 200-inch telescope, now under construction, is completed.—W. F. Elliott.

AN "OUTBURST OF TRUE CHRISTIANITY" DUE

We are so made that, though we may not pretend to any exceptional endowment of mystical perception, it is possible for all of us to develop spiritual insight. Organized religion is primarily of value in that it promotes such development and makes it the source of active religious enthusiasm. Active religious enthusiasm, based on sound knowledge and clear insight, is the pressing need of Christians today. I have little doubt that, as a reaction against the disappointments and failures of religion in the present era, there will come in due course an outburst of true Christian activity. The present winter will be followed by spring. Men and women will, in the old words, see God; and they will see him, not by closing their minds, but by opening their hearts. Religion will then give the exhilaration which now we find in scientific progress. When that time arrives the world will realize anew the strength and power of the Christian faith.—Bishop Barnes of Birmingham.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SUNDAY SCHOOL DAY $447.46

We are delighted that requests for Sunday School Day programs continue to come in. Approximately 90 per cent of our churches have requested programs, indicating a lively interest in the observance of this important day in the church's calendar (which used to be called Children's Day and which has meant a great deal to many of us.) Programs have been mailed postpaid free to all who have requested them.

A letter, under date of July 14, from Rev. C. N. Proctor, treasurer of the conference board of Christian education, contains this sentence:

"The total amount received by me for Sunday School Day is $447.46."

Many schools are yet to remit these offerings to the treasurer. We respectfully and pleadingly request that these offerings he made as generous as possible and that they be remitted promptly. Our board needs $3000 from this source this year if it is to be enabled to carry on the church's program of Christian education and meet its obligations. An offering from each church will enable the board to go forward and end the year without a deficit.

SUBSCRIBE TO THE ADVOCATE

Perhaps never before in this generation has the cause of righteousness and temperance needed a powerful advocate than today. The antidote for the poisonous propaganda being scattered broadcast by the hordes of greedy liquor advocates and the tendency to laxiness in living is the truth. Give the people, especially the youth, the facts if ever they are to think straight and vote intelligently. North Carolina Methodism is fortunate in having, among its several agencies for educating, the North Carolina Christian Advocate. We need the firm, stalwart, statesmanlike support which the editors are giving all good causes. Our church schools would do well to recognize the great assets they have in this paper and do what they can to give it circulation. And they can do much if only they worked at the job. Let's get behind the Advocate and encourage our people to read "the best Advocate in Southern Methodism."

COKESBURY SCHEDULE

Cokesbury schools to be conducted July 24-29 will be on the following charges, pastor and instructor named in order:

E. Roxboro-Longhurst—D. W. Whitsett, Chas. T. Thrift, Jr.

Parkton—R. G. L. Edwards, H. M. Russell.

Burgaw—W. J. Watson, H. L. Spell.

Straits-Harlowe—F. B. Brandenburg, A. V. Harbin, Jr.

Whiteville—W. T. Phipps, F. S. James.

Laurel Hill—W. D. Yarborough, T. R. Jenkins.

Bailey—J. C. Williams, J. R. Carruth.

North Gates—C. D. Barclift, Jr., C. H. Giessen.

Scotland Neck—L. V. Harris, W. E. Cook.

Bath—J. C. Harmon, Wm. Asher.

HIGHLY SUCCESSFUL

Rev. E. C. Few, pastor, reports a highly successful vacation church school conducted at Edenton Street church, Raleigh, June 6-17. About this school he says:

"Mrs. Milton Howell, a graduate of Duke University and a woman of experience in school and church work, served as general superintendent of our vacation school. Assisting her was an able and interested corps of workers. Programs of worship and instruction were carried out in the primary, junior, and intermediate departments. 'Children of One Father' was the theme for the primary group and 'How the Nations Share' was the course used in the junior department. The intermediates spent their time, under the direction of Miss Erin Bloodworth, developing a Bible pageant. The school met for two hours each day during the two weeks with 157 registered pupils. Appropriate commencement exercises brought the school to a climatic close.

"It is encouraging to note how appreciative was the attitude of the pupils in the school and we are assured that untold good was accomplished through the efficient and sacrificial efforts of each of our workers."

Young People's Division

JUNE CHARTERS

And still we are receiving some charters! The report of the Nashville office for the month of June shows a total of eight charters issued in our conference during the month. These charters were issued to the following divisions:

Durham district—Cedar Grove; Lea's Chapel (Person circuit); Concord (Person circuit); Duke Memorial Intermediate.

Fayetteville district — Purvis (Rowland).

New Bern district—Oriental.

Raleigh district—Jenkins Memorial, Raleigh.

Wilmington district—Garland.

As we look back over our reports for the past year, we find that a total of 71 divisions and three unions in our conference have received their charters.

By districts the number of charters issued is as follows:

Durham 18; Elizabeth City 9 divisions and 2 unions.

Fayetteville 4; New Bern 9 divisions and 1 union.

Raleigh 3; Rocky Mount 14; Wilmington 13.

OUR DINING ROOM GIRLS

A number of people who attended our young people's assembly at Louisburg last week might be given special mention for the service they rendered, but there is one group in particular that we cannot fail to praise. Ten of the very finest girls in this conference served tables in the dining room three times a day. Although they were denied full participation in the assembly program on account of their duties in the dining room, they kept up their class work in a most creditable way and received Christian culture certificates on the last day of the assembly. We are glad to take this means of expressing our appreciation of their fine service and their consecration. Those who worked in the dining room were the following:

Miss Bevie Gilbert, Wilmington.
Miss Susie Webb Thrift, Durham.
Miss Myra Dorsey, Goldsboro.
Miss Annie Mae Mangum, Oxford.
Miss Katherine Bell, Wilson.
Miss Edna Cousins, Durham.
Miss Paulina Bason, Burlington.
Miss Ola Morris, Washington.
Miss Mary Dunton, Poplar Branch.
Miss Ruby Marlette, Graham.

TO DISCUSS PROHIBITION

One of the most interesting reports made during the assembly at Louisburg was the report of the resolutions committee, which was read by Rev. D. L. Fouts of Wilson. The first part of this report made mention of various persons and groups who helped to make the assembly a success, but it is to the second partof the report that special attention should be called. The second part of the report read as follows:

"Whereas, there is in our nation at present a great deal of interest and discussion as to the merits of the Eighteenth Amendment and its supporting legislation; be it resolved that this North Carolina Young People's Organization approve and help to arrange for group meetings of young people throughout the bounds of the North Carolina conference for the purpose of studying and discussing the values of temperance and prohibition."

Rev. J. G. Phillips of Pikeville, who taught a class in "Prohibition—Finding the Facts" during the assembly, spoke to the second part of the report of the resolutions committee in a most challenging and inspiring manner. It was most significant that following Mr. Phillips' splendid talk the resolution dealing with prohibition was unanimously adopted by the assembly. Plans for the district group meetings in our conference will be announced later.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

THE INTEGRATION OF THE ADULT BIBLE CLASS INTO THE TOTAL PROGRAM OF THE CHURCH

(An address by J. Wilson Smith, Interstate Secretary of the Y. M. C. A. for the Carolinas, delivered at Lake Junaluska, July 7, at Bible Class Federation, Western N. C. Conference.)

Too many adult Bible classes know little of the program of the church. Is it too much to say that large numbers are almost totally ignorant of the educational program of your church and mine? This is not the fault, in all probability, of the class members. They are good folk, mind you—good, substantial, moral people who attend Sunday school with more or less regularity, who are interested in the religious development of their community; but they are so tired on Sunday morning, after a busy week of activities, that they do not give much thought to the important work of the church as a whole.

The women of the church are well organized. They have their circles and missionary societies, in which all of the women are supposed to be engaged. They study missionary books, outline worship programs, read Christian literature and share common responsibilities; but they have, in the past, been rather floundering along in a desultory manner. The adult department, and especially the organized men's Bible classes, furnish the most practical means for acquainting the membership with the tasks at hand and enlisting their efforts in behalf of great forward looking enterprises.

The day is passing, however, when the loyalty of adult Bible classes is held in question. Perhaps there are rare cases where this lack of co-operation is still in evidence. Let me give, for sake of clarity, an illustration: I was once a member of a Bible class where the average attendance was over 200. My recollection is there were more than 400 on the roll, and sometimes the attendance approximated the enrollment, but the church as a whole made little progress, for the men's Bible class was not loyal to the minister, and this knowledge leaked out. This lack of co-operation expressed itself in numerous ways:

1. Many men left the church at the conclusion of Sunday school lesson. They claimed they had heard one good sermon. Why should they hear another? They had a lot of fun in the opening exercises. A good song leader worked up the arousements and kidded them along. An orchestra furnished enlivening music, perhaps it was not always sacred music. A gifted teacher displayed his wares, consisting chiefly of rhetorical splendor, well-modulated intonations and ornate phrases. "Where did that man get his English?" someone would inquire after his effort was over. In this particular he could outshine the minister, whose message seemed rather commonplace after this literary display. I could not help thinking that the teacher compared his efforts with those of the minister. Certainly, it was rumored about that it was better to hear an address by this gifted young attorney than a sermon, and so far as I know, the class made no effort to correct tihs impression.

2. There was no co-ordination between the class and the Sunday school. They spoke of themselves as the "Men's Bible Class," and they spoke of the Sunday school as something separate and apart. "We give so much," they say, "and the Sunday school give so much." "We do this and the Sunday school does that." Always there was friction between the class officers and the Sunday school superintendent. One of the surest ways to set off fireworks would be for the superintendent of the Sunday school to make a request of the class officers for some specified co-operation. Then democracy asserted itself.

3. The class employed a social secretary, who worked under the direction of the cabinet, rather than the direction of the board of stewards. Of course, this created friction. A large budget was raised for the social secretary's expenses, which dug into the budget of the church. This social secretary did not look to the minister for his advice; he worked independently. Think of a situation like this, yet, I am reciting something that actually happened in the Methodist Episcopal Church, South.

4. The minister told me that he actually had to ask permission to go before this class to make announcements. He did not feel that he was welcome, and so the breach widened until the board took things into its own hands and straightened out the tangle. Much ill feeling resulted. The progress of the church was retarded. Whenever any Bible class thinks of itself more highly than it ought to think; whenever it fails to recognize its place as a definite part of the Sunday school; whenever it does not recognize those in authority; whenever it does not support the pastor; whenever it does not give the fullest and best loyalty to the church itself, it is missing its mark and is unworthy to be called a Bible class. It should take a special course in the teachings of Jesus.

Machinery for Integration

I will not say very much about the machinery designed for integration.

It is absolutely unavailing to expect the board of stewards to lead out in the constructive work of the church program. I presume I speak to a number of stewards this morning. Attend the average board meeting and see what happens: "Brother Smith, have you a report for the public worship committee?" "No report." "Brother Jones, have you anything to say for the ushers' committee?" "Nothing, except I wish the collectors would quit stealing my ushers." "Brother Brown, let's have your report for the missionary committee." "No report." "Brother White, how about the Boy Scout committee?" "No report." And so on through the list—"No report." Is this because these men are not interested—no. The board simply does not function effectively as a program body.

On the other hand, the local church board of Christian education is a functioning group—Sunday school, Epworth Leagues, Boy Scouts and all serviceable features are in their hands. They are alert and active. They know the best methods. They function.

People grow in unity by doing things together in the name of the church—not as a separate class or society—but unitedly.

Steps That Lead to Integration

What, then, are some of the simple steps that lead to a closer intergration of the adult Bible class into the total program of the church? Let me outline a few in the simplest manner possible:

Step No. 1. Let all the Bible class officers be installed once a year at a regular 11 o'clock church service. It is customary, as you know, to install the officers of the missionary societies, the superintendent of the Sunday school, the members of the official board, the teachers of the various classes and some others. Would it not stimulate loyalty to install all of the class officers in like manner? Would they not feel a more positive concern when they were commissioned by the pastor himself? I know each class likes to be independent, and it should be, so far as the selection of its teachers and officers is concerned. I am not in favor of the election of teachers by the board of education. This is a prerogative of the class. Of course, the board of education should approve the teachers, but each class should feel its rightful independence in the selection of the class officers. However, these officers should receive their commission from the highest authority in the church. The pastor should remind them they are engaged in the total program of the church itself. Moreover, the congregation will be looking on, and being thus reminded, will be lifted to higher loyalty.

Step No. 2. I would give the pastor the largest possible recognition. He is a live, wide-awake, energetic minister, he will visit all departments of the Sunday school, but he should be an honorary member of the men's Bible class. We have found it a worth while practice, when the visitors are introduced, and while they are still standing, to formally introduce the group to our pastor, who will greet them with a word of welcome. Our ministers are the finest group of men we know anything about. They are the spiritual leaders of our communities. They tone up the morals of the state and nation. Some of them have their faults, no doubt, but as a group, they represent the finest in modern civilization.

May I confess a little personal practice, which I have never mentioned before. I travel over North and South Carolina. My job is somewhat exacting and frequently perplexing. I must keep myself keyed up spiritually. I learned some years ago that I can be spiritually fortified by two very simple processes. I formed a habit when out of town, after eight o'clock arrives each evening—and the cheap rates take effect—in place of going to the picture show, of calling my wife on the telephone. There are two reasons for this: First, I want to know if everything is O. K. at home; secondly, I want to hear her voice—that's all. Likewise, I have fallen into the habit, when I am at home, of calling my minister, especially when I face perplexing problems. Not that I want him to solve these problems—he cannot do that—but more than anything else, I want to hear his voice. And let me tell you what kind of a voice it is: First of all, it is a calm voice, quiet in tone, undisturbed by complexities, undismayed in the midst of life's sorrows; it is a reasoning voice, reminding me of that which is steadfast, substantial, solid, secure and serene in life. Then, too, it is a friendly voice—rejoicing in my success and sympathizing with my problems. It's a positive voice—no weakness there—no doubting, no hesitancy, therefore it is a powerful voice, steadying and conquering. I know my pastor is busy. I know he must prepare two sermons each week. I know he has numbers of calls, funerals to attend, weddings to perform and people to assist, but he is a source of inspiration and I, too, need him.

Is this not true of a large group who attend the Bible classes? What a rich fellowship they are missing when they do not learn the pastor in the most intimate and helpful way.

Step No. 3. I would have all members of the class attend the church services. Let the day be considered lost when class membership wanders away from Sunday school. The 11 o'clock service should be the worship period for all the Sunday school. We have experimented

Continued on page 20.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MY SOUL, WAIT THOU ONLY UPON GOD; FOR MY EXPECTATION IS FROM HIM.—Psalm 62.

Our conference president is spending the summer at Waterford, Conn. She is enjoying these summer days amidst relatives and friends, but her interest is following the activities of the North Carolina Conference Missionary Society.

Mrs. W. C. Chadwick was with the Oriental auxiliary as their guest speaker. Being the statistician of the conference and the connecting link with Council, no doubt she told them more than they can remember, but they heartily enjoyed her interesting talk.

The Bettie G. Utley Missionary Society of Apex held their guest day June 9 in the church. The meeting was opened at 3:15 p. m. with Mrs. George W. Farrar, president, presiding. Mrs. F. B. Joyner led the devotional, emphasizing "Woman's Place in the Church." Mrs. L. G. Jordan, superintendent of children, gave a brief outline of the children's work. Pansy Crowder of the Junior League sang "Follow the Gleam." Mrs. E. E. Holleman gave a brief sketch of the death of Miss Esther Case. We had as guest speaker Mrs. Gurney P. Hood. Her inspiring talk was followed by a delightful social hour.

Mrs. H. C. Ewing of Rocky Mount writes: "Guest day was observed by Clark Street auxiliary on Tuesday afternoon, June 28, with a large number present. An interesting program was given, including a violin duet by Misses Anzy Gaskill and Elinor Grady and a song by the juniors. Mrs. Paul Mallison was guest speaker and chose as her subject: 'Looking Into Our Own Lives.' She spoke clearly and convincingly, showing the need of examining ourselves to find if we are doing the work our Master called us to do. The social hour was much enjoyed with delicious refreshments served."

Mrs. J. D. Worrell of Branson, Durham, writes: "On June 17 Mrs. E. C. Stone, president, greeted 75 women who had come together for the guest day program. After the regular order of business, Mrs. J. A. Russell of Carr church was introduced as guest speaker, who delighted the audience with her earnest talk on 'Missionary Service.' Our boys' and girls' world clubs are doing excellent work under the leadership of Mrs. C. T. Thrift. We were glad to receive a new member during the afternoon and hope to add others later."

Mrs. W. H. Aiken writes: "Fuquay Springs auxiliary observed 'guest day' June 14 at 4:30 p. m. All the ladies of the church had been specially invited to this meeting and there was an encouraging attendance of the church members who were not members of the society. After singing Lead On, O King Eternal, Mrs. J. L. Midgette led the devotional and welcomed the visitors. A short business session was held. 'I think when I read that sweet story of old' was sung by Mrs. Will Dones. Eleven well trained juniors gave 'The Story of the Dimes.' Our guest speaker was Mrs. Gurney P. Hood of Raleigh, and she gave us an interesting, earnest, heart-to-heart talk about need of service and the inspiration to be found in service for the Master in the missionary society. Light refreshments were served and a social hour enjoyed by all. Four names were added to the roll."

Mrs. T. G. Moore writes: "Washington auxiliary observed guest day on June 6. Mrs. H. P. Baum used the 67th Psalm for devotional reading, interpreting its message as a plea for sharing our love, our time, our talents, our most precious treasures with others for the sake of greater blessings to ourselves and far-reaching blessings to all in God's kingdom. The scope of the work of the Woman's Missionary Society was outlined by Mrs. M. Leigh Sheep. She presented the Woman's Missionary Society as the oldest organization or federation of women known to Southern Methodism. Showing that the Woman's Missionary Society furnishes an opportunity for highest development, she urged that each woman find her own place where she may best grow and serve until God's kingdom shall encircle the whole world. Mrs. Etta Carter gave an impressive message in song, using the hymn: 'I'll Go Where You Want Me to Go.' Mrs. Clay Foreman made a plea that every woman employ the principles of the Woman's Christian Temperance Union in making a choice of candidates. With characteristic graciousness of manner, Mrs. Clay Carter presented to each visiting guest a shoulder corsage of sweet peas. Announcement was made of the Bible study class, using the book of Acts, to be conducted by the pastor, Rev. H. I. Glass, at the mid-week prayer service.

GUEST DAY AT STANTONSBURG

The woman's auxiliary of Stantonsburg Methodist church observed guest day Thursday afternoon, June 23. Every member of the church was extended an invitation and urged to attend the meeting. The church was beautifully decorated with lovely baskets of gorgeous gladioli and fern.

The program was opened with an appropriate selection rendered by Mrs. J. H. Lanes. A short devotional service was conducted by Mrs. L. K. Edwards, after which Mrs. C. S. Whitley gave a hearty welcome to every guest present.

A quartette was beautifully sung by members of the young woman's circle.

Mrs. M. A. Tyson introduced the guest speaker for the occasion, our beloved conference treasurer, Mrs. F. B. McKinne of Goldsboro. She gave an inspiring talk, urging each person present to join the missinary society if she were not already a member.

Following a play, "Modernizing the Young Mrs. Patton," given by the ladies of the young woman's circle, the meeting was closed with prayer.

Then all were invited to a beautifully decorated class room, where a social hour was enjoyed. Delicious sandwiches and refreshing iced tea were very graciously served by Misses Ruth Stanton, Virginia Applewhite, Martha Yelverton, and Byrd Darden. Mrs. B. J. Thompson.

OAK GROVE AUXILIARY OF DURHAM DISTRICT OBSERVES GUEST DAY

The adult missionary society of Oak Grove church spent a most enjoyable and helpful afternoon when the society observed guest day June 8. In connection with this was celebrated the tenth anniversary day. The church was beautifully decorated for the occasion with lovely summer flowers. Chairs were placed for our honor guests who are charter members. Two members who have gone to their reward were remembered by placing two vacant chairs with beautiful wreaths. The devotional was given by Mrs. Ivey W. Cridlin with appropriate missionary songs. Mrs. W. C. Warren gave a warm welcome to the guests, making special mention of the honor guests. She spoke of the meaning of missions, stressing the fact that if we live true Christian lives we will be missionary minded as Jesus commanded, "Go ye into all the world and preach the gospel to every creature." She gave a brief history of our society since its organization ten years ago, and what it has meant to our church.

A lovely tribute was paid the two faithful members who have passed away, they being Mrs. G. B. Williams and Mrs. Z. V. Barnette. Mrs. Barnette was our president for over five years. Mrs. Warren asked that the wreaths on the vacant chairs be placed on their graves after the service.

The children's department gave a pageant entitled, "Our Missionary Dollar," using a poster with a dollar and its ten divisions in foreign missions. This was informational as well as inspirational.

At the conclusion of the program the guests were invited to remain for a social hour. Two large cakes were in the center of the table which was placed under the beautiful oak trees. One having ten candles for the adult society, the other one having five candles for the children's society. Lemonade and cake were served to all our guests and children. Mrs. N. M. Jordan.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

BROTHERHOOD

By Edwin Markham.

Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
And till it comes these men are slaves,
And travel downward to the dust of graves.

Clear the way then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath.
To this event the ages ran;
Make way for brotherhood—make way for man.

CHRIST PRE-EMINENT

By William F. Quillian.

The history of the world is the story of Jesus and his conquering spirit of compassionate love for wounded and broken humanity. Bushnell said. "It were easier to untwist all the beams of light in the sky, and to separate and expunge one of the primary colors, than to get the character of Jesus, which is the true gospel, out of the world." Renan, noted French skeptic, declared: "All history is incomprehensible without Christ. He created the object and fixed the starting point of humanity." Disraeli, the great Jewish statesman of England, said: "Jesus has conquered England and changed its name to Christendom."

In all ages the nations that have rejected the cross of Christ have lost their place of power.

"All history before Bethlehem converges toward him; all history since Calvary diverges from him." Christ fills the horizon of the world. All art, all music, all literature worthy the name, centers about his uplifted cross. If civilization is to be saved, the world leaders of every nation must turn to Christ. Crown him with many crowns. Let us exalt his name together, for it is he, the crystal Christ, the perfect Paragon, the flawless One, who is the desire of the ages and the hope of the world.

GASTONIA DISTRICT MEETING

King's Mountain was the gathering place of the Woman's Missionary Societies of the Gastonia district for their annual meeting on Friday, June 10, and Mrs. Joe Nixon, newly elected district secretary, was the presiding officer. A large number of delegates were in attendance and the meeting proved to be most interesting and helpful.

Rev. J. R. Church, pastor of the local church, was the leader of the opening devotional, using the second chapter of Philippians as his scripture lesson. Mrs. Ila Starnes was chosen secretary for the day. A most cordial address of greeting was given by Mrs. J. R. Davis, to which Mrs. R. K. Davenport of Mt. Holly responded. The report of the past year's work was given by Mrs. A. J. Owen, under whose leadership the work was done, and in reporting the activities of the societies Mrs. Owen took occasion to thank "her women" for their splendid co-operation during the years that she was their leader and to commend to them her successor, Mrs. Joe Nixon, for whom she asked a continuance of their loyalty and helpfulness.

Opening with a beautiful story, "The Legend of the Birds," Mrs. Nixon also gave a brief report of the work for the last quarter of 1931, and stressed the fact that the conference had asked for 75 new societies and 3000 new members. She asked her societies to work to the end of enlisting new members, organizing new societies and paying in full the budget of $3750 which had been assigned to the district.

In a most helpful and impressive manner Mrs. C. C. Weaver, conference president, gave the "Goals for 1932," making her presentation of these goals more interesting by her acrostic on the word mission.

A beautiful vocal solo, "How Lovely Are Thy Dwellings," by Mrs. Derrick of the Lutheran church was greatly enjoyed.

After a report of the 1932 Woman's Missionary Council by Mrs. W. R. Harris, conference secretary, an uplifting devotional was conducted at the noon hour by Mrs. A. J. Owen, who used selections from Romans 1 and Psalm 23 as the basis for her talk.

A most tempting lunch was served in the basement of the church, after which we gathered for the afternoon session, which was opened with a vocal solo sweetly sung by Mrs. George A. Hoyle of Shelby. Prayer by Rev. J. A. Morris, little Myra Barber of Chester, S. C., a visitor at the meeting, delighted the audience with a song, beautifully rendered.

Reports of the children were heard, followed by a splendid talk on the missionary work of the children by Mrs. G. A. Hoyle, conference superintendent. A playlet by the Shelby children's society was most heartily enjoyed.

The following departments were presented and discussed: Mission Study by Mrs. T. H. Price; Supplies, Mrs. B. E. Callis; World Outlook and North Carolina Christian Advocate, Mrs. Lester Houser. In an interesting dialogue Mrs. G. V. Birmingham and Mrs. J. O. Fayssoux of Gastonia brought out the value of the missionary work in a most attractive manner. Mrs. Birmingham also presented the work of the Christian social relations. The closing consecration service was led by Mrs. C. C. Weaver.

MOORESVILLE SOCIETY HOLDS INTERESTING GUEST MEETING

The Woman's Missionary Society of Central church of Mooresville, N. C., held its guest meeting at the church on a recent night, inviting all the ladies of the congregation and stewards as their special guests. Chairmen of the various circles composed the receiving line to welcome the visitors. The large auditorium was beautifully arranged with flowers. Mrs. Kate Starrette, president, presided and the opening devotionals were conducted by Mrs. M. O. Stiles and Mrs. John Templeton, following which a solo was rendered by Miss Helen Myers of Salisbury.

Mrs. A. D. Abernethy, district secretary, made a brief but interesting talk, urging the importance of enlisting the younger women of the church as members of the society. The principal speaker of the evening was Rev. Elmo Tabb, missionary to Africa, who with his wife nee Miss Mary Taylor Myers is spending a furlough with relatives in the States, followed four years at missionary service. His talk was highly interesting and was enjoyed by all present.

At the conclusion of the program a social hour was enjoyed.

MESSAGE FROM COUNCIL SUPERINTENDENT CHRISTIAN SOCIAL RELATIONS

In a recent letter Mrs. W. A. Newell, Council superintendent of Christian social relations, calls attention to the institute for missionary leaders to be held at Lake Junaluska August 1-5, and which will feature a sequence of intensive non-credit periods led by secretaries and officers of the missionary societies. These meetings, to which your attention has already been called, will be held in the Mission building and it is interesting to note that Mrs. Newell will conduct the five periods on practical aspects of Christian Social Relations in the Missionary Society.

All conference, district and auxiliary leaders are urged to be present and to take advantage of these five days of training.

Some of the courses of special interest to those interested in the social progress through the church, and to which Mrs. Newell calls attention are: a course on The Church and Rural Relations by Dr. Kenyon L. Butterfield, who has recently returned from an extended study of rural life in the Orient, and who is known as one of the best specialists in rural life at home. This course is to be given at Mount Sequoyah July 28-August 11, and when we think of our 80 per cent membership in rural churches and of the extension of the missionary work in country churches we realize what an opportunity is afforded through this course. At Lake Junaluska July 28-August 11 two courses of vital bearing on leadership in social relations will be offered; one by Dr. W. J. Young on "Christianity and World Peace," and the other by Dr. H. Shelton Smith on "Christian Education for a New World Order."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

REQUESTS VS. RECEIPTS

Very little money is now being received at the Children's Home. July and August are always poor months for forwarding funds for the maintenance of our children. So far this year this season has brought us less receipts than any July in a long while. However, requests for the services of the Children's Home have increased in proportion to the decrease in receipts. Those insisting on cases receiving early and earnest consideration do not seem to take into account that similar requests are coming from various other areas of our conference, that those at the Children's Home have all of these to review as they face with anxiety the problem of caring for children already in our fold. Strange as it may seem some of our friends who are presenting their cases with the most insistence are the ones who have apparently made the least effort to provide sustenance for our operating expenses. An earnest effort will be made in the course of time to investigate every request received. We urge our friends to be patient.

IN ONE DAY'S MAIL

The following letters came in today's mail:

"I am making another request for the admittance of three children into the Children's Home. They are full orphans and have been on your waiting list for over a year. These children have been in the county home for the past four months. You know this is no place for children. Is there any possible chance for you to take them?"

"I have three little tots who are asking for a chance to live and become useful citizens. Their mother died a month ago and left them with a father who is out of work. If he had a job he could not leave these little children alone. What can the Children's Home do about it?"

"My wife died recently leaving me with five children. These children have nowhere to go and I have no way of taking care of them. Their ages range from two to twelve years of age. I most earnestly hope that you can take them into the Children's Home."

"My husband is dead. I have two little girls who must be cared for. I am at present getting only three days of work per week and am not earning enough to pay board for the two little girls and myself. I have been waiting for a year hoping that my children could be taken in your institution."

CHILDREN'S HOME SUNDAY

July brings another fifth Sunday, Children's Home Sunday. We most earnestly hope that next Sunday will be used in preparing the way for a liberal offering on the following Sunday, July 31. It will do some good to place on display the cards we have sent to every Sunday school with the inscription, "Next Sunday Is Children's Home Sunday." But the displaying of these cards will not be sufficient. Let every Sunday school and the various classes and departments of the school urge their members to make some sacrifice, if possible, towards giving a liberal offering. Our fifth Sunday offerings have been falling off quite perceptibly. If such a state of affairs continues we will be in a most critical condition in a short while.

Nearly half of our Sunday schools do not give any offerings at all. A great majority of the other half give only a nominal amount, it being apparent that no special effort has been put forth for setting the needs of the Children's Home before the membership of these schools. But, thank goodness, there is a small number of our Sunday schools which seem to find great joy in giving liberally to our needs. But for these liberal schools the Children's Home would have to dismiss from its family quite a number of its young hopefuls. Good friends, please make the most of the July fifth Sunday offering.

ROARING RIVER

Fulfilling an agreement with Rev. T. C. Jordan, pastor of the Wilkesboro charge, our singing class arrived at the little Methodist chapel at Roaring River last Sunday in time for rendering its program at the 11 o'clock hour. Following the Sunday school service our good Methodist people were hosts to a large part of the Baptist congregation as they assembled in such numbers as to completely fill the church. Following the rendering of our program our class and other friends enjoyed a lovely picnic dinner at the home of J. R. Church, one of the staunchest supports of the Roaring River congregation. This congregation is not a large one, but it is a good one. Brother Jordan raised the entire ten per cent apportionment in five minutes, following the conclusion of our program.

UNION

After our lovely dinnner at Roaring River we followed Brother Jordan to Union, another congregation on his charge, where a group of pepole that completely filled the church, and then some, listened attentively and enthusiastically to the program rendered by our class. Following the rendering of this program Brother Jordan raised the ten per cent apportionment in just a few minutes while the people waved their fans for cool air. Our Union friends give liberally on fifth Sundays and are among the choicest friends our children have.

WILKESBORO

After leaving Union and after patching a blowout on a tire under our bus we assembled in front of the parsonage at Wilkesboro where choice friends took our children for rest and the evening meal. Quite a nice congregation assembled at eight o'clock and our girls were happy to appear before them. Following the service Brother Jordan raised most of the ten per cent apportionment on the Wilkesboro congregation and then sent us home rejoicing over having been with some mighty good people throughout the entire day. In checking over the day's receipts this morning I find only one penny, this being a most remarkable circumstance. Collections we receive on our trips these days have more pennies and nickels than coins of larger value. Brother Jordan and his good people are worth a great deal to us.

CANNING TIME

Our thanks are extended to Mrs. Lee Barnett, wife of the pastor of the Liberty circuit, for having written for 70 half-gallon jars for filling with choice canned fruit. Miss Verna Ziglar called for these jars recently and will bring them back to us in the course of time filled with fruit which will be very pleasing to the appetites of our children. We hope some other good women will want to thus serve us.

VACATIONS

Nearly half of our children are now very much enthused over the prospect of going on vacations. Those who have some good place to go will be permitted to spend the first two weeks in August with friends or relatives. The other half of our family will stay here with the rest of us, since they have nowhere to go, and will help us take care of things. We will give special consideration to these youngsters through the vacation period and will see to it that they have quite a bit of opportunity for joyous living.

A MOTORCADE

The Woman's Missionary Society sponsored a motorcade to the Children's Home last Thursday, carrying clothing, supplies, toys, etc., to the Home and the Bethlehem House. Thirty-eight people made the trip. They were courteously received by Mr. Woosley and the other officials of the Home and were shown over the buildings and grounds. Those who made the trip came back with the feeling that we have there a fine institution, an institution that justly warrants our pride and deserves our entire support, that we have fine children there and that they are being well cared for by "Daddy" Woosley and his assistants.

The visitors also stopped at Centenary church and were shown over this fine new biulding by the pastor, Dr. C. C. Weaver.—First Church, Charlotte, Bulletin.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

This coming Sunday will be a fifth Sunday. Here is hoping that all our Sunday schools will give the Orphanage a free will offering on that day. Fully realizing that money is scarce, I shall not expect any one school to send a large amount. Trusting each Sunday school will take a special collection on the fifth Sunday and send to us regardless of the size of the offering. May I urge the superintendents and teachers to bring this request to the attention of their schools and classes? This is the "lean season" and a little lift just at this particular time will be sincerely appreciated. Thanks!

* * * *

In the rush of things and due to the fact that I have been absent from the Orphanage a great deal lately I failed to write a short account of my visit with the singing class to Pikeville and Fremont a few Sundays ago. Brothers K. F. Duval and J. G. Phillips were very cordial to me and to our young people who gave the sacred concert. Of course I felt very much at home in Wayne county, near the place of my birth and where I spent my childhood days. It was a great joy as well as a privilege to see so many of my friends whom I knew and loved when I lived in that community. The congregation both at Fremont and Pikeville were very much pleased with our young people and the program they rendered. It would take too long and too much space to write all that is in my heart about my friends in and around Pikeville and Fremont. They are sharing their living with us and find joy in sacrificing for our 340 children.

* * * *

Ever since coming to the Orphanage I have wanted to visit our church at Fairfield, Hyde county. A few weeks ago Brother W. T. Cheek invited me to preach for him at Stumpy Point on the second Sunday in this month. As I had to go through Hyde county to reach Stumpy Point, I wrote Brother W. R. Hardesty that I would be glad to speak to his congregation at the morning hour. It was a real privilege to meet the good people of Fairfield and to preach to them. The Methodists of Fairfield have a good church building and a nice parsonage. It is claimed that this county has more college graduates than any other county in the state according to its population. There are many cultured and substantial citizens throughout the country. I had the pleasure of visiting in the home of Brother and Sister A. B. Midgette, who are prominent members of our church. After enjoying a sumptuous dinner and delightful fellowship in this hospitable home, I made a short visit to the parsonage, where I was entertained for a short while before starting on my way to Stumpy Point. Through the years the Methodists of Fairfield have given our home their enthusiastic support.

* * * *

There is a treat in store for all who visit Stumpy Point. The sound is beautiful and the breeze is unsurpassed. Most of the people who live in Stumpy Point are engaged in fishing one way or another. Since a good road has been built from Engelhard to Stumpy Point it is much easier to reach than formerly. Up to a few years ago the only way to reach this point was by boat from Elizabeth City via Roanoke Island. Brother Cheek is pastor of these good people and he is a real shepherd to them. By his beautiful, consecrated life he impresses all with whom he comes in contact that he lives in constant touch with the Teacher of men. His consecration, loyalty, and unselfish devotion to his people make his ministry very effective and helpful. I do not know any one who has more common sense about things than Brother Cheek and he knows how to use it to good advantage.

That was a splendid congregation that faced me as I endeavored to break the bread of life to them. The church building is very attractive and the membership is large and loyal to the church. Mrs. Barnes and I enjoyed a brief visit to the home of Brother and Sister Cheek, where everything was done for our comfort and happiness.

* * * *

As this year, 1932, closes upon me, I now realize that I have completed my high school course, and must go further on into life to work or to carry on my education.

I have enjoyed living here in this beautiful home, and I want to thank the North Carolina conference for making possible this wonderful home that I have been living in for a number of years. I know that I have received the same attention that I would have received at home or anywhere else, and I am thankful that I was sent here to grow up among other girls and boys and to receive a good education.

I want to thank Mr. Barnes and his co-workers for what they have done for me to make my life here so pleasant, and I know I have learned things that I will remember them by. To the doctors I wish to express my sincere appreciation for their kindness, and to the young ladies' Wesley class of Aberdeen I wish to thank them for the boxes of beautiful clothes that were sent to me twice a year, and also for their friendship and co-operation.

During the nine years that I have had the pleasure of living in this home I have never regretted being sent here, and I have learned to love and appreciate the home and hope some day to serve it in a real way. Dovie Wade.

* * * *

I graduated from high school May 6, and I will be leaving the home in a few weeks. Before I go I want to write a letter of appreciation to those who may be interested and to those who have done so much to make me so happy during the ten years I have lived here.

First, I mention Mrs. George Hackney and class of Wilson, who have sent me such lovely clothes twice a year. I could never show them just how much I have appreciated them.

The doctors of this city have done their part and some more than their part. This year I worked at the infirmary and I have seen just what they are doing for all of us.

I was first in a cottage with small children, with Mrs. Rives as our matron. I shall never forget the many things she taught me.

Later I went to a cottage of larger girls where Mrs. Smith was matron, but who is head matron now. She also took an interest in me. There are many things I have to thank her for, as she has been and still is a mother to all of us.

Miss Gladys Fogleman, nurse at the infirmary and the one with whom I have worked this year, has made this one of the happiest years of my life. She has been a real friend to me.

Mr. Barnes, who has been so good to all of us and has taken the place of a father, has proven to be one of the finest men I have ever known.

If I should mention the names of all the officials of the home I would feel justified in doing so, because they are all interested in the children and in the work that is being carried on here.

I am sure I could not have spent these ten years in any other place and accomplished as much and live them as happily as I have at this home, the Methodist Orphanage. If it were possible I would gladly live them over again.

Trixie Edens.

LOVE'S LABOR NOT LOST

Three pictures drew the Master Artist,
And each of them to nature true:
To show the ways of love on earth,
The thing that love is sure to do.

A shepherd lost a sheep he loved;
The stupid creature went astray:
The loser on the mountain sought,
And bore that poor lost sheep away.

A woman lost a coin she prized,
A symbol of her plighted troth;
She swept and searched until she found,
And thus she kept her sacred oath.

A father lost his younger son,
Beloved boy, almost adored:
In deep distress he prayed and hoped,
And saw his son at last restored.

If human love thus seeks and finds
The objects of its tender care,
Much more will Heaven's boundless love
Be moved to save: do not despair.

—Selected.

Sunday School Lesson

JULY 24

By F. B. Stockdale.

God's Help in Achieving the Impossible

(Exodus 13:17 to 15, 21.)

Golden Text—
The Lord is my strength and song,
And he is become my salvation.
—Exod. 15. 2 a, b.

It would be difficult to picture more unequal circumstances than is brought before us in this picture. On the one hand is an unorganized group; they may have kept together as families, that is, probably, as well as they had learned to do. They had been hurried out of Egypt and it is not likely that much organization had been achieved by this time. Spears and arrows were missing as well as chariots and horses. I can think of nothing like it save some of the crusades where children went into battle against some of the best trained troops of the times.

On the other hand was the flower of an empire. All the weapons of war that were known were in their hands. They were not only armed but they were dressed defensively. It was an army. As men look at things the crowd in front had not "the ghost of a chance." It was this fact that made deliverance a necessity. When chances are equal no one looks for the divine interference. When all the weapons are on one side, to human sight, there is no debating the outcome.

The Results of Fear

There are times when all the human can do is cry out. There is no way of escape; none to help that they could see and they were filled with fear. Sometimes I have wondered whether it would not have been a good thing if we could have some of the things they cried unto God; it would have brought us nearer together than we think we are. Fear always has spoken the same language. Its reasons for speaking may differ in differing times and places but its speech is the same. This may be the reason for recording nothing but the cry. It was just the noise of despair.

We may form some idea of what form their cry to God took by what they said to Moses: "Because there were no graves in Egypt." What a sarcasm! The bitterness of gall is in it. Verses 11 and 12 not only bespeak the temper of the day but let in a flood of light on how Moses had been received in Egypt. The people had not readily fallen in with the plan of the man who came to save them; people never do. The only thing between the race and a perfect human freedom is our slowness to fall in line with the wish of the Saviour of the world. They had even told him in Egypt that all that would come of the strange venture would be that they would die in the desert. To their minds their slavery was far better than anything Moses was likely to find for them. They had virtually begged that Moses would leave them to themselves and the Egyptians. Their deliverance was as nearly pushed upon them as the Divine ever comes to coercion. This attitude shows that there was no whole-hearted co-operation of the mass with their leader; they had neither caught his vision nor his faith, hence tis panic of fear at the first difficulty by the way.

The Test of the Real Leader

Verses 13 and 14 (chapter 14) read as though Moses was on good terms with what the Almighty would do; such is not the case. The people spake in fear. The leader spake in faith. "The Lord shall fight for you" is the declaration of the faith of the man who made the statement. Moses had to wait for guidance, but he did not wait in fear: "Stand still and see the Lord's salvation, which he will show you today." To be a leader when the people are moving and there is no danger is one thing; to lead when there is no way to go and turning back is impossible is another. "Which he will show you this day" has the ring of certainty in it though it was yet to come. He saw they would have to be saved today; the issue can wait no longer. This is God's battle and the time for his victory has come. "Hold your peace!"

Now Moses turns to God for directions and guidance. God's answer to him gives Moses a place in the victory that

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God achieved. "Stretch . . . the children of Israel shall go on dry land." It is now God and faith. The Divine uses faith in the accomplishment of his purpose. While God's deliverance is the only way out, God will not work the deliverance by himself; he takes his servant into the performance of his work. You stretch the rod and I will dry the sea.

No Debate

It is a strange thing to hear folk trying to make it easy for God to drive back the ocean. The "strong east wind" is not the measure of the Almighty but his method. Remember that God not only is able to deliver but he times his deliverance to his own way of doing it. God, Moses and Nature are more than Egypt is equal to meeting. All night long the "strong east wind" pushes back the waters and Israel follows the receding sea on dry land. I am inclined to think that to many of them the going was a severe task; to obey without believing is a trying thing. You must move even to get God's deliverance. If you can't move by your own faith move because of the faith of another, but move you must if you get to the other side. God delivers marching people, or delivers them by their marching.

Questions for Discussion

1. What does this picture of unequality teach?
2. Is God on the side of the heaviest batallions?
3. What are the results of fear?
4. What is the test of leadership?
5. Why did God give Moses a place in this rescue?
6. Does "be still" mean stay where you are?

—N. Y. Christian Advocate.

AND WHAT AN ELDER!

It was a country church. The pastor had moved to town the Sunday after conference. A few members came together, but no preacher. Long after the hour for service they marched into the building and the oldest official started up: "Come thou fount of every blessing," and ere its strains died out the rattle of a car was heard, and the elder, followed closely by a handsome boy, rushed down the aisle, and the elder said: "Let us sing 'Come ye that love the Lord,' and sang with a strong, clear voice, the boy joining in with a fine tenor. After a short invocation the elder announced his text and said: "At the last meeting of the cabinet a city church asked for your pastor. I tried to hold him, but what could I do? How could I object to his entering a wider field with increasing usefulness after his faithful service of four years? Looking around for some one to fill his place I found this boy, a first honor graduate from Duke, and I've brought him to you; and I surely envy him. How the children will run to meet him, and the aged and infirm welcome him as he comes with his Bible and prayer of faith at their bedside; and what a treat shall you have Sunday after Sunday as you hear his thrilling messages of truth. No longer going to town to hear better preaching whon you have the best at home." And the brethren and sisters looked at each other and nodded, and the young people smiled, and they all said: "We've got the pick of the whole conference," and everybody was happy.

And what an elder!

Robah F. Bumpas.

"THERE OUGHT TO BE A LAW—"

(Comments on the Episcopal General Convention by an unorthodox reporter who sounds as though he might have been a delegate to the Methodist General Conference.)

There ought to be a law, or canon I think it is called, against extemporaneous thinking on the floor of the house; extemporaneous speaking is bad enough, but extemporaneous thinking!

There ought to be a law against any deputy (excluding committee chairmen) from speaking more than 20 times in one session; also from the same deputy or deputies speaking on every subject that is presented. No man can know enough about everything to get up and talk about it. The following was composed during one of the regular brainstorms:

"There is a great man from the East
Whom it bothered not in the least
To constantly spout
With a whine in his snout;
He ought to stay home and eat yeast.

One eternal speaker was dubbed (on the Q. T.) the "tenth impediment to matrimony."

There ought to be a law compelling delegates to have their addresses on their badges. How is anyone from Virginia going to know he is talking to someone from Fond du Lac, until it is too late?

There ought to be a law similar to the military code so that when a private or an ecc, non-com, officer salutes a superior officer, he would be forced to return the salute. However, it is to be said for some of the major-generals that they may not have recognized the "Hi, Bish!" as an orthodox salute.

There ought to be a law that all delegates elected to convention should be able to read English, so that printed reports placed in their hands would not have to be read (or sung) to them from the platform.—The Colorado Churchman.

Mr. Chen Hai Chan, bursar of Soochow University in China, who has recently become a member of the Methodist church, is taking an active interest in work among the young people of the community. He has organized a club of 30 young men, friends of his son who is a freshman at the university, for the definite purpose of instructing them in the study of religion. They meet twice a month on Sunday afternoons and both the students and the teacher are very enthusiastic about the work.

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Continued from page 13.

with worship periods at our Sunday school. For a long time the men and women of the adult department met together, in their opening exercises, conforming to the regulations; this was known as the worship period, but rarely was it effective. There were too many interruptions, announcements, confusions and there was too much amateur leadership. The 11 o'clock service is well-ordered, solemn and worshipful, and I am in favor of tying the adult department into the 11 o'clock service as a worship period. One real good, carefully planned worship service on Sunday morning is sufficient anyway. Why should this not be the church service?

I know a good many men, who are closely confined to their offices all week, desire to go out-of-doors these fine Sunday mornings and drive through the fields and woods, breathe the fresh air, enjoy the sunshine. Perhaps some of them feel that they can worship God in the depths of the great forests as satisfactorily as in church. We can sympathize with a man who has only one day in the week when he can live out-of-doors. God can be worshipped in the great open spaces. He can speak through the delicate tint of the flowers, the sprightly green of the forest, the sougs of the birds, the breath of the morning, the splendor of the sunset and the mystery of the twilight. However, it is not so much the spirit of worship that carries one away on Sunday morning, but rather the desire for relaxation and freedom. If you want to know the will of God—go to church. You may worship him in the forest, but you will never discover his will there. It is one thing to worship with some feeling of awe and admiration; it is quite another thing to follow his will. Whoever heard of anyone growing spiritually who stayed away from church? The spiritual life of our people does not grow proportionately with material development. What a tragedy—these empty pews on Suuday morning throughout our great cities! Sunday schools are fine, their educational program is indispensable, but they can never take the place of the church service. Let every class unite in a continuous, conserted effort to enlist all adults in attedance upon these services.

Step No. 4. Strive to lead every member into the church membership. My own pastor states that most of the men whom he receives into the church come in through the adult Bible classes. A committee on church membership works constantly. Meetings are held once each week when a list of names are gone over, assignments given and new cards reassigned. The Bible class is the best medium through which this service can be rendered. We have tried different ways. Once we tried an independent organization, headed up by one of the stewards. Soon the effort faded away for the lack of organization. A Bible class is constantly reminded of its tasks and under the proper leadership becomes exceedingly fruitful.

As a corollary to this plan, it is a part of the scheme of our Sunday school organization to enroll all church members into Sunday school classes. Names should not be dropped from the roll for the lack of attendance. There should be an active list of members and a list of home members who do not attend. Just as every woman in the church is assigned to some missionary circle, so every man should be considered a member of some Bible class. Do not understand me to say that I advocate padding the rolls. This list should be kept up to date and active, but the man who does not attend should never be dropped—never given up—always considered a likely prospect. Thus there are two objectives of this committee service: One to enlist the members of the class who are not church members into the active service of the church.

Some time ago the Charlotte Observer ran a series of front-page articles entitled, "My Greatest Thrill." Each day they would pick out some local celebrity, or some prominent visitor and ask them to describe their greatest thrill in life. A war correspondent told of his experiences in a furious battle in France; a noted aviator described his fall in a parachute; a prominent lawyer told how he passed the bar examination without college preparation; a politician described his thrill in receiving the news of his nomination; a minister told of the days of his courtship; and each day a new thrill was presented.

As I read these stories, all of them interesting, some of them inspiring, I sought to ferret out and describe my greatest thrill. Let me tell you what it is: My greatest thrill occurs again and again, always with equal stimulation and inspiration—that's why I know it's the greatest. Either one of two experiences bring this thrill. Sunday morning, 11 o'clock; quiet melodies of music, stately grandeur of the hymns; restful tones of the pastor's voice—then the minister says, "Anyone here this morning who has a child to be baptized, let them come forward during the singing of the next hymn." Then, some father and mother carry a baby to the altar; the minister takes the child and says, "I baptize thee in the name of the Father, the Son and the Holy Ghost." Every time this occurs I have a thrill that is simply indescribable. The innocence of the child, the attitude of the minister, the expectancy of the parents, the solemn and delightful meaning of it all. But there is another like unto it in its effectiveness. Sunday evening; an evangelistic sermon by the pastor—persuasive, pointed and compelling. At the close the minister says, "Is there some young man here tonight who will do the daring thing in the face of this congregation; walk down the isle and take his stand for Christ from this time forth?" A moment's pause, the music starts—then some sturdy lad steps out and starts down the isle. If it were not such a sacred moment, I would feel like breaking into applause. In fact, I saw that very thing happen once, when a certain very popular young man in a tabernacle meeting came out boldly in response to the challenge of the minister. These are my two greatest thrills in life. We do not realize the supreme and sublime satisfactions that come to every one in these Bible classes if we are constantly alert to secure new members for the church. Talk of integration —if we will get busy on that job—integration will take care of itself.

Step No. 5. Have the different superintendents of departments appear on the program during the opening execises and describe the work of their departments. Let the general superintendent have time, again and again, to challenge the group with the needs of the school. Let delegates of young boys and girls appear occasionally for inspiration.

We recently gave over one Sunday morning to our pastor who spoke on the total program of the church. Men's Bible classes function best when they have their own opening and closing exercises. But this period gives excellent opportunity to acquaint the class with the total program of the church.

Children's Home, missions and all other activities should be discussed intelligently.

Step No. 6. Whenever the minister, Sunday school superintendent, board of religious educatiou present a program, let the Bible classes fall in line. Let there be no brakes, no holding-back straps;or to change to a modern figure, let there be no reverse gears—let all speeds be forward.

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Children's Storyland



PUPPY

By Marion B. Knight.

A dog with a glossy black coat, long white gloves on four paws, white fur collar at the end of a proudly curled tail —that is Puppy, a Mexican shepherd dog.

There are many dogs on our street, but Puppy is queen of them all; not because she is the oldest, being 12 years old, but because, somehow, she knows how to make them mind. You should have heard her scold the dogs the day they nearly knocked me over. It was the first time I wore my fur coat—a reddish brown muskrat fur. They mistook me for a dog, I suppose. Anyway, the two big Airedales, the German Police, Chow, and Prince, the Collie, all rushed violently upon me. I was really frightened, but, up came Puppy! And such a barking as she gave them, ferocious at first, then quieter. I could imagine she was saying, "Stop that! She is all right. Don't you know her? She has to wear fur to keep her warm. Now be respectful." They looked at me, then to Puppy. "See her gray hair! She's almost as old as I am. Be polite to her. Remember the dogs in this street are well bred." They looked my way again, then ran off across the street.

Three of her nearest neighbors come often to the backyard at meal time and watch wistfully, especially if she has an unusually fine bone. Being younger and stronger, Laddie or Bessie or Jiggs could easily snatch the bone from her almost toothless jaws, but they never try to. After a little they go away, all except Jiggs. He maintains a polite, hungry silence (he is well fed at home) until Puppy has quite finished. Then he picks up the bone and trots off home. Puppy goes to her favorite station on the front lawn and watches affairs on the street. As the time for Mistress's car draws near, her eyes are toward High Street, and when Mistress appears, Puppy picks up a leaf, a bone, or a scrap of paper in her mouth and, white-plumed tail joyfully waving, bounds down the sidewalk to greet her dear mistress.

But I love Puppy most for the way she helped Willie lose his fear of dogs. When Willie was a baby he was bitten by a cross dog. Always afterward he would scream when a dog came near. Daddy and Mother tried to help him and brought kind dogs to play with him. A wise doctor, called a psychiatrist, told them just how to cure Willie of his fear, but Willie did not get over his fear. He stopped screaming when a dog came near him, but he trembled all over. When he was five years old even, his little hand would tremble in mine as we were out walking whenever a dog came in sight. Then Willie and I got acquainted with Puppy, and Puppy seemed to understand from the first. She did not hurry Willie. When his timid hand stroked her, she made no response, did not offer to lick his hand—just looked at him out of her loving brown eyes. He took courage and stroked her again. Day by day he ventured a little more till one day while sitting on the floor playing with her, he put his arm about her neck, and she, knowing it was time, put a white-gloved paw over his little leg. From that day Willie had no fear of Puppy and soon they were romping gaily together and later with other dogs. Willie is eight years old now. The other day I came upon him with Puppy. His arms were around her neck and both her fore paws were cuddling him.

It is no small thing to help a boy or girl to conquer fear. How did Puppy know how to do it? Perhaps, even though she never learned the verse, she knows that "perfect love casteth out fear."—Zion's Herald.

LITTLE RUTH'S NIBBLED BIBLE

Years ago, in Loughboro, England, lived a little factory girl named Ruth Orange. She was a fatherless child, one of a large family. The father had died, and when he was buried the little girl had to go to the factory and toil from morning till evening for daily bread. She had no school privileges, but yet in some way she had learned to read. But there were few books there, and she had very little reading matter.

Her mother had a Bible, a precious Book, a plain, cheap copy of the sacred Word, but it was kept with the utmost care. The children's hands were not to touch it. Sometimes, as a special privilege, they might, with clean hands, and with great care, take the Book, wrapped in a clean cloth or paper, and read it for a little while, after which it was carefully put away.

It was a great desire of little Ruth to have a Bible of her own, and so she subscribed for a copy, and paid six cents a week out of her scanty wages, until she was the owner of the precious Book. But there was still one trouble about it. She tended a spinning machine, and when the work was running right, she had a little time that she might read; but the Bible was too large for her to carry to the factory where she worked; and so she felt a strong desire for a smaller and more portable Book.

Small Bibles were then very rare, but after a time Ruth found a lady who had a Bible so small that it could be carried conveniently. The Book was somewhat worn with use, but little Ruth was glad to make a bargain, and exchange her new and larger Bible for this little worn Bible. Accordingly, the change was made, and then Ruth had a Bible that she could carry with her.

But there were new troubles ahead. She carried her Bible to the factory, and one day the overseer saw it and promptly took it away from her, and locked it up with his tools. She was disconsolate, but she could not help herself. She thought perhaps he would give it back the next day, but he did not. Day after day passed. Her work-fellows pitied her, for they knew how much she thought of her precious Book. One time she had occasion to go to the tool-chest, and she saw her little Bible there.

After about a fortnight the overseer gave her back her Bible; but the mice had got at it, and when it was opened a mass of paper chips and shavings fell out. The Book of Genesis was almost destroyed. The mice had made mince meat of Revelation, and some of the Epistles. Poor Ruth was almost broken-hearted over her loss, but there was no help for it. She had only to make the best use of what remained. She did so; she read the holy Book, and learned many precious verses; and sought to serve the Lord, who had done so much for her.

This was a long time ago. Little Ruth grew up, was married, came to America, became the mother of a large family of children, and not long ago, their friends in the old town of Stroughton, celebrated her golden wedding day. She is now old and feeble, but still loves the Bible and loves the gospel.

Cannot some of the children who are so well-supplied with beautiful Bibles, and other books, learn to be more thankful for the mercies which they enjoy and to make as good use of their new Bibles as little Ruth did of the Bible which the mice so badly nibbled?—H. L. Hastings in Sunbeams.

Bessie had been to church and heard a sermon on "Let your light so shine—." Her mother explained later that letting one's light shine meant being good, obedient, and cheerful. In the afternoon there was trouble in the nursery and remembering the text the child explained her naughtiness by saying: "I guess, mother, I blowed myself out."

Girl: "We want to buy a ticket."

Agent: "But there are two of you."

Girl: "Well, we are half-sisters. Add that up."

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

July
Durham Ct., 11 24
Milton, Purley, 4 24
Pittsboro, Chatham church 26
Siler City, Mt. Vernon 27
Hillsboro 28
Brooksdale, Trinity, 11 31
Holt's Chapel, 8 31

August
Burlington Ct. 4
South Alamance, Clover Garden, 11 7
West Burlington, 8 7

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Chowan, Evans, 11 22
Perquimans, New Hope, 11 23-24
First Church, 11 31
City Road, night 31

August
Moyock, Moyock, 11 6-7
South Mills, Sharon, 11 14
South Camden, Wesley, night 14
Gates, Gatesville, 11 21
North Gates, Kittrells, night 21
Hatteras, Frisco, 11 28

September
Kennekeet, Avon, 11 4

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1019 Haymount, Fayetteville.
THIRD ROUND

July
Mt. Gilead, a.m. 24
Wadeville, Ophir, p.m. 24
Caledonia, E. Laurinburg, p.m. 24
Goldston, Providence, a.m. 30
Glendon, Cool Spring, p.m. 30
Ellerbe, Jones Spring, a.m. 31
Biscoe, Candor, p.m. 31

August
Parkton, Sandy Grove, a.m. 3
Raeford, Parkers, p.m. 7
West End, Dowd's Chapel, a.m. 14
Hemp, Bascoms, p.m. 14

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

July
Smesland, Providence, 11 and 2 21
Aurora, Warrens, 11 and 2 22
Ocracoke-Portsmouth, 11 and 8 24
Atlantic, Summerfield, 11 and 2 25
Morehead City, 8 25
Oriental, Pamlico, 11 and 2 27
Pamlico, Bayboro, 8 27
Grifton, Edwards Chapel, 11 and 2 31
Ayden, 8 31

August
Newport, Bethlehem, 11 and 2 7
Vanceboro, 8 7
New Bern, Centenary, 11 21
Snow Hill, 8 21
Goldsboro, Salem, 11 and 2 20
Hookerton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

July
Oxford Ct., Gray Rock, 11 23
Bailey, Mt. Pleasant, 11 24
Edenton Street, 8 24
Jenkins Memorial, 8 27
Youngsville, Prospect, 11 30
Tar River, Ebenezer, 11 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

July
McKendree, 11 24
Stantonsburg, 8 24
Tarboro, 11 31
Farmville, 8 31

August
Clark Street 3
Elm City, Zion 7
Kenly 7
Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

July
Tabor, Bethel, 11 24
Whiteville, 8 24
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

August
Fairmont, Olivet, 11 7
Lumberton, Chestnut St., 8 7
Grace, 8 8
Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Prospect, Bethlehem, 10 and 2 23
Lilesville, Savannah, 11 (4th Q. C.) 24
Morven, Shiloh, 3 24
Monroe, Central, 8 24
Spencer Memorial, 11 31
Wesley Heights, 8 31

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

July
Crouse, at Crouse, 3 23-24
Goodsonville, 11 24
Stanley, Iron, 8 24
Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

August
Shelby Ct., El Bethel, 11 6-7
Bessemer City, Concord, 3 7
Belmont Park Street, Ebenezer, 8 7
Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, 8 21
Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September
Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October
Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
THIRD ROUND

July
College Place, College Place, 11 24
Gibsonville, Whitsett, 3 24
Summerfield, Summerfield, night 24
Park Place, 11 31
Bessemer, Bessemer, night 31

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

July
Broad River, Providence, 11 20
Spindale-Pleasant Grove, 11 24
Marion Ct., Pleasant Grove, 3 24
Cross Mills, night 24
Elk Park, Montezuma, 11 28
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31
Old Fort, night 31

August
Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, nigbt 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28
Morganton Ct., Zion, 3 28
Rutherford College, night 28

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
THIRD ROUND

July
Spray, 11 24
Draper, 3 24
Leaksville, 8 24
Sandy Ridge, Snow Hill, 11 25
Madison, 11 31
Stoneville-Mayodan, Mayodan, 7 31

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

July
Salem, Oak Grove, 11 24
Woodleaf, South River, 3 24
Kerr Street, 11 31
Harmony, night 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

July
Lenoir, First, 11 24

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Hudson, Harper's, 3 24
Lenoir Ct., Colliers, night 24
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

July
Fines Creek, Cattaloochee, 11 24
Junaluska, Long's, 8 24
Murphy, 11 31
Hayesville, Sweetwater, 3 31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
THIRD ROUND

July
Centenary, 11 24
Hiatt Memorial, 7:30 24

SCIENCE AIDS THE BLIND

The advance of science in recent years has been of great benefit to the blind, says the president of the American Foundation for the Blind. "Scientists inform us," he said at the World Conference on Work for the Blind, held in New York City, "that there has been a greater advance in scientific knowledge and invention during the past 30 years than in the preceding 200 years. Some of these have had particular interest for the blind—the dictaphone, the phonograph, the amazing and almost unbelievable radio.

"Only within the last few months, a disk has been perfected which will run continuously for 33 minutes and reproduce about 23 pages of an ordinary printed book. A number of these disks for certain purposes may eventually displace Braille books, with a resultant saving in cost of production and space."

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Unless correct, approved methods of care and feeding are followed regularly, Mothers are likely to spend many anxious days when the tiny baby grows weaker and thinner instead of showing the normal increase in weight and happy disposition which are characteristic of a healthy child. What a glorious moment when these troubled Mothers find the help and advice that starts the youngsters on the road to sturdy growth! And the best part is that there is nothing particularly difficult about caring for the baby properly. It is only necessary to follow a few simple rules covering diet, clothing, bathing, sleep, fresh air, sunshine, exercise, etc. Every Mother is anxious to give her baby the best possible start, and it is merely a matter of knowing the correct thing to do, and how to do it.

All Mothers who are readers of this magazine can secure, entirely free of charge, a valuable and interesting little book giving complete and practical information on every phase of baby care and feeding. A most interesting part of this book—and a most important part, too—was written, not by the author, but by Mothers themselves.

As you turn the pages you will find, from time to time, the photographs of happy, healthy babies. Beneath each picture is a letter from the child's Mother—a letter that will go straight to the heart of every other Mother.

Since this helpful, 80-page booklet is available without cost, every Mother should immediately secure a copy. It may save a great deal of unnecessary anxiety, and may result in a far better start in life for the baby.

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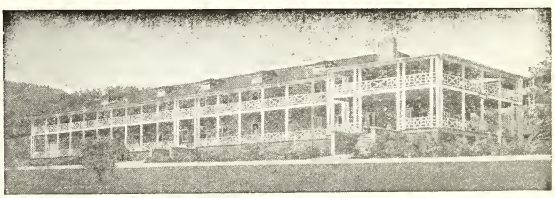
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IN MEMORIAM

SOWERS—Mrs. Elmira Sowers died June 13, 1932, being almost 84 years old. She was a member of Midway church, on the Welcome charge. Her failing health had kept her away from church for some time; but she was ready to depart for her heavenly home at any time. She loved the old hymn, "My heavenly home is bright and fair."

E. P. Stabler, Pastor.

YOKLEY—Mrs. Nancy Jane Yokley of Winston-Salem, N. C., Route 5, died May 8, 1932. She was nearly 84 years old. Her husband had departed this life about one year earlier. She was a life long member of Mt. Vernon church on the Welcome charge. She was a strong type of Christian womanhood; she would not compromise with anything or person in that which she thought to be wrong. Her strong faith in God was never known to waver. She attended four religious services the Sunday before her death.

E. P. Stabler, Pastor.

CROUSE—Phoebe Edith Crouse, wife of Melvin Crouse and daughter of Ellen and Andrew J. Ward, was born July 14, 1886, and died May 21, 1932, age 45 years, 10 months and seven days.

She was married to Melvin Crouse in 1908. To them were born three children, Hobert, Wilma and Robert.

She has for 16 years been a member of Walnut Branch M. E. church.

Her character and her devotion to her Master, as is attested to by her family and her many friends, was of a high order. She lived a godly life in her home, and was successful in rearing her children in the fear of God. She was a Christian in her conduct toward all with whom she came in contact. She was a friend to the servant of God.

Her departure brings to her family and to those who loved her, but there is consolation in the assurance that she has gone to be with her Lord in the land where there are no trials, pain, sickness nor death and where we who loved her hope to be reunited.

Rev. Mr. Russell was in charge of the service, assisted by Brothers Hampton and Hoppers.

RUSSELL—Mary Vest Russell, daughter of James M. and Annie Vest Russell, was born December 1, 1925, in Asheville, N. C., and fell asleep in Jesus on May 7, 1932, following an operation for appendicitis, at the age of six years, five months and six days.

When Mary was nine months old the family moved to Washington, D. C., where she lived until her death.

When only one month of age she became a member of the cradle roll of the Mount Vernon Place Methodist church, the Representative Methodist church of the South, and has been a regular attendant of Sunday school since that time. In every little circle at Sunday school, kindergarten and day school, Mary was sure to be found by the side of her teacher. She was of a loving disposition and made a place for herself in the hearts of all who knew her.

She was named for her grandmother Mary Schaub Vest and was considered more like her than any of her descendants, showing many of her grandmother's characteristics and noble qualities. Strange to say little Mary Vest showed most striking traits of character unusual in a child of her age.

Last September, after having attended kindergarten for a half year, she entered the first grade as an under-aged pupil in one of Washington's best public schools. She was an apt pupil, standing high in the best group of the high first grade.

During her brief illness she spoke of loving her little sister, Mary Frances, who passed away in infancy nine years ago. Mary West was the constant companion of her mother and little brother James, seven years of age, who survive. She also leaves a number of uncles, aunts and cousins of whom she was very fond.

Mary was looked upon as the picture of health, a child of very bright mind and sweet spirit. "The most beautiful bud that earth could yield has been plucked to blossom in heaven." Her little body was brought back to her mother's home church and laid to rest in Antioch cemetery near Rural Hall, N. C. Funeral service was conducted by Rev. D. C. Ballard. Her grave was covered with many beautiful flowers.

An Aunt.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst our friend and brother, R. F. Rives, we, the members of the board of stewards of Race Street M. E. Church, South, do resolve:

That in passing of Brother Rives our church has lost one of its ablest and best beloved members whose place can not easily be filled, and our town and community an outstanding citizen and religious leader.

That words cannot express the sorrow which fills our hearts and humble submission; we pray the great heavenly Father to comfort his relatives and friends and care most tenderly for his bereaved widow and children, and help us all to say "Thy will be done."

That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate, and a copy be spread upon the official record of the church as a permanent memorial of our love, affections and esteem.

Alex Cooper,
E. J. Harberson,
V. Rudeck.
Committee.

DENSON—Mrs. John E. Denson, who before marriage was Miss Corinna Parker, daughter of Captain Anson and Mary B. Parker, was born in Harnett county, July 22, 1857. On June 24, 1932, at the home of her son, Thomas M. Denson in Raleigh, she passed to her reward, ready for the call and the crowd. Converted early in life she united with the Methodist church and lived a beautiful Christian life to the end. Educated at Davenport College, she taught school for some time prior to her marriage to John E. Denson of Isle of Wight county, Va., December 18, 1882. For years her home was at High Point, where she was a member of Wesley Memorial church. Modest and humble she did not seek to shine in the world or aspire to leadership in the church, but the light of her strong Christian character could not be obscured. Her uniform faithfulness and sacrificial service made her a blessing to the church and to all with whom she associated. Surviving her are two sons, Thomas M. Denson of Raleigh and Major Eley P. Denson of Washington, D. C., and one daughter, Miss Mary Denson of Raleigh; also two brothers, Rev. P. E. Parker of Thomasville and Rev. T. A. Parker of High Point; and two sisters, Mrs. J. C. Burton of Booneville and Miss Mary Parker of High Point. May the loving family circle be unbroken in our Father's house on high.

The funeral services were held at the home where Sister Denson died, and were conducted by Rev. Robert W. Bradshaw and the writer at the cemetery in Rocky Mount, where her remains were laid to rest beside her husband. Rev. W. F. Craven, her pastor, officiated.

J. W. Potter.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has removed from our midst the gentle spirit of our beloved friend and co-worker, Mrs. Lizzie Falls, a loyal member of Central Methodist Church, South, who fell asleep on May 13.

And whereas, we, the members of the Woman's Missionary Society, desire to express our heartfelt sorrow at her passing; therefore be it resolved:

First, That we have sustained an irreparable loss. Her life and labors as a Christian woman and her influence will rest like a benediction upon her friends, her church, her town and community, inspiring them to greater loyalty and service.

Second, That we shall endeavor to emulate her virtues of loyalty and trustworthiness, her zeal for her church and community.

Third, That we hereby extend our sympathy to the relatives and friends who mourn her passing, assuring them that their loss is our loss also.

Fourth, That a copy of these resolutions be sent to her immediate relatives, to the North Carolina Christian Advocate, to the King's Mountain Herald, and that a copy be spread upon the minutes of our missionary society.

Mrs. John Plonk,
Mrs. H. R. Parton,
Mrs. E. W. Griffin.

RESOLUTIONS OF RESPECT

The members of the Woman's Missionary Society of Speedwell Methodist church wish to express our appreciation of the life and character of our friend and co-worker, Mrs. Belle Taylor, who departed this life March 10, 1932. Therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we feel deeply the loss of her whose memory we shall cherish; that we shall miss her presence and friendly smile of greeting, her words of encouragement in the work of the Master whom she delighted to serve.

Third, That we extend our heartfelt sympathy to the bereaved family and commend them to the care of a loving Father.

Fourth, That a copy of these resolutions be sent the family, a copy to the N. C. Christian Advocate for publication, and a copy be recorded upon the minutes of our society.

Dora M. Watson,
Effie Pressley,
Pearl Bryson.
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite judgment has seen fit on February 14, 1932, to remove from our midst our beloved member, Hattie Phillips Mabry; be it therefore resolved by the Ladies' Aid Society of McAdenville Methodist Episcopal Church, South:

First, That we bow in humble submission to the will of God as expressed in the words of his immortal Son, "Thy will, not mine be done."

Second, In the death of Sister Mabry, this society has lost a loyal member, a good worker and each individual of its membership a fine personal friend. We deplore her going and look forward to a reunion in that beautiful home beyond the grave.

Third, That these resolutions be spread on a page of our minutes dedicated to her memory and a copy thereof sent to the bereaved husband, the Gastonia Gazette and the North Carolina Christian Advocate with a request to the two latter that they publish same.

Mrs. W. B. Roberts,
Mrs. R. R. Ray,
Miss M. G. Ray.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, JULY 28, 1932 Number 30

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Volume 77 GREENSBORO, N. C., THURSDAY, JULY 28, 1932 Number 30

Put down another first for North Carolina. The Duke University chapel is the most costly and most beautiful Methodist college chapel in the world.

James Roosevelt said in last Monday's New York Times that as soon as his father is elected President, Congress will be called together in special session to repeal the Volstead Act and give the idle people work to do. That seems to us to be the talk of a magician.

David Lawrence says that in his opinion if the American people can get a few more reports of the full proceedings of national conventions as the radio gave them this year they will try to find some other way of choosing their candidates. Let us hope that David Lawrence may live to see the better day.

We hear of preachers in the pulpit who read selections from the Advocate to their people and of Sunday school teachers who take the Advocate regularly to their classes. This is most encouraging. The best things in the Advocate are in this way getting to a larger circle. The Advocate earnestly desires to help in every good cause.

Men in public life who have stood against liquor and in favor of the Eighteenth amendment for the common good are saying, "I am in favor of giving the people the privilege of repeal if they want it." Men without conviction do not make statesmen; they become demagogues. Such is the pitiful situation to which we have come even here in North Carolina.

"Every pulpit should be marked by sincerity, courage, simplicity, accuracy. It should be broad, tolerant, but incisive. It should speak with clarity, but with conviction. Great issues are not to be feared. They awaken prophets and make possible prophetically-minded congregations. These flame forth! Speak with a voice lifted up, clear, strong, and unceasing."

We hear from many lips the complaint that the pulpit is failing to speak with authority the message of God so much needed these perilous times. How widespread this situation is we have no way of knowing. Some laymen are sorely disturbed; others are glad to have it so. We are convinced that the message most needed just now is the Ten Commandments in the light of the Sermon on the Mount.

Dr. A. J. Weeks, editor of the Texas Christian Advocate, says: "This writer belongs to a line of Democrats running back to Andrew Jackson and the battle of New Orleans. His great-grandfather fought under the Stars and Stripes in the swamps of Louisiana in 1912-15. We do not want to be unpleasant but we mildly protest against having lads whose ancestors were at that time digging peat in Ireland or brewing beer in Bavaria or spinning spaghetti in Italy, telling our representatives in Congress how to represent us."

W. O. Saunders, editor of the Independent, Elizabeth City, blurts out whatever he thinks regardless of what other people may think of him. And he is as far from being a prohibitionist as Bob Ingersol was from being a church father. Yet in last week's Independent he declares: "That repeal plank was an awful mistake. To begin with it commits the party to something it can not do. A two-thirds majority of Congress itself could not repeal the Eighteenth amendment; the hateful amendment can be repealed only by the people through their respective states. A plank merely pledging the party to resubmission of the prohibition issue would have been as far as the party could have sincerely gone and as far as any reasonable wet would have it go. A resubmission plank would have been inoffensive to any honest prohibitionist. But when the party comes out definitely for repeal it puts a chip on its shoulder and invites violent opposition. The platform makers should have listened to Harry Flood Byrd of Virginia."

An Issue of the Approaching Campaign

LIQUOR and prohibition are to figure in the approaching political campaign; not alone national prohibition, but also the prohibition of the liquor traffic in North Carolina. The effort will be made not only to repeal the 18th amendment, but also to repeal or modify the Turlington act and other statutes that prohibit the manufacture and sale of liquor in North Carolina.

And let it be clearly understood that the wets forced the issue. The drys were eager and did all they could to let the controversy about liquor rest and to devote the 1932 campaign entirely to economic and industrial questions in these trying days of our financial and industrial problems, which ought to have our best thought and the undivided attention of all patriotic citizens. But the wets seemed to be unwilling to adopt such a policy and as a result liquor promises to be the big issue.

Under the circumstances nothing remains for the drys except to accept the challenge. This will be done with reluctance, but with courage and confidence. For the temperance forces do not believe that the people of North Carolina are willing for the legalized liquor traffic to return to the Old North State. Cotton mills have taken the place of distilleries and we do not believe the people are willing to turn back to the old ways of a former generation.

The war is on and will continue as long as there remains an effort to bring the legalized liquor traffic back into North Carolina. Our confidence is in the word of God which declares: "Wine is a mocker, strong drink is raging: and whoever is deceived thereby is not wise." Our confidence is in the fathers and mothers who have the moral welfare of their children at heart. We believe the school teachers, the preachers and all men and women who put truth, and honor, and conscience above political expediency and ill gotten gain will rally to the dry cause in this approaching hour of battle.

Pilgrims and Prophets of the Impossible

WE Americans do not desire to become pilgrims of any sort, and how could we be expected to become pilgrims of the impossible? On the contrary, the average American worships the god of material prosperity, and our adoration is bestowed upon the leaders of finance and material prosperity. Our libations are poured out to the gods of gain, while we trample under foot the Ten Commandments and feed our spirits upon husks that the swine would spurn.

Arthur Hobson Quinn in his "Soul of America" has said: "It will be a good thing for the soul of America when it begins to dream again." That is another way of saying that America should have pilgrims and prophets of the impossible, for these dreamers are invariably living in the realm of the impossible. Abraham did not see his dreams fulfilled, the fugitive on his stony pillow at Bethel did not realize the fruit of his dreams. The same was true of the Pilgrim Fathers, and all pilgrims a nd prophets who have learned that not bread but a heroic dream is the staff of life.

All honor to those men who will not sell their souls for a piece of bread, even if they have to depend upon the ravens to feed them, because they have set themselves to become and to remain prophets and pilgrims of the impossible.

Feature the Ten Commandments

WHY not bring the Ten Commandments to the front in all our church services and in all our efforts to train the young? These laws of God have become a dead letter in our national life; they have about dropped out of our church services. Seldom do we hear them repeated in a church or in the home. They are hidden away in the twentieth chapter of Exodus—these laws of God which are the very mudsills upon which our civilization is built.

Many Cokesbury schools are being held this summer. Why not make the Ten Commandments a part of the course in each? To learn these well would be worth more than intellectual platitudes. Why not make the commandments a part of the work of the vacation Bible school? Not a Sunday should pass without the reading or the reciting of these laws of God in the church service. The Ten Commandments can be read by the minister or be used responsively by the congregation. A series of sermons on the Decalogue would make a fine backbone for a revival meeting. Were the preachers to begin in a new way to proclaim the laws of God more respect would be had for the laws of the land. Disregard of the Sabbath, profanity, murder, adultery, stealing and lying infest the land. Sinners are all about us and they gather in our churches with no one to let

them hear the thunders of Sinai against sin and inquity. Were we to enforce the laws of God there would be less demand for the repeal of the laws of man. Here we are in the midst of this present moral collapse; only God can save us. The people need the Ten Commandments and the Sermon on the Mount. Much of the jargon heard in many of our churches should be supplanted by a ringing message from God.

An Editorial That Should Be in Letters of Gold

IT IS not an editorial of our own, but one from Charity and Children, a paper Dr. Archibald Johnson through the years has made "a bright and shining light." Not since the days of Joseph P. Caldwell has North Carolina had an editor of such talent and individuality as Brother Johnson.

Here is the editorial that in our opinion calls for letters of gold:

We have not arrived at our present condition economically and politically at one jump. For twenty-five years and more we have been advancing toward what many are now calling a crisis for America and the world. The two great political parties of the United States did not write a plank on prohibition until the very word became hateful to the people, not only as it relates to the Eighteenth amendment but as it relates to the ten commandments as well. In fact there was not thought of repealing the Eighteenth amendment until the ten commandments had already been annulled in the thinking and acting of the people. We religious people have led in the onslaught on prohibition. We have held God's commandments in contempt. We have in our churches members who have defied the laws of God for years and more lately are defying the laws of man. Let those of us who are grieved, and at present stunned at the present conditions, examine ourselves and see if we are not the leaders in the spirit of irreverence. When our children saw that we had no reverence for our Father's commands and held them in contempt they saw no reason why our commands should not be held in contempt. The irreverence for God begot irreverence for parents and the laws of the state. It is a long way back to the reverence of our parents but we have got to go; the sooner we start the better. And when we get back to the place of reverence we will find ten thousand noiseless Christians who have never bowed knee to Baal.

"In my somewhat varied and migratory experience in print shops I do not recall a single boozer who beat boozing. Some rushers rose to momentary pinnacles but dropped like plummets. Final chapters were a record of suicides, straight-jackets in phychopathic wards, and wooden crosses in potter fields."—O. O. McIntyre, Columnist.

Young People for Prohibition

IN THE Young People's Assembly at Louisburg in July this significant resolution was passed by a unanimous vote:

"Whereas, there is in our nation at present a great deal of interest and discussion as to the merits of the Eighteenth amendment and its supporting legislation; be it resolved that this North Carolina Young People's Organization approve and help to arrange for group meetings of young people throughout the bounds of the North Carolina conference for the purpose of studying and discussing the values of temperance and prohibition."

Note that these are more than formal resolutions. Provision is made for group meetings throughout the bounds of the North Carolina conference for discussing the value of temperance and prohibition. This is an effort to view through the eyes of youth the problems of good citizenship. Nothing is more needed just now. We trust the leaders of our young people will see that the purpose of this resolution is carried out in every section of the conference. Those interested would do well to confer with our young brother, Rev. J. G. Phillips of Pikeville, N. C.

Public meetings for all the young people of the community at which special speakers are brought in would convert many a listless group into an enthusiastic mass meeting for temperance and prohibition. Some of our empty churches on Sunday evening could be filled with young life and new enthusiasm. Let them sing "TheKingdom Is Coming," "Stand Up for Jesus," etc., that they may feel the cause is marching on. We need the impetus that comes with the enthusiasm of adventure for morality and religion. Success to these fine young people of the churches.

Let Us Be Fair

TO POINT out defects and mistakes, whether they be in men or things, without being mindful of the good qualities may result in unfairness when not intended to warp and twist the truth or to be unfair to all concerned.

At this point the Cincinnati edition of the Christian Advocate says: "A small boy brought home a test paper in spelling containing fifty words. His father scanned the sheet and the markings, and with a frown spoke grimly, 'Why, son, you misspelled two words.' Indignant and hurt, the son answered with becoming fire, 'Dad, why didn't you say I spelled forty-eight right?' "

People and Things

The pastor and people of every church should now get new subscribers to the Advocate. There need not one be left behind.

"Camp meeting at Camp Free begins July 31 and closes August 7. Workers: Revs. Raymond Browning, John R. Church, J. W. Combs; Edith Crow, children's worker. Two quartettes sing."—Jim Green, Supt.

Rev. C. B. Culbreth of Dunn will be with Rev. C. A. Johnson in a meeting next week at Hall's church on Roseboro charge. Brother Culbreth has been in a meeting at Stumpy Point among the best people to be found anywhere.

"Home coming day at Webster will be the fifth Sunday in July. All former pastors and friends are cordially invited to be present. Dinner will be served on the grounds. Come and bring a well filled basket."—T. G. Highfill.

Thirteen hundred students of the Louisville male high school cheered George Braden to the echo when he delivered an oration, "If Not Prohibition, What?" in which he ridiculed the lack of a coherent wet program. Braden won the junior oratorical exhibition with his address.

Send your news items on a post card. This will save you two cents and will save us a lot of worry in trying to find space for a two-page typewritten story that few people, if any, will read. Make it short and snappy and save your money. When will people learn brevity?

We have thoughtlessly blamed youth for our present ills, but youth is clean and decent today as always, until he gets spoiled by wrong influences and evil opportunities. The fault lies not with youth but with middle age; not with children, but with their parents.—Dr. Luther A. Weigle.

While the pastor, Rev. F. B. Jackson, is attending the Junaluska school of religion this summer the pulpit at Orange is to be supplied August 7 by Brother P. H. Massey, and August 21 by Brother James Starling. Brother J. R. Evans is in charge of arrangements at Carrboro and has a good line-up for each Sunday night, using visiting ministers for the most part.

The Pope is medieval in his religious ideas, thoroughly up-to-date in his material methods. He has installed bath rooms in the Vatican, possesses his own automobiles, has a golden telephone on his writing table, sends forth his missionaries by airplane, sets the church bells going by means of electricity, has his own broadcasting station, has installed a microphone and loud-speakers in St. Peter's church, has a private railroad, a private train of magnificent sleeping cars. These improvements were made with little or no expense to the Holy Father.—From Religious Notes and News.

Last Sunday was a really great day at Mount Zion church, when at the close of special revival services conducted by the pastor, W. Arthur Barber, he received 53 young people and children into the church. Mount Zion church now has 900 members and is situated in Cornelius, a town of about 1600 people. Doubtless there is no other such Methodist stronghold in our conference. Memorial day will be observed at this church on Thursday, August 4. On this day thousands of people are attracted each year to this historic place for an all day gathering of fellowship, speech-making, decorating of graves, etc.

A revival that does not extend the circulation of the church paper has failed at one important point.

The Orange-Carrboro Cokesbury classes were held July 3-15 by Rev. H. M. Russell. Fourteen credits were awarded—ten from Carrboro and four from Orange church. This was Orange's first attempt at a Cokesbury class, and the number of credits awarded is not a fair index to the interest and work done in the class.

Sunday night, July 17, 68 certificates of credit were awarded to students of the daily vacation church school at Carrboro. About 80 were enrolled, with a teaching corps of about 15. Indications and testimonies point to the belief that it was the best yet in the history of the Carrboro church.

To test the wet charge that students are drinking more liquor, the National W. C. T. U. sent a letter of inquiry to 300 college presidents. It received replies from 262. One hundred and forty-seven replied that there is less drinking now at their colleges than before prohibition. Ninety-seven replied that there is either no drinking whatever or so little that it is unknown to the faculty.

The annual home coming will be observed at Olin in Iredell county, the first Sunday in August. Hon. I. G. Grier will deliver the address at 11 o'clock, and the orchestra from Broad Street Methodist church is expected to be present. There will also be other special music. As many people who have lived and visited at Olin have moved away and their addresses are unknown to the program committee, they are extended a cordial invitation through the press. A picnic dinner will be served on the grounds, so bring dinner and have a good time.—Program Committee, H. W. Weaver, Sec.

"We have just closed a great revival at Bethany church on the Liberty charge. Rev. B. W. Lefler of the Cedar Falls charge brought the revival message for us. Brother Lefler is willing to pay the price of a revival. He spends a great deal of time in prayer and thereby has power in preaching. There were 36 conversions and reclamations, and the church was spiritually revived. We received 25 into the church, 20 on profession of faith and five by certificate. A great number of the older citizens tell us that it is the greatest revival that Bethany has had in 30 years."—Lee Barnett, P. C.

The Advocate man was at Pleasant Garden last Sunday at 10 o'clock to mix the preaching of the Word with the work of the Sunday school. The superintendent conducted opening services that continued 15 minutes, this writer delivered a 25-minute sermon, then the work of the Sunday school continued while we hurried away to Bethlehem for another service at 11 o'clock and that immediately followed the Sunday school. This linking up the work of the Sunday school and preaching the gospel works admirably. Both churches were well filled last Sunday and the services profitable. Brother G. W. Williams, the pastor, was away at Rehobeth, where revival services are now running in the second week. Rev. T. P. Jimison is doing the preaching and the attendance is large. The revival begins next Sunday at Pleasant Garden with Brother Jimison assisting the pastor.

In many places the influence of the Advocate can be multiplied by doubling its circulation. Note our special offer.

AN INTIMATE WORD TO THE PREACHERS

If you are to get the help in your work for the cause in which we are all so much interested a special effort is necessary. Your people will not know of our special offer made on page two of this paper unless you bring it to their attention. Get their names on our list; then we can reach them. A little effort for new subscribers in each church will bring rich returns. So send on the coins and the names. Plan and press the campaign!

Your people need a ringing message from the pulpit and the press; tongue and pen are essential at this hour. Men aflame with a passion for righteousness and a press eager to make known the truth will stir the heart and quicken the conscience of this generation. Are we willing to pay the price of victory? An intenser passion for God and humanity is the need.

Are we willing to join head, heart, and hand in a common effort to bring in a new day? You need the Advocate to help you in your work. Give a few hours each week in August to make the most of our special offer. We will do our best to render needed help between this and conference. Send your subscriptions by twos, fours, sixes, etc.; this will aid you in making your remittances.

A united effort from the mountains to the sea will get marvelous results before the leaves fall. Help us to help you in this work for God and for humanity. A little company fully devoted to a noble cause soon becomes a host like unto the host of God. Spiritual redemption from this present material collapse must come if America is to endure. The enemy is at every door. Will the watchmen arouse and sound the alarm?

LEND A WILLING HAND

Hundreds of enthusiastic readers of the Advocate express the wish that many more of our people would read "this fine church paper." The hour has struck for many of these friends to do a good deed in getting others to subscribe under our present easy proposition. Most every one could with a little special effort win a new subscriber. Each one of 5,000 good friends of the paper could add one more to the subscription list.

The present offer will test the willingness of devoted Methodists to help along their church paper. Surely no meeting will be allowed to close without a substantial addition to the Advocate list. Let the Advocate get in some good work in thousands of new homes these coming weeks in which all who love the Lord should do their best.

We are fully expecting the pastors to lead in a great way and friends of the Advocate to co-operate most effectively in this present August campaign in which the paper is sent fifteen weeks for fifty cents.

MUCH DOING IN CASWELL LAST SUNDAY

In fulfillment of a promise to preach the sermon for the annual home coming at New Hope church, on the Melton circuit, we found a house crowded with the representative citizens of Caswell county and beyond. Rev. M. F. Hodges used this occasion as the beginning of his meeting. A most auspicious beginning was this.

Following the dinner in the shade of the fine old oaks, Rev. A. S. Barnes and a company of young people from the Methodist Orphanage at Raleigh instructed and interested the crowd. They had visited Bethany on the Yanceyville charge, where they rendered a similar service at the close of the revival. Brother I. T. Pool closed this service to begin another meeting at Providence that same afternoon. The Orphanage group and the Advocate man were also present to aid in the work there. Thus it is manifest that revivals, the orphanage and the Advocate were the order of the day in Caswell.

Of the crowds, the good dinner, the special music, the fine citizenship in Caswell we could write at length, but it may be better to close by making note of the final service of the day at New Hope. Rev. H. C. Smith came in from a morning appointment to hold the third quarterly conference following the gospel message and the orphanage work with the business of the quarterly conference. The Methodists of this good old county spent one busy day.

LEADERS AND NOT WEATHER-COCKS NEEDED

Carlyle said the history of the world is the history of its great men. In this age of democracy the stress is on the crowd. Do as the crowd does and meet the whims of the multitude is the order of the day. The favorite slogan of the average politician is, "I will do whatever the people want." Every one understands by this that he is a weather-cock—he will follow current opinion.

The people really want vision and leadership. The crowd does not think—every crowd tends to become a mob. One of old saw the multitudes as sheep without a shepherd. They remain such. A people without vision and leadership always perish. Statesmen and prophets are expected to save a people from themselves. Our so-called leaders have become weather-vanes; they parade as statesmen. Would that we had a few men in North Carolina just now who could speak the master word. Too many are echoes of New York and Chicago.

GOD, GIVE US CONSCIENCE

By E. C. Durham.

O God, give mankind a new conscience today,
When things of the earth are passing away
From thousands and millions of hard-working men;
O give to the thriving a feeling within
That something for needy ones quick must be done—
Or else we shall know thy disfavor is won.

O God, for a day for all of mankind
As every day is to the poor troubled mind!
A day of no ice in the water we drink,
And of snatching a crumb from waste in the sink—
When parents view children who can't understand
Why a child should go hungry in this favored land.

Then, God, with a conscience we rightly shall live,
We'll daily use less and to others we'll give;
From the purses of plenty to the purses now flat
There'll flow contributions, and what's more than that,
From our hearts to their hearts and from their hearts back
There'll flow a love-current making white hearts of black.

WHO WILL BE FIRST?

Who will be first to send in a long list of new subscribers in response to the special offer that appears on page two of this week's paper? Let some alert pastor act at once and secure this place of honor in the great campaign that is just ahead.

The people will respond if this great bargain is presented with enthusiasm. All Americans, both men and women, love to buy bargains and this is truly a bargain.

THE PROHIBITION SITUATION

By Harry E. Woolever, Editor The National Methodist Press.

The millions of citizens who have faith in national prohibition believe themselves to be for the present the victims of the highly financed and ruthlessly developed false propaganda of the agencies of greed. Strong, high minded deleg ates of both parties are protesting against what was done at their conventions by wet profiteers and racketeers, whose undemocratic methods included even the using of hoodlums to create an atmosphere of seeming rebellion against the prohibition laws.

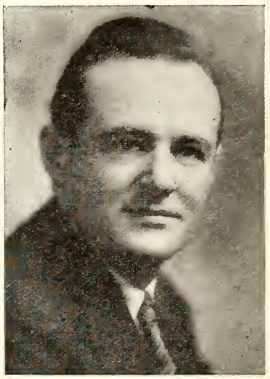
A group of strong men, delegates to the Democratic party convention who have always been willing to go to all honorable lengths for the cause of prohibition, declared that they felt the very life of their party depended upon freeing it from the control of the Smith-Raskob group. The dry delegates said that while endeavoring to free their party from the strangle hold of the group which had dominated it for eight years, this same wet group was able to slip in the plank for repeal of the Eighteenth amendment. In accomplishing this end, the convention hall was filled with hoodlums from the byways of Chicago who hooted down everyone who tried to speak for the dry cause. That this was in accord with a preconceived plan was very evident. Those who were present confirm this statement by pointing to the fact that after the wet plank was adopted and the Hon. Alfred E. Smith had departed in defeat, the gallery hoodlumism immediately subsided. But before this lawless element was quieted, it went so far that the mayor of Chicago, himself a wet, took the platform and pled that they restrain themselves. It appeared that the mayor had started a "Chicago fire" which he was not able to check.

The Republican convention was victimized in the same manner by the wet forces whose agencies, such as the Association Against the Prohibition Amendment and "The Crusaders," were there in strength. One of the chief spokesmen of the members from Washington who attended the Republican convention declared that at nine o'clock on the evening when the plank on prohibition was to be considered, the police all withdrew and the galleries and aisles were permitted to swarm with rowdies evidently instructed to howl down anyone who endeavored to present a dry platform. Even chosen convention representatives of the dry elements in the party gave up any attempt to speak in such undemocratic circumstances before a house packed against them.

For a time there was dismay over the country as well as in the conventions because of what had been done, for as the dust of battle cleared, it was evident that the orderly functions of democracy had been ruthlessly shoved aside by paid and marshalled Chicago hoodlums and gangsters. As the delegates of both parties departed from the "doctored" air of the conventions, they realized that rowdyism, and not sober, constructive, political judgment, had ruled at Chicago. Many of the delegates of each party have denounced the platform of their own convention. Now the matter is in the hands of the sober, clear thinking, unintimidated voters of this country who are in the majority and whom no gangsters can howl down. These citizens, if given the facts, will go to the polls and in the quietness of the ballot box will register their ideals and convictions upon one of the greatest moral and social reforms of the ages.

HOW SOME MEMBERS OF GREENSBORO COLLEGE ARE SPENDING THE SUMMER

From the first page of a current issue of "Musical America," musical magazine, there stands out from a group of artists the familiar face of Edward Molitore, who for two seasons has been head of the voice department of the Greensboro College. The picture in question was taken while Mr. Molitore was soloist in a festival presentation of Haydn's "The Seasons," which was given



Edward Molitore, Head Voice Dept., Greensboro College

in Chicago last month in celebration of the bicentennial birth of the genial composer. Other soloists included several of the foremost artists in the world. The presentation of Haydn's oratorio was a part of the North Shore music festival which also included several other choral offerings of major dimensions.

Mr. Molitore's other concert work during this season is with the Cincinnati Zoo Opera.

Miss Paige Leonard, assistant librarian, sailed on the Berengaria June 15 from New York for Oxford, England, where she is studying this summer. While abroad Miss Leonard will visit a friend in Norwich. She expects to be away all the summer, traveling over England and Scotland after her course at Oxford has been completed, returning in time to resume her work at Greensboro College in September.

Miss Augusta A. Sample, assistant professor of spoken English and dramatic art, is doing graduate work at Columbia University, New York.

Miss Elba Henninger, professor of spoken English and dramatic art, is teaching in the Curry School of Expression in Boston. Miss Henninger has as her assistants Miss Margaret Neal of Greensboro and Miss Ruth Davis of Wilmington, both of whom graduated from Greensboro College in the class of 1932.

Miss Mary L. Ginn, associate professor of English, is studying at the University of Colorado, Boulder, Col.

Dr. Robert T. Dunstan, professor of Latin and romance languages, is teaching in the Duke summer school at Lake Junaluska.

Miss Mildred Town, member of the Greensboro College music faculty, is studying pipe organ with Prof. L. E. Yeamans at Oberlin Consevatory, Oberlin, Ohio.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

GUILFORD COUNTY S. S. ASSOCIATION MEETING

Officers of the Guilford County Sunday School Association announce that the annual County Sunday School Convention will be held on Friday, beginning at 9:45, August 5, with the Sandy Ridge Methodist Protestant church, near Colfax.

Helping in the convention will be Rev. Shuford Peeler, Salisbury, general secretary of the North Carolina Sunday School Association; Rev. E. O. Lee, director of religious education, First Baptist church, Greensboro; Rev. C. O. Kennerly, Jamestown; Mr. R. E. Bundy, Jamestown; Rev. N. G. Bethea of Gibsonville, and others.

The convention is interdenominational and workers from all Sunday schools of the county are invited to participate in the work.

In charge of the arrangements of the convention are Prof. T. E. Stough and Miss Josie Wood, president and secretary of the County Sunday School Association. These officers are requesting the co-operation of all pastors and superintendents as well as other Sunday school leaders in the effort to make the convention a success.

All indications point to a record breaking attendance at the convention this year, and according to announcements made by the officers of the Guilford County S. S. Association the program has been prepared with the purpose of giving discussions on methods of modern Sunday school work. Something will be given for workers of all departments of the Sunday school. Group conferences will be held for the workers of the children's, the young people's, and the adult divisions of the school. These conferences will be conducted in the form of an open forum in which all may participate.

The name of the Sunday school having in the convention the largest attendance, based on miles traveled, of delegates 12 years of age and over, will be placed on the honor roll, which will be displayed in all the county conventions held throughout the state. If the school has 50 per cent of its teachers and officers present, a star will be placed by the name on the roll. The contest is open to all the Sunday schools of the county except the one with which the convention is convening and all others within a mile of that school.

All invited. Bring a basket and have dinner together.

WEAVER COLLEGE SUMMER SCHOOL

Among the Weaver College faculty who are on the staff for the summer session are President Trowbridge; Dean J. R. Duncan; Lucille Smith, dean of women; Mrs. C. H. Trowbridge, secretary; and Miss Dulcie Hayes, director of the modern language department.

Miss Mary Ellen Powell, A.M., who has directed the mathematics classes in the summer since 1930, holds the same position this year. Dr. H. J. Dequick is teaching industrial arts, especially designed to help teachers prepare handwork for primary and grammar grade pupils. Mrs. Dequick is teaching one course in education.

The head of the science department is Mr. Robert F. Sikes, M. S., who is an instructor in the University of Illinois on leave of absence for the summer. Mr. Sikes did his undergraduate work at the University of Georgia. He has been employed in research work for a commercial corporation and has taught in Middle Georgia A. & M. College and in the University of Florida. He was appointed to the fellowship in the University of Illinois in 1931 and has been reappointed to this position for 1932-1933. In addition to his teaching in the summer school, Mr. Sikes is assuming many of the duties of the business manager during the absence of Mr. Kendall. Both of these men are assisting with the campaign for new students.

Mr. Richard G. Walser of Lexington, N. C., handled the English work during the early part of the summer. He is now continuing his graduate studies at the University of North Carolina.

Guests who live in the dormitory but do not attend classes include friends from the Piedmont of North Carolina, from South Carolina, from Georgia, and from Florida. Some are regular summer visitors; others have come with their children while they are in college. Correspondence indicates that the number of Christian people who enjoy the quiet restfulness of the Weaver campus will be greater this summer than ever before.

COKESBURY SCHOOL AT CHADBOURN

Rev. F. S. James from Duke Univeristy on Friday evening, July 22, closed a Cokesbury training school at the Chadbourn church. The book studied was "The Educational Work of the Small Church." There were ten taking the course for credit. They were as follows: Mesdames W. F. Yates, W. F. Smith, Freeman Heath, Arthur Thompson, Misses Katherine Blake, Helen Lewis, Alice Thomas, Marguerite Edens. Mr. Jack O'Neil and Rev. Freeman Heath.

I consider Mr. James' attitude towards the work of the church to be the highest. He is a teacher, he knows his subject, and has a way of getting his teaching across. He has the attitude of a pastor and endeavors to make his pupils more loyal to their pastor and their church. He puts Christ at the center of the whole program. Brother James has made a constructive contribution to the work of the Chadbourn charge.

Freeman Heath, P. C.

McADENVILLE

My good friends and readers of the Advocate may be interested in reading a summary of the McAdenville work.

We have been doing a splendid work here in our church for the Lord. I do not think I have ever seen a more loyal Sunday school superintendent, officers and teachers than we have here. There is also such good will and a spirit of co-operation among the official board and all the leaders of the church, I know God blesses us and puts his stamp of approval upon our work.

We feel greatly indebted to our church for giving us a vacation. I spent my vacation at the pastors' summer school at Duke University. Mrs. Varner spent that time with her father near Pineville. We came back to our work after a two weeks' rest greatly refreshed and determined to do more for our people.

The summer months and vacation time has not affected our church attendance so very much. We have a splendid number present for Sunday school and preaching services. We do not, however, count our success by mere numbers. We believe we are touching many people in our village and are helping them to live a Christian life. After all the ultimate aim of the church is to bring people into a vital relationship with God. Our church is so organized and working that we believe we are fulfilling our ultimate aim. May the church never loose its influence as an institution of high moral ideals. I was greatly gratified at the response of my people, after preaching from the subject, "Respectible Sins." In this sermon I gave my disapproval of ball playing of any description, as well as many other things we do on Sunday. I believe people are good at heart and in this trying time people everywhere need to be led into the paths of righteousness. God give us more men who have foresight and backbone enough to condemn the evils of today and to lead us out of the great spiritual depression. Yes, we are in it, too. Yet I am mighty glad we are making progress. We are willing and anxious to learn more, so we have a splendid young man (Mr. Swackhamer) from Duke University coming to us Sunday, the 24th, to begin a study course in the educational work of the small church. We are mighty glad of this opportunity and I feel sure our people are going to take advantage of this opportunity.

During the month of August for the evening worship it is our plan to have only one worship service for the entire church. The services will be given by the various divisions of the church and there will be a special effort to make these services attractive, interesting and helpful.

Our fall revival meeting will be held early this year, coming about the first of September. Mr. John Church is going to do the preaching for us, and we are planning for a great meeting. After the close of the meeting I shall continue until the close of the year—preaching, visiting, and administering to the spiritual needs of my people as best I can.

Robt. M. Varner.

SCIENCE—THE LAST WORD

Our ruby-breasted humming bird poised in air above my peony bed to imbibe the nectar of flowers and change it into the glory of his crest and crown. As our golden sunlight disclosed the opalescent beauty of his gorgeous plumage, he carried easily, as I knew, in smaller compass and with less weight, more of splendor and beauty and love than anything the Eternal Creator has suffered to pass through the gates of pearl and descend to charm and enthrall our race, and as I gazed I knew that the artist with a strip of white canvas, a few brushes and the three primal colors could reproduce all that was visible in his radiant loveliness.

Five senses? Science tells us today that we possess a score and solemnly threatens at the next meeting to turn loose upon us a large addition. More than once have I been on the table and lost flesh and blood, but not organs or senses, so that I have had the use of the forty-one senses with which the Lord endowed me for twice that number of years, and may have some years longer, who knows?

People I never dreamed of seeing I meet here: Tarzan and his gang, Parker, Jane, Jettie. Tarzan is wonderful. Death valley, strewn with ivory valued at millions. A love marriage, a gamble, as in real life.

In Hollywood there was a convention of astrologers from Arabia, India, Europe, South America, the islands, every section of the U. S. We were told they had the cure-all—train the child by his horoscope.

Before I was three my mother fixed in my mind the principles of life: law of Moses, truth of Jesus, power of prayer. "Honor thy father and mother that thy days may be long." I honor my parents and live on.

Robah F. Bumpas.

WE KNOW MORE THAN WE DO, ALREADY

If we are to know the truth that sets us free of dark fear and dull dismay, we must be true. By the same token, we know as much truth as we are willing and worthy to know, and are doomed to grope and guess until we do the will of God as he gives us to see it. "O, that I certainly knew," cried an old saint on his knees in an agony of prayer. To which the Voice replied: "What wouldst thou do if this certain knowledge wert bestowed on thee? Do now what thou wouldst do then, and rest secure."—Joseph Fort Newton.

An Onlooker at the Chicago Convention

By E. P. Billups

Well, the tumult and the shouting have died, and the postmasters and senators have departed, but Chicago still talks of the two great shows staged by the conventions. I did not get here in time to look in on the Republicans, but through the kindness of Miss Beatrice Cobb, enterprising editor of the progressive Morganton News-Herald, I was able to secure tickets for all sessions of the Democratic convention.

The Democratic convention was a great show, and I use the word advisedly. Barnum in his palmiest days never staged a more dramatic one. If you can imagine the Duke stadium with the ends of the horseshoe pulled together, and a high arched roof placed over it, you will have a fair representation of the Chicago stadium in which the convention was held. Imagine the ceiling covered with flags and bunting, the grandstands draped with bunting and filled to overflowing with a noisy crowd, a high platform in front of the grandstand on which the speaker's stand is placed, to the right and left of the speaker's high platforms which extend to the ends of the stadium on which are located a thousand newspaper reporters with their typewriters and telegraph instruments going constantly at full speed, the delegates seated by states in the remaining space in the field, policemen, messenger boys, delegates and visitors pushing their way back and forth through the aisles, two great batteries of floodlights thrown on the crowd, newspaper photographers, flashlight cameras flashing like lightening bugs all over the stadium—you'll have a fair picture of the convention. To complete the picture, imagine if you can, the noise of this crowd worked up to frenzied heat and hysteria, augmented by the noise of the largest organ in the world—a theatre organ which is a cathedral organ with the pipes thrown out of balance to produce a jazz effect, with three "crashes" added (one crash equals one thunderstorm)—you will have some conception of the magnitude and color of this big show.

Will Rogers was on hand and was one of the high lights of the convention. Will took the platform and entertained during a lull in the activities. He made the following typical Will Rogers speech: "Well, I guess I'm the only speaker before the convention to talk off hand. I noticed that these eminent senators and distinguished delegates read their speeches. Even the minister read his prayer. Guess he couldn't think of anything off hand that would persuade the Lord to help the Democrats."

There was no doubt about the convention being wet. It was dramatically so. At the conclusion of his keynote address Senator Barkley paused, assumed a dramatic pose, and shouted: "This convention should demand the repeal of the Eighteenth amendment." That was the signal and the "wet parade" began. The galleries shouted, the organ rolled and crashed—all three crashes at once—the bands blared and a number of delegates grabbed state banners and started to parade through the aisles. I was sitting in the gallery just above the North Carolina delegation. The delegates of the Old North State were not stampeded, neither were the delegations from some of the other Southern States. An effort was made to get the North Carolina in the parade, for some too enthusiastic wet grabbed the banner and started up the aisle; but he didn't reckon with the strength of some former stalwart son of the state of North Carolina, who made a flying tackle, secured the banner and brought it back to its proper place where it remained firmly planted to the end.

It was evident from the first that the convention was wet and the drys had no chance, not even for a compromise. The wets were in control of the machinery and the galleries were packed with their supporters. It was common talk about the convention that whole train loads of wet supporters were brought from New York, New Jersey, and Massachusetts. Then Mayor Cermack issued five thousand passes to his political supporters. These passes were nothing more than the mayor's signature stamped on laundry slips, calling cards and scraps of paper. These passes were honored while many who bought tickets could not gain admission. It was this gallery crowd that made all the noise in the wet demonstrations. In the debate on the platform the drys didn't have the chance of a fair hearing. When Senator Hull spoke they hissed and booed; they did likewise when other dry speakers attempted to address the delegates. They booed and hissed when Southern states voted dry. Not only did they hiss the proponents of the dry cause, they were determined to stampede the convention for Governor Smith. They boed the supporters of all candidates except Governor Smith, and his man, Governor Ritchie. When McAdoo delivered the California delegation to Roosevelt, the galleries booed and hissed. And when Roosevelt was nominated there was little demonstration in the galleries; they hissed and booed and sulked and pouted and left, apparently in utter disgust. That is the gallery that the drys had to work against and it is little wonder that their cause was lost, so far as the convention is concerned.

The wets won. They won because they were organized. They won because they have been at work during the past four years. It is of interest to note some of their tactics. The woman's organization claims one million members. They placed in the windows of the city of Chicago large placards showing the picture of a mother in the attitude of protecting her two children, dressed in the colors of the flag, and in front of them was a ballot box showing a hand inserting a ballot, and on the card these words: "Protect them by voting for the repeal of the Eighteenth amendment." The words of their marching song were set to the tune of "Onward Christian Soldiers." The men of the wet organization call themselves Crusaders—I wonder—Crusaders—knights in search of the Holy Grail, or knights of the bar room in search of a beer mug?" Now it is not to be denied that many people are sincere in their belief that the Eighteenth amendment will bring about an improvement in the crime situation. I do not question their sincerity. Having seen the demonstrations at the convention I could never subscribe to that view. The big demonstration was not made when repeal was mentioned; the big demonstration came when that part of the platform was read which calls for the immediate change in the Volstead Act to permit the sale of light wines and beer. The galleries were loud in their shouts, "We want beer." It is difficult for me to accept any other view than that the whole thing is an ef-

fort on the part of wet leadership to saddle on America the old, iniquitous saloon, with all its attendant evils.

It may be charged that this letter gives too much space to the discussion of the prohibition issue, instead of giving sidelights on the convention. Frankly and of truth, the convention approached this question with such wild hysteria instead of with calm reason, that little attention was given to anything else. The platform, which contains some very fine planks, was adopted as a whole without discussion. The convention did nothing else. It may be charged that my prejudices are rather strong; that I do not deny; I grew up with full knowledge of the saloon days. Let me say, that with charity to all who hold a different view, I shall hold on to my so-called prejudices until those who want to change the amendment present a definite, well defined, workable plan that will beyond doubt improve conditions as they now exist.

It was my intention to write of Evanston and our great Methodist institution, Northwestern University, with its 15,000 students, but my letter is already much longer than I expected it to be. If it does not find its way into Dr. Plyler's waste basket, I shall write of Northwestern at another time.

TWO CHAIRS

The following paragraph came from Zion's Herald, the week after the General Conference at Atlantic City:

"Many a delegate's chair has now started on a long trip. The local committee, which provided these sturdy, comfortable, classroom chairs, with their writing arm extension, offered to crate and ship them for $5, f.o.b. Fifty years later: 'This is the chair your grandfather occupied at the famous depression General Conference, Johnny.'"

We have been thinking that Mayor Cermack of Chicago ought to send those chairs to delegates, so they can have them in the local saloons, when General Booze comes back in command, and say to their descendants:

"Children, here is the chair your father sat in at one of the great conventions in 1932, when people cried for Bread and we gave them Booze.—Richmond Christian Advocate.

IT'S ALL A MATTER OF RELATIVITY

The principal of relativity applies powerfully in the matter of prosperity. A man comes of a wealthy family, his boyhood and manhood friends and the friends and relatives of his wife are all well-to-do. He loses money and his income becomes reduced to $2,500 a year. He thinks that this is a terrible situation, feels that he is in a desperate financial condition. Another man and wife gradually struggle up into a $2,500 a year income, out of an entirely different economic background. Their friends and relatives are all small marginal farmers or laboring folks. The $2,500 a year income seems ample, even princely, to this man and his family. It is not so much how much you have as how much you are used to having and how much your friends have to spend.—Otis Moore.

The temper of governments and people has changed. You have no idea how keenly alive the foreign offices of the nations are to the necessity of instant settlement, through quiet diplomatic discussion, of little disagreements, minor irritations, which a few years ago might have been allowed to drift until passions were roused.—William R. Castle, Jr., under secretary of state.

FROM FRONT PORCH TO PARADISE

(In memoriam Judge T. J. Johnston.)

He went to sleep in his chair on the porch and awoke in the ivory palaces. Many times I have sat on that friendly front porch, and many more times I have been in his office. Every visit strengthened the tie that bound us together.

He was the first man to meet me when I was sent to Franklin. His youngest and my oldest son are twins in age. Almost every Sunday for three years he heard me twice and each Wednesday night at prayer meeting, and it was so with every pastor who served the church. Brothers Tuttle, Carver, Sherrill, Daugherty, Allen, Mock, Reavis, Smith, Ervin and Ader will all agree. He was an able lawyer whose integrity never suffered because of policy or party, but next to his family Tom Johnston loved his church. I do not remember a more faithful churchman. His keen mind appreciated her history, cherished her ministry, approved her doctrine, rejoiced in her ritual and greatly praised her music.

He was a great friend. When Hallam died Tennyson sang many strong, tender lines celebrating their intimate association. Among them I quote from memory:

"Whereat we glanced from theme to theme,
Discussed the books to love or hate;
Touched the changes of the state
Or threaded some Socratic dream."

These lines describe the hours we spent together. Ours was a mutual affection that fed on comradeship and never fell into the familiarity that breeds contempt.

He was a humorist of the first rank and his repartee flashed like a rapier. Our swords struck fire but never wounded. Recently I met him in Sylvia and as usual he came at me with a joke. When he saw my attire he exclaimed with a chuckle, "A symphony in brown!" I explained that through the kindness of Mrs. Siler I had inherited the suit I was wearing from Dr. Frank Siler; to which he retorted: "Now if you could inherit his brains you would be all right." In all his joking no semblance of vulgarity or coarseness entered into his humor. His speech was as chaste as a woman's.

He was the kindly critic of my younger ministry. And when in impatience I railed against the heresy hunters in church, or grew careless about the creeds he made many modest suggestions of caution and wisdom. Many times he calmed my spirit and sweetened my sermons with the seasoning of grace.

Like many strong men of the mountains he had more than his share of poor preaching and his standard for the ministry was high. There was one thing which he could not tolerate. He could not abide cant and affectation. He loathed all pretense with a hearty disgust.

No one that I have known had a greater knowledge of the Methodist Hymnal. He knew the hymns, the writers and the history. When we finished the present new church he came in his humble way and made the request that the first hymn sung in the church should be No. 1—"Oh, for a thousand tongues to sing my great Redeemer's praise." Later when he felt that he might soon pass away he told his wife—"If I could feel worthy I would like to have 430 sung at my funeral." She knew and we knew that he was worthy and the choir rendered:

"For all the saints who from their labor's rest,
Who Thee by faith before the world confessed
Thy name, Oh Jesus, be forever blessed, Hallelujah."

And this great hymn with the ritual was all that the stricken family and the crowded church heard on that solemn day when Brother Ader and I laid his body away.

Three strong sons will carry on the noble heritage that lives in them. And, shining like a star over the rims of cloud, is the face of his devoted wife, a woman whose rare grace and godliness is deepened and sweetened by her sorrow which is but for the moment and works for us all a far more blessed and eternal weight of glory. Some day, somewhere on the wide verandas of heaven I want to talk with Tom again.

L. B. Hayes.

GREENSBORO COLLEGE—WEST MARKET STREET CHURCH

The ties which bind West Market Street church and Greensboro College show that there is a willingness of both institutions to serve and denote the work and ideals of both.

During the past year the students have endeavored to give themselves in the work of the church; the church has aided them in their spiritual and social problems.

The bonds were not placed upon the girls by the authorities of the college, but the girls of their own accord, at the invitation of the church, entered into the activities of the church school.

There has been a Sunday school representative from the college girls whose work has been to try to keep the interest of the girls alive, to have a worship program once a month given by the G. C. girls, and to do anything that would help the church or the school.

Plans for the next year are not definite, but there is every reason to believe that the motto of both will be attained: "The friendly girls at the friendly church."

A Greensboro College Student, Class of '32.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

OVER 500 IN THREE WEEKS

Over 500—to be exact, 549—workers in 57 country churches were officially enrolled in the 31 Cokesbury training schools conducted in the North Carolina conference during the first three weeks of our summer series. Of these 340 earned certificates of credit.

The following summary, by schools, will be of interest to many readers:

Place	Enr'ld	Credits
June 26-July 1		
Littleton	17	13
Garner	14	5
Steadman	17	9
Uwharrie (Wadeville)	17	11
Mt. Bethel (Bahama)	25	18
Star (Biscoe)	14	11
Deems Chapel (Bladen)	18	15
Cokesbury (Middleburg)	29	8
Fellowship (Princeton)	24	20
Black Creek	15	10
July 3-8		
Peace (Hallsboro)	15	10
Carrboro	12	4
Buckhorn (Kenly)	13	9
Stevens Chapel	23	15
South Camden	10	3
Sardis (Wadeville)	15	8
Bunn	20	11
Seaboard	9	4
Hall's (Roseboro)	17	14
July 10-15		
Glendon	20	10
Bethany (Durham Ct.)	11	9
Orange	22	10
Asbury	20	18
Spring Hope	12	6
Centenary (Rowland)	25	16
Wananish	18	17
Maysville	18	8
Wesley's (South Camden)	27	16
Hebron (Wadeville)	7	7
Rollsville	21	16
Sanders Chapel	24	9

COKESBURY COMMENT

Favorable reports are beginning to come in from pastors and others concerning the work of our Cokesbury instructors this summer. The instructors are not only making favorable impressions but are also getting results in definite, constructive forward steps. For example, read what one pastor says:

"Our Cokesbury school at Deems Chapel was a success. Brother ——— did all that could have been expected of him, and as a result of his instruction we have set up the local board of Christian education in that church."

COKESBURY SCHEDULE

Cokesbury training schools to be conducted next week, July 31-August 5, will be on the following ten charges, pastor and instructor named in order:

Burlington Ct. (Shiloh)—H. E. Lance; C. T. Thrift, Jr.

Maxton—W. L .Clegg; H. M. Russell.

Lakewood—W. C. Huckabee; Herbert Spell.

Atlantic (Harkers Island)—E. L. Hill; A. V. Harbin, Jr.

Whiteville—W. T. Phipps; F. S. James.

Piedmont—B. F. Boone; T. R. Jenkins.

Stantonsburg—S. E. Mercer; J. R. Carruth.

Columbia—W. J. Underwood; C. H. Giessen.

Robersonville—A. E. Brown; W. E. Crook.

Pantego-Belhaven: E. W. Downum; William Asher.

Young People's Division

YOUNG PEOPLE'S DAY

In addition to those young people's divisions which have already been reported as observing Young People's Day, the following groups have observed the day and sent in their offering to the treasurer:

Chadbourn	$1.00
Laurinburg	2.00
Centenary, New Bern	3.64
Carr, Durham	1.50
Sharon, Kitty Hawk	2.83
Concord, Person Ct.	1.75
Trinity, Wilmington	5.50
Morehead City	1.00

Added to the amount previously reported for this cause, this makes a total raised of $99.26 for Young People's Day. Although this represents nearly four times as much as was raised for this purpose last year, we shall not be satisfied until next year's report is even better and more representative of all the young people's divisions of our conference.

OUR NEWEST DIVISION

Let us introduce to you our newest young people's division—Duke's Chapel. Although these young people were formally organized just a week or two prior to our young people's assembly at Louisburg College, their president, Miss Mabel Allen, was a delegate to the assembly and entered enthusiastically into all the activities provided. Other officers of this division are:

Vice President—Douglas Winstead.

Secretary-Treasurer—John Garrard.

Chairman Worship Committee—Gertrude Garrard.

Chairman Service Committee—Jane Parrish.

We feel confident that with the excellent help and co-operation of their pastor and his wife, Mr. and Mrs. Weathers, who have already shown their interest in these young people, as well as with the leadership of a splendid adult counselor, this new young people's division is going to make the Durham district and the North Carolina conference proud of it. Best wishes to Duke's Chapel.

YOUNG PEOPLE'S WORK IN SMALL CHURCH

Very often the question is asked, Will the unified program for young people really work in the small church?

From my experience and observation of the past year I would say without any hesitation, it will. In fact, some of the very finest young people's divisions in the North Carolina conference are to be found in our smaller churches. Let us look at a few figures though.

During the past year the record sent out from the Nashville office shows that 71 young people's divisions in our conference have received their charters, in addition to three chartered unions. Of these 71 divisions 49 are in small churches—in what we usually speak of as the rural church. These figures are all the more interesting when we realize that scattered throughout the conference are many other divisions that have been organized but have not yet received their charters.

Again, of the $1823.86 raised by the young people of this conference last year (July 1931-July 1932) for the young people's mission special $493.15 was raised by young people's groups in the rural churches. Since the contributions from these churches necessarily were very small, as compared with those from the larger churches, this amount represents between fifty and seventy-five groups of young people. In this connection, attention should be called to one particular young people's group in our conference. The young people's division of Camp Ground church, Fayetteville district, recently organized with approximately 30 members, paid during the year just closed a total of $55 on the young people's mission special. So far as our records show, only three other churches in the entire conference paid more on the special than did Camp Ground, and all three of those churches are large city churches. One wonders if such giving can be equaled by many city churches. Surely Camp Ground has proved that the young people's division does work in the rural church.

Nor did the young people of our rural churches fail in their support of Young People's Day. Fifteen rural young people's divisions reported that they had observed the day, the total amount of their offerings being $32.46. This amount represents nearly a third of the total raised for Young People's Day by all the young people's groups in our conference.

Of the 105 churches represented at our young people's assembly held July 4-8, 42 were rural churches. Surely with such a large number of our rural churches represented our young people's work for the coming year will continue to thrive and succeed in our smaller churches, as well as in the city churches. Yes, the young people's division does work in the rural church.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

IMPORTANT LETTER FROM THE BISHOP

Last week we were able to present excerpts from the speech of Mr. J. Wilson Smith, interstate secretary of the Y. M. C. A. for the Carolinas and teacher of the men's Bible class at First church, Charlotte. This week we are fortunate in being able to present a resume of Bishop Edwin D. Mouzon's address at Lake Junaluska to the conference assemblies on Thursday evening, July 7. There are discussed matters of grave importance both to our conference and board of Christian education makes its askings of annual conferences the question has arisen: Is not this a large amount of money to appropriate to one board of the church? Brethren should consider that this one board is now doing all the work of three boards. If the total askings of the annual conference board of Christian education had come before the conference from the three old boards, the amount would, in all probability, have seemed a modest amount of money to ask for the doing of so much work. Let preachers and delegates to



Young People's Assembly, Lake Junaluska, July 4-8, 1932

to the church at large. We request a careful reading and an earnest consideration of the points dealt with in this report of his address:

Excerpts from Address Delivered by Bishop E. D. Mouzon at Lake Junaluska, N. C., Before the Western North Carolina Young People's Assembly.

Possibly the most significant single piece of legislation enacted by the General Conference two years ago was the merging of three boards—the Epworth League Board, the Sunday School Board, and the Board of Education—in one great board, the General Board of Christian Education. Aside from the great saving in money for overhead expenses in the annual conferences of the church, this merger is annually saving the church at large in the Nashville offices an amount that goes beyond one hundred thousand dollars. Let the whole church take note of this fact.

But right here is danger. It has developed that in some instances when the annual conferences bear this in mind when making appropriations, and let not a mistaken policy of economy cripple the work of our annual conference boards of Christian education.

And another matter in this connection should have careful attention. During the days of so-called prosperity financial obligations were assumed by hospitals, colleges and local congregations that now appear to be very difficult, if not impossible to carry. What shall be done about it? In some instances—though by no means in all—the honor of the church is at stake. In other instances, the fear has entered the minds of brethren that some of our worth while institutions may even have to close their doors. In casting about for some place to economize, annual conferences in some parts of the church are making a beginning at the wrong place. They are beginning with that board, which more than any other, is of importance for the work of the local church and the work of the church in the bounds of the annual conference. I do not hesitate to say that the board of Christian education, taking over as it does the work of the board of education, the Epworth League board, and the Sunday school board, is now more vitally related to the fundamental work of the local church than is any other great board of the church. This work cannot go on without an executive. No committee representing a board can do it. This work is too far-reaching and too significant to be turned over to any man who already has the work of a pastoral charge or the position of teacher in some college. In my opinion, in every annual conference the strongest man available should be called to this important position. No pastor has a place of more importance, and no presiding elder is in position to render larger service than is the executive secretary of the board of Christian education in an annual conference. It would be next to tragedy in the work of the church if after having enacted this wise and far-reaching legislation at the last session of the General Conference, the annual conferences, by some false economy, should now in effect nullify that legislation by failure to carry out the will of the General Conference.

Still another aspect of the matter needs to be considered. For more than a quarter of a century our church, first through the Sunday school board and then through other boards, has been developing a system of training leaders in the educational work of the church. This has been one of the notable achievements of our church. We have done well; we are now in position to do better. We know where we have made mistakes and we have learned where the main emphasis should be placed. In this connection we have developed a great Sunday school literature. The right use of this literature depends upon a properly trained leadership. Never did we need to give attention to the teacher-training work of the church more than today. In fact, it is within the bounds of the possible that education might become pagan in America. Indeed, is it not fundamentally pagan in many of the colleges and universities of the land? Is it any wonder that hundreds of our young people after a year or two at some of our American colleges and universities no longer have any use for the church and attend Sunday school no more? This is no time for the church to let down in her work of Christian education. For Christian education and evangelism go hand in hand. Always some amount of Christian education is necessary to prepare the soil for the work of the revivalist, and always Christian education is necessary to conserve the results of the revival. The board of Christian education has no thought of trying to substitute education for the conversion experience. But as the old preachers used to say, "Conversion never goes any deeper than conviction"; and I now say that conviction never goes any deeper than

(Continued on page 19)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NEW ORGANIZATIONS IN RALEIGH DISTRICT

Mrs. Gurney P. Hood informs us that auxiliaries have been organized at Antioch on the Four Oaks charge and one at Princeton. Mrs. Snead Sanders, Four Oaks, is president of the former, and Mrs. H. M. Fitzgerald, Princeton, is president of the latter.

We extend a hearty welcome to these new groups and pledge our interest and co-operation in their great purpose to extend the kingdom of our Lord and Saviour.

Mrs. Howard Denning of Benson sends us five new subscriptions to the World Outlook, and Mrs. L. B. Powell of Wallace also sends us a new subscription. It isn't too warm to enjoy this wonderful magazine for a small price.

On Sunday afternoon, July 10, the Mary Pescud auxiliary of Edenton Street church met at the home of Mrs. E. F. Pescud and Miss Sallie Reese for the regular monthly meeting. An interesting program followed.

Mrs. E. McNeill Poteat, who spent several years in China, was asked to talk to us on the subject, China Travels Forward, based on the leaflet by Cummock. She made a most interesting as well as instructive talk. Then Miss Lallah Betts discussed "The Unexpected Reserve" found on the mission field, by M. Brockman, while working in the Y. W. C. A.

At the conclusion of the program Mary Hicks, our little friend at the orphanage in whom the auxiliary has been particularly interested for many years, was honored with a "birthday cake," and presented a watch, this being the occasion of her 18th birthday.

Mrs. R. A. Burt.

It was the pleasure of your superintendent of publicity to be present at the June meeting of Trinity auxiliary, Wilmington. The reports for the second quarter were read and showed that a large number are uniting their efforts to carry forward an enlarged program of service. There were reported 20 subscribers to The World Outlook. Certainly, the auxiliary is assuming a share in the church debt. Our women always lend a helping hand in every line of service.

Mrs. Gurney P. Hood was with the Dunn auxiliary as guest speaker, stressing the real purpose of the missionary society, the splendid work promoted and the advantages of being a member. The meeting was held at the residence of Mrs. Z. V. Snipes, and others who contributed to the occasion were Mrs. L. J. Best, Mrs. H. C. Turlington, Mrs. Alex. Bethune and Mrs. J. W. Whitehead.

THE WARREN ZONE AT ZION CHURCH

On June 28 the Warren county zone missionary meeting was held at Zion church. Seventy-five or 80 were present.

Miss Amma D. Graham presided over the meeting in the absence of our zone leader, Mrs. John Burwell. All responded who were asked to take part in the program. Several good papers were read and talks made by different ones. Good reports were given by each auxiliary president. The program seemed interesting to all, after which the meeting adjourned. Parmie W. Robinson.

STUMPY POINT ADDS TEN MEMBERS TO THE ROLL

The Woman's Missionary Society of Stumpy Point assembled with quite a number of friends on June 28 for our first "guest meeting," and were fortunate in having with us Mrs. W. C. Chadwick and Mrs. H. B. Baum, district secretary. Mrs. A. C. Hooper, president, led in the devotions and Mrs. R. D. Wise gave a cordial welcome to all present. Special music was rendered by two of our guests, after which Mrs. Chadwick talked on missions from the beginning of the organization down to the present. Mrs. Baum presented posters and urged us to go forward in the work. Rev. W. T. Cheek led in prayer, after which we sang "Fight the Good Fight" and were dismissed for lunch. We all enjoyed a social hour together and at 1:30 reassembled for the afternoon session.

Mrs. W. T. Cheek led in the devotions and talks by Mrs. D. M. Gray and Mrs. E. R. Meekins were very interesting.

Mrs. C. E. Payne sang very beautifully "His Eye Is on the Sparrow," and the play, "Modernizing Young Mrs. Patten," was given by members.

As a result of our meeting ten new members were added to our number.

FAYETTEVILLE DISTRICT MEETING AT HAY STREET CHURCH

The secretary, Mrs. G. Y. Jones, called the meeting to order and announced Rev. Walter Patten to conduct the opening worship service. Mrs. Emma Hunter brought greetings to the conference. The response was given by Mrs. W. R. Royal. Mrs. H. J. Faison spoke on "Christian Social Relations"; Mrs. J. LeGrand Everett talked on "The Value of Missions and Bible Study"; Mrs. T. H. Fulton spoke on "Literature"; Mrs. J. C. Wooten spoke on children's work; Mrs. Walter Patten told of the conference program.

The chairman made announcements of district specials and goals set for the year.

The little granddaughter of Mrs. Emma Hunter and Mrs. G. Y. Jones were made life members of the children's division.

Miss Elizabeth Lamb led the worship and meditation hour.

LONG MEMORIAL CHURCH, ROXBORO, SCENE OF INTERESTING MEETING

The following card had a wide distribution in Roxboro:

The Mary Hambrick Missionary Society
requests the pleasure of your company
at their Guest Day
on Tuesday afternoon, the 14th of June,
at three o'clock,
Edgar Long Memorial Church.

The guests were welcomed at the door by the chairman of the circles. The church was beautifully decorated with flowers, and the music, under the direction of Mrs. J. A. Long, was one of the most enjoyable features of the afternoon. The meeting was presided over by the president, Mrs. M. L. Teague, and greetings were extended by Mrs. W. T. Pass. The devotional service was conducted by the pastor, Rev. J. F. Herbert. Mrs. Love read the minutes of the last meeting and submitted a splendid report of the Durham district meeting, which was held at Prospect church and which she attended as a delegate from the Mary Hambrick Society.

Mrs. F. B. McKinne of Goldsboro, who is treasurer of the North Carolina conference, was guest speaker for the afternoon, and her discussion of the missionary work in foreign fields and the part that the missionary societies have in the carrying on of this work was most interesting and informative.

At the conclusion of the program the guests were directed to the basement of the church where tea was served. The assistant chairmen of the circles composed the receiving line. Mesdames J. F. Herbert and Numa Edwards presided over the tea tables and were assisted in serving by members of the young women's circle. The table was overlaid with a lace cloth and was beautifully appointed. It had as a centerpiece a silver bowl in which masses of garden flowers were arranged, the dominant note of pink caught in the tapers which burned in silver holders. Tea accessories were in pink and white. Quantities of mixed flowers were used in decoration throughout the room.

PANTEGO MISSIONARY SOCIETY

The Jennie Simmons auxiliary of Pantego Methodist church held its "guest day" meeting in the home of Mrs. Reuben Caravan in June. All members of the church were invited to attend the meeting. A short devotional was led by Mrs. Clyde Smith.

The guest speaker for the afternoon was Miss M. Bessie Harding of Washington, N. C., who gave a very interesting and inspiring talk. Then a one-act play, "Modernizing Young Mrs. Patten," was given by six of the members.

At the conclusion of the program a social hour was enjoyed; cream and cake were served.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

MOTHER OF MRS. J. G. STERLING PASSES AWAY

A recent letter from Mrs. J. G. Sterling, secretary of the Winston-Salem district, brings us the sad news of the passing of her mother recently at Winston-Salem, following an illness of several weeks. Just one year ago Mrs. Sterling suffered another breavement in the death of her sister, and hosts of friends in the conference are much in sympathy with her in her great sorrow.

Mrs. Sterling writes that she will make her home in the future with her father and her address will be 950 North Liberty Street, Winston-Salem, N. C.

GUEST DAY AT BOONE

By Miss Jennie Todd

Guest Day, which may become an annual event, was observed by the ladies of the missionary society at the Boone Methodist church Thursday, July 14.

Mrs. A. E. South, the president of the society, opened the meeting with a piano solo, "Meditation," by Morrison. She was followed by the worship period, conducted by Rev. J. H. Brendall, Jr., pastor of the church.

Mrs. J. H. Brendall read a carefully prepared paper on "A Citizen's Responsibility," while the afternoon's chief address was given by Mrs. J. E. B. Houser of Jefferson, her subject, "What Can I Do for Myself," being presented in a thought-challenging manner. Miss Grace Graybeal was unusually pleasing with her solo, "It Pays to Serve Jesus." At the close of the program the meeting adjourned to the dining room of the church, where a social hour was enjoyed.

SPLENDID MEETING AT NORTH WILKESBORO

By Mrs. I. E. Pearson.

In spite of the economic conditions the North Wilkesboro auxiliary continues to carry on in a spirit of confidence and good faith, feeling that our budget will be met in full this year just as it was the past year.

Outstanding among our achievements since our last report has been the bestowal of life memberships upon two of our senior members. This places us on the honor roll for 1932.

Two adult mission study courses have been conducted and the Rebecca Armstrong circle, composed of girls in the teen ages, have been awarded two honors, a place on the honor roll and Council credit in mission study.

Fourteen of our members are subscribers to the World Outlook, and the chairman of Christian social relations committee reports faithful attendance upon the sick and needy in homes, local hospitals and county tuberculosis hospital.

Guest Day was observed at the June meeting and every woman of the church was issued an invitation to be present. Mrs. J. L. Woltz, district secretary, gave a most interesting and inspiring talk. The auxiliary is entering the age contest with interest and enthusiasm.

CHERRYVILLE OBSERVES GUEST DAY

A most attractive program was arranged for the Cherryville Guest Day observance by the president, Mrs. Lester Houser, who after calling the meeting to order explained the meaning of Guest Day and its object, and extended to everyone present a most cordial welcome. The worship was conducted by Miss Winnie Sue Sullivan, with prayer by Rev. J. W. Groce, special music by the junior orchestra and vocal selections by Misses Merlyn McLurd and Olivia Allran, added to the enjoyment of the program.

Featuring the meeting was the talk by Mrs. Joe Nixon, district secretary, who gave a most interesting talk on the history of our missionary society, relating in detail how and when it was first organized and the work it has been doing since that time. Mrs. Plato Miller, president of the Lincolnton auxiliary, was a welcome visitor and gave a most interesting talk.

The fact that 25 new members resulted from the day's service has given to the society new encouragement and inspiration to go forward in its work.

GLENWOOD CHURCH, GREENSBORO

Mrs. W. T. Purgason writes us of a most interesting meeting at her church, Glenwood church, Greensboro, on the observance of Guest Day.

The day's devotional was conducted by Mrs. L. R. Covert and appropriate songs, duets and vocal and instrumental solos were enjoyable features.

Included in the splendid talks given during the day were the following: Mrs. Burkhead Mann on "The Challenge of Change"; Mrs. F. E. Asbury, report of district meeting; Miss Lily Richardson, "What the Glenwood Auxiliary Is Trying to Do"; reading by Mrs. Steadman of College Place church, and a wonderful talk by Mrs. J. R. Moose, missionary of Korea, who is home on furlough.

Words of commendation by Mrs. Anderson of College Place church were greatly appreciated. At the close of the program an hour of good fellowship was enjoyed.

TRIBUTE TO MRS. JOHN B. SHERRILL

The Woman's Missionary Society of Central church, Concord, N. C., has been recently greatly bereaved in the death of one of its most loyal and valued members, Mrs. J. B. Sherrill, who passed away on June 22, after an illness extending over several years. The following beautiful tribute of love and appreciation of her consecrated Christian life shows the esteem in which she was held by her co-workers:

"When now the twilight hour comes on,
And memory broods o'er pleasures gone,
While joy with sorrow softly blends;
'Tis sweet to think of vanished friends
And dream that close behind the veil
They wait to give the welcome hail."

On June 22, 1932, just as "the shadows of the evening hours fell from the darkening sky," the brave spirit of Mrs. Anna Montgomery Sherrill passed into that home "not made with hands, eternal in the heavens."

The home call leaves many sad hearts and nowhere perhaps, except within the bounds of her own home, will the shadows fall more heavily than upon the loving hearts of her friends and colleagues, the members of the Woman's Missionary Society of Central Methodist church, of which from its very beginning she was a devoted and loyal member, and as long as her frail body permitted she was active in every phase of the work.

Mrs. Sherrill's devotion to her church was beautiful, and after ill health debarred her from active service, she retained the keenest interest in every department of its work.

Kindness and intense loyalty were among the beautiful characteristics of her life and her happy, cheerful personality radiated sunshine, winning for her many friends who loved her dearly.

She was a woman of splendid intellectual endowments and possessed a keen sense of humor. Although her last years were years of close confinement she was ever patient and resigned to the will of her Father. In the passing of our dear friend the missionary society has sustained a great loss. We are most appreciative of her life and labors among us, yet knowing so well her unbounded faith in God and confidence in his wisdom, we are comforted with the assurance that she is reaping the reward of her faithfulness. We unanimously express our sorrow at her passing, and to her loving husband and devoted children and other loved ones, our hearts go out in love and sympathy—surely in sorrow's darkest hour her memory is a benediction to all. Amid the rich and delicate profusion of many flowers, each conveying a message from loving hearts, she was laid to rest in beautiful Oakwood cemetery. Dear friend and coworker, we bid thee not goodbye, but with chastened spirits we devoutly pray "God be with us till we meet again."

"Good night, beloved,
Sleep and take thy rest;
Lay down thy head upon thy Saviour's breast.
We loved thee well, but
Jesus loved thee best."

Mrs. W. D. Pemberton,
Mrs. F. J. Haywood,
Mrs. A. H. Propst.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WHY CLIMB?

Why do boys climb trees? I might go further and ask why do girls like to climb? Someone has suggested that the reason youngsters like to climb is that they are descendants of their climbing ancestor—the monkey. Another has suggested that this does not hold at all, but rather, youngsters like to climb because their ancestors, long years ago, had to climb trees in order to escape the wrath of wild animals. At any rate, climbing seems to be an inherited tendency.

Our Children's Home youngsters are great tree climbers. Their reading about Tarzan and his activities has served to intensify their desire to show their skillfulness in climbing trees. They sometimes traverse quite a bit of territory as they bend over one tree so as to reach another, thus keeping themselves off the ground as they pass through a wooded area. Remembering the joy that came to me as a young tree climber I have hesitated to stop all of the climbing, but have repeatedly urged care and caution. It would not seem wise to forbid our youngsters engaging in every enterprise that carries with it some hazard. Initiative, skill, and self-reliance are often developed in doing the unsual.

OUR FIRST ACCIDENTAL DEATH

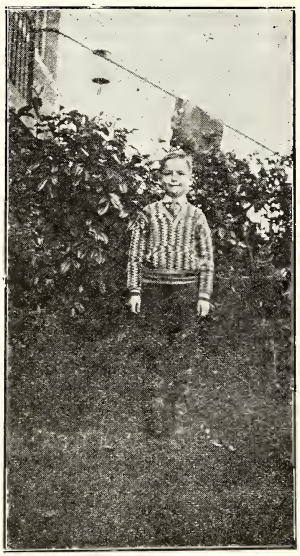
On this page is presented the picture of Wiley Pryor, a former promising member of the Children's Home family, who fell to his death from a tall poplar tree on the Children's Home grounds last Thursday. Wiley was a likable little fellow, although it seemed impossible to keep him from doing daring things. Over and over again he was admonished to keep out of trees, since he wanted to climb the tallest ones on the place.

Wiley, a lad of nine years, lingered in an unconscious state for 24 hours following his fall. Funeral services were conducted at Winston-Salem by Dr. Chas. C. Weaver, his pastor, and Dr. R. A. Smith, director of religious education of Centenary Methodist church, these two brethren having officiated in receiving him into church membership last Palm Sunday. Following services here little Wiley was laid to rest by the side of his mother in the cemetery at Hill's Chapel, over in Lincoln county, Rev. E. N. Crowder officiating.

Wiley was claimed and clothed by the Philathea class of Main Street, High Point, quite a number of these good women having attended his funeral services. He is survived by his father, J. W. Pryor of Mt. Holly, a world war veteran, and Odell, Idell and Ola Pryor, a brother and two sisters, who live at the Children's Home.

SOME DO, SOME DON'T

Of the 833 Sunday schools in the Western North Carolina conference 329 have so far forwarded offerings from the fifth Sunday in May, leaving 504 from which no word has yet been received. Of the total number forwarding fifth Sunday offerings 204 schools forwarded less than $5 per school, some forwarding less than $1 per school. We understand, of course, that times are hard and money is scarce, but there is no Sunday school that could not send even a little amount as a fifth Sunday offering, if it were sufficiently interested. So long as a school forwards us anything we are made to feel that the Children's Home needs are presented to it. It is too bad that over 500 of our Sunday schools failed to remember their foster children last fifth Sunday.



A lovable boy

The following tabulation lists by districts the total number of Sunday schools in the district, the total number forwarding May fifth Sunday offerings, and the total number failing to forward us anything:

	Sch.	Did.	Didn't.
Asheville	70	24	46
Charlotte	79	25	54
Gastonia	84	33	51
Greensboro	89	49	40
Marion	91	31	60
Mt. Airy	119	37	82
Salisbury	62	27	35
Statesville	78	37	41
Waynesville	79	18	61
Winston-Salem	82	48	34
Total	833	329	504

OPEN AIR MEETINGS

During the summer months while our family stays at home we have a number of open air meetings down on the green under the big outspreading trees near the baby cottage. Our family seats itself, not into companies but by cottages, and in a joyous and frolicsome way enters into whatever is planned for the evening. Sometimes the cottage group is broken up and the children gather by families.

We sing songs, tell jokes, record important happenings, and do such other things as a free will meeting would direct.

One of our recent meetings was featured by quite an elaborate program of stunts, held under the direction of Miss Mary Bell, our music teacher. These features were well thought out and carefully presented and our youngsters had a big time enjoying them. Other feature evenings are scheduled and our family, workers and children, will enter into these joyous events with much pleasure and profit.

PICNICKERS

Hardly a day passes without our being visited by some good friends who desire to picnic on the Children's Home grounds and then to become better acquainted with our children and the home they live in. Among the larger delegations visiting us last week were the Bethel Sunday school on the Hanes-Clemmons charge, and the Kilgo Wesley class, from Dilworth, Charlotte. We were glad to have these good people as well as others with us.

The Kilgo Wesley class featured their visit by inviting seven of our little youngsters to enjoy their lovely picnic dinner with them, these seven children being clothed by groups in the Dilworth Sunday school, one of them being claimed and clothed by the Kilgo class. Mrs. D. M. Cave, a teacher of girls, selected another one of our children to clothe, this making eight instances of clothing help from these fine people. Mrs. H. V. Johnson is president of the class and Rev. C. M. Short, teacher.

WRITING HOME

We are always pleased to have letters from our youngsters who go out from the Home to take further training or to face the battles of livelihood. Two of our group have recently gone in training in a hospital in a nearby city. One of them, in her first letter to us since leaving, writes as follows:

"We are having a very busy time. We start to work at 7:30 in the morning and are on duty till 7:30 in the afternoon except the two hours off we get during the day. We have one afternoon off during the week. The doctors and nurses in our hospital are mighty nice to us and we have felt at home from the very beginning. We will both do our best to make good and to uphold the reputation of the Children's Home. You can count on us."

THE CHILDREN'S HOME, IN DIRE NEED, LOOKS TO ITS FRIENDS FOR HELP NEXT SUNDAY

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Within the last month a large number of Sunday schools have picnicked on our campus. We have furnished these Sunday schools ice water, tables, chairs, use of swimming pool and put on a program by our young people. Those who have been our guests enjoyed seeing the campus, buildings and children. There is no better place for young people to visit than our campus. Let others come and enjoy a day's outing with our children.

* * * *

Many of our children are having a little outing this summer among relatives and friends who are supporting them. I feel that these young people will return to us refreshed and happy after being absent for a few weeks. We have endeavored to exercise special care about the places they visit. We shall likely make a few mistakes and possibly a few of the children will not profit by their visits. Most of them will be far more content by reason of their vacation away from the home. May I ask our friends to help safeguard them while in their communities in the event they are not being given proper supervision.

* * * *

Here is hoping that all the Sunday schools of the North Carolina conference will take a special offering on the fifth Sunday if it is not but 50 cents. I am not asking any Sunday school for a big offering right here in midsummer because I know the scarcity of money and the many demands that are being made upon everybody these times. There is no more urgent or important work than feeding, clothing, schooling and giving Christian training to fatherless children. In the midst of so many calls we must not overlook or neglect to care for these who are of our own household. Our orphans have a strong claim upon our means and make a powerful appeal to our hearts. Next Sunday we shall have a fine opportunity to demonstrate to the world that we have pure and undefiled religion which visits the fatherless and widows in their affliction.

* * * *

What a rare privilege it is to visit churches that you have served as pastor. That joy and privilege was mine the third Sunday in this month. By special invitation from Brother R. G. Dawson, I spoke to the Sunday school at Johnson's church at the morning hour and then preached at Garland at the 11 o'clock hour. The service at Garland was a union service for all the churches on the Garland circuit. A full house facing the preachers was an inspiration to me, and especially so since I had been the pastor of many who were present. Brother Dawson is a progressive leader and fully alert. He has put a new spirit into his congregations and they are cooperating with him in all his plans for developing the charge. He is one of the best trained men in our conference. It is only a question of a few years before his ability will be recognized by our bishops and their cabinets.

It was my great pleasure to be guest of Brother and Sister W. B. Lamb on Saturday night. When I was pastor of the Clinton circuit I often visited this delightful home where I was always treated with such uniform courtesy. They are some of the salt of the earth.

* * * *

Our young people gave a sacred concert in the Methodist church, Clinton, on the third Sunday night to a large and appreciative congregation. Having served that church for four years, I was happy to greet many of my friends and acquaintances of other years. The lapse of several years makes a marked change in the average congregation. It was my good pleasure to be guest of Brother H. E. Lance and his good wife for the Sunday evening meal. Sister Lance was a member of my church when I served the Clinton charge. Last conference Brother Lance superannuated. He seems greatly improved and it is sincerely hoped that he will be able to take work at our approaching conference. Brother Daniel Lane, who succeeded Brother C. C. Alexander, was exceedingly cordial to us and gave us the right of way in his church. My brief visit did not give me much of an opportunity to learn anything about his work. Judging from what I saw he is making good and leading his churches into a greater service. Brother Lane always magnifies his work and never spares himself. The conference always expects fine results to follow wherever he serves.

* * * *

June 12.—The singing class was filled with delight on finding we were going to Elm City for a concert Sunday morning at Rev. J. V. Knight's church. Mr. and Mrs. Knight have visited in the orphanage, he holding services for us for a week or more. They won the love of our big family. He is always so thoughtful of our pleasures when we visit his churches and we appreciate this.

We were pleased to see two of our former teachers who live here, the Misses Doles, very accomplished young ladies. We were sorry they were no longer members of our faculty, when they left us three years ago. Elm City has a pretty Methodist church. I was entertained in the home of Dr. and Mrs. McClese.

We went over to Enfield for the evening service. Rev. and Mrs. C. P. Womack have this new church and a nice parsonage. They are enthusiastic workers, doing much for the young people of this church. I think they have won the love and esteem of the entire congregation. These people speak so beautifully of their former pastor, Rev. S. E. Wright, who was called to his reward a few months ago. I enjoyed a short visit in the home of Mrs. Garnett, who is a close friend of the Orphanage.

Nellie B. Rives.



Once I did not like my food,
It didn't seem to do me good.
Daddy'd shake his head and sigh,
Mummy'd have a quiet cry.
But Granny—she knew what to do—
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And grew. And now I'm
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Sunday School Lesson

JULY 31

By F. B. Stockdale.

God and Our Daily Bread

Exodus 16:1-36.

Golden Text: Every good gift and every perfect gift is from above, coming down from the Father of lights.—James 1:17.

Soon Tired

Forty-five days of a roving life, that was to last for forty years, brought the whole congregation of Israel to a spirit of murmuring and revolt against Moses and Aaron. One of the perpetual feelings of the human against the Divine is that of discontent with the element of time. It is likely that most of these Jews expected to be in the land of promise before forty-five days had gone. The complaint takes the same form in almost every case: "Yesterday was better than today." These people had the notion they were leaving the good behind them and expected to die in the wilderness. God's leadings never satisfy us in the brevity of their happenings. God is never in a hurry and we are seldom out of one. Some years ago the country was swept with the cry: "The world for Christ in this generation." Many took it literally and have found their faith shaken because of its failure to materialize. The coming of the purposes of God are not to be caught up with in a few days of marching. These people found their journey longer than they had reckoned on and its experience not always to their liking.

God Wants to Know

God's word to Moses is not only the promise of daily bread but also the declaration of his purpose to discover "whether they will walk in my law, or no." Then comes the rules by which they were to gather their daily bread. The day before the Sabbath they were to gather enough for two days. On the Sabbath they were not even to go look for it; it would not be there. If on any other day they gathered more than they needed itwould spoil. Whatever we may think of the story it plainly teaches that the blessings of God are to be received in accordance with his will. He has a law respecting the way his blessings shall be received, even our daily bread, and that law seeks to test our disposition to obey him. The thing here of import is not the feeling but the testing of the congregation. The method of test was away of keeping the Sabbath but the root of the matter was a question of obedience.

Strange that God should have trouble with men in their way of gathering his blessings. One would think that when he gives us food we would take it in accord with his will. The way of its gathering decides our attitude to the divine will. The way many of us gather our daily gread probably shows we have small regard to the will of him who is its giver. Not to gather more than enough for the day was an effort to keep them face to face with him as its giver. All things are to be approached in the spirit of obedience. Activity when God commands it and restraint when he bids us refrain. They were not to gather in accordance with their wish or opportunity; they were to gather in accord with his command. Even the blessings of God that are gathered in any other way spoil in our hands and perish before we can enjoy them.

Verse 35 teaches that God is free in his selection of method of helping his people. It also teaches that he is obliged to care for his own. God brought them here and he is obliged now to care for them. That obligation he meets even though it calls for some other than nature's way of its doing. It is more important that God should maintain his character than that he should cling to any one way of doing any one thing. As we take his blessings let us not forget to take them in keeping with his will.

God's Care for His Own

The question of this "bread from heaven" that came to the camp for forty years is suggestive in many ways. There were, and still are, many forms of manna. None of them will explain the manna of our story; most of them exude from trees and all are seasonal. There is a disposition to crowd God out of the lives of his folk. Of course all men are

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his, but they are not his in the same way. Egypt is not marching under his orders, Israel moves under his immediate direction. His relationship to the two cannot be the same. The point of our story is that God cares for certain kinds of folks in certain kinds of ways that he does not use in caring for others. It is God's habit to send manna at certain times and certain kinds of ways. When he needs he can send it for forty years without using the trees for its making. He is not a slave even to the rules by which he runs the world. This tying the hands of God is one of the subtle forms of unbelief of our times. We are afraid to have a free God in our midst.

Questions for Discussion

1. Is God slow in accomplishing his purposes?
2. Are we to set the time for the accomplishment of any event?
3. Does God give us our daily bread?
4. What is to decide our way of its gathering?
5. Is God obligated?
6. What is the difference between the ancient and modern mind?

—Christian Advocate (Cincinnati Edition.)

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For the protection and advancement of our interests we must work for the preservation of order and the extension of co-operative effort. — Manley Hudson.

W. N. C. BOARD OF EDUCATION

Continued from page 13.

education. And if our young converts, and older ones too, are not properly trained under the agencies of the church there is no great future for Methodism or any other form of organized Christianity.

I am asking, therefore, that there be no false economy in these distressful times. By all means let us save money where it can be saved without hurt to the work of the church. But let us not make the fatal mistake of saving money by neglecting our church and young people and by failure to carry out the great program of Christian education as outlined by the General Conference of the church in session in Dallas, Texas, two years ago.

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TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett.

Don't Be a Zebra

That prominent citizen of Missouri, the mule "is a very useful animal." To be sure he has some uncertain habits which led a wise man to say that if he had to preach the funeral of a mule he would stand at the head of the corpse. Literature has never done justice to the mule. He is an item of high value in our economic life. Much of the burden of civilization rests upon his sturdy shoulders. He should have a monument to his worth and a poem to his memory.

There is a creature which much resembles him, albeit of gayer plumage and more debonair habits, known as the zebra. He is sleek and prosperous and knows not the limits of bit or hames. It is said to be impossible to break him to harness. He is slightly ornamental, for those whose taste runs that way, but not useful. He is a bogus mule, a consumer and not a producer, which is the worst thing economists can say about a being. He is not even good for mule steak. The festive zebra spends his time galloping over his native pampas at his own sweet will scorning harness, and with mane and tail flying in the breeze. And when cornered, he is vicious, and dangerous with teeth and hoof.

Ah! now we know what is the matter with the world today, why the times are out of joint. We have bred too many zebras and not enough mules. Sometimes it's heredity. What can you expect of a man or woman whose father was a grasshopper and whose mother was a butterfly? And then as little Johnnie or Susie when crossed they fall on the floor and scream and kick their heels against the boards till father, a weak old Eli, says, "Let him have what he wants." What's going on? They are raising a zebra instead of a mule. President Taft used to laugh over a letter (a sample) that his brother received as a school principal from a pair of fond parents. "We send you our Willie. Please be good to him. He has never learned to obey. But don't use force upon him. We never do except in self defense."

What's the matter with the festive college student, failing in his studies today? The same. He's a zebra instead of a mule. In fact his clothes have the stripes on them. He will not work in harness and pull the load. The father of such a failure said to a friend, "I poured in the gold, and there came out this calf."

What's the matter with marriage today? The same. Most divorces are due to the fact that husbands and wives will not play the game, will not give and take, will not work in harness. They want to roam the prairie of life as care free zebras.

Look at business. Why do men fail? Poor Richard's Almanac will tell you. Financial landslides catch some. It cannot be helped. Poor fellows! But in more cases it is that they are playing zebra. They won't pay the price. "Genius," said Carlisle, "is an infinite capacity for taking pains."

No one doubts the widespread unemployment and suffering of the present time. But many cases of dissembled laziness appear. Look at the zebras. A benevolent baker in New York cooks 450 loaves to give to the needy. He sallies forth with them, and has to carry most of them back home. "The starving" will not take them. One woman says with uptilted nose, "What good is bread without butter?" A zebress!

SUCCESS!

By Ben F. Seagle, Jr.

"It can still be done," is a great slogan for success and during this trying period, we need to not only look onward and upward, but for once it will be to our advantage to look back into the past and review the glories of that past, because then, when obstacles were more numerous and harder than now, "It was done" and "can still be done." Success is for the courageous souls who strive to move forward, and succeed in not only accomplishing the successes of the past, but succeeding anew with bigger success. For what is man who has not bettered his ancestors.

The following definition of what constitutes genuine success, could well be a rule, to be followed by us all:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent man, and the love of little children; who has filled his niche and has accomplished his task; who has left the world better than he found it, whether than by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose whole life was an inspiration; whose memory is a benediction."

A PRAYER

Dear Lord and Master, who gavest thy life on the cross for me, help me to know thee. I am not content to think of thee merely as a great personage in history, who lived his life and passed on: I would know thee as a very present friend. I crave thy strong and tender love, the quickening of thy spirit, the comfort of thy grace. My heart is open to thee: come, and fill it with thy life. My ears are unstopped: speak to me thy words of admonition and counsel. My will and intellect are at thy disposal: transform them by thy power and wisdom. Permit me to walk in the radiance of thy presence and enable me to grow into likeness to thee. Thine shall be the praise and the glory. Amen.

Two Irishwomen were returning from church. Said one to the other, "Wasn't that a wonderful sermon Father Kelly preached on matrimony?"

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Children's Storyland



LITTLE HOME HELPERS

By Helen Searles Marsh.

"Oh, I am glad it is Saturday!" Meta exclaimed. "Mother and I cook today."

"Cook? What do you know about cooking?" one of her older schoolmates asked.

"I like Saturday for play," another little girl said, with her arms around a playmate.

"My mother doesn't make me work at all," boasted a girl of eleven.

Although Mrs. Merrill kept a maid, she was teaching her young daughter, Meta, to enjoy home tasks. At the age of nine Meta was a happy helper in the home. She liked the idea of doing things with mother. She was becoming self-reliant and was recognized even by outsiders as an important factor in the welfare and harmony of the home. Her wise mother had begun at an early age to teach the value of helpfulness. She had made the little daily tasks real play and Meta was always proud to assist mother.

Doing certain duties at a specified time had become a fixed habit with the child. She had learned to do things well because she enjoyed doing them. Her bed was opened in the morning. Her clothes hung properly on hangers in her closet. The bureau drawers were kept in order. She appeared on time at the breakfast table, neatly dressed. She helped with the dishes before school.

Saturday morning was to Meta the nicest time in the week for she had "a finger in the pie" as she called helping mother with the cooking. She took many steps to help get all in readiness for the pleasant task of making good things for daddy to eat.

"What shall we cook today, Meta?" the mother asked.

"Let us make rhubarb pie. I want to learn to make one." Happily, the child began to prepare the rhubarb.

Together mother and daughter worked and played. There was thought for pleasures as well as duties.

"How do you manage to get your little girl interested in the housework?" a distressed mother asked Mrs. Merrill. "My child never seems willing to help me. I pick up her clothes and constantly do for her what your child does for herself. I scold and scold but I cannot get her to help me willingly."

"Make your daughter feel that it is fun to work with you. Do not scold, but show her the easiest and best way that you both can do a piece of work together. Make a pleasure of it whatever it is. A bit of praise and appreciation on your part will encourage her to try again when she makes a mistake or forgets. Let her know how happy it makes you to have her in the kitchen with you part of the time. Work and play together. If you made a mistake by not beginning earlier to gain your daughter's confidence, begin now," Mrs. Merrill advised.

"Let your daughter come over next Saturday and see Meta and me at our fun of cooking," she continued. "She may want to help prepare the luncheon which she will share with us. Some other Saturday I shall invite the two girls to get up a nice lunch by themselves for our family—you to be our guest."

Mrs. Merrill's scheme worked well. Soon the neighbor's daughter was proud to be called a "nice little cook," and "mother's right-hand helper."—National Kindergarten Association.

IT'S JULY

By Cora May Preble.

Clouds of cotton sailing high
In a shining sapphire sky—
It's July!

Barefoot children running by,
Laughter, singing, joyous cry—
It's July!

Flowers wafting fragrance nigh,
While the breezes softly sigh—
It's July!

Bumbleebees a-buzzing by,
Songbirds singing as they fly—
It's July!

—Storytime.

PATIENCE

"There! He's dropped it," exclaimed Helen. "Let's run out on the beach and see if we can find it."

Helen and her Uncle Tom had been watching an old sea-gull on an overhanging rock trying to digest a star-fish. The star-fish is not very choice food, even from a sea-gull's standpoint, for he has a rough, leathery skin and a framework of lime. But when times are hard a gull must not be too particular, and since he can't cut off moderate-sized bites with his bill, he has to swallow a star-fish, one arm at a time, and let it digest.

The pair found the star-fish easily enough, and one of its five arms was almost eaten away.

"Poor old fellow," lamented Helen. "Now he'll die."

"Not he," her uncle stated. "He'll simply grow another arm and live to be a great-great-grandfather. The saying, 'Time heals all wounds,' is very true for the star-fish."

The tide was quite low and as they walked on the hard sand between rocks and shallow pools they saw dozens of star-fish, some red, some purple, and here and there a yellowish one.

"Sociable creatures, aren't they?" Helen thought, as she noticed how they were nestled together in the rock cervices. "And here's one with ever so many arms," she called out when she spied a very large, orange-colored one, and bending over it she counted no less than 12 arms.

"Turn him upside down and see how he navigates," her uncle advised.

Helen did so, and there on the grooved underside of each arm were rows of white sucker-like tube feet—hundreds of them.

"When he's in the wa ter he can pump it into all those tiny feet. They're connected with tubes in his body, and as he works them he can creep ever so slowly along the ocean floor."

"He'll never be able to turn himself right side up unless we help him," Helen said.

For answer, her uncle picked up the bright orange creature and carried it to a clear pool beyond the rock. "Now for a lesson in patience," was all he said.

As soon as the star-fish was on his back under water, his tube feet began to work. Very, very slowly, the arms on one side were raised up and over—like slow-motion pictures of a somersault, so Helen thought. More arms were slowly put up until their overhanging weight gently teetered the body right side up.

But the hardest feat of all remained undone. Two of his feet were still folded under him. Very awkward and helpless they seemed to Helen and she was sure he would need her help to get them straigtened.

"Let him help himself, that's the best way—for man or beast," her uncle cautioned. "He'll keep working away until he succeeds. Our star-fish may belong to a lowly family in the scale of life, but he knows more of patience than many a man who thinks himself 'the roof and crown' of all creation."

"He's doing it—he's doing it!" Helen was as elated as if she herself had accomplished some difficult feat.

And slowly but surely out came the last two arms from under the star-fish. He was flat on the bottom again and ready to use his clinging arms to gather in a shrimp or shellfish and make himself a meal after his unusual experience. —Ann Winter Evans, in The New Outlook.

North Carolina Christian Advocate

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South Mills, Sharon, 11 14
South Camden, Wesley, night 14
Gates, Gatesville, 11 21
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Hatteras, Frisco, 11 28
September
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Seven Springs, Benton, 3 28

RALEIGH DISTRICT
F. S. Love., P.E., Raleigh, N. C.
THIRD ROUND

July
Youngsville, Prospect, 11 30
Tar River, Ebenezer, 11 31
Henderson, 8 31

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

July
Tarboro, 11 31
Farmville, 8 31
August
Clark Street 3
Elm City, Zion 7
Kenly 7
Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

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WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

July
Bladen, Center, 11 29
Elizabeth, Singletary, 11 30
St. Paul, Regans, 11 31
Lumberton Ct., Bladenboro, 7:30 31

August
Fairmont, Olivet, 11 7
Lumberton, Chestnut St., 8 7
Grace, 8 8
Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

July
Spencer Memorial, 11 31
Wesley Heights, 8 31

August
Hawthorne Lane, 11 21
Ansonville, Cedar Hill, 3 21
Wadesboro, 8 21
Bethel, Bethel, 11 28
Waxhaw, Bond's Grove, 3 28
Belmont Park, 8 28

September
Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Calvary, 8 25

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

July
Rock Springs, Camp ground, 11 31
Gastonia, West End, 8 31

August
Shelby Ct., El Bethel, 11 6-7
Bessemer City, Concord, 3 7
Belmont Park Street, Ebenezer, 8 7
Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, 8 21
Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September
Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October
Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

July
Park Place, 11 31
Bessemer, Bessemer, night 31

August
Main Street, Main Street, 11 7
Calvary, Calvary, night 7
West Greensboro, Friendship, 3 21
Bethel-Grace, Grace, night 21
Pleasant Garden, Bethlehem, 11 27-28
Randolph, Hopewell, 3 28
Carraway Memorial, Carraway, night 28

September
Coleridge, Rehoboth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

Kerr Street, 11 31
Harmony, night 31

August
Albemarle, Central, 11 7
Park Avenue, night 7
Salisbury, First Church, 11 21
Richfield, night 21
Spencer, Central, 11 28
North Main Street, night 28

September
Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun. 3-4
New London, Zion, 11 4
Norwood, night 4
Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

Madison, 11 31
Stoneville-Mayodan, Mayodan, 7 31

August
Dobson, Stony Knoll, 11 (Saturday) 6
Yadkinville, Boonville, 11 7
Jonesville, Lougtown, 3 7
North Wilkesboro, 11 14
Mt. Airy, Central, 11 21
Mt. Airy, Rockford Street, 7:45 21
Todd, Fairview, 11 and 2 27
Boone, Blowing Rock, 11 28
Watauga, Henson's, 3 and 8 28

September
Mt. Airy Ct., Epworth, 11 and 2 (Saturday) 3
Ararat, Hunter's, 11 4
Mt. Airy Ct., Epworth (preaching), 3 4
Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18

Zone Rally Meetings
New River Zone, Jefferson, 10 ..... September 29
Dan River Zone, Madison, 10 ..... October 3
Yadkin River Zone, Mt. Airy, 10 ..... October 6

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

July
Elk Park, Montezuma, 11 28
Table Rock, Fairview, 11 31
Elk Park, Montezuma, 3 31
Old Fort, night 31

August
Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, night 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28
Morganton Ct., Zion, 3 28
Rutherford College, night 28

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

July
Cool Springs, New Salem, 11 31
Olin, Mt. Bethel, 3 31

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
THIRD ROUND

July
Murphy, 11 31
Hayesville, Sweetwater, 3 31

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

July
Ardmore, 11 31
Green Street, 8 31

August
Welcome, Midway, 11 7
Grace, 8 7
Davie, Center, 11 20
Hones-Clemmons, Bethel, 11 21
Denton, Clarksburg, 3 21
Trinity-Bethel, Bethel, 8 21
Farmington, Bethlehem, 11 28
Davidson, Arcadia, 8 28

September
Mocksville, 11 4
Central Terrace, 8 4
Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11

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HAROLD SOMERS, BROOKLYN, N. Y.

IN MEMORIAM

CONRAD—Mrs. Mary Elizabeth Conrad of Lewisville, N. C., was born October 19, 1869, and took her departure July 1, 1932. Her husband, Thomas J. Conrad, and three children survive—Miss Beulah and Max Conrad of Lewisville, and Dr. W. B. Conrad of Orangeburg, S. C. Mrs. Conrad joined the Methodist church early in life and lived a quiet, unassuming life for her Lord and church until the time of her going home. She left a remarkable example of Christian piety and devotion, as an heritage to her loyal and highly respected children, in whom she took such great delight. G. W. Fink, Pastor.

SHIELDS—In the early morning of Monday, June 27, there passed to her heavenly reward Mrs. Amanda Jean Burns Shields of Hemp, N. C., and in the afternoon of the following day she was laid to rest beside her husband in Tabernacle church cemetery, her pastor, Rev. Mr. Chaffin, having charge of the service, assisted by the other ministers of the town.

Mrs. Shields was born November 10, 1837, in Randolph county, near Asheboro, and at the time of her death was nearly 95 years old. As a young girl she joined Tabernacle Methodist church in which she remained until her death, being a member for some 80 years, and thus being for a number of years the oldest member on the charge in point of age and membership. On February 25, 1855, she was married to James M. Shields, who died December 26, 1912. To them were born nine children, of whom four now are living: Mrs. P. M. Stuart, Mrs. N. A. Morgan, and Messrs. J. H. and H. M. Shields of Hemp. There are numerous grandchildren and great-grandchildren. X.

BENTON—On Sunday evening, April 10, our friend and loved one, Mrs. Janie Adalaide Benton, departed this life for the life of the soul. She was 64 years of age. She and her husband, Mr. R. C. Benton, had been married for 40 years. During these years Mrs. Benton has been a faithful member of the Evergreen Methodist church. She leaves her husband, four living children, four brothers, two sisters, several grandchildren whom she loved as she did her own children, and a host of friends who are sad and lonely because of her going. A few days before her death she told her pastor that she was not going to get well, but she said, "I am ready to go." Even in her sickness she was not thinking so much about herself as she was about her loved ones. As she lived so she died, thinking of others. We can't bring her back, but we can live close to the heavenly Father whom she loved and have the assurance that as God's children we shall meet over there. May God's richest blessings comfort the hearts made lonely because of her passing. Her Pastor.

KAY—Little Kay, daughter of Mr. and Mrs. Hobson Sanderlin, slipped away to the Father's house on Thursday afternoon, May 5, 1932. In her short earthly visit of a little more than six months she filled hearts and home with joy and happiness. From birth she was afflicted, but bore her afflictions so gently. All that tender and loving hands could do was done, yet God in his wisdom took this little bud of love to bloom with him above. He makes no mistakes and we bow in humble submission to his holy will, and pray that the spirit of the One who took the little children in his arms and blessed them will comfort our hearts and give us grace and strength to live for him.

"Dear little hand so beautiful,
I held within my own,
Knowing full well, though small you are
That you have now outgrown
The ways of earth, the touch of things
You have left behind.
These facts and cares of every day,
This place where tears still blind,
Till you shall beckon to me here
That I may follow on,
To hear you play an angel harp
For the King upon his throne.
I shall feel the touch of this last caress
No earthly thoughts shall mar,
And though life's duties closely press
I'll know you are not far."

Helen Sanderlin.

FULLER—Our Raeford church and community sustained a severe shock Sunday morning, June 5, when it was learned that Brother A. J. Fuller had been stricken with a critical illness. He was preparing to go to church when the shock came to him, and he retained consciousness for about 30 minutes and then went into a sleep from which he did not rally. He was carried at once to the Highsmith hospital in Fayetteville, and all was done for him that could be done, but in the early hours of Monday night, June 6, his spirit went back to God who gave it and he was with us no more in the flesh.

The funeral was conducted from the Fuller residence, and a large concourse of friends and relatives came not only from the local community but from a distance to pay their last tribute of love and esteem to this good man. This sympathy of friends was most consoling and the floral offering was beautiful. Beautiful and appropriate music was rendered in honor to this Christian gentleman. Rev. W. M. Fairly of the local Presbyterian church, and Rev. J. R. Miller of the local Baptist church assisted in the service, and the body of the deceased was laid to rest in the cemetery at Raeford, N. C.

Allen Jefferson Fuller was born September 1, 1861, in Randolph county, and he lived in that county until about 26 years ago, when he moved to what is now Hoke county. During his residence in this county he succeeded in accumulating a good deal of the material value of the world, but, be it said to his honor, he knew how to use this value to the comfort and welfare of his family and friends. He was rich not only in things of the world but in the friendship of his many friends as well. His neighbors loved him. He was thoughtful and constant in service as a citizen and as a Christian, and in his going he leaves us a fine example of energy and loyalty to the highest and best of his community.

On May 12, 1892, Brother Fuller was married to Miss Eula J. Johnson of Randolph county, and through all the years since that time she has been unto him an ideal wife and a faithful mother. Together they have faced the task of life bravely, and their devotion to each other has been most beautiful. Born to them were six children as follows: George and Paul of Hickory, Edwin of Liberty, Mrs. Dwight Brown of Raeford (widow of Rev. Dwight Brown of W. N. C. conference), Leo of Raeford, and Miss Alberta (deceased).

Brother Fuller was consistent member of the Raeford Methodist church, a member of the board of trustees, and he delighted in any success that came to his church. He was also a good neighbor, a devoted husband, a faithful father, and a Christian gentleman. We shall greatly miss the blessing of his presence in our midst.

May the God of love comfort his beloved family and friends in their deep sorrow. W. F. Trawick.

RESOLUTIONS OF RESPECT

We, the members of the Susanna Wesley Bible class of West Market Street Methodist church of Greensboro, N. C., have suffered a great loss in the passing of one of our beloved members, Mrs. J. E. Hatch. Her going was a great shock to our whole town and class, she having been ill only a short time. We have not only lost a splendid worker in our class but she will be sadly missed in her home, community and in her church.

She just stepped through the twilight into the perfect day and entered her beautiful mansion—a mansion beautified by the sweet unselfish Christian life she lived and the many deeds of kindness and benevolence, because of her great love and loyalty to humanity while here on earth.

First, be it resolved that the entire membership of the Susanna Wesley Bible class wish to express their deepest sympathy to her bereaved husband and children, and pray God will comfort them in their loss.

Second, That a copy of these resolutions be sent to her family, one to be placed on the minutes of the class, and one to be published in the North Carolina Christian Advocate.

Mrs. Conrad S. Whittington,
Mrs. B. N. Mann,
Mrs. H. L. McKay,
Mrs. James Buchanan.
Committee.

RESOLUTIONS OF RESPECT

Once again God, the giver of life, in his infinite wisdom has received unto himself Brother Junius Bonnell Williams, who was a devoted and loyal member of the Fair Bluff Methodist church. Therefore be it resolved:

First, That we, the official board and members of the Chadbourn charge regret the loss of one of our most beloved members. He was always gentle and unassuming; dependable, ready at all times to shoulder his part of the responsibilities. We bow in humble submission to God's will.

Second, That in the passing of Brother Bonnell Williams we have lost a true and faithful friend and the church has lost a most generous supporter and devoted worker.

Third, That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy sent to his bereaved widow, and a copy be sent to the North Carolina Christian Advocate for publication.

J. E. Koonce,
M. A. Waddell.
Freeman Heath.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Methodist church of Gatesville, N. C., wish to pay tender tribute to one of our most faithful and beloved members, Mrs. W. F. Eason, who left us June 26, 1932. Therefore be it resolved:

First, That we have sustained an irreparable loss. Her life and influence as a Christian will rest like a benediction upon our church and community.

Second, That, while we are sad because of her departure, we bow in humble submission to the will of God, whom she loved and served.

Third, That we extend our deepest sympathy to the bereaved family, and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate for publication, and a copy be spread upon the minutes of our auxiliary.

Mrs. J. R. Edwards,
Mrs. W. B. Williams,
Mrs. J. A. Brown.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, AU[illegible] 1932 Number 31

Duke Univ. Library

The Simple Things are Loveliest

WE need a fresh appreciation of the simple things of earth, of the fields and woods and gardens, of the wayside flower, of the song of the bird in its leafy bower. A mother's lullaby, the laughter of little children are earth's sweetest music. In our best hours we know that the simple things are loveliest, and it is a good rule to trust what we see, feel, or think in our best hours.

Margaret E. Bruner tells us about these things in the following beautiful lines:

The simple things of earth are loveliest:
A fire on the hearth, the lamplight's glow;
The hour when the heart finds peace and rest,
A mother's lullaby crooned soft and low;

The wayside blossom, tiny woodland stream
That sings a happy, lilting roundelay;
Soft, billowy clouds that drift as in a dream,
The hush of dawn, the sun's last flaming ray;

The friendly trees that give of fruit and shade,
The tendrils of the grape, like clinging hands;
O, there are scenes more gorgeously arrayed,
But these the heart has known and understands.

Mankind has reached the pinnacle of power,
Has conquered land and sky and ocean's crest,
And yet, when comes the heart's deep, prayerful hour,
He knows the simple things are loveliest.

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Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 4, 1932 Number 31

We will never get far in our national life in enthroning righteousness and justice so long as we have men in the pulpit and on the stump who are afraid of their shadows. Prophets and statesmen are not made of opportunists of the hour who are not willing to take a stand for God and human welfare without regard to the cost.

Liquor and war are the scourges of the race. How any lover of humanity and follower of the Son of God, the son of man, can encourage these is more than we can understand. Every minister of the gospel of peace and servant of humanity should burn with indignation against the liquor traffic and do all possible for its final overthrow.

The South has again become a mission field. For decades we were the land of slavery and the Democratic party was the slavery party. Now the missionaries are coming from the liquor party to save us from the slavery of prohibition. Money and men are invading this deluded land. Strange the readiness with which many welcome this new northern invasion!

Quintis Quiz in the Christian Century prescribes a tonic for these present days which are saturated with pessimism. His tonic is composed of what were regarded the great sayings of former generations. The first is from Calhoun regarding human slavery when he said: "Slavery forms the most solid and durable foundation on which to erect free institutions." Another is from Charles Fox in 1797, who poured out wisdom in the following: "It has never been suggested in all the theories and projects of the most absurd speculations that it would be advisable to extend the elective suffrage to the female sex." Add to this the pious prayer of Governer Berkeley of Virginia in 1670, when looking to high heaven exclaimed, "I thank God there are no free schools nor printing." Why turn back with longing to "the good old days"?

Some act and talk as though the position of certain men will determine the fate of the great temperance cause. Such do determine the course of men who listen with credulity to the voice of expediency, but they count for little when the voice of conscience speaks. The causes of righteousness and of humanity live on. Let the men and women of conviction speak. Let the conscience of our best and most loyal citizenship make itself felt.

A revival that does not put a curb on swearing and Sabbath breaking and liquor drinking, that does not make the officials in the church more nearly 100 per cent for God at all times and increases the number at the communion table is not worth the name. Many of our meetings are sorely wanting in all that grips the heart and conscience and that leads the folks to quit their meanness. When saints are not moved and sinners are not stirred not much is doing. It's not a New Testament revival.

The men who followed the leadership of Governor Glenn and of ex-Governor Jarvis twenty-five years ago in making North Carolina dry and then later continued the fight against the liquor business in helping to write the XVIII amendment into the constitution are having a hard time just now. Some are parting company with their ideals (what a tragedy!) and are violating their conscience; others are having to take up the old fight against liquor, suffering abuse from those who are using liquor for party advantage or with the hope of future gain. To justify a change of front because of a change of sentiment in this effort for repeal will go with the time-server and the political opportunists, but it will not go with high souled and conscientious men. The next six months will be a time in which we will learn the fiber of our political leaders and the convictions of men and women who go to the polls. Our citizens are on trial.

North Carolina Led the South Against Liquor

IN MAY, 1908, this state outlawed liquor by a vote of the people; the first state in the South to do so. A new generation has come on the scene since that day. It knows nothing of that memorable campaign and has little knowledge of conditions in North Carolina thirty years ago. In an editorial comment, following that notable victory, the News and Observer of Raleigh declared that the people had put the bar room out of the state forever. Now we are face to face with an effort to restore the liquor traffic and to reinstate the bar room, though under another name. Many would make North Carolina a leader in the South for this return to the days of the legalized liquor trade.

We have been going through the files of some of the state papers to get a new glimpse of that memorable campaign twenty-four years ago. Led by Governor R. B. Glenn, the people rallied in a great way in that stubborn conflict with the liquor forces of the state. Much of the state was then already dry, under local option, but the enemy was still thoroughly intrenched. Some of the wets contended that a dry movement that was only state-wide would not amount to much, but they would be for a nation-wide movement to outlaw the trade. The leaders, however, insisted that the present objective in 1908 was to put liquor out of North Carolina.

Mr. John A. Oates of Fayetteville opened offices in Raleigh and set up a state-wide organization, with a chairman in each county, for the noted four months' campaign. Leading citizens headed these county units—more than half a dozen ministers being enlisted as county heads. Churches and schools entered enthusiastically into this effort for social betterment. Thousands of men and women gave their time and efforts to the cause. Governor R. B. Glenn, ex-Governor T. J. Jarvis, Judge J. C. Pritchard, Editor Josephus Daniels, and other prominent citizens had a leading part in this campaign for a better state. Bar rooms and still houses gave place to schools and cotton mills; savings banks and better churches became the order of the day. This victory aided later in passing the XVIII Amendment.

Are we in 1932 willing to go back into the jungle? Are we ready to surrender the advances made? Most people in North Carolina are not aware of the progress we have made for social betterment since that day. Repeal means reinstating this outlaw, King Alcohol, in state and nation and in making every citizen a partner in the liquor business. Repeal means undoing all we have gained in this long, hard and heroic struggle. Some talk as though repeal has to do only with New York and other cities in the north; it need not affect us. This is the same old effort to mislead. Let North Carolina elect wets to sit in the seats of the mighty at Washington, then this will be taken as a mandate from the people for Raleigh to repeal our state enactments against liquor. Even a primary won by a wet has led the press to class us among the wet states. Yes, this cry for repeal comes to every man's door and it threatens the return of the old order overthrown under the leadership of noble men, many of whom are in their graves.

Will the present leaders of a noble people surrender to the appetite and greed that dominates the liquor trade? Are schools and churches and the masses of the people at the behest of political expediency to be made once more the victims of this age old scourge of the race? Have we no concern for generations unborn? Will not the mothers of men assert themselves? They have the ballot now and they can win the aid of good men in the present campaign. The high hour for action has struck. They that would be free must themselves strike the blow.

North Carolina led the South in putting out the saloon; now we are urged to lead in bringing back the trade. The people are face to face with the old enemy. "The victory is not to the strong alone, but to the active, the vigilant, the brave."

The August Revival

THE August meetings are now in full swing, particularly in the country churches, and let us rejoice that it is so. It bodes good to our Zion.

Several decades ago there arose a disposition on the part of not a few to poke fun at the August revival. These would-be fun makers of the ways of the fathers said that some people could not get religion except in August and the most favorable time was round about the second Sunday in August. This was followed by these same unfriendly critics going a step further and treating with indifference all revival efforts.

The substitute offered therefor was so-called religious education, in which a sort of kindergarten instruction converts the church

of God into a second rate school house. Our complaint against what is called religious education is its tendency to quench religious fervor and to put out the fires of evangelical passion. And when these cease to flame in the hearts of God's people, the church no longer possesses the crusading spirit and a Christian church that is not a crusader for God and righteousness quickly deteriates into a social club, which is little more than a sepulcher of the dead.

We for our part rejoice in the August revival and all other revivals. Methodism was born in a revival and its heart all along the way has been warmed by evangelistic fires, and when the time comes that Methodist preachers cannot preach the gospel with such passion that the people will gather to hear the old story of Jesus and his love, God will raise up some other church to supplant Wesleyanism.

First Century Writing That Describes Twentieth Century People

THOSE who are eager to be rich get tempted and trapped in many senseless and pernicious propensities that drag men down to ruin and destruction. For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced with many a pang of remorse. Shun that, O man of God, aim at integrity, piety, faith, love, steadfastness and suavity.—Moffat's translation of I Tim. 6:9-12.

Where will one find a better description of what has overtaken the American people during the last decade? Paul seemed to have in mind the events of the last ten years as we all know them personally. The eager to get rich have been tempted and tripped and dragged to ruin and destruction. They have gone astray from the faith, moral bankruptcy has mingled with financial bankruptcy. Remorse and suicides have been the order of the day.

It appears about time for us to "aim at integrity, piety, love, steadfastness and suavity."

There has not been in the entire history of the United States an example of mismanagement and lack of vision so colossal and far-reaching in its consequences as our turning of the radio channels almost exclusively into commericial channels.—Joy Morgan.

No Place for the Moral Laggard

THIS is no time for the moral laggard or for the spiritual sluggard. The present moral and spiritual decline calls for a heroic leadership that falters not in the presence of moral decay and of spiritual collapse. Though the situation is not hopeless, the call is urgent for those who can lead in a crusade for moral and spiritual redemption. Some of our cities are following in the footsteps of ancient Babylon and many of our smaller centers feed upon the filth of the big cesspools.

The stress for months has been upon the material depression, so widespread and persistent. The President and Congress have done the best they know; at any rate, the effort has been long drawn out, with full assurance of permanent relief. What the final result will be no man or set of men can speak with full assurance. But this much is certain. If we are going to recover from our present moral and spiritual collapse, the church of Jesus Christ and the spiritual leaders of the people must show us the way out.

Men in counting houses and in legislative halls do and are expected to deal with affairs material and secular, but in matters spiritual, preachers, prophets and saints must be heard. They are specialists in things spiritual. They must show us the way out. The worlding and the man of ordinary mold counts for little at such a time. The moral laggard and the spiritual sluggard prove to be a disappointment and a snare. Men of vision, awfully conscious of God, and loyal to conscience are relied upon to lead in a spiritual advance. Such was Paul in the first century; only such will count in the twentieth. He never belied the heavenly vision.

The church must not compromise with sin and wink at the evils of the day. For twenty-five years social reformers and spiritual leaders of vision have been telling us that the church has been losing out in our cities, being robbed of its idealism and spiritual vigor. The collapse has come. Even here in this, our own commonwealth, the worldlings and men who patronize our religion mock at us and belittle our scruples of conscience. If we are to regain our lost estate, the church and its ministry must speak with the authority of God and stand resolutely in antagonism to the evils of the day. The moral laggard counts for naught; the spiritual sluggard is a by-word and a hissing. Let the leaders lead in such a fine way as to set the saints to singing.

People and Things

Asheville and Chapel Hill gave the Advocate campaign a fine start.

We have received a card announcing the arrival of William Elmo, Jr., on July 28, 1932; weight 8½ pounds. Parents, Reverend and Mrs. W. E. Tabb.

Every Bible class has a fine opportunity to put the Advocate in many new homes. Place the paper these fifteen weeks for fifty cents. A fine objective!

"We are having a great revival. Fifteen have joined the Methodist church and about an equal number will join each of the Baptist and Christian churches. We go to Cherryville next week for a meeting."—Sam Maxwell.

"Just closed a meeting of one week's duration at Matthews. R. Dwight Ware preached for us each evening. Large congregations attended the services and the people were delighted with Dr. Ware's sermons. The good accomplished will abide."—J. M. Varner.

On Saturday, July 23, Mrs. R. M. Hauss, wife of Rev. R. M. Hauss, pastor of Grace Methodist church in Winston-Salem, underwent a major operation in the Stanly General Hospital at Albemarle, N. C., and is making rapid progress towards recovery. She is expected to be able to return home in about three weeks.

Rev. W. E. Poovey will deliver the annual address of the Historical Society of the Western North Carolina conference. The address will be in Centenary church, Winston-Salem, Thursday afternoon at three o'clock, November 10. The change has been made from Tuesday evening for the address to Thursday afternoon because the conference does not convene till Wednesday evening.

"Your special offer of the Advocate, 'Fifteen weeks for fifty cents,' is fine. Your goal of 5,000 should be within easy reach. There are that many officials who do not get it. There are over a thousand officials in this district and I fear not more than fifty per cent get the paper. I am asking the pastors to co-operate and Durham district will be heard from before it's over. Success to you."—H. C. Smith.

"I am now in the midst of my fifth meeting on the charge. I am doing the preaching in this meeting. Rev. D. Vance Price assisted me in one meeting, Rev. W. J. S. Walker was with me in two and Rev. C. S. Kirkpatrick was with me in one meeting. The Lord gave us victory in each of these meetings. We have received 24 members on profession of faith. Rev. Walter Lee Lanier of Duke University taught a Cokesbury school at Epworth church in which were given 33 certificates of credits. Brother Kirkpatrick taught a Cokesbury school at Salem and 15 credits were given there. There are many things to encourage us on our charge and we are happy in our work."—R. E. Ward.

"We just last week closed a two weeks' revival at Vanderburg church, Shepherd circuit, receiving such as father, son, mother, daughter—18 by profession and four by certificate, and others to follow. The entire church is revived; in fact, the best meeting this church has had in years. Rev. J. C. Keever was with us the first week and gave us a good start. We are now in a meeting at Wesley's Chapel, with good interest, and we are praying for a real revival. Two more yet to be held in succession. Pray for us, as we feel a great task is ahead and much should be accomplished."—G. L. Wilkinson, Pastor.

"We have been pounded twice recently, and severely, too. Our Cokesbury school here at Grimesland was a success. We had an enrollment of 26 and 17 of them took the work for credit. Our church schools are being revived, one of them finding it necessary to add another class. We are beginning a series of meetings at Wharton August 21. Pray with us that it may be a revival."—I. J. Strawbridge.

"On Monday night, July 11, a good old time revival was brought to a close at Palmyra church on the Walnut Cove charge. The pastor, Rev. Mr. Fitzgerald, was assisted by Rev. Mr. Walker of Mocksville, who brought to us with much power the revival messages. There were a goodly number of conversions and reclamations and the church was spiritually revived. Fifteen were received into the church, all on profession of faith."—A Member.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

"Stem Methodist revival closes. Our meeting was featured with the largest attendance seen in a revival in Stem in many years, so the older residents declared. There were many rededications on the part of Christians, several decisions for Christ, and several additions to the church. The revival was no 'pink tea affair,' as sin was denounced in its every form; on the other hand, the love of Christ was presented as the only way to a better life. We feel the kingdom of God is greatly strengthened in Stem and for many miles around."—C. H. Kelly, Pastor.

"We have just closed our meeting at Shady Grove. Rev. W. O. Goode of Waynesville did the preaching. It has been a long time since the people had the privilege of listening to a series of such wonderful gospel messages as Brother Goode brought. His sermons were not only spiritual, but inspiring, interesting and uplifting. Every sermon he preached was great. The church was greatly revival as a result of his efforts. We could not have secured a man that would have meant more to the church than Brother Goode."—V. R. Masters, Pastor.

"Mr. Lanier of Duke University has just closed successful Cokesbury schools at Helton and Grassy Creek. A total of 37 credits were earned. Our beloved conference secretary, Rev. W. L. Sherrill, brought an enjoyable message on 'The Primacy of Christ' to a large congregation at Grassy Creek last Sunday morning. We are glad to have Brother Sherrill spend some time with us in Ashe county and enjoy the mountain breezes."—C. E. Murray, P. C.

The prohibition question, in spite of the fact that the two major political parties of the nation have espoused wet planks in their platforms, is far from being settled. There are still organizations besides the Anti-Saloon League, and the Flying Squadron, and the churches that favor the 18th amendment. The Twentieth Biennial Convention of the General Federation of Women's Clubs with only eleven dissenting votes, reaffirmed its convictions that prohibition offers the best means for curbing the liquor traffic. The National Education Association also again takes a stand in favor of the 18th amendment, and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the 18th amendment stands.—Smithfield Herald.

FROM CHATHAM ACROSS THE SAND HILLS TO SCOTLAND

A hundred miles drive from Pittsboro and the wooded red lands of Chatham, across the sand hills of Moore to the aluvial lands of Scotland around Laurinburg takes one across a country varied and interesting. Chatham produces corn, wheat and rabbits, the sand hills are noted for their peaches and Scotland for its cotton, corn and melons. The pockets of coal in the valley of Deep river are in close proximity to the gravel pits of Moore. The natives in their simplicity are close by Pinehurst and Southern Pines with visitors from all the lands to the north. Pittsboro and Chatham hark back to England; Aberdeen and Scotland remind one of the land of the heather.

But all this is by the way. Last Saturday morning found me at Providence on the Goldston circuit, where Rev. J. C. Wooten was holding the quarterly conference. I arrived in time for dinner and the conference following. The good meetings and the Sunday school reports were most encouraging. Brother McLamb and his people are now in the midst of their summer revivals. The same is true of Brother F. B. Noblett and his people on the Glendon charge, whose quarterly conference was held later in the afternoon. At both of these Brother Wooten preached and showed much diligence and care in looking after every interest of the church.

Rev. and Mrs. J. R. Edwards of Gatesville added much to the pleasure of the day at Providence. This is his old home church and his forbears lie buried in the old cemetery. I was delighted to form the acquaintance of the Edwards and others of that church.

Saturday night in the parsonage at Laurinburg, with the privileges of the Sunday school and the pulpit of the church on Sunday was a genuine delight. This is a fine Sunday school and a superior congregation.

Rev. Marvin Self and Mrs. Self are well known for the care and diligence with which they look after all the work of the church. At Laurinburg they are making full proof of their ministry. Their stay at Hertford counted for much in the church and community; doubtless the same will be true at Laurinburg, where they have made such a fine start. For the cordial reception and kindnesses shown I am most grateful. M. T. P.

THE ANTI-SALOON LEAGUE IN ACTION ONCE MORE

The call is made for a state-wide meeting in Greensboro on September 9. All interested in retention of the present laws in dealing with liquor will welcome this gathering. A further plea of the League is:

"We appeal to all the citizens of North Carolina to see to it that no wet is elected to office. Let us sit tight and not be confused by any wet argument or deceived by any wet strategy; and let us vote first and last for those who favor the retention of the 18th amendment; for those who favor repeal, never."

The temperance forces of this state would do well to keep the meeting of September 9 in mind and plan at once to attend. Many will recall the great meetings held when the effort was to vote liquor out of the state. The same spirit should be shown in holding the advances gained. We do not want to go back to the bar room or to the state dispensary so fully tried out by South Carolina.

ROLLINS AND GODBOLD LEAD IN ADVOCATE CAMPAIGN

Rev. W. A. Rollins of Haywood Street, Asheville, forwarded $10 for twenty new subscribers on the special Advocate campaign. These reached the office Tuesday morning of this week. Later in the day Rev. Albea Godbold of Chapel Hill turned in $9.50 for 16 special subscribers and one full year subscription. This was nip and tuck between Rollins and Godbold for first honor. Both are to be classed among the most alert of all the preachers to turn in such lists four days after the announcement of the special campaign.

Asheville and Chapel Hill have set the pace for the state. This is a fine beginning. Catch step with these churches in the march to victory.

FOUNDER OF BREVARD INSTITUTE PASSES

Mrs. Sarah Taylor died at 8:30 o'clock Monday morning at the home of Miss Florence Kern, on East Main street, Brevard, N. C., following an illness of the past several months. Funeral services were held at the Brevard Methodist church Tuesday morning, conducted by the pastor, Rev. J. H. West, assisted by Rev. G. C. Brinkman and Dr. T. F. Marr, both of Brevard. Interment was in Oak Grove cemetery.

Mrs. Taylor, who was in her 86th year, more familiarly known by her host of friends as "Mother" Taylor, came to Brevard in the early nineties from Philadelphia with her husband, Rev. Fitch Taylor. The distinguished couple founded the Brevard Epworth School and was operated for a number of years in what is now the Boswell house on Probart street. The school was later taken over by the Woman's Missionary Council of the Methodist Church, South, operating what is now known as Brevard Institute, known over the entire South as an outstanding educational institution. Mr. and Mrs. Taylor, widely known as founders of the present Brevard Institute, are credited with being the forerunners of organized school and mission work in this community.

"Mother" Tayor was a sweet, lovable Christian character, greatly beloved by a wide circle of friends in this community and elsewhere, numbering her friends by her acquaintances. Her influence for good will continue to be felt is the general belief for many years to come as it has been felt throughout the long period of years of her adult life. She will be sadly missed by her numerous friends in Brevard, but it is the generally expressed belief that "our loss will be heaven's gain."

Mrs. Taylor leaves no immediate surviving relatives, her husband having died in 1909.—The Transylvania Times.

MAY'S CHAPEL IS REVIVED

God has been precious to the people of May's Chapel on the Maiden charge. Beginning the second Sunday in July the pastor, Rev. C. F. Tate, began a series of revival services. The writer has never heard more powerful preaching than was done by our beloved pastor. Sin was denounced and the life of Jesus was portrayed night after night and day after day. As the meeting progressed the attendance became larger. On the third Sunday night, without a doubt, we had the largest crowd that has ever been to May's Chapel for a preaching service. The Spirit of God moved at every service. On one night there were ... precious souls saved, the majority of whom were young men and women. Brother Tate's preaching was so influential that on one night two young men actually came from the outside of the church to the altar and accepted Christ as their Saviour.

Prayers were offered and prayers, which it seemed were long overdue, were graciously answered. There was a total of about 100 souls converted and rededicated to Christ. The pastor baptized on the third Sunday a total of 22 persons, six by immersion. There was a total of 20 joined the church with a number to follow later.

The church is grateful for such a bounteous outpouring of God's love and for the privilege of having such a man of God as Brother Tate with whom to work. We are appreciative of the interest taken by the people of all denominations.

We have organized a weekly prayer meeting as a result of the meeting and interest is encouraging. On the fifth Sunday we had the largest attendance ever recorded for Sunday school at May's Chapel, there being present 121.

Curtiss Murray, Sec. Board of Stewards.

ASHEVILLE DISTRICT NOTICE

The pastors of the Asheville district are called to meet in Central church, Asheville, next Monday, August 8, at 2 p. m. A full atendance is desired. Plans for the remaining quarter of the year will be worked out. D. M. Litaker, P. E.

FROM JERUSALEM TO HERRNHUT—AND BEYOND

"The Mission of Christianity in a World Crisis" formed the topic for discussion and deliberation at the meeting of the executive committee of the International Missionary Council, held at Herrnhut, Germany, June 23 to July 3, 1932. The International Missionary Council represents directly more than thirty national Christian councils of the world, uniting the Protestant forces of Asia, Northern Europe, Africa, North and South America, and Australasia. The last meeting of the council in Jerusalem in 1928 was considered one of the outstanding events of recent missionary history. Dr. W. G. Cram, general secretary of the board of missions, and the late Bishop W. B. Beauchamp were among the delegates who represented the Southern Methodist Church at the Jerusalem meeting.

The headquarters of the council at New York City sends out the following story of the recent meeting at Herrnhut, Germany:

"The great German omnibus drew up in the beautiful little square called Zinzendorf-Platz in the tiny town of Herrnhut after a seventy-mile drive southward from Dresden through the rolling cornfields and forests of Saxony. We were within sight of the mountains of Czechoslovakia, at the center of Europe that is passing through one of the major changes of history. As the men and women stepped out from the omnibus, the hospitable and kindly eyes of our Moravian hosts and hostesses looked into the faces of men and women, Indian and Korean, Japanese, Belgian and American, Filipino and French, Dutch and Scottish, Canadian and Afrikander, Mexican and English. They came also from the banks of the Nile, of the Congo and of the Yangtse rivers—leaders of Christian forces from around the world. They had come across oceans and continents, drawn from absorbing tasks at great cost of time to this little tranquil town of Herrnhut with its 1,600 inhabitants, hidden among quiet hills, remote from the roar of cities and the turmoil of industries.

"What had drawn them so far and why had they come to Herrnhut? They were mostly members of the International Missionary Council. They had come together for corporate fellowship in thought, prayer, and planning for the advancement of the kingdom of God throughout the world.

"Why did the committee choose Herrnhut for its deliberations? The reason was vividly real on the first evening when we walked into the lovely old church in which 200 years ago Count Zinzendorf spoke to those first missionaries of the United Brethren at the beginning of the most marvelous missionary story that can be recorded of any Christian church throughout the ages.

"The little town was created ten years prior to that in 1722 by fugitives from what is now Czechoslovakia who fled from persecution and found refuge on the estate of Count Zinzendorf. John Wesley came to Herrnhut in 1738, a few weeks after his conversion in a Moravian meeting in London, and found here the inspiration and many of the principles of organization that developed when he went back to England and started the evangelical movement which affected British history and has modified the world's life, spreading to North America and reaching out to every race on earth.

"Bishop Baudert welcomed the delegates in the name of his people. We were also welcomed by the leaders of the German missionary forces.

"Dr. Mott, speaking from the spot where Zinzendorf had stood, said that on an average of one in 60 of the Moravian brethren and sisters had gone to the mission field, while the proportion in the Protestant churches in the West is less than one in 5000. In that church in Herrnhut, as Dr. Mott spoke, the great congregation—with the sisters on one side and the brethren on the other—included more than half the population of the town.

"There was something especially stirring in the light of loving kindness beaming from the faces of our hosts and in the sight of the hundreds of girls and women wearing their caps of spotless white. These caps are in many cases handed down from generation to generation, even from their great-grandmothers—caps in which the little girls wear bright red ribbons, the maidens a pink ribbon, the married women blue, and the widows white.

"Every inch of building around that central square of Herrnhut and the low fronted houses of its quiet stone-paved streets, the lovely graveyard on the hill above the town, the charming, simple and thoughtful Christian hospitality of the people—all conspire to create an atmosphere of radiant Christian living that made an incalculable gift to the spirit and to the thought and prayer of the delegates.

"Dr. Mott, after revealing in moving sentences the debt which he himself owes to the Moravian guidance and inspiration from the beginning of his life service, sounded the dominant note of the meeting. It was, first, to listen amid the earthquake of crisis and the tempest of conflicting forces to the still, small voice of God; and second, to make fresh dedication of latent capacities not already called forth in obdience to what he says to us.

"One after another the leaders shared the concerns and burdens of many lands. Out of that common sharing came a wondering sense of how God is today leading men and women of varied racial, ecclesiastical, political, and cultural backgrounds through the same testing school of discipline and opportunity. He is leading them toward unspeakable, boundless opportunity in a day when every nation on earth sees the political, industrial, and economic foundations of its old life collapsing visibly and is beginning to discover that after all there is but one eternal Foundation Stone on which to build."

THE POPE PUTS HIS FINGER ON A MAJOR SIN

If what the Holy Ghost affirms through the mouth of St. Paul is ever true, much more is it true at present: "The desire of money is the root of all evils." . . . Is it not . . . greed . . . that has brought the world to a pass we all see and deplore? From greed arises . . . narrow individualism which orders and subordinates everything to its own advantage . . . cruelly trampling under foot all right of others. Hence the disorder and inequality from which arises the accumulation of the wealth of nations in the hands of a small group of individuals who manipulate the market of the world at their own caprice, to the immense harm of the masses. . . ."—His Holiness the Pope.

The Chinese, following their custom of using flowery expressions, refer to the magazine of the national Y. W. C. A. of China as "The Green Year Supplement," "Green Year" expressing youth, hope, and progress.

A GREAT DAY AND A NEW ORGAN AT EAST SPENCER

By A. W. Hicks.

Sunday was a red letter day for the congregation of East Spencer Methodist church of which the Rev. J. E. McSwain is the pastor and who presided over the activities of the occasion. He preached an able sermon in the forenoon, following which a sumptuous dinner was served on the grounds. It was an annual home coming event for the members and former members of the congregation and the crowd was all that could be desired while the dinner was a veritable feast of good eats served in picnic style.

At a general rally in the afternoon a number of the former pastors of the church and other speakers were heard as they told of the trials as well as achievements of the faithful band of workers which has weathered many storms of hardships and self-denial until the congregation, starting with a mere handful of members, has enrolled 362 and owns a splendid brick house of worship valued at $50,000, all paid for except a small balance recently incurred on a new heating and cooling system installed and which is a valued asset. Rev. R. C. Kirk of Greensboro, former pastor, spoke in a most interesting manner and was greeted by many warm friends, while C. E. Fesperman, former steward and Sunday school superintendent, also talked in a way that claimed the close attention of the crowd. Another speaker was the Rev. E. M. Avett of Albemarle, a former pastor, who was given a glad hand by the entire crowd. Rev. J. A. J. Farrington of Park Avenue church, Salisbury, brought greetings from other ministers in the district and his talk made a lasting impression. Still another speaker was the Rev. Percy Bloxom, pastor of the East Spencer church, who joined with the Methodists in the glad occasion and made a most interesting talk. W. E. Harkey, superintendent of the Sunday school and one of the dependable workers and officers of the church, made a strong talk and urged the membership to go forward; while C. A. Nash, veteran worker of East Spencer, H. S. Pinkston of Salisbury and R. H. Hamilton of Lexington made most impressive talks that pleased the crowd.

Special music for the day was well rendered under the direction of Mrs. H. Q. Sides, and in this she was ably assisted by the choir.

The East Spencer church, organized by the late Rev. J. E. Gay in 1904, then pastor of the Central church in Spencer, is greatly rejoiced at the receipt of a splendid pipe organ, a gift from H. F. Kinsey of Charlotte, head of a large moving picture organization, and valued at $7000, which was used for the first time on Sunday. The large organ has just been installed through the generosity of Mrs. C. A. Sides, well known resident of East Spencer; and this valued adjunct to the church property was dedicated Sunday to the memory of the late Chas. A. Sides, former mayor of the town and well known employee of the Southern at Spencer. The work of installing was done by Mr. Reece of Greensboro. It was played Sunday by Prof. H. G. Easley of Burlington, who on Sunday night gave an enjoyable organ recital. A new bell is soon to be installed over the house of worship while the congregation is taking steps to place new pews, carpet and other interior furnishings. The floors have just been newly stained as a donation from Mayor W. F. Sifford, while Conductor Ed. Brown is donating other furnishings, and the congregation is looking forward to a special dedicatory service at an early date.

GREAT PREACHING AND FINE PROGRESS

Our union meeting has closed at Bethel. Rev. L. B. Hayes did the preaching and Mr. Geo. R. Hawkes led the singing. These are two capable, good, consecrated men and their work was well done. Brother Hayes is a great preacher; his messages of inspiration and power come from on high. As he preached with liberty and power night after night from an impassioned heart of love, that expressive tear was frequently seen to glisten in his eyes. He is a real brother and friend as well as an elder of the first rank.

Brother Hawkes is the most effective solo singer I have heard, and he received the compliments and commendation of quite a few who heard him in solos and in directing his choir night after night. Few singers can rank with him in purity and nobility of life and in genuine evangelistic musical ability.

These men of God make up a great team. We love both of them and highly recommend them to our brethren. Approximately 35 were born into the kingdom to be received into the various churches. Rev. H. C. Caviness, Christian minister of Portsmouth, Va., a friend of Brother Hayes, preached a few times during the meeting.

Having had such men as Brothers Hayes, Hawks, Church, Kiker and others we feel that we have been fortunate on this charge. Later on we expect to have Brother J. W. Groce. Next Sunday we begin our Cokesbury work with Brother George of Duke—Clark's Chapel first Sunday, Harmony Grove second, Bethel third, and Pisgah fourth.

We have received 20 members on profession of faith this year and have quite a few more to be received next Sunday. There have been over 400 professions on the charge and we have received about 100 into the churches since coming to this charge, or over one-fourth of the present membership. Others united with other churches. Improvements have been made to the value of $2000; collections, congregations, and spiritual state have grown. Three leagues and four Sunday schools organized, and the other schools have grown. These and other things have been accompanied by the aid of the N. C. Christian Advocate, which goes into all homes, and the co-operation of the "faithful few." I am led to say, what might have been or might yet be if every member of every church belonged to the "faitnful" and really co-operated in the great common cause? While these few things are marks of progress, yet greater things remain to be done, for the resources and possibilities here are unlimited. We are given over to spend and be spent that these possibilities may become realities through prayer, work, love, consecration and co-operation, and the grace of God. It can be done. G. N. Dulin.

ASSOCIATION OF MINISTERS' WIVES OF THE NORTH CAROLINA CONFERENCE

Ministers' wives have always played a conspicuous part in the life of a people, but only recently have the ministers' wives of the North Carolina conference been privileged to have an organization that is all their own for the specific purpose of pleasure and profit. Mrs. F. S. Love is now president, and the wives of the presiding elders usually call a district meeting when they see fit. There are three general meetings a year—at the annual conference, at the woman's missionary conference, and at the pastors' school at Duke University in June.

The meeting at the pastors' school this year brought together a number of wives, who made the occasion an opportunity for fun and fellowship. Three excellent musicians—Mrs. E. D. Weathers, Mrs. W. A. Cade and Mrs. R. G. L. Edwards—contributed lovely vocal selections, and refreshments were served at the close of the meeting. The collect used at all meetings is as follows:

Collect of the Association of Ministers' Wives of the North Carolina Conference

O God, our Father, we, as wives of the men who preach thee and exemplify thy teachings before the world, plead with thee to vouchsafe to us grace and vision equal to the demands upon us and sufficient to solve our peculiar problems.

To that end, seal the bonds among us into real and beneficial friendship.

Grant that, to the women of our charges, we may pass the torch of high ideals and humble living; of kindly service and sincere hospitality without regard to station of wealth; of true piety for our homes and children.

Increase our sense of dependence on and trust in a Divine Purpose for each life, and give us joy in helping our husbands work out this purpose.

May we begin, continue and end everything according to the truth and love of our Perfect Master. Amen.

A typical district meeting appears in the following account of a recent meeting of the Durham district:

The Ministers' Wives' Association of the Durham district met at West Durham church on Tuesday afternoon, June 14. Mrs. H. C. Smith, chairman, made introductory remarks befitting the occasion and announced a hymn. Mrs. C. T. Thrift led the devotional service, speaking on "The Abundant Life," after which Mrs. H. E. Myers sang "Spirit of God."

Mrs. N. H. D. Wilson, speaking from an experience of 41 years, gave some impressions on being a minister's wife. Mrs. Worth Lineberger in a unique way spoke of her experiences covering a period of six months. Mrs. E. D. Weathers sang "Peace, Perfect Peace."

All joined in singing "Blest Be the Tie," after which came a most delightful social hour with refreshments served by Mrs. J. M. Ormond and Mrs. H. E. Spence.

STATESVILLE DISTRICT DOING THINGS

Rev. D. A. Oakley has just completed a modern church building at Providence on the Cool Springs circuit. Brother Paul R. Rayle has built a three-room Sunday school hut at Chapel Hill church. This is the most attractive of any Sunday school hut we have in the district. Brother J. H. Bradley and members have let the contract to rebuild St. John's church near E. Monbo. This will be a beautiful brick church with four large Sunday school rooms. Brother Robert L. Bass and his faithful crew will begin the erection of an educational building at Ebenezer church on the Elmwood circuit Monday morning, August 1. Brother R. L. Young has made an up-to-date church out of the old Taylorsville church. Brother W. A. Barber and his Gideon band at Mt. Zion are making extensive improvements on their church. Brother J. G. Winkler is leading his people over at Center church in a building program; and in spite of the panic and depression Brother Roy T. Houts is coming across the hills with the old Gamewell church, where he expects to build near the new consolidated Gamewell school. Brother Mark Woosley has spent $500 remodeling the Newton church. In our building program we have had very little cash, but labor and material have been donated. Adam lived 930 years without cash and most of the people in the district are short on that one very important item. Adam was dissatisfied, and now and then we meet a brother that is about to run out of gas on his way to the county home.

Will see you when the frost is on the pumpkin and the fodder is in the shock, J. S. Hiatt.

With Erin on the Sea

By William C. Allen

The President Harding of the United States Lines, glided out of New York barbor one sunny day in June, 1932.

There were many Irish on board—men and women of near descent from Ireland or born in that land—making the trip of their lives to the old country. You could hear the rich Irish accent at every corner of the decks. There were priests galore among them. All were going to the Eucharistic Congress to be held the following week in Dublin. Your average Irish seem to glory in visiting the old sod. On one of my trips across the North Atlantic I conversed with a shrivelled-up old woman sitting on the steerage deck trying to keep warm in the sunshine. When I asked her how she was getting along she twice replied, "I am ninety years old and am goin' to Oirland to be buried." That answer expressed the Irish loyalty to the Old Country. She was not traveling the great ocean just to meet with her relations; she was going with the happy thought that her body soon would mingle with the idealized land of her birth.

I have met with the children of Erin all over the world. Like the Scotch they prosper outside their native land. But wherever the English language is spoken I have found this difference: The Scotch can be tossed out anywhere and turn up with a marvelous gift for converting shillings into pounds or cents into dollars. The Irish, particularly in America and the British Empire, run municipal politics and control the fire and police departments. The people of the cities where they operate let them do about as they please. Of the two races it is difficult to determine which ultimately attains the most influence or money. My readers can analyze this problem for themselves.

That reminds me: During and for a few years after the Great War we were brought into constant contact with the police departments in many foreign lands. We had to report to these officials as to where we were by night and day, our side trips, and sign up from city to city. Almost all the alien officers were of Irish extraction. They almost invariably had tender hearts for Americans—where is the Irishman who does not have a marvelously prosperous relative in the United States? We always got along very well with these brethren. All that was necessary was to tell them a funny story and their hearts were very open. One day in Australia, when we had signed some papers and I was ill, my wife went to the police station and found the genial, burly alien officer sitting at a long table contemplating a mass of papers spread out for ten feet or more in front of him. "Well," she exclaimed, "hunting us up, I suppose!" "Yes," he responded, "you are all right, but you would be surprised to know the number of rawscals there are in the wourld!" As a matter of fact we have passed many hours of our lives in police barracks waiting for our examiners, while we would jolly them with tales of American life. Meanwhile we learned how incorrigible crooks can feel perfectly at home in police stations.

Every morning mass was celebrated in the social hall of the ship. An altar was improvised in one corner of the room and relays of the faithful knelt before it during some three hours of the early part of the day. There is one great thing to be said about our Roman Catholics—they go to church. Unquestionably this helps them to maintain their influence and increase their power. With Protestantism it has not been so of recent years. Our young people, with splendid exceptions, are not adhering to their religious obligations with respect to worship as their predecessors did up to a few years ago. As a consequence the spiritual life which Protestantism must peculiarly depend upon for its existence and influence is jeopardized.

One day a group of the pilgrims had their pictures taken on deck; there were the pretty colleens with rosy cheeks and graceful forms. There were the men with their unmistakable physiogomies and witty talk. There were the old ladies of massive proportions and determined countenances. One Irishman can make a lot of fun for himself, but when you mass them you get all the fun with compound interest. Two days before reaching Cohb—the new name for Queenstown which has been adopted since the establishment of the Irish republic with the desire to obliterate everything connected with the late Queen Victoria—there appeared in the ship's daily newspapers the following dispatch from Dublin: "Extension of hours in which hotels and restaurants may sell intoxicating liquors is provided in Eucharistic Congress bill issued Saturday night."

I have often been in Dublin and from personal observation can testify that the inhabitants of that frisky and poverty-stricken city are provided with generous accessibility to ardent spirits, accompanied with maudlin results that ought to bring joy to our wet reformers in America. It would appear that the attenders at the Eucharistic Congress of 1932, from all over the world, were to be hospitably cared for with spirituous as well as spiritual blessings.

Finally we reached Cohb. Then all was excitement, the great majority of our passengers gazed upon the rocky headlines and green slopes of their fathers. The finest mountain of huge, new, brass-nailed trunks I have ever looked upon in the Seven Seas was heaved over the ship's side into the tender that came out to meet her. The usual crowd of glib-tongued women with linens, laces and shawls came aboard and eloquently solicited custom. The regulation man carrying hawthorn walking-sticks and shillelaghs, with sad eyes and a misunderstandable brogue, anxiously paced the deck. I have at home a large collection of canes gathered from many lands, also war clubs and a boomerang from Australia, but had never purchased a shillelagh—one of the primitive weapons dear to the Irish peasantry. I bought one and induced a young lady, en route to Germany, to buy another. Afterward when meeting the vendor I remarked, "I got another customer for you." "Yes," he replied, "God bless you!" The blessings of the Almighty are easily poured down us on you by the Irish when you do them a favor—a muttered and lurid reverse can as easily be offered if you happen to irritate them. They are a delightfully spontaneous people.

It was not many decades ago since the working people of the countryside would at the week-end gather in a public house for a social and drinking time. Finally

when things became all too quiet, a man would take off his coat, hang it around his waist, let it drag on the floor behind him and say, "Tin o'clock, and niver a fight; won't somebody tread on me coat tails!" As a matter of fact our American Catholics on the President Harding were a quiet, temperate group.

Ireland has been a religious country since St. Patrick touched her heart with the fire of his love for Christ. I reproduce these lines from his famous hymn:

Christ be with me, Christ within me,
Christ behind me, Christ before me—
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

And here, without reference to race or creed, we all may joyfully unite.

"WHEN A FELLER FINDS A FRIEND"

Surely when his house burns down, that is the time "when a feller needs a friend." This is the story of such a time and the friends we found.

It happened on the night of July 1. But maybe you need to know something of the story of the last six months to understand the rest of it. You see, we have asthma in our family, and asthma is very choosy of places and circumstances. It rejoices in lovely towns like Hiroshima and Okayama and their beautiful surrounding country. Now, we should like to discover a place that asthma does'nt care for, and these churches on the east coast of Korea have long been pleading for a missionary, so we came, and it seemed as if we had found our desired haven. A house was given us, a good old house that had stood the storms and earthquakes of many years. It looked good to us—upon a hill with pine trees around it and looking out toward the beautiful bay of Genzan. So we began to fix it up. Now, one of the characteristics of this land of Korea is the floor which the people have devised—a floor made of mud and stones with tunnels winding under it, and a furnace at the side. There you can cook your rice, and the hot smoke will wind its way through all the tunnels, and warm your floor and you live in comfort. So we thought maybe a Korean floor in the study might speed our asthma out the chimney and we built it. In the process of building it has to be dried out. A fire was kindled and for three days it burned gently and we thought "it is well," when suddenly near midnight came the cry, and we found our whole house in flames. Some little tunnel had cracked and the fire had found an old timber.

Then came the friends. As we stood on the hillside and watched, a good many hopes disappeared; the Japanese church members gathered round us, and many others not of our faith. They dropped the piano out to safety. There wasn't time for anything else, but fortunately only part of the furniture had been stored in the house, for we were not expecting to move in for three more days. There was no water on our hill, and lines of hose had to be carried over a field to reach us. So there wasn't much that could be done except make the fire burn a little more slowly. About half-past two o'clock when the flames were dying down, here came a group of women, and another of men carrying long, shallow boxes. We didn't see them at first, but above the odor of smoking, steaming wood, there arose a fragrance unmistakable. "Pickled radish! At this time and at this place!" Then we looked around and saw the boxes being opened—hundreds of rice balls, slices of pressed fish, and a great mound of pickles. The women of the church had roused shopkeepers, bought the supplies, cooked the rice and made the balls, and here they were for the weary firemen after they had rolled up their long lines of hose. You may think hot coffee more appetizing, but Japanese and Korean firemen would take rice balls and pickles every time.

Japanese life is full of ceremony, as you know, so the next day we must make our way to all the offices, the police, the city government, the near by school, where we must say how sorry we were to have caused such a disturbance to the peace of the community, and how thankful we were for all their help. With us went Mr. Kono, the Japanese pastor. We found that he had already sent telegrams and cards to those near and far who would need to know of the disaster. The girls' society wrote placards and posted them all around town, expressing our thanks for the sympathy and help of all who had come in the night, for there were so many that we couldn't get their names. People we don't know stop us on the street to tell us how sorry they are for the trouble. Last night came two ladies with flowers, just to comfort us, they said.

Of plans we have none as yet, except to stay by this Japanese community here in Genzan and try to help them in their disappointments as they have helped us, and pray God to lead them in the way everlasting.

S. A. Stewart,
Anna L. Stewart.

A FEW THINGS FOR THE CHURCH TO DO

Certain things the church must do if it is to recover its men.

It must evolve some spiritual co-operation and comradeship which will make impossible the existence of a church of God on one corner and a church of Christ on the opposite corner. (This condition exists not very far from here and I belong to one of the churches!)

It must somehow absorb enough of the spirit of Jesus, who said, "He who is not against us is for us," that it will be impossible for two churches of two denominations to hold apart upon an interpretation of baptism.

It must show its own disregard of the wealth it condemns in individuals by less ostentatious display of affluence in the conduct of its own program and building.

It must be more interested in people than in promotional schemes.

It must talk less about the Jesus way and walk more certainly in that way.

The hope of the Laymen's Convention is to send enough godly men back into Ohio communities who will never give up until the competitive non-co-operative spirit of division yields to the higher purpose of unity in Jesus Christ.—R. A. Doan.

Two years ago the Congregational Church appointed a commission on church attendance, and it has already organized an active Committee of One Thousand. This committee has complete records on the attendance of one thousand congregational churches from January 1, 1930, to date. The members of the commission admit that church attendance is only one barometer of the virility of the churches; but it is one of the three best available barometers. The other two are admissions on confession and gifts to missions.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

INTEREST IN PROHIBITION

No gathering of young people, or older ones either for that matter, needs be dull and uninteresting these days when the air is full of live questions, especially questions centering about the matter of prohibition.

Following the adoption of a resolution at Louisburg calling upon young people's organizations to form discussion groups for the purpose of informing themselves on the issues involved in the question of prohibition, many young people's groups have been formed and inquiries have been addressed to this office for literature on the question and other helps.

It was the present writer's happy experience to lead a discussion at a meeting of the young people of Trinity church recently. Questions came thick and fast, some reflecting intelligent grasp of the subject, others reflecting current popular opinion, others a search after the truth.

One is impressed with two alternatives when one faces up with a group of young people on the question of prohibition: If our young people are not instructed on this big issue before the American people today, many of them are going to swallow the wet propaganda being handed out to them and, at voting time, cast their ballot with the wets. If they are brought to see both sides of the question—and one can be assured that the liquor crowd will see to it that they get the wet side—they will stand firm for the cause of temperance and sobriety. Let's give them the facts about prohibition.

COKESBURY SCHEDULE

August 7-12 will find our corps of Cokesbury instructors at work at the following places—place, pastor, and instructor given in order:

Cedar Grove—J. W. Dimmette; Chas. T. Thrift, Jr.

Andrews—F. F. Loftin; H. M. Russell.

Lakewood—W. C. Huckabee; H. F. Spell.

Halifax—W. C. Wilson; A. V. Harbin and W. E. Crook.

Southport—R. H. Broom; F. S. James.

Rougemont—J. W. Lineberger; T. R. Jenkins.

City Road, Henderson—M. F. Warren; J. R. Carruth.

Stumpy Point—W. T. Cheek; C. H. Giessen.

Fairfield—W. R. Hardesty; William Asher.

SUPERINTENDENTS' CONFERENCE

Superintendents and chairmen of local church boards of Christian education will occupy the center of things at Lake Junaluska August 13-15. The general board of Christian education, through the department of local church, is arranging a conference for superintendents and board chairmen. This meeting ought to prove one of the most significant ever held at Lake Junaluska. In this time when the church is attempting to unify and strengthen its forces, our superintendents and chairmen of local boards need to be thoroughly informed and keenly aroused to a proper sense of the magnitude of their responsibility and opportunity as leaders in the church of God. Let us keep these dates in mind: August 13-15; and let us plan to make this the most pleasant and most profitable week-ends of the whole year.

NEW MISSION PLEDGES

Following is a list of the pledges made to the Young People's Mission Special during our recent Young People's Assembly held at Louisburg College. It is earnestly requested that any groups of young people in the conference that have not already made a pledge for this year report the amount of their pledge either to their district secretary or to Mrs. Brian. From month to month a list of additional pledges will be printed on this page. Our new treasurer is Mr. John O. Evans, Raleigh, N. C.

Durham District

Bethany	$ 10.00
Brooksdale	15.00
Calvary—Y. P. Dept.	40.00
Calvary—Int. Dept.	15.00
Carr—Y. P. Dept.	30.00
Carr—Int. Dept.	10.00
Concord	35.00
Duke Memorial—Y. P. Dept.	75.00
Senior Dept.	20.00
Int. Dept.	10.00
Front Street	100.00
Graham	25.00
Holt's Chapel	10.00
Lakewood	10.00
Long Memorial	50.00
Phillip's Chapel	10.00
Swepsonville	20.00
Trinity, Durham	30.00
West Durham—Y. P.	40.00
West Durham—Int.	10.00
Webb Avenue	25.00
Siler City	15.00
West Burlington	10.00
Moncure	6.00
Duke's Chapel	10.00
Lea's Chapel	10.00
Total	641.00

Elizabeth City District

First Church, Elizabeth City	25.00
Mackey's-Roper	10.00
Williamston	10.00
Windsor	5.00
Washington	50.00
Sharon (Currituck-Kitty Hawk)	5.00
Ebenezer (Currituck-Kitty Hawk)	5.00
Kitty Hawk (Cur.-Kitty Hawk)	5.00
Manteo	10.00
Wesley's-South Camden	10.00
Albemarle Union	30.00
Roanoke Union	10.00
West Albemarle Union	5.00
Poplar Branch Union	5.00
Hertford	15.00
Oak Grove-Perquimans	5.00
Holly Springs-Williamston	10.00
Epworth-Perquimans	10.00
Union-Pasquotank	5.00
Belhaven	5.00
Kittrell's-North Gates	5.00
Total	240.00

Raleigh District

Edenton Street—Y. P. Dept.	150.00
Edenton Street—Int. Dept.	70.00
Central—Y. P. Dept.	50.00
Central—Int. Dept.	10.00
Epworth	15.00
Jenkins Memorial	25.00
Cary	10.00
Oxford	25.00
Shady Grove—Oxford Ct.	10.00
Salem—Oxford Ct.	10.00
Wendell	5.00
Henderson	10.00
Franklinton	10.00
Smithfield	20.00
Plank Chapel	15.00
Selma	10.00
Creedmoor	10.00
Total	475.00

Rocky Mount District

Pleasant Grove (Seaboard Chg.)	10.00
First Church, Wilson—Int. Dept.	25.00
First Church, Wilson—Y. P. Dept.	25.00
Littleton	15.00
Jackson	5.00
Macon	30.00
Farmville	5.00
Halifax	10.00
Enfield	15.00
Scotland Neck	5.00
Ebenezer (Halifax Charge)	10.00
Norlina	10.00
Total	165.00

Wilmington District

Chadbourn	5.00
Antioch (Garland Charge)	5.00
Centenary (Garland Charge)	5.00
Epworth (Garland Charge)	2.50
Garland (Garland Charge)	10.00
Johnson's Chapel (Garland Chg.)	7.50
St. Paul's (Tabor Charge)	5.00
Rose Hill	7.50
Whiteville	15.00
Wesley-Epworth (Wesley Chg.)	7.50
Fifth Avenue—Int. Dept.	15.00
Fifth Avenue—Y. P. Dept.	35.00
Grace, Wilmington	15.00
Trinity, Wilmington	50.00
Trinity, Fairmont	20.00
St. Paul's	5.00
Lumberton	6.00
Total	216.00

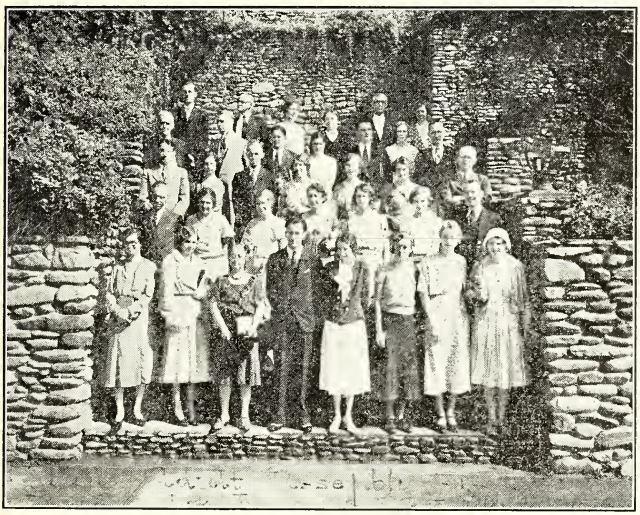
New Bern and Fayetteville districts will appear next week.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference
JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

METHODIST WORKERS PICNIC IS TERMED A GREAT SUCCESS

The fellowship picnic held for children's workers in the Methodist churches of Greensboro and vicinity Friday at Guilford Battleground proved so overwhelming a success that the 60 or more workers present voted unanimously to do a repeat in October.

Mrs. O. D. Nelson was presented to the group as new Greensboro district children's worker by Miss Corinne Little, conference superintendent of children's work.



Young Adult Group, Young People's Assembly, Lake Junaluska, July 4-8, 1932

After the supper the crowd played games and sang several songs. One song, "Friend of All," was adopted by the district as the theme of its work for the year, "Helping Others." The song runs like this and is taken from the June issue of the Elementary Teacher:

"Friends of all we'd like to be
In our work and in our play,
Each one giving of his best,
Each one sharing with the rest
In a friendly way, in a friendly way."

The picnic supper was in charge of a committee headed by Mrs. Fletcher Nelson of West Market Street church. Serving was directed by Mrs. E. A. Long of Centenary.—Greensboro Daily News.

HONOR ROLL MISSIONARY OFFERINGS, MAY 25 TO JULY 20, 1932

Asheville District

Haywood Street	$ 21.41
Asbury Memorial	9.77
Mills River	2.87
Avery's Creek	2.50
Saluda	1.74
Azalea	1.45
Sardis	.50
Total	40.24

Charlotte District

First Church	100.00
Hawthorne Lane	59.43
Myers Park	54.03
Calvary	39.71
Central, Monroe	29.14
Morven	7.25
Bethel	4.87
Harrison	3.10
Waxhaw	2.84
Indian Trail	2.27
Total	302.64

Gastonia District

Smyre	7.18
Goodsonville	6.98
Polkville	6.83
Clover Hill	5.16
Fallston	4.23
New Hope	2.25
Kadesh	2.10
East End	2.00
Casar	1.00
St. Paul	1.00
Total	38.73

Greensboro District

Wesley Memorial	51.85
College Place	24.36
Centenary	21.56
Lee's Chapel	5.60
Battleground	5.47
Gethsemane	4.06
Pleasant Garden	3.35
Summerfield	2.64
Whitsett	2.15
Center	2.00
Old Union	2.00
Stokesdale	1.65
Goshen	1.07
Friendship	.95
Total	128.71

Marion District

First Church, Marion	11.88
First Church, Morganton	10.82
Alexander	8.95
Nebo	5.15
Rutherford College	4.63
Bakersville	3.83
Bethlehem	3.85
Spindale	2.57
Bethel	1.95
Zion	1.85
Total	55.48

Mt. Airy District

Central	24.39
Rockford Street	6.00
Moriah's Chapel	3.60
Palmyra	3.00
Draper	2.72
Pine Hall	2.00
Total	41.71

Salisbury District

Central, Albemarle	31.67
Epworth	28.39
Norwood	26.82
Central, Concord	19.48
Bethpage	4.00
Liberty	2.77
Gold Hill	1.44
Total	114.57

Statesville District

First Church, Hickory	108.71
Broad Street, Statesville	21.75
Wesley Chapel	4.99
Hopewell	3.90
Stony Point	3.87
Triplett	3.70
Hudson	3.36
Rose Chapel	3.12
Vanderburg	3.07
Cool Springs	3.06
Littlejohn	2.65
St. John's	2.03
Williamson	1.98
New Salem	1.75
Rocky Springs	1.25
Shiloh	.75
Total	169.91

Waynesville District

Bryson City	10.00
Andrews	7.78
Canton	7.33
Long's Chapel	6.30
Pisgah	1.63
Total	33.04

Winston-Salem District

Centenary	117.82
Sedge Garden	13.42
Grace	10.00
Mt. Olivet	8.18
Mocksville	8.09
New Hope	6.45
Brookstown	6.14

(Continued on page 23)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. T. H. Sutton, Fayetteville, has mailed conference minutes to all presidents of auxiliaries. There are still quite a number of copies left. These may be had for a nickel apiece. These are invaluable to anyone who is interested in the work of the conference and wants to become an intelligent leader. Every auxiliary number can profit by having a copy at hand. Send stamps to Mrs. T. H. Sutton, Morganton Road, Fayetteville, N. C.

ANNOUNCEMENT

The Gates county missionary institute will celebrate its 25th anniversary at Philadelphia church with a service on Monday night at eight o'clock, August 8, and an all day meeting Tuesday, August 9. Rev. H. B. Porter of Wilmington, one of Gates county's sons, will preach the sermon on Monday night.

We are inviting and expecting all former pastors and the charter members of the institute. On the program Tuesday will be Mrs. W. C. Chadwick, one of our conference officers, Mrs. Lee Britt of the Virginia conference, and Mrs. H. B. Baum, our district secretary.

Margaret Jordan.

Mrs. T. C. Ethridge writes:

"The Sue D. Swindell Missionary Society and the Mamie Webb auxiliary of Queen Street Methodist church, Kinston, held their annual guest meeting Monday afternoon, June 13, at the church. Members of the church were invited. The meeting opened with a short devotional program in charge of Mrs. Harry Stallings, followed by a solo by Mrs. Richard P. Moss. Mrs. T. W. Heath welcomed the guests and introduced the speaker, Mrs. Robert E. Brown, wife of the Methodist minister, who gave a most interesting talk. Her subject was "Pioneers." It was based on courage, hope and faith. Following a duet by Mrs. Richard Moss and Mrs. Hogan, Mrs. Heath made an appeal for those women present who were not members of one of the auxiliaries to become affiliated with one in order that they might lend their bit toward the work of the church in that way. At the conclusion of the program a delightful social hour was enjoyed."

MISSIONARY CIRCLES IN LUMBERTON HONOR MRS. GRAHAM

Circles one and two of the missionary society of Chestnut Street Methodist church held a joint meeting at the home of Mrs. E. L. Hamilton on Wednesday afternoon with Mesdames Hamilton, W. M. Burney and W. W. Parker as hostesses. Mrs. Hamilton had charge of the program, an interesting feature of which was a discussion by Mrs. D. D. King of the life of Laura Haygood. Devotional was led by Mrs. J. J. Goodwin and Mrs. K. M. Barnes. Mrs. Erwin Williams gave a lovely vocal selection, accompanied at the piano by Mrs. John C. Fuller.

The joint meeting was called in honor of Mrs. L. B. Graham of Hamilton, Ga., guest in the home of her son-in-law and daughter, Rev. and Mrs. W. P. Watkins. At the conclusion of the program Mrs. W. W. Parker, president of circle number one, with a few appropriate remarks, presented Mrs. Graham a large basket filled with very beautiful gladioli and fern. An attractive iced course was served, following which guests were invited to the dining room, where an artistically appointed punch table was presided over by Mesdames R. E. Lewis and D. D. French. Particularly lovely garden flowers were used in decorating the home.

WAYNE COUNTY ZONE MEETING

Salem church, four miles from Goldsboro, was host to the Wayne county zone meeting on June 29. Mrs. Lillie Holmes of Mt. Olive, zone leader, presided. Representatives from nearly every society in the zone were present and it was a great meeting. The opening, noon and afternoon devotionals were conducted by Mrs. E. N. Ricks of Mt. Olive, Mrs. George Spence of Goldsboro, and Miss Vannie Best of Thompson's Chapel, respectively. Mrs. E. B. Craven of Snow Hill, the new district mission study leader, gave a very interesting and helpful talk, followed by an open discussion. Three life certificates were presented to children in the zone by Mrs. J. C. Wooten, who also spoke on the children's work. "Modernizing Mrs. Patten," a pageant, was presented by members of Thompson's Chapel, and although every part was well taken, Miss Cora Thompson won the hearts of all by her earnest and charming portrayal of her part. The children of Salem auxiliary presented a pageant and several readings which were greatly enjoyed.

Not the least interesting feature of the meeting was the wonderful picnic dinner spread on tables under the trees near the church. Everybody did a good part here, and the ladies of Salem church are due especial thanks.

Mrs. Holmes, who had served so capably as zone leader for two years, refused re-election. Mrs. Bailey of Yelverton was made zone leader, and Mrs. Davis of Pine Forest secretary-treasurer. Mrs. Flora Kendall, our district secretary, was present and added much to the meeting by her inspiration and enthusiasm. Altogether it was a delightful day.

SCOTLAND COUNTY ZONE MEETING AT JOHN'S METHODIST CHURCH

The conference hymn opened the Scotland county zone meeting June 14. Devotional worship was led by Rev. W. L. Dawson, the lesson theme being the 28th chapter of Matthew.

Special music was rendered by the John's choir, "What Will You Do for Jesus?" after which Mrs. H. L. McLeod of John's greeted the different societies, to which Mrs. Kate Plott of East Laurinburg responded.

An interesting talk on "Missions for Young People's Circles" was given by Mrs. Whitehead of Fayetteville.

Mrs. Cecil Sanford made a talk on missions and Bible study in our home, stressing the fact that we need more prayer and Bible study in the family altar.

Miss Lizzie Dowdy presented the "World Outlook," pleading for each member to be a subscriber for this wonderful missionary magazine.

We have our special missionary, Miss Alice Green, of whom Mrs. W. L. Dawson gave an interesting history.

Mrs. F. A. Kendall introduced our new district secretary, Mrs. G. Y. Jones, who spoke briefly of the work and what we wish to do in the future.

Special music was again rendered by the choir, "Help Me to Live," after which Miss Elizabeth Lamb of Fayetteville led the noon devotional, using as her theme, "Prayer, Service, and Contribution of Ourselves." In this lesson she stressed the point that we must have faith in Him and he never will forsake.

At 12:30 lunch was served in the Sunday school rooms, where 76 members gathered for a pleasant social hour.

The afternoon session was opened by a hymn and the report of the nominating committee.

Mrs. Wooten of Fayetteville, superintendent of children's work, presented an interesting discussion on the work throughout the district, asking that the children might be remembered first and insisted on organizing the work in the church.

"Jesus, Lover of My Soul" was presented by Mrs. Dunbar and pantomimed by the Laurinburg children's society.

Mary E. Sanford.

The little town of Srednie Siolo in Poland has a new chapel, the first Methodist chapel in East Poland. This chapel has been made possible through contributions made by the English Language College in Warsaw, which has the distinction of being a mission school that is more than self-supporting. Prof. Winston Cram is the director of the English Language College and Rev. Ernest Nausner is pastor at Srednie Siolo.

The church at Ourinhos in Brazil received 26 last year on profession of faith and now has a large instruction class with about 20 in attendance. Rev. H. I. Lehman is the pastor.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

A PRAYER

Show me, Lord, thy perfect way,
Lead me on from day to day;
Keep me by thy mighty power,
For I need thee every hour.

Be my stay, my strength, my shield,
Let me ever thy presence feel;
Hold me with thy loving hand,
Till I reach the heavenly land.

—Mrs. E. M. Anderson.

CONDITION OF L. E. BROWN, JR., IMPROVED

Friends in the conference of Mrs. L. E. Brown, superintendent of Christian social relations, will be glad to know that there is improvement in the condition of her little son, J. E. Brown, Jr., who was accidentally shot by a gun in the hands of a playmate on July 4th, and who has been desperately ill since that time. The little boy is at Mission Hospital in Asheville and while there is slight improvement in his general condition he may have to be in the hospital for several weeks. Mrs. Brown is with him and will be until he is well on the road to recovery.

FOUNDER OF BREVARD INSTITUTE PASSES AWAY

From Brevard came this special message on July 25:

Mrs. Sarah Taylor, who with her husband, the late Rev. Fitch Taylor, founded the Brevard Epworth School, now Brevard Institute, passed away at her home here this morning at eight o'clock after an illness of several years. She and her husband were pioneer educators and welfare workers in Transylvania county, and Mrs. Taylor was well known and loved and respected by all who knew her. Funeral services were conducted at the Brevard Methodist church, with Rev. J. H. West, her pastor, and Rev. S. H. Hilliard, a former pastor, officiating, and interment was in Oak Grove cemetery near Brevard."

The credit for the existence of Brevard Institute must be given to Mr. and Mrs. Taylor, who started and operated it for several years as Epworth School, nursing and nurturing it through many discouragements, seemingly, at times, more than they could overcome, but in the face of all obstacles carried it on to success until today it stands as a leading school in the community in which it is located.

In 1904 the Epworth School was taken over by the Woman's Home Mission Society, the speech of presentation being made by Rev. D. Atkins, who was chairman of the board of trustees, with speech of acceptance by Mrs. Frank Siler for the Woman's Board of Home Missions. Since that day the women of Southern Methodism have been interested in Brevard Institute, which stands today as an institution worthy of their interest, their prayers and their gifts.

Mr. Taylor died in 1909 and since that time Mrs. Taylor has resided in Brevard, where she had hosts of friends, who in her death feel personally bereaved. One of the buildings at the institute is called the "Taylor Hall" in memory of Mr. and Mrs. Taylor and the young woman's missionary society of Brevard is known as the Sarah Taylor Society.

MISS LOUISE AVETT TO SAIL AUGUST 13

From the August Bulletin of Missionary News we find that Miss Louise Avett of Norwood, who was consecrated at the 1932 Council meeting for missionary service in China, is scheduled to sail on the S. S. Empress of Asia, sailing from Vancouver August 13. We are sure that the prayers of our conference will go with Miss Avett on her trip to her new field.

FOR ZONE PROGRAMS

The following dialogues are recommended for making the zone meetings spicy and interesting. The four-in-one package can be had from Literature Headquarters, Doctors' Building, Nashville, Tenn., for ten cents. They are: Mrs. Jones and Prof. Smith Discuss Disarmament; Mary Quizzes John About Reparations, Debts and the Moratorium; Uncle Joe's Solution of the Japan-China Struggle and Harry and Jack Discuss the American Navy.

MT. ZION SOCIETY HOLDS MEET

The Woman's Missionary Society of Mt. Zion church at Cornelius," says Mrs. W. A. Barber, superintendent of publicity, "held its Guest Day meeting recently. A splendid program with special music was rendered by members of the society. Mrs. A. D. Abernethy, district secretary,, was the speaker for the afternoon and gave us wise counsel, her message being an inspiration to all who heard her. After the program a picnic lunch was served and a social hour was enjoyed. A large number of women came to the meeting and the fellowship has proven a blessing to all.

"A young ladies' circle was organized as a result of the meeting, with 16 members. We feel that this is a forward step for our auxiliary.

"Our mission study classes have been helpful and inspirational, with a large attendance at the meetings.

"The children are doing splendid work under their interested leader, and at a recent revival 53 children united with the church. Our work is going forward and we are hoping for a splendid year."

COBURN MEMORIAL GUEST MEETING

By Mrs. D. E. Ray.

The Woman's Missionary Society of Coburn Memorial church, Salisbury, held its guest meeting in the church basement Monday evening, July 18. "From Greenland's Icy Mountains" was sung as an opening hymn, and Rev. J. O. Cox led the prayer. Miss Elizabeth Whisner and Mrs. Elmer Rufty sang beautifully "The Ninety and Nine." This, with other selections by the choir, added much to the pleasure of the evening.

Rev. J. W. Fitzgerald introduced the guest speaker, Mr. W. E. Tabb, who spoke most interestingly of the missionary work in the Congo, where he and his wife, Mrs. Mary Myers Tabb, have been stationed since 1928. He spoke particularly of the place woman holds in Africa, the ill effects child marriage has on the girls and on the life of the people as a race.

"The country cannot become Christian," said Mr. Tabb, "unless the home becomes Christian, and the home cannot become Christian unless the women become Christian, and the women cannot be reached and Christianized except by Christian women. At the close of his address he gave opportunity for questions to be asked which he answered very helpfully both in words and in showing many curios he had with him.

Mrs. A. H. Whisner, auxiliary president, invited all present to remain for a social hour during which time light refreshments were served.

It was a great pleasure to have friends from Park Avenue church and Granite Quarry as special guests.

EWHA COLLEGE DENIES ENTRANCE TO FIFTY

Since Ewha College, Seoul, Korea, is the foreign special for our week of prayer offerings, we feel an especial interest in that institution, and we are sure that the following item from the August Bulletin of Missionary News will be of interest to our readers:

"On the sixth of April, Ewha College, Seoul, Korea, began the new year with an enrollment of 312. However, there were 50 young women who were denied entrance. With tears of despair they said, 'Where shall we go now? There is no other college in Korea. Our future is all gone.' At the meeting of the board of missions in May, Ewha College, upon the recommendation of the Woman's Missionary Council, was made the week of prayer special for the foreign work for 1932. The new building to be erected with the money collected will be named for Miss Esther Case, former foreign secretary of the Council."

THE SUNRISE

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet!

—Celia Thaxter.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IT'S FINE

A group of our primary boys, dressed in tight fitting bathing suits, have just passed in a gallop. These boys were bubbling over with joy as they hastened along towards the swimming pool. It's really fine to be a boy, even a boy at the Children's Home. Our boys, and for that matter our girls, do not have worry about economic problems, or other great problems, which greatly concern and agitate older people. It is not a matter of concern to them as to what they shall eat, or what they shall wear. Those who provide for them may have quite a bit of anxiety as to providing their food and apparel, but, thank goodness, the little fellows at the Children's Home do not have to share this anxiety. It's really fine to be a boy.



Jump in, the water is fine

DOCTORED

People had been met, requests considered, and questions answered throughout the entire day as a continual stream of friends and relatives came for children to be taken away on a vacation. Office work that had been neglected during the day was considered after night fall. Eventually a tired fellow got to bed and after tossing about for a while fell off to sleep. At 2:30 the stillness of the night was broken with "Hello, is this the home of Dr. Woosley?" Having replied that a man by the name of Woosley resides here, the next question was, "Well, Dr. Woosley, we have come for our brother to take him on his vacation. Can we have him?"

Having been thus accosted the tired sleeper aroused himself and though scantily attired, but fully doctored, he accompanied the inquirers to the cottage where the desired boy lay dreaming of the vacation he hoped to have. Editor Plyler had to go to Kentucky to be doctored. Your humble servant got his without a trip. Editor Plyler was doctored in the presence of a mere concourse of people. Your humble servant was doctored in the presence of a vast galaxy of stars. It is great to be doctored.

THRILLING EXPERIENCES

Over half of the Children's Home family have had the thrill of collecting their clothes, packing them together and starting away on a trip. During the past three days group after group of our youngsters have left with friends or relatives for a vacation. What thrills they have had! And what joy is theirs! You know it does not take a great deal to give an orphan child a real thrill.

Those left behind are making the best of the situation in which they find themselves. We are arranging to give them some thrills too. Weiner roasts, picnics and outings will come to the residue of our family as we live here together in fewer numbers. Only the little baby cottage youngsters are unable to understand why they can't have a "bacation." However, this concern is soon lost sight of as they splash about with one another in the wading pool.

INTERESTED

We are greatly interested in what was done for the Children's Home yesterday, the fifth Sunday in July. We sincerely trust that a great number of our Sunday schools presented the needs of our boys and girls to their people and that the response was liberal and encouraging. We shall have much interest in each day's mail for the next while as we receive returns from those who love to share with orphan children. Every effort is being made to use funds sent us to the very greatest extent. Economy and sensible expenditure are our watch words. We truly hope that our friends share with us the interest and concern connected with the rearing of a large family. We shall see what we shall see.

GOOD NEWS

"As it is time to be canning fruit we want to help out a little with food for the little ones at the Children's Home this year. I want you to send me 400 half-gallon jars to be filled with canned fruit. Race Street women will can 150 of this number and the Broad Street women will fill the others. Send all 400 jars to me and I will look after distributing them to the women. With best wishes for your work."—Mrs. J. L. Sloan of Broad Street, Statesville.

"Please send me five dozen fruit jars by the bearer of this note. We are planning to do some canning for the Home. Give this young man all the jars he can bring."—Mrs. M. N. Grist of North Wilkesboro.

Now folks, the above is wonderfully good news. The dry weather has cut short everything we raise here at the Home and we shall have to depend on our friends more than ever for whatever they can share with us.

FARM NEWS

The farm boys are unloading a car of lime today, part of which will be broadcasted over about ten acres of land which will soon be sown in alfalfa. Our alfalfa sowings last fall failed to come up because of the very severe drought that prevailed in late summer.

Our truck farm products here at the Home have suffered very severely this summer from lack of rain, we being in one of the dry streaks. We will soon have to cut our corn for the silo.

Our corn crop on the Davie county farm promises to be the best ever produced over there. Our soy bean crop, while late, is coming along nicely. The lespedeza is also showing up well. The Davie county farm has had plenty of rainfall.

Our truck farm boys, led by Mr. Paul Booze, have just returned from a mountain trip, they having visited Mt. Mitchell and a number of other points extending throughout the northwestern part of the state.

The farm boys and the woodshop boys will have their outing next week. They have not yet decided whether they will go to the mountains or to the coast.

PICNICKERS

Our friends continue to visit us when in a picnic mood. Last Thursday a group of over 100 people from New Vernon, on the Midway circuit, led by their pastor, Rev. E. P. Stabler, visited us and spent a good part of the day mingling with our family. These are among our choicest friends and we were glad to have them here.

Rev. W. E. Poovey and his interested family are today picnicking with us. We are mighty glad to have the jovial elder and his family with us.

KEEPING AT IT

Rev. Roy T. Fouts and his good wife, pastors of the Lenoir circuit, never know when to quit work on any good job. Among other fine enterprises they are sponsoring the raising of the ten per cent apportionment on their charge. And it is being raised. These good leaders recently visited us, bringing another supply of the good produce grown up in that fine section of the country.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I want to thank all the Sunday schools which remembered us on the fifth Sunday by sending us a special offering. May I ask and urge all others which did not thus remember us to please do so this coming Sunday, which is the first Sunday in August. If all will give us a little lift it will lighten our burden and make things run more smoothly.

* * * *

On a recent visit to the eastern part of the state I spent a night in Washington, N. C., with Mr. and Mrs. Edgar Rowe. It was a great pleasure for Mrs. Barnes and me to be entertained by one of our former Orphanage boys who is now a settled and successful business man. He won the hand and heart of one of Washington's most charming ladies. A lovely little girl has come into their home to brighten and enrich their lives. The pastor has put Edgar in charge of raising the Orphanage apportionment and he is putting the undertaking over in a successful manner just as he makes his business go.

* * * *

During the leisure summer months it is a very good time for our friends to gather up hundreds and thousands of Octagon soap wrappers. The campaign is in full swing. Here is hoping that it will gather new impetus each month until each church has secured its quota. Some of the churches have already gone over the top, while many others have just begun. We need money badly for repairs, furnishings and new laundry equipment. By securing two million Octagon soap coupons we will get ten thousand dollars and can meet all of our needs without having to call upon the churches for this necessary amount. Let's all roll up our sleeves and "get right down to labor" and success will crown our efforts.

* * * *

Automobiles and good roads have almost annihilated distance. It is an easy matter now to go a long way and fill two or three appointments and be back by late bedtime the same day. The fourth Sunday in July, with several of our young people, I visited Bethel and Prospect churches on the Yanceyville charge and New Hope church on the Milton circuit. At each of these churches I made a talk and our singing class gave a sacred concert. Large and enthusiastic congregations were present and, judging from the many kind expressions, the people enjoyed the program. Brothers I. T. Poole and M. F. Hodges were most cordial in the reception they extended to us. These brethren are serving a splendid type of people. Caswell county for many generations has been noted for its high type of citizenship. It was worth traveling a long way to hear Dr. M. T. Plyler, the able and versatile editor of the North Carolina Christian Advocate, preach. It is a recognized fact that the Plyler brothers are the foremost editors in Southern Methodism. I feel like exhorting all our Methodist people to take the Advocate, for it is brimful of good reading matter. I am under lasting obligations to Brothers Hodges and Pool for giving me and my young people the right of way.

* * * *

Some of the recent appointments of the singing class from the Methodist Orphanage will not be mentioned in this column. I am sorry this is due to the fact I had to miss several appointments because of illness. Miss Ferree, one of our teachers, accompanied the class. This was kind of her. I am sorry to have missed the visit to these churches.

The trip to Margarettsville was indeed a pleasant one last Sunday. We drove up to Mr. Walter Garriss', the home in which I was pleasantly entertained, and in just a few moments after our car stopped all the friends who were to entertain the children were there making them feel welcome and taking them into their homes. Sunday morning our concert was given in Sharon church. The afternoon we drove over to Pleasant Grove, near Seaboard. This is a lovely church. Large crowds greeted us at both places. They have splendid Sunday schools. Rev. R. R. Grant has this charge. There is a fine spirit of cooperation in these churches that speaks well for the pastor.

Ten years ago, July 17, the first Methodist Sunday school of Garland, N. C., was organized in the Baptist church. So this was the tenth anniversary. Mr. Abel Warren has been the loyal and successful superintendent of this school and one of the leading members in the church work. They have a nice roomy church with class rooms. This being a day for rejoicing and happiness, they asked Rev. A. S. Barnes, superintendent of our Orphanage, to preach at the morning service, which he did, to a large congregation. He preached a splendid sermon. Lunch was served on the lawn. In the afternoon our singing class gave a sacred concert. Rev. R. G. Dawson is the pastor in charge, a young minister of sterling qualities. I was invited to spend the night in the home of Mr. and Mrs. Abel Warren. Saturday evening after supper Mrs. Warren and Mrs. Fisher carried the singing class to White Lake. This was great for a warm evening to get a swim in this lovely lake. Sunday evening we enjoyed giving our program in Rev. Daniel Lane's church in Clinton. It was pleasant to meet again our friends of this church.

Nellie B. Rives.

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Sunday School Lesson

AUGUST 7

By William G. Chanter.

Giving God First Place

(Exodus 20:1-11)

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with ll thy might." —Deut. 6:5.

The Ten Commandments are very old. In the Old Testament they are represented as given by Moses, and although many modern scholars argue against this, their arguments are not conclusive. But even if they were, there is no doubt that the Decalogue precedes the great prophets of the succession that began with Amos. Thus they present impressive evidence of the fact that the spiritual achievement of Israel was not the work only of the great geniuses whose work is preserved in their own writings. If Moses indeed did give the laws of the Decalogue, then he had many nameless successors who could see the transcendent value of his work and could find in their people a sufficient following to preserve the heritage that they so highly valued. If he did not give them, but rather originated the idea of a code as the basis of the solemn covenant that bound Israel to its God, then his successors were possessed of something of his genius.

For in this short code, short even with the expansions that are certainly later than Moses, are condensed the elements of sound religion and good morals. Long before the culture of Greece had produced a few great minds capable of seeing the folly and uselessness of a religion concerned with many gods, grossly unspiritual in nature, and inseparately bound up with idolatry, Israel's religious genius had produced as the fundamental law of religion this code in which the oneness of God, the spirituality of his nature, the basic value of reverence, and the essential place of contemplative rest had set forth.

Thou shalt have no other gods before me.

First of all, the Decalogue demands the worship of one God. It has been pointed out that there is here no explicit statement of the belief that the God of Israel is the one God of all the world. And this is true. But at least the insistence that for Israel there was but one God left the way open for the development of the larger belief, and that development was sure to come if Israel's religion was indeed to grow into something more than a tribal faith. Nor is it surprising that there should be this preparatory step. For monotheism is not easily achieved, and the wandering tribes just released from Egyptian slavery or the conquering Bedouins who were struggling for the supremacy of Palestine could hardly have understood it.

But at least they were delivered, although not at once, from the blight of a religion in which the worshiper stands bewildered before a whole college of gods, and ends by playing one off against the other, or by a terror-stricken submission to a fate determined by the caprice of a swarm of gods who do not even agree among themselves as to the duties demanded of mortals. In the history of Israel the influence of this belief in the oneness of Jehovah was fundamentally significant. For it bound together in a common allegiance the tribes who might otherwise have adopted each a different deity as its favorite, and thus have fallen an easy prey to the perils of disunity in the face of hostile and warlike neighbors.

But the most impressive thing about this first law is the way in which it opened the door to a real monotheism, and thus to the development of a world religion. For unity in the little, once it becomes accepted as a basic truth, leads to unity in the large. The men of Israel became accustomed to thinking of their God as One, and as their horizon widened, it was inevitable that they should come also to the sublime realization that He who made the Pleiades and Orion was also the ruler of the destinies of men. But it was not inevitable that the further step should be taken, that the horizons should broaden as they did. The First Commandment left the way open. Only the divine guidance and Israel's response could insure entrance of the open door.

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PROTECTION AGAINST OLD AGE

Thou shalt not make unto thee a graven image . . .

The Second Commandment goes on to insist upon the spirituality of the Deity inforbidding the attempt to represent him by the image of any of his creatures. In this the Decalogue again paves the way to a real belief in the universal sway of the one God. For surely such a belief is possible only if the God thus conceived is a spirit. A god who can be represented as an embodied being ruling from the heigths of some huge mountain can hardly measure up to the demands of monotheism. If spirituality is not thought of as the characteristic of God from the beginning, it must be brought in later on and with a struggle against the unspiritual influences of idolatry. But the Second Commandment went far towards minimizing these influences in planting in the minds of the people at least a dim realization that their God was different from the gross deities of their neighbors in the majestic spirituality of his nature.

It has been often pointed out, as an evidence of the relative lateness of this law, that we find abundant evidence that Israel did use images. But those who thus argue do not allow for the ability of human nature to find ways around any law, no matter how explicit or how sacred. There are images enough in Christian churches even now and we know how their presence is explained and defended. And I see no reason for believing that Jeroboam and those who acted with him in founding the shrine at Bethel and setting up there the golden image of a calf should not have used much the same arguments. On the other hand, it is easy to see the justification for the reiterated prophetic characterization of Jeroboam as the man "who made all Israel to sin." For not matter how the use of images in worship may be defended, it is always a danger to pure religion.

In the first place, it is always hard to maintain in the minds of the masses of the worshipers the fine distinction between the image as a symbol and the image as the very object of worship. And in the second, once the demand for a great number of symbolic images is created, as it is with the growth of religion, the chances of really beautiful and dignified symbols being found in the shrines are reduced to nothing. For every great picture or image there will be a host of ugly and grotesque or even revolting objects. And superstition will degrade the objects on which it feeds into poisons fatal to the life of true religion.

But the whole subject of the use of symbolism in worship which is suggested by this commandment is worthy our most careful consideration, especially in view of the evident trend of Protestant churches toward ritualism. Valuable as symbols are, inevitable as their use is, they are none the less to be used with care. Like most good things, they are dangerous because they are good and

hence are likely to tempt those who use them to go to excess.

Thou shalt not take the name of the Lord thy God in vain.

One of the dangers of symbolism is that it may lead to an overfamiliarity with the object of worship, bringing the divine dangerously close to the earthly. And the leaders of Israel knew the value of reverence and the deadliness of its loss. Once religion loses its sense of the awful majesty of God, it has lost its sense of reality. And there is something here that we ought to take into serious consideration. Is it not possible that our religion has lost that sense of the awful mystery that surrounds God and in losing it has lost its hold on reality? Whether or not the German scholar, Dr. Otto, is right in making this sense the very essence of religion, there is very little doubt that it is one of its essentials, and that unless this is translated into a profound reverence the breath of life will have gone from its nostrils.

In surrounding the divine name with reverential awe, the Decalogue goes a long way towards creating the spirit of reverence. It was the Master himself who showed how this reverence for the name and for him who bears it should extend to a reverence for the universe of which he is the Creator and to which he constantly gives life. But this broader reverence is not apt to be reached unless there is first the reverence for the name.

Remember the Sabbath Day, to keep it holy.

Nor can there be any less value to the maintenance of a holy day. It is true, of course, that every day is holy. But human beings are more apt to remember this when they are in the habit of devoting regular periods to the consideration of this thought and of the grounds for it. However it is to be explained, it is true that the best way to reduce everything to a lower level is to insist that there be no eminences, and the best way to elevate everything is to insist that some things are higher than others.

But perhaps the most interesting thing about the Fourth Commandment as we have it in Exodus is the reason there given for obedience to it. The children of Israel are to imitate God in rest after labor. First, honest and fruitful work; second, rest in it on a day holy to the Great Workman. The Sabbath is a day when man surveys his work and surveys it with the thought of God and his own responsibility to him in the center of his mind. Work and rest are thus both made holy—work of relating it to the creative activity of the Almighty, rest by relating it to the serene peace of him who gazed upon his work and found it good.—Zion's Herald.

"Hard work never killed anybody," said the father. "That's just the trouble, dad," returned the son. "I want to engage in something that has the spice of danger in it."

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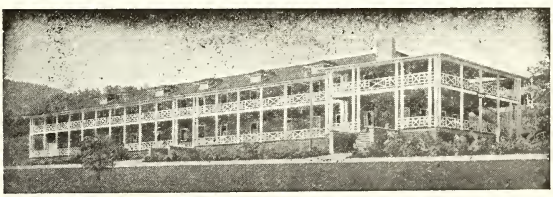
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Pilmoor Memorial Church Bus

Pioneer Memorial church is a memorial to Joseph Pilmoor, the first minister of the Methodist church, who preached in North Carolina at Currituck Courthouse on September 28, 1772, the first sermon by a Methodist minister. He was sent by Mr. Wesley and the conference of England in 1769 to serve in America.

The church stands some 200 yards south of the point of the old court house in Currituck village, an entirely rural community.

The complete cost including fixtures and landscaping was in excess of $22,000, paid for in three years by membership and friends and a donation from the Duke Foundation of $6,000.

Pilmoor Memorial church was started under the pastorate of Rev. C. T. Thrift and Miss Maud C. Newbury, Sunday school superintendent, also superintendent of public instruction, and the combined energies of a few leading members of Asbury and Baxter's Methodist churches, which were in a dying condition and without Sunday schools and very poor attendance. These two churches consolidating were some eight miles apart. The work so nobly begun by Rev. C. T. Thrift in his last year, in co-operation of the faithful, was in no way permitted to lag under the new pastor, Rev. J. A. Tharpe, who with the inspiration of the congregation paid off all indebtedness at the rate of $7,500 per year.

The church has a membership of 128, reaching over a distance of 20 miles.

On July 5, 1931, this church launched a new phase of church activity by means of installing and placing on a regular route a new Ford bus with a carrying capacity of 48, to carry all that might care to use same over a distance of 16 miles entirely without fare or cost.

The first trip looked like a failure, for the first load "Miss Memorial" (as she was christened July 5, 1932,) carried only numbered 16, but before the week of revival services that immediately followed proved a different story, for she came overloaded and she has continued the true servant of the community and church.

The Sunday school enrollment prior to use of the bus was 130 with an average attendance of some 86. The present enrollment is 186 with an average for the quarter ending March 1, 1932, eight months later, of 148. This is largely due to the bus.

The picture is of the official board and pastor, showing the front of the church and the bus. The minister, Rev. J. A. Tharpe, fourth in the front row, reading from the left, and Miss Maud C. Newbury, superintendent of the Sunday school, just back of and to his left. Miss Newbury has been the leading figure through all the project.



Bus at Memorial Church, Currituck, N. C.

WHAT GREAT PRESIDENTS SAID ABOUT LIQUOR

"Liquor is the source of all evil and the ruin of half the workmen of the country."—George Washington.

Being satisfied from observation and experience as well as from medical testimony that ardent spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote health, the virtue and the happiness of the community, that should the citizens of the United States, and especially all young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world. —A manifesto signed by James Madison, Andrew Jackson and John Quincy Adams.

The habit of using ardent spirits by men in public office has produced more injury in public service, and more trouble to me, than any other circumstance that has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question that I would ask with regard to every candidate for public office would be, "Is he addicted to the use of ardent spirits?"—Thomas Jefferson.

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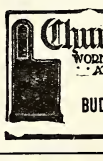
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Children's Storyland



WHEN BRIGHT EYES CAN SEE

By Louise C. Hastings.

"Daddy," called Dick suddenly from the next room, "there's a part of the tree trunk moving! Come and see!"

Daddy laid down his newspaper, smiled across the table at mother and left the breakfast table. It delighted him when his little boy had bright eyes, and he wondered what new thing those eyes had seen.

"So the tree trunk is moving," he laughingly said. "It must be a queer tree. Does the whole trunk move?"

"No, daddy. Look right where I am pointing," explained Dick. "In a second you will be able to see it move."

His father looked carefully, but nothing about the tree trunk looked differently. "There, daddy!" cried Dick. "Did you see that? Didn't a part of the trunk move?"

"It certainly looked so, son," replied daddy. "Go upstairs and get the bird glasses. There is probably a bird on the trunk, but we cannot tell from here."

Daddy looked through the glasses, and smiled as he passed them to his son. "Fix them to suit your eyes, and then you will see something that will surprise you."

Dick did as daddy said, and then clear as could be seen was a little brown bird creeping up the trunk of the tree! "I see him!" he cried. "What is he?"

"He is the brown creeper," replied his father. "He is a bird that nests further north in Canada or near the border. He comes down to spend the winter months with us."

"He's just the color of the bark," said Dick, still looking through the bird glasses.

"That is why we could not see him. It looked as if the bark was moving. This is a bird that illustrates "protective coloration,'" explained daddy.

"What's that?" asked Dick. "Those words are too hard for me to understand."

"It means that this bird's colors are like the place where he gets his food. His colors protect him from his enemies," explained daddy slowly. "If he was a red bird we would have seen him easily, and if he was yellow he would be seen but he is brown and his enemies do not find him easily."

"I like him," said Dick. "See how he goes around the trunk. He never goes straight up as the woodpeckers do."

"Good for you, son! Your eyes are worth something. That is one thing that helps us to tell what bird he is. He is the only bird that goes spirally," continued his father. "Just see how busy he is. It seems as if he never rested."

"Oh, he's flown to this tree in front of us!" exclaimed Dick. "Where is he?"

"Always look toward the foot of the tree," said daddy. "Brown Creeper always begins low down on the trunk and works up. He is a good workman and a good hunter. His great passion is hunting for food under the bark. He picks up stray insects, but he loves the best a mass of eggs."

"There he is!" cried Dick, happy to see his new friend again. "I hope he likes our trees enough to come tomorrow."

And Brown Creeper did, for he came on many tomorrows, and Dick had many opportunities to watch him as he worked.—The Presbyterian.

AN UNSELFISH LITTLE BOY

By Helen Alston.

"Mother," called little Tommy Brown as he came in from school one afternoon, "what does depression mean?"

"How was it used?" replied Mrs. Brown.

"Well, everybody's talking about in this time of depression," exclaimed Tommy.

"Perhaps you've heard the words, hard times, too. It means that people are low spirited and that we must be saving in order not to get in debt. For instance, you can save by not being wasteful at school. You see, instead of throwing away your spending money on ice cream and lollypops you've saved it. Now you have your little bank almost full. I'm afraid you hear that word depression more often than you should at school and everywhere you go. For God has blessed us with food, clothes and shelter," patiently explained Mrs. Brown.

"Gee, mother, I'm glad I have been saving my nickels and dimes; I guess I've got 'most five dollars now—then my bank will open. I think I'll buy me a whole baseball outfit and some fireworks, and—well, I can't tell what else 'cause I'm planning a big surprise for you and daddy with the rest of my money."

The next day was Saturday. Little Tommy Brown was busy most of the day with his chores at home that morning and selling papers in the afternoon. The following day was quarterly meeting at Tommy's church. It was quite a delight to hear his mother say it was time for quarterly meeting again. One of Tommy's chums from another church always came on those Sundays.

That Sunday night Tommy sat with his face buried in his hands as if in a deep study.

"Tommy, why don't you read your Bible, say your prayers, and get ready for bed? It's getting late and you know you have to get up early in the morning. Don't forget to study your spelling lesson again, for you missed one word yesterday. Remember, you want to keep your record on getting the most headmarks," remarked the tired mother.

The next afternoon Tommy came in from school like a whirlwind.

"Oh, mother, the bank's busted!" shouted the excited boy.

"What, another one! Well, son this is almost a time of depression, isn't it?" exclaimed Mrs. Brown.

"I'm talking 'bout my bank's busted," chimed in Tommy.

"Now, I wonder who broke your little bank. I was just telling your daddy this morning how proud I was that our little boy had saved nearly five dollars. Now it's gone, but don't worry; daddy will give you some more money," sympathized Mrs. Brown.

"I didn't mean anyone stole my bank. I broke it myself 'cause I've been hearing depression and hard times so much here lately. I got uneasy about our church paper and sent my bank money to renew our Advocate subscription for several years. You see that was the surprise I had for you and daddy. Somehow my conscience wouldn't let me buy those fireworks and things I don't specially need. Then part of the paper's mine anyway—the children's page. Then the woman's page is yours, and I guess the rest of it belongs to daddy. That paper just takes in the whole family."

WHAT IS IT?

By Grace Harner Poffenberger.

What is it makes you want to share
With someone who, you know, will care,
Each little thing that touches you,
All that you see, and hear, and do?

A bird's clear song is sweeter far,
A sunset's glow, the first faint star,
A glimpse into a heart that's good,
A walk through Spring-awakened wood.

Forsythia, the Judas tree,
The swelling buds of flowers to be,
A windswept sky, a crescent moon,
A locust-scented night in June.

A laughing brook that hurries by,
A mountain peak against the sky,
A childish voice, so sweet and clear—
All these, if shared, are doubly dear.

Then, too, should trouble touch your life,
Your skies be grayed by grief or strife,
The hurts heal quickly if they're shared
By someone who, you're sure, has cared!

—Reformed Church Messenger.

North Carolina Christian Advocate

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M. T. PLYLER ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
C. Smith, P.E., Durham, N. C.
THIRD ROUND

August

South Alamance, Clover Garden, 11 7
West Burlington, 8 7

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

August

Moyock, Moyock, 11 6-7
South Mills, Sharon, 11 14
South Camden, Wesley, night 14
Gates, Gatesville, 11 21
North Gates, Kittrells, night 21
Hatteras, Frisco, 11 28

September

Kennekeet, Avon, 11 4

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1019 Haymount, Fayetteville.
THIRD ROUND

August

Parkton, Sandy Grove, a.m. 3
Raeford, Parkers, p.m. 7
West End, Dowd's Chapel, a.m. 14
Hemp, Bascoms, p.m. 14

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
THIRD ROUND

August

Newport, Bethlehem, 11 and 2 7
Vanceboro, 8 7
New Bern, Centenary, 11 21
Snow Hill, 8 21
Goldsboro, Salem, 11 and 2 20
Hookerton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

August

Elm City, Zion 7
Kenly 7
Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

August

Fairmont, Olivet, 11 7
Lumberton, Chestnut St., 8 7
Grace, 8 8
Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Haywood Street, 8 8
Acton, Parsonage, 8 9
Hillside Street, 8 11

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

August

Hawthorne Lane, 11 21
Ansonville, Cedar Hill, 3 21
Wadesboro, 8 21
Bethel, Bethel, 11 28
Waxhaw, Bond's Grove, 3 28
Belmont Park, 8 28

September

Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Calvary, 8 25

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

August

Shelby Ct., El Bethel, 11 6-7
Bessemer City, Concord, 3 7
Belmont Park Street, Ebenezer, 8 7
Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, 8 21
Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September

Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

August

Main Street, Main Street, 11 7
Calvary, Calvary, night 7
West Greensboro, Friendship, 3 21
Bethel-Grace, Grace, night 21
Pleasant Garden, Bethlehem, 11 27-28
Randolph, Hopewell, 3 28
Carraway Memorial, Carraway, night 28

September

Coleridge, Rehobeth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Albemarle, Central, 11 7
Park Avenue, night 7
Salisbury, First Church, 11 21
Richfield, night 21
Spencer, Central, 11 28
North Main Street, night 28

September

Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun. 3-4
New London, Zion, 11 4
Norwood, night 4
Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

August

Dobson, Stony Knoll, 11 (Saturday) 6
Yadkinville, Boonville, 11 7
Jonesville, Longtown, 3 7
North Wilkesboro, 11 14
Mt. Airy, Central, 11 21
Mt. Airy, Rockford Street, 7:45 21
Todd, Fairview, 11 and 2 27
Boone, Blowing Rock, 11 28
Watauga, Henson's, 3 and 8 28

September

Mt. Airy Ct., Epworth, 11 and 2 (Saturday) 3
Ararat, Hunter's, 11 4
Mt. Airy Ct., Epworth (preaching), 3 4
Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18

Zone Rally Meetings

New River Zone, Jefferson, 10 ..... September 29
Dan River Zone, Madison, 10 ..... October 3
Yadkin River Zone, Mt. Airy, 10 ..... October 6

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

August

Rutherfordton, Gilboa, 11 7
Marion Mills, East Marion, night 7
Mill Spring, Gray's Chapel, 11 10
Bostic, Salem, 11 14
Cliffside-Avondale, Cliffside, night 14
McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28

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Morganton Ct., Zion, 3 28
Rutherford College, night 28

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August

Newton, 11 14
Maiden, night 14
Broad Street, Statesville, 11 21
Stony Point, night 21
Ball Creek camp meeting (Revs. A. C. Gibbs, N. C. Williams and J. Max Brandon preaching) 23-29

September

Mt. Zion, 11 4
Davidson, Fairview, 3 4
Mooresville, Broad Street, night 4
Hickory, First Church, 11 18
Bethel-Fair Grove, Bethel, 3 18
Westview, night 18
Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Ball Creek, Friendship, 2:30 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30

Pastors' conference and district picnic will be held at "All Healing Springs," north of Taylorsville, Tuesday, August 30.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

August

Franklin, 11 7
Macon Ct., 3:30 7
Lake Junaluska, 8 11
Crabtree, Mt. Zion, 11 14
Bryson City, 8 14
Franklin Ct., Clark's, 11 21
Franklin Ct., Iotla, 8 21
Bethel, Liberty, 11 28
Dellwood, Maple Grove, 8 28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

August

Welcome, Midway, 11 7
Grace, 8 7
Davie, Center, 11 20
Hines-Clemmons, Bethel, 11 21
Denton, Clarksbury, 3 21
Trinity-Bethel, Bethel, 8 21
Farmington, Bethlehem, 11 28
Davidson, Arcadia, 8 28

September

Mocksville, 11 4
Central Terrace, 8 4
Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11

W. N. C. BOARD OF EDUCATION

Continued from page 13.

Prospect	7.50
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IN MEMORIAM

MURR—Geo. L. Murr, age 59, died at his home at Cooleemee, N. C., May 11. Brother Murr was one of our stewards, assistant secretary of the Sunday school and a very loyal member of our church. His services shall be missed. He always had a smile for everyone. He was devoted to his home as few men are. A good neighbor, a highly respected citizen, a Christian gentleman. We have lost a friend. Our prayers go out for the splendid family in their bereavement. We shall miss him.

Geo. M. Clay, Pastor.

HAUSER—Mr. Geo. H. Hauser of Pfafftown, N. C., was born January 5, 1863, at the home from which he took his departure July 1, 1932. He is survived by his devoted wife, Mrs. Dora Norman Hauser, along with a number of nephews and nieces. He joined Doub's Methodist church at the age of 12, in which he rendered faithful service in different official capacities until the time of his going from us. He was of kind, cheerful and genial disposition and came as near being a perfect model of politeness as is possible to find in human flesh, who numbered his friends by the thousands. G. W. Fink, Pastor.

JOHNSTON—Thomas Jackson Johnston was born June 7, 1875; married June 9, 1903; died June 14, 1932. There was the warmth and beauty of June in his life. Brought up in a cultured home, endowed with strong mind, thoroughly trained for his life work, he won distinguished honors in the legal profession. As steward, Sunday school superintendent, and leader in the choir, he served well his church. His loyalty to his church and pastor made his life a shining light among men. "He was a good man." After serving well his generation he fell asleep like a child in its mother's arms. His church misses him much. O. P. Ader, Pastor.

PARKER—Thomas Anson Parker was born August 14, 1870, and died July 2, 1932. Brother Parker was converted to the cause of Christ at the age of 14 years. It was the same year that he felt a call to preach, and in 1890 was granted a local preacher's license. He continued to hold the license until his death.

Thomas Parker lived a quiet and unassuming life, but he went about doing good. He died as he had lived, trusting in God. His body was laid to rest in the Trinity cemetery, following a burial service at the Sechrest Funeral Home. He is survived by two sisters, Miss Mary Parker, Trinity, N. C., and Mrs. J. C. Burton, Boonville, N. C., and one brother, Rev. P. E. Parker, Thomasville, N. C. May God bless and comfort them in their bereavement.

A. C. Waggoner, Pastor.

WALTON—Penelope Margaret Walton passed from this life to that of the beyond at her home in Gatesville, N. C., on Tuesday afternoon, July 19, 1932, at 1:30 o'clock. She was the daughter of the late Mills Roberts and Margaret Bond Roberts, and was in her 79th year, the date of her birth being October 3, 1853. She was married to James Timothy Walton on April 8, 1873, to which union were born 10 children, six of whom are now living. She was educated at Wesleyan College, Murfreesboro, N. C., where she proved herself to be an industrious, ambitious and conscientious student, a genuine friend and an accomplished musician.

She was united with the Methodist Episcopal Church, South, early in life. She was ever faithful and steadfast in the support of its organizations and never failed to respond cheerfully and gladly to any of its needs. She was president of the Home Missionary Society for seven years, only missing one meeting during that time. She was of the highest type of woman, having been brought up in that day which many term now as "old fashioned." She never departed from those standards of Christian living. During her life on the farm she was ever a friend to white and colored, and passersby and strangers, regardless of class or creed, found a home and a friend.

The examples of her life are a benediction and have been ennobled in her passing to that city not built by hands, and where the Master has said to her, "Well done, thou good and faithful servant, enter int othe joys of thy Lord."

IN MEMORIAM

We, the members of the board of stewards of Woodleaf Methodist church, do sincerely mourn the loss of our friend and brother, Hubbard Benjamin Bailey, who was recently taken from us.

Brother Hubbard Benjamin Bailey was born October 29, 1850, and died August 11, 1931, at his home in Woodleaf, N. C., age 80 years, nine months and 13 days. He was married to Miss L. A. Gillian February 10, 1880. To this union were born three sons and three daughters. Mrs. W. B. Harrison, Mrs. R. H. Fleming and H. D. Bailey of Woodleaf, and Frank R. Bailey of Fayetteville, with his wife and one brother, Radford B. Bailey of Woodleaf live to mourn their loss; two children died in infancy.

Brother Bailey was converted and joined the Methodist church in early life and remained a faithful member until God called him home.

Brother Bailey had been in failing health for some time, but only confined to his bed for about three months. His suffering at times was intense, almost blind and deaf, yet his patience and Christian resignation was beautiful.

The funeral services were conducted by his pastor, assisted by two former pastors, Rev. T. A. Plyler and Rev. R. L. Melton, also Rev. N. E. Oplinger, pastor of the Presbyterian church.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won
And thou are crowned at last.

Redeemed from earth and pain,
Ah, when shall we ascend
And all in Jesus' presence reign
With our translated friend?"

C. J. Click, Chm.
O. C. Swicegood,
W. B. Doyle.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, in his kind and unerring wisdom, has called from among us one of our loved and esteemed fellow workers, Mrs. Suma Little Hardin, we, the members of the Boone auxiliary of the Woman's Missionary Society, wish to pay tribute of respect to her memory.

Be it therefore resolved, that in the keen consciousness of her vacant place, and in the absence of her happy presence, we bow in humble submission and with loving memory continue earnestly in the work of the "Great Commission."

That we extend our heartfelt sympathy to her two sons, her mother and her brother in their bereavement and grief.

That a copy of these resolutions be spread upon our minutes, a copy be sent to the family, and copies be sent to the North Carolina Christian Advocate and to the Watauga Democrat.

Mrs. J. D. Rankin,
Mrs. J. B. Steele.

RESOLUTIONS OF RESPECT

It is a melancholy privilege for the Bethlehem Missionary Society to record the death of one of its charter members, Mrs. Maggie Moore Anderson.

Hers was a rare spirit, such as is given to few on this earth, to illumine the pathway as she went exhibiting such a true nobility of soul, born of wisdom and a deep understanding of life—a great mother heart that left an ineffaceable imprint and lasting benediction on all who came within the circle of her gentle influecne.

What was it that impressed every one who knew her? It must have been her firm Christian faith, her mental vigor, her genius for friendship, her calm philosophy—all brilliant strands worked into the warp and woof of years of rich experience and now behold an imperishable tapestry, perfect in its beauty and priceless in its worth.

And this society, desiring to place in its permanent records a tribute to her beautiful life and character, hereby adopts the following resolutions:

Resolved first, that it is with profound sorrow we record the death of our charter member, Mrs. Maggie Moore Anderson.

Resolved second, that to the bereaved husband and children we extend our deepest sympathy.

Resolved third, that a page in our minutes be dedicated to the memory of our deceased member and these resolutions be recorded there and that a copy be sent to the family of the deceased, and to the N. C. Christian Advocate and county papers for publication.

Mrs. N. R. Reid,
Mrs. E. C. Moore,
Miss Lottie Burton.

RESOLUTIONS OF RESPECT

Realizing that in the death of our friend and brother, Samuel A. Swaim, Unity church and Sunday school have sustained a distinct loss, we, members of Unity church and the Hilton Bible class of Unity Sunday school hereby express our sorrow and regrets for his passing and resolve:

First, That our heartfelt sympathy be expressed to his good wife and children.

Second, That we greatly miss his presence in our church and Sunday school, the attendance of which he was ever regular and faithful.

Third, That we shall always hold in sacred memory his Christian virtues and his devotion to the church and Sunday school he loved.

Fourth, That a copy of these resolutions be spread upon the minutes of the Hilton Bible class and that a copy be sent to his family and to the North Carolina Christian Advocate.

G. V. Bodenheimer,
I. L. Rotherock,
S. C. Reddick.

RESOLUTIONS OF RESPECT

At a meeting of the board of stewards of Centenary Methodist church, held Monday, July 11, the following resolutions were passed:

Whereas, God in his infinite wisdom has seen fit to take from us our esteemed friend and fellow steward, W. Kenneth Styron, who has served his church long and faithfully; therefore resolved:

That we bow in humble submission to the will of our heavenly Father, knowing that all things well; but we extend to his family our heartfelt sympathy in their bereavement and sorrow, and commend them to God, who alone can comfort and sustain them in their loss.

That a copy of these resolutions be spread upon the minutes, a copy sent to the bereaved family, and a copy published in the North Carolina Christian Advocate.

C. F. Bunting,
Geo. W. Howard,
D. S. Allen.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 11, [illegible] Number 32

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"The Heather Is Not on Fire"

DR. MALDWYN HUGHES, president of the Wesleyan Methodist Conference recently assembled in Manchester, England, closed his address to the conference on "The Work of the Preacher" with the following timely words:

As we look at the situation today, we are constrained to admit that, despite our wonderful organization and the devotion of ministers and people, the heather is not on fire. I feel that we need to pray with ever-increasing earnestness as our ministry lengthens,

Still let me guard the holy fire
And still stir up Thy gift in me.

It is a very disturbing fact that the more liberal theological views of today are very frequently not accompanied by the same zeal which characterized the more conservative orthodoxy of the past. I cannot discover any satisfactory reason for this. If, as we believe, we have moved to truer views of God, and of the Gospel of His grace in Jesus Christ, that, so far from damping, should quicken our zeal for the redemption of men. It may be that as we have gained ground in theology we have lost ground in Christian experience, and that would explain the dearth of tongues of fire amongst us.

I end where I began. We are called to be preachers of the Gospel. It is as those who are "separated unto the Gospel of God," that we meet together in this session. Unworthy though we are, God has called us to be his ambassadors, beseeching men on behalf of Christ, "be ye reconciled to God." To reconcile the world to God—that is a tremendous task. It is not the task of the ministry alone, but of the whole church. But what the church does depends very largely upon the ministry. If the true church is a fellowship of burning hearts, the ministry should be a fellowship of flaming tongues.

We are all hoping and praying that the reunited Methodist Church may be God's instrument in a great religious revival, and that Methodism may be used of God in the twentieth century to do for England and the world what it did in the eighteenth century. But we have no reason to suppose that, if and when the revival comes, it will take exactly the same form as in the eighteenth century. It may possibly come in a way that will surprise and shock some of our preconceived ideas, and I confess that I sometimes wonder whether we shall recognize and welcome it when it comes. "When the Son of Man cometh, shall He find faith on the earth?" May God give us spiritual discernment, and readiness to follow the Spirit whithersoever He leadeth.

—Methodist Recorder, London.

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Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 11, 1932 Number 32

Something for the Baptists to be proud of: "The first definite dry territory," says Whitener, "in N. C. was established in 1828 when a special act of the legislature provided that no liquor should be sold at the site or within one mile of Wake Forest College. Five years later a law was passed prohibiting the establishment of a house for the sale of liquors within two miles of the University of N. C." Some would now turn the clock back one hundred years.

The economic, educational and moral leaders continued their insistent demand until the people voted liquor out of North Carolina. Now the demand is for its return. Do the manufacturers want bar rooms hard by their mills? Do educators want drink shops by their school houses? Do fathers and mothers want dispensaries as abundant as drug stores? In 1908 this state spent for liquor four times as much as the state budget was at that time. Yes, this is our present road to prosperity.

"Some folks as they grow older grow wiser, but most folks grow stubborner," said Josh Billings, the practical philosopher of the last generation. Most of us have noticed that in the case of the other fellow Josh Billings was exactly right. Few men, however, have observed any tendency in that direction in themselves. "Bobbie" Burns once upon a time cried for some gift to give us the power to see ourselves. That gift would be serviceable right here.

We need the law of God brought home to the people of our age and the gospel demands urged upon the the sinners of North Carolina. Instead of talking about the Canaanites, the Hittites, the Hivites, and the Perrizzites we would do well to deal with the Gastoniaites, the Durhamites, the Raleighites and a thousand other ites with which we have to do from Sunday to Sunday. They need the law and the testimony; they are dying for the pure gospel applied to the sins of the age.

The late sleeper who does not get a view of the skies of the early morning misses much. At present the Oriental heavens with Orion, the Pleiades, and Venus, never more glorious, bring a fresh appreciation of the ancient singers who sang of the glory and the majesty of the heavens.

Lectures, laboratories and clinics are essential in making doctors. But a doctor must finally get away from these and deal with sick and suffering men and women out in the world. Just as truly do these play a part in the making of a minister, but the man who does not get away from the academic method and spirit will never make a Methodist preacher. He is expected to lead in revivals, cry out against sin and wickedness in individual and community life and to lead crusades against liquor, war and social injustice. We would that many of our young men would test their moral muscle and try out their crusading spirit by meeting in a heroic way the issues of this day. Many in every community are longing for a leader and eager to hear a voice of authority. They do not care for academics or homilies.

Dr. Ryder Smith, ex-president of the Wesleyan Methodist conference, delivering the ordination charge on the minister as a specialist, observed: "A specialist, you see, is subject chiefly to self-discipline. I know you will have certain meetings to attend, but through a large part of each day you will be able to do just what you yourself choose to do. It is a great test. If there continues in you a master passion—as it is in you today—it will lay hold of you and will discipline you, for in your calling only self-discipline is good discipline. It really is a terrible thing to be able to do as you like, hour by hour. But it is a great call as well. There used to be a saying about a great painter—Opie, I think it was—that some artists paint to live, but Opie lives to paint. There is no question of hours then. Never preach to live. That is ruin. Live to preach."

Let the Preachers Keep Out

SOME years ago a prominent Presbyterian minister was criticised by the citizens of his town, some of them members of his church, for the much he had to do with civic and political matters of the day. He admitted the justness of their criticism, agreeing that the ministry ought to give its full strength to matters spiritual; but said he, "You men in the pew are so wanting in a passion for civic righteousness and so fail in the effort for a better community that I must get into the fray if anything is done about it. The laymen ought to take it off the preacher, but they do not."

Well do we remember the state-wide effort twenty-four years ago to make North Carolina dry. The preachers had a big part in this heroic work. They worked along with the thousands of noble laymen who determined to outlaw liquor in North Carolina. In Pitt county, where ex-Governor T. J. Jarvis, great citizen and unrelenting foe of liquor, had charge of the campaign, the preachers of more than a half dozen denominations worked under his direction, speaking in churches and school houses and at mass meetings in the open. This was done for the welfare of the people and for the good of the state. The still house and the bar room were to give place for better churches and for better schools. It was a crusade in the interest of the men and women and children of North Carolina. The preachers were commended for the good work they did. Not all, however. The liquor folks found fault and made threats. The one slogan heard was, "Let the preachers stick to the pure gospel." The same was true when the campaign for the XVIII Amendment was on in the nation.

We may be sure that the same old cry will be heard in the present effort to save the hated amendment. But this cry will come chiefly from those that are for liquor. Some of the same men who were in the campaign against liquor two decades ago, heaping praises upon the preachers for their noble work, will doubtless be for repeal, and willing to heap abuse upon the preachers. But the preachers have this advantage: they are sincere and consistent. They have not followed the political weather vane, but they remain steadfast for the women and little children, and they hold true to conscience and their high ideals. In the end the victory will be theirs. They did a good part for adoption; they do not favor repeal.

How Many Things Do We Want?

IT IS said that when Socrates visited the fair in Athens and saw the display of things he exclaimed: "How many things there are I do not want!" Who amid the unspeakable number of things that crowd upon one's attention in town and city can with Socrates say, "How many things there are I do not want?"

Socrates had gotten hold of one of the real secrets of happiness when he was no longer enslaved to things; he was indeed a free man, and others may attain unto the freedom of the old Greek philosopher. Alas! for that man or woman who cannot be content without the things he or she is unable to buy. Why desire an auto when unable to buy a wheelbarrow? Why go in debt for a sealskin coat when a garment of wool will meet every demand of the winter's cold? Thrift and economy and sound sense are the immediate needs of the hour. Extravagance and debt are a curse of any people.

At the Cross

ARTHUR BRISBANE, the highest paid newspaper writer in the world and one whose syndicated articles appear daily in scores and scores of our newspapers, writes all sorts of stuff—good, bad and indifferent. The ability to write interestingly and briefly upon a very wide range of topics appears to be his one outstanding gift. Sometimes he drops upon a low plane and at other times he ascends to the heights, as the following clearly proves:

"In all the history of the world there is no picture such as that on Golgotha, the patient, upturned face of the sufferer destined to change the world, the Roman soldiers at the foot of the cross gambling for His scanty garments, the rabble hooting, the thieves on either side denouncing Him because the miracle they hoped for did not come; the faithful women, Mary Clopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come, and give His body back to them. Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth. But there is nothing to compare with that one great picture, the crucifixion and the last words of Christ: 'Father, forgive them, for they know not what they do.'"

Moral Altitudes

MANY centuries ago, Isaiah, the prophet, cried: "O thou that tellest good tidings to Zion, get thee up into a high mountain." God's message may perchance come from the valley of a debased manhood, but it has no carrying

power. Neither does God desire that his messenger shall live upon the dead level of a commonplace manhood. Moral altitudes and the sunlit spiritual heights must be the dwelling place of those who tell good tidings to Zion. It is no mere incident that the Ten Commandments were given on the mount, that we have the "Sermon on the Mount," that Transfiguration took place on a mount and that there is a Mount Calvary. All these are but in accord with the command of God's ancient prophet: "O thou that tellest good tidings to Zion, get thee up into the high mountain."

"We Keep Crying"

THE New Orleans Christian Advocate hits the nail on the head with an editorial paragraph in last week's paper. It is so timely and true that we give our readers the benefit thereof. The New Orleans says:

> We keep crying about "these times," saying that they are a great trial of our faith. That is exactly what faith is for, to be tried and proven. We cannot know that we have any until it is tested out in the midst of actual conditions. Most of us had a faith for sunny weather and easy times. The times in which we are now living are not so much a trial to our faith as a revelation of it, or lack of it. Where in the Bible do we get the notion that the Christian life is to be an easy matter? Isn't it funny? We seem to have been born tired or lazy or weak; big soft babies. Let us stand up like real men and face the battle. "Be strong. We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle; face it. 'Tis God's gift. Be strong."

Courage, Lads!

LISTEN, ye crusaders for truth! The day of our God is marching on.

"I have seen Him in the watch fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps;
His day is marching on."

Pagan hosts cannot stay the coming of his day. For the Lord God Omnipotent reigneth,

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
O be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on."

The Fathers Were Prepared; Are We?

A BOY who was standing his examination for matriculation in college wired his brother at home: "Failed in five subjects; prepare father." To this wire his brother next day replied: "Father prepared; prepare yourself."

As Methodists our fathers were prepared to meet the issues of their times. They met trying situations and won in the face of the fiercest foes. They did not move on the plane of the material and rely on the natural. They counted on the supernatural in the realm of the spiritual; they did not hesitate to attack spiritual wickedness in high places. God was with them and the Holy Spirit was in them, as they proclaimed One mighty to save.

The pioneer fathers dealt with situations far removed from us, but it was the same old human nature steeped in sin and saturated with iniquity. Their appeal was largely personal and had to do with the sins and crimes of a pioneer people. Ours is a much more complex social order and the sins of the day are far more elusive and respectable. Then killing and stealing was largely confined to the individual; now we kill in the group and steal from the crowd. Our religion has become so institutionalized that little of the old time rebuke of sin is heard and few are brought to the bar of conscience. Respectable sinners fill the pews of our churches and oftentimes they dominate our official boards. They move and have their being on the dead level of the earthly and rely on the natural with slight regard for things spiritual. Saints and prophets do not come out of such a situation. Spiritual vigor languishes and dies.

Our fathers were prepared for the sinners and the sins of their day; too many of this day could not pass an entrance examination into the realm of God. Fosdick is reported to have estimated that not more than two per cent of the members of the churches of America could be counted among the saving remnant upon which God must rely. Is it not time for us to prepare ourselves?

Orators tell the soldier boys of the National Legion that they saved civilization. But the politicians insist that civilization is now in peril; they rely on the plans laid at Chicago. But we all know that the politicians are not going to save the nation. God has assured us that the saints are going to judge the world. Have we failed in our subjects? Do we need to prepare ourselves?

People and Things

Every Bible class has a fine opportunity to put the Advocate in many new homes. Place the paper these fifteen weeks for fifty cents. A fine objective!

"We just closed a revival at Cherryville. Brother Groce is doing a great work there and is a much loved pastor. There were 69 who received a definite work of grace either in conversion, restoration or sanctification."—Sam Maxwell.

"The seventh annual reunion of the Sherrills will be held at the Sherrill's Ford high school building on August 19. All Sherrills and connections and friends are invited. Good music and several talks by noted men."—Elam E. Sherrill, for Committee.

"We had an old fashion revival at Dix's Creek Chapel on the Leicester circuit. There were 104 conversions, of which 55 joined Dix's Creek Chapel church. The whole community was revived and there will be many join other churches. Rev. W. G. Pratt of Ocoll, Fla., did the preaching and was assisted by F. L. Setzer, the pastor."—F. L. Setzer.

Is Col. Wade H. Harris, editor of the Charlotte Observer, hunting trouble for himself or is he commending the piety of the town when he says: "The people of the enterprising town of Maiden possess the treasure known as a good conscience, and therefore, they sleep soundly. The wonder is that the robbers who crashed the bank, loaded the safe on a truck and made away with it, did not think to take the bank building itself."

"We had a wonderful revival at Gethsemane church the latter part of July. The number of conversions exceeded 40. Rev. R. E. Hunt, pastor of Bethel-Grace charge, did most of the preaching, and he preached good sermons that inspired the hearers to want to live for Christ. Brother Liston Pope is teaching a Cokesbury school at Center church this week, and he has enrolled 38 pupils who are taking the course for credit."—W. C. Dutton.

"Just closed a great revival at Dix Creek church on the Leicester circuit, Brother F. L. Setzer, pastor; 105 real altar conversions. Fifty-five joined the church. Presented the special Advocate subscription cause in all meetings and pastors will be sending in subscriptions. God bless you in the temperance work you are doing through your paper. Have vacancy for meetings in Carolina from next Sunday until first of September. Preachers needing me for revival work, write or wire me at Lake Landing, N. C."—William Pratt, Evangelist.

"A splendid series of revival services at Hebron church came to a close yesterday afternoon, with the reception of four young people into that church and one at Macon. It is said by certain members out there that the attendance upon these services was the largest in several years. Brother E. N. Harrison, pastor of Warren circuit, visited the meeting one day and preached at the morning hour. The pastor did the preaching with a great deal of joy at all the other services. Excellent cooperation was given by that noble membership. It seems that the most of the people in that community are Christians. One day when the house was almost full of people all responded, without a single exception, to the pastor's call for reconsecration. We give God the praise for the splendid revival."—E. C. Durham.

"The Woman's Missionary Society of Midway will hold an anniversary service next Sunday night. Mrs. Sterling, district secretary, of Winston-Salem will be the main speaker. The Cokesbury schools of the Welcome charge will start Tuesday night at Midway and the next night at Center and the next at Mt. Vernon, and then continue two nights each week at each church until a complete school has been finished at each church. Rev. Robert Prentis, our student helper, is an approved teacher. He is a very efficient helper in every phase of the work."—E. P. Stabler, Pastor.

Rev. D. H. Tuttle was a delightful caller at the Advocate office one day last week when on his return from the annual visit to his old home in Caldwell county. He had spent the month of July in Shelby, Lenoir and Asheboro. He visited a daughter in Shelby and another daughter in Asheboro on his way to and from his boyhood home in Caldwell. He has been watchful for every opportunity to serve his Lord and Master as he journeyed west. Now he is back at Smithfield, where he is ever busy doing good. We were happy to see this eminent minister, who says that he is 75 years of age but does not so appear.

"Am glad to report another revival on the Stem charge. We just closed what is considered by the older people as the greatest revival ever held in Robert's Chapel church. There were over 60 conversions in eight nights. We took in 40 new members, most all by profession of faith. We have taken in on the Stem charge this year more new members than has been received for over ten years. We hope to receive more before conference. We begin a three day revival at Calvary church soon. The interest in the church and the kingdom is running high in this circuit. We have splendid people to work with. They are kind to their pastor."—C. H. Kelley, P. C.

"We conducted a vacation Bible school in connection with our revival at Center church. We began each morning at 8:30 o'clock and closed with preaching at 11 o'clock. We enrolled 84 pupils and nine teachers and helpers, with an average attendance of 60 pupils and eight teachers and helpers. The school lasted five mornings and the revival services eight days and nights with fine results—eight additions to the church. We held the same kind of school and meeting at Midway. The Bible school enrolled 147 pupils and 22 teachers and helpers, with an average attendance of 102 pupils and 18 teachers and helpers."—E. P. Stabler.

"We have had a great revival at Unity church on the Landis charge. Our beloved pastor, Rev. Brooks Jerome, laid the foundation in a sermon Sunday night, July 17, on the subject, "What Wait Ye For?" On Monday night A. C. Kennedy of Kerr Street, Concord, began a series of soul stirring messages which brought conviction to the hearts of all who heard. When Christian people unite in prayers on their knees and the gospel of Jesus Christ is preached with convincing power there are bound to be results. This was shown when about two dozen young and old people prayed through at the altar of Unity church. The meeting closed on Sunday night with unusual interest. This was shown by the new converts asking for prayer meeting on the following night which lasted through Wednesday night."—A Member.

"The annual home coming for Beulah church, Cherryville charge, will be observed the first Sunday in September. Rev. R. M. Courtney, P. E., will be the principal speaker. All former pastors and members are invited to attend. Picnic dinner will be served."—Mrs. Geo. E. Goforth.

"Our revival at Meroney church last week proved to be a success in every way. Attendance was unusually good with an average of about 300. Many reconsecrated themselves to the service of God; received 11 into the church by baptism and vows and baptised three infants at the closing service Sunday. God was in our midst and many hearts were made to rejoice. We have recently had a Cokesbury training school at Asbury. Mr. Herbert Spell, our instructor, did a splendid piece of work with 21 taking work for credit. At the close of the school we set up the local board of Christian education. Our revival at Asbury will begin Monday night, August 15, and run through the third Sunday with the pastor doing the preaching. Mr. J. W. Johnson, our Sunday school superintendent and choir leader, will have charge of the music. Brother Johnson and his choir are prepared to give us the best. Everyone who can are invited to attend."—M. D. McLamb.

HOME COMING AT RAINBOW CHURCH

The fourth annual home coming of old historic Rainbow Methodist church of Hookerton circuit, Greene county, will be held the fourth Sunday in August, to which all former pastors, members and friends are cordially invited, and a glad welcome will be given to all. Services will begin at 11 o'clock, it being the occasion of the third quarterly conference of this circuit, and we feel quite fortunate in having our beloved presiding elder, Rev. J. H. McCracken, of New Bern to preach the sermon at the morning hour. Dinner will be served in the grove, friendships revived and good fellowship enjoyed by all.

In the afternoon the business session of the conference will be held, after which an address of welcome will be given by our pastor, Rev. J. C. Humble, former pastors will be given time for words of greeting and a musical program will be enjoyed. There seems to be no recorded history as to the date of the founding of Rainbow church. The earliest history recorded, so far as obtainable, carries us back to about 1787, or 145 years ago. In 1790 there appeared a new circuit on the records of the Methodist church called Contentnea circuit, named for Contentnea creek which runs not far away. This new circuit embraced parts of Greene, Pitt, Craven and Lenoir counties, and among the first of its meeting houses was Rainbow, named for Rainbow creek which runs within a few hundred yards of the church. The actual founding of the church must have taken place several years before the Contentnea circuit was formed, and is certainly nearing its 150th anniversary. William Ormond, the founder of Ormond's Chapel, in his diary speaks of attending Rainbow church to hear Bishop Whatcoat preach, and of holding service here as early as 1796. So it can be seen that the history of this old church goes well back toward the beginning of Methodism in North Carolina.

Mrs. Elizabeth Edwards.

ADVOCATE NOW IN REACH OF ALL

The wonderful offer of this Advocate fifteen weeks for fifty cents puts it in reach of all. Test it out for four months; many will become permanent readers. There is scarcely a church but what there should be five Advocates for every one now read.

But remember! Only those who get the paper already will know of this special offer unless some one tells them. The pastors and other readers must be relied on to inform them. In this the pastor must be leader and chief spokesman.

The paper is brim full of the stuff the people need these coming weeks. It will inform the people and aid in closing the year. Why not make the most of this opportunity? Five hundred preachers should talk the Advocate next Sunday. People perish for the want of knowledge; they fail to do because they know not.

NOTICE FROM BISHOP EDWIN D. MOUZON

At the approaching session of the annual conference I shall call on all the pastors to make a report covering the following items:

1. Number of members received on profession of faith.
2. Number of members received by certificate.
3. Number of children baptized.
4. Amount raised for special emergency call for missions.
5. Amount raised for kingdom extension.
6. General benevolences: Apportioned .....; paid .....
7. Pastor's salary: Assessed .....; paid .....
8. Amount raised for orphanage .....
9. Total amount raised for all purposes whatsoever.

It is understood, I hope, that the law of the church makes the preacher in charge responsible for the raising of the general benevolences and missionary offerings of the church. I call upon and urge the pastors immediately upon reading this to inform themselves with reference to the progress being made in raising these financial obligations. If the stewards or such committees as have been appointed are not doing their full duty, it becomes the duty of the pastor personally to collect these funds to the limit of his ability. The entire structure of the church as a connectional institution with a great world mission is in peril on account of shortage of money to meet sacred obligations. The congregation that looks after its own local interests and stops there, fails to meet its highest obligations. For the church exists for others and for the salvation of the world.

Edwin D. Mouzon,
Bishop in Charge.

DAVENPORT COLLEGE TRUSTEES IN ANNUAL MEETING

The trustees of Davenport College, Lenoir, N. C., met at the college Tuesday, August 9. President W. A. Jenkins was re-elected and begins his seventh year at the head of this fine old institution. No changes were made in the faculty for the coming year.

The work of the past year has been most satisfactory and the outlook is for a successful year for 1932-1933. President Jenkins is working hard and the trustees are enthusiastically behind him for the success of Davenport. A delightful feature of the occasion was a midday luncheon served in the college dining room, where the wives of the trustees with their husbands were guests of President and Mrs. Jenkins.

Trustees present were: Chairman Frank C. Sherrill of Cornelius, J. N. Haus of Lincolnton, Thad Ford of Shelby, Rev. A. W. Plyler of Greensboro, Rev. L. D. Thompson of Winston-Salem, Rev. H. G. Hardin of Greensboro, Rev. J. B. Craven of Gastonia, A. G. Foard of Lenoir, Rev. J. H. Barnhardt of Reidsville, F. C. Bunch of Statesville, Rev. J. F. Kirk of Greensboro, Rev. W. O. Goode of Waynesville, and Rev. J. W. Hoyle, Jr., of Winston-Salem.

DR. J. B. CRAVEN OF GASTONIA GETS IN THE ADVOCATE GAME

Dr. J. B. Craven, pastor of Main Street church, Gastonia, is to have 50 additional copies of the North Carolina Christian Advocate going to his people. This new list of readers will get their first papers this week and we trust that they will enjoy reading the Advocate.

The big churches should get into this Advocate campaign in a big way. Secure 50 or 75 or a 100 new subscribers and thereby quicken the moral and Methodist tone of the people.

OH, THOSE FINE MEETINGS REPORTED!

We crave an opportunity to get into the homes of those people who are blessed by the good meetings reported. We would that the Advocate might carry a message to many young people who are coming into the church. Temperance, loyalty to the church and interest in things high and holy would be fostered by the weekly visits of the church paper.

Has a pastor done full duty by his people who closes a revival without a serious effort to put good literature within reach of his people? Youth stimulated and encouraged and better informed officials will bring a new day to our churches. Profit by the Advocate fifteen weeks for fifty cents.

A CENTURY OF CHANGE

By Dr. Nila B. Smith, Greensboro College.

Greensboro College was chartered in 1838, almost a century ago. And what a flood of unprecedented change has loosed itself within this period of time! The conquest of a continent of land-hungry emigrants has been completed; virgin forests have been felled; wide expanses of soil have been broken and tilled; great factories have reared their heads in our midst; towns and cities have sprung up at alarming rates; and such modern inventions as the automobile, the airplane, the movie, and the radio have utterly transformed the older civilization.

In keeping with the demands of a changing social order the school and the business of school-teaching both have undergone marked modification. At the time that Greensboro College was founded as an institution of higher learning, our great public elementary school system was just being evolved. The long thin line of children who treked daily to the crude log school-house of that time sat on wooden benches and whiled away the weary hours by memorizing sections of their texts or ciphering on well-worn slates. Method in teaching had not yet made itself heard in the field of education, and anyone was qualified to "keep school," who, himself, had sufficient skill in the three r's to tell a child how to pronounce a word, how to do an example, and how to form a letter in script.

Then gradually eminent psychologists turned their attention to child life and learning; the great educational philosophers formulated methods of teaching; and educational scientists applied quantitative method to the solution of school problems. As a result of these contributions our concept of teaching has been revolutionized. In the old school the chief functions of a teacher were those of pouring subject matter into passive young minds, then extracting it again through the medium of the recitation. Memorization, recitation, attention —these were the watch words of the old teaching tecnique.

In the progressive school of today the teacher has quite a different role to enact. She still is concerned with the development of skill and the dispensation of knowledge but her aim is much broader and more inclusive than this. She wishes to develop the total personality of her pupils. In order to do this she realizes that her method must make provision for utilizing and stimulating child interest; providing rich and varied experiences; evoking creative self-expression; developing open-minded, critical, original thinking. Growth, experience, activity, initiative, social adjustment—these are watch-words in the technique of the well-trained teacher of today.

Certainly, a century has wrought great change in techniques of teaching!

Our discussion of change would be incomplete without some allusion to modern woman. When Greensboro College was founded the home was truly woman's sphere. She attended higher institutions of learning not with any utilitarian aim in mind, but rather to acquire culture and refinement which would prepare her to move in social circles with ease and grace ,and to enact the role of a charming hostess. Because of this function of women's colleges at that time they were commonly called "finishing schools."

The average American girl of the present time has quite a different notion concerning the function of her college. She is interested in many lines of work and capable of performing them efficiently. She is no longer satisfied to return home after graduation, resignedly to live in her father's household and do fancy work while awaiting marriage. The young woman of today looks forward to graduation as a time in which she may become an independent economic unit, a time in which she can do things, a time in which she can make her own little contribution to some one of the professional fields. Consequently, the finishing school no longer meets the demands of the modern young woman. Of course, she still prefers a college in which she may acquire refinement, good taste, and charm, but along with these cultural values she wishes more practical results to accrue from her college training.

And what about Greensboro College during this century of startling change? Has she been lazily slumbering midst the great old trees on her campus? Has she been unconscious of the pulsing, vibrating, ever-varying life about her? Has she been indifferent to changes in social and economic conditions in general, and to changes in school-teaching and woman in particular? No, indeed! Greensboro College always has been sensitive to the needs of its students and the society which they are to serve. She has ever been ready to adjust her policies, courses, teaching staff, and equipment to meet the demands of a changing social order.

Insofar as the preparation of teachers is concerned, Greensboro College did pioneer work in helping to bring about better conditions for teacher training in the liberal arts colleges of North Carolina. Among its contributions to this movement special mention might be made of an aggressive forward step taken in 1921 by Dr. S. B. Turrentine, president of the College. On October 7-8 of that year a conference was held at Greensboro, composed of the president and one other representative from each college in North Carolina, the state superintendent, and two other members of the State Department of Education. During the course of this conference Dr. Turrentine presented an address entitled "The Need of an Improved State Program in Utilizing More Efficiently Liberal Arts Colleges for Training Teachers." The speaker pointed out the anomalous provisions for training teachers which existed at that time, and the need of a better organized and more efficient program. He then went on to suggest constructive measures for improving conditions. A committee was appointed to canvass the situation, and report upon it. The recommendations of this committee embodied the most of Dr. Turrentine's suggestions. They were unanimously adopted.

At no time in its history has Greensboro College been more sensitive to the demand for well-trained teachers than at the present time. It is keenly aware of the fact that teacher-training program of today is more sharply challenged than ever before to produce teachers of a high caliber: teachers who are cultured, refined and capable, teachers who are acquainted with the newer movements in education, teachers who have a scientific attitude toward teaching problems, teachers who are equipped with sound and practicable techniques and procedures, teachers who are seriously concerned with the responsibility of their tasks, teachers who are imbued with the spirit and incensed with the desire to develop clear thinking, morally sound youth to carry on in future America.

Yes, Greensboro College is conscious of these needs, and she is striving directly and earnestly to provide for the many-sided development of her student teachers.

THE OLYMPIAD OF RELIGION

Four hundred pastors of Los Angeles put on a religious olimpiad. City population two million, visitors eight million of fifty-nine nations, surf and royalty, all on pleasure bent. Think of the audacity of it, challenging this multitude for Christ.

Began Sunday night; tent packed, covering half a block. Roadheaver stepped on platform and was handed a trombone, never used. He examined it, took it to pieces, polished it with a handkerchief, hung it on his arm, and for 30 minutes conducted the song service. When the collection was being lifted he put the instrument to his lips, sounding a low tremulous note—quivering, becoming stronger, filled with the spirit, leaping up to victory, filling you with delight, with joy and gladness, thrilling and lifting you toward God and heaven. He saw the crowd had caught his message, smiled delightedly as he was given an ovation of tumultuous applause, ceasing only when he lifted his hand for silence. That horn got religion.

Small men, bishop little more than a boy, the singer smaller, putting the Eternal to the test, will he save a lost world?

Just before arriving at my room, looked in great hotel, brilliantly illuminated—the night's revelry beginning—secular olympic. The gospel tent, religious olympic—which shall dominate?

Our bishop handles a keen blade: "We Methodists believe in knowing we are saved. If you brethren don't know you have religion, you may lose it and not miss it. We Methodists once held experience meetings. We dropped them and our Christian Science friends picked them up. See where they are going."

The campaign is wisely planned—something new every night to fill the tent. Tuesday was woman's night, 5000 there with 1000 men; men's night Thursday; Friday, young folks, Boy Scouts, Christian Endeavor, Epworth League, B. Y. P. U. It will be great surely. Next week we will have the business houses. We'll hear the American Legion, the unemployed—listen to their woes and present them the only real remedy, Jesus.

The shout of the King will be in the camp.

Robah F. Bumpas.

MAIDEN SENDS A GOOD REPORT

We are still doing what we can here at Maiden for the advancement of the cause of the Lord and Master. Since the great revival in which Brother Groce of Cherryville did the preaching, our church has been on the job as never before. Our people have laid themselves on the altar of God to be used by him for his glory and the advancement of his cause and kingdom. With our people so on fire for God and under the leadership of our much loved and consecrated pastor, Rev. C. F. Tate, we are moving forward in a very successful way.

There has been 41 added to the church on profession of faith and more to be taken in later. Brother Tate has won the hearts of his people so they are lending all their help to push forward the work of the church. I don't think the writer has ever worked with a more earnest, efficient and consecrated man than is found in Brother Tate. (In fact he is a big man in more than avoirdupois). We are expecting a great year and a fair report at the close of the year.

I might state that the church is so stirred that there are being held prayer meetings in different parts of the town nearly every night in the week. The result of these meetings is souls are being saved. At one of these meetings at Union Mills six souls were saved, while at other times there have been a number of conversions.

One thing more, we have some of the most consecrated young people who are becoming real soul winners for Christ. May God's richest blessing be upon them.

R. P. P. Wilkinson.

Think of what $1.00 a week from each pastor will do for the Advocate.

HISTORY OF THE TEMPERANCE MOVEMENT IN NORTH CAROLINA—1715-1908

This is a dissertation submitted by Mr. D. J. Whitener for the Ph.D. degree at the University of North Carolina. It is a careful and exhaustive study of the movement in the state against liquor. As an introduction to this scientific study of a subject of such wide interest we are this week publishing the Preface and the Conclusion. Our purpose is to follow this with Chapter VIII, which has to do with the Prohibition election of 1908. We trust that many of the Advocates carrying these articles will be filed. The facts given are convincing, if not startling. They will be most valuable in this present fight against liquor.

Preface

Following the election of 1928 informal elections were held in many colleges and universities on the question of the repeal of the eighteenth amendment. I marked my ballot "For Modification." Going to the voting place, I searched my mind critically regarding my position. The more I reflected the less convinced I became. Since I could not reach a conclusion, I did not vote. Probably many other students were undecided, for only a small percentage of them at the University of North Carolina voted, indecisions typical, it seems to me, of a great many people in the United States today.

When Prof. R. D. W. Connor of the University of North Carolina suggested the title of this study, I welcomed the opportunity to know more about one of the most agitated questions in the United States. Before I had gone very far with my investigations, I was impressed by the inter-relationship of the temperance movement with the social, religious, economic, and political history of North Carolina. More and more it appeared as part of a movement in democracy. The purpose of this study, however, is to show the unfolding or evolution of the movement without stopping, on account of the lack of space, to analyze in detail conditions that prevailed under the different forms of regulation.

I wish to express my gratitude to all who have in any way aided in making this study possible. To Dr. W. W. Pierson, Dr. C. C. Crittenden, and Dr. W. E. Caldwell I am very grateful for the many suggestions regarding the form and organization of the work. Especially do I wish to thank Dr. J. G. deR. Hamilton for his sympathetic reading of the manuscript and his constructive criticisms. Others to whom I am obliged for their assistance are: Miss Georgia Faison and Miss Mary Thornton of the University of North Carolina library; Mr. J. P. Breedlove, librarian of Duke University; Miss Lena Keller, librarian of Lenoir Rhyne College; Dr. A. R. Newsome, secretary of the North Carolina Historical Commission; Judge Heriot Clarkson of the Supreme Court of North Carolina; Dr. D. L. Corbitt of the North Carolina Historical Commission; Mr. Russell W. Whitener, my brother, for his invaluable criticisms; and Annie L. Choate Whitener, my wife, for her aid in the whole undertaking.

Nine chapters of 376 typewritten pages make the body of the book. This Preface and Conclusion will doubtless whet the appetite for more.

Conclusion

That the people of North Carolina regarded the control of alcoholic liquor a fundamental problem difficult of solution is a fact that cannot be denied. In the very first law regarding liquor, passed in 1715, the importance of the problem was set forth. Regardless of whether one believed in the license system, or temperance societies, or prohibition, virtually everyone recognized in excessive intemperance an evil to be solved by the individual, or the church, or the government. If the number of petitions presented to the general assembly is to be taken as the only index to the popular interest in prohibition, then no other problem attracted one-tenth as much thought in North Carolina from 1870 to 1908.

The temperance movement was led usually by sincere, conscientious men and women. Before the Civil War the non-governing classes joined the societies and directed the work; after the war more and more the ruling class endorsed the movement and by 1908 prohibition had become the popular side, with politicians giving active support. Of all the professional classes, the clergy took a greater interest in prohibition. While the churches and the ministers were often the moving forces, only certain phases can correctly be called preachers' movements. Fundamentally, the desire for prohibition grew out of conditions which were obstacles to the advancement of social, political, and economic democracy.

An outstanding characteristic of the movement was its gradual evolution. Temporary reactions occurred, but these were more lulls in the agitation than fundamental changes in the institutional forms of control. Considering the period from 1800 as a whole, not once did a serious reaction occur. Even after the agitation for state prohibition in 1881, relatively few regulative laws were repealed.

Another interesting characteristic was the nature and consequently the strength of the opposition. Many people then as now opposed both the theory and practice of prohibition. The real opposition, however, came from liquor dealers. As one would expect where a vested interest is involved, the contest was bitter and prolonged. The fact that the saloons and distilleries were backed by wealth needs only to be pointed out to indicate the nature of the opposition.

The appropriateness of prohibition to the solution of the evils of intemperance is still a debated question; many factors are involved. Nevertheless, the prohibition laws before 1908 manifested greatly improved conditions. The questions of state prohibition and prohibition under the national government are subjects not coming within the province of this study. But of state prohibition—that is, of course, abolition of intra-state selling and restriction of legal importation—it may be truthfully said that the "most transforming factor in the recent development of the state is state-wide prohibition."

NOTICE CHURCH EXTENSION MEETING

An executive committee meeting of the Conference Board of Church Extension will be held at 11 a. m. in Centenary Methodist church, Winston-Salem, on Monday, August 15, 1932. All persons who have matters claiming attention at this time, either with the geenral or conference board, are requested to present their causes at that time in person or by correspondence.

J. H. Barnhardt, Chm.
M. B. Woosley, Sec.

YOUNG PEOPLE TO BE RELIED ON

Due to the absence of the pastor of the First Methodist church, Roanoke Rapids, N. C., the entire program for last Sunday night was left in charge of the young people's division. The program was a great success and was enjoyed by a large congregation. Many compliments have been paid to the young people on their good work in the young people's division. Some time ago the young people presented a pageant which was greatly enjoyed by all present.

Rosa Williams,
President Y. P. Division.

Can America Ignore God and Endure?

By Harry E. Woolever, Editor The National Methodist Press

As one seriously analyzes Congress and the recent political conventions—all of which should, if true to their conception, represent the mind and condition of the whole nation—there arises a thought of Babel. The people of this nation have placed material things so high that they have forgotten their dependence upon God for guidance and vision and now they evidence the most disconcerting state of confusion. The weakened spiritual passion and life of the church, which has been affected by the worship of mammon as has every other phase of our lives, is know to all readers of The Advocate. It is strikingly illustrated by our empty altars and our diminished missionary funds. The acquisitive and material aspects of life during a period of unparalleled prosperity have stealthily lowered our spiritual passion and purpose. This is the condition in the nation which is reflected in a Congress characterized by confusion and lack of direction. If the picture presented is at all typical, then the only sure hope of this nation is in a return to a religious basis of consciousness and conduct. Unless there is among the people of the nation a marked revival of Christian life and spiritual vision which may be reflected by a greater number of stalwart Christian citizens becoming active participants in legislative and executive halls and judicial chambers, what is there to check and overcome the forces which many believe are already at work in Washington to offect the overthrow of our republican form of government?

Congress is made up of a body of men a large proportion of whom while in the national capital give no evidence of any vital Christian concern. Comparatively few of them regularly attend any church while in Washington and only a scattered handful are present when the chaplains offer prayer at the opening of the sessions. Absorbed in things and ambitions, many of them appear individually to have forgotten God; and as far as their actions as a body are concerned, there is a lack of such unity of vision as is necessary for far-seeing legislative action.

These words are not said in condemnation but rather to point to the fact that more men of Christian culture and high social vision must be sent to the halls of Congress or this nation cannot meet its pressing problems and survive under the new conditions which are faced today. The lack of prophetic statesmanship is closely allied with our present condition, if the words of Washington, Lincoln, and scores of others of our greatest leaders of the past have any truth in them. These founding fathers declared that religion is fundamntal to the permanency of the nation.

The foundations of this nation were laid by godly and praying men whose religious and spiritual convictions were stamped upon their public services. For example, look through the utterances of George Washington and note his repeated statements as to how he turned to the Almighty for guidance and strength for his public services. Such was also the case with the Adamses, with Franklin and Madison, and with others who molded the initial form of this republic. In testimony of these facts there still stand within a few hours' ride of Washington a number of churches which were built and used for worship by a group who were most prominent in the building of a free government on this North American continent. Step into the little white chapel at Fredericksburg, Va., where Washington's mother attended, and read the prayer written by the "Father of His Country." It petitions God for the nation as follows:

"Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to create a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large, and finally that thou wilt most graciously be pleased to dispose us all to do justice and to love mercy and to demean ourselves with that charity, morality and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee through Jesus Christ our Lord. Amen."

One of the most astute students of the development of the United States government is ex-President Coolidge, who said:

"Religion has laid the foundation of government. This is pre-eminently true of our American political system. It neither seeks nor claims any justification for its existence save righteousness. It had its beginnings, it found its inspiration, in the religious beliefs of the men who settled our country, made it an independent nation, and established and maintained its constitution and its laws. If it is to endure, it will be through the support of men of like mind and character. . . . The government of a country never gets ahead of the religion of a country."

If the condition of this country is so dependent upon the religion of the country, then the actions of Congress and the two major political conventions should put every Christian pastor and every Christian layman in this land on a quest for deeper spiritual life. The church's opportunity and responsibility are presented in this hour when there is a country-wide consciousness that our extravagance and abundance in things has smothered the consciousness of our absolute need of spiritual life and vision. Congress and the nation will never be as they should be until back in every little hamlet, in every town and city, a new passion for righteousness and a conscious fellowship with Christ have reached the occupants of pulpit and pew.

President Wilson declared: "Our civilization cannot survive materially unless it be redeemed spiritually." Surely the very pressure of these times should lead us to heed the warning command of Jehovah: "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."

I think that the release of Christianity consists in the way it brings the soul first into communion with God, second into consciousness of itself, and third into a just value of the world.—Phillips Brooks.

FINDING GOD IN GREAT PERSONALITIES

By Mrs. D. M. Cave.

As we study our history we find many great characters such as Thomas Jefferson, Benjamin Franklin, George Washington, and Robert E. Lee, who brought peace and freedom and civilization to America. These men laid the foundation of the privileges and advantages that we are enjoying today. They had within them great qualities of character that made them willing to sacrifice and endure hardship for the sake of others.

As we study our Bible we find in the beginning of time God used Abraham as a pioneer to found the nation through which he could begin to reveal himself to man. Following Abraham through the ages he continued to use men such as Jacob, Joseph, Moses, David, and the prophets to reveal himself and point to the Redeemer who was to come. When Jesus came he was the first to reveal God to man perfectly. His personality was the greatest likeness of God this world has ever seen. In the personality of Paul we find the most perfect following of the teaching of Jesus. "I live, yet not I, but Christ liveth in me."

The consuming passion of Paul's life was to glorify Christ in his every day living, in his worship and devotion, in his preaching, in his service, and to bring others to know Jesus as he did. "Paul was determined not to know anything among the people save Jesus Christ and him crucified."

Paul's life was one with the very fragrance of Christ at all times. Paul was willing to suffer and endure all kinds of hardships, if by that means he might win some to Christ. His willingness to suffer, not only for Jesus in that day, but is still winning people to Christ today. In studying the life of Paul it was this willingness of his to suffer that won me to a more complete determination to serve Christ regardless of the price. I had a deeper vision of what he had done for me, and what I owed to him in studying the life of Paul than I had ever had before. He considered his afflictions light, and knew that they were working for him an exceeding and eternal weight of glory.

As we study these great characters in history and the Bible we find they are not dead, but are living in your life and mine, if we are alert to what they did.

As we see God demonstrated in the life of Christ so perfectly, and in the life of Paul, what is our determination about it? Do we not each one feel that we want to make our lives count more for Jesus than ever before?

Jesus is expecting glory in our lives and is being disappointed. We can not live partly in the flesh, and partly in the spirit, partly unto ourselves and partly unto him. Labor must be the expression of life, if it is to be truly effective, and all true and abiding influence is but the effluence of the Holy Spirit, who dwells within to sanctify and control. Only his outflowing as a river of living water can help, and heal, and bless souls, and for this he must have a clear channel.

"An old man, going on a lonely highway,
Came at evening, cold and gray,
To a chasm, vast and deep and wide.
The old man crossed in the twilight dim—
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.
'Old man,' said a fellow pilgrim near,
'You are wasting your strength with building here;
Your journey will end with the ending day;
You never again will pass this way:
You's crossed the chasm deep and wide;
Why build you this bridge at eventide?'
'Good friend, in the path I have come,' he said,
'There followeth after me today
A youth whose feet must pass this way:
This chasm that has been as naught to me;
To that fair haired youth may a pitfall be:
He, too, must cross in the twilight dim—
Good friend, I'm building the bridge for him.'"

WET NEWSPAPERS EXPECT BEER PROFITS

Many persons have thought for some time that there was a real reason back of the "wet" newspaper—and that it was not wholly a philanthropic one of wanting the working man to have his beer. One basis for such thinking is strikingly set forth in a long article appearing in Printer's Ink for July 7, under the heading, "If Beer Returns."

The article is based on interviews with former leading brewers and is by Roy Dickinson. He says that Colonel Jacob Ruppert, who was interviewed as a representative large local brewer, stated that he would spend $100,000 during the first year in local New York City advertising. Ruppert has kept the Ruppert name alive by advertising a cereal beverage, but the sales of that have been approximately 3,000,000 barrels as against an expected 65,000,000 barrels of beer. Fred Pabst of the Pabst Brewing Company of Milwaukee estimates that he would sell 500,000 barrels of bottled beer during the first year. To aid in this beer distribution he would spend at least $300,000 in advertising legalized beer during the first year.

John F. Hunt Company, manufacturer of brewery machinery, according to the Dickinson article, says he has already added to his staff and will add 2,000 more if beer comes back. He says he is experiencing his first good business in 12 years. (Strange, that last about good business in view of wet propaganda!) Mr. Dickinson comments: "Many a publisher might easily feel as good as Mr. Hunt if 847 or 2,000 brewers start again to register their names and trade marks by advertiisng." He comments further: "Many ex-brewers now making near beer are all ready to go. All they have to do is to stop their de-alcoholizing process, add salesmen and advertise."

Mr. Dickinson quotes the grandson of a former famous brewer in conversation with others, in which it was figured what 847 brewers would spend in advertising. Dividing them into ten classes of advertisers from two at $1,000,000 apiece, several at $300,000, many more at $20,000 and most at $1,000 to $5,000 a year, it was concluded that at least $13,000,000 would be invested in advertising by brewers during the first year the Volstead Act was "liberalized." The article goes on in detail to refer to interviews with other brewers who are looking and working for the repeal of the Eighteenth Amendment. All would advertise and add to newspaper revenue by so doing. If the wet newspaper is wet it may be there's a wet money-making reason back of its wetness.—The Presbyterian Advance.

I can indict the captalist system. . . . I know that grain rotting in one part of the world while stomachs are starving in another is a blot on the machinery of capitalism. I know that unemployment when men are ready and willing to work, and other men need the things they could make, is a disgrace to the machinery of capitalism. I know that wealth produced is not yet fairly distributed among all its producers. . . . I know that economic freedom for the individual is the first guarantee of political freedom.—Owen D. Young.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

A BIG DAY IN BLADEN

A full day—full from the standpoint of time schedule, program, interest, enthusiasm, food, and fellowship—is the closest this writer can come in describing Sunday, July 31, which was spent with Rev. N. B. Strickland and his people of the Bladen charge at Live Oak.

The Sunday school hour found representatives from most of the schools of the charge together at Live Oak. The pastor was in charge of the worship service and, following that, taught the combined young people's and adult classes, the children having their classes under the trees. And a superb piece of teaching it was; this pastor demonstrated his ability to deal with present-day problems in the light of Biblical teachings.

At the 11 o'clock hour Mr. Gobbel addressed the congregation on phases of our new program and organization of Christian education, with particular reference to the local church board of Christian education, the pastor being especially concerned that all his leaders have an adequate understanding of the plans so that all his churches might take advantage of them at an early date. Already one of the churches, following a Cokesbury training school, has organized its board and begun working on the new program.

In the afternoon we came back for an hour or two of singing and discussion, round table fashion, of the problems raised by the previous discussions. A feature of the afternoon music was a male quartette by Messrs, Taylor, Corbin, O'Briant of Durham, and Council of Bethlehem church.

LAWRENCE AND AUSTIN

Rev. M. W. Lawrence, pastor of the Maysville charge, with the assistance of Rev. H. S. Austin, who is assisting him this summer, is making things come to pass in his territory. In sending us reports of two vacation schools conducted at Pollocksville and Maysville in which 132 children were served, Mr. Lawrence lets us in on some of his activities by adding the following paragraphs:

"Report has been sent you of the Cokesbury school conducted at Maysville. Following up the suggestion brought to us in this study, we have set up the local church board of Christian education; have organized the young people's division with the senior group of 35 people and the intermediate group of 24 intermediates; have elected the advisory committee of the children's division, which has met and has in hand its recommendations for the next meeting of the board of Christian education.

"Mr. Austin will begin another Cokesbury school at Belgrade tomorrow night, July 31.

"We have written for charters for the two groups in our young people's division."

In the Pollocksville vacation school there were 52 children enrolled, including six beginners, eight primaries, 20 juniors, and 18 intermediates. Eight workers spent two weeks enriching the lives of these children, using courses on "Homes," "How the Nations Share," and "The Orient Steps Out."

At Maysville there were 80 children in the school, including 16 beginners, the same number of primaries, 26 juniors, and 22 intermediates—about 25 per cent larger enrollment than last year. There were ten workers, who used the same courses as those used in the Pollocksville school.

SCHEDULE FOR AUGUST 14-19

Cokesbury schools will be conducted at the following places August 14-19; we indicate in order, place, pastor, and instructor:

Yanceyville; I. T. Poole, H. M. Russell.

Dover; L. E. Sawyer, A. V. Harbin, Jr.

Rose Hill; P. O. Lee, F. S. James.

Apex; F. B. Joyner, T. R. Jenkins.

Plank's Chapel; R. E. Pittman, J. R. Carruth.

Hatteras; Leon Russell, C. H. Giessen.

N. Rocky Mount; W. N. Vaughan, W. E. Crook.

Englehard; H. A. Chester, William Asher.

Hillsboro (vacation school); A. J. Parker, C. T. Thrift, Jr.

Lakewood (survey); W. C. Huckabee, Herbert Spell.

ENJOYING THEIR WORK

Although constantly on the go and working hard and fast, our Cokesbury instructors, receiving the hearty co-operation of pastors, are enjoying their work and making a real contribution toward a better understanding of our church's program of Christian education.

"I am at my new place," writes one, "and have gotten off to a good start in the Cokesbury class. I am enjoying my work this summer."

Another writes: "Things are looking extra fine here in the church at Stantonsburg. The respense last night was little short of excellent."

"I think the school this week has been one of the best I have had this summer," is the way one instructor begins a recent letter. "The people know about the school and the books had been distributed before I got to the community. The preacher (Rev. F. B. Brandenburg) drove 16 miles each night to bring a load. Mr. Brandenburg took one whole day off to tell me some of the problems of the school. Knowing the problems of the school, I could tackle the situation much easier."

In our co-operative task work is a joy, especially when all who have responsibilities really co-operate and play the game unselfishly. Let us all pull together to the end that all of us may show ourselves approved unto God, workmen that need not be ashamed.

NEW MISSION PLEDGES

(Continued from last week)

Fayetteville District

John's—Caledonia Charge	5.00
Mt. Gilead	10.00
Sanford	40.00
Raeford	5.00
Troy	3.00
Hay Street, Fayetteville	5.00
Camp Ground	50.00
Gibson	5.00
Total	168.00

New Bern District

Centenary, New Bern	50.00
Jarvis Memorial, Greenville	50.00
St. Paul, Goldsboro	50.00
Queen Street, Kinston	35.00
Riverside, New Bern	10.00
Bridgeton	5.00
Elm Street, Goldsboro	10.00
Pikeville	7.50
Morehead City	5.00
Smith Chapel—Mt. Olive Ct.	10.00
Falling Creek—Mt. Olive Ct.	5.00
Wharton—Grimesland Charge	15.00
Total	257.50

Young People's Division

YOUNG PEOPLE'S CONFERENCE

Amidst the beautiful setting of the lake and mountains of Junaluska the Young People's conference for Southern Methodism east of the Mississippi met July 14-26. One hundred and thirty-five young people and workers with young people were registered for the conference, representing 19 annual conferences, among whom were 13 conference presidents. The contact and fellowship with these leaders of the young people from all over our Southern states was a real joy and inspiration, as well as was the relationship with the members of the young people's division staff from Nashville, other members of the general staff, and still other outstanding teachers of and workers with young people. Study, classes, forums, dramatics, recreation in many forms filled full to the brim the 12 days spent together by the beautiful waters of Junaluska.

The North Carolina conference was represented by six young people at the conference. They were: Cornelia Love, Raleigh; Mary Harvey Love, Raleigh; Fred Dixon, Raleigh; Ruth King, Goldsboro; Mary Crawford, Fayetteville; Reba Cousins, Durham.

The challenge presented to the young people at Junaluska was great, and the call was a high one. The privilege and opportunity afforded there carries with it a great responsibility to carry onward and upward better than ever before. May we be worthy of the task that is ours!

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference
JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

Extension Department News

SUMMER COKESBURY SCHOOLS

With the help of eight Duke University students the extension department has been carrying on an extensive Cokesbury training program this summer. On June 26 these young men began their work, and the following figures indicate their success up to the end of July:

No. of schools conducted 31
No. of churches participating 74
No. of persons enrolled 860
No. of credits earned 647

These men will work for five weeks more in this conference and if their effectiveness continues as it has been going a remarkable record will be established.

SOMETHING MORE THAN CREDITS

The emphasis this summer is not being placed on credits. A Cokesbury training school has a deeper purpose than making possible a number of credits. The deeper purpose is receiving the emphasis in the schools now being held. It is the purpose of the summer training program to meet certain needs in the local churches of the conference and to help the local people do the best possible work. Every class is designed to be practical. The new organization is carefully explained, or the aims and best methods of good teaching are made clear, or suggestions for improving worship periods are given, or a practical interpretation of the meaning of the Christian religion is made. Each instructor has been trained to be of definite help to the churches to which he goes. That the boys are doing their work well is certified by the words of praise which have come from pastors and other leaders at the close of their classes.

One practical device which is being used is a special report blank on which is recorded the goals set up during each class, this report being filled with local leaders and with the conference office. During the next year, under the direction of the conference office, a check-up will be made on these goals.

COURSES—NEW AND OLD

The courses being offered this summer indicate the practical purpose of the Cokesbury training program. The unit being offered most widely is called "The Educational Work of the Small Church." This course makes clear the plans for the new unified program of Christian education for the small church. It is designed to be of practical help to teachers and officers as they organize and promote educational activities in their churches. It answers questions, gives needed information, helps to solve problems, and is the only course which can guide workers in small Methodist churches as they carry on Christian educational activities. The text for this course is a book by the same name written by Dr. J. Q. Schisler, secretary of the Department of the Local Church, General Board of Christian Education.

Another new and important course is called "Teaching," and uses as a text a new book, "What Is Teaching?" by Miss Frances C. McLester. The principles of teaching are set forth in this course in simple and practical form.

"The Meaning of the Christian Religion" is the third new course receiving special emphasis this summer. It is in a class to itself since it offers a popular interpretation of Christianity. The classes where this unit has been taught have been most interesting and the people have had their minds cleared and their hearts warmed by the studying they have done. The text for the course is Dr. R. L. Ownbey's book called "The Christian's Religion, Its Meaning and Mission."

The three courses named above are all required units. Their fundamental chracter makes it imperative that they be studied by all our people. The present summer training program is a good beginning and within the next few years people on all of the circuit charges, as well as many others, should have taken them.

Several of the old and more familiar Cokesbury units are also being given this summer. Among these are: "The Sunday School Pupil," "Worship in the Sunday School," "Evangelism," "The Life of Christ,' "The Teacher and the Book."

POINTS OF EMPHASIS ON A CIRCUIT

A new pamphlet has recently been issued by the conference board. It is called "Points of Emphasis on a Circuit," and was prepared by the special committee on circuit work for the conference. This committee has been making a study of the rural church in Western North Carolina and has prepared the leaflet with the hope of making helpful suggestions to pastors and other leaders who are working in the country churches.

"Points of Emphasis on a Circuit" is not a program of work to be followed strictly by church workers. In preparing it the committee fully recognized that every charge has peculiar needs and possibilities. No strict program of work could be made to fit all churches and circuits. There are, however, certain major emphases which are of chief importance and the leaflet attempts to indicate these in outline form. It is believed that any circuit worker may be helped by considering the suggestions made in the pamphlet. They may be procured free of charge from the conference office, Box 315, Greensboro.

INCREASE IN MISSIONARY OFFERINGS

One of the most encouraging facts about the work of the Extension Department is the increase in the amount of the offerings to the Home and Foreign Missionary Enterprise. According to a report from the treasurer, Mr. H. A. Dunham, this increase is 13½ per cent over last year. This fact shows that pastors, superintendents, and presidents of young people's divisions have been on the job. They have arranged for the observance of Missionary Day regularly each month, they have explained the purpose of the Home and Foreign Missionary Enterprise, and they have been faithful in remitting the offerings to the treasurer. Good work, brethren! We are proud of you and grateful!

SURVEYS AND NEW SUNDAY SCHOOLS

Under the direction .of Rev. W. A. Newell, presiding elder, the Extension Department has conducted surveys in three communities in the Greensboro district. The purpose of these surveys is to prepare the way for the organization of new Sunday schools in sections not adequately served by any church. The communities which have been surveyed are the Rankin School community, just north of Greensboro, the Rocky Knoll community south of Greensboro, and a territory a few miles west of Greensboro. A large number of Methodist families, whose church membership is located in no definite place, together with a number of non-church members were discovered. Mr. Newell has stated his belief that the results of these surveys will be helpful to pastors of neighboring charges even though no new work is started right away. He also believes that the possibilities for new Sunday schools in these communities is good.

The surveys were made by Messrs. C. E. Hix, Jr., T. C. Swackhamer, and R. E. Walston, Duke University students who are this summer with the Extension Department. These men report three interesting facts about the people in the communities in which they worked. (1) These people are courteous. At no time were they shown any discourtesy whatsoever. They were cordially received into the homes where they called and given every assistance as they sought to learn the facts about religious conditions in the community about. (2) They are interested in religion. Many expressed themselves as being in favor of having another Sunday school near their homes. (3) The Methodists who had not located their membership in any nearby church are ashamed of themselves. They welcomed having their attention called to this oversight and indicated their willingness to have some pastor call on them to arrange the most suitable place for locating church letters.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Women have ever been the guardian of the spiritual forces of the race. While many have refused this glorious privilege and trailed their garments in the filth of sin and spread the contagion of evil practices among men and women, yet there are holy women who are ready to refuse ease and self-indulgence and give the strength of their personalities that righteousness may be exalted. And right now is the time when every pure-minded woman should resolve to fight the curse of intoxicating liquor. It is a poison—a poison to the bodies, minds and souls of men. The habit of drink will change the purest man or woman to a liar, a thief and a murderer. The habit of drink like a canker eats out the true and brings in the false. Drink robs man and woman of those natural affections and impulses that sweeten life and make it beautiful! It destroys all appreciation of the beautiful and makes a man gloat over the despised and the hideous.

Put liqour within the grasp of the boys and girls of the land, make its use respectable and lawful and eventually a corrupt citizenship will destroy the American nation. A corrupt citizenship is an enemy within the gate that will more completely destroy a nation than any foreign foe.

It is the business of the American women to make good citizens. It is her inherent right. Whatever interferes with this high achievement she must destroy. She cannot prove false to her divine calling of motherhood nor a traitor to her country. Was there ever a time when woman could deny her own?

Now is the day when the candidates on wet platforms must learn that "the female of the species is more deadly than the male." E. S. P.

Mrs. J. H. Tucker of the Henderson auxiliary was guest speaker for the Oxford auxiliary in June. She spoke on "Methodism and Missions." Some of the women of Henderson were present and the fellowship of the two auxiliaries was so fine it was decided that the Henderson and Oxford auxiliaries would meet together at the historic Green Hill house for their August meeting.

Plank Chapel has a great asset in the large number of talented young people. They are using their splendid ability in the league work and also the missionary society. The young woman's group is called the Sallie Lou McKinon circle.

Sunday afternoon at three o'clock, July 31, the Caswell county zone meeting of the Methodist missionary societies was held at Milton church, Mrs. J. Ernest Murphy, zone leader, presiding, and Mrs. Taylor of Milton, acting as secretary. Rev. Mr. Hodges, Milton pastor, had charge of the devotions.

Special music was rendered by the Milton choir. Bethel-Hebron won the attendance banner for the second time this year, and hopes to get it at the next meeting, making a year for the society.

Mrs. B. H. Black of Durham, district study leader, was with us, and gave an interesting talk on study plans for the winter, urging every society to take mission and Bible study courses. Mrs. J. Bascom Hurley, wife of the former pastor, now of Roper, was present and told of some things her people are doing.

Miss Florine Robertson, district secretary, was with us, and urged us to do our best for our Master. Good reports were given by each president present, and prospects are bright for a good year's finish. Miss Beula Warren,
Cor. Sec.

Swan Quarter auxiliary observed Guest Day on June 3 with a large number present. An interesting program was given including an anthem by the choir and selections by the junior girls, and also the children's division. Following the play, "Modernizing the Young Mrs. Patton," the meeting was turned over to Mrs. H. B. Baum, who gave a very interesting talk. Her inspiring talk was followed by a delightful social hour during which light refreshments were served.

The zone meeting for Hyde county was held in the Methodist church at Swan Quarter on July 15. Fairfield and Englehard auxiliaries were well represented. A musical program was rendered by the Swan Quarter auxiliary, after which Mrs. John Spencer, zone leader, took charge of the meeting. Mrs. Smith gave a short talk on different phases of the missionary conference. The meeting was closed with sentence prayers, after which a social hour and light refreshments were enjoyed by all.

MISSIONARY SOCIETY GUEST AT MEETING

The lovely country home of Mr. and Mrs. Prior C. Smith was the scene of an "at home" affair on Tuesday evening from eight o'clock to eleven, July 19, the Woman's Missionary Society of Plank Chapel church receiving in honor of a recently organized young woman's circle.

A very catchy invitation was sent to 70 odd families of the church community, reading thus: "On Tuesday night, at eight-thirty or thereabouts, the Plank Chapel Woman's Missionary Society will have their latch-string hanging out. Their new Young Woman's Circle to greet. Come and join with us in good times of gay variety. Our honored guests and loyal husbands to meet." At Mrs. P. C. Smith's, July 19, 1932.

In response to such gracious invitation a hundred and more guests and members assembled at the spacious home to enjoy an evening of unusual social pleasure. Among the "honored guests" were Rev. and Mrs. E. J. Rees of Oxford; Rev. and Mrs. Harry A. Cox of Raleigh; Mrs. J. H. Tucker of Henderson; Mrs. R. L. Bell of Epsom; Mrs. Sallit Mitchell, one of the oldest members of the church; some twenty of the young women of the new circle (with their husbands); and some twenty-five "loyal husbands" of the members of the adult auxiliary. It was a matter of much regret that the pastor and his good wife, Rev. and Mrs. R. E. Pittman, were not present. Mr. Pittman was at Cokesbury Methodist church assisting Rev. W. P. Woodall in a revival service.

The handsome home was thrown en suite, brilliantly lighted and made most attractive with a profusion of summer flowers of gay variety. The guests were received at the door by Mr. and Mrs. Smith, then ushered into the library, where each one registered in the guest book, presided over by Mrs. T. C. Gill, after which they were taken to the dining room, where delicious fruit punch was served by Mrs. J. B. Allen and Miss Maurice Rogers. Passing through the parlors to the veranda, the guests were seated and after assembling, a brief program was carried out under directions of the auxiliary president, Mrs. T. C. Gill, as follows:

Hymn, All Hail the Power of Jesus' Name.

Scripture reading and prayer, Rev. E. J. Rees.

Welcome chorus, selected choir.

Words of welcome by Mrs. T. C. Gill.

Response on part of young women's circle, Clara E. Gill, chairman.

Introduction of the guest speaker by Mrs. Gill.

Address, Christianity and Missions, by Rev. E. J. Rees.

Hymn, Blessed Be the Tie That Binds.

At the conclusion of this program and thrilling talk on missions, the hundred and more folks were allowed to make merry as suited their several tastes. A feature of the social hour was the piano music, rendered by Rev. H. A. Cox, and the singing by Mr. and Mrs. Rees, and the group singing of favorite songs. Good fellowship reigned supreme the while a group of girls and young women served delicious sandwiches and iced tea, fragrant with mint.

It was eleven and past when the guests finally took leave, thanking the gracious host and hostess and the woman's auxiliary for a wonderful evening of Christian fellowship.

Note: There were "ninety and nine" actually registered in the guest book. Miss Florine Smith, the daughter of the house, wittily wanted to know "Where is the lost sheep?" Who knows?—Reported.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

THE LORD IS MY SHEPHERD

"The Lord is my Shepherd; no want shall I know;
I feed in green pastures; safe-folded I rest;
He leadeth my soul where the still waters flow;
Restores me when wandering, redeems when oppressed.

Through the valley and shadow of death though I stray,
Since Thou art my guardian, no evil I fear;
Thy rod shall defend me, thy staff be my stay;
No harm can befall, with my Comforter near."

Dr. G. Walter Fiske says: "The Christian home has seven times the chance of being permanent and unbroken that the irreligious home has. . . . Christian, church-going people contribute very little to the divorce statistics. As a rule Christian homes are stable; Christian families, church-going families, remain unbroken."—From the Christian Family.

NEW ORGANIZATION FOR SALISBURY DISTRICT

Bethel, on the Granite Quarry circuit, Salisbury road, has a new missionary society recently organized by the wife of the pastor, Mrs. J. O. Cox, who, according to her district secretary, Mrs. Z. V. Moss, "is a fine worker and is doing much to interest and organize all the women in the circuit."

The officers at Bethel are: President, Mrs. J. O. Cox; vice president, Mrs. J. J. Eller; recording secretary, Miss Lizzie Eller; corresponding secretary, Mrs. C. H. Broughton; superintendent mission and Bible study, Mrs. D. B. Miller. Names of other officers not given. We are glad to enroll this organization and wish for them great success in their new work.

MISS LOUISE AVETT HONORED

The young ladies' class No. 6 of the Methodist church of Norwood entertained in honor of Miss Louise Avett, who leaves this month for China, where she will be a missionary. She was given a miscellaneous shower at the home of Miss Routh Norwood on a recent Thursday afternoon. As the guests arrived they were given paper bags, which were tied on their right hand in order to give arriving guests a hearty handshake. Contests were given which were much enjoyed. Little Miss Lula Patterson Mabry, dressed as a Chinese girl, entered the room bearing a basket of gifts for the honoree. Miss Avett expressed her appreciation for these kind remembrances. She left her home town, Norwood, August 6 and will sail from Vancouver, Canada, for China, August 16. At the close of the afternoon refreshments of punch and cake were served.

AVERAGE AGE OF SOCIETY

What is the average age of your missionary society? Did you find out at your June meeting? If you did not, please do so at your next meeting and report to your district secretary on your third quarter report.

It may be that your district stands a good chance of winning the $10 offered by your conference for the district showing the greatest decrease in average age, or perhaps, your society may win the $5 offered by your district for greatest decrease in average age. Attend to this matter please, and let your district secretary have the average age.

A BEAUTIFUL TRIBUTE TO A SAINTED MOTHER

What could be a more fitting tribute to a sainted mother than to place her name on the Memorial Roll of the Woman's Missionary Council? That mother whose life was one of good deeds and of faithful, loyal service to her Master, one who loved the missionary cause and contributed not only liberally of her means to the success of the missionary enterprise, but gave a devoted daughter to the missionary work in China, and another daughter to the conference missionary work. Such a mother was Mrs. W. N. Hackney of Asheville, one who dead yet liveth in the hearts of all who knew and loved her. How fitting that her daughter, Miss Amy Hackney, should so beautifully memorialize that wonderful mother, through her missionary society at Hillside Street church, Asheville, N. C.

SUCCESSFUL GUEST DAY MEETING AT ACTON

A large crowd of men, women and children gathered at Acton church on Sunday afternoon, July 17, for the guest day program of the Woman's Missionary Society. Mrs. A. E. Dugger, president, presided, and the opening devotional was led by the wife of the pastor of the church, Mrs. T. A. Groce.

A duet by two representatives from the Presbyterian church was greatly enjoyed as were the readings by Mrs. Duncan of Enka.

The chief speakers of the afternoon's program were Mrs. H. A. Dunham and Miss Amy Hackney of Asheville. Mrs. Dunham discussed in her usual interesting manner our missionary work in general and Miss Hackney had for her subject the work of the children, bringing out most interestingly the splendid achievements of this department in our conference.

GUEST DAY MEETING AT WEST ASHEVILLE

Several weeks ago the Woman's Missionary Society of West Asheville, which is doing a splendid work, observed their guest day with an interesting program and with special visitors from the various churches in West Asheville in attendance. The program was opened with a devotional service conducted by Mrs. Carlock Hawk, wife of the pastor, after which a welcome was extended by Mrs. G. A. B. Holderby, presiding officer.

A most unique and original radio program, under the supervision of Mrs. J. R. Hamlin, was given and traced the progress of the work of the Belle Bennett Missionary Society from its beginning in 1906 to the present date. Ten ladies in old fashioned costumes were seated on the pulpit platform and the radio broadcast was interspersed by familiar hymns by these ladies. A pretty vocal solo by Miss Minnie Lee Richardson was enjoyed, with Mrs. Frank Keener as her accompanist.

Mrs. W. R. Harris, conference secretary, was the principal speaker of the afternoon and gave a talk on "The Crises in Our Missionary Work."

At the close of the program the audience repaired to the basement of the church and were received by the presidents of the society who have served during the 26 years of its existence. A delightful social hour was enjoyed and light refreshments were served by a committee from the Belle Bennett Society.

MEN IN THE PULPIT

From Mrs. J. C. Handy, chairman of the Woman's Missionary Council Committee on the Status of Women comes the following:

"Men have been preaching well nigh 2,000 years, and the large majority of converts have been women. Suppose now that women should share the preaching power, might it not be reasonably expected that a majority of the converts under their administration would be men? The question is asked in all seriousness, and if its practical answer shall be the equipping of women for the pulpit, it may be reasonably claimed that men's hopes of heaven will be immeasurably increased."

Who said those radical words? The sensible and highly respected Frances E. Willard in 1884, wrote these words in a book. No one accuses her of fanaticism. She is one of the notable reformers in American history. Shall the words of Christian women in our church today have less weight? Is it not time to forget prejudicial notions when the spread of the gospel is at stake? How can the church deny when the spirit of God speaks to women as well as to men?

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

REFRESHING SHOWERS

The first thing I want to say this morning is that the Children's Home grounds have been visited with a glorious rain. For weeks and weeks showers have flirted with us, but have given us the go-by. Our red land corn has suffered severely, bringing forth nubbins, when we had hoped for full grown ears. Our hay crop has not materialized and our truck farm has yielded very scantily. So far we have been unable to secure a surplus for any canning purposes. But at last several good showers have come and our late vegetables are looking more promising every day. One who has much interest in children and in growing produce watches the weather. We are exceedingly grateful to the Giver of all good gifts for giving us refreshing showers.

A LOAD LIFTED

Thanks to a few of our good Winston-Salem friends every member of our recent high school graduating class desiring to go to college is assured of matriculation in some good institution. Due to hard times and scarcity of money some difficulty has been encountered in securing the wherewithal for placing four of our youngsters in college. But several of our local friends have again come to our rescue and have furnished sufficient funds for providing a good part of another year's college expenses for our deserving youngsters. Of course, these friends make their usual contributions to the Children's Home in other ways. They have lifted a heavy load off our shoulders, since we have been quite a bit concerned as to how college training could be assured to those who merited it. Our heartfelt thanks are extended to these liberal friends.

RUTHERFORD COLLEGE

Three of our boys have been busily engaged during the summer on the Rutherford College farm. Two of the three have made their home at Rutherford College for the past two years, the college providing for all their expenses and receiving from them such good help as they could furnish at farming during the summer. The third boy has been given summer work in part payment for his college training. We will send a fourth boy over to this institution this fall. Rutherford College is co-operating with the Children's Home to a marked extent in the education of our youngsters.

FIFTH SUNDAY RETURNS

We are glad to announce that quite a number of our Sunday schools remembered us on last fifth Sunday. While there are instances of reduced giving, there are also instances of marked liberality. Although three-fifths of our Sunday schools fail to remember us we are indeed very grateful over the fact that the other two-fifths do remember their foster children and that their remembrance is of a very liberal nature. To all those who are sharing with their foster children during these times when sharing is really sacrificial we extend our grateful thanks and beg to assure them their money will be wisely used.



Ho, Ho! Here is "Goober"

SINGING CLASS

Our singing class has been very consistent in its services to our people during the spring and summer. The girls in this class have the usual duties to perform through the week and on Sundays have been going out to render two, three, and even four programs throughout the day. Often these trips require a very early morning start and include a late return on Sunday night. In view of the strain on their resources we have thought wise to not schedule any engagements for our singing class for four Sundays in late July and early August. This has been done in the face of repeated and urgent requests from friends who would have our class visit them. Beginning with September our singing class will again resume its Sunday schedules.

DON'T WAIT

Quite a number of our good pastors have stated during recent weeks that if we would bring our singing class to their congregations they felt sure they could raise their ten per cent apportionment. In some instances we have given assurance that a visit could be made, but in some instances we have been unable to accept gracious invitations extended. We hope that these congregations not visited will not wait too long about raising their apportionment. We are quite sure that no pastor will use our inability to visit him as an excuse for not encouraging his people to share with us to the very fullest extent. The failure to raise the ten per cent apportionment this year will be very, very hard on the Children's Home family.

PEACHES

The phone bell rang. Long distance said Candor was trying to get the Children's Home. The message transmitted was from Mrs. W. Clark of the Belle Orchards, who stated that if we could send a truck to their orchard within four hours' time it would be filled with choice Georgia Belle peaches. The truck was sent and 75 bushels of choice peaches were unloaded in our cold storage, these being the first peaches our children had had access to during the present summer. We are assured that the Belle Orchards will have more peaches for us later on, an assurance for which we are exceedingly grateful.

NEW ARRIVALS

During the past week six new children have been admitted into our family, three boys and three girls, ages ranging from five to eleven. These children have been on our waiting list for over a year, they having been kept in boarding houses by welfare departments pending the time they could be admitted into the Children's Home. Three other children will soon be admitted, after having been kept in a county alms house for several months. No children are now being admitted into the Children's Home for purely economic reasons.

A LITTLE BOY'S OBSERVATION

Guy Townsend, one of five brothers here at the Children's Home and a grandson of a distinguished Methodist preacher, is quite an observant little fellow. Recently while out on a walk with his house mother and other children from the Anna Hanes cottage, he noted an interesting procedure which he relates as follows: "I saw a big chicken and a whole lot of little chickens. Toreckly the wind begins to blow and it looked like a rain was coming up. Then all the little chickens gathered up in a bunch and the big old chicken sat right down on them."

This interesting little Townsend boy is claimed and clothed by the Young Woman's Circle of Park Place Missionary Society, Greensboro.

SOME CHOICE FRIENDS

Among our picknickers during the past week was a group of choice women, members of the Philathea class of Asheboro Sunday school. These good women clothe one of our fine little boys, Kenneth Loftin by name. This class is taught by Mrs. J. P. Garner. Mrs. Carl Steed serves as president, and Mrs. Don McGlohon serves as assistant teacher and general utility worker. It was a joy to have these fine friends with us.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Concord church, Person charge, is one of the strongest country churches in the conference. Many substantial and cultured people make up the membership of this fine church. It was my privilege to attend an all day circuit-wide rally service at Concord church on the fifth Sunday. The morning part of the day was filled with songs, addresses and a pageant. In the afternoon my young people sang and gave readings. I was privileged to talk on the Orphanage. Concord church and the churches on the Person circuit are loyal and generous friends of our Methodist Orphanage.

Brother W. L. Maness is making full proof of his ministry. He has the heart of a true shepherd and puts the emphasis of his efforts on the spiritual, but does not overlook the other claims that are made upon his churches. It is refreshing to see a man so thoroughly consecrated and unselfish.

Before reaching Concord church we stopped at Roxboro and gave selections of songs at the Sunday school hour. Brother W. R. Hambrick was glad to have our young people to give several songs after his Sunday school assembled in the auditorium.

* * * *

Wish I could tell you how much we enjoyed Mrs. Rives and the class of young people. The program put on at Conway at the 11 o'clock hour and at Zion at three in the afternoon was everything that could be expected. They carry with them a fine atmosphere and make you feel that you want to be better. The churches were more than filled and many waited outside. I think this is due to the fact that the Orphanage has a warm place in the hearts of our people. One man said to me: "I can't understand why some people complain when they are asked for a small sum to take care of that great institution." Their coming to us was a benediction and we are going to be better Christians because they came this way. God's blessing upon you and the great work which lies so close to your heart. We shall be glad to have them come this way again. I felt in my heart that I wanted to write you these words of appreciation.

With every good wish, I am,

Geo. B. Starling.

* * * *

A most delightful little trip for the singing class was to Conway, N. C., on Rev. G. B. Starling's charge. The distance was long, so we drove over Saturday. We found Mr. Starling waiting at the church with a happy greeting for us. Mrs. Johnson came in soon with the list of homes assigned us, where each child was pleasantly placed for the night. My good friend, Mrs. Henry Maddrey of Severn, only a few miles away, had made plans for me to spend the night in her home. The pastor, wife and daughter, and some other friends were invited in for dinner. We had a most delightful time. Mr. Starling has always had large congregations for us; both this church and Zion were filled to the fullest. Mrs. J. E. Taylor is superintendent of the Sunday school at Conway. This is a splendid school, young people interested, and they have good music from their choir and school. I enjoyed the hospitality of Mr. and Mrs. Taylor for dinner Sunday. In the afternoon we gave our concert at Zion church. Had quite a visit, didn't we?

The singing class for the Orphanage was invited to visit Rev. M. C. Ellerbe's church in Roberdel. I spent Saturday night in the pleasant home of Dr. and Mrs. McIntosh of Rockingham, and took dinner in the parsonage Sunday with Mr. and Mrs. Ellerbe—time pleasantly spent. Sunday morning at 11 o'clock it seemed we had almost the entire community out to hear the concert. This audience was very attentive. Mr. Easterling is superintendent of the Sunday school, and judging from the attendance that day they have a flourishing school. We had a great day with these people and at Carthage. Rev. J. H. Buffaloe was away on his vacation and Mr. Stutts, superintendent of the Sunday school, was host to the class at the church and at the hotel for supper. The congregations of both churches manifested keen interest in our work.

Mrs. Nellie Bynum Rives.

THE FIGHT AGAINST LIQUOR

By J. H. Smith.

Awake! to arms ye soldiers brave,
Ye warriors strong and true.
Put on your shield of faith and love,
To fight old man home brew.

Awake! to arms against the foe,
Don't give up in despair.
Your God is on your side this time,
So fight the battle fair.

The crowd that wants light wines and beer,
They want their whiskey too.
To wreck your homes is their desire,
But never shall come true.

Awake! the battle now is yours,
You're sure to win the day.
Amendments come, amendments go,
The 18th though must stay.

Awake! to arms ye Christians brave,
It's up to you, that's all.
So meet the challenge face to face
When you go to the polls this fall.

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Sunday School Lesson

AUGUST 14

The Ten Commandments

(Exodus 21:12-21)

The first four of the Ten Commandments teach man's relations to God. The last six man's duties to man. God comes first. Man comes second.

1. Parents (Ex. 21:12)

Respect and reverence parents. "Honor" means attach might to, hold in high opinion, respect and reverence. Honor, not love is commanded because children are tempted to withhold honor, not love. Covet praise of parents as high reward and dread their censure as keenest pain. There is no room in a Christian home for a cowed child, neither is there place for shafing under parental restraint. Obedience should be prompt, implicit, unquestioning and cheerful. Reverence father and mother. Both parents are to share alike.

2. Personality (Ex. 21:13)

Life is God's most mysterious and valuable creation. Only God can give life, and only God has the right to take life. Anything endangering man's health or happiness is condemned. One of the first fruits of the fall was lowered regard for life. The first son in the first family was a murderer. Whatever jeopardizes life violates this command and challenges the sovereignty of God.

3. Purity (Ex. 21:14)

This command sanctifies wedded life. Honor and virtue are as sacred as life. Whatever interferes with the union of one man and one woman is condemned. The commandment safeguards the procreation of life. Marriage is a divine institution. Adultery is a sin against society that should be punished with a severity next to murder. Break the marriage tie, and you strike at God's safeguard for motherhood and childhood. When an adulterer is dismissed from the divorce court he should be handed over to the criminal court as an enemy of society.

4. Possessions (Ex. 20:15)

This commandment authorizes and sanctions private ownership of property. The right of possession includes the privilege of unhindered and exclusive use or enjoyment of what he has received by barter, gift or bequest, provided it was received in accordance with the divine terms of possession. The right to acquire and retain property is a blessing to mankind. It increases the produce of the earth and preserves it until maturity. Remove this right, and the wealth of the world would disappear. The right of private property develops man physically, mentally and morally, because it is an incentive to labor and releases latent resources.

5. Preciseness (Ex. 21:16)

This command demands accuracy of speech and statement. It demands that man be free from all kinds of untruthful and inaccurate statements. God demands a truth loving spirit that is intolerant of untruthfulness wherever found. Precision of statement and loyalty to fact are commanded. Observe accurately, record precisely, and be true to the facts, regardless of personal preferences. There are some temperamental liars. They see things out of proportion and cannot talk about their neighbors without bearing false witness. Guard your lips, control your tongue, lest you be among them.

6. Perspective (Ex. 21:17)

The first nine of the Ten Commandments taught the Hebrew his duties to God, his superiors and his equals. The tenth goes deeper than the nine and condemns the stray thought and the unexpressed desire that is not loyal to the rights of other men. It teaches that virtue does not lie in the avoidance of evil acts, so much as in the spirit that desires to practice the good. The illicit desire is condemned, because it is at the root of illicit deeds. "Covet" means "set the heart on," to pant after. The sin is the desire to possess something belonging to another which is not lawfully obtainable. It is not wrong to desire a house, a wife, a servant, but it is wrong to desire thy neighbor's house, wife or servant. It is not sinful to desire possessions, but to desire them at the expense of others. Your neighbors' rights are as sacred as yours.—Watchman-Examiner.

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It will be especially useful to those of us who have not enjoyed university training in church history. Here one will find in succinct form facts which should be known by every intelligent Methodist preacher. And our good laymen, who so ably and loyally serve and love our church, will find here a veritable mine of information from which they will derive a deeper appreciation of Methodism. We predict that it will have a wide reading.

The proof reading is not up to the Cokesbury standard. W. A. Newell.

GOING FORWARD IN FAITH

"They that sow in tears shall reap with joy." It is upon this promise that the Flemish Methodist Church at Antwerp, Belgium, has fixed its faith, and in spite of the fact that many members and friends have had to move away in search of work, the people are not discouraged. "Far from being downcast, we are redoubling our efforts," says the Rev. A. Parmentier, pastor, "in preaching, in visiting from house to house, in prayerful study of the Word of God. We are passing through moments of crisis now, but we are looking forward to the time when new souls shall come into fellowship with us, for we are certain that 'they who sow in tears shall reap with joy.'"

THE SELFISH CRY FOR DRINK

By E. C. Durham.

'Tis only selfish men who cry
For more of drink today,
Who care not if the hungry die,
Nor if the righteous pray;
And in their selfishness they seek,
If only they'd confess,
A thing that makes their bodies weak
And leaves their minds a mess.

There's not a penny now to spare
For liquor, wine, and beer,
For poverty is everywhere,
And troubled cries we hear;
And drinking makes the trouble worse,
If only men would think;
So let this land stamp out the curse
Of alcoholic drink!

after childbirth . . .



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NEW FANGLED WORSHIP SERVICES IRKSOME

By C. W. Hunt.

Those who have read after this writer all these years know that he stands for the fundamentals of right living and know, too, that he is first a citizen and next a churchman; and by churchman he means to say he knows and believes and tries to practice the rules and doctrines and practices of the church of his choice, and above all that has for years put a large part of what comes to him into the church and its causes. That being so, it is natural for him to love the old things in Methodism as it is for water to run down hill. He goes to church to worship by the plans and usages and programs there laid down, but there has come into my church a condition that does not dovetail into and make complete harmony. When the general conference, the great law making body, meets once in four years it reaffirms and has reaffirmed the 25 articles of religion and faith and doctrine for 100 years and more—the only thing such a body could do and not go on record as wanting to change the "plan of salvation." In fact it would be impossible to change these without doing away with the accepted Word from on high. All the foregoing is too well known to enlarge upon, but what disturbs me is the number of young preachers who insist on changing the worship program to the confusion of old and young; even to the destruction of the dignity of worship and pulpit manners. Some school of theology or of religion or some organization of young preachers is teaching that the old ways are not attractive to the young and in order to reach them something modern and out of the ordinary must be said and done. These may have some plan by which they hope to reach such, but to this finite mind the trash such innovations will reach are not worth the candle, and are destroying that which has made religion and the worship of God different from anything the world has ever had.

This writer knows three young men, all highly educated, all have had some experience, all three of them are performing pulpit antics not in the discipline, and it stands to reason that all three would not be doing the same thing in different places were there not something back of these antics that savors of doing away with the old things and ringing in of extraneous matter to the destruction of the solemnity of worship and making the pulpit a place to "cut monkey shines." For instance, these fellows search the congregation for some one to call out: "We see Mr. Spotcash in the congregation and are glad to have such a fine "benchwarmer" with us today. Or they take in a new member and tell where he came from, what they do, how many chickens, cats and dogs they possess, when they married—in order to raise a laugh at the very time worship should be uppermost in the minds of the congregation. Such makes real worshippers tired and they go away with a bad taste in their mouths and wish the more aggressive ones comes a desire to kick such a "Jack-an-apes" out of the pulpit. Such is no part of worship, is sacrilege—contemptible. Nobody wants a long-faced-poke, but every worshipper wants opportunity to worship and go away benefitted from having gone to God's house; and the man who does not touch the hearts of his hearers can know he has failed if the congregation goes toward the front door when dismissed. If he touched them there will be a movement toward him to say they were helped by having heard a message from God's representative.

God knows the church as such is impotent enough now and should not be "cluttered" up with "Jack-an-apes" pretending to bring a message for God Almighty; and the more of such that comes into action the deader will the church be. A sermon and a worship period that does not tell of sin and repentance, of judgment to come and point the way to a higher and better life and back it up with a "Thus sayeth the Lord" is a waste of time and energy and has a gradually deadening effect on those who sit under such.

The old long meter doxology set to tune of Old Hundred is fast passing out, and it would not be surprising to find it left out of the new Methodist hymnal now in preparation. No song ever written has drawn as many men and women heavenward as that old closing verse, that has for a hundred years been the climax in an hour of worship. The late Dr. DeWitt Talmadge, who was considered one of the greatest ministers of God who has lived in modern times, had his congregation rise and sing that as the first act of worship, and was led by a cornet. Those of us who have reached late life and old age cannot ever forget or get away from a desire to sing and worship God in the singing of that old stanza written by Bishop Thomas Ken of England. To do away with all these to catch the effervescing youth of today is like swapping the real for the vanishing.

MEETS OUR DEEPEST NEEDS

When He said, "I am come that they might have life and that they might have it more abundantly," did He not afford us a program and a platform and a message which makes possible meeting the deepest longings of the human heart and the deepest needs of the human race? When He said in language that would seem subject to no two interpretations, "Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," with matchless lucidity summoning us into larger evangelism—how can it be that we miss the way?—Dr. John R. Mott.

Jud Tunkins says what makes him admire a mother's love and marvel at it is a photograph of himself taken at the age of eleven or twelve.—Washington Star.

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Children's Storyland



PETE

By Alice M. Montgomery.

Pete is a boy's name, but this Pete wasn't a boy—he was the funniest, naughtiest bird you can imagine. He was dressed in black and white, and had a long stick of a tail that moved up and down in a pert way as he hopped along the school aisles. For Pete went to school, not regularly, to be sure, but quite often enough. His school, or the school he seemed to think was his, was a white frame building set on a dry, windy hill. It was divided, by folding doors, into two rooms. In one of these the young teacher, Miss Mason, taught the first four grades, and it was here that Pete liked to come visiting. Pete was a tame magpie, and, as you know, magpies sometimes learn to say a good many words.

The first day of school was almost over. It happened to be Eleanor Ann Mason's first day of school teaching. Everything seemed to be going along nicely. She knew she was fond of all the children and hoped that they, too, would care for her. Miss Mason was helping five-year-old Frankie to manage the slate pencil in his chubby hands when she heard a low voice say, "Shut up." The young teacher's pink cheeks grew pinker. What should she do? Again the soft voice said, "Shut up." What did teachers do when children said such dreadful things? Again there was a cry, "Shut up," and, to make matters worse, the children were smiling and waving their hands for permission to speak.

"Well, Edward, what do you wish to say?" the teacher asked.

"Miss Mason, it isn't any of us talking. It is just Pete; he always comes to visit school. See, here he is." As he said this, a beautiful magpie hopped down the aisle.

The "shut up" changed into a genial "Hello." Miss Mason laughed aloud. The bird was funny, and she was relieved.

The children, anxious to show their pet, put Pete through his tricks. He coughed, sneezed, called a number of children by name and finally hopped over to the open door.

"Well, good-bye," Pete said, as he flew from the sill.

"Good-bye," Miss Mason answered.

Pete came to school every day or two, and Miss Mason, who was not much more than a little girl herself, shared the children's pleasure in his visits. One of his special tricks was to cock his head to one side, and, looking out of his bright, black eyes, carry on a long conversation with himself in a monotone that surely he only could understand. His manner was so pleasant, however, that it sounded like two lady neighbors gossiping merrily with each other. Once in a while Pete's visits were unwelcome, and then, if he refused to stay out, one of the pupils would wrap a soft rag around his leg and tie him to a desk. Pete seemed to know at once that he was being punished, because his gay head would droop, and he would sit—a little, bunched-up, unhappy bird. After this, it would be several days until he would come again.

At home, there was one thing he loved to do more than anything else, and that was to tease the cats. How he did like to catch Mother Tabby asleep and give her tail a peck with his sharp bill! She would snarl and spit at him and try to slap him with her claws, but ,of course, he was too quick and would fly to a near-by branch or fence post and sit and scold. Tabby seemed to know that he was part of the family, for even if she were angry with him, she would not slip up and catch him, as cats sometimes do. The half-grown kitten was Pete's special joy. The way he chased that kitten around would have been amusing if it hadn't been so hard on the poor kitty. However, there was one place Pete could not go. There was a rain barrel in the corner near the kitchen door. The kitten could squeeze between the barrel and the wall. Here Pete could not get. He would hop from side to side and cry, "Oh, kitty, kitty, kitty." He would stand and scold till somebody came out of the house and made him fly away, and let the frightened kitten come out of its hiding place.

He narrowly escaped being shot one time, as he was sunning on a fence post, where a rabbit hunter happened along. He was about to raise his gun and fire when Pete said, "Hello" in his funny little voice. The hunter dropped his gun to his side, laughed, and went his way. Pete lived a long and happy life for a bird, paying frequent visits to families with many children and spreading cheer throughout the neighborhood.—The Congregationalist.

LULLABY TO ANIMALS

By Henry Beckett.

Little beasts in cave and tree,
May the night pass quietly,
Undisturbed by enemy—
At your mother's side.

Though the wind call, do not stir,
Cuddle close and warm by her,
Trust not yet, sweet balls of fur,
Little legs untried.

Soon enough you'll hunting go,
Soon the scent of danger know,
Patience now, lie still and grow—
Sleep, oh, jungle-eyed.

HOW JOHN AND JULIA HELPED

John and Julia were hurrying along under the old umbrella to get to Sunday school, but they were not as happy as usual. They loved the school and dear Miss Eleanor, their nice teacher, but today was to be the gift day for the school, and they had nothing to give. Other children had been talking about money and outgrowing clothes, and toys and books for the poor family that needed help so much since their house had burned down, but at home John and Julia could find nothing to take, because their mother was poor and had to work very hard to take care of her little ones.

"Let's sit back in a corner so nobody will know we didn't have anything to give," said John.

"Let's," said John. "Maybe nobody will know we are there."

"Mother cried because she had nothing to give us, but she said maybe we'd help by going," said Julia.

John was having a struggle with the old umbrella, and could not answer until the gust of wind had gone sweeping up the street. "I don't see how it would help by just being there," he panted. "That won't get the poor family anything to eat or to wear."

"I don't either, but mother knows lots of things that we don't. Let's hurry or we'll be late."

And what do you think happened? Mr. Brown who seldom came to Sunday school, saw the children going past in the rain, and he said to Mrs. Brown that if two children could go through a windstorm he could go too, so he put on his big rain coat and started out at once. When he got to the Sunday school and heard about the poor family he took a new ten dollar bill from his pocket book and put it with the other gifts.

"This is really not a gift," he said, as he put it on the plate. "I knew nothing about the poor family and their need, as I have been out of town for several weeks. I had not intended to come to church this morning, but when I saw John and Julia Moore going bravely through the storm I got ready at once. A good example like that counts, and this is really their gift."

Everybody looked at John and Julia, and the little girl whispered to her brother: "Mother did know! It helped to come even if we had nothing to bring."—Sunshine for Little People.

North Carolina Christian Advocate

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M. T. PLYLER ..... Managers

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

August

Trinity, 11 28

September

Andrews-Masseys, 11 4
Stem, 7:30 4
Rougemont, 11 11
Orange-Carrboro, 7:30 11
Cedar Grove, 11 18
Front Street, 7:30 18
Calvary, 7:30 25

October

Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babama, 11 16
Brooksdale, 7:30 16
Yanceville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

November

Person, 11 5
Haw River, 11 6
Pittsboro, 3 6
Graham, 7:30 6
Carr, 7:30 6
Branson 10
Mebane, 11 13
Siler City, 7:30 13
West Durham, 7:30 15
Duke's Chapel, 7:30 16
Mt. Tirzah, 11 20
East Roxboro, 7 20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

August

South Mills, Sharon, 11 14
South Camden, Wesley, night 14
Gates, Gatesville, 11 21
North Gates, Kittrells, night 21
Hatteras, Frisco, 11 28

September

Kennekeet, Avon, 11 4

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1019 Haymount, Fayetteville.
THIRD ROUND

August

West End, Dowd's Chapel, a.m. 14
Hemp, Bascoms, p.m. 14

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

August

New Bern, Centenary, 11 21
Snow Hill, 8 21
Goldsboro, Salem, 11 and 2 20
Hookerton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

September

Mt. Olive Ct., Smith's, 11 and 2 3
Mt. Olive Ct., Smith's, 3 4
Pikeville, Elm Street, 11 4
Mt. Olive-Calypso, Mt. Olive, 7:30 4
Goldsboro Ct., 11 and 2 10
Goldsboro Ct., 11 and 8 11
Straits-Harlowe, Harlowe, 11 and 2 17
Straits-Harlowe, Harlowe, 11 18
Beaufort, 8 18
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October

LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

August

Weldon 14
Scotland Neck 14
South Rocky Mount 17
Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

August

Southport, Trinity, 11 14
Town Creek, Zion, 3:30 14
Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Asbury, 8 14
Hot Springs, 11 21
Biltmore, 8 21
Haywood Street, 11 28
Hillside, 8 28

September

West Asheville, 11 4
Weaverville, 11 11

Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

August

Hawthorne Lane, 11 21
Ansonville, Cedar Hill, 3 21
Wadesboro, 8 21
Bethel, Bethel, 11 28
Waxhaw, Bond's Grove, 3 28
Belmont Park, 8 28

September

Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Chadwick, 8 18
Polkton, Pelkton, 11 25
Calvary, 8 25

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

August

Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, ... 21
Cherryville Ct., ... 27-28
Cherryville, 7:30 28

September

Belwood Ct., Failston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

August

West Greensboro, Friendship, 3 21
Bethel-Grace, Grace, night 21
Pleasant Garden, Bethlehem, 11 27-28
Randolph, Hopewell, 3 28
Carraway Memorial, Carraway, night 28

September

Coleridge, Rehobeth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11
Asheboro, First Church, 11 18
Liberty, Staley, 3 18
Glenwood, Glenwood, night 18
West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

	August
Salisbury, First Church, 11	21
Richfield, night	21
Spencer, Central, 11	28
North Main Street, night	28
	September
Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun.	3-4
New London, Zion, 11	4
Norwood, night	4
Landis, Unity, 11 Sat. and 3 Sun.	10-11
Albemarle Ct., Union Chapel, 11	11
Epworth, night	11
Badin-Tabernacle, Badin, 11	18

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

	August
North Wilkesboro, 11	14
Mt. Airy, Central, 11	21
Mt. Airy, Rockford Street, 7:45	21
Todd, Fairview, 11 and 2	27
Boone, Blowing Rock, 11	28
Watauga, Henson's, 3 and 8	28
	September
Mt. Airy Ct., Epworth, 11 and 2 (Saturday)	3
Ararat, Hunter's, 11	4
Mt. Airy Ct., Epworth (preaching), 3	4
Laurel Springs, Laurel Springs, 11	11
Moravian Falls, Ferguson, 3	11
Wilkesboro, Wilkesboro, 7:45	14
Sparta, Cox's, 11	18
Helton, Helton, 3	18
Jefferson, Jefferson, 7 (Conf. before sermon)	18

Zone Rally Meetings

New River Zone, Jefferson, 10	September 20
Dan River Zone, Madison, 10	October 3
Yadkin River Zone, Mt. Airy, 10	October 6

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

	August
Mill Spring, Gray's Chapel, 11	10
Bostic, Salem, 11	14
Cliffside-Avondale, Cliffside, night	14
McDowell, Trinity, 11	21
Old Fort Ct., 3	21
Glen Alpine, 11	28
Morganton Ct., Zion, 3	28
Rutherford College, night	28

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

	August
Newton, 11	14
Maiden, night	14
Broad Street, Statesville, 11	21
Stony Point, night	21
Ball Creek camp meeting (Revs. A. C. Gibbs, N. C. Williams and J. Max Brandon preaching)	23-29
	September
Mt. Zion, 11	4
Davidson, Fairview, 3	4
Mooresville, Broad Street, night	4
Hickory, First Church, 11	18
Bethel-Fair Grove, Bethel, 3	18
Westview, night	18
Taylorsville, 11	25
Hiddenite, Pisgah, 3	25
Statesville Ct., Midway, night	25
	October
Lenoir, First Church, 11	2
Lenoir Ct., Olivet, 2:30	2
Hudson, Hudson, night	2
Mooresville, Central, 11	9
Mooresville Ct., Triplett, 2:30	9
Troutman, night	9
Catawba, Hopewell, 11	16
Ball Creek, Friendship, 2:30	16
Olin, Macedonia, 11	23
Cool Springs, Rose Chapel, 2:30	23
Statesville, Race Street, night	23
Granite Falls, 11	30
Dudley Shoals, Grace Chapel, 2:30	30

Pastors' conference and district picnic will be held at "All Healing Springs," north of Taylorsville, Tuesday, August 30.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

	August
Lake Junaluska, 8	11
Crabtree, Mt. Zion, 11	14
Bryson City, 8	14
Franklin Ct., Clark's, 11	21
Franklin Ct., Iotla, 8	21
Bethel, Liberty, 11	28
Dellwood, Maple Grove, 8	28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

	August
Davie, Center, 11	20
Hanes-Clemmons, Bethel, 11	21
Denton, Clarksburg, 3	21
Trinity-Bethel, Bethel, 8	21
Farmington, Bethlehem, 11	28
Davidson, Arcadia, 8	28
	September
Mocksville, 11	4
Central Terrace, 8	4
Lewisville, 11	11
Advance, Cornatzer, 3	11
Forsyth, Tabor, 8	11
Coolemee, 11	18
Burkhead, 8	18
Oak Ridge, 11	25
Thomasville, Fair Grove, 8	25

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IN MEMORIAM

DEATON—On Monday night about 2 o'clock, July 18, 1932, the death angel called for Mrs. Pallis (Litten) Deaton. Sister Deaton was a little past 45 years of age. She leaves her husband, Thomas Deaton, and one son, Donald, to mourn her departure.

At the age of 14 years she united with Forest Hill Methodist church, Concord, N. C. Later she brought her membership to Broad Street Methodist church, Mooresville, N. C.

Sister Deaton was a patient sufferer, having suffered for some years with cancer. She was beloved by all who knew her, and her going leaves a vacancy that will be hard to fill. She was a dutiful wife, kind mother and consecrated church member. Pastor.

CHESTER—On Saturday morning, July 23, 1932, Brother J. Earle Chester, who had been a constant sufferer for the past several years, passed quietly away at the age of 37 years, ten months and nine days. Brother Chester was in service of the U. S. Army during the World War, serving in the third company. On December 23, 1922, he was married to Miss Beulah Josephine Campbell, who with five children survive. They are: James Grey, Isabell, Margaret Ann, Nannie Elizabeth, and Helen Virginia.

In young manhood he professed faith in Christ and united with Central Methodist church, Mooresville, N. C. Later he transferred his membership to Broad Street church, Mooresville, N. C.

Brother Chester was a well respected citizen, considerate husband, devoted father, and a loyal church member. We expect to meet him where sorrow will be kuown no more forever. Pastor.

JONES—As the sun was flooding the earth with its beauty and glory Sunday morning, July 10, 1932, the spirit of Mrs. J. F. Jones gently took its flight from earth to be with God. The daughter of Mr. and Mrs. Giles Whitaker, was born January 20, 1866, age 66 years. She was converted and joined the church early in life and was a very sincere Christian. She was married to Joseph F. Jones January 10, 1884. To this union were born five children: Mrs. Gordan Denny, C. E. Jones, Monsil Jones, Mrs. A. J. Flinchum, and E. C. Jones. She was a kind and devoted wife, a loving mother, a good neighbor. She leaves to mourn her death five children, eight grandchildren; one brother, Luther Whitaker of Julian, N. C.; one sister, Mrs. J. W. Fulk of Siloam, N. C.; one half-sister, Lena Ruth Whitaker. May God bless and comfort these in their sorrow.

Her pastor, W. B. Thompson.

THOMPSON—On Monday morning, July 18, 1932, Brother William Augustus Thompson quietly slipped away to his eternal rest. While eating breakfast he asked his wife what it was that he heard. Said she, "They are singing 'Where We'll Never Grow Old.'" In a few hours he had entered that realm where they will never grow old. Had he lived until the 3rd of August he would have been 82 years of age.

On July 20, 1870, he was married to Miss Martha Agnew Robbins, who with the following children survive: John C. Thompson, who is the superintendent of the county home of Iredell county; Wm. W. Thompson, Clearwater, Fla.; Mrs. C. R. Parker, Mooresville, N. C.; Mrs. M. S. Mayhew, Salisbury, N. C.; Mrs. R. R. Hartsell. Statesville, N. C.; J. B. Thompson of Rowan county; Mrs. J. F. Howard, Mooresville, N. C.

Brother Thompson had been a member of the Methodist church since young manhood, first uniting with McKendree church of Iredell county and later transferring his membership to Broad Street church, Mooresville, N. C. In his passing the church has lost a most faithful member. He was in his usual place on Sunday before his passing. He was the oldest member of Broad Street Sunday school and church His going leaves a vacancy which will be hard to fill.

Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has removed from our midst the gentle spirit of our beloved friend and co-worker, Mrs. H. S. Basnight, a loyal member of Ahoskie M. E. church, who fell asleep on June 22.

And whereas, we, the members of the Woman's Missionary Society, desire to express our heartfelt sorrow at her passing; therefore be it resolved:

First, That we have sustained an irreparable loss. Her life and labors as a Christian woman and her influence will rest like a benediction upon the friends, her church, her town, her community, inspiring them to greater loyalty and service.

Second, That we shall endeavor to emulate her virtues and trustworthiness, her zeal for her church and community.

Third, That we hereby extend our sympathy to the family and friends who mourn her passing, assuring them that their loss is our loss also.

Fourth, That a copy of these resolutions be sent to her family, to the North Carolina Christian Advocate, and that a copy be spread upon the minutes of our missionary society.

Mrs. W. W. Rogers,
Mrs. J. H. Roberson,
Mrs. Alvah Early.

IN MEMORIAM

Born in Providence, Rhode Island, April 18, 1858, educated and achieving distinction in business as an architect and draughtsman in his native state, William Anthony Cady 20 years ago adopted North Carolina as his home and gave her the last years of a rich life, succumbing to a heart attack and passing to his reward April 10, 1932. After fitting funeral services conducted in Hay Street Methodist church, Fayetteville, by the presiding elder, the Rev. John C. Wooten, assisted by several other ministers, the mortal remains of Brother Cady were given Masonic burial in North Carolina soil at Chapel Hill.

The grandson of the Rev. Jonathan Cady who gave more than 50 years of service to the Methodist Episcopal Church in the New England Southern conference, Brother Cady had a close and fruitful connection with the church all his life. Godly parents brought him in touch with the life of the church, and he in the time for making personal life decision made this dedication his own choice. The first 22 summers of his life were spent in the religious atmosphere of the "Camp Ground" at Martha's Vineyard. Joining the church at an early age, he served her as a member of the choir, Sunday school secretary, librarian, steward, and recording steward of the Trinity Union Methodist church in Providence. With his wife, Mary Read Cady, who survives him, he founded a Christian home in which our own beloved Mrs. Walter Patten was reared and nurtured in the faith. During the past 15 years Brother and Sister Cady have made their home with Dr. and Mrs. Walter Patten, and have made a vital Christian contribution to the life of our state, notably at the University of North Carolina, where they lived for ten years in contact with the life of that institution. We who know Lake Junaluska in the past 13 years of history know the great value of his service here.

This record shows us a man with breadth of spirit that refused to be limited or sectional. We see in this servant of Christ one who saw larger meanings of the Master's message and regarded the world as the field of challenging opportunity and worked continuously in whatever place he might serve. His life is an illustration of the fact that the true Christian is the salt of the earth—purging life of its evils, preserving and enjoying its finer values, and giving all the days the sweetness that comes as the fragrance of grace. He remained always youthful. His life was radiant in a way that gave guidance to the perplexed, distressed, and downcast. That rich heart of his was large in understanding, kindness, consideration of others, and true sympathy that made him a genuine friend. Like Enoch of old, he seemed to have walked with God through the length of life's day and at evening slipped away from our view to be at home with the Father.

We wish to testify to our debt to and our sincere appreciation of this companionable, constant, winsome Christian. He filled well a valuable place among us here at this assembly as well as in the church at large. We miss his hearty and pleasant greeting, his thoughtful service, his contingent goodness. He made life better while he lived and left us with a deep sense of loss in his going. By the life that he lived among us we are impelled to a deeper and truer consecration in the time that shall pass before the summons comes to us.

It is our desire to assure the wife, daughter, son-in-law, grandchildren, brothers, sisters and other relatives that we bear them true love and sympathy. It is our prayer that the God of all grace and comfort may be with them and us to the end that we may live victoriously in this life and be united with those who like their kinsman and brother have kept the faith and received the crown of life.

Z. Paris,
H. E. Myers,
Mason Crum,
Com. Lake Junaluska S. S.

IN MEMORIAM

When the Peter Williamson Memorial Sunday school class of the Main Street Methodist Episcopal church was organized over 20 years ago Mrs. W. T. Barber was one of the charter members. Every Sunday that she was able found her in her place ready to study God's word.

Our class has always been interested in the Children's Home, and when Mrs. Barber could not be present she always remembered the orphans with a generous amount of money. To help care for helpless children was always a great joy to her. Many motherless children, along with a large family of her own children, have shared in her great mother love.

Not only on the Sabbath day, but in her every day life among her flowers she served her Master, thinking kind thoughts as she cared for the tender plants. Gentle and pure was her life as the beautiful flowers she sent to cheer the sick and comfort the bereaved.

As she rested peacefully on that last day on earth, surrounded by a profusion of lovely blossoms, we who have loved her as our class members were assured that she was with her God.

Her faithful Christian life as she lived here among us has strengthened us in our spiritual life.

To her broken hearted family and sorrowing friends we would say that she has been called from her life of service here to her eternal home.

We ask that copies of this tribute be sent to her family, the N. C. Christian Advocate and the Reidsville Review.

Mrs. S. S. Wilson,
Mrs. G. M. Trent,
Mrs. Kate Balsley.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 18, 1932 Number 33

DUKE DIVINITY LIBRARY

Unbelief

By EDWARD BULWER LYTTON

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.
Whosoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.
Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
There is no unbelief;
And day by day, and night unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

The North Carolina Christian Advocate

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THE MOST IMPORTANT ISSUE

By Euclid McWhorter.

The following asseveration is clipped from the leading editorial of the News and Observer of August 2. We desire to call the attention of Methodist readers to the insinuative method now employed by Southern newspapers and biased political leaders to discount and soft pedal the great moral issue of prohibition, and to confuse the minds of Southern voters on the political issues in order to induce dry voters to support wet issues, and foist wet men into office. Here is the clipping:

"The prohibition issue is not the most important issue in this campaign. The most important matter before the American people is the problem of economic recovery. It is generally admitted that one of the essentials of that recovery is the return of public confidence."

You notice the dictum has no qualifications; it just emphatically asserts that prohibition is not of first importance. But who is to be judge? Can the News and Observer, or its editor, determine the matter of paramount importance, for men of conscience and conviction? Because a partisan editor can place party above principle, and financial recuperation above moral and spiritual liberty, has he authority to pass upon what is of most importance to this large group of sane, religious and spiritually minded citizens, who hold principle above every expediency and who stand for spiritual integrity in all things? We answer they have no such prerogative, and we repudiate demagoguery. There is a studied and concerted effort upon the part of political leaders to confuse the voting public, debauch the electorate of the South and carry Southern states wet.

No amount of soft-pedalling, no political sophistry, no amount of drum-beating, will confuse the intelligent constituency of the church of God. We think that moral recovery, and spiritual rehabilitation, and obedience to the law of God are the things of first importance. No nation can drink its way to prosperity, nor can it maintain national pride by putting the bottle to the lips of its citizenry. We believe in God's word, which teaches that righteousness exalteth a nation, and that sin is a reproach to any people. Can any sane person claim that the repeal of the 18th amendment would be a righteous act?

When will political parties learn to be truthful and deal with the people of God honestly, and with transparent purpose to conserve the moral integrity of the nation? Let us put them on their guard. Let them recall their mortification in the last general election. We will not follow nor be led as sheep to our political and moral doom.

The second statement in the above clipping is a truth which is spoken to deceive. We do need public confidence; but not confidence in wet propagandism, nor drunkenness. We need confidence in our leadership, our moral issues, and above all, faith in God. Our depression is the result of lost confidence in God and righteousness. If the Christian world could be brought back to a lively faith, and if our ideals were right, the windows of heaven would be opened unto us, for it is written, "No good thing will he withhold from them that walk uprightly."

Industry cannot be persuaded to do voluntarily what it inevitably will be compelled to do.—Edward A. Filene.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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The greatest world Olympic has just closed in Los Angeles, Cal., and the young athletes of the United States carried off the lion's share of the honors. With Hoover President, the 18th amendment still in force and President Hoover for the modification of the amendment we cannot figure out how it happened.

The logic of the present cry for repeal would call for the repeal of the Ten Commandments. The urgent remedy offered at present for laws that are not obeyed would rid our statute books of most laws and it would cut the heart out of the Bible. But God does not repeal; he executes. The Ten Commandments are more widely and persistently violated than any other enactments, but they are not going to be repealed.

Mrs. Ella A. Boole of Brooklyn, N. Y., at the national convention of the organization in Seattle, said: "It is not the custom of the Union to support candidates. We support principles." This has been true of the W. C. T. U. in all its history. These devoted women can be counted on at all times to live up to their principles. Were all our citizens to act thus at the ballot box we would have a country free from many present day evils. Too many put party fealty above loyalty to principle when they go to the ballot box.

"One ship sails East and one sails West
By the selfsame wind that blows,
It's the set of the sail and not the gale
That determines the way it goes.

Like the winds of the sea are the ways of fate
As we journey on through life,
It's the set of the soul that determines the goal
And not the stress nor the strife."

The above is familiar but let us repeat it till it becomes as familiar as the twenty-third Psalm, or the parable of the two sons, and till men will never seek to persuade themselves that life is determined by the way the wind blows.

Just now Old John Barleycorn is making a desperate effort to put on the garments of legality and pose as a respectable member of society. But we are perfectly willing for him to remain an outlaw without any legal rights or privileges in North Carolina or in the U. S.

Why should political slander be thought necessary in all campaigns? To heap abuse upon an opposing candidate can not be justified by good sense or fairness, to say nothing of morals. It was once considered good church tactics to engage in religious abuse but, happily, that day has passed. Men of sense do not approve of foul abuse in state and church. Would that vicious epithets might be tabooed.

Jesus was not much of a bookkeeper. Almost everything else has been attributed to him. They have written quite a bit about the humor of Jesus. Some imaginative moderns have seen him as a business man who would have made an ideal Rotarian. But no one has attributed to him the practice of keeping books upon himself or of writing a diary of his good deeds. He never kept a record of the pastoral calls be made or the number of sermons he preached on special occasions. In fact he would be a very unusual sort of man if he were in America today.

A devoted layman insists that the failure of preachers to attack the sins of today lest they offend many in the church is doing more to discount the present day preacher than anything else. In keeping with this view is this statement of Dr. W. L. Poteat at Chapel Hill last Sunday: "Christian leaders are holding themselves too much aloof from the needs of human life. Life is becoming too comfortable for them. They do not preach the Word. Our sand-papered sermonettes are too comfortable. They don't disturb anybody. They leave us free to lead tomorrow the same selfish life we led yesterday. We need to call up Christ to see what he has to say about it."

Special Meeting With God

DURING the next three months the presiding elders and pastors will be holding many special meetings looking to the end of the year. Is it not possible to make some of these times in which money and methods are not even mentioned? We have put full emphasis on programs and methods and collections, followed up by human effort; but the situation still remains desperate.

Why not make a new approach to the entire situation? Let the presiding elder meet in earnest conference with his preachers and the pastor come together with his stewards and face frankly the futility of relying on human ingenuity and the ordinary organized effort to do the work of the church. If we are to do the work of the next three months, there must be a new reliance on God and a fresh sense of divine aid. Let there be an upper room experience that arises out of an honest confession of any possibility whatever of our closing this present year in a way to meet the need at home and abroad unless we are dominated by the master passion that will not permit us to do as we like, that will not grant us to count the hours or to regard ease, that will not allow us to do what we choose, but it will constrain us to spend and to be spent by day and by night in this present task. A fresh yearning after God and a new compulsion from on high will enable us to do exploits, will urge us to undertake the impossible. No make-believe effort in prayer or howling for the fire to fall will meet this urgent situation. There must be a firm grip on God and something of the passion of Knox for Scotland and of Livingstone for Africa. This puts a man in the midst of the situation of need—he wins on his knees. Some preachers' meetings in which the hapless situation is forgotten and some stewards' meetings in which the dollar is not mentioned would be the beginning of victory. If the preachers and the stewards will let God grip them in a new way and allow the cross to glow with joy before their eyes, most of our troubles would vanish like the mists on the mountain tops. Of course some of the respectable sinners will stay away from such a stewards' meeting, but what does it matter? We are not going to win at this time by the wisdom of men and with the accumulated resources of this world. Some of these captains of industry who have run the church on a business basis have failed us. Now we are going to win by the help of God, if we win at all. One of the best ways for many churches to begin the final struggle of the year would be for the pastor and stewards to meet in a quiet place for the sacrament and a time of personal confession of secret sins and acknowledgement of the shameful shirking of duty—for a fresh hour of girding from on high. Jesus still wants fasting and prayer and alms givings not to be seen of men. Let the leaders ring true—soon the saints will be shouting.

Not the Saloon, But Alcohol

ABUSE on every hand is heaped upon the saloon. The President of the United States on a great national occasion scathingly denounced the saloon and properly so. But what made the saloon? Just one thing: the sale of intoxicating liquors. Every effort was made to control the saloon, but it could not be done. We are now proposing to bring back in some form the legal sale of liquor with the hope that it may be controlled. But there is no way to control. The proper method is to destroy. Liquor is now an outlaw and let it so remain.

W. E. Johnson well says:

> Britain has been trying to regulate the drink traffic for upwards of a thousand years. Britain has enacted more than 300 laws seeking to regulate the business and now London has more than three times the number of drink arrests as Gotham. Each year, from five to seven hundred babies in England are killed by "overlaying," that is, suffocated to death in bed by drunken mothers rolling over them in their sleep.
>
> Civilization has nailed its taboo on the doors of many enterprises. Piracy in the interest of promoting trade on the high seas has gone. Human slavery conducted in the name of human liberty is no more. Lotteries and public gambling in the interest of thrift are in the discard. Brothels operated in the interest of chastity have nearly all been hooted out of existence. Peddling whiskey in the interest of temperance is now staggering along the ragged abyss of oblivion.
>
> The sun of human liberty is rising high in the skies. The earth in the fullness thereof is rapidly becoming a fitter place in which to live.

Too Much Punk

DR. JAMES R. JOY, editor of the Christian Advocate (N.Y.) in writing about the qualities of a church paper that stimulate interest in the reader among other things says:

"One of the deadliest criticisms of religious journalism is that it serves too much punk, that it discusses bygone issues, threshes old straw, and battles with imaginary evils, while evading the subjects which confront its read-

ers in their every day contacts with life. Archaeology, paleontology and history have their place, but there is small room for them in a church paper which is bidding for the attention of a man or woman who is beset by problems of conduct in the home, the shop and the market. To hold readers, an article must have clear understanding of fact, logical reasoning, and forthright moral courage in reaching decisions, or they will cease to be interested in what the editor has to say on these living issues. The editor who has no strong convictions will not impress his readers very deeply."

In the same paper this New York editor quotes Dr. William H. Phelps, editor of the Michigan Advocate, as saying:

"It is the guts in the paper that get it read, not the gazelle-like appearance."

Liquor From the Political Viewpoint

WE ARE not in politics and never have been. Morals and religion are our primary concern. But we try to keep an eye on political activities as well as everything else that is going on about us.

As to liquor and politics it seems to us that Mr. Hoover and Mr. Roosevelt have gotten very close together. Some people may be able to discern a difference, but we are not able to see enough of difference to provoke a controversy. It's like tweedle-dee and tweedle-dum, the biggest difference is in sound.

If this be true national politics passes out of the picture and the discussion of the liquor traffic can be carried on without being fettered by political prejudice and the question decided upon its merits. We welcome this changed situation and, with renewed enthusiasm, we shall contend for national prohibition rather than state control, which was tried in this country and found so unsatisfactory even before the days of the automobile that the people turned to national prohibition, which has done remarkably well when we consider that no especial effort has been made to enforce the law.

Will Rogers and the Drys

WILL ROGERS says: "Now the question is where are the 'drys' going? Both sides are wet and the poor old 'dry' hasn't got a soul to vote for. He is Roosevelt's 'forgotten man.'"

What can we do but trust God and keep our powder dry? And that is what we expect to do.

This Universe of Ours

IN EVERY generation man has been asking questions about the material universe and at the same time making a brave and sincere attempt to answer these questions. The answers to many of these questions change as the generations come and go while the questions remain the same. Man with his limited knowledge cannot give a final and satisfactory answer, but notwithstanding his limited knowledge he is curious to know what it is and what will finally become of this universe.

The answer of Sir James Jeans goes somewhat after this fashion:

"The universe is no eternal structure, enduring from everlasting to everlasting; it began some time in the past, and is passing away before our eyes. Objects in the remote depths of space are moving away from us at a terrific speed. The universe is not standing still, but exploding with speeds incomparably greater than any dynamite can produce. There are about as many stars in space as there are grains of sand on all the sea beaches of the world; our earth is just one tiny fragment broke loose, like many others, from one such grain of sand. Our importance is not such as to entitle us to a home at the centre of the universe."

But we have not heard all that Sir James Jeans has to say at this point. He continues:

"Nineteenth-century science saw nature as a vast crowd of atoms which pushed and pulled one another about under cast-iron laws, so that events moved as they had been destined to move since the creation of the world. . . . But many claim that the new twentieth-century science leaves room for the operation of choice by free will, and so can find a place for the things of the spirit: for emotion, poetry, art, morality, and for religion."

A Faith With Punch in It

THE above caption partakes of the prize ring, but it may serve to get our idea across. If not, read the eleventh chapter of Hebrews and learn what we are driving at.

To approach the idea from another angle: A chilly religion is a dead proposition. Ends really worth while in morals and religion are not attained in cold blood. The church of God to fulfill its mission in the world must have a pulse that is quick and a heart that is warm. In all the great epochs of history the issues have been met only by men with burning hearts, for the issues of life and death cannot be wrought out in cold blood.

It is well for these facts to be kept in mind so as to be qualified to meet the exigencies of this present hour as it has been in all other great hours of the world's history. Put punch into your faith.

People and Things

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

"We have recently closed out a two weeks' meeting at Hopewell church resulting in 47 additions—44 on profession of faith. We were assisted by Rev. J. J. Boone." —J. F. Starnes.

Rev. J. H. Armbrust, energetic pastor of the Methodist church, was elected chairman of the board of managers of Wilkes Tuberculosis Hut at the organization meeting held Saturday. Mr. Armbrust has been untiring in his efforts to promote the interests of the hut and patients therein.—Wilkes Patriot.

"Our work here at Blowing Rock seems to be in much better shape than last season. The congregations are larger and more interest is being shown. Dr. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, Ky., is here spending the month of August and will preach for us next Sunday."—Garland R. Stafford.

Rev. J. P. Morris, pastor of Camerton Methodist church, has arranged for a special excursion train to carry visitors to the Children's Home, Winston-Salem. The train leaves King's Mountain 7:15 a. m. August 20, picks up passengers at all stations on the way and reaches Winston-Salem 11 a. m. Leaves on return trip at 4:30 p. m. Maximum rate $1.00.

The following notice of the marriage of our bishop's son will be of general interest: "Mr. and Mrs. Harry Leslie Walker request the honour of your presence at the marriage of their daughter, Elizabeth Nancy, to Mr. James Carlisle Mouzon, on Saturday, the tenth of September, at half after four o'clock, the Reformed church, Bronxville, New York."

"The annual home coming for Palm Tree church, Belwood charge, will be observed the fourth Sunday in August. Rev. W. Q. Grigg of Olin, N. C., who went out from this church into the ministry, will preach at 11 a. m. In the afternoon Rev. John H. Green, a former pastor, will preach. All former pastors, members and friends are invited to attend. Picnic dinner will be served.

"We have just completed two vacation schools and a revival meeting on our charge. In the vacation schools we had an enrollment of more than 150 with 120 earning certificates. The revival was of much benefit to the Rhodhiss church and the outlook for the remainder of the year is more promising than before. Several have already joined and others will join later. With two Cokesbury schools and other revival services we have enough work to keep us busy for some time yet. Mr. George H. Singleton of Duke is assisting in the work."—Ivon L. Roberts.

"During the week of August 1-7 we had a splendid revival meeting at St. John's church on the St. John's-Gibson charge. We were happy to have Rev. W. C. Ball, pastor of the Aberdeen-Vass charge, with us. Brother Ball preached sermons which were most timely, inspiring, and helpful. Large congregations were in attendance, and quite a number have joined and are planning yet to join the church. Any church is fortunate that has the opportunity to hear the messages that Brother Ball brings. He is truly a splendid preacher."—Edgar B. Fisher, Pastor.

There is sort of a perpetual gratification hereabouts when Dr. Jenkins is re-elected president of Davenport College from year to year. He fits so admirably into the life of the community that we could hardly think of getting along without him, and he has nurtured the growth and development of the institution he heads until it has gained a recognition which has gone far in itself toward placing Lenoir and community before the state in the very best light. We hope both he and Davenport will find a new era of contentment and prosperity during the coming year.—Lenoir News Topic.

"The folks of the Oak Hill church, Table Rock charge, are planning and looking forward to a great day on the first Sunday in September. This has been fixed as the date for their home coming. All former elders, pastors and members of this charge are urged to meet with us and spend the day together. Now, especially to the former pastors, begin now to make your plans that if possible you can be with us. Don't disappoint the folks who are still your warm friends, and are looking to this time as giving them the opportunity so much desired of meeting and mingling with those who in past years were a blessing to them. Brethren, be with us."—A. Burgess.

The two weeks' revival at Carson's Chapel (Taylorsville charge) closed Sunday, August 7. It was indeed the most wonderful meeting we have experienced for at least 25 years; 52 made a profession of faith, 34 united with the church, and 12 children were baptized. More additions will follow later and several will join nearby churches. We were very fortunate in having with us Rev. Charles E. Vale of Duke University as choir leader. He is a singer of exceptional talent and ability. Unusually large crowds attended each service in spite of threatening weather to listen to the inspiring sermons delivered by our pastor, Rev. R. L. Young. His magnetic personality has won for him the love of the entire community. Under his leadership the Sunday school has increased 75 per cent, the church membership one-third, and countless souls have been brought nearer to Christ.—Reported.

The Holiday reunion will be held on Saturday, August 27, at Spring Friends church, which is located 15 miles south of Graham, very near highway 93, and just west of Whitney high school. In this fine section of Alamance county are found Snow Camp, Camp Spring, Sylvan, Spring, and other well known points of interest. Nearby Hon. Joseph Dixon, governor of Montana 1921-25, was born, and here the Dixon, Stuart, Holiday and other allied families have lived since earliest times (1725-1750) and have played an important part in educational and religious affairs. A marker to the pioneer Holiday settler will be unveiled this year, and Dr. W. T. Whitsett of Whitsett will make the historical address. The entire day will have various features of interest. An unusually large crowd is expected to attend this year, as these occasions have been constantly growing in interest. All family connections of the Holiday and other allied families together with the public generally are cordially invited to be present for the day. Prof. E. P. Dixon of Saxapahaw is in charge of the general program.

A new interest in the Advocate is manifest by the renewals sent to this office. These dollars are fine to keep the presses going. Let them keep coming.

"Harmony Grove congregation, Bethel charge, wishes to express its appreciation of Rev. L. B. George, sent out as Cokesbury instructor by the Duke Foundation. We thank Mr. George, personally, and the Duke fund for sending such a man our way. A good personality, a level head, high scholastic qualifications, a clear voice, a religious experience, a passion for work—these with his other qualifications that could here be listed constitute him the man for the work he is doing. He is not only efficient as an instructor, but a great preacher. He preached for us last night, delivering a powerful and effective message. He carries with him our affection and gratitude and our endorsement. Our first school closed with twice the number of credits earned there last year—14. We are now in our second school with two more to follow. Twenty-two have been received into the church on profession of faith, with others to join later."—G. N. Dulin.

NORTH CAROLINA WENT DRY IN 1908

Last week we published the Preface and the Conclusion of the "History of the Temperance Movement in North Carolina" by Mr. D. J. Whitener of Chapel Hill. This week we begin the publication of Chapter IX, North Carolina Went Dry in 1908, which will run through the weeks following. The foot notes are also given so that those who care may consult the authorities.

Many pastors could render no finer service than to secure many new subscribers in their churches that they may get this history of twenty-four years ago before their people. All we need to do is to give the people the facts about liquor; they will attend to those who want to bring it back in the state. Now is the time to render the state a real service.

We have already had requests for this article. Be sure to get your people on the list. We do not have many extra copies carried over each week.

Again we make the request that these copies of the Advocate be filed so as to keep in easy reach the facts set out by a trained historian.

REV. PAUL HARDIN, JR., LEADS THIS WEEK

Rev. Paul Hardin, Jr., of Forest Hill, Concord, leads this week in the number of new subscribers on the Advocate's special proposition, "The Advocate fifteen weeks for fifty cents." He sends fifteen new names with check enclosed.

Rev. John Cline comes next with a first list of six. This is the beginning. A number of others have sent their first list. The man on the job always gets results.

The next few weeks will see the Advocate going into many new homes. There is nothing that pleases us more. The influence of the paper is measured by the extent of its circulation. The pastor with the largest circulation gets the most help in his work. A word to the wise.

NOTICE TO PASTORS OF WINSTON-SALEM DISTRICT

The Winston-Salem district pastors are called to meet at Centenary church, Winston-Salem, on Monday, August 28, at 2 o'clock p. m. Please have all specials out of the way by that date. We must outline our program for the fourth quarter and arrange to meet all our financial obligations by the first of November. The time is short and much work must be done. The church expects every man to do his duty. Loy D. Thompson.

THE WET PARADE DRAMATIZED

This play was first produced in the First Methodist church of Pasadena, California, May 15, 1932. The church was filled and hundreds turned away. Immediately requests came for a repetition at the First Baptist church in Pasadena and in Methodist churches in Lamanda Park, Glendale, South Pasadena and Long Beach, where it met with enthusiastic approval. Because of insistent demands, it was placed on the Southern California annual conference program at Long Beach, June 29.

Believing that the play is a valuable instrument for use in the campaign against repeal of the Eighteenth Amendment, other dramatic groups are being organized to present the play over Southern California. The Prohibition Council in San Bernardino county have requested a group to prepare it at once for presentation in all the churches of that county. Others feel that it is more widely helpful for the churches to unite and sponsor a production in a public auditorium, where a larger and more diversified audience will be reached. This is being done through the ministerial unions in Whittier and Redlands, where the original cast will give the play. Also Glendale is requesting a repeat performance.

The simplicity of properties and equipment makes a successful production possible on small platforms and without curtains. The large audiences, stimulated thinking and enthusiasm which follow this play have brought inspiration and encouragement to prohibition workers in Southern California.

This play is printed, and sold at a nominal price, to make it available to amateur groups throughout the country. Authorization is hereby given for non-professional production of the play without compensation to the authors. Anyone interested in commercial production of the play, apply to Upton Sinclair.

Copies may be obtained from the Board of Temperance, Prohibition and Public Morals, M. E. Church, 100 Maryland Avenue, N. E., Washington, D. C.

Price: 20 cents per copy; 10 copies for $1.75.

Upton Sinclair, Station A,
Pasadena, California.

THOMASVILLE CIRCUIT

We have closed the fourth series of revival services and begun the fifth with one more yet to follow. The services at Unity, Prospect, Fair Grove, and Fairview, all resulted in good revivals. The churches were greatly strengthened, approximately a hundred families have begun home worship, hundreds of individuals began to lead in prayer and do Christian work, many tithers were pledged, prayer meetings have been begun, and nearly a hundred members have been added with more to join. The mid-week prayer service out at Prospect has been having over a hundred in attendance and great services are being held. The meeting there was held over two months ago. We are now in the services at Pleasant Hill for two weeks, and will then hold two weeks' services at Pine Woods. The pastor is doing all the preaching and the people are working with him.

In March we organized a charge union of the young people's divisions. This has been one of the most wonderful successes I have ever seen. The meetings are held Tuesday night after each first Sunday and in rotation with the different churches. The devotional service is conducted by the entertaining division; reports of the work of the Epworth Leagues, etc., are made by each division; an efficiency banner is awarded and an attendance banner; the parents, many of them, come to see and hear and encourage; and the attendance on these meetings has been averaging 200. There are some real potential leaders and Christian soldiers among the young folks of this charge, and their services are inspiring and encouraging. I have never before seen so many young people meeting together from one charge, serving God, transacting Christian business for their Master, and praising him for his love and goodness. John Cline.

A TRAGIC END ON CHESAPEAKE BAY

Capt. R. N. Midgett and his two sons, E. W. and R. N. Jr., while on their way to Baltimore with a two mast schooner were struck by a steamer on Chesapeake Bay, resulting in the loss of Captain Midgett and his son R. N. Jr. On Saturday Captain Midgett's body was found near Reidsville, Va. Monday a. m many friends gathered at his home to pay respects to one of Pantego's best citizens. His body was laid to rest in Odd Fellows cemetery, Belhaven, Rev. L. E. Sawyer assisting in the service. Besides the widow he leaves two sons and one daughter, E. W. of Belhaven, and Jerome and Mrs. Dallas Carawan, both of Pantego.

It seems tragic that while the wind is kissing his sails he is dashed on the rock and in an instant hear the billows roar above a sunken ship. But a wreck must mark at last the end of each and all. E. W. Downum, P. C.

HOME COMING AT HOLT'S CHAPEL

A special program has been prepared for the annual home coming at Holt's Chapel on Sunday, August 28. It will be an all day service with picnic on the grounds.

You are cordially invited to come and bring your friends.

Chas. P. Bowles, Pastor.

THE CAROLINA PRISON ASSOCIATION

I wonder if I might have just a little space in your good paper to tell the people who read it something of the North Carolina Prison Association?

This association is organized primarily to take the gospel in a systematic way into the jails, camps and prisons of the state. However, knowing it would be quite useless to preach to a man in jail and not put our preaching into practical use on his release we are raising up good Christian friends for him to be a "big brother" to him on his release. Also, to in some way assist the families of these men who more often than not are suffering more than the offender is.

We would appreciate hearing from good spirit-filled preachers and laymen in each county seat or who live near to a jail or camp, who would like to co-operate with us in this work. To such a person we would say there is lots of hard work, many disappointments and but little remuneration as far as money is concerned; but there is this satisfaction, the knowledge that we have snatched some brand from the burning and opened up to them a great hope of the future, both in this life and the next to come.

Another part of our work is the providing of Bibles, Testaments and good secular books of an uplifting character. We would appreciate it if anyone who have such as these that they wish to give to this work just send them to us. In case of a box of them just send them C. O. D. and we will pay for them.

We have a strong board of directors, drawn as nearly as possible from the various churches of the city. We would appreciate it if anyone interested would just drop us a line and tell us so. It would be a great encouragement to us.

May we ask an interest in your prayers.

Rev. F. C. Mitchell,
21 W. 2nd St., Winston-Salem, N. C.

A LETTER OF UNUSUAL INTEREST

A little while ago we received from Mr. A. W. McAlister the following letter·

My Dear Mr. Plyler:

I am enclosing to you a paper recently found among the late Herbert B. Gunter's papers. It occurred to me that the publication of this paper might be of great benefit to the prohibition cause.

As you know, he was vice president of the Pilot Life Insurance Company, and held a responsible position in his church; and there are no doubt many people who will read with interest what he thought about the subject of prohibition, and will be favorably influenced thereby.

Cordially yours, A. W. McAlister

Bone Dry? You Bet!

I've lived in North Carolina under three "dispensations":

(1) With saloons wide open.

(2) With North Carolina dry and Virginia wet.

(3) With the Volstead law in effect.

Conditions in this state under (3) are nothing to write home about, but they are such a vast improvement over those that prevailed under (1) and (2) that I'm still bone dry. It will take more than the propaganda of wet newspapers and magazines—and goodness knows it is tremendous in extent and much of it insidious in character—to make me change my convictions.

It is true that there are many bootleggers and that some of them are almost unbelievably vicious in their activities (and the wet newspapers and magazines don't fail to tell us about their wickedness!), but nobody has yet convinced me that they have any less regard for the law than the liqour crowd in the old days; neither has anybody convinced me that their activities would be materially curtailed by modification of the Volstead law.

My firm conviction is that the great body of American people—omitting lounge lizards and high society fliers—are vastly better off under prohibition than ever before. More power to the good right arms of the enforcers of the law! H. B. Gunter.

STATEMENT OF THE POLICY OF THE ANTI-SALOON LEAGUE OF NORTH CAROLINA

We do not question the sincerity of those of our fellow citizens who have been misled by wet propaganda.

We cannot say as much for a heavily financed political wet leadership which is directed from the dark shadows of Wall Street by men trained in all the subtleties of that manipulating, falsifying, plundering institution; a leadership which is still running true to form in making insincere and sinister use of the prohibition issue. In no other way can be explained the paramounting of the prohibition issue in the face of the present urgent economic conditions. Anti-prohibition emotion has been used by this wet leadership as a convenient substitute for sound intelligent economic thinking.

It is the deliberate strategy of the Wall Street-Raskob, Dupont-Bingham and company crowd to seek to destroy prohibition and thus to remove from their own shoulders what they regard as an unfair tax burden and place it on the shoulders of the average citizen, especially the wage earner, who would drink the liquor and pay the tax if by any hook or crook the liquor traffic could be restored. We are in the very midst perhaps of the most perplexing and critical economic situation that has ever engaged the minds of men, and this same crowd wants to steer away from it and wants the public to think about something else.

Let this fact of a selfish, sinister, sophisticated leadership be once generally recognized and there is sure to follow disillusionment and disintegration in the deceived, deluded, exploited wet rank and file. This very vulnerable wet leadership shall be the object of unremitting and relentless attack by those who oppose the legalized traffic in liquor.

We are now in the midst of a political campaign, both national and state, in which prohibition is involved and the results of which will affect this great social, economic and moral reform. In violation of all precedent both of the major political parties have taken action concerning prohibition. This has been done not only in violation of all precedent, but contrary to the desire of the united temperance and prohibition leaders and organizations. We have never desired that prohibition should become a party issue and have done all we could to prevent it.

It has always been and is the policy of the Anti-Saloon League to support and to urge all citizens opposed to the liquor traffic to support dry candidates and to oppose wet candidates regardless of party labels or affiliations. To this historic policy the North Carolina Anti-Saloon League will adhere in the present campaign.

The National Prohibition Board of Strategy has made and published an analysis of the planks dealing with prohibition in the two party platforms, and has also compiled and published the records and utterances of the nominees of both major parties for President and Vice President. The North Carolina Anti-Saloon League approves of this action of the board of strategy and respectfully and earnestly calls them to the attention of all friends of prohibition in North Carolina.

The North Carolina Anti-Saloon League will compile and publish the record, utterances, attitude and present position on prohibition of the candidates for the United States Senate and House of Representatives, for all important state offices legislative, executive and judicial. Our effort will be to furnish the facts, just the facts, as the basis of intelligent action by the electorate. We have every confidence that the voters will preserve, protect and defend prohibition if they have the facts. The North Carolina Anti-Saloon League will go to the limit of its ability and resources in giving the facts.

We appeal to all the citizens of North Carolina to see to it that no wet is elected to office. Let us sit tight and not be confused by any wet argument or deceived by any wet strategy; and let us vote first and last for those who favor the retention of the 18th amendment; for those who favor repeal, NEVER.

Arthur J. Barton,
A. W. McAlister,
Geo. J. Burnett,
Committee for the Board.

FOUR DAYS AT LAKE JUNALUSKA

In four days one scarcely gets the clatter and roar of the world's tumult out of his head, but even so brief a stay is worth something in this quiet restful spot. The still solemn mountain tops and the peaceful lake upon which rest the soft rays of the moon, already suggesting the coming days of the harvest moon, are a balm for tired nerves and jaded bodies.

The presiding elders were assembled in their second annual session. Tennessee, Alabama, Georgia, South Carolina and North Carolina were represented. Rev. L. B. Hayes of Waynesville presided. From North Carolina were L. B. Hayes, H. C. Sprinkle, R. M. Courtney, J. W. Moore, D. M. Litaker, H. C. Smith, J. H. McCracken, F. S. Love and L. B. Jones.

The eldership was considered in its past, present and future. A number of set addresses were given, but possibly the most helpful of all were the informal discussoins of the work that presses upon these men appointed to lead.

The testimony of each one from the various sections of the church represented was to the effect that the preachers are held responsible for the benevolent collections of the church. These are no longer left to the care of the laymen so far as responsibility is concerned.

Dr. Baseomb Anthony of Georgia, a retired elder, and Bishop W. N. Ainsworth contributed much to this gathering of the mighty. Dr. Paul N. Garber of Duke school of religion gave an illuminating historical discussion. By the way, the Duke school of religion is but one short of the registration of last summer—it was feared that it might fall at least a third.

Last Saturday night fully 4,000 people gathered to hear "Heaven Bound," given by the choir of Big Bethel church, Atlanta. The acting and the singing for the most part measured up to expectation. A few fell short in their singing, but the general impression was superb. I heard "Pearly Gates," also from Atlanta, at Atlantic City during the general conference in May. So I found myself making a comparison of the two. "Pearly Gates" evidently has better individual work, but the general effect of the immense group in "Heaven Bound" is fully its equal. This portrays a segment of every day life lived on the level of our common humanity.

I enjoyed a delightful drive through the Pigeon river valley with its fine farming and excellent apple orchards. This year the crop is not more than one-fourth of the average yield. The landscape lent its charm and the three companions supplied all else. Reverends H. B. Porter of Wilmington furnished the car, H. C. Smith of Durham held the wheel and L. B. Jones of Rocky Mount paid for the cider made of good Haywood county apples. Then, too, Smith began his ministry in this valley so he could give us all needed information. I commend this trio to anyone who would pass this way.

My stay reached its climax at Ridgecrest on Sunday morning at the service conducted by that great Baptist preacher of Texas and of America, Dr. George Truett. In the afternoon I was privileged to drive the car of Miss Maude Lee of Greensboro. She with her mother, Mrs. Lee of Chapel Hill, were returning from the Lake.

But this must stop without details of that delightful drive. M. T. P.

Think of what $1 a week from each pastor will do for the Advocate.

COLLEGE PRESIDENTS DIFFER

President Butler of Columbia University, whose family, according to press reports, lost heavily in brewing and distillery interests when national prohibition came in, is much set against the Eighteenth amendment and much for the liquor trade. Dr. Henry Louis Smith, for many years president of Davidson College and Washington and Lee University, also has most positive convictions as to the liquor business.

Recently Dr. Smith spoke before the Yearly Meeting at Guilford College. The Daily News of Greensboro reports him as follows:

"Dr. Smith said he was born a Democrat and a Southerner. 'But,' he said, 'I am also a Christian.' And further, 'A Christian who will pray one way Sunday and vote another the next Tuesday, because of his so-called loyalty to the Democratic party, is a devilish hypocrite. If the Christian church is going to vote back liquor, I am of the opinion we should cease calling ourselves Christians.'"

WHERE IS THE ADVOCATE LOCATED?

Again and again the enquiry comes, Where is the Advocate located? Now and then a letter is sent to the state capital to be forwarded from Raleigh to Greensboro. So we may say once more that the North Carolina Christian Advocate is issued from the heart of Greensboro, N. C.,—yes, from the heart of Greensboro.

On the two blocks between West Market and Gaston streets are the following public buildings: West Market Street Methodist church, the City Library, and the new U. S. post office and court building occupying one block. On the other block is the First Baptist church, the Masonic Temple and the Methodist Publishing Company's building. These stand for religion, literature, government, fraternity, and printing. These two well favored blocks must certainly be close to the heart of Greensboro.

The Advocate attempts to express the heart of Methodism and to make a small contribution to a better citizenship in the state. Yes, this paper has both a habitation and a name in the Gate City of North Carolina.

READ FROM THE ADVOCATE

Not a few of our preachers say they are not prepared to preach against liquor—they have not studied the question. All this is true, because the younger men have not been foreed to deal with the situation in which the fathers moved. They do not have the facts.

Some of the preachers are taking the Advocate into the pulpit and reading it to their people. They certainly can find facts and opinions that are startling. In this present number are statements that will startle many and be brand new to the big majority. The Advocate can be used to fine advantage in Sunday school classes, young people's meetings and in the pulpit. Try some of them.

WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES

The above is a booklet of nearly fifty pages by Rev. W. A. Swift of Jackson, Tenn., editor of The Methodist Herald. It is unique in that it discusses practically every topic in the Bible relating to adult and infant baptism. No book like it in its make up on the market, and it is attracting widespread attention. Some 2,500 copies have been ordered in the last fifteen days. Preachers are ordering five, ten, twenty and up to fifty to sell and give away. The price is twenty cents a copy. Address all orders to Rev. W. A. Swift, Jackson, Tenn.

North Carolina Went Dry in 1908

By D. J. Whitener, Chapel Hill, N. C.

The question of state prohibition was not new in 1908 to the people of North Carolina. For years the more radical of the temperance reformers had been regularly presenting petitions to the legislature for state-wide prohibition and the adoption of the suffrage amendment of 1900 was looked upon by many as the first logical step in its attainment. [1]Generally speaking, however, those radical reformers were content to submit to more conservative leadership and to give their support to the general policies of the Watts and Ward laws. Nevertheless, so powerful had become the sentiment of state prohibition among temperance advocates that the governor of the state had taken unofficial notice of it by stating, as early as 1905, that he thought the prohibition question in North Carolina could best be settled by its submission to the entire state. Even then he predicted that it would carry by a majority of 50,000.[2]

An interesting characteristic of the new movement was its sectional aspect. Hitherto the agitation in North Carolina had been regarded almost exclusively as an internal issue, having no important connection with similar movements in other states. Even the Prohibition party had made no determined effort in North Carolina to make of prohibition anything other than a state issue.[3] Now, because a general movement for prohibition in all of the Southern states had followed the adoption of the suffrage amendments, many writers looked upon the movement for state prohibition in North Carolina as part of a sectional movement and as a development distinctly Southern.[4] Generally speaking, these writers, however, were attempting to justify what was about to happen rather than to explain the fundamental reasons underlying the demand for prohibition.

Editor Clarence Poe listed three important reasons why the South was turning to prohibition: 1. The absence of a large drinking foreign element; 2. The predominance of Christian and church influence in the South; 3. The necessity of keeping liquor away from the negroes of the baser sort. Asheboro Courier, quoted in the News and Observer, February 9, 1908.

By 1908 the movement in North Carolina reached such proportions that the next logical step was state-wide prohibition. Logical, because a large percentage of the territory and of the people were already living under dry laws and, further, because this movement had centralized the liquor industry in certain centers. These places were usually under the control of the liquor interests. Officials of the Anti-Saloon League in Salisbury wrote to the members of the legislature in 1908 that, "Our town of Salisbury is one of the strongholds of the saloon traffic, distillers, wholesalers and saloon keepers having flocked here from towns and cities that have gone dry; thus making our chances at least uncertain for obtaining relief from this great curse by means of local option elections."[5] The town, said these men, was completely dominated by the liquor forces.

1 MSS. in Legislative Papers, 1870-1908.
2 Chatham Recorder, October 5. 1905.
3 See Chapter V, supra.
4 Rev. John E. White, "Prohibition: The New Task and Opportunity of the South." In the South Altantic Quarterly, April, 1908. In this article, which was copied in the News and Observer, Rev. John E. White discussed what he considered to be the forces back of prohibition in the South: 1. The organized influence of the Christian churches. 2. The educational forces. 3. The economic forces. 4. The social peace and progress of the South. 5. The race peril; not so much from negro as from the lower level of both races. News and Observer, January 18, 1908, "The Moral Dignity of Prohibition in the South." Presbyterian Standard, June 3, 1908; Progressive Farmer, January 23, 1908.
5 Recent Utterances on State Prohibition, p. 5.
Letter dated January 16, 1908. Further: "The liquor interests here have become so corrupt, so dictatorial and so intolerant that they justly merit the wrath and indignation of every fair-minded citizen . . . 'no man shall be elected to any office in Rowan county who is not favorable to the liquor traffic.'" Signed by W. B. Smoot, P. S. Carlton, T. H. Vanderford, and B. Capps.

More important, however, was the tendency of the wet towns to nullify prohibition in the surrounding territory. Fundamentally, the temperance movement, through the gradual evolution of the fight against intoxicating liquors, was changing its emphasis and reaching a new vortex. Originally the temperance society sought to convert the moderate drinker and to reclaim the habitual drunkard. After the Civil War the saloon became the symbol of the evils of intemperance. By 1893 the manufacturing establishments owned, in the popular mind, by big, hoggish-looking men who were fabulously rich, also began to receive the condemnation of the temperance element.[6] Now the movement was entering another phase —if not new, at least of primary significance—that of enforcement.

The wet centers were flooding the dry territory. The drys in the rural sections of Iredell, Mecklenburg, Cabarrus, Stanly, Davidson, Davie and Guilford counties and in the towns of Statesville, Newton, Hickory, Asheville, Concord, Charlotte, Albemarle, Lexington, High Point, Greensboro, and other towns were growing more and more convinced that prohibition in their communities would never be a success as long as Salisbury "flooded their territory with liquors."[7]

The same situation prevailed around every wet town in the state. The News and Observer said, "The saloon counties do not confine the evils of the sale of liquors in their own communities, but they make it all the more difficult for the temperance counties to enforce their laws."[8]

The Catawba News said: "The curse of our section is Salisbury and such places that sell whiskey to boys and men who go after it and bring back valises loaded with bottles. One can sit in the train at Salisbury on almost any night and especially on Saturday night, and count dozens. . . . Our people are tired of this business and will vote to put a stop to it."[9]

6 The manufacturers were pictured thus in cartoons.
7 Recent Utterances on State Prohibition, p. 5.
8 News and Observer, Janury 28, 1908.
9 Quoted in the News and Observer, February 9, 1908. Livingston Johnson wrote to the editor of the News and Observer, January 19, 1908, this comment: "While the large part of the state is under prohibitory law, many thickly populated communities are debauched by nearby places in which liqour is sold . . . If the miserable traffic could be confined to these crossroads ,the necessity for state prohibition might not be so great; but the only way to protect prohibition territory . . . is to wipe the whole business from the state."

New forces were coming to the support of prohibition. One of the most powerful arguments that had been used against prohibition, when any move was made to restrict the sale of intoxicating liquors, was that such a course would be detrimental to the business life of that community and state. This argument was generally believed by the business interests before about 1900. Looking back, the basis for it is rather obscure. Evidently it was a part

of the prevailing theory that liquor interests dominated not only government but industry as well.[10] No one, it seems, took time to make a careful investigation of the argument; the liquor dealers said prohibition would "hurt business" and the temperance advocates said it would not. As a result of the laws requiring a record to be kept of the sales of liquor at drug stores and dispensaries, the feeling was becoming general that the enormous amount of money spent for liquor was in fact more of a retardation than a stimulation to the economic well-being.

That the people of the state were spending large sums for liquor each year there can be no doubt. Heriot Clarkson said, in 1907, that it was estimated the people of North Carolina "spent $16,000,000 annually for alcoholic liquors; five times more than is spent to run the state government."[11] Judge J. C. Pritchard, in speaking of conditions which prevailed in Asheville before the saloons were closed in 1907, said: "Although we only have a population of 26,000, about $800,000 was spent annually in the seventeen barrooms."[12] The amount sold in Charlotte before the town voted to close the seventeen saloons in 1904 was said to have been 280,000 gallons a year, which, at four dollars per gallon, amounted to $1,120,000.[13] The Raleigh dispensary for 1906 did a business of $253,736.54. During the three years and nine months that it operated, this dispensary sold over four-fifths of a million dollars worth of liquor.[14] While statistics are not available regarding the total amount spent, all evidence points to the conclusion that the amount was large.[15]

Not until town after town had proven that prohibition did not "hurt business" and that the premise of the argument was utterly falacious were the results generally accepted. Even many of the former anti-prohibitionists were now openly expressing the belief that whiskey was an unessential luxury, especially when so many things of life were needed. To the prohibitionists, the economic argument of the wets was not only falacious but even ridiculous. Governor Glenn, in a speech before a large audience, answered the argument that whiskey helps business:

"Have you got sawdust in the top of your heads or brains? If whiskey helps business, why is it that every business interest in North Carolina does not help whiskey? Why don't the railroads and other corporations . . . erect saloons along their tracks and on their property instead of Young Men's Christian Associations, chapels, and churches. . . . If whiskey helps business why don't your guano factories, oil mills, hoisery and cotton mills hire drunken employees. . . . If whiskey helps business why don't your farmers employ drunken hands to plow your fields? Whiskey helps business!"[16]

The most effective economic argument during this period for prohibition, and more specifically for state prohibition, came from manufacturers. Counties with large numbers of cotton mills were among the first to drive out the distilleries and the saloons. The fact that such counties as Gaston and towns as High Point and Concord were very aggressive against the traffic was considered excellent proof, by the temperance advocates, of what prohibition would do for the industrial life of a community or state.[17] S. B. Tanner, president of the Henrietta Mills, Caroleen, described, in a letter to Judge Pritchard in 1907, conditions before and after his county had adopted prohibition:

"We could not be induced for any consideration to have the saloons in or near our mill towns. When we built our mill village this vicinity was noted for its blockade distilleries and we had no end of trouble among our operatives, which interfered seriously with the running of our mills, and it was difficult for us to retain decent and respectable people at our mills, on account of rowdyism, midnight brawls, etc., and we had no relief until the people rose up and voted the manufacture and sale of whiskey out of the township, and, afterwards, out of the entire county. Since that time I am glad to say that our community has been noted for its high class of industrious and prosperous working people, happy homes, good order, churches, Sunday schools and public schools."[18]

A mill superintendent in 1902 wrote to the North Carolina bureau of labor and printing, a department of government in no way identified with the prohibition movement, that in his "opinion the greatest blessing to the mill help in North Carolina would be the abolition of the manufacture and sale of intoxicants."[19] H. G. Link, a large and influential merchant of Charlotte and prominently connected with the manufacturing interests of the town, said, after that town had voted out the saloon in 1904: "People talking about city going dry hurts city is all bosh. In my sixteen years' experience I have never had such good business as I have had during the first six months of prohibition."[20] So widespread had become the belief among manufacturers that whiskey was harmful to business that the News and Observer declared in 1905 that "With but two or three exceptions in the whole state of North Carolina, so far as our information goes, the successful manufacturers are strong advocates of temperance legislation."[21]

(Continued next week)

10 Some of the business men honestly believe that prohibition would hurt business but all were aware of the determination of the whiskey dealers to protect their business. Often the threat of boycott by the liquor dealers was sufficient to influence business firms to "keep hands off" in the movement for prohibition. In case the threat was not obeyed, the liquor dealers did not hesitate to take action. For instance, during the prohibition election in Raleigh, in 1907, the liquor dealers boycotted certain business firms because of the support given prohibition. News and Observer, July 23, 1907.

11 News and Observer, January 25, 1907, quoting address by Clarkson.

12 Judge J. C. Pritchard on Prohibition, p. 11.

13 Presbyterian Standard, March 25, 1908. The drug stores of Charlotte alone, after the town had adopted prohibition in 1904, did a whiskey business from July 8 to December 13 of $15,037.60, or $30,075.20 per year. Adding a fee of at least forty cents for each prescription, about $45,112.80 was spent annually for whiskey from the drug stores; see Daily Industrial News, January 1, 1904; Union Republican, January 9, 1908. The latter paper stated that 18,787 prescriptions had been filled since July 18, 1907. For statistics for the sale of whiskey at drug stores in Durham, see Daily Industrial News, January 18, 1908.

14 New and Observer, December 17, 1907. The total amount was $89,694.14. Town taxes, collected from all sources amounted to only $330,080.44. A. A. Thompson, president of three cotton mills in Wake county, calculated that the thirteen saloons in operation in Raleigh before 1903 spent annually about $176,875 for operating expenses; $74,000 more than all city taxes; ibid., September 25, 1903.

15 Large amount of liquors also were sold illegally. Of course, a guess as to the amount of such would be useless. One of the distinguishing characteristics of the liquor problem always had been the illicit dealer.

16 News and Observer, March 31, 1908.

17 News and Observer, February 10, 1905.

18 Judge J. C. Pritchard on Prohibition, p. 5.

"Cotton manuacturers, as a whole, do not want saloons in a city where they are because of the demoralizing influence upon their operatives." (Signed) S. S. McNinth, Mayor of Charlotte.

19 Reports of the Bureau of Labor Statistics of North Carolina, 1902, p. 176; see also 1900, p. 336; R. G. Lee of Greensboro said, "Seemingly, intemperance is the greatest drawback with wage earners . . . especially among colored laborers." See also ibid., 1903, p. 94.

20 A call to the United States. A Second Mecklenburg Declaration of Independence, July 5, 1904, p. 11.

21 February 7, 1908.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SUNDAY SCHOOL DAY

Summer months find country churches making a great deal of special days and special occasions, among them Sunday School Day, often referred to as Children's Day. Requests for programs are our chief index to the number of schools observing this important day, although remittances to Rev. C. K. Proctor, our conference board treasurer, are still better testimony. A number of pastors are seeing to it that the day is observed in each of their churches. Rev. J. W. Sneeden of Aurora, for example, has the following to report for his charge:

"Sunday School Day Programs have been put on by Aurora, Small, and Campbell's Creek, and we are planning for an observance of the day at Warren's on the fourth Sunday in this month. The program at Campbell's Creek last night was real good, and the collection amounted to something over three dollars. Pray for us that the Lord may use us to help, if ever so little, in the building of his kingdom on earth.

"We are grateful for the help we have received from you and Brother Gobbel."

COKESBURY SCHEDULE

Cokesbury training schools are scheduled for August 21-26 on the following charges, the pastors and instructors being given in order:

Milton; M. F. Hodges, C. T. Thrift, Jr.

West Burlington; A. C. Thompson, H. M. Russell.

Lakewood; W. C. Huckabee, H. L. Spell.

Pink Hill; H. LeRoy Harris, A. V. Harbin, Jr.

Tabor; C. A. Jones, F. S. James.

Garland; R. G. Dawson, T. R. Jenkins.

Roper; J. Bascom Hurley, C. H. Giessen.

Hallsboro (Shiloh); N. P. Edens, N. P. Edens.

Pikeville; J. G. Phillips, W. E. Cook.

Aurora; J. W. Sneeden, W. L. Asher.

The course to be taught is "Educational Work of the Small Church," except at Lakewood and Shiloh, where "Teaching" and "The Pupil," respectively, will be offered.

CHILDHOOD AND YOUTH WEEK

Materials for use in promoting and observing Childhood and Youth Week will be furnished free from the office of the Board of Christian Education in Durham again this year. Two leaflets, "Childhood and Youth Week, 1932," containing a statement of purposes and plans and a report blank, nad "Toward Understanding," a program pamphlet, have been prepared by Miss Skinner's office at Nashville and ready for distribution. Material which can be used for a poster will be found in the September issue of the Church School Magazine, and a list of plays and pageants for those churches desiring to use one will be found in the October Church School Magazine. Indications are that the radio is to be used as a means of promoting the purposes of the week in a number of states, including Virginia, Texas, Tennessee, South Carolina, North Carolina, and perhaps others. The week of October 16 will be the one most commonly used. Specific information regarding dates, hours, and speakers will be given in due time. Plan now to observe the week. Let us have your order for materials.

WARREN'S CHAPEL SUNDAY SCHOOL

Rev. J. W. Sneeden does not stop with working in Sunday schools that are already organized and carrying on their activities. He also revives and organizes other schools. On February 1, as a result of his interest and efforts, the Warren's Chapel Sunday school was organized with a total number of 50 members. Since that time the membership has grown from 50 to 68.. The average attendance at this school has been between 40 and 50 each Sunday.

Following is a list of the officers and teachers of the school:

Superintendent—S. O. Cratch.

Assistant Supt.—Mrs. W. R. Cox.

Sec.-Treas.—Miss Ruth Cox.

Teachers: George Warren, R. R. Jones, Miss Nannie Adams, Mrs. Hertford Cox, Mrs. W. B. Adams, Miss Ethel B. Cox, and Mrs. A. O. Mason.

Mrs. Brian was privileged to visit this school the latter part of May, and she was deeply impressed with the fine spirit of interest and enthusiasm which was shown by the members of the school in their work. At her request a snapshot of the school was made and is printed on this page. We are very happy to welcome Warren's Chapel into the ranks of our North Carolina conference Sunday schools, and we appreciate the excellent way in which they are carrying on their work.

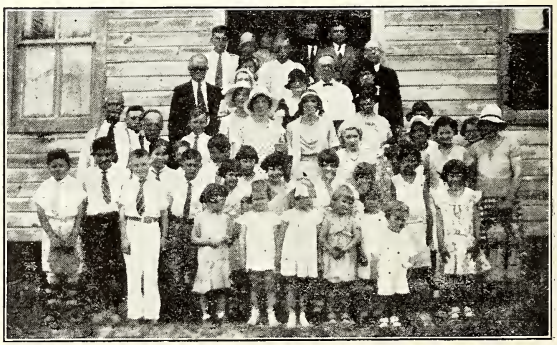
OVER 600 IN THREE WEEKS

Over 600 workers in small churches—630 to be exact—were enrolled in training schools in the North Carolina conference in the three weeks between July 17 and August 5. Of this number 432 earned certificates of credit. These figures represent a decided increase over the first three weeks of the summer series, when 549 were enrolled and 340 earned credit. The totals for the first six weeks of our ten weeks' series are 1179 enrolled and 772 credits.

To Person circuit, Rev. W. L. Maness, the pastor, and Mrs. Brian, instructor, goes the distinction of having the largest number of credits issued in a Cokesbury school this summer. At Concord church July 31-August 5 a school was held in which 40 were enrolled and 35 took the work for credit. East Roxboro (Grace) ran Person a close second with 33 credits out of an enrollment of 39. Rev. C. T. Thrift, Jr., instructor, and Rev. D. W. Whitsett, pastor, conducted the school on July 24-29. The record by weeks follows:

July 17-22—	Enr'ld.	Credits.
Swepsonville	29	25
Northampton (Jackson)	10	8
Haw River (Cedar Grove)	38	22
Brooksdale	21	15
Pasquotank (Union)	14	6
Goldston (Asbury)	28	21
Millbrook (Oakey Grove)	14	10
Grimesland (Salem)	26	17
Chadbourn	18	10
Gibson	9	9
Seven Springs	9	6
Rosemary (New Hope)	20	16
July 24-29—		
Whiteville	12	6
Kittrells	19	14
Scotland Neck (Hobgood)	15	9
Parkton	49	28
East Roxboro (Grace)	39	33
Bailey	14	14
Harlowe	16	13
Bath (Bethany)	20	13
Laurel Hill	18	12
July 31-August 5—		
Person Ct. (Concord)	40	35

(Continued on page 19)



Warren's Chapel Sunday School

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

FROM THE FIELD

We have the following letter from Rev. Claude Moser, pastor of First church, Hendersonville. When it is remembered the difficult situation that has faced our people in this general section and especially in this particular congregation it will be appreciated that here is an exhibition of courage and of cheerful optimism that ought to be an incentive to a like spirit to the whole conference. As may be seen the letter is not intended for publication, but we are passing it on with the hope that it may prove a tonic to quite a number of our congregations during the closing weeks of the present conference year:

Reverend J. F. Kirk,
Board Christian Education,
Greensboro, North Carolina.
My Dear Brother Kirk:

I received your letter recently concerning our Sunday School Day. In reply I wish to state that we are making arrangements to observe this day some time during the month of September.

It has not been our intention to neglect this worthy cause, but we have been striving diligently this year to actually save a church building and a great many other worthy causes have had to rest during this period. However, things are looking better for us now and we hope to come through without any serious damage. I trust that in spite of depressed conditions our work in this particular field is not suffering.

Some time later I want you to come to us and aid us in launching a new program in our local church.

Fraternally yours,
(Signed) Claude Moser.

CHINA GROVE CLASS

The executive secretary has been at China Grove all of last week in the most largely attended standard class that has been held up to this time in his experience. The spirit of the class was splendid. The pastor, Rev. E. H. Nease, the superintendent of the church school, and the workers had already created a spirit of expectancy that made the success of the school certain from the very beginning. Thirty-two people had signed cards with the expressed purpose of attendance at the class sessions, quite a number of them considering that they were signing up only as audit students. After getting into the work every person who was not in some way prevented making the required attendance, decided to qualify for credit, so that all of the 28 eligible by reason of attendance, the whole number was recommended to the general board for credit. It is believed that the standard class offers the opportunity, especially for the medium-sized or small church, for a successful training program that is not offered in the standard school. It enables all the workers to study together the needs of the local situation and especially in a study of the new courses we have the opportunity of working out details of the program and plans for organization for the particular situation under consideration.

For next year, therefore, it is believed that standard class work and institutes for local churches should be emphasized, and while standard schools should be given wherever they are especially desired by the communities involved, greater practical good will come probably from standard classes and institutes than from school.

SUNDAY SCHOOL DAY OFFERINGS
JULY 6 TO AUGUST 3, 1932

Asheville District

Hillside Street	$ 12.50
Haywood Street	10.00
Asbury Memorial	3.35
Azalea	3.10
Oak Hill	3.00
Saluda	1.43
Total	35.38
Previously reported	3.29
District total	38.67

Charlotte District

Waxhaw	2.65
Bethel	2.39
Total	5.04
Previously reported	208.71
District total	213.75

Gastonia District

Goodsonville	6.01
Polkville	4.63
Fallston	3.23
Sulphur Springs	3.00
St. Peter's	1.88
Plateau	1.59
McAdenville	1.00
Total	21.34
Previously reported	16.95
District total	38.29

Greensboro District

West Market Street	50.00
Mt. Pleasant	8.02
Bethlehem, Pleasant Garden	6.50
Archdale	4.00
Naomi	4.00
Bethlehem, Wentworth	2.80
Calvary	2.00
Groome's	1.60
Oakdale	1.20
Total	80.12
Previously reported	117.95
District total	198.07

Marion District

Spindale	6.27
Connelly Springs	5.50
Pleasant Grove	4.00
Mountain Grove	2.05
Total	17.82
Previously reported	23.44
District total	41.26

Mt. Airy District

Boone	8.30
Leaksville	7.00
Pilot Mountain	3.29
Total	18.59
Previously reported	9.60
District total	28.19

Salisbury District

First Church	25.00
Central, Spencer	15.00
Norwood	10.00
Boger's Chapel	2.50
Westford	2.30
Rockwell	2.00
Liberty	1.60
Total	58.40
Previously reported	62.35
District total	120.75

Statesville District

Triplett	6.00
Granite Falls	5.00
Williamson	3.70
Vanderburg	3.32
New Salem	3.20
Stony Point	2.87
Rose Chapel	2.31
Total	26.40
Previously reported	59.34
District total	85.74

Waynesville District

Murphy	8.65
Crabtree	1.75
Total	10.40
Previously reported	24.92
District total	35.32

Winston-Salem District

Prospect	5.00
Arcadia	1.00
Farmington	1.00
Total	7.00
Previously reported	225.33
District total	232.33
Month's total	280.49
Previously reported	751.88
Grand totals	1032.37

At a meeting last January of the American Standard Bible committee, which has been appointed to consider a further revision of this edition of the Bible, it was decided that the proposed new revision would not be ready for publication before 1941. The new revision will be known as the American Standard Bible, and will preserve the excellent qualities and literary style of the King James Version and the American Revised Version, with such changes as may be necessary in the light of recent discoveries.—Forward.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

It is possible to lose the capacity for religion, just as Darwin lost the capacity for enjoying music. It is possible to live so neutrally that the vision of God grows dim and we live in a God-blindness all our days. We fail to use the old technique of the spiritual life. It takes time and patience, but we refuse to take it as seriously as we do our physical well being.—Dr. Joseph Fort Newton.

PREPARATION FOR STUDY WORK

Summer days and the vacation period are practically ended. With the coming of autumn the mind naturally turns to reading and study as the days begin to shorten and the evenings grow longer.

What are you considering for the development of study in your auxiliary? Did you complete your home mission study during the spring? And was that followed by a Bible study course? If so, you are now ready for the foreign mission subject, which this year is China. Keep in mind this topic. It is wonderful how much valuable information you may pack up in your general reading if you keep in mind that the fall study centers about this great country with its ancient civilization.

From a historical viewpoint, the auxiliaries will be interested in tracing the development of our missionary porgram since our church began operations in this country; and it has contributed no little to the national spirit that prevails in China today through the missionary statesmen that have devoted their lives to the welfare of the Chinese people.

Consider for a moment the China that the Lambuths found on arriving in 1854. Recall the contribution that Young J. Allen made. And also the contribution of Dr. A. P. Parker.

Get a map of China and locate the places where women missionaries from North Carolina have served these people. Gather facts and information from a hundred sources and come to the study class with vital material that will stimulate the mind and enlarge your soul.

Choose either "Living Issues in China," Hodgkin, or "Lady Fourth Daughter of China," Hollister. The first book costs 60 cents and is the more comprehensive. The second book is about China of today and costs only 50 cents. You may order from Methodist Publishing House, Grace Street, Richmond, Va.

Whatever information you may need in mission and Bible study will be supplied by Mrs. J. LeGrand Everett, Rockingham, N. C. E. S. P.

Our missionaries are on the field. Day by day their necessities have to be supplied by our board of missions. The treasurer of the board is depending on you and me for funds to meet the needs of missionary work. Don't forget your pledge. Systematic giving by every member of the missionary society is necessary to keep the work going. Check up on your obligation and let us have no deficit in the treasury.

NEWPORT AUXILIARY

Our guest meeting was held on July 18 at the church. All the ladies of the church were invited. There were about 75 present. Mrs. R. W. Barfield, the president, was in charge of the short business session. Mrs. Daisy Sanders was in charge of the program.

Hymn No. 239 was sung and the Scripture read by Miss Edith Lockey and Mrs. Lola Elliott. Prayer was offered by the pastor, Rev. R. W. Barfield.

Mrs. Rena Edwards and Miss Nina Garner gave an interesting talk on "China Travels Forward."

A vocal selection was beautifully sung by Verta Manly and Warren Barfield.

"Creed of Good Citizenship" was read by Mrs. Letha Henderson. Mrs. Ira Garner read an interesting article, "He Giveth Now Grace."

A story of a woman and her golden deed was read by Miss Vera Barfield.

Rev. R. W. Barfield spoke of the need of organizing a young woman's circle.

Miss Emma Young sang a beautiful solo entitled, "My Task."

Mrs. B. L. Carraway and Mrs. Toy McCain gave some interesting readings on "Finding God in Daily Life." "The Optimist Creed" was read by Mrs. R. W. Barfield.

The society hopes to show a great increase in membership.

A social hour, which was greatly enjoyed, closed the program.

Mrs. G. L. Sanders.

THE PERSON ZONE

An interesting meeting of Person county zone was held at Oak Grove church Sunday afternoon, August 7, at 2:30 o'clock, Mrs. S. F. Nicks, zone leader, presiding.

There was a good attendance despite the hot weather. Rev. D. N. Whitsett conducted the devotional and Oak Grove choir furnished the music.

Mrs. Warren gave a cordial welcome to the visitors, which was responded to by Mrs. J. F. Herbert of Roxboro.

All societies except two were represented and gave good reports.

Miss Robertson, district secretary, made her usual five minutes' talk on prohibition, and then explained the work of the district by posters.

Mrs. Mamie Webb of Kinston gave a splendid talk on children's work.

Mrs. B. H. Black of Durham talked on mission and Bible study and particularly stressed the importance of Bible study.

The meeting was closed with prayer by Miss Robertson.

Mrs. G. A. Duncan.

WINDSOR AUXILIARY ENJOYS GUEST DAY

One of the most enjoyable meetings of the year was held at the home of Mrs. M. B. Gillam Tuesday, June 14, when the Macy F. Gillam Missionary Society observed guest day. Special invitations had been given all the ladies of the church to attend and a number who were not members of the society were present.

The president, Mrs. L. B. Sutton, conducted the devotional service, after which she welcomed the visitors. The usual order of business followed.

Mrs. T. W. Lee gave an interesting talk on the history of the missionary society, relating how and when it was first organized and the work it has been doing since that time, stressing the real purpose of the society and the advantages of being a member.

Miss Helen Gillam gave a history of the Mary F. Gillam auxiliary.

"I Would Be Like Jesus," sung by Miss Mary Pruden, and "The Bridge Builders," a reading by Miss Mary Rhodes Copeland, contributed to the enjoyment of those present.

After the program there followed an hour of good fellowship, during which time an iced fruit drink and wafers were served. Hand painted cut-outs of children in our mission fields were placed on the plates of the visitors. On the backs of each cut-out was an invitation to join the society. Mrs. M. B. Gillam.

CURRITUCK TAKES TIME FOR STUDY

The missionary societies of the Currituck charge held an all day meeting at Memorial church at Currituck Tuesday, July 26, with an attendance of 38.

The meeting was opened with the song, "Open My Eyes." The mission study book, "The Open Gate to Prayer," was explained by chapters and discussed. The study of this beautiful book, under the wonderful leadership of Mrs. Herman Baum, proved very helpful and inspiring to all present.

A luncheon served buffet style was very much enjoyed.

After luncheon songs were sung and the study resumed until the ten chapters were completed.

Those explaining chapters and leading the discussion were: Mrs. Norman Ballance, Mrs. J. H. Overton, Mrs. Tom Taylor, Mrs. Louis Sawyer, Mrs. Roscoe Baum, Misses Mae and Mabel Baum, Mrs. Herman Baum, Mrs. A. B. Hampton, Mrs. Will Poyner and Mrs. C. I. Moore.

"A wonderful meeting," several exclaimed. "I'll not miss another mission study class."

Singer: "And for bonnie Annie Laurie I'd lay me down and die."

Listener (rising): "Is Miss Laurie in the audience?"

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

PRAYER

(Romans 8:26-28)

The way is long, our Father, and sometimes very weary. We crowd and bruise one another in passing, and often we forget the goal in the heat and hurry of the pilgrimage. Start us forth, we pray, each day with fresh courage, and whisper in our hearts a little song to gladden our steps as we take up our burdens anew. Grant that the lightest of these may ever be our conscience, and that we may never be too laden with personal troubles to carry the balm of sympathy for friend and foe. Above all, grant us the gift of clear vision, that we pierce the doubts and fears of the passing moment, and dwell with unfaltering confidence upon the ultimate fact of thy love. Amen.—Alice Hegan Rice, in "God's Minute."

RESIGNS SUPERINTENDENCY OF BREVARD INSTITUTE

Mr. J. F. Winton, who has been superintendent of Brevard Institute for a number of years, has given up the work and will return to Missouri to take up his work in the pastorate again in the Southwest Missouri conference. He had served as pastor for 12 years before coming to Brevard. The best wishes of many friends in western North Carolina who appreciate the work that he has done at Brevard Institute will go with him to his new work.

NEW SUPERINTENDENT AT BREVARD INSTITUTE

As successor to Mr. J. F. Winton, Deaconess Daisy Ritter of Columbia, S. C., has been appointed to the superintendency of Brevard Institute.

Associated with Miss Ritter and composing the faculty of the institution are Griffith T. Pugh, Jr., English and mathematics; Deaconess Selden Bryan, elementary work; Deaconess May Floyd, Bible; Deaconess Leona Giles, science and physical education; Deaconess Leone Lemons, music; Deaconess Mary Needham, domestic science; Deaconess Margaret Van Lahr, history; Deaconess Esther Boggs, bookkeeper; Deaconess Edith Leighty, dean of girls; Deaconess Frances Denton, Spanish and French; Miss Earline Poindexter, commercial teacher.

A personal letter from Deaconess Ritter tells us that the buildings are being gotten in readiness for the opening of the school September 7.

We trust that 1932-33 may be a most successful year for this institution which is doing so fine a work for the mountain boys and girls of our state. We are glad to welcome this coterie of capable and able young women to take up the work there and our best wishes are extended to them.

MISSIONARY SOCIETY HONORED

It is usually the custom that a missionary society honors its missionaries, but at Greensboro the other day the custom was changed and the missionary honored the society. We are indebted to Mrs. Richard Wills for the account of this afternoon reception, which we are sure was most delightful for all in attendance.

"The charm of an old fashioned garden and the graciousness of three hostesses made the garden tea given a few afternoons ago by Miss Nina Troy of Soochow, China, Miss Allah Troy of Greensboro, and Miss Lota Troy of New Orleans a memorable occasion.

The Misses Troy received at the Troy home on South Mendenhall street, with their guests members of the Woman's Missionary Society of West Market Street church and those who belonged to the former Margaret Foster Missionary Society now merged with the other group.

An air of the Orient was added to old-time Greensboro by the costumes of the six girls who served, their dress being the ancient official and ceremonial garb of Chinese ladies and gentlemen, and by the refreshments. The Chinese tea had been brought from China by Miss Nina Troy and with it were served salted watermelon seed, tiny cakes, nuts, mints and sandwiches.

After the callers had greeted the informal receiving line on the broad front porch, they were directed around the house to the tea table which was placed under a wide spreading pecan tree. Under the scuppernong arbors and under leafy trees, in the cool shade, benches and chairs were grouped for the guests. On the tea table, where Miss Allah Troy, Mrs. R. L. Lambeth and Mrs. Blanche Carr Sterne poured the fragrant hot beverage, a glass bowl of purple petunias and lavender flowers graced a Chinese linen cloth. Supplementary tables were also covered with oriental cloths, each with a pretty bowl of summer flowers.

On the back porch, for the inspection of the guests, were several lovely Chinese objects of art which Miss Troy had brought home from Soochow, where she for 17 years has been a missionary teacher under the auspices of the West Market Street missionary societies, and from this interesting collection the Woman's Missionary Society will select a gift for the church auditorium. When the first guests arrived at five o'clock they were welcomed by Misses Troy, Mrs. Frank Boyles, president of the Woman's Missionary Society; Mrs. A. W. Plyler, Mrs. Richard Wills, Mrs. L. H. Martin, Mrs. W. C. Tucker, Miss Annie Pegram, and Mrs. R. L. Lambeth. Miss Nina Troy, Mrs. Boyles and Mrs. Plyler remained at the front door the entire afternoon, but the other members of the reception committee formed a revolving committee to conduct the guests to the garden. The young girls who wore stunning Chinese costumes and aided the hostesses in serving were Misses Jane Clegg, Dorothy Russell Hodgin, Mary Elizabeth Hiatt, Nell Davis and Grace and Martha Martin.

THE JOY OF THE SEPARATED PORTION (THE TITHE)

"The most convincing evidence of the reality of whole-hearted consecration to Christ is the stewardship attitude," says Julius Earl Crawford in a little leaflet bearing the title, The Joy of Sharing.

"A practical concrete manifestation of this attitude is the practice of the separated portion. This practice is a safeguard against covetousness and a means of personal growth and happiness for which no substitute can be provided. Judge John H. Clarke, former associate justice of the Supreme Court of U. S., says: 'When I found myself squeezing a dollar too hard I made it a rule to give ten dollars to a worthy cause. All my life—even during my leanest years—I regarded it a duty to give away more than a tenth of my income. The intangible returns have more than compensated me.'

"Sir William Hartley said, 'Probably the greatest event of my life was that day, January 1, 1877, when my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work and that this should be a first charge, not giving to the Lord something after we had given to everything else. The distribution of the Lord's portion,' he declared, 'has been the greatest joy of my life.'

"Do you know the joy of sharing? Do you experience the pleasure that comes from the practice of the Separated Portion?

"Let us review our personal program and resolutely set about managing our money to make it provide for us the maximum of real living—the result of putting Christ and his kingdom of love first in our plans."

DR. AND MRS. WEAVER IN MAINE

A card from Mrs. C. C. Weaver, conference president, written from Bar Harbor, Me., under date of August 5, brings us the interesting news that she and Dr. Weaver, "Philip and Janie," were having a most delightful motor trip through this part of the U. S., visiting many interesting and historic places on their journey. Their first stop after leaving Winston-Salem was at New York for a few days with the sons there, where Prof. Stacey Weaver of Rutherford College will get his M. A. degree this week from Columbia University.

We hope that the remainder of their wonderful trip may be pleasant and that they may return to North Carolina greatly refreshed and ready for the duties that await a busy Methodist preacher and his helpmeet.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HAPPY TIMES

The Children's Home campus echoes with greetings this morning as our children meet one another after having returned from vacation trips. During the past two days our cottages have been filling up with enthusiastic children returning from their vacations. For the past two weeks over half of our family has been away, permitting us to close half of our cottages and enabling us to have closer comradeship with the much smaller family remaining here. But now vacation season is over and our children have returned to their work filled with the remembrances of thrilling experiences and with the joy of getting back on the Children's Home grounds. It is interesting to hear conversations as to who has had the most enjoyable time. Those who remained at the Home vie with those who went away in telling about the extra things which have happened. At any rate, our family is happy this morning.

BUSY TIMES

In the midst of the happiness caused by change of scenes and varied experiences our family is just as busy as it can be this morning. Every department is running to its full capacity, even the printshop boys being rushed. In addition to the usual Monday morning happenings a group of our workers and children are peeling peaches and stringing beans at our cannery shed. Thanks to Rev. W. F. Elliott and M. C. McDonald of West End, we have quite a lot of choice Alberta peaches to can. For the first time this summer we have an excess of beans from our truck farm and these are being prepared for the cannery. Our farm boys are completing the filling of the silo and the woodshop boys are putting the finishing touches on quite a bit of painting operations which have been carried on through the summer. Busy days are here again.

PURCHASING TIMES

Strange as it may appear we are having to make more purchases now than at any other time during the year. These purchases are being made in view of the fact that less money is available than at any other period of the year. We cannot wait until winter comes to purchase our shoes and clothing and our canned goods. Our purchases must be made in advance when the prices are right and the stock is available. So now we are buying for the fall, winter and spring. In the light of slightly advancing prices we think it a reasonable risk to buy rather heavily. We feel confident that our friends will be sending us more money as the f ll season approaches. At any rate, pu.chasing times are now here. Paying times are just around the corner.

CONFERENCE IS COMING

It's not nearly so long till conference time as it has been. Wednesday, November 9, will witness the assembling of the militant host of Methodists as they meet in our beautiful new Centenary church, in Winston-Salem. No conference will be more royally entertained. In all probability no band of workers will have put out more energetic effort in the accomplishment of good enterprises than the one which will assemble on this date and at this place. It is most earnestly hoped that the interests of the Children's Home will share with other good interests as reporting time comes.

Picture Yourself Raising the Ten Per Cent Apportionment

MORE GOOD NEWS

"The missionary society of Central Methodist church, Mt. Airy, will fill 200 cans with fruit for the Children's Home, if you can get the cans to us right away."—Mrs. C. O. Shelton.

"My circle of the missionary society of Canton Methodist church is planning an all-day sewing for the Children's Home and had thought of making print dresses like we made last year. Please let us know what sizes you will need most. We are anxious to begin this work right away."—Mrs. J. C. Curtis.

The 200 jars have been sent to Mrs. Shelton and a letter giving directions has been sent to Mrs. Curtis. Thank the Lord for these two good women and their associates.

THE BIG EXCURSION

Rev. J. P. Morris and his Cramerton Sunday school are running their annual excursion to the Children's Home next Saturday, August 20. This excursion will start at King's Mountain and will pick up passengers from the Gastonia, Charlotte, and Statesville districts. Extensive advertising has been distributed by Brother Morris and the Southern Railway. Brother Morris in a form letter writes as follows: "We were glad to see you at the Children's Home last year and will be just as glad to see you this year. Did we have a good time last year? Ask Jane. The round trip fare this year is only $1.00. Folks, this is cheaper than we can stay at home. Bring all your Sunday school and all your church folks and let them see our fine Home at Winston-Salem. The excursion train will carry a refreshment car. There will also be two bands on the train, a brass band and a fine string band. Train will arrive at the Children's Home at eleven o'clock and leave at 4:40 in the afternoon."

MOTHER'S AID

"I didn't write to you last month for the reason that I didn't have a single stamp. We are having a hard time now. I cannot get any work and Vance is making only $4 a week. I manage to feed us on that, but when school starts the children will have to have shoes and clothes, and I cannot see where they will come from. However, I am trusting that God will open a way for us. If it were not for the mother's aid check I could not pay my rent and other household expenses. I am so thankful for the help you give us."

Thus writes a good woman who is trying to hold her family together as the Children's Home helps in a limited way through its mother's aid department.

A PREACHER WRITES

"This call is in the interest of a group of six children left without either father or mother. A little more than six years ago the father met death in an automobile accident. On that very day the mother gave birth to her sixth child. Last Friday the mother, discouraged in life, committed a horrible act of suicide, leaving the six children to the mercy of the world. These children have nothing in the way of material possessions. The father of these children was my own brother, but we cannot take the children, since we have all that we can possibly feed and educate on our own small income. If there is anything that you can do in this case it will be greatly appreciated."

SCHOOL PLANS

School arrangements for the Children's Home family for the ensuing year will be similar to those of last year. Our primary and grammar grades will be taught on the Children's Home grounds, the state providing the salaries for five of our seven teachers through six of the ten months' school term, this provision being made according to state rating and supervision. No other outside help is available for our primary and grammar grades. Our high school boys and girls will again attend the sessions of the Richard J. Reynolds high school, located on an adjoining hill. We are hoping that these boys and girls will be granted free tuition not only for the six months of state provided term, but also for the additional three months. At any rate, the Children's Home is not expecting to run a high school on its own grounds. We were very much pleased with our school arrangements last year and are expecting even better results during the ensuing year.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. OAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Fall is almost here. Business will begin to pick up with the moving of the crops. Doubtless some of our business men will need stenographers and secretaries. The Methodist Orphanage has several fine young ladies who have finished their business courses and are thoroughly competent to fill such positions. Let those in need drop me a card or phone, and I'll put them in touch with some of our former orphanage girls who are efficient and refined.

* * * *



Lindbergh Long, Methodist Orphanage

* * * *

Everybody co-operating we can and will put our Octagon soap campaign over in a successful manner. By all pulling together for a few months longer we will receive ten thousand dollars. This is the easiest way to get a big sum of money I have ever known. To go over the top all will have to join hand and heart in this worth while undertaking. If there has ever been a time when we need help that time is now.

* * * *

There are more than 130 children who are seeking shelter in our home. If there has ever been a time when our orphanage had an opportunity to minister to those in need, now is the time. Unless those who are supporting the home stand by us in a sacrificial way, we shall not be able to keep all the children that are now under our care. I want our people to continue their unselfish devotion to our home so we may not fail any of those who are so fortunate as to be members of our big family.

* * * *

Some time ago I received a request from Brother H. I. Glass to preach for him in Washington on the first Sunday in this month. It was a real privilege to conduct his service for him. A big downpour of rain just at church time cut down the attendance very materially. Those who came out regardless of the rain were very responsive to my message. There are many choice spirits in this old historic church. Brother Glass is doing real constructive work in this strong church and has a unique place in the hearts of his people. I had the pleasure of taking dinner with Mr. Edgar Rowe, a successful business man and a former son of the Methodist Orphanage.

PUBLIC HEALTH AND WHISKEY

A public health department that does not hesitate to recognize in intemperance one of the evils it should combat is that of New York City under the present administration. The department has placed in 800 moving picture theaters this lantern slide:

"The intemperate use of alcohol is filling our hospitals, asylums, poor houses, jails and cemeteries. These facts are vouched for by the department of health, city of New York."

The department of health in every city and town in the United States should have the courage and the inspiration to do the same thing in much the same way. Intemperance is not health; widespread intemperance is not public health. Perhaps the most effective bit of "anti-booze" propaganda in use is the lantern slide or street placard reading:

"Ty Cobb says: 'No, I don't drink. It dims my batting eye.'"

—From Springfield Republican, 1916.

FACTS ABOUT THE TOAD

The toad lives from ten to forty years, and it can lay over a thousand eggs a year. It has lived two years without food, but cannot live long under water. It never takes dead or motionless food. It captures and devours wasps, yellow jackets, ants, beetles, worms, spiders, snails, bugs, crickets, weevils, grasshoppers, moths, caterpillars. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will in three months devour more than ten thousand insects. If every ten of these would have done one cent damage, the toad would have saved ten dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit grower, and can be made especially useful in the greenhouse, garden, and berry patch. —Dumb Animals.

Normandie: "Can you dress within your income?"

Bartram: "Yes, but it's like dressing in an upper berth."



A baby at your house?
Listen to me
I'm the best baby
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I gain and I thrive
I'm so contented
Glad I'm alive.

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◆ ◆ ◆

Many a worried mother has found that Eagle Brand does wonders for a baby. You see, Eagle Brand is remarkably easy to digest—it is nearest to mother's own milk in this respect. Countless babies who could not digest other foods owe their very lives to Eagle Brand. In the last 75 years, millions of babies have been raised on this wonderful milk. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JD-15 350 Madison Ave., New York, N. Y., for free booklet "Baby's Welfare."

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Sunday School Lesson

AUGUST 21

By Henry W. Tiffany.

The Tent of Meeting

(Exodus 33:7-16)

"Altars sacred to Jehovah were earlier than sacred buildings." Abraham, Isaac and Jacob built altars, but "the first step toward a habitation for the Deity worshipped at the altar was taken at Sinai, where Moses builded not only 'an altar under the mount,' but 'twelve pillars according to the twelve tribes of Israel.'" (Ex. 24-4). Later—still at Sinai and after the sin of the Golden Calf —Moses pitched "the tent of meeting" without the camp. This tent was not the tabernacle. The ark had not been made, a priesthood had not been appointed, and Joshua was the sole attendant. The tent came first, then the tabernacle and still later the temple.

1. The Place (33:7-8)

The tent of meeting was pitched outside the camp. There any inquirer might come with his problems and perplexities and receive light and leading from God through Moses. The tent was a place of worship. Worship needs a definite and designated place, just as home needs a house, education needs a school, and the nation needs a capitol. The tent of meeting symbolized the presence of God and made it real. Though simple it was a visible symbol of God's presence stimulating the sense of worship. True, God is everywhere, and anywhere man may have fellowship with his divine Father, but he does not everywhere experience this comradeship. Distractions divert the attention, duties exhaust the energies, and the confusion and clamors of the crowd prevent concentration. Jesus retired for worship. Our churches are erected that men and women be reminded of God and find in them places where the spiritual nature of man be expressed.

2. The Program (Ex. 33:9-11)

When Moses tarried on Mount Sinai the people complained to Aaron that they knew not what had become of him. Though he was on the mountain receiving the law from God, the people asked Aaron to make them gods to go before them. Aaron complied with their request and made the golden calf. The image made, the people gorged themselves with food, became drunk on liquor and plunged into abominable play. God told Moses on the mountain what the people were doing on the plain and threatened to destroy them. Moses prayed for the people, descended the mountain, ground the image to powder, scattered the dust on the water and made the people swallow it. Moses meeting God in the tent was better than on the mountain, for the people could see him until he was within the tent. When the tent flap fell behind Moses, they saw the pillar of cloud, the symbol of God's presence, descend upon the tent, and the people would rise up and worship. They worshipped in their tents while Moses communed with God in the tent of meeting. The tent of meeting influenced every other tent. Likewise the house of God should exert an influence in every home, every heart and in every building in the community.

3. The Prayer (Ex. 33:12-16)

Moses prayed "Show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people." Moses wanted to know whom God would send with him. He cried for insight into the purposes, plans and programs of God. He wanted greater knowledge of God. The prayer was based on the burdens Moses was bearing and God's former assurances to him. He related what God had commissioned him to do and asked that he be furnished with everything needed to complete the task. How can he lead if kept in the dark? If we are as sure of God's charge as Moses, we may be as bold as he in asking for the equipment. God promises not to go with the people, but to go with Moses. Moses then asked that the presence promised him be given the people. He identified himself with them. He would not have any blessing not shared by them. Israel withdrew from God, then God withdrew from Israel. Moses asked that the breach be healed

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and God return to the camp. God's honor demanded that Israel reach Canaan. If Israel does not reach Canaan the surrounding people will conclude God was not able to complete the task. Moses would be discredited in such a failure. Moses prayed that God go with him, that he go with the people, and when God granted both petitions he prayed that God reveal himself.—The Watchman-Examiner.

N. C. BOARD OF EDUCATION
(Continued from page 12)

Maxton	27	22
Harker's Island	7	6
Robersonville	7	3
Shiloh (Burlington Ct.)	12	10
Stantonsburg	26	21
West Rockingham	20	8
Columbia	21	8
Belgrade (Maysville)	14	7
Belhaven	18	5

VERY MUCH ENTHUSED

"I find," says one of our Cokesbury instructors, "that those who enroll in my classes are very much enthused over the organization and program of Christian education, and are anxious either to begin or to continue, as the case may be, the work toward perfecting the organization in their local churches. I feel that they are being helped with their local problems as we try to suggest ways of working them out. People are making my task very pleasant from place to place."

CHILDHOOD AND YOUTH WEEK

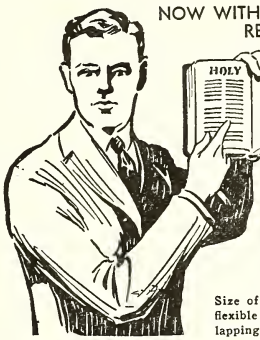
It is not too early to begin planning for the observance of Childhood and Youth Week in your church.

1. Decide upon the week to be observed—a week in October is suggested.
2. Decide upon the events to be included in the observance. This office will be prepared to offer special help and material.
3. Collect materials.
4. Distribute responsibility for the various phases of the undertaking.
5. Plan for conserving results.
6. Make a thorough report to the local church board of Christian education and to the conference board of Christian education.

Last year at a number of places in our church, especially in North Carolina, wide use was made of the radio. It is expected that use will be made of it again this year.

Oscar Browning, it seems, was boasting about his collection of books to Dr. William Thompson, who was master of Trinity some fifty years ago. "I don't know what to do with my books," he said. "They fill my library and have overflowed into my dining room and bedrooms, and even on to the stair landing. I don't know what to do with them." "If I were you, Mr. Browning," dryly replied Doctor Thompson, "I would read some of them."—Saturday Review of Literature.

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Specimen of Type
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2 He maketh me to lie d green pastures: he leadeth m the still waters.

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AN INTERESTING ANCIENT CEMETERY

By Dr. W. T. Whitsett.

In the village of Haw River, Alamance county, North Carolina, is one of the most interesting cemeteries in this Piedmont region. It is now known as the cemetery of the Trollinger Memorial Methodist church. Its history begins with Adam Trollinger, who first settled at Haw River in 1745, coming there from Philadelphia where he landed in 1737 direct from the Rhine river section in Germany. This Adam Trollinger set aside one acre of land for a family burial ground, and here rest today the bodies of many of the complete lines of the older Trollinger families. This one acre of ground is now enclosed by a very handsome stone wall, artistic, substantial and beautiful, built with money furnished by the late Benj. N. and James B. Duke. The Dukes were interested in this spot because within this cemetery lies buried their mother, Mrs. Artelia Roney Duke, wife of Washington Duke, and rather than simply enclose her grave with a protecting wall, they agreed to enclose the entire cemetery, and let the handsome wall of granite stand as a perpetual memorial to the memory of their mother who died while still a young woman.

The original pioneer, Adam Trollinger, died in his 95th year in 1776, and his tombstone recounts the events of his life. His son, Jacob Henry Trollinger, was a very patriotic man, and in March, 1781, when Lord Cornwallis was encamped at Haw River the soldiers raided his mill and appropriated much of his grain, which excited the indignation of Trollinger to such an extent that for his angry words he was brought before Cornwallis and then tied to a tree with a bridle on his head and his mouth gagged. He stood thus all day, and upon being released swore vengeance against Royal authority and sent two of his sons to assist in the American cause, one being with General George Washington, the other making powder in Virginia. This member of the Trollinger family is mentioned in the Colonial Records, Vol. 22, p. 88, and Vol. 26, p. 1287. His wife was a sister of the famous preacher, Joseph Thomas, because of his always wearing white garments, known as the "White Pilgrim."

John Trollinger, son of Henry, served both Orange and Alamance counties as an official; built a cotton mill in 1832; helped with the chartering of the N. C. Railroad in 1848 and graded much of it through this section. The oldest son of John became well known as Gen. Benj. N. Trollinger; he built a part of what is now known as Granite Mills at Haw River, and is credited with having secured the location of the railroad shops at Company Shops, now known as Burlington.

Perhaps no other cemetery in all the state will give so much interesting history pertaining to a single family as may be found by a careful reading of the inscriptions on the various stones that have been erected to the departed members of this Trollinger family dating all the way back to the pioneer of 1745. From the one-acre family burial ground time has so changed things that now this spot becomes the cemetery of a church named for the family so long identified with the life of the local community.

Just south of the cemetery two roads, highway No. 10 and highway No. 10 A. run, and busy traffic flows every hour; "Trollinger's Ford" of earlier days is now spanned by a noble concrete bridge across Haw River; the railway train thunders by carrying the products of the nearby towns of Burlington, Graham and Mebane, while hard by on the Haw River where once the Sixapahaw Indians camped hums a busy manufacturing plant. Standing in the cemetery we look as it were over all that has happened since 1745 down to the present time, and war and peace, conflict and change, pass in review before our eyes.

WORLD TOO SMALL FOR COMFORT

The world is getting too small for comfort. Everyone has his radio and knows what is happening all over the globe; everyone has his automobile and soon—God help us—will have his airplane with which he can proceed rapidly to any corner of the earth that pleases him; what took place in Tokyo last night is breakfast food for America; the king of Siam is no longer a mythical monarch whom some adventurous traveler once saw on a white elephant, but a little man in European dress who goes swimming in a cement pool on a suburban estate. We live in a tiny country that an airplane can cross in less than twelve hours; we inhabit a planet that can be circumnavigated in eight days. Alas for the distances we used to have! It took three months once to go from Ohio to Oregon —on foot. It took six months to cross the Atlantic. The universe, as yet, is a thing of millions of light years; our little sphere has become in truth an orange to hold in the hand.—The Drifter, in The Nation.

WHAT THINK YOU?

Does my life please God?

Am I reading my Bible daily?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Do I love to go where Jesus is not honored?

Is there anything I cannot give up for Jesus?

Am I doing anything that I would condemn in others?

Am I praying for the salvation of anyone in particular?

Am I giving all I ought toward the support of the gospel?

How many things do I put before my religious obligations?

Is the world being made better or worse by my living in it?

—Moody Bible Institute.

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Children's Storyland



THE PERSEVERING DAISY

By Emma Florence Bush.

Once upon a time a little daisy grew in a corner of a meadow close to an old rail fence. She was all alone by herself, no other daisy was near her, and the grass and weeds so tall and thick they almost choked her; she couldn't even peep between the rails of the old fence to see what was on the other side.

Often she was lonely, but she did not despair. Her bright golden eye smiled up to the sun as he kissed her gently with his beams. She watched the clouds as they floated above her, and all the time, deep down in her little daisy heart was the firm resolve that she would conquer those old weeds yet.

The bees and the butterflies often visited her. They told her how dainty white were her frills and how sweet was the honey in her golden heart. The birds perched near her, sometimes on her stalk, and swung to and fro, singing words of encouragement, as slowly she began to push her head up and up, until at last she could look over the weeds and grasses, and see between the rails of the old fence.

Then the daisy was happy, for she could see all that was going on in the meadow: the flowers that bloomed, the insects that made their home among them, the birds, and the tiny field mice that lived there.

All summer long she ripened her seeds in the warm sunshine and scattered them as far as she could, until at last when the cold days came, tired out with her summer's work, she went to sleep.

Some years had passed since the little daisy grew in the corner by the old rail fence, when one beautiful summer's day an artist came to the daisy's corner. It was so beautiful he stopped in surprise. Hundreds and hundreds of daisies welcomed him. There were no weeds and grasses left, nothing but rows and rows and clusters of snow-white daisies with golden hearts. Daisies were everywhere; they peeped at him from between the rails, they smiled at him from over the fence, they nodded to him as the West Wind kissed them, and they danced in the gentle breeze.

The daisies and the old fence made such a pretty sight that the artist brought his easel and painted a picture of the daisy corner, and sent it to the great city. He had tried hard for years, but somehow he never had succeeded in having a picture exhibited; now he determined once more with the daisy corner.

Soon he received word that his picture was accepted and would hang on the walls of the great salon.

Many people came to look at it, and to admire it, it was so simple and sweet. At last a great man came along and looked at it.

"I must have it," he said to the artist. "It makes me think of the meadow near my boyhood home."

So he purchased it and hung it in his great house, and whenever he was tired and weary with his efforts to make the world better, he would go to the room where the picture hung, and think he saw again the meadow where he played as a boy; then, rested and refreshed, he would go back to his work again.

At last he succeeded in righting a great wrong, and people loved him for it, and his name was spoken all over the land.

When people came to visit him he would show them the picture of the daisy corner, and say, "Whenever I was weary and discouraged, I always came to this picture, and I would see again the home of my boyhood and remember the lessons my mother taught me, and with renewed strength would go out into the world to fight against the wrong."

But the great man never knew, any more than the little daisy herself, that if the little flower had not bloomed in the fence corner and tried her best, the picture would never have been painted, the wrong would never have been righted, and a great work would have been lost to the world.—Zion's Herald.

THE BLOCK ON THE LINE

John and Nancy were playing with the train set that John had had for his birthday. There was everything except a tunnel in the set; and that didn't matter, because they made a very good tunnel by curving a newspaper over the track, outside the station. Two rows of bricks kept it from slipping on to the lines.

When mother came in to see how they were getting on, some one else crept in with her.

"Do stop and see the train go through the tunnel!" cried Nancy.

John wound up the engine and Nancy stood ready at the signals. The train went gaily into the tunnel, and all three watched for it to come out at the other end.

"It seems to be taking rather a long time," said mother.

"Did you wind it right up?" Nancy began; but John frowned and said, "Of course I did!"

They waited a little longer, and then John lifted off the "tunnel." There sat Tibby the kitten, right on the line, patting at the funnel of the engine. Nancy lifted her off very gently, and the train went on.

Tibby thought that was fine fun, and darted after it.

But John says that if Tibby wants to play with a tunnel she must have one of her own on the landing, for, as General Manager of the Great North, South, East, and West Railway, he doesn't want another block on the line.—The New Outlook.

THE MAD DOG

It was the middle of August, and the rocks on the mesa were so hot that eggs could have been cooked on them. One could actually see the heat waves dancing off them like those from a red-hot stoves. Even the town sparrows had their mouths open, panting for breath.

A dog ran across the village street with its tongue hanging out. It had a queer look around the eyes. It was a stray dog, and no one knew where it had come from. It ran from house to house, as if in search of something. But someone drove it away from each place it stopped; for they did not like the creature's looks.

At the side of the main street of the village, the dog fell in a fit. "Fetch a gun," someone shouted, "and I'll end the thing's suffering." A shotgun was brought out of the nearby store; but it was never used.

A tourist happened to be passing by just as the dog fell. The tourist was a good Samaritan in this case; for he knew dogs and loved them. He made the crowd stand back while he rendered first aid. When the dog came around, he patted it on the head, and the dog wagged its tail.

"Now," said the man, "get me a pan with some clear water in it." This was done at once. When the dog saw the water it jumped to meet it. It lapped the cool liquid up as fast as its tongue could work. "The poor thing did not have a fit, and is not a mad dog, as you think," said the tourist, turning to the villagers. "It only fainted from overexertion and lack of water."

The people of the village were kind at heart; and one of them immediately adopted the stray dog. And now there are several places near the main street of this small town where a traveling or stray dog can get a drink of water.—Our Dumb Animals.

Daughter: "But, dad, don't you believe that two can live as cheaply as one?"

Father: "I certainly do. Right now your mother and I are living as cheaply as you."—Life.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

August

Trinity, 11 28

September

Andrews-Masseys, 11 4
Stem, 7:30 4
Rougemont, 11 11
Orange-Carrboro, 7:30 11
Cedar Grove, 11 18
Front Street, 7:30 18
Calvary, 7:30 25

October

Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Bahama, 11 16
Brooksdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

August

Gates, Gatesville, 11 21
North Gates, Kittrells, night 21
Hatteras, Frisco, 11 28

September

Kennekeet, Avon, 11 4

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

August

New Bern, Centenary, 11 21
Snow Hill, 8 21
Goldsboro, Salem, 11 and 2 20
Hookerton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

September

Mt. Olive Ct., Smith's, 11 and 2 3
Mt. Olive Ct., Smith's, 3 4
Pikeville, Elm Street, 11 4
Mt. Olive-Calypso, Mt. Olive, 7:30 4
Goldsboro Ct., 11 and 2 10
Goldsboro Ct., 11 and 8 11
Straits-Harlowe, Harlowe, 11 and 2 17
Straits-Harlowe, Harlowe, 11 18
Beaufort, 8 18
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October

LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., 622 Sycamore, Rocky Mount, N. C.
THIRD ROUND

August

Warrenton, Hebron, 11 21
Warren, Shady Grove, 3 21
Wilson 24

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

August

Jackson-Richlands, Haw Branch, 11 20
Maysville, Tabernacle, 11 21
Swansboro, Oak Grove, 3:30 21
Scott's Hill, Hampstead, 3:30 24
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Hot Springs, 11 21
Biltmore, 8 21
Haywood Street, 11 28
Hillside, 8 28

September

West Asheville, 11 4
Weaverville, 11 11

Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

August

Hawthorne Lane, 11 21
Ansonville, Cedar Hill, 3 21
Wadesboro, 8 21
Bethel, Bethel, 11 28
Waxhaw, Bond's Grove, 3 28
Belmont Park, 8 28

September

Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Calvary, 8 25

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

August

Lincoln Ct., Pisgah, 3 and 11 20-21
Cramerton, 8 21
Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September

Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

August

West Greensboro, Friendship, 3 21
Bethel-Grace, Grace, night 21
Pleasant Garden, Bethlehem, 11 27-28
Randolph, Hopewell, 3 28
Carraway Memorial, Carraway, night 28

September

Coleridge, Rehobeth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11
Asheboro, First Church, 11 18
Liberty, Staley, 3 18
Glenwood, Glenwood, night 18
West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Salisbury, First Church, 11 21
Richfield, night 21
Spencer, Central, 11 28
North Main Street, night 28

September

Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun. 3-4
New London, Zion, 11 4
Norwood, night 4
Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
THIRD ROUND

August

McDowell, Trinity, 11 21
Old Fort Ct., 3 21
Glen Alpine, 11 28
Morganton Ct., Zion, 3 28
Rutherford College, night 28

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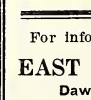
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MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

August

Mt. Airy, Central, 11 21
Mt. Airy, Rockford Street, 7:45 21
Todd, Fairview, 11 and 2 27
Boone, Blowing Rock, 11 28
Watauga, Henson's, 3 and 8 28

September

Mt. Airy Ct., Epworth, 11 and 2 (Saturday) 3
Ararat, Hunter's, 11 4
Mt. Airy Ct., Epworth (preaching), 3 4
Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18
Warrensville, Warrensville, 11 25
Creston, Creston, 3 25
Jefferson, 7:30 (closing revival meeting) 25

October

Stoneville-Mayodan, Stoneville, 11 2
Sandy Ridge, Sandy Ridge, 3 2
Madison, Madison, 7:30 2
Danbury, Davis' Chapel, 11 9
Walnut Cove, Pahuyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30 16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.

New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August

Broad Street, Statesville, 11 21
Stony Point, night 21
Ball Creek camp meeting (Revs. A. C. Gibbs, N. C. Williams and J. Max Brandon preaching) 23-29

September

Mt. Zion, 11 4
Davidson, Fairview, 3 4
Mooresville, Broad Street, night 4
Hickory, First Church, 11 18
Bethel-Fair Grove, Bethel, 3 18
Westview, night 18
Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Ball Creek, Friendship, 2:20 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30

Pastors' conference and district picnic will be held at "All Healing Springs," north of Taylorsville, Tuesday, August 30.

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

August

Franklin Ct., Clark's, 11 21
Franklin Ct., Iotla, 8 21
Bethel, Liberty, 11 28
Dellwood, Maple Grove, 8 28

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

August

Davie, Center, 11 20
Hanes-Clemmons, Bethel, 11 21
Denton, Clarksbury, 3 21
Trinity-Bethel, Bethel, 8 21
Farmington, Bethlehem, 11 28
Davidson, Arcadia, 8 28

September

Mocksville, 11 4
Central Terrace, 8 4
Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11
Cooleemee, 11 18
Burkhead, 8 18
Oak Ridge, 11 25
Thomasville, Fair Grove, 8 25

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IN MEMORIAM

NEWLIN—John Wilbur Newlin of Mebane, Alamance county, N. C., son of the late Rev. J. R. Newlin and B. E. Newlin, was born December 19, 1879, and fell asleep in Jesus on July 20, 1932, following an illness of many years and having been an invalid for eight years. During this long continued illness he was most patient and submissive, living very close to the Saviour and relying on him who was his "refuge and strength." He had lived a life of piety and devotion to Christ's cause since he united with the M. E. church at Swepsonville in his early youth. He was known throughout the community as a man of uprightness and integrity, a most generous and loyal friend, a loving husband and father.

In 1912 he was married to Annie E. Morrow. Surviving are his wife and six children, Elizabeth, Marvin, John, Jesse, Adelaide, and Robah; also two sisters, Mrs. D. B. Humphrey and Mrs. L. G. Morrow, and two brothers, R. B. and S. W. Newlin.

The funeral services were conducted from Bethlehem church with Rev. G. H. Enfield officiating, assisted by Revs. E. G. Overton, J. S. Jones and N. N. Fleming.

A Friend.

RESOLUTIONS OF RESPECT

We, the members of Race Street Methodist Church Bible Class of Statesville, N. C., wish to pay tribute and respect to our departed member, Robert Rieves. We realize that it was the will of God to remove from our midst this worthy brother and we humbly submit to his will, yet we cannot help but sorrowfully say we miss him, for in this dear member we found a man whose character was above reproach. Robert always met you with a smile and kind word; to say naught against his neighbor was not in his vocabulary. Therefore be it resolved:

First, While we do not understand this act of providence, we cannot help but believe our dear friend and brother has gained his reward and that he is now resting peacefully with his Master.

Second, That we extend to his widow and family our sincere sympathy and pray that God will comfort them in this their loss and sad bereavement.

That a copy of these resolutions be sent the family, one to the N. C. Christian Advocate and another recorded in the minutes of our class.

C. T. James,
M. W. Mahathey,
N. N. Smoot.
Committee.

LLOYD—It was March 16, 1848, that recorded the birth of John S. Lloyd of Winston-Salem, N. C. The place of his birth was in Surry county. His first move was to Guilford county, where he spent his boyhood days. It was in this county he had his second birth and immediately made application for membership in Friendship Methodist church, which is now a part of the West Greensboro charge. It was in Guilford also that he formed an acquaintance with Miss Laura Knight, to whom he later gave his hand and heart in marriage. This happy event took place November 20, 1873. They lived very happily together until February 11, 1904, at which time death took her away. This union was blessed with five splendid daughters. Their names together with the place of residence follows: Mrs. J. H. Haddon of Spartanburg, S. C.; Mrs. Carrie Swaim of Winston-Salem, N. C.; Mrs. J. C. Ferebee of Anniston, Ala.; Mrs. Lachlan McGalliard of La Grange, Ind., and Mrs. W. S. Langhorne of Portsmouth, Va. His next move was to Goldsboro, N. C., where he resided for some time. The family finally came to Winston-Salem, N. C., where he entered the business world and was in the mercantile business for 35 years, from which he retired some 12 years ago.

On June 12, 1907, Brother Lloyd was married a second time to Miss Amanda Webster of Winston-Salem, N. C., and for a period of 25 years they traveled life's road together, sharing its joys and sorrows. The surviving members of the family are his wife, the five daughters referred to above, five grandchildren and five great-grandchildren.

When he came to Winston-Salem 47 years ago Centenary was the only Methodist church in town. He at once cast his lot with the people of this church. Later, Grace Metnodist church was enterprised and he being a resident of that part of town gave generously of his time and money to that church. Eleven years ago he came to live in the community where Burkhead church is located, and had his membership transferred to Burkhead church, where he remained one of its most loyal and devoted members till the day of his death. This occurred on the 30th day of the past June, 1932, and ended a life of more than 84 years. He loved his church; he loved his pastors. Nothing seemed to give him greater pleasure than to be able to lighten any burden which might be pressing upon his pastor, whether it be financial or otherwise. He was active up to within three weeks of his death. He was constantly at church—sometimes would be present at the night services. Surely a prince in Israel has fallen, but the influence which his godly life set in motion is with us still. Surely no better man lived in Winston-Salem, N. C. He loved the truth; he despised sham. He was prompt in everything he did. He was of that kind to sanctify the earth by living upon it. Peace to his ashes!

His Pastor.

WHITE—Miss Mary Elizabeth Miller was born to Mr. and Mrs. James Calvin Miller in Winston-Salem, September 2, 1860, and went to the glory world June 23, 1932. As these dates point out her span of life ran through a period of 71 years, nine months and 11 days. January 30, 1884, she was married to Joseph O. White of the same community, and for 48 years they were permitted to live happily together. There were born to them seven children, four sons and three daughters. Their names follow: Harvey M., Ira H., J. Oscar White, all of Winston-Salem, and Calvin M. White of Charlotte; Mrs. J. W. Futrell and Mrs. John G. Sterling of Winston-Salem, and Mrs. Mary Weisner, late of Salisbury. The latter daughter preceded her mother to the grave about one year ago. She is also survived by her husband and two sisters, Mrs. R. E. Carrmichael and Miss Laura Miller of Winston-Salem. The moral atmosphere surrounding her in her early days was such as to lead her to an early acceptance of Christ, which was immediately followed by her uniting with the church. For a number of years she was a member of Centenary Methodist church, but later when Burkhead church was organized she became a charter member of that church, where she remained one of its most devoted members till the day of her death. She was also a charter member of the Woman's Missionary Society and an ardent supporter of this phase of the church's program. She was a part of the Turner-Wesley Bible class in the Sunday school and her presence will be greatly missed there. She was a woman with a splendid mind, of moral culture and refinement. No man ever had a more devoted wife, no children a truer mother, and no community a more thoughtful and unselfish neighbor. They all rise up to call her blessed. We shall miss her in person, but not fail to cherish her memory, and be helped bythe godly influence she leaves behind. May her mantle of usefulness fall upon those who abide.

Her pastor,
J. F. Moser.

BELL—Elizabeth Berkley was born in Sunderland, England, April 6, 1854; married Adolphus Taylor Bell in Durham Cathedral, March 3, 1873. There were five children. Two died in infancy; John Gray Bell died at Murphy, N. C., in 1902 from typhoid fever. A. R. Bell lives at Reidsville, Route 5, and E. B. Bell lives at Swansboro.

In 1891 the family moved from England because the father had tuberculosis and settled in Mississippi, where he was seemingly cured and died more than 23 years later from paralysis. He served churches in Mississippi for nine years and then transferred to W. N. C. conference because Mrs. Bell was in poor health in Mississippi, suffering from chills and fever, and they were sent to Murphy, N. C.

In spite of her illness, and she was practically an invalid for 20 years or more, she helped her husband in his work. Even when confined to her bed she was a wonderful help to the people who called to see her as she had a cheerful smile for everybody and a wonderful hold on God. It was almost impossible to come into contact with her without talking religion.

An outstanding characteristic of her life was an implicit faith in God. No situation, however serious, ever shook her faith, and often when the rest of the family were at their wit's end to know what to do she was perfectly calm. If a bank closed and she hadn't another dollar she would say, "My heavenly Father has taken care of me so far and I know he will provide. He has brought me through too many hard times for me to doubt him now." "I think of father as a wonderful man," said Adolphus, "but as I look back over the years I can see the influence of my mother's faith on the trend of the family's affairs. When father was down with consumption and went to the south of England every winter she was left at home alone with the three boys, and she 'carried on' seemingly as though nothing was wrong. When cyclones came in Mississippi, and father was gone and neighbors were gathering in storm pits, she gathered us together in prayer and committed the whole affair to our Father in heaven, and we all would go to bed to sleep. When the groceries gave out (because Englishmen didn't understand the Mississippi country people and their ways, and they didn't understand him any better) she let the boys sleep late so they wouldn't see her breakfast, and let them go visiting for the rest of the day. A wagon load of provisions arrived late that afternoon from somewhere without any explanation. I never saw such faith anywhere else. For the last year I have been able to run in to see her quite frequently, and she has talked about dying just as though she was getting ready for a visit to somebody.

"July 5th mother prepared her three meals and ate them. That night she was sick and sat up in a chair gasping for breath, but wouldn't call Mrs. Durham until 3 a. m. They had rooms across the hall from each other and left the doors open purposely. Mr. Durham called Dr. Boyles and he came and did what he could for her, but she died at 4:50 as a result of heart failure. She was conscious to the last few minutes. She had such a dread of a long sickness that I am thankful that she went just as her father did, quickly. Her funeral was held at Centenary Methodist church, conducted by Cornett, Hunt, Bond, and Clemmer. She was buried in Green Hill cemetery by the side of father."

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 25, 1932 Number 34

••• The Spirit Of The Olympic Games •••

"THE IMPORTANT THING IN THE OLYMPIC GAMES IS NOT WINNING BUT TAKING PART—THE ESSENTIAL THING IS NOT CONQUERING BUT FIGHTING WELL."

The above words of Baron Pierre de Coubertin, to whose initiative and energy the modern revival of the Olympic Games is due, are inscribed over the entrance to the great Los Angeles Stadium where, at this writing, the choice athletes of the world are contending for supremacy.

Keen rivalry, wholesome sportsmanship, mighty endeavors, and broken records are the order of the day.

There are 1,700 contestants, representing many nations. It is manifest that symbols of victory will not be given to all. The majority will have to bear the disappointment of defeat.

But what an honor it is to have participated in the great struggle. There are more than 1,500,000,000 people in the world. It is certainly a distinction to be among 1,700 selected out of the vast mass of humanity.

Defeat is not synonymous with disgrace. Losing a race is accompanied with honor when one has run fairly and has done his best.

To be able to smile in the face of failure, to congratulate the winner and wish him well, to keep intact the will to strive and to excel—this is the real Olympic test.

Life is a great Olympic stadium and we are in the games.

"THEREFORE LET US ALSO, SEEING WE ARE COMPASSED ABOUT WITH SO GREAT A CLOUD OF WITNESSES, LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOTH SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US, LOOKING UNTO JESUS, THE AUTHOR AND PERFECTER OF OUR FAITH, WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPISING SHAME, AND HATH SAT DOWN AT THE RIGHT HAND OF THE THRONE OF GOD."

—W. E. M. in United Presbyterian.

The North Carolina Christian Advocate

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DRUNKEN PEOPLE

To us the claims of John D. Rockefeller, Jr., and others that there is much more liquor drinking now than before prohibition, seem utterly contrary to all credible evidence. We have eyes with which to see, and since prohibitin was enacted we have carefully observed the situation in more than thirty of our states. If drunken people are any evidence of the liquor drinking habit, certainly the habit has less hold than in former days. Rev. Frank L. Sullivan, our field representative, has just sent us a personal letter in which he says: "It has been my happy lot to travel for Baptist newspapers for nearly forty-two years, going from Maine to California. My work has taken me on the streets mornings, afternoons and evenings, seven days in the week. I have seen by far fewer drunken people since the adoption of the Eighteenth Amendment than before its adoption. Much of this territory between Maine and California I have covered both before and since prohibition days. In cities such as Boston, New York, Philadelphia and Chicago I have rarely met a drunken person in the last thirteen years—not a dozen in New York City during six months there last year, not half a dozen in Chicago last summer, scarcely one in Philadelphia two years ago, and only three or four in Boston during the last eight months. That was a great contrast to my experience twenty years ago, especially on Saturday nights. So when I read in the secular press or hear people say there is more drinking now than in pre-prohibition days, I wonder where all the drunken people are. Surely they are not in public places."—The Watchman-Examiner.

ADVOCATE CAMPAIGN EXTENDED

The special offer of the N. C. Christian Advocate for "fifteen weeks for fifty cents during the month of August" has been made to include September also. So many of the pastors were away on vacation, especially in the town and city churches, that this change becomes necessary for all to have an equal chance. Then, too, many of the country pastors have been busy in their meetings. We are sure that September will be a great month for circulating the Advocate.

Can a pastor do better for his people and make a few licks count for more in closing the year than to circulate the Advocate for four months at the cost of a postage stamp a week? Such a proposition needs no argument. Get the organized classes and the women of the missionary societies busy. All up and at it!

NIP AND TUCK WITH KIRKPATRICK AND HORNBUCKLE

Rev. C. S. Kirkpatrick of Central, Mt. Airy, sends in 16 new subscribers this week in the special campaign and Rev. J. P. Hornbuckle of Lexington-Erlanger forwards 14. These two brothers show what can be done toward putting the paper in the homes of the people. The coming weeks will find many in this noble company.

Later we will give an exhibit of this special effort. The paper is now in the reach of almost every one. The people simply need to have the proposition pressed home. Our best bow to those who lead the van. Such as Godbold, Rollins, Craven, Hardin, Jr., Cline, Kirkpatrick, and Hornbuckle count.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, AUGUST 25, 1932 Number 34

Listen not to the abuse being heaped upon those of the opposing party. That is political bunk. Be sure to find how every candidate who wants to go to Washington or to Raleigh stands. Is he wet or dry? This counts; it is of first concern to all who go into the voting booth in November.

Again and again should it be dinned into the ears of this generation that alcohol is a poison—it poisons all the springs of spiritual, social and political life. It is a racial poison, doing its deadly work on generations unborn. Yet men are scheming by day and by night to put more of it in easy reach of all.

Glorious prospect! Soon we are to have beer saloons—that means liquor shops—all along the highways. These eating and drinking places, with camps provided, will be a bigger pest than ever was the old cross-roads grog shop. For these our leaders are pleading in press and on platform. Woe be a people betrayed by their leaders!

The editor of The American Friend speaks of his people as spiritual pioneers thus: "In an age that was intensely religious but all too barren of rich, personal experience, they proclaimed the richness and fullness of the love of Christ, adequate to every need of the human heart, by which it was directly and personally experienced. In the heart as the living temple of God, they found the light of Christ to shine so as to illumine life's pathway as well as to give the inner glow of light and warmth. Repudiating the forms and liturgies of established religion, they went forth to preach the gospel of an intimate, spiritual communion with Christ—a communion which made life radiant and triumphant. Disdainful of the privation and persecution which have always been the lot of spiritual pioneers, this group within ten years heralded its evangel to the uttermost parts, braving the dangers of strange lands and storm-tossed seas."

Shouse for four years has been organizing the Democrats and Currin has been building up that big, rich, wet organization for the repeal of the 18th amendment and all prohibition laws. Now Shouse, the Democrat, and Currin, the Republican, as heads of the wets in America have set themselves to elect only wets for Congress and for state legislatures irrespective of party lines. Yet we have drys all about us who have the slogan, "Elect the entire ticket from President to constable." Liquor never pays any attention to party lines; it knows no such thing as loyalty to principle. Truly the children of this world are wiser in their generation than the children of light.

The Robesonian this week has this editorial comment as follows on the theme, "Let the Children Pay":

As astounding climax to a four days' term of Robeson superior court over which he presided here, Judge Walter L. Small Thursday issued an order which took from the school fund to which it was bound $500 of the forfeited $2000 bond of Detroit rum runners and turned it over to the lawyers, former Congressman Homer L. Lyon of Whiteville and Mr. W. S. Britt of Lumberton, who appeared for the rum-runners. Much indignation and amazement at this unusual order of the court has been expressed privately here, but, as one lawyer expressed it when asked for his opinion, nobody wants to go to jail for contempt, and besides, "a judge must take care of the lawyers." The way the transaction is generally regarded here is that Judge Small simply took $500 from the school fund and paid it over to lawyers who defended the rum-runners and who already had been handsomely paid, according to popular belief. No other disposition of the bond money, which was forfeited, as was confidently expected, than that it would go the usual route to the school fund, was dreamed of.

Editor Sharpe need not be astonished. When did the children ever have a fair show where liquor is involved? Mr. Britt says the money is to be returned to those who came to Lumberton lined with crisp new $500 bills and put up the bond. For our part we would prefer that the lawyers got the money. After a delay of six months this case ended, as the editor says, "in a way unsatisfactory to everybody but the judge, the lawyers and the rum-runners."

The Two Old Bad Men

IT USED to be the habit of parents to tell their children that the old bad man would get them if they were not good children. In those days there was just one "Old Bad Man" and the little folks were left to guess just how bad he was and what he did with the bad children that he got hold of.

But now there are two old bad men, and according to what everybody says about them they are very bad. One of them is called Old Liquor Saloon and the other Old John Barleycorn. Old Man Saloon has been in his grave well nigh fifteen years. The storms have beat upon it and the grass has overgrown it, and it seems that he ought to be allowed to rest in peace, if there be any peace for the wicked in their graves; but they will not let him rest. Hardly a man who is running for political office will let him alone. Thy tell how bad he was when alive and shake their fists over his grave among the wicked and swear that there shall be no resurrection from the dead for him.

The other old bad man is Old John Barleycorn. He is not dead, but is a legal outcast. He once was king, wore a crown and dictated the statutes that were enacted by legislative assemblies and spoke with authority concerning the enforcement of these laws. But now he is a legal outcast, he is a dethroned monarch who seeks again his throne and crown. And he has many friends who are eager for his return, but not one of them will dare write a line proclaiming his virtues. In fact the office seekers who are courting his favor and hope thereby to secure a political job, talk just about as bad about Old John as his worst enemies. In fact they generally begin their plea for his return by telling how very wicked he is, but that we must enthrone him again because the people want him.

If a single office seeker who is calling for the legal return of Old John Barleycorn has written a line recounting his virtues we would be delighted to have it for publication. It would be big news. It would make rare "copy." Any paper should be glad to get it.

This is a rather unusual situation. The very people who are taking bad Old John—and they themselves say he is a bad man—to their bosom, stand with clenched fists upon the grave of the other old bad man, and swear by the eternal that there shall be no resurrection for Old Liquor Saloon.

We have been wondering if these office seekers could not be induced for the sake of consistency to loose the grave clothes of the old dead sinner and allow these two old sinners to dwell together as of old. And if unwilling to do this, why not treat the two old bad men alike and put Old John to lie among the other great sinners of earth, even hard by the despised grave of Old Saloon.

The New Birth at a New Angle

DR. L. P. JACKS has an individual, if not an original, approach to many subjects. Here is his way of thinking of the "new birth." It should be helpful to thoughtful young ministers who are striving to work out for themselves the meaning of the terms of the old theologians. Dr. Jacks says:

> There is a coward and a hero in the breast of every man. Religion is a power which develops the hero. As the change proceeds there comes a moment when the cowardly method of reasoning, with its eye on safety, ceases to dominate the soul. At the same moment the heroic element awakens. Thenceforward the man's reason becomes the organ of the new spirit that is in him, no longer fettered to the self-center, but mounting up with wings as an eagle.
>
> Faith is nothing else than reason grown courageous—reason raised to its highest power, expanded to its widest vision. Its advent marks the point where the hero within the man is getting the better of the coward, where safety as the prime object of life is losing its charm and another object, hazardous but beautiful, dimly seen but deeply loved, has begun to tempt the awakened soul.
>
> Another way of saying the same thing is to name religion the "new birth" of the soul.

A Well Rounded Evangelism

IN theory we have the evangelism of rescue, the evangelism of prevention, and social evangelism. The first puts stress on the words, "I have come to seek and to save the lost." The second lays emphasis on "make his paths straight." Care of the children and careful training in the teachings of Jesus features this effort to form rather than to reform. Social evangelism would clean up the pest holes and clear out all that makes for a better social order.

For years during the pioneer period in America the one effort was to win the lost. Adults who had gone astray were to be won back and the downs and outs were to be lifted out of the mire. Later more careful and systematic efforts were put forth to care for the children and to train the youth. The wiser heads knew that it is better to form than to reform. Finally, it became more and more evident, if there was to be less of the effort at

rescue and the evangelism of prevention was to succeed, a better social order must be secured. It was not enough to pick up a victim on the Jericho road; the road itself must be changed. So a new emphasis in town and country has been placed upon making this present world a cleaner and better place in which men and women and little children can live and have their being. Human greed and the lusts of the flesh have been the most persistent enemies of all that is highest and best. These are the blackest devils with which we have to contend to this good hour. We pick up the victims by the wayside and devoted men and women do all possible to set aright the goings of little feet. But lust and greed sit enthroned on high; even in the sanctuary itself these hold an exalted position.

Could we clean out the house of God and get rid of those in high places who disregard the commands of God and make merchandise of men and women and little children, a new day would dawn. But for the greed of many who cry, "Lord, Lord," and for the lust of those who make loud pretenses of piety, this present cry for repeal would never have been heard. Men who disregard the Ten Commandments cannot be expected to regard the enactments of man. Many of the men who are doing their utmost to bring back the vicious social order of other days, with all its attendant poverty, death and hell will be found making a pious pretense of rescue by gathering up a few victims of a vicious social system.

The Sun Is Up

"PUT out the lights; the sun is up." Bishop Quayle in his own inimitable way tells how a friend of Jesus spent his last night on earth. Here is the bishop's story: "A Christian man was in the valley of the shadow of death—his last night on earth. Beside him sat a friend the night through out of love for his dying friend and so that the sound of a friend's voice or the kindly touch of a friend's hand might not be absent as he pilgrimed through the dark. All the lights were lit the whole night through, for it is dim walking in the Death Valley, and many stumble. When the night was at its darkest not a long space before the dawn the dying man opened his eyes wide, looked round about, peered in his friend's face with querying, surprised gaze; and in an inflection of surprise said, 'Put out the lights; the sun is up.' And then he closed his eyes quietly in death. And the watcher said to the dead man's minister: 'He said, 'Put out the lights; the sun is up.' Wasn't that strange?' No, brother, not strange, but very beautiful."

Exodus Belongs to Man

GENESIS is a beginning; Exodus is a going out. Beginnings belong to all orders of being; going out into the untried for high and varied achievement belongs in a most peculiar sense to man. He leaves behind fish and fowl and beast as he passes on to the higher stages in the realm of the true, the beautiful and the good. The fish of the sea remain true to their beginnings, inhabitants of the deep, each after his kind. Birds from year to year continue to build their nests after the same fashion following the instincts of a thousand generations. The same is true of the beasts of the field and the wild inhabitants of the jungle. At least such seems to be true of flower, fish, bird and beast—each at home in its element. The flower is at home in the field, the fish in the water, the bird in the air, and the beast in its wide domain. These, however, never get far from the elements of their origins. But such is not true of man. He belongs to Exodus as well as to Genesis.

Man lives closely linked to the domain of earth; he, too, has that which urges him out and on. He would escape the bondage of fierce taskmasters as he presses on to a land of plenty and a life of freedom. Yea, more than this. Man aspires after the beautiful, longs for the true, and finds satisfaction only in the good. Though some would be let alone that they may serve the Egyptians, returning to the garlic and the onions, this is not true of man at his best. He has that which lifts him above the dirt and fits him to walk with the blessed, in fellowship with just men made perfect.

The home, the school, the state and the church are the institutions essential to civilized man as he in his earthly pilgrimage passes from the land of his beginnings to his final abode on high. That each and all of these institutions should be at their best must be apparent to every one. Anything that tends to debase the home, to render inefficient the school, to corrupt the state, and to defile the church is a sin against our humanity. Godly fathers and mothers, devoted teachers, patriotic citizens and saintly leaders in pulpit and pew will give any people a high place among the immortals.

People and Things

Co-operation is our watchword. Thanks to all who have enlisted. One dollar a week from every pastor for the next twelve weeks will put us over the dull summer months.

"Our home at Garner is not what it used to be. It has been greatly enriched since little Mary Ada arrived. She came Sunday, August 7, and is well and strong. Both father and mother are doing fine."—E. R. Shuller.

Southport Methodism mourns the great loss caused by Capt. E. H. Adkins' passing the 7th instant. This faithful member had been a worthy pilot many years. His final sickness was somewhat prolonged, but was heroically borne. The end was full of peace.

Rev. W. C. Martin, presiding elder of the Wilmington district, North Carolina conference, recently visited the Southport charge, the occasion being the third quarterly meeting. The sermon Sunday morning was both timely and telling, and was thought by some to have been one of his very best efforts.

According to a student of hymnology of the Norwegian Lutheran Church, Luther's hymn, "A Mighty Fortress Is Our God," has been translated into more languages than any other Christian hymn. "Rock of Ages, Cleft for Me" is second and "Just as I Am, Without One Plea" third.

"All those churches agreeing to take an annual offering for Superannuate Endowment through this quadrennium are urged to present this matter to their people as soon as possible. If your charge has an adjusted quota, will you not raise half the amount this year? If in doubt consult table four in the conference minutes. I appeal to the loyalty of preachers and laymen in the interest of this sacred cause."—C. S. Kirkpatrick.

"Rev. L. B. George keeps up his good record on the Bethel charge teaching and preaching. The better one knows him the better does one appreciate him. We have completed 40 Cokesbury and standard training credits on the charge this year and have two more schools. We are in one at Bethel now; will begin at Pisgah next Sunday. Revival services, led by the pastor, will begin at Pisgah as the school there is completed."—G. N. Dulin.

"We closed our meeting at the Gum Branch church on yesterday afternoon. The Gum Branch church is a mission church on the Jacksonville-Richland charge. The revival lasted for a week. The interest in the community was splendid from the beginning, large crowds coming each evening. Several persons reaffirmed their pledges to Christ, and two men in the community were converted and joined the church. The pastor did the preaching."—Lawrence A. Watts.

"Just a few words from Pamlico charge, New Bern district. We have held three revivals. Bill Barfield, son of our preacher at Newport, led the singing. Our people say he is a fine young man and a very good leader, all of which we agree with. We had good revivals, judging from the interest and attendance. Some of the best people are here on our charge. They know how to take care of a preacher. Subscribers to the Advocate will follow."—C. N. Phillips.

With a united effort on the part of all who read the Advocate, we can keep going. Ability to keep going is of first concern just now.

A Cokesbury training school was held in Trinity church, Southport, August 7-12, with Rev. F. S. James as teacher. His work was quite satisfactory, and the interest grew throughout. The school unaimously endorsed and prayerfully commended this splendid young man, rejoicing that he is to join conference in autumn.

"Brother Clarence Williams of Goodsonville has been with me in meetings at Bethlehem and Mary's Grove, on Cherryville circuit. We had 117 professions at the altar at Bethlehem and 50 at Mary's Grove. The church at each place was greatly revived. Many were willing to testify and a great many families erected family altars. I am with Rev. J. E. B. Houser in a meeting at Bethany on the Jefferson charge this week."—J. W. Bennett.

"I am sending a money order for two dollars for four four-months subscriptions to the Advocate. Our Cokesbury school has just closed and new interest is being shown in all phases of church work at Rose Chapel. The Sunday morning worship service was conducted by the young people in the interest of the Advocate. It was found that four homes were already subscribers, four new subscriptions were secured, and as many more are prospects."—Ralph Jacks.

A new interest in the Advocate is manifest by the renewals sent to this office. These dollars are fine to keep the presses going. Let them keep coming.

"I dreaded the presiding elders' conference, and lo, it turned out to be a two days' bright spot in my life. This is the day after and no dark brown taste in any mouth. When have I ever met with a more courteous or consecrated group of Christian gentlemen! They were a few of the finest in Southern Methodism. Brother H. C. Smith will furnish the details that Dr. M. T. Plyler omits, but I must exclaim with the woman who saw the ocean for the first time, 'It is a success!' And next year, the Lord willing, it will be a greater one."—L. B. Hayes.

"It is the unusual happening that constitutes a news item of interest. This preacher while on a visit to one of his former parishes recently had an uncommon experience, one that comes to only a few preachers in the course of their varied and multifarious ministerial experiences. In the Methodist church in Plymouth, N. C., August 18, 1932, I baptized three beautiful little girls, three years of age—Faith, Frances, and Fern—the children of Mr. and Mrs. Gershon Lieberson of Hollywood, California. Mrs. Lieberson is the daughter of Mr. and Mrs. George W. Hardison of Plymouth."—B. T. Hurley.

There was a birthday celebration in Smithfield on Wednesday; not a widely advertised "blow out" affair, but a quiet celebration in which the people of Smithfield and Johnson county generally felt an interest. This was the date on which Rev. D. H. Tuttle, retired Methodist minister, reached his 75th mile post in the path of life. At the prayer meeting service at the Methodist church Wednesday night he delivered an interesting address, taking for his subject: "What Religion Means to Me at 75 Years of Age." This veteran preacher enjoys the love and respect of all classes of people wherever known. He is an untiring worker in the Lord's vineyard, and the fervent prayer of many is that he may be able to continue his labors for many years to come.—Johnson County Sun.

"My father passed away Tuesday afternoon. The funeral was held Wednesday afternoon and was in charge of Rev. Mr. Harris, who was assisted by my brother-in-law, Rev. H. P. Powell, and Rev. Mr. Craig of the Presbyterian church. Our confidence of God and faith in immortality have been enriched by his going."—Sam Maxwell.

"We have closed a successful meeting at Snead's Grove church, Laurel Hill charge, Sunday evening, August 14. The services were well attended and fine interest was maifested through the entire week. The pastor did the preaching at all but one of the services, at which time (Sunday morning) Dr. C. M. Hawkins of Laurinburg preached. As a result of this meeting the pastor has already received 14 into the church, 12 on profession of faith and two by letter."—W. D. Yarborough.

"We had a successful Cokesbury school on Battleground charge, taught by Brother Liston Pope. Thirty-eight pupils received credit and every Sunday school superintendent on the charge took the course. They received credit and made inspiring talks at the close of the school. Brother Pope's father was present and made an appeal that we put into practice the things we had learned. Rev. J. C. Cornett, pastor of Centenary church in Greensboro, is conducting a revival at Joyner Memorial church this week. The prospects seem most favorable for a good revival."—W. C. Dutton, Pastor.

A MILL GIRL REBUKES ROCKEFELLER

One of the most deadly criticisms of John D. Rockefeller, Junior's pronouncement in favor of repeal of the Eighteenth Amendment came from an indignant little lady whose girlhood was spent in a mill operative's home in one of the wet textile towns of New England. She thought the gentleman was poorly qualified to decide the question. "Mr. Rockefeller," said she, "lives on a street that is absolutely protected against anything that would make it unsafe, unsanitary, or even unpleasant, for him or any member of his family. He runs no danger of living next door to a saloon. But there are thousands of poor people who remember as I do how they had to live in poor streets with saloons—'rum holes' was their common name—at every crossing. They were foul places within and without. Decent women could not pass them without having their sensibilities insulted. They were a temptation to the men and boys, and their presence was a menace to childhood. Yet they were lawful places of business, licensed by the state to prey upon its citizens. If Mr. Rockefeller had ever lived next door to a rum shop, he would be more careful about lifting the ban of outlawry upon such places. That is what we must expect if his theory of 'naked repeal' is accepted." This is a case in which the mill girl's opinion discounts the millionaire's.—N. Y. Advocate.

THE OLD PAGAN IN US DIES BUT SLOWLY

Our belief that one place is holier than another; such as that a church is holier than a street; or that one man's prayer is more powerful than that of another; such as that a priest's prayer will produce results more quickly than our own, shows that we share the ideas of the savage with his sacred grove or mountain and his medicine man. Even when we flatter ourselves on our machines and scientific inventions we do not realize that we are following the same laws of development as control the savage. Just as a primitive man will throw away a stone knife and take to a steel one far sooner than he will change either a religious practice or a social custom, so we continue to use the old prayer book as well as the new flying machine and to feel awkward if we go to a function in the wrong clothes.—George Pitt-Rivers.

MAKE A TEST CASE OF IT

Every pastor knows that he needs all the help possible to close the year's work. He also is aware that every stimulus possible is needed in his community these months ahead of us. Why not get those new subscribers to the Advocate at once and make the most of this valuable aid?

Let this next week be set apart to getting a real good start for the work of the autumn. We are anxious to help—hence our special offer.

SMATHERS' DAY AT CANTON

As most people know there are a good many Smathers in Haywood county. It has been decided to have what we are pleased to call a "Smathers Unification Day" at Canton M. E. Church, South, on the fourth Sunday in August.

These folks belong to both branches of the Methodist Church in this section and we are all on praying grounds and speaking terms with each other regardless of the North or South. Rev. M. T. Smathers, pastor of our church at Broad Street, Statesville, will preach for us at the 11 o'clock hour, and the Rev. Frank C. Smathers, pastor of Spencer Memorial M. E. Church, South, Charlotte, will preach at the evening hour. Hon. J. Bat Smathers will teach the adult classes at the Sunday school hour. The program follows:

10 a. m. Sunday school. Adult classes taught by Hon. J. Bat Smathers.

11:00 a. m. Devotional service led by the pastor. Special effort for Advocate subscribers.

Special music by Smathers quartet.

11:30 a. m. Sermon by Rev. M. T. Smathers.

12:30 p. m. Dinner.

2:00 p. m. A brief history of Methodism in Haywood county by Dr. H. A. Smathers, followed by an old people's singing. (Book used, Christian Harmony).

8:00 p. m. Devotional service led by the pastor.

Special music by the choir and Smathers quartet.

8:25 p. m. Sermon by Rev. Frank Smathers.

We want all members of the church and friends of the church present at these services. G. A. Stamper, Pastor.

LET'S HELP WILCOX A BIT

Recently I had the privilege of going to Louisburg with a number of folk who were interested in getting a girl in the college this year, and had the opportunity of viewing things first hand.

Dr. Wilcox and his faculty are no longer fighting a losing battle. Things look good there for the opening. He was with us last week and that one afternoon secured six students for the college.

It is interesting what he has done there in one year. Everything looks good for the opening, and I believe we men on the field could do no greater service just now than to send a boy or girl there for the next year. One of his workers say they will register 250 students this year. If so that institution will come O. K. Let us help them do it. J. Vincent Knight.

SPECIAL COUNTY MEETINGS

The pastors and officers of every congregation in each county of Charlotte district are urgently requested to meet in the interest of pressing needs of the whole church as follows:

Mecklenburg—First church, Sunday, Sept. 11, 3 p. m.

Union—Central (Monroe), Saturday, Sept. 17, 3 p. m.

Anson—Wadesboro, Saturday, Sept. 24, 3 p. m.

GASTONIA DISTRICT NOTICE

The Gastonia district preachers and charge lay leaders will meet at Concord church, Bessemer City charge, on Friday, September 2, at 10 a. m. It is earnestly desired that every pastor and every charge lay leader will be present.

R. M. Courtney.

GREENSBORO DISTRICT PREACHERS' MEETING

The preachers of the Greensboro district will meet at Archdale church on Tuesday, August 30, at nine o'clock in the morning. A full attendance is desired as several matters of common interest require our attention. W. A. Newell, P. E.

COUNTRY CHURCH FINANCE IN THE METHODIST EPISCOPAL CHURCH, SOUTH, IN NORTH CAROLINA

By Garland Reid Stafford.

(Conclusions of B.D. Thesis in School of Religion, Duke University.)

On the basis of the foregoing discussion concerning country church finances in the Methodist Episcopal Church, South, in North Carolina, the following conclusions may be drawn:

In the hundred and sixty years since the founding of Methodism in North Carolina the budget of country churches which included only a few items in the beginning has now come to include a large variety of them. The methods of raising funds to meet these needs have undergone continual change in order that they might keep up with changing social and economic conditions.

Per capita contributions to the church are affected by factors other than willingness or unwillingness to give on the part of church members. The presence of a good financial method, including the preparation of an annual budget, the making of an every-member canvass, and the use of envelope system, increase per member contributions.

A church program that meets fully the religious needs of its constituency receives larger per member support than one whose program is limited to the traditional preaching services and Sunday school. The special study of country churches in the Methodist Episcopal Church, South, in North Carolina, made as a project in the preparation of this thesis, revealed that, as between a preaching service and Sunday school program, and a program that includes besides these a woman's missionary society, a training program for Christian workers, organized young people's work, and subscribers to denominational periodicals, there was a decided difference in per member contributions in favor of the latter.

Home missions aid, apparently, results in decreased per capita contributions. In the special study referred to above, it was found that as more aid is given, church members curtail their contributions to salaries and benevolence apportionments. There is no indication, on the other hand, that they spend an increased amount on local projects. It is evident, therefore, that per member contributions should be taken into account, as well as total contributions for salaries, when appropriations are being made by mission boards and others. That is, there should be a more statesman-like policy in handling mission funds so that they may be expended where they are most needed.

There is little indication that the salary of the minister affects per member contributions.

Longer pastorates result in larger per member contributions.

Churches with full-time resident ministers show larger per member and total contributions than churches which have a resident minister but share with him neighboring churches, and churches without resident ministers. If the interest of a person in the church is, in some measure, proportionate to his contributions, it would seem that the spiritual welfare of country church members demands that each church have a full-time resident minister.

The proportion of the total amount of money raised that is given to benevolent enterprises decreases as the density of population, in which a church is located, increases; but the total amount of money raised increases.

There is no indication that over churching results in diminished per capita contributions. It does, however, produce smaller total budgets per church.

Churches having extremely small memberships have larger per member contributions than those with larger memberships. Those with over a hundred and fifty members have a larger total budget than smaller churches. In the special study, cited above, charges having more than 350 members exhibited smaller per member contributions than charges having less than 350 members. Individual churches of over 150 members and charges having not over 350 members are, therefore, the more efficient financial units.

The proximity of industry makes for larger per member and larger total contributions in adjacent country churches.

Country church support depends directly on farm wealth. Per member expenditures of these churches vary almost directly as the per capita farm value increases. The average per member contributions vary almost directly with the average cash income per farm. The church should get behind movements to increase the farmer's income such as the spread of practical scientific knowledge and mutual helpfulness.

People living in wealthy areas make larger total contributions, but give a smaller proportion of their wealth to the church than people living in less prosperous localities. Thus wealth makes for larger contributions but not larger sacrifices. Those in charge of making benevolent apportionments, therefore, should base them on ability to pay and not on "all the traffic will bear."

Proportionately fewer tenants contribute to the church than owners. The contributions of tenants also average less than those of owners. Churches located in areas of low tenancy rate seem to be supported with larger per member contributions than churches located in areas having high ratios of tenancy. The church should encourage home and land ownership.

The size of charges, i.e., the number of churches on a charge, affects per capita giving. Charges having from one to four churches show higher average per capita contributions than charges having a larger number of churches.

The budget of country churches has two primary divisions: local expenses, and denominational apportionments for benevolences. The use of a budget system, which includes a study and statements of anticipated expenditures, is recommended.

In the raising of funds the every-member canvass, systematic giving, and the Lord's Acre plan have proved to be very effective means. These methods have some high religious and educational value.

Church funds should be guarded carefully, and accounts should be under constant publicity.

The excuse for raising funds, and handling them properly, is their judicious expenditure. This applies both to the apportionment and the actual expediture of moneys.

It is amusing to have the politicians say that they want beer and wine and whiskey also to flow like water, and yet they do not want the saloon. This is equivalent to saying that hot dogs can be sold in restaurants—or drug stores—but not at hot-dog stands. What is the use of trying to separate the liquor traffic from the saloon? The saloon is a necessary adjunct to the traffic.—Pacific Methodist Advocate.

GREENSBORO COLLEGE

Miss Henninger has been during the summer teaching in the Curry School of Expression in Boston. Miss Augusta Sample, who will assist her again this year, has been continuing her graduate work at Columbia University this summer.

All the courses offered in the department are on an academic as well as an artistic basis and carry full credit toward the degrees offered by the college.

Any young woman desiring a college education with a heavy emphasis on speech and the dramatic arts can find this at Greensboro College. A student working toward the A.B. degree may take major or minor work in the department.

There are also courses available to students whose major interests are in other departments, yet who feel the need of training in speech.



ELBA HENNINGER
Director Spoken English and Dramatic Art

Provision is made for a limited number of students who may wish to register for private instruction only but special work of this kind may not be counted toward the degree. The department emphasizes the need of class instruction.

The Greensboro College Players offer each year a series of fine plays on a subscription ticket to the college students and the general public. In the presentation of these plays the students have the assistance of guest players in the male roles.

The plays presented not only afford a means of intellectual and artistic growth to the students in the dramatic courses but are of service in awakening others to a more critical appreciation of drama and the dramatic arts. They are thus regarded as a valuable addition to the intellectual and artistic life of the college.

These matinees serve as an experimental laboratory. They are usually of one-act plays and are a means of furnishing the senior students experience in directing and the younger students experience in acting. They also serve as an experimental laboratory to any student who has an original play ready for production try-out.

A beautiful auditorium and a stage equipped with a large switchboard, floor pockets, foot and border lights, spot lights, flood lights and mechanical devices for handling scenery provides adequately for the production of plays.

Laboratories are provided in the basement of Odell Memorial building where work in the building and painting of scenery and making of costumes is done.

The first faculty meeting of the scholastic year 1932-1933 will be held on Tuesday morning, September 6. Following this meeting the work of classification and registration will continue through September 7. Recitations begin Thursday morning, September 8.

ELM CITY CHARGE HAS GREAT RALLY DAY

Sunday, August 7, was a red letter day for the Elm City charge, and all who had a part in the events of the day. It was time for the third quarterly conference, and the setting was at Zion church, three miles west of Elm City, and a fine day of great work was done.

Pastor Knight had made fine preparation for the program, and Mr. Walter Pridgen and his workers had made every needed preparation for the comfort of the crowd, and those who knew the Zion people know a good job of it was done.

Early in the morning a heavy storm broke over this section. The first rain that could be called a real season since June 18 fell and kept on falling until near 12:30 p. m., but the crowd came anyway. Dr. M. T. Plyler and Mr. L. L. Gobbel were caught in the storm and turned back. But inspite of the rain the house was kept well filled all during the day, and Presiding Elder Jones said, "That is the longest table I've seen in the baby district." Certainly there was no depression around that table, as everybody knows.

During the morning hour a musical program was conducted by the pastor, who had secured the services of Jack Sallings and his male quartet from Kenly for the day. This quartet is making a record in the tobacco belt with its fine rendition of sacred music. Mrs. C. E. Blount of Wilson made a stirring address on the woman's work in the district.

At the noon hour Rev. L. B. Jones of Rocky Mount delivered one of his best sermons. Those who heard him proclaimed it one of the best sermons they had heard on the missionary cause. He was at his best in the pulpit and in the conference.

The afternoon was given over to the conference session with music from the quartet and messages from the colleges, and the conference session. Perhaps the best part of the day came in a fine and fitting address by Attorney W. L. Knight of Weldon, the lay leader of the Rocky Mount district. Mr. Knight has the happy faculty of knowing what he wants to say and how to say it in the right way. The baby district is fortunate in having a lay leader who is fearless and filled with an interest in every phase of the work. He left the folk on this charge talking about his message.

Sorry, Brother Plyler and Brother Gobbel, that you good brethren had to miss this day of fine service, fellowship and everything else that was good. Hope you find time to come down some time before we go to conference in Rocky Mount next fall. J. V. K.

THE RELIGIOUS OLYMPIAD CLOSES

It was a bold move for the Federal Council of Churches to enterprise the Olympiad of Religion running apace with the Athletic Olympiad.

For a skilled evangelist to undertake a campaign in a city of ten thousand sustained by a well organized church may be easy, but it is quite different to attack ten million itinerants representing all civilized nations and coming for sport, never having the same congregation two days, and the fact that results have gone beyond anticipation proves this a miracle of religion. Such a spontaneous outburst of adulation as fell from the lips of leaders of men for one a stranger a short month ago I never heard. I tremble for any man under such a test. His wife does not weigh 90 pounds, and looks all of eighteen, though her eldest is married. So long as she lasts he will be safe. Should she proceed him I can trust him only to the loving care of the All Father, who will press him close to his warm heart and shelter him in safety from the shafts of the adversary.

The men projecting this enterprise, casting about for a captain—a Henry of Navarre, whose white plume should lead to victory, a Coeur de Lion, whose damascus blade should glitter in the van—their choice fell upon a boy from the Old South, where preachers still spring up like grasshoppers ready to expand and mature in the ample stretches of the West. The man selected was Arthur J. Moore, one of our young bishops. God bless him forever! Robah F. Bumpas.

WHITE MEMORIAL AND CITY ROAD

I would like to say a word about the Cokesbury training course which Mr. John W. Carruth has just closed on the White Memorial and City Road charge. The depression has damaged us in a great many ways, but it didn't hurt our Cokesbury course one single bit. The interest shown among the people on my charge was most unusual, and the interest was not confined to Methodists only, because quite a large number of our good Baptist neighbors took the course for credit. Mr. Carruth admitted that this school was the largest that he has held, giving 29 credits out of an enrollment of 39. Just now we are preparing to organize our church school according to the provisions in the "new plan."

Our entire charge wants to thank Mr. Carruth for his excellent work, and for the great good which he did while he was with us. Millard W. Warren, Pastor.

SALISBURY DISTRICT

The pastors, district lay leader, associate lay leaders, and charge lay leaders of the Salisbury district are called to meet at Coburn Memorial church, Salisbury, at 11 o'clock a. m. on Tuesday, August 30. The morning hour will be devoted wholly to spiritual life interests. We will lunch together in the banquet hall of the church at noon. An afternoon session will be given to a check-up on what we have already done on the benevolences of the church up to this date, and to laying plans for the successful completion of our year's work on these lines. Every man involved in this call is expected to be present.

Immediately on adjournment of the above mentioned conference the licensing committee will have a meeting and any candidates coming under the disciplinary regulation for license to preach are asked to appear before that committee for examination. H. C. Sprinkle, P. E.

North Carolina Went Dry in 1908

By D. J. Whitener, Chapel Hill, N. C.

(CONTINUED FROM LAST WEEK)

Therefore, by 1908, manufacturers were almost a unit for state prohibition, Moses Winston, a cotton mill owner of Selma, expressed the prevailing sentiment of his class when he was asked to tesify, regarding prohibition, befor a House committee:

"Gentlemen, there is a liquor shop, a dispensary, two miles from Selma, and you must shut up that place or I must shut up my cotton mill. It is for you to say which you will encourage in North Carolina, liquor mills or cotton mills—the two cannot go together."[22] Railroad companies also helped to build up the belief that liquor was detrimental to the industrial growth of the state. They early adopted a policy, in the interest of safety, of not employing men who drank.[23] The legislation had prohibited its sale at many places where the roads were under construction.[24]

For additional letter see News and Observer, April 5, 1908. Other forces were also back of the movement for state prohibition. Aycock had been instrumental in tying prohibition up with the educational awakening of the state. "What does prohibition mean?" he asked. "It means," answered Aycock, "a people calmly, judiciously sacrificing their appetite upon the altar of their children's uplift. I have been called the educational governor, and yet I would rather this matter be settled right, if it came to the worst, if every school house had to close its doors."[25] J. Y. Joyner, superintendent of public instruction, branded the charge that the schools could not live without the liqour tax "an absurdity and an insult" to the people of North Carolina.[26] Senator Simmons,[27] Josephus Daniels, former Governor Jarvis, Governor Glenn, and others were leaders in the movement to identify prohibition, in the popular mind, with education.

The churches were for state prohibition. Nearly every one of the sixty Baptist associations had put itself on record for prohibition and the state convention, December, 1907, unanimously adopted a resolution in favor of it as a principle.[28] The North Carolina conference of the Methodist church, about the same time, said: "We stand against the sale of alcoholic stimulants as a beverage anywhere in the state of North Carolina and in favor of state prohibition."[29] The Reformed Church Classis[30] and the Yearly Meeting of the Friends took a similar position.[31] The Synod of the Presbyterian church expressed the earnest hope that the traffic in intoxicating liquors would soon be driven from the state and urged the use of "all legitimate efforts" to accomplish this end.[32]

22 News and Observer, February 10, 1908.

The following letters were typical of many received by the Anti-Saloon League:

Sanford, N. C., March 2, 1908.

Mr. John A. Oates, Raleigh, N. C.

Dear Sir—We cheerfully and heartily endorse the prohibition movement in the state on the ground that the liquor traffic is hurtful to business and destructive to the human race.

Yours very truly,

Carter Furniture and Coffin Co.

A. G. Carter.

Sanford, N. C., March 2, 1908.

Mr. John A. Oates, Raleigh, N. C.

Dear Sir—I am thoroughly convinced that the bar room and the whiskey traffic in North Carolina are very damaging to the manufacturing industry of the state. Whiskey is the worst evil the manufacturers have to contend with among their help. It makes labor incompetent, unreliable and undesirable. . . .

I am, sincerely yours,

W. C. York, Supt. Sanford Cotton Mills.

23 News and Observer, January 15, 1904; Union Republican, January 2, 1902.

24 Laws of North Carolina, 1874-75, chap. 127, p. 125; 1873, chap. 42, p. 54.

25 C. B. Aycock. Aycock on prohibition; extracts from the speech of ex-Governor Charles B. Aycock at Fayetteville, March 29, 1908, p. 1-2.

Aycock said further: "Why am I a prohibitionist? Not to take any right away from you, but to see that you don't take any rights away from me. It is not to find out whether another man wants liquor sold, but whether you want it sold. You talk about 'personal liberty.' The retort is that when you force a bar room on me you take away my liberty. I am not voting for you; I am voting for myself."

(p. 3). "In the great riot in Wilmington in 1898, the first act of the anti-prohibition mayor was to order the bar rooms closed. Why? Because the hour had come when men needed to have their senses about them, to act with restraint and wisdom. . . .

"All these years we have been tabooing liquor."

26 News and Observer, December 18, 1907: "Liquor has been voted out of practically all the rural districts; and everybody knows that there never had been such improvement in the rural schools. . . . Durham voted liquor out and voted $50,000 into a magnificent new public high school building; Greensboro voted liquor out, and voted $30,000 into increased public school facilities. I could multiply illustrations—Asheville, Goldsboro, New Bern, and other places."

27 Charlotte Daily Observer, January 20, 1908. An address delivered before the North Carolina Society of Baltimore: "The obstruction of negro suffrage out of the way, the people of North Carolina found themselves confronted with two other stumbling blocks of progress. They were both twin sisters of evil—liqour and ignorance. In the number of liquor saloons and in the percentage of illiteracy North Carolina stood humiliatingly near the head of the column in the reports of the census bureau, a bad pre-eminence. We were spending more money for liqour than for education, for intoxication than for children. The state taxed us for schools and we taxed ourselves for saloons and distilleries and the tax we imposed upon ourselves for the latter was heavier than the tax the state imposed upon us for the former. The fight (for the Watts law and the Ward law) which followed for emancipation from the deadly shackles of this debasing servitude was a contest for the survival of the 'fittest' between the saloons and the school house, between the still house and the meeting house."

28 Minutes of the Baptist State Convention, 1907, p. 54; News and Observer, February 18, 1908.

29 Minutes of the North Carolina Conference of the Methodist Church, 1907, p. 31.

30 Daily Industrial News, April 30, 1908.

31 Minutes of the North Carolina Yearly Meeting of Friends, 1906, p. 21.

32 Presbyterian Standard, March 25, 1908.

More significant even than these was the position taken by the Episcopal church. The Diocese of North Carolina adopted in 1908 the following preamble and resolution offered by Rev. E. A. Osborne:

"Whereas, the state of North Carolina is about to decide a great moral issue by an appeal to the popular voice of the citizens; and whereas, we believe that the Christian forces of the commonwealth should unite in eradicating all evil and immoral influences which are wrecking the lives and homes of our people; therefore be it resolved, That this convention is opposed to the manufacture and sale of alcoholic liquors within the borders of the state save for medical and sacramental purposes."[33]

Bishop Robert Strange of the Eastern Carolina Diocese endorsed state prohibition and became active in its support. Before a large audience he said "that for some time he was rather unfavorably inclined, but after weeks of prayer he concluded the proposed measure preferable to the present order."[34] Many of the ministers of the Primitive Baptist church "wrote strong letters in favor of prohibition."[35]

Local prohibition in North Carolina had converted many people who were opposed to both the principle and

method of prohibition. Fundamentally these people were individualists, grounded in the teaching of Thomas Jefferson, and adverse to any interference with their personal liberty. Therefore many, quite naturally, refused to vote the dry ticket until the local prohibition laws had so manifestly improved conditions that they accepted the results and withdrew their opposition.[36] Now men who opposed any form of prohibition in principle accepted state prohibition not because they liked prohibition more, but because they liked open saloons less; prohibition was accepted by this class of men "because the disease was becoming a sort that made any remedy endurable."[37]

Notwithstanding the fact that local prohibition had prepared the way for an election on state prohibition, most of the dry territory had been made so by legislative enactment. By 1908 about 90 per cent of the state had become dry territory, but about 75 per cent had become dry by legislative action, while not more than one-fourth had banished liquor by local option elections.[38] Two-thirds of the rural territory had banished the saloons and distilleries by special acts of the legislature before the passage of the Watts law. Therefore, many people were again doubting the efficacy of continuing the fight against the liquor traffic along local lines.

Moreover, the local option elections tended to bring the negro back into politics. Whenever such an election was held both sides, with rare exceptions, put up a brisk hunt for votes and often the negro was registered, provided, of course, he agreed to vote a ticket corresponding with the position of the registrar. Governor Jarvis said he had heard "that in more than one of these elections negroes had been registered under the 'grandfather clause.'"[39]

33 Convention of the Diocese of North Carolina, 1908, p. 23.
34 News and Observer, May 12, 1908.
35 Ibid, May 31, 1908.
36 For an excellent treatment of this topic, see Confession of an Anti-Prohibitionist. This is a brief summary of social conditions in a small town in the central part of the state before and after that town adopted prohibition in the late nineties. Before prohibition: "Many a time I have seen the road crowded with long trains of wagons, driven at top speed by drunken, cursing men, filled by others in the same condition or worse, all of whom were, to put it mildly, irresponsible. Drunk men in wagons, in buggies, on horseback, and on foot, pouring out of town, cursing, shouting, firing pistols and making the evenings and night hideous. . . . I have counted (on court days and public celebrations) in the horse lots back of the saloons as many as a dozen men unconscious from liquor. Others lay for hours in the outlying streets of the town in the same condition. . . . I do not mean that the town was composed of drunkards. . . . But the condition was tolerated. . . . In the late 90's a movement against the saloons began. . . . For a small community the campaign was heated. I voted the wet ticket." After being absent for several years, he comes home to find the dry regime. See also L. Graves, "Adventures in Prohibition, Conditions That Prevail in North Carolina," Clippings from World's Work, November 1920. This article describes conditions in Yancey county before prohibition.
37 Hamilton, History of North Carolina, p. 415.
38 News and Observer, January 15, 1908, quoting Webster's Weekly.
39 Ibid., January 5, 1908.

Finally, there were those who were willing to support state prohibition because it was the popular side. A traveling salesman who lived in Raleigh, expressing this sentiment, said that although he was opposed to the principle of prohibition he was for state prohibition because he "saw that it met with popular sentiment, and therefore considered it his duty to help in giving it a trial."[40] Another said, after observing the bitterness and dissention caused by the local option elections: "The thing that is important is that it is what the people want, and the sooner it is given them the more quickly they will be satisfied, the sooner the agitation will cease and, if the experiment proves a failure, the sooner the people themselves will correct it."[41]

Thus, by 1908 the industrial, educational, religious and social forces in North Carolina were lending aid to the popular demand for state-wide prohibition, prohibiting entirely the sale and manufacture of alcoholic liquors. The newspapers that had supported the principles of the Watts law and the Ward law now were supporting state prohibition."[42] The North Carolina Anti-Saloon League was the organization that unified these various forces into a well articulated and powerfully effective fighting machine. Yet the league did not endorse state prohibition without causing serious disagreement among its members. It was not until January, 1907, that the league convention assembled in Raleigh, grew courageous enough to consider seriously such a course. After the platform committee had refused to come out squarely for state prohibition, the radical members, F. D. Hale and Oates, submitted a minority report. So animated became the discussion on the two reports that the league finally adopted a compromise by endorsing the majority report favoring the local option method but, for the sake of harmony, pledged itself "to state prohibition as a principle."[43]

40 News and Observer, December 31, 1907.
41 Ibid.
42 The following newspapers endorsed state phobition. See News and Observer for dates indicated, under "Spirit of the Press":
Apex Journal, January 14, 1908 (all 1908).
Alamance Gleaner, February 8.
Biblical Recorder, February 13.
Burlington News, May 22.
Charity and Children, January 5.
Charlotte News, January 17.
Catawba County News, January 26.
Clarkson Express, January 18.
Chatham Record, January 3.
Cleveland Star, February 6.
Caswell Democrat, February 11.
Duplin Journal, February 18.
Elkin Times, May 24.
Ednton Times, May 24.
Edenton Times, May 24.
Greensboro Telegram, January 18.
Greenville Reflector, May 22.
42 (cont.)
Hendersonville Hustler, February 1.
Kinston Free Press, January 16.
Maxton Scottish Chief, February 8.
Mooresville Enterprise, May 22.
Monroe Enquirer, May 23.
Mill News, May 24.
Mt. Olive Tribune, May 31.
North Carolina Christian Advocate, January 17.
Presbyterian Standard, February 18.
Rocky Mount Record, January 18.
Reidsville Review, February 13.
Smithfield Review, February 13.
Statesville Mascot, February 4.
Scotland Neck Commonwealth, February 8.
Snow Hill Standard-Laconic, February 8.
Stanly Enterprise, February 9.
Salisbury Post, February 13.
Troy Montgomerian, February 8.
Tarboro Leader, March 10.
Washington Post, May 31.
Waxhaw Enterprise, January 18.
Warren Record, February 1.
Wilkesboro Chronicle, February 8.
Windsor Leader, May 19.
Washington Progress, May 30.
Williamston Enterprise, May 31.
McDowell Democrat, March 1.
Pender Chronicle, January 5.
(Others).
Opposed:
Morning Star, Wilmington, January 14.
Wilmington Messenger, January 14.
Central North Carolinian, March 7.
Daily Industrial News, see files during election.
Charlotte Daily Observer, see files during election.
Winston Journal, see files during election.
Durham Herald, consult files.
Asheville Citizen, consult files.
43 News and Observer, January 25, 1927.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

LOCAL BOARDS IN ACTION

Local churches are finding their boards of Christian education active and helpful. This applies not only to large churches but to small churches as well. Among other evidences which we have are communications coming to us directly from secretaries of local boards. Lakewood, Durham, for example, is putting on a comprehensive and constructive program this summer. Here the board has promoted a vacation session of the church school, a series of special meetings for the young people during the week of August 15, a Cokesbury training school August 21-26, and a community survey.

From W. M. Owens, secretary of the local board at Columbia, comes the information that, with the help of the Cokesbury school conducted by Rev. C. H. Giessen, the board has been organized and is busy studying its task. We have furnished the secretary with leaflet literature.

Rev. T. R. Jenkins, one of our Cokesbury instructors, promoting the organization of churches on the new basis, writes:

"I believe that from each school I got the nucleus of the church, and I am expecting great things from them. The new plan seems to be going over in great shape. Every church that I have been in has agreed to put it into operation at the earliest possible date."

VACATION CHURCH SCHOOLS

Rev. C. Freeman Heath holds the record, so far as we know, among the circuit preachers of our conference of having conducted a vacation session of the church school at every church on the charge. In the four churches of the Chadbourn charge 26 workers served a combined enrollment of 219 children, with an average attendance of 180. Schools were held at Chadbourn, Cerro Gordo, Evergreen, and Fair Bluff.

Rev. N. P. Edens of Hallsboro is also a strong believer in vacation schools. He has conducted two vacation schools. In these schools there were 15 workers and 117 children, with an average daily attendance of 94. Hallsboro and Wananish were the places. His comment was, "Only wish we had the time to carry on more schools this year."

Rev. M. W. Lawrence is another who has reported two vacation schools held this summer at Maysville and Pollocksville. In these schools there were 18 workers and 132 children.

FOURTH SUNDAY OFFERINGS

Following is a list of the remittances received for the fourth Sunday offerings during the month of June and July:

Prospect (Yanceyville)	$ 3.74
Daughters of Wesley (Duke Mem.)	12.00
White Memorial, Henderson	2.84
Apex	1.25
Lemon Springs, Jonesboro	1.00
Hillsboro	2.70
Whitakers	1.55
Ebenezer (Currituck-Kitty Hawk)	1.23
Norlina	2.50
Chapel Hill	4.83
Daniels Chapel, Goldsboro	1.00
Banks (Creedmoor)	5.00
Trinity, South Mills	2.52
Mt. Zion (Currituck-Kitty Hawk)	1.70
Weldon	25.00
Hay Street, Fayetteville	14.77
Elm City	9.16
Swepsonville	2.60
Hamlet	5.00
Leasburg	4.30
Banks (Creedmoor)	7.77
Daughters of Wesley, Duke Mem.	10.00
Parker's Grove (Lillington)	1.03
Whitakers	1.90
First Church, Wilson	10.66
Concord (Person Ct.)	2.22
Grace, Wilmington	10.00
Central, Raleigh	7.04
Swepsonville	2.75
Lemon Springs	.90
Hillsboro	2.32
Trinity, Durham	14.92
Steele Street, Sanford	14.20
Whiteville	4.23
Macon	4.87
Whiteville	3.35
Southport	4.00
South Mills	3.00
Salem Hurdle's Mill)	1.00
Centenary, New Bern	13.38
Bulloks (Hester)	2.50
Mt. Zion (Elm City)	2.05
Hamlet	5.00
Hay Street, Fayetteville	14.26
Grace, Wilmington	10.00
First Church, Elizabeth City	13.50
Chapel Hill	5.14
Concord (Person Ct.)	2.16
Steele Street, Sanford	12.65
Moncure	5.00
Daughters of Wesley, Duke Mem.	15.00
Gatesville	3.00
Macon	2.94

Young People's Division

ARCOLA ORGANIZES

As a result of the interest and enthusiasm of Miss Margaret Hunter, who was a member of the class in "Program and Organization of Young People's Division," taught in the Warrenton standard training school last spring, the young people at Arcola have recently completed the organization of their young people's division. Miss Hunter is the adult counselor for this group, and the following have been chosen as officers:

President—Rebecca Davis.

Vice Pres. and Agent—Amos Capps.

Sec.-Treas.—Kathleen Capps.

Committee chairmen:

Worship, Evangelism, and Church Relationships—Helen Hunter, Rachel King, assistant.

Missions and World Friendship — Mary Harris, Asst.

Citizenship and Community Service—Bessie L. Capps, George Davis, Asst.

Recreation and Leadership Training—Lottie Neal, Edward Hunter, Asst.

Attendance—Bettie C. Davis, Morris Reid, Asst.

Our very best wishes are extended to this new division. We are sure we are going to hear good reports from these young people.

ECHO MEETING

In the absence of the pastor, Rev. A. S. Parker, the young people of Central church, Raleigh, conducted the evening church service last Sunday. Miss Lucy Glenn Gill presided at this service, and the program which was presented showed that Miss Gill and those working with her had done some good work.

In addition to special music by a choir composed of the young people of Central church, short talks were made by three young people giving echoes of the recent young people's assembly held at Louisburg College. Those making the talks were Eleanor Morgan, Central; Thelma Lee Saunders, Jenkins Memorial; and Wade Marr, Jr., Edenton Street. Mrs. Brian appreciated the privilege of being present at this service and taking part in it. In addition to other visitors, Mr. Philip Schwartz, former district secretary of the Raleigh district, and Rev. P. H. Fields, the present Raleigh district secretary, were present. The young people of Central church are to be congratulated on the excellent way in which they "carry on" in the absence of their pastor—they are doing some good, and the North Carolina Conference Young People's Organization justly feels proud of them!

CHRISTIAN CULTURE DIPLOMAS

In addition to the one Christian Culture degree, which was awarded this year to Miss Anna Rebecca Michiner, Rocky Mount, in recognition of her completion of 12 Christian Culture units of work, 18 boys and girls of our conference received Christian Culture diplomas representing the completion of six units of credit. Those receiving diplomas were:

Jessie Adams, Morehead City; Margaret Aycock, Raleigh; J. W. Bradley, Jr., Fairmont; Marjorie Burgess, Old Trap; Lucille Dailey, Durham; Lucy Glenn Gill, Raleigh; Grace Freeman, Morehead City; Patricia Holder, Louisburg; Ruth King, Goldsboro; Ruth Maness, Roxboro; Elizabeth Munden, Elizabeth City; Frances Newsom, Littleton; Beatrice Overby, Norlina; John Perry, Elizabeth City; Camelia Stedman, Moncure; Rowena Taylor, Oxford; Susie Webb Thrift, Durham; Gilbert Wagstaff, Roxboro.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Executive Sec., Office 111 Stafford Place, Box 315, Greensboro, N. C.

ANOTHER FOURTH SUNDAY IS HERE!

August 28th will be another fourth Sunday. In many Sunday schools of the conference missionary day will be observed with an offering to the Home and Foreign Missionary Enterprise. This conference has made an excellent record thus far in the amounts which have been contributed to this fund, but how much more we might have done! There should be very few Sunday schools which fail to observe Missionary Day once each month. Let every school do its best on August 28.

GOOD FOR ALEXANDER

The following paragraph is taken from a letter written by Mr. E. Marvin Hoyle to the extension secretary. Mr. Hoyle has been assisting in the work of a reorganized Sunday school at Alexander in the Asheville district.

"I feel that we have had a profitable summer at Alexander Sunday school. The enthusiasm has increased very much. We have now over 35 members; however, we always have visitors. I have not been able to be with them during the week as much as I should have liked, but through the associations I have had with them I have learned to love them and am deeply interested in their welfare."

This office says, "Good for Alexander," and "Good for Hoyle." This Sunday school was reorganized last spring and has been doing good work ever since. It is fine to have this report of the summer's work.

SUNDAY SCHOOL DAY—OBSERVE IT

Some churches have waited until now looking for the best time to observe Sunday School Day. Let's not wait any longer. Soon the conference will be over and many will delay too long and will not get in this most important feature of the year's work.

Sunday School Day helps in two ways: It promotes the educational work of the local church, and it helps the conference board of Christian education. Through the program given on Sunday School Day the local church becomes more intelligent on matters of Christian education. Through the offering taken and forwarded to the conference treasurer, H. A. Dunham, Asheville, the conference board benefits. This offering is one of the regular ways by which the conference program is supported. If it is cut the conference program will have to be cut.

OUR OBJECTIVES

The following statement is taken from the 1932 Christian Education Yearbook, and is from the report of Dr. W. F. Quillian to the general board of Christian education. The emphasis given in this statement is one that should be made clearly and often and we give it on this page for the benefit of our entire conference:

"It is probably wise that we should again emphasize the objectives which should be kept before us in carrying out the legislation enacted by the General Conference at Dallas. We are to keep before us the total task of the church in Christian education. First of all, we are to bear in mind that the program of Christian education must make provision for every man, woman and child for whom the church is responsible. This is a broader concept than that which makes us responsible only for our membership. Each local congregation should make a survey and accept responsibility for all of the people within its territory. In the second place, there must be the closest co-operation between our schools, colleges, and universities and the work of the local church. They are dependent one upon the other. Only thus can we realize the finest and best results from our comprehensive program of Christian education. For this reason it is important that we should maintain a capable staff not only in the general board but in the work of the conference orgaization. Our program is not one of propaganda. It is one that involves the slow and tedious process of education. The annual conference board and its staff of workers is in most cases keenly alive to this situation. Let us maintain our workers throughout the connection, and where it is impossible to continue full-time representatives the annual conference board should draft for service on a voluntary basis the finest and best leadership that is available. Ignorance is expensive. Christian education at any cost is cheap. Let us believe that the materialism of this present age, the false philosophy and psychology that disturbs the minds of our people, and the strong tendency towards lawlessness may all be overcome by the life and teachings of Jesus Christ. We must interpret our present-day material resources in the light of spiritual values. Only thus can civilization be stabilized and the world redeemed."

UNION SUNDAY SCHOOLS

There are a number of union Sunday schools in the W. N. C. conference. These schools are in Methodist churches but are organized and conducted for the benefit of a number of denominations and are known as co-operative enterprises. The matter of literature for these schools has frequently been a problem. The following announcement from Dr. C. A. Bowen, editorial secretary of the general board, is of interest to all these schools:

"One of the major interests of the editorial department at present is the need of union Sunday schools. . . . For the most part these schools use lesson material prepared by independent commercial publishers. Two alternatives present themselves:

1. The publication of inexpensive, denominational material to be supplied these union schools in such way as not to undercut the regular lesson materials.

2. The interdenominational publication of such material under an independent trade name.

The editorial secretary inclines to the first of these alternatives as the best solution of the problem. Much further study will be necessary, however, before definite plans can be made."

SETTING NEW GOALS AND REACHING OLD ONES

This summer in all the Cokesbury training schools new goals are being established for the improvement of the work of the local Sunday schools and churches. This is fine! Our training work will be far more effective because of the "follow-up" that will take place because of the new goals. But another fine thing to do is to reach the old goals which have been established for some time. At the beginning of this conference year some definite goals were established. They were announced through many channels. Now that the year is three-fourths gone it might be well to repeat these goals and check on ourselves. What have we done? Have we had any success? The goals set up were:

1. The encouragement of local churches to organize local boards of Christian education.

2. The reaching of the unreached.

3. The promotion of the Home and Foreign Missionary Enterprise.

Along these lines the conference board has been working during the past months. Through training schools and classes, through institutes, through letters and written articles, through addresses and sermons, through personal conferences—through these and other means the conference staff has tried to reach the goals. There have been a large number of local boards of Christian education organized. In reaching the unreached we have witnessed the reorganization of several dead churches and Sunday schools and the organization of one or two new ones. The Home and Foreign Missionary Enterprise has increased 13½ per cent. These results are pleasing, but there is much left to do. We must work harder to reach the old goals; we must keep on establishing new ones.

A little girl who had been left to watch the soup was presently heard to sing out: "Oh, mother, come quick; the soup is getting bigger than the pot."—Tit-Bits.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The many friends of Mrs. M. Leigh Sheep of Elizabeth City, N. C., are distressed to know of her sorrow in the loss of her husband. Mrs. Sheep has served the missionary society of the North Carolina conference in various capacities and has been untiring in her loyal efforts to promote its every interest. The going of her estimable husband is a distinct loss to his community.

A personal letter from Mrs. J. M. Rhodes was of such keen interest that it must be shared with others who remember Mrs. Rhodes with so much pleasure. Scattered over our state are many of the students of Littleton College who were trained under the tutelage of Mr. and Mrs. Rhodes. Many of these students have been leaders in North Carolina Methodism.

In this issue our readers see an interesting picture of Stantonsburg children. We are sorry that the entire membership of the three groups are not present. Mrs. C. S. Whitley is superintendent and leader of world circle; Mrs. L. K. Edwards is leader of boys' and girls' world club; Mrs. J. J. Stanton is leader of the baby division.

Winter Haven, Fla.,
August 13, 1932.

My Dear Mrs. Plyler:

We shall have Miss Sallie Lou McKinnon with us in our school. This is the first leadership school we shall have had at Southern College at which the teacher from North Carolina has been in the faculty. Naturally, "it sends a thrill up and down my spinal column." Miss Rumbough, Miss Haskins, Mrs. Lipscomb, and Julia Lake Stevens have taught. I have enjoyed them greatly—but this year we will have a teacher from the good Old North State. Fine!

We had closing exercises, exhibit, pageant of our vacation school, here on the beautiful lawn at Lake Martha Beach, yesterday evening at twilight. The scene at sunset was one never to be forgotten, for the glory of sky and lake. And oh, the heavens are glorious in the early morning. I can thoroughly appreciate the short editorial in last Advocate (August 11) about this; for time and again, since July 15, I have seen Venus (if that is she) rise out of the lake—the most brilliant, beautiful, glorious star I have ever seen. One morning I watched this star off and on till 5:45, and saw the sun come up at 5:47. Think of it being visible when the sun was so nearly in sight! Wonderful! That morning I was getting ready to attend the state meeting of prohibition forces.

Time and again I have wished for Brother Bumpas and his telescope; but he is in California and his telescope is at Greensboro College, and I am away down here in Florida. So there!

Many activities claim our thought, study and strength. Worth while ones we hope—but oh, I do miss Carolina and the friends and associations there.

Love and every good wish.

Lula H. Rhodes.

ANOTHER WORD ABOUT THE FALL MISSION STUDY

Since my study letter was mailed to the auxiliaries last week, Mrs. Lipscomb's circular study letter has come to me. It was delayed because she was attending the summer schools at Sequoyah and Junaluska. I could not wait longer for it, on account of the desire of the women to begin their preparations for the fall study as manifested by the unusually large number of requests for information coming to me. So I take this means of giving you instructions I had hoped to include in my letter to you.

Mrs. Lipscomb says: "The schools were small but very gratifying in the character of the work done. At Sequoyah seven conference superintendents of mission study with some district superintendents were prepared by Miss Haskins' class to set up their training days for the autumn studies. Dr. Hodgkin's book, "Living Issues in China," was used in both schools as the text for the leadership class, and will probably take the leading place as the foreign study. However, "The Lady Fourth Daughter" is a charming book for women, following practically the same line of study as Dr. Hodgkin's book. Whichever of these books is used for the class, the teacher should have the other for reference. A charming dramatization of the last chapter of the last chapter of "Lady Fourth Daughter" can be had from the Literature Department for five cents—two copies will be sufficient to give it.

"At Junaluska, Mrs. Steele taught the leadership class, which was a good one. There was only one conference superintendent among her students, however. At Junaluska we held a five-day institute for women with fine results. Women officers of the board of missions and the Council led the discussions. Very few persons came especially for this short period, but the women at home in the grounds for the summer attended well and asked that we make this feature an annual event."

Financial reasons only prevented your own conference study superintendent from attending the school at Junaluska, and I imagine that was true of many who would have been delighted to partake of the good things offered there but could not go. While it would have been a privilege, greatly to be coveted, to have studied in our dear Mrs. Steele's class at Junaluska, let us be thankful that we may learn at home, if we really desire it, and use all the means at our disposal to make ourselves valuable in our study classes, either as teachers or as students. Adequate helps and fine suggestions are provided us with each book, with additional helps recommended in the folder mailed to you last week. Let us take advantage of them, prepare ourselves thoroughly, and plan to make this fall's classes the greatest in number, the best in quality, with the biggest percentage of attendance we have ever had.

If I can serve you in any way at any time, please do not fail to write to me. And above all things do not fail to send fully made out quarterly reports of all your work to me. And now with love and the best of all good wishes, I am,

Faithfully and cordially yours,
Mrs. J. LeGrand Everitt,
Conf. Supt. Study.



Group of Children at Stantonsburg

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

RETROSPECTION

By Shelby E. Southard.

The day died in a flood of crimson flame
That bathed the hills in beauty richly rare,
And all the world bowed down, and I, too, came
To stand in wonder and worship there.

And then a small voice seemed to question me:
"When death shall come and I must gladly go,
Will there be those to love my memory?
O Lord, shall I leave an afterglow?"

DEATH OF L. E. BROWN, JR.

The sympathy of numerous friends in the conference will go out to Mrs. Onilee Brown, conference superintendent of Christian social relations, in the great sorrow that has come to her in the death of her 12-year-old son, L. E. Brown, Jr., who passed away at the Mission Hospital in Asheville in the early morning of August 21, at the dawning of a beautiful Sabbath morn.

L. E. had been dangerously ill since July 4 from wounds received from an accidental discharge of a pistol in the hands of a little playmate at Montreat, where he had gone to spend a part of the summer. His sufferings have been intense, but like a brave soldier, he endured them patiently and without a murmur. Mrs. Brown has been constantly at his bedside watching with a mother's tender devotion over him, and hoping, oftentimes, against hope, for his restoration to health and strength.

His body, accompanied by Mrs. Brown and other relatives, was carried to Waxhaw, N. C., where he was buried, with appropriate ceremonies, in the Waxhaw cemetery. His grave was a mound of beautiful flowers from friends, which typified the beauty and purity of his young life, so tragically ended. May God be very near to the bereaved ones!

WILLIAM ELMO TABB, JUNIOR

Born to Rev. and Mrs. William Elmo Tabb a son, William Elmo, Jr., Thursday, July 28, at Charlotte hospital; weight 8¾ pounds. This young son with his parents, Rev. and Mrs. Tabb, missionaries to Africa, are for the present at 14 Kerr street with the grandparents, Rev. and Mrs. Ebenezer Myers. Congratulations!

ANNOUNCEMENT OF ZONE MEETING ON MARION DISTRICT

Mrs. W. G. MacFarland sends the following announcement:

"Zone meeting, August 31, at 10:30 a. m. at Mountain Grove church, Table Rock charge, Marion district. This zone includes Connelly Springs, Glen Alpine, Marion, Morganton, Mountain Grove, Oak Hill, Rutherford College, Zion and Old Fort. A large attendance from these churches is desired. Mrs. O. J. Mooneyham, district secretary, will be present and will bring a message of interest and profit."

SPECIAL OFFER

North Carolina Christian Advocate 15 weeks for 50 cents! What a wonderful offer is this for new subscribers good during the month of August. A postage stamp a week for this great church paper. It seems to us that this offer gives the women of our missionary societies a splendid opportunity to increase the number of subscribers to our church periodical. All our societies are supposed to have an Advocate agent and now is the time for these agents to put in some good work, while this offer is in existence. The Advocate, through the generosity of its editors gives us, each week, one page for our missionary news, and in appreciation of this kindness let us see f we cannot send in a "big batch" of subscribers during the remaining days of August.

MT. TABOR OBSERVES GUEST DAY

Mrs. Maurice Wiseman.

A most attractive program was arranged by the president and members of the Mt. Tabor Missionary Society for the observance of guest day. After calling the meeting to order Mrs. J. O. Cox conducted the devotional period. Following this the play, "Modernizing Young Mrs. Patton," was presented very effectively by the members of the society. Another feature of the afternoon was the interesting talk on "The Work of the Missionary Society and How to Become a Member" by Mrs. H. C. Sprinkle, wife of the presiding elder of the Salisbury district.

Miss Eva Wiseman was unusually pleasing with her vocal solo, "Sweet Peace, the Gift of God's Love."

At the close of the meeting dainty refreshments were served. We are pleased that we have the promise of several new members resulting from our guest meeting, which gives us new encouragement to carry on our work.

HILLSIDE STREET SOCIETY

Hillside Street Missionary Society of Asheville has enjoyed a series of most interesting and helpful meetings during th past few months. The first of these was the guest day meeting to which all the women members of the church were invited, and which was attended by a goodly number. This meeting, which was held several weeks ago, was presided over by the president, Miss Amy Hackney, and the opening worship period was in charge of Mrs. D. M. Litaker, followed by prayer by Mrs. George Hoyle. A special feature of this meeting was the presence of three conference officers: Mrs. C. C. Weaver, president; Mrs. W. R. Harris, conference secretary, and Mrs. George Hoyle, superintendent of children's work; and two former officers, Mrs. H. A. Dunham and Miss Amy Hackney.

At the beginning of the program Mrs. J. Ed Kanipe, former president, brought greetings to the visitors and expressed the hope that a large number of those present might affiliate with the society.

A pretty vocal duet by Rev. and Mrs. Clifton Ervin was greatly enjoyed as was the solo by Mrs. Estelle Stikeleather Fox.

A most inspiring talk was made by Mrs. Weaver, who brought out most effectively and interestingly the aims of the woman's missionary society for the year. Mrs. W. R. Harris, guest day speaker, spoke on the "Crisis in Our Missionary Work" and expressed the desire that every woman in the church not yet identified with the missionary society might take advantage of the opportunity to become a member during the membership campaign.

Mrs. H. A. Dunham offered the closing prayer. Upon invitation of the president those present found their way to the parsonage next door, where tempting refreshments were served by members of the society.

Monday, August 15, marked the beginning of a mission study to which the members are looking forward with a great degree of pleasure. "Korea, the Land of the Dawn," is the book which the society is studying under the able and efficient leadership of Mrs. Guy Weaver, and the interest manifested at the first meeting is proof that this study is going to be most helpful and informing. A duet by Mrs. Howard Clayton and Mrs. G. C. Ervin, "List to the Voice," and a vocal solo, "Korean Lullaby," by Miss Sara Ownbey added to the evening's enjoyment. At the close of the program refreshments were served by the members of Mrs. Ervin's circle, who were attractively dressed in Korean costume.

The Hillside Street society conceived of a new plan by which to raise contributions for their supply department to be sent to Brevard Institute and Bethlehem House at Winston-Salem. A few days ago some of the members were at a meeting of the Biltmore society, when a most interesting pageant, "The Challenge of the Cross," was most attractively presented, so they invited the Biltmore ladies to come to their church and present it, charging as admission a silver offering or a donation of cereals. As a result the society is able to send a nice contribution to Brevard Institute and a nice box of crisp, fresh cereals to the Bethlehem House. Let other societies take note of this plan.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

WHAT WILL YOUR ANSWER BE?

When the summer is ended and the harvest is passed what will your answer be to the question, "What amount has been raised for the Children's Home?" There are 327 boys and girls at the Children's Home ranging in age from two to eighteen years, and 101 children on our mother's aid department in age from infancy to thirteen years, whose chance in life largely depends on what the friends of of the Children's Home will provide for them. These children are living in the assurance that their needs will be provided for. Those in whose care they are placed do not have nearly so much assurance, but thank goodness, the children are not alarmed. Kind reader, are you doing your very best for your orphan children?

A REMINDER

Every time an urgent appeal goes out from the Children's Home for funds we feel like reminding those to whom these appeals go that their money will be used wisely in an economical expenditure. Every person in charge of anything at the Children's Home is trying to make the best use of funds allowed to his department. A greatly enlarged family is now being fittingly cared for on less money than was expended on a much smaller family two years ago.

WESLEY HEIGHTS

The old singing bus was washed, greased, and put in shape last week for resuming its trips about over the conference. Early yesterday morning after having been filled chuck full with members of the singing class and a few others, it began to speed its way along to Charlotte and Pleasant Grove camp ground, in Union county. Arriving at Wesley Heights, Charlotte, the first stop, we were cordially greeted by Rev. C. C. Herbert, Jr., and C. M. Rogers, fine young men who serve as pastor and superintendent. Our children were particularly glad to see Brother Herbert, since he served as their pastor here in Winston-Salem for two years prior to his going to Wesley Heights. We had a lovely stay with our Charlotte friends, where we rendered a 30 minutes' program at the opening session of the combined Sunday school. These good people had their beautiful church spotless and clean and were experiencing high anticipations, since Bishop Mouzon was to preach to them at the 11 o'clock hour. Brother Herbert is held in high favor by his congregation.

PLEASANT GROVE

Pleasant Grove is a historic camp ground site in Union county. Not having been there in 15 years I was not prepared to note the greatly enlarged camp facilities. Instead of diminishing in interest and in its service this camp ground, holding to the old time procedures, has enlarged its usefulness. In line with plans arranged by Rev. A. L. Latham, pastor, our singing class rendered their program at three o'clock under the arbor to a congregation that not only filled its accommodations, but extended far out beyond the covering as people stood throughout the entire hour. Rev. H. C. Byrum, a native of that section, said that about 2500 people were in hearing distance of the program. Revs. M. T. Smathers and T. A. Sikes were doing the preaching at this camp meeting and doing it well. A Mr. Lewis was leading the singing in a very effective way. Brother Latham informed me there were not nearly enough "tents" to accommodate those desiring to spend the week at this historic spot. Let the camp meetings continue their usefulness.



Minnie Mathis



Pearl Mitchell



Vanita Boyd

TWELVE HUNDRED

Rev. J. P. Morris and his Cramerton people were surprised to find that the excursion train they had advertised for coming to the Children's Home Saturday, August 20, could not accommodate all those desiring transportation and that a second train had to be called into service. The Southern Railway authorities reported that 1108 tickets were actually bought and that quite a number came who could not secure tickets. There were at least 1200 people on our grounds during Saturday, these friends coming from Shelby, King's Mountain, Bessemer City, Gastonia, Lowell, Cramerton, Belmont, Charlotte, Huntersville, Davidson, Mooresville, and other nearby points. We turned over our entire grounds and buildings to our friends and they seemed to enjoy their visit to us. They brought a most excellent brass band, and a large quantity of ice cream and popcicles, all of which served our children in a most pleasing way throughout the day.

SEDGE GARDEN

We were glad to have the Sedge Garden Sunday school, a loyal and hustling group of people, who live near Winston-Salem, picnic on our grounds one day last week. These good friends remember us regularly on fifth Sundays with liberal offerings, they clothe one of our little girls and the good women of this congregation are filling 100 jars of canned fruit for us. We were glad to have these helpful friends with us.

THREE GIRLS

We are presenting this week the pictures of three members of our recent high school graduating class, who are beginning their training for becoming registered nurses. Venita Boyd and Minnie Mathis have already entered training at Rowan General Hospital, Salisbury. Pearl Mitchell will in a few days enter training at City Memorial Hospital, Winston-Salem. These are fine girls. We predict for them successful careers.

THERE IS A LAD HERE

It was 4:40 in the afternoon. The Cramerton excursion train had pulled up to our siding with an engine in front and one pushing behind, a long string of coaches being coupled between. The doors of these coaches were thrown open and great numbers of people were crowding in waving farewell greetings to our family as it assembled on vantage points nearby. As the big engines began to puff and the wheels began to turn thrilling excitement prevailed everywhere. When the long train had passed out of view around the curve I inquired of various members of our assembled family as to the number of coaches there were filled with people. One after another knew there were a large number, but did not know how many. Finally a little lad, the grandson of a Methodist preacher, came forward and said, "I know. I counted them carefully. There were fifteen."

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

August 7.—Sunday morning at 11 o'clock the singing class was with one of our neighbor churches in the city—Central church. The pastor being away Mr. Williams greeted us and assisted in the service. For the evening service we were at Webb Avenue church in Burligton. Rev. Robert Jerome is pastor. Judging from the large audience he had for us, he is doing fine work for his people. For the evening meal I was with Mr. and Mrs. Idol, who have the work of the church very much at heart. Mr. Idol is superintendent of the Sunday school. We enjoyed our visit to this church. Just before leaving for Raleigh Mrs. Moore invited us across from the church, where she served ice cream and cake which she had prepared for the class. We appreciate the many kindnesses shown us.

August 14.—The class went to New Sharon church on the Hillsboro charge. The pastor, Rev. A. J. Parker, is away on a vacation, but Mr. and Mrs. C. Roberts, with others, gave us a hearty welcome. This is a church that always remembers us about Thanksgiving. Many members of the congregation came to see us, bringing good things to eat and useful articles. We are expecting them again this fall; true friends are these. I spent Sunday evening very pleasantly with Mrs. Alice Faucett in Hillsboro, where we gave our sacred concert to the congregation of this church. Mr. Grady Brown assisted in the service in the pastor's absence. It was a pleasure to be with these people again.

Mrs. Nellie Bynum Rives.

* * * *

My Dear Friends:

I have been looking forward to this great time in which I can express my appreciation to the people of the North Carolina conference and especially to Mrs. D. S. Hurley and her class of Troy, who have made me very happy by sending me two boxes of lovely clothes each year. She and the other members of the class have shown me every consideration in trying to please me with the clothes which they have sent to me.

I also want to express my love and respect for our beloved superintendent, Mr. Barnes, who is a very close friend of every boy and girl here. He, with the aid of his co-workers, has made my stay at the Orphanage a very pleasant one.

My seven years at the home have all been filled with exceedingly happy events. Our swimming pool, given by Capt. E. L. Hart of Wilmington, has been one of the best and most pleasing of places to me, and I am sure every person here is still thanking him.

I am sure I can never outgrow all the teachings which I have gotten while here, and I will always try to live up to the high ideals which I have been taught. Wilma Maydon.

* * * *

Dear Friends:

Now that I have finished at this wonderful home and my stay here is drawing to a close, I feel a touch of sorrow and happiness. It brings sorrow because my stay here has been a happy one, but I am happy that I may start out in the world carrying with me the teachings of this beautiful home. I know of no other home that can take the place of this home in its practical and religious training. I hope that what I have learned here during the last eight and one-half years will help me to prove that the Methodist Orphanage is doing a great work for motherless and fatherless children.

I wish to thank all of the friends of the North Carolina conference who have made this beautiful home possible. They have shown a spirit of loyalty and unselfishness at all times.

This letter would not be complete without mentioning the doctors of Raleigh. I wish to express my appreciation for everything they have done for me and for what they have done for each child in the home. In every case of sickness the doctors have gladly rendered their services.

To the officers of the home who have always tried to teach us everything that is right, I wish to express my sincere appreciation. Without their help I would not be prepared to leave this home and go out in the world. I would like to mention the names of each one, but I am going to mention those with whom I have been in closest contact. Mr. Barnes has been a sincere friend and father to all of the children and I wish to thank him for all he has done for me. Mrs. Catherine Bradsher, with whom I have worked for almost three years at the baby cottage, has tried in every way to do as a mother would for her child. Miss Fannie Jenkins has also been an inspiration to me in all of my contacts with her.

I also wish to thank the ladies' missionary society of Southport, N. C., for the nice box of clothes they have sent me twice each year. They have never failed to please me and I shall always remember them as my friends.

I shall always remember the Methodist Orphanage and try to live and mold my character according to its teachings. Susan Dunham.

"The first cotton gin was made on his father's plantation."

"Gosh! Are they making it out of cotton now?"

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and his

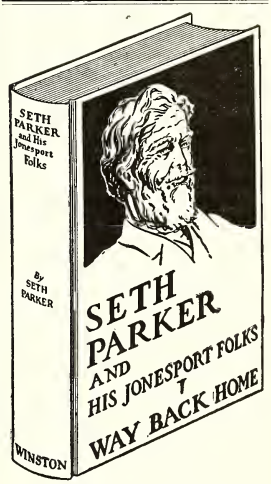
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Sunday School Lesson

AUGUST 28

By F. B. Stockdale.

Supporting Church Enterprises

(Exodus 35:4-36; 7)

Golden Text—Honor the Lord with thy substance, and with the first-fruits of all thine increase.—Prov. 3, 9.

One of the things man has never succeeded in doing is to satisfy himself with the kind of place he has built for his God; he has always fallen short of personal satisfaction with the building he has erected to his God. Our places of amusement now vie with our places of worship; more nearly in gaudiness than in simple beauty. The great cathedrals of the world are still man's best achievement in stone. Their simple grandeur cannot be excelled by any display in colors we are likely to blend.

Why was not Moses satisfied with his "tent of meeting"? The story tells us God told him to rebuild. The urge to improve his place of meeting with God was an impulse of which he was not the author; it was God-inspired. The spirit of God and the spirit of satisfaction with one's self are not to be confounded. It is likely that so long as the spirit of God is the controlling spirit in a man, that man will never reach satisfaction with what he builds for his God. When God has first place in human affection his claims move to the top of our possessions: we cannot love him supremely and give to him in a meager manner.

"Every man that offered, offered an offering of gold." They offered other than gold, but every man brought his riches first. The first gift was a gift of the best. When his gold was exhausted he began with silver. A man's relation to his place of prayer, especially at its building, should be such that he begins his gifts by bringing his best. Not only his best in money, but his best in all the ways one can show his best: his best in affection; no place should come before his place of prayer. His best in thought and service should always be at the service of the house of God.

"Please Do Not Give Any More"

However often we read this story we always tarry at this point: the people gave more than was needed. It is rather strange to find the man who had started the collection begging the people please to desist from giving. To say the least, it is unusual. We mostly finish up with a mortgage; they finished with a surplus. I imagine myself announcing "We will now take up the offering, and will the people kindly not give as much as they gave last Sunday." Or this: "The offering last Sunday was of such abundance that I have no idea when we shall need to take another." Strange as it may seem, it is as things ought to be. Any lack for the house of God is never as it should be. God's house eternally behind is one of the disgraces of our modern church. Now the work waits until material can be found. In the lesson we have the "willingness of affection," and that swamped the builders with all the materials needed until they had to cry "Enough! Enough!"

The reason for such a giving was that the giving was heart-inspired. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." We may sneer at the idea of the leadership of emotion in the actions of life, but an enterprise for building a house of God that is not based on and conducted by emotion is not likely to be overburdened with gifts.

Wise Builders

Not only in the matter of the kind of building, but in the way it was financed. The longer one lives and notices our Protestant way of conducting our building enterprises the more he sighs for some authority that shall have the power to halt our foolish enterprise before it gets under way. I have been pastor of a church to whose service you could not come without being solicited to buy a ticket for this and that to "help us make up our promise for the interest." Money and the sense of it made worship, in real sense, an impossible thing. The reason was that the enterprise had been conducted without wisdom. To build a place of prayer and so burden the con-

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gregation with debt that to pay the interest called for more money than the entire expense of the church should have been; to so burden a church with debt that the tone of life is monetary instead of spiritual is a crime against the house and work of God. The way to build a house for God is to have enough and to spare before the building is completed. To begin worship in a building when more than half its cost is on borrowed money is neither wise nor right.

Questions for Discussion

1. Is satisfaction with one's efforts a mark of divine leadership?
2. How is emotion related to building a house for God?
3. Should we build until we have enough and to spare?
4. Are our buildings fitted for what they are for?
5. Do we wisely finance our undertakings?
6. What church law is much needed?

—N. Y. Christian Advocate.

THE WILL

Lord, knowledge is not all I need:
Nor yet a mind intent on truth;
But strength within to do the deed—
The will! The will!

For often when I know the way,
And truth before my eyes is clear,
Ashamed I reach the close of day.
Give me the will.

—F. J. Moore, in Missionary Review of the World.

BERENGARIA SAILS ON WEEK-END CRUISE TO NOVA SCOTIA SEPTEMBER 2

The 52,000 ton Cunard Liner Berengaria is scheduled to sail on the last Cunard Week-End Cruise of the season midnight of September 2—Labor Day. Every effort is being made by the Cunard Line to make this Cruise a gala event. The Berengaria, being one of the largest trans-Atlantic passenger liners, is a veritable palace, and the low rates now offered are designed to give vacationists a true sample of Cunard first class service, accommodations and food. Since the Cruise is north to Halifax, Nova Scotia, passengers will enjoy cool sea breezes, requiring light wraps when on deck and blankets at night. The entertainment offered aboard the ship is varied, profuse and gay. Ample time is allowed ashore in Halifax to visit the famous Public Gardens founded in 1753 and for other sight seeing. The Berengaria returns to New York Tuesday morning, September 6. Reservations can be arranged locally through Mr. G. R. Yarborough, City Passenger Agent, of the Southern Railway System, Representative for the Steamship Line for Greensboro and surrounding territory.

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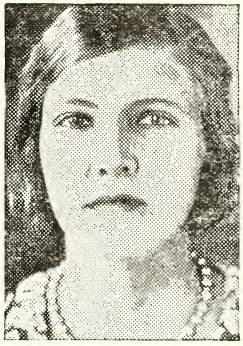
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JESUS CHRIST

To the artist He is the One altogether Lovely.
To the architect He is the Chief Corner Stone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the carpenter He is The Carpenter.
To the builder He is the Sure Foundation.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.
To the farmer He is the Sower and the Lord of the Harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True Vine.
To the judge He is the Righteous Judge, the judge of all men.
To the juror He is the Faithful and True Witness.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counselor, the Law-Giver, the Advocate.
To the newspaper man He is the Good Tidings of Great Joy.
To the oculist He is the Light of the Eyes.
To the philanthropist He is the Unspeakable Gift.
To the philosopher He is the Wisdom of God.
To the preacher He is the Word of God.
To the sculptor He is the Living Stone.
To the servant He is the good Master.
To the statesman He is the Desire of all nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of our Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb that taketh away the sin of the world.
To the scholar He is the Spirit of Revelation and Understanding.
To the miner He is the Hidden Treasure.
To the orator He is the Voice of The Almighty.
To the merchant He is the Golden Rule.
To the railroad engineer He is the Signal Light of Hope.
To the printer He is the Line Guage to square all work.
To the sorrowful one He is the Spirit of Comfort.
To the aviator He is the Uplifting Power of the Mighty Winds.
To the seaman He is the Master of the Troubled Waters.
To the child He is the Kind, Loving Master.
To the mother He is Love Embodied.
To the father He is the Silent Partner.
And to all of us who trust in Him today He is our Saviour, our Lord, our Shepherd, our High Priest, and our Coming King."

—The Sunshine Monthly.

A BELOVED PASTOR VISITS WEBSTER

Annually the Webtser church holds a home coming day, on which former pastors are especially invited. So on the fifth Sunday in July this year Brother W. F. Kiker, now of Cabarrus, returned. He came two days before the home coming day to visit the people on the charge. I have never seen a man and his wife greeted in such a way. He was glad to see them and all were glad to see him. You would say so if you could have seen them shedding tears of joy.

His chief work here was with children, and every one of them loved him. He organized the children of my church into a Hi-League and I was their counselor, and I have often thought of how they acted when I put a motion before them to name the league. They never gave time for it to be done legally but just began to yell "Kiker Hi-League." So that was the name given. The children did some wonderful work. I secured the dime collectors and distributed them to each child; they collected nearly $17, and we bought for the church a Bible, two collection plates and communion set. I told him about this piece of work and he almost shed tears of joy.

Brother Kiker met the children with a word of gladness for each little heart. When he asked them to sing his favorite song, "I Think When I Read That Sweet Story of Old," each little heart opened and each voice rang out its fullest sweetness; and from the dear pastor's eyes and from each eye present poured tears. Then Brother Kiker fell on his knees in the dust and plead for the children.

Mrs. R. O. Higdon.

LIQUOR'S LEA

By James Monroe Downum.

Must liquor have its dreaded sway
And bring our land to darkest day?
Dear friends, I pray, take time to think,
And do not yield to those who drink;
For dreadful were those days of old.
When barrooms had their fearful hold—
Far better are the days of now,
Whate'er the thoughtless ones may vow;
For many drunkards in those days
When staggering on their homeward ways,
And when they reached those homes of need,
No pious pleadings did they heed;
But in their crazy drunken spree
They caused the helpless ones to flee,
Each knowing well the danger near,
And sufferings sore that they should fear
From hands that only kind should be,
But demons now from liquor's lea.

"Our business, madam," said the ranger to the city vacationist, "is to go about day after day looking for forest fires."

"And I suppose you find a great many."

"No; just one or two a season."

"Mercy! I should think you'd get terribly discouraged."—Boston Transcript.

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Children's Storyland



A PRESENT FOR SOLOMON

"Mother, mother! I think Solomon ought to be killed." Bennie was greatly excited, and so was Minnie Lou.

"Mother," she called with tears running down her cheeks, "is Solomon going to be killed?"

"Solomon!" exclaimed mother. "Our wise old cat! I should think not. Who would ever dream of killing Solomon?"

"Well, mother," said Bennie, "my robbins are building a nest in the cherry tree, and that old cat just sits underneath and watches them."

"Solomon won't catch the robins, Bennie. He's too lazy to go after them, and they are too smart to let themselves be caught, anyhow."

"Yes, but mother, the mother bird is going to lay her eggs in the nest, and pretty soon there'll be little birds, and they won't be too smart for Solomon. I know he'll go right up that tree and get them."

"Solomon is my kitty," said Minnie Lou, "and I don't want him killed."

"Solomon is quite safe, dearie," said mother, "but we must protect the robins, too. Let's talk it over with daddy when he comes home at noon."

"Kill Solomon!" said daddy, when the children told him all about it. "Our nice old pussycat! I should think not. We couldn't get along without Solomon." And daddy stooped down to stroke Solomon's back, for he had come to meet daddy, too. "But see here, you old rascal, you understand you're to let the robins alone."

Solomon looked very wise, but he didn't promise not to touch the robins.

That evening when daddy came home he was carrying a parcel.

"Oh, daddy," cried the children, "a present?"

"Yes," said daddy, "a present for Solomon."

He unwrapped the package, and what do you suppose Solomon's present was? A sheet of sticky fly-paper!

"Goodness!" said mother, "do you suppose we are going to have so many flies this summer that we'll need that nasty paper around?"

"That's Solomon's present," laughed Bennie. "But I don't see what he's going to do with it."

Daddy cut the paper lengthwise through the middle. Sticky fly-paper is really two sheets stuck together. Daddy pulled the strips apart so there were four of them, which he fastened together in one long strip.

Then he took some very small tacks that would not hurt the cherry tree and fastened the fly-paper round the trunk just below the lowest bough, too high for any one to run against, and three feet below the robins' nest.

"The tree has a very sticky belt on," laughed Minnie Lou, though she still could not see how it was a present for Solomon.

"You watch and perhaps you'll see," said daddy.

Solomon lay on the grass under the tree and seemed to pay no attention to the birds. The children had a glimpse of the four pretty blue eggs. Then, after a while, the little birds were hatched, and how busy the parents were kept feeding them! The children almost forgot the tree's sticky belt.

NATURE HYMN

By Priscilla Adams.

Now the day has passed away,
Gone is the glowing sun;
The quiet night is on her way,
Stars shining every one.

We know who made the stars above,
The good God made them all,
And fixed them stately in the sky
So they would never fall.

The great Creator of the earth,
He made us, too, we know;
The winds and rains belong to him,
The winds and rain and snow.

Then one morning, when the little birds were big enough to stretch their heads above the edge of the nest and twitter, Solomon looked up from his bed under the tree. He suddenly made up his mind to have a young robin. He started up the tree, and the children, who had been watching at the upper window, ran screaming downstairs.

"Solomon! Solomon! Solomon's going to catch the baby robins."

And then what do you think they saw? Solomon ran right up the tree and put his front paw on the sticky fly-paper. He was greatly surprised and pulled it off. He sniffed at the paper to see what was the matter, then tried to jump across it, and his hind paws stuck.

"Miaou!" he cried, and his cry was quite angry. He ran down the tree and looked up at the baby robins. Then he started up again, and both his front paws stuck fast to the fly-paper.

This frightened him very much, so he jumped down to the ground and began to wash his paws.

But they were so very sticky that it took him hours to get them clean. He would wash and wash them, then go to sleep, and wake up and wash them again.

Solomon was as wise as he should have been with such a name, so he did not forget his lesson.

The baby birds grew up and flew away. Solomon never tried again to climb the cherry tree.—Etta W. Schlichter, in The Congregationalist and Herald of Gospel Liberty.

LITTLE BIRDS AND BIG BULLIES

By William C. Allen.

We have occasional snow starms in Denver. The mountains are glorious but the little birds starve. You cannot altogether live on sunshine and thin air.

It is then that the lady of my heart strews bir dseeds on the window sill of our living room. The eager-eyed sparrows and red-breasted finches perch on the branches of the nearby trees and, when the window is closed, hasten to fill their empty little stomachs with the pleasant food. Possibly a dozen or more a tone time will work for their living, husking their seeds side by side on the narrow ledge.

Then a change suddenly comes over the happy scene. A bully of a sparrow hoping to get all good things for himself and animated by a desire to "defend his rights"—such seems to be his inefficient sophistry—will start at one side of the window sill, swiftly run along its outer edge and rush all the other birds away. As he races on his greedy errand his innocent victims at once fly back to the window behind his tail, and continue their interrupted meal. The bully will then "right face," get himself into "position," and repeat his militant maneuver. His harried victims are again compelled to fly from his onslaught but, as before, immediately return to devour their precious seeds.

The charm of the tiny comedy is this: The worried sparrows and finches manage to get food after all; while the bully is so occupied with his militaristic efforts that he does not secure as many of the dainty seeds as otherwise he could. He does not seem to have the ordinary common sense to understand that co-operation and peace yield better results than to avarice and battle.

The moral is obvious. Big men can learn from little birds. Page sundry nationalists and jingoes!

"Father," said Jimmy, running into the drawing room, "there's a black cat in the dining room."

"Never mind, Jimmy," said the father, drowsily; "black cats are lucky."

"This one is, he's had your dinner!" —Tid-Bits.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

August
Trinity, 11 28

September
Andrews-Masseys, 11 4
Stem, 7:30 4
Rougemont, 11 11
Orange-Carrboro, 7:30 11
Cedar Grove, 11 18
Front Street, 7:30 18
Calvary, 7:30 25

October
Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babama, 11 16
Brookdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

ELIZABETH CITY DISTRICT
D. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

August
Hatteras, Frisco, 11 28

September
Kennekeet, Avon, 11 4

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

September
Hay Street, a.m. 4
Person and Calvary, Gorden's, p.m. 4
Fay Ct., St. Andrews, p.m. 11
Aberdeen-Vass, Vass, a.m. 18
Sanford, p.m. 18
Laurel Hill, a.m. 25
Laurinburg, p.m. 25

October
St. John-Gibson, Gibson, a.m. 2
Hamlet, p.m. 2
Rowland, a.m. 9
Red Springs, p.m. 9
Rockingham, a.m. 16
Roberdel, p.m. 16
Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November
Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6
Troy, p.m. 6
Wadeville, a.m. 13
Mt. Gilead, p.m. 13

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

August
Hookorton, Rainbow, 11 and 2 28
Seven Springs, Benton, 3 28

September
Mt. Olive Ct., Smith's, 11 and 2 3
Mt. Olive Ct., Smith's, 3 4
Pikeville, Elm Street, 11 4
Mt. Olive-Calypso, Mt. Olive, 7:30 4
Goldsboro Ct., 11 and 2 10
Goldsboro Ct., 11 and 8 11
Straits-Harlowe, Harlowe, 11 and 2 17
Straits-Harlowe, Harlowe, 11 18
Beaufort, 8 18
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October
LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

September
Cary-Apex, Cary, 11 4
Louisburg, 8 4
Epworth, 11 11
Central, 11 18
Dunn, 11 25
Erwin, Angier, 8 25

October
Newton Grove, 11 1
Benson, 11 2
Smithfield, 8 2
Oxford, 11 9
Creedmoor, Grove Hill, 3 9
Jonkins Memorial, 8 9
Millbrook, 11 15
Mangers, Cool Springs, 11 16
Lillington, 8 16
Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

November
Franklinton, 8 2
Middlebury, Drewry, 11 4
Oxford Ct., Salem, 11 5
Four Oaks, Sanders Chapel, 11 6
Selma, 8 6
Clayton, 8 9
Youngsville, 11 13
Zebulon, 8 16
Henderson, 11 20
Tar River, Plank Chapel, 3 20
White Memorial, 8 20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

September
Enfield-Whitakers, Enfield, 11 4
Conway, Zion, 11 11
Halifax, Halifax, 3 11
Northampton, New Hope, 11 18
Littleton, Calvary, 3 18
Roanoke Rapids, 7:30 18
Garysburg, Shiloh, 11 25
Roscmary, 7:30 25

October
Norlina, 11 2
Rich Square, 11 5
Nashville, 11 9
Rocky Mount Ct., Yorks, 3 9
McKendree, Pinetops, 7:30 9
Bethel,, 7:30 12
Rocky Mount, Clarke St., 7:30 13
Stantonsburg, 11 16
Spring Hope, White Oak, 3 16
South Rocky Mount Ct., 7:30 19
Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
THIRD ROUND

August
Warsaw-Magnolia, Magnolia, 11 28
Epworth-Wesley, Federal Point, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Haywood Street, 11 28
Hillside, 8 28

September
West Asheville, 11 4
Weaverville, 11 11

Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

August
Bethel, Bethel, 11 28
Waxhaw, Bond's Grove, 3 28
Belmont Park, 8 28

September
Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Thrift-Meores, Pleasant Grove, 3 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Unionville, Union Grove, 2 25
Calvary, 8 25

October
Weddington, Wesley Chapel, 11 2
Prospect, Trinity, 3 2
Brevard Street, 8 2
Marshville, Gilboa, 11 9
Myers Park, 8 9
Morven, 11 16

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Wesley Heights, 11 23
Hickory Grove, 8 23
Big Spring, 11 30
Spencer Memorial, 8 30

Special County Meetings

The pastors and officers of every congregation in each county are urgently requested to meet in the interest of pressing needs of the whole church as follows:
Mecklenburg, First Church, Sunday, Sept. 11, 3 p. m.
Union, Central, Monroe, Saturday, Sept. 17, 3 p. m.
Anson, Wadesboro, Saturday, Sept. 24, 3 p. m.

GASTONIA DISTRICT

R. M. Courtney, P.E., 606 South York St., Gastonia.

FOURTH ROUND

August

Cherryville Ct., Beulah, 11 27-28
Cherryville, 7:30 28

September

Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.

FOURTH ROUND

August

Pleasant Garden, Bethlehem, 11 27-28
Randolph, Hopewell, 3 28
Carraway Memorial, Carraway, night 28

September

Coleridge, Rehobeth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11
Asheboro, First Church, 11 18
Liberty, Staley, 3 18
Glenwood, Glenwood, night 18
West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FOURTH ROUND

August

Glen Alpine, 11 28
Morganton Ct., Zion, 5 28
Rutherford College, night 28

September

Morganton, 11 4
Connelly Springs, 11 11
Burke, Friendship, 3 11
Henrietta, Alexander, 11 18
North Forest, Oak Forest, night 18
Elk Park, Banner Elk, 11 25
Avery, Linnville Falls, 3 25

October

Spindale, 11 2
Cross Mill, Pleasant Hill, 3 2
Cliffside-Avondale, Avondale, 11 9
Marion Ct., Providence, 3 9
Burnsville, night 11
Broad River, Wesley's Chapel, 11 12
Rutherfordton, night 12
Mill Spring, Maness Chapel, 11 15
Bakersville, Bakersville, 11 16
Spruce Pine, night 16
Bostic, Cedar Grove, 11 19
Forest City, night 19
Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Glikey, Thermal City, 3 30
Marion, night 31

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

FOURTH ROUND

August

Todd, Fairview, 11 and 2 27
Boone, Blowing Rock, 11 28
Watauga, Henson's, 3 and 8 28

September

Mt. Airy Ct., Epworth, 11 and 2 (Saturday) 3
Ararat, Hunter's, 11 4
Mt. Airy Ct., Epworth (preaching), 3 4
Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18
Warrensville, Warrensville, 11 25
Creston, Creston, 3 25
Jefferson, 7:30 (closing revival meeting) 25

October

Stoneville-Mayodan, Stoneville, 11 2
Sandy Ridge, Sandy Ridge, 3 2
Madison, Madison, 7:30 2
Danbury, Davis' Chapel, 11 9
Walnut Cove, Palmyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30 16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.
New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.

FOURTH ROUND

August

Spencer, Central, 11 28
North Main Street, night 28

September

Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun. 3-4
New London, Zion, 11 4
Norwood, night 4
Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18
Albemarle, First Street, night 18
Gold Hill, Gold Hill, 11 25
Granite Quarry, Bethel, 3 25
East Spencer, Yadkin, night 25

October

Mt. Pleasant, Mt. Pleasant, 11 2
Concord, Central, night 2
Salem, Salem, 11 9
Kerr Street, night 9
Woodleaf, Woodleaf, 11 16
China Grove, night 16
Concord Ct., Rocky Mount, 10 23
Forest Hill, 11 23
Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

FOURTH ROUND

August

Ball Creek camp meeting (Revs. A. C. Gibbs, N. C. Williams and J. Max Brandon preaching) 23-29

September

Mt. Zion, 11 4
Davidson, Fairview, 3 4
Mooresville, Broad Street, night 4
Hickory, First Church, 11 18
Bethel-Fair Grove, Bethel, 3 18
Westview, night 18
Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Ball Creek, Friendship, 2:20 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30
Highland-Rhodhiss, night 30

Pastors' conference and district picnic will be held at "All Healing Springs," north of Taylorsville, Tuesday, August 30.

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.

FOURTH ROUND

August

Bethel, Liberty, 11 28
Dellwood, Maple Grove, 8 28

September

Bryson and Whittier, Whittier, 10 2
Sylva, 11 4
Cherokee, Echota, 3 4
Cullowhee, 11 11
Webster, East La Fort, 3 11
Glenville, Glenville, 11 18
Highlands, Horse Cave, 3 18
Jonathan, Shady Grove, 11 25
Canton, 7:30 25

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

FOURTH ROUND

August

Farmington, Bethlehem, 11 28
Davidson, Arcadia, 8 28

September

Mocksville, 11 4
Central Terrace, 8 4
Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11
Cooleemee, 11 18
Burkhead, 8 18
Oak Ridge, 11 25
Thomasville, Fair Grove, 8 25

October

Erlanger, Reeds, 11 2
Ogburn Memorial, 8 2
Walkertown, 11 9
Kernersville, 8 9
Lexington, 11 16
Linwood, Reeds, 3 16
Centenary, 11 23
Sedge Garden, 8 23
Thomasville, 11 30
Hiatt Memorial, 8 30

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IN MEMORIAM

MATTHEWS—William Franklin Matthews, a faithful member of Salem church, was called home from this earth on July 18, 1932, being in his 77th year. He will be remembered as a man of Christian character. He is survived by two brothers and two sisters.

R. E. Ward, Pastor.

SUTPHIN—William Abner Sutphin, who has been a faithful and loyal member of Oak Grove church on the Mount Airy circuit for 37 years, passed to his reward July 30, 1932. He was at the time of his death in his 69th year. He is survived by his wife, one son and one daughter. R. E. Ward, P. C.

GWYN—Sara Elizabeth Ashby Gwyn, wife of W. L. Gwyn, passed to her reward July 25, 1932, being in her 81st year. She made a profession of faith at an old camp meeting at Salem when a young girl and joined the church at Salem M. E. Church, South. She was a member of this church for 63 years. She was faithful to her church. She is survived by her husband and six children. R. E. Ward, P. C.

LEFTWICH—Adaline Edwards Leftwich, wife of Wesley Leftwich, passed to her reward July 28, 1932. She made a profession of faith and united with the M. E. Church, South, when a young girl and lived a faithful member to her death. She is survived by her husband, five sons and one daughter. One son, Rev. M. E. Leftwich, is a member of the W. N. C. conference. The funeral was held at Epworth church. The pastor was assisted by Rev. D. Vance Price.

R. E. Ward, Pastor.

MIDGETT — Daniel B. Midgett of Stumpy Point, N. C., was born December 3, 1858, and died in the home of his daughter, Mrs. J. S. Wise, April 27, 1932. He is survived by four children, two brothers, two sisters and several grandchildren. He united with the Methodist church in early life, and all his life here on earth he was ever willing to serve his fellowman and Lord, doing what he could to help the poor of the community and the church. Brother Midgett departed from this earthly life leaving an untold number of friends to mourn his loss. W. T. Cheek, Pastor.

SMITH—Miss Lizzie Smith was born September 7, 1873, and passed away after lingering for one week February 22, 1932. She is survived by three brothers, Messrs. Charlie, Frank and Jerry Smith, and four sisters, Mrs. C. B. Williams, Mrs. Buck Swinson, Mrs. M. F. Westbrook, and Miss Fannie Smith.

Her remains were tenderly laid away in the family burying ground near her home. The funeral, conducted by her pastor, was attended by a host of friends and relatives. A beautiful floral offering attested the love and esteem in which she was held.

In the passing of Miss Lizzie the community and Smith's Chapel M. E. Church, South, loses one of their most beloved and faithful members. She surrendered her life to her Master while quite young and lived a most consistent and devoted life in his service. The influence of her genial and wholly unselfish life was a sweet benediction to all with whom she came in contact. While we moan her passing, there remains a spark of hope as bright as the evening star over the place where the sun has gone down. Her pastor,

H. LeRoy Harris.

DRUM—Vincent Boyd Drum, son of Rev. and Mrs. C. P. Drum of Newton, N. C., was born April 20, 1906, and died July 29, 1932, aged 26 years, three months and nine days. He was married to Helen A. Martin on October 14, 1927. To this union was born one daughter, Carolyn Elane, who is now four years and one month old. Vincent was a good, lovable and obedient son, a kind husband and affectionate father. Was a good boy from his very infancy; never heard to use an oath or to speak an unkind or harmful word about any one. Brought up under religious influences by religious parents and Christian brothers, and attended Sunday school and preaching services from infancy, so long as his health would permit. He was converted to the Christian faith during the George Stephens evangelistic meeting in Newton about four years ago this July, and joined the First Methodist church of Newton a few weeks afterward under the pastorate of Rev. R. G. Tuttle, who was then pastor of the Newton church. He is survived by his father and mother, Rev. and Mrs. C. P. Drum of Newton, N. C., and the following brothers: Floyd W. Drum of Kinston, George Ivey Drum of Valdese, L. Hoyle Drum of Greensboro, and Bivian Brather Drum of Greenville; and his wife, Helen A. (Martin) Drum, and little daughter, Carolyn Elane Drum of Newton, besides a host of other relatives and friends to mourn his departure. Dear Vincent, you are gone from us but not forgotten. You cannot come back to us, but we can go to you. In the language of the Psalmist, "The Lord gave and the Lord has taken away, blessed be the name of the Lord." May we all so live that one day we will all meet our loving Vincent in the sweet by and by.

Written to his loving memory by his father and mother, wife and daughter, and his four brothers.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has removed from our midst the gentle spirit of our beloved friend and co-worker, John H. Cline, who was a devoted member of Race Street Bible class, modest and humble he did not seek to shine in the world, but the light of his strong Christian character could not be obscured; therefore be it resolved:

First, That we have sustained an irreparable loss. His life and labors as a Christian gentleman and his infuence will rest like a benediction upon us all, inspiring us to greater loyalty and service.

Second, That we hereby extend our sympathy to the relatives and friends who mourn his passing, assuring them that their loss is our loss also.

Third, That a copy of these resolutions be sent to his immediate relatives, to the N. C. Christian Advocate, and that a copy be spread on the records of our class.

C. T. James,
M. W. Mahathey,
N. N. Smoot.

RESOLUTIONS OF RESPECT

Circle No. 3 of the Woman's Missionary Society of Glenwood Methodist church desires to express its appreciation of Mrs. Charles B. Idol, one of its faithful members, who left us July 1, 1932, after a short illness.

We shall miss Mrs. Idol from our church and circle, and we commend her love for the church to each of her family and hope that they shall follow her example in the service of the Master.

We extend our sympathy to all the family and shall send a copy of these resolutions to the family and to the N. C. Christian Advocate.

Mrs. R. E. Martin,
Mrs. T. E. Langley,
Mrs. F. E. Asbury.

FOWLER—John Benton Fowler was born July 31, 1850, at Knap of Reeds in Granville county. He died August 5 1932, at his home in Knap of Reeds. He was converted and poined the Methodist church in early youth, and at his death was the oldest member of the Calvary church on the Stem circuit. He was twice married, the first time to Salina Parrish of Rougemont ,and to this union were born two children, Joe Fowler and Mary Roberts of Stem, this state. He was united in marriage to his second wife, Louisa Goss of Knap of Reeds in 1879, and the following children were born to this union: Eunice of Fuquay Springs, Holt of Littleton, Mamie Fowler and Claudie of Knap of Reeds, Lucy Roberts of Stem, Lonnie of Creedmoor, Johnnie and Odie of Canada, Lillie of Angier, Willie of Angier, and Burma Nelms of Oxford. Funeral services were conducted at Calvary Methodist church by Rev. C. H. Kelley, the pastor, assisted by Rev. C. E. Baker of the Knap of Reeds Baptist church, and Rev. Herbert Roberts, a theological student.

C. U. Kelley, Pastor.

RESOLUTIONS OF RESPECT

The members of Prospect Methodist church, Yanceyville charge, wish to pay loving tribute to the two faithful and beloved members, Virginia Hodges, age 17, and Russell Hodges, age 7, who left us on July 16. Russell met her death by accidental drowning and in an attempt to save her sister Virginia was also drowned. Therefore be it resolved:

First, That the entire membership of this church and Sunday school feels keenly the loss of the lives of these two fine young girls, but we can only bow in humble submission to God's will.

Second, That we deeply appreciate the supreme sacrifice of Virginia, who gave her life in a heroic but vain attempt to save the life of her little sister. This brave deed will forever stand as a memorial in the hearts of those who knew her.

Third, That we extend to the sorrowing family and friends our tender sympathy and commend them to the loving care of God who alone can comfort their aching hearts in these dark hours.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one to the Caswell Messenger for publication. Also that a copy be spread on the minutes of the Young People's Organization of Prospect church.

Clyde Allison,
Elizabeth Foster,
James Aldridge.
Committee.

RESOLUTIONS OF RESPECT

We ,the members of the Woman's Missionary Society, Whiteville Methodist church, do truly mourn the loss of Mrs. J. F. Barkley.

Resolved first, That in her passing we have lost one of our most loyal members. We shall miss her, yet are submissive to the Father's will.

Second, That we are grieved but will not doubt His love and kindness. We believe it is well with her and that she has received the approving "well done" accorded to the faithful ones.

Third, That we extend to her family our deep sympathy with the hope that her pure life may be an inspiration to them because she walked worthily and honestly, and may he who is able to give them some other blessing in place of the one he now seems to deny.

Fourth, That a copy of these resolutions be put upon the records, one sent to the family and another to the N. C. Christian Advocate.

Mrs. G. R. McNeill,
Mrs. W. R. McRackan,
Mrs. C. C. Moore.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Volume 77 GREENSBORO, N. C., THURSDAY, SEPTEMBER 1, 1932 er 35



STATE-WIDE PROHIBITION CONFERENCE AT GREENSBORO, MONDAY NIGHT, SEPT. 12, AND ALL DAY TUESDAY, SEPT. 13

Some time ago the board of directors of the North Carolina Anti-Saloon League held a meeting here in Greensboro. At this meeting it was decided to hold a state-wide conference of the friends of prohibition here in Greensboro. A number of persons asked to take part on the program had engagements that conflicted with the date first set, which was Friday, September 9.

This conference will open Monday night, September 12, with speeches by Dr. A. J. Barton of Wilmington and Bishop E. D. Mouzon of Charlotte. There will follow on Tuesday, September 13, three sessions.

Morning session, 9:30 to 12:30.

Afternoon session, 2:30 to 4:30.

Evening session, 8 o'clock until adjournment.

In addition to the two speakers mentioned above the following will be on the program:

Dr. J. Clyde Turner, president Baptist State Convention.

Dr. W. L. Poteat of Wake Forest.

Dr. Henry Louis Smith of Greensboro.

Dr. A. W. Plyler, editor of the Christian Advocate.

Dr. Ernest H. Cherrington of Washington City.

Other speakers will be announced later.

Please watch the papers for announcements. Please urge men and women in your community to come to this meeting.

Please get your local paper to carry a statement each day or week about the meeting. Help us to give wide publicity of this conference on prohibition. We want all friends regardless of party affiliations to come and participate in this meeting. At each session thirty minutes will be given to open discussion. Come prepared to take part.

Remember the dates, Monday night, September 12, and all day Tuesday, September 13—morning, afternoon and night. Do everything in your power to help make this meeting a success. Tell others about it. Announce it at all public gatherings, church and otherwise. Put it in the papers. Come and bring others with you.

Committee of the Anti-Saloon League
of North Carolina.
George J. Burnett.
A. J. Barton,
A. W. McAlister,
J. Clyde Turner,

MACON CIRCUIT ITEMS

Just a word from Macon circuit. We have received 78 members this year and 28 last year, making 106 in all. Most of these have been by vows. We have just closed a meeting at Asbury church. Last night we received a class of 37, many of whom were fine young men. We recently held a meeting at Mt. Zion church, where we received a class of 13. At our Asbury meeting Prof. Sam Maxwell was to do the preaching. He came and preached six sermons, which laid a good foundation for a meeting, but was called away on account of the death of his father. Ader and his preacher wife then took up the work and God blessed us with a great meeting. Satan seemed to dominate the community before the meeting, but I trust it is quite different now. There are still many who have resisted the overtures of mercy, but the church of God has been greatly strengthened. Brother George of Duke University had just conducted a training school at Asbury for the circuit. Twenty-one credits were taken. The attendance was large, but we had many rainy nights which kept many from regular attendance.

Dean Bird of Cullowhee has lectured to six congregations on my work. My charge layleader, Brother Jake Addington, has lectured to some churches and says he wants to get to each church. This work ought to be developed into two strong circuits. Union and Asbury have over three hundred members between them. Our finances are low, but as there is an upward trend in the markets I hope there will be a better showing in finances by the close of the year. Maxwell is great in a meeting, and Mr. and Mrs. Ader are very fine.

J. C. Umberger, P. C.

GROUP MEETINGS OF NEW BERN DISTRICT

Group 1—Goldsboro (St. Paul), Goldsboro circuit, Mt. Olive and Calypso, Pikeville-Elm Street, Fremont, Mt. Olive circuit.

Group 2—Kinston (Queen Street), LaGrange, Ayden, Grifton, Hookerton, Pink Hill, Seven Springs, Dover, Snow Hill.

Group 3—New Bern (Centenary), Riverside-Bridgeton, Grimesland, Vanceboro, Oriental, Pamlico, Aurora, Jones, Greenville.

Group 4—Beaufort, Morehead City, Straits-Harlowe, Atlantic, Ocracoke-Portsmouth, Newport.

I am calling the pastors and a few of their laymen of these groups to meet me in the following places:

Group 1—Goldsboro, St. Paul's church, Sept. 12, 2 p. m.

Group 2—Kinston, Queen Street church, Sept. 26, 2 p. m.

Group 3—New Bern, Centenary church, Sept. 20, 2 p. m.

Group 4—Beaufort, Ann Street church, Sept. 19, 2 p. m.

J. H. McCracken, P. E.

DUDLEY SHOALS CIRCUIT

As the end of the summer draws near I, as assistant pastor, would like to offer a bird's-eye view of some of the things which this circuit, one of the liveliest I have ever seen, has accomplished towards the advancement of God's kingdom. All credit is due Rev. J. S. Ingram, the energetic pastor of this charge, and the noble folk who have given him their wholehearted co-operation.

We are now in the midst of the third series of revival services, the one at the Ebenezer church. The revival services at Cedar Valley and. Grace Chapel were both successful. There were 27 additions to the church by profession of faith. At Green Chapel it was especially a young people's revival. A renewed zeal is manifest in the church as a result of the services. Especially is this obvious in the young people's division.

Vacation Bible schools were held for children at Ebenezer and Grace Chapel with a total enrollment of 149. There were 140 certificates of credit issued. The children are eagerly looking forward to a similar school next summer.

Two Cokesbury schools were held at Grace Chapel and one each at Cedar Valley and Ebenezer. There was a total enrollment of 136 with 114 credits being issued in the four schools. Grace Chapel led with a total of 57 credits in two courses. Of this number at Grace Chapel 45 credits were issued in the course, "The Life of Christ," which is our challenge to the entire state.

Each church on the charge has an active Epworth League. The Grace Chapel League recently won the efficiency prize Bible offered by the Caldwell-Catawba Bi-County League Union. The union meeting was held at the Cedar Valley church. Each church also has an active woman's missionary society. Much of the credit for the splendid work of the W. M. S. is due Mrs. J. S. Ingram, wife of the pastor.

In regard to the financial interest of the circuit it might be said that the payments on the budget are 10 per cent in advance of what they were this time last year. Last year everything was paid in full and a strong endeavor to repeat is being made at this time.

It has been a pleasure to work with the pastor, his wife, and the good people of this community. You may search the world over, but I doubt if you can find a better community of people than can be found right here on the Dudley Shoals circuit.

The pastor is attending the Emory and Henry pastors' school, so I take advantage of his absence to write these things.

Kermit Gibbons.

LOWESVILLE CIRCUIT NEWS

The writing of letters to the church paper is like an experience meeting. If we have something good to tell, we like to tell it.

We have just closed our third meeting. In these meetings we have had nearly a hundred professions, most of which come by the altar. So far more than 20 have joined. These meetings were a spiritual uplift to the churches.

Brother Warren did the preaching at New Hope and did it well. Our people were delighted with him. He is fine help, and is a strong preacher. Charles Bowles did the preaching at Hills' Chapel. He preached well for a young man just in his second year. Hill's Chapel folks love him very much as well as this pastor. Brother Forbis was the helper at Salem. He is a strong, fearless preacher and led us into a revival. In this meeting more than 50 made professions. I am very fond of these godly men and can heartily recommend them to the preachers as helpers.

Our work seems to be moving on fine with these good folks.

New Hope congregation is in the midst of building a new brick veneered church with Sunday school accommodations. This church will be quite an asset to the community and will reflect credit on the builders. They sure have a mind to work. They are doing most of the work themselves.

The people of Hill's Chapel will soon finish their educational building.

So far we are short in finances, but with the rise in cotton we hope to come out in the conference year.

The young people's work or Epworth League at each church is coming on nicely. We have one very live woman's missionary society.

Pray for us as it goes well with you.

E. N. Crowder.

OPENING AT LOUISBURG COLLEGE

Mr. David Henry Stowe will be dean for the coming year. He is the son of Dr. A. Monroe Stowe of Randolph Macon Woman's College, and is a splendid student in the administration of the junior college. Miss Lula Stipe of Winston-Salem, for twelve years dean of Salem College, will be dean of women at Louisburg. Her work in this field has been successful and she is also a teacher of religious education. She was Dr. Rondthaler's assistant in this department for a number of years. Don Hyatt of Waynesville will be coach. Mr. Hyatt distinguished himself at Duke University last year and year before. He was outstanding end in 1931-32, winning the distinction of all state end.

Armour David Wilcox, President.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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"To Your Tents, O Israel," was the battle cry of certain drys in 1908. But now the bugle is silent and the white plume does not wave in the forefront of the advance.

The glorious news of revivals in many churches is most cheering. Evidently in these communities the plea for righteousness and temperance and justice will have a response.

With cotton round about 10 cents and even better prices in prospect, why should the South be seeking to end the depression by putting its trust in politicians? The old law of supply and demand can do more than presidents and legislative assemblies in regulating prices. And let no man begin to lament a short crop. Why do you wish to smite the goose that lays the golden egg?

Most of the Southern newspapers have been keeping silent in seven languages concerning the great broadside against prohibition last week at Seagirt by Franklin D. Roosevelt. They are as dumb as forty oysters. Could they have spoken their convictions the comments would have been most interesting. A professor of this state remarked a few years ago that "a man can't think south of North Carolina." We are not sure that his line is properly located.

The girls and boys are now getting off to college. It is a great day in the homes from which they go and a great event in the life of these matriculates. It may be the gateway to success or the broad way that leads to destruction. This depends upon how these girls and boys deport and apply themselves in this larger world which they enter. Many parents will make great financial sacrifices to send their children to college and there are few things more tragic than for the child not to duly appreciate the struggle on the part of parents to provide a college education for him.

Two women drive a car about Greensboro with a tag that reads, "End the Depression by Repeal of 18th Amendment." We have wondered why they did not change it to read, "End the depression with 10-cent cotton and 15-cent tobacco." It seems that these two ladies have the wrong dog by the tail.

Governor Roosevelt in his speech last Saturday called prohibition "a complete and tragic failure." But prohibition put the liquor saloon out of business, and both Mr. Roosevelt and Mr. Hoover declare that the saloon must not be allowed to come back. How then can we believe that prohibition has been "a complete and tragic failure?" Will somebody answer?

Senator Hattie W. Carraway of Arkansas, who won out so handsomely over all her competitors in the recent primary, is not afraid to state her position. She says: "I am glad that the wet plank adopted is not binding upon anyone except the nominees. It is not binding upon members of the Senate. The eighteenth amendment will not be repealed by any vote that I shall cast." Spoken not like a man; but better than most men. She will continue as a senator from Arkansas.

What is Home?

"A world of strife shut out, a world of love within.

"A place where the small are great, and the great small.

"The father's kingdom, the mother's world, the child's paradise.

"The place where we grumble the most, and are treated the best.

"The center of our affection, around which the heart's best wishes twine.

"The place where our stomachs get three square meals daily, and our hearts a thousand.

"The only place on earth where the faults and frailties of humanity are hidden under the sweet mantle of charity."

Life Does Not Bear Thinking About

UNRAVEL the tangled skein of life by thinking through the problems of existence may be counted good advice by those who know not the sore perplexities of life as they are. But to those who face the anxieties that come from day to day to confuse and to harrass thinking about life and its confusing complexities does not bring relief. Why these things should be finds no answer in the most serious and determined efforts to think them through. In this way madness lies. Relief comes not by trying to trace the long processes through which they came and in meditating the end of it all. By searching man does not find God; and finite minds are not able to trace the ways of providence.

Life is largely a venture. We walk by faith and find our way and do our work by the daily and hourly ventures of faith. The men who have led in a great way have been willing to undertake great things for God. One of old went out not knowing whither he went. He pioneered the centuries and pointed the way for all of the aftertimes. One of a later age, learned in all the wisdom of the Egyptians, won by the ventures made in obedience to the divine urge. The flaming bush on the desert horizon and the open way through the sea have the one lesson for all the generations of men upon the face of the earth.

Livingstone opening up the dark continent unto civilization and Christianity, and Asbury in his long, weary journeys in this American wilderness did not stop to think through all the problems of sufferings and to figure out what the future had in store for them. Faith pioneered the way and constraining love would not let them rest, as with dauntless spirit they faced toil, suffering and death. Would that in these last days we could learn this needed lesson.

Moral indignation in the schoolroom and passionate indignation in the pulpit are sorely needed in our American effort to save the present generation. Teachers talk about many things and think about many things in leading the youthful mind along, but too often there is wanting the moral earnestness that builds stamina—that turns gristle into backbone—and lays heavy and urgent demands for correct conduct. Without this moral conviction how are we to meet the present rising tide of lawlessness? Too often the pulpit gossips about the Bible and reads "sandpapered sermonettes";such have not the ring of conviction and they are not filled with moral indignation against the sins of the age. Speculation over the problems of life and thinking about the whys and the wherefores do not meet the needs of man who has to do with God and destiny. Diagnosis is good, but the patient also needs a remedy. We spend our days in thinking about life and its evils; a daring venture of faith and a heroic effort to cure the ills of the day are most needed. Even the venture itself and within itself would do much to bring health and healing to many timid and anemic souls, for we walk by faith and our advances are born of the willingness to yield to the divine urge.

The Governor Needed Today

THE victory over the liquor trade in 1908 was due largely to the unwavering convictions of certain leaders in the state. They did not part company with their ideals and prove the traitor to their convictions. Would we had a few such today to lead against this present effort to re-enthrone liquor.

Read and ponder the words of Gov. R. B. Glenn in his special message to the legislature:

"We talk of the wrongs of the protective tariff, the ills and crimes engendered by monopolies and trusts, but all the evils and inquities of the tariff, or the robberies and oppressions of greed and monopoly together do not begin to compare with the sorrow, the ruin, the misery, the crime, the poverty, the madness, the vice, the degradation, the death and the damnation produced by strong drink; and, therefore, in the interest of business, for the protection of the helpless women and children, for the suppression of crime, the amelioration of want and poverty, the prevention of disease, the preservation of life and the salvation of souls, in the name of a million, true, brave, pure and noble Carolina men, women, and children, I ask you at this session to abolish this demon of destruction."

"A Father Pawns His Baby's Shoes"

SOME one has asked, "What is the only thing in the world that will make a father pawn his baby's shoes?" The answer is quite simple. It is the appetite for strong drink. Yet there are men and some women, too, of whom we should expect better, who are willing to bring back the legal sale of liquor and restore the old conditions when wives and little children went hungry and naked because of drunken fathers and husbands

OUR CHURCH LEADERS AND REPEAL

(Address of M. T. Plyler of the North Carolina Christian Advocate, Greensboro, N. C., at the meeting of the presiding elders of Southern Methodism at Lake Junaluska, August 11, 1932, published by request of the meeting.)

Repeal of the Eighteenth Amendment is a major issue in American politics. This discussion is from the viewpoint of North Carolina, though not limited to this state. The people of the entire nation must once more deal with this economic and moral issue which has been forced into politics. There is no escape.

1. Facts to Be Faced

A nation-wide effort is on for repeal. It has been written in political platforms and championed by national and local candidates for public office. A nation-wide political organization, backed by money and brains, is set for repeal. A candidate for President and numerous candidates for the House and the Senate are campaigning on the platform for repeal. The press urges it day by day and soon this will be the demand made by thousands on the stump. A slogan already heard here in North Carolina is, "The election of the entire ticket from President to constable." These are facts that no one would dare to dispute.

I insist that this effort for repeal is nation-wide and in the open. Just as insistently do I urge that these facts should be told from every pulpit, in every school house, on every village green, and by every fireside to the fathers and mothers of this land that they may know the peril of this present hour. The liquor crowd of this land have determined to restore the rum traffic in America. They promise that the bar room shall not return; but that is only one of the many efforts to deceive the people.

2. Efforts to Mislead Are in Evidence Already

To start with here in North Carolina, the soft pedal is put on repeal. Stress is laid on other issues. This is a dishonest effort to fool the folks in the face of the open avowal of the candidates themselves. These North Carolina candidates know that for the wets to win in the state will be taken as a mandate from the people to their representatives in Washington and in Raleigh to do all they can to repeal the national and the state enactments against liquor. So do newspapers and men on the stump.

Yet they insist that people who are opposed to liquor and in favor of prohibition should keep their mouths shut because there is not much danger of repeal anyway. Such are deliberate deceivers; they will prove to be traitors to many of our best people. The business men, the educators, the social workers and the preachers put liquor out of North Carolina after a hundred years of effort, which culminated in one of our greatest campaigns in 1908. Now the effort is to soft pedal it back into the state.

No cotton mill men say they want saloons by their cotton mills, no tobacco manufacturers want beer shops in their towns, no teachers want bar rooms hard by their school houses, no fathers and mothers are calling for dispensaries in easy reach of their homes. They know that more liquor would be a curse in the mills, in the marts of trade, and in every other line of life. This present effort is set to mislead a people most of whom know that red liquor or malt liquor would be a curse to the people of this land. It has been tried and proven in country and in town; the mark of Cain is on it. Woe be a people betrayed by their leaders!

3. How Are We to Meet the Present Situation?

(a) We should begin at once to preach against the curse of liquor as disclosed in the Bible and in the life of our people. Is there a preacher in this group that has preached a red hot sermon against liquor since national prohibition?

(b) The young people do not know from observation the ravages of drink thirty and forty years ago. They should be gathered in groups large and small, in which stirring songs, earnest prayers and informing addresses make up the program. There should be community efforts including all churches and other organizations as far as possible.

(c) Mass meetings should be arranged of all elements of the people in country and in town to face up on the present situation. Keep politicians and partisan politics out of these; give the women a big place, especially the mothers. These are in the interest of generations unborn and for the welfare of all the people. Tremble not at the threats of the demagogue and fear not agitation—moral issues always thrive on this. Pray that there may be raised up a few men awfully conscious of God and filled with moral indignation whenever respectable sinners in the pews and on the official boards take charge of the church. God could use Isaiah, the court preacher; Amos, the preacher of righteousness; Micah, who plead for the poor; and Elijah, who could call down fire.

Be it far from me to advise elders or even to suggest plans. Somehow when the fire begins to burn in the bones and to blaze in the heart a way is found. Leaders should lead; men of God should rely on God and not fear the face of man.

WE ARE TO BUILD ANEW

Many are saying that we must begin to build anew with many who have been in the background destined to come to the front in the new industrial order. Following the Civil War, numerous men who had the vision and the initiative—such as the Dukes—came to the front while many who had lost all were never able to rally.

In this present crash, moral and material, following the world war, many have lost all. Some of these are so bankrupt and fettered by age and a broken spirit that they can never regain their former place and prestige. Others by pluck and perseverance will win a place and become leaders in their communities. In this land the bottom rail is always getting on top. America is the land of opportunity in spite of all the politicians may cry from the housetops. Yes, we are going to build again. War is the great leveler; it means destruction from beginning to end—destruction of life and treasure.

In the building of this new order we are told that liquor must play a big part. Our fathers would have shown just as much sense following the Civil War to have set out to build again on slavery. But they did not work for the repeal of the Fourteenth Amendment; rather they gave themselves in a prolonged effort to secure the Eighteenth. How ridiculous would it be now for us to go back to the legalized liquor trade! The fact is that the two great scourges of the race—war and liquor—must go. The new order can not be built on the liquor trade. The moral and social forces of this land must face the issue and let those who are moved by appetite and greed know that the masses must not be made the victims of the favored few.

People and Things

"The Marshall Methodist home coming will be on Sunday, September 4."—R. B. Shumaker.

Think of what $1 a week from each pastor will do for the Advocate.

Born August 23, 1932, Gilbert Power Waggoner, 7½-pound son of Rev. and Mrs. A. C. Waggoner of Trinity, N. C.

"There will be a meeting of the pastors of the Durham district September 16. The place is West Durham church and we will begin at 9:30 a. m."—H. C. Smith.

"Praise God that in answer to prayer we have had a glimpse of Pentecost at Mountain Grove on the Table Rock charge."—Pansy M. Kincaid, Lay Leader.

Wanted—Twenty-five second hand Cokesbury hymnals, shaped notes. State price. Address Mrs. J. R. Moore, Roxboro, Route 3, N. C.

Joyner Memorial on the Battle Ground charge has enjoyed a good revival which closed last Sunday. Rev. J. C. Cornett assisted the pastor, W. C. Dutton, during most of the meeting. One has already been received with others to join later.

Rev. R. E. Hunt, assisted by Rev. J. S. Gibbs, closed a fine meeting at Grace, McAdoo Heights, last Wednesday night. Seven joined the church. Byrum Crouse led the singing. A meeting starts at Bethel next Sunday. Rev. G. T. Bond is to do the preaching.

People's Bible School opens September 5. This school has decided to offer freshman college work year. The school now has eight first class teachers with college degrees. Young people interested address Jim H. Green, 720 Silver Avenue, Greensboro, N. C.

"Our dry forces out here in California are wisely organized, actively and diligently campaigning, have up-to-date speakers in the field, and in November expect to give the wets a surprise if not a defeat. Trust the old South will rally from the conventions and acceptance speeches, stir up the moral forces which are inherent in our climate and run up the flag in the face of the adversary. No telling what will happen before November."—R. F. Bumpas.

"The board of church extension was organized in 1882. At the annual meeting on April 27, 1932, the committee appointed on observance of the fiftieth anniversary of the board recommended that the history of the board of church extension by Mr. H. M. King, architect of the board, be published. It is our purpose to send a copy of the History of the Board of Church Extension to those who are admitted on trial into the annual conferences so that from the beginning of their itinerant ministry they may have at hand the history of this great board."—T. D. Ellis, Secretary.

"On Wednesday, August 24, we had one of the best quarterly conferences we have ever had on this charge. We met at Haw Branch church on the Jacksonville-Richlands charge. Brother W. C. Martin, our elder, preached from the text, 'Ye are bought with a price,' and he ascended to the very heights of his powers, stirring the hearts of all of us. A large crowd of the community folks and many visitors were there to hear him. The church would hardly hold the crowd. After the conference the ladies of Haw Branch church served the dinner. Everybody had a good time."—Lawrence O. Watts.

"We are to have a home coming at Marshall Methodist church on next Sunday, September 4. Bro. S. C. Weatherly, a former pastor, will preach at the 11 o'clock service. Dinner will be served to all present. Former pastors, members and friends are invited to come back and renew old acquaintances. You are welcome."—Ralph B. Shumaker.

"Sunday, September 4, will be observed at the Central Methodist church here in Mooresville as home coming day. All pastors and members who have at some time worshipped here are invited to meet the others who have scattered unto the four winds. This day is set aside as a magnet to again draw friends to their previous place of worship and to mark a day that will be remembered in the future."—N. C. Williams, Pastor.

"We have brought to a close a series of revivals which began the second Sunday in July and closed August 23. God was with us in these revivals and many were saved. From the large number of conversions 70 joined the Methodist church, 68 by profession of faith and two by certificate. Hundreds came to the altar and reconsecrated their lives to the Lord. We can not thank the Lord enough for the many blessings given to us. Pastor did the preaching."—Pastor Cedar Grove Ct.

"On Sunday night, August 21, Rev. M. T. Plyler spoke to a large audience at Webb Avenue Methodist church in Burlington on the subject, Temperance and Prohibition. The pastor, Rev. R. L. Jerome, had invited all the young people in Burlington to participate in the service. Dr. Plyler is so well informed and so enthusiastic about this subject that his address will no doubt guide many of our people in their thinking during these trying days."—R. L. Jerome.

"We have just closed a very successful meeting at Bethel church, Bolivia, on the Town Creek charge. Bro. J K. Worthington did the preaching and many church members were brought to a resolution of their lukewarm condition. There were a number of conversions. One member has already united with the church and there are several more who plan to unite with us soon. Brother Worthington preached to a crowded house every night. The crowds at the services were said to be the largest to attend any religious services in that city for a number of years. The fact that even standing room was taken speaks well for the messages Brother Worthington brought the people. Brother Parker of Wilmington led the singing. His services and presence at the meeting helped wonderfully."—E. H. Measamer, P. C.

On a recent Sunday morning we enjoyed the pleasure of being with Rev. J. M. Ormond and his people at West Durham. Professor Ormond has had charge of this important church since Rev. R. E. Brown was transferred to Kinston. He is making full proof of his ministry and getting results. This work is in addition to his college work. The theme of the morning was Temperance and Prohibition. The people showed unusual interest. To the younger people a setting out of conditions thirty years ago was most fresh and interesting. They have been sorely misled by the false propaganda abroad. Many an empty church on Sunday night could be filled were community meetings organized to inform the people of the peril we are in from the curse of liquor.

In a personal note Rev. J. R. Edwards of Gates circuit says: "We have just closed a most wonderful meeting at Harrells. Rev. T. W. Lee assisted me. Twelve joined the church."

The peace that is the portion of those in Christ, is indeed within them and with God. But through him it is likewise "one with another" and in notion it is to be desired and wished jointly with the other.—Robt. Leighton.

Rev. R. R. Grant sends four fifteen week subscriptions and says: "I am going to send in more or know the reason why. We had a good meeting at Pleasant Grove. Had 16 accessions on profession of faith. Brother Josh Boone did the preaching and did it well."

"I would write you something about our work here on the South Fork circuit, but haven't time just now. They sent us to the valley of dry bones at conference. We spent some time in trying to clear away the rubbish and then began to prophesy: 'and as we prophesied, there was a noise in the valley, and behold a shaking, and the bones came together and took on sinew and arose and shouted the praise of the Most High.' The good Lord is giving a sweeping victory on the South Fork circuit. Old feuds and strife have been wiped out and the Lord has been given right of way. We have had about 260 professions and reclamation so far and 84 accessions to the church. We closed a great meeting at Wesley's Chapel yesterday morning and began at Plateau at three p. m., and had three professions last night."—R. A. Taylor.

C. P. BOWLES AND HOME COMING AT HOLT'S CHAPEL

Last Sunday was home coming day at Holt's Chapel, located in an eastern suburb of Greensboro. Rev. Chas. P. Bowles, the pastor, was in charge of the ceremonies of the day. Dr. S. B. Turrentine, president of Greensboro College, delivered a timely and interesting sermon at 11 o'clock, a bountiful and appetizing picnic dinner was served in the grove at one o'clock, and at two o'clock the afternoon exercises began. A history of this old church was read and sundry speeches interspersed with music constituted the activities of the afternoon.

Charles Bowles, as he is known to all his friends, delivered a delightful address of welcome at the morning services just before Dr. Turrentine's sermon. In these remarks he referred to the fact that his father, Rev. J. A. Bowles, in his first year as a pastor, served Holt's Chapel. That was 49 years ago. Now his son in the first year of his ministry is serving the same church.

This is a rather interesting coincidence and we expect Charles as a successful minister of the gospel to walk in the footsteps of his father.

The Western North Carolina conference has not in all its history had a member who as pastor did more good constructive work than J. A. Bowles. He could take charges that drove other men away at the end of the first year and stay with them four years, build up every department of the church, and then be held in loving remembrance through all the years that followed.

Chas. P. Bowles is a Phi Beta Kappa man of Duke, with a B.D. degree from the Duke school of religion, and has begun his work as a gospel minister in a manner that promises a life of great usefulness.

Charles, like most young men, has enjoyed better educational advantages than his father and the church has a right to expect great things of him.

"SELF DENIAL OFFERING BAG"

At a special meeting of the preachers of the Winston-Salem district called by Brother Loy D. Thompson it was decided that every church in the district use the "Self Denial Offering Bags" at once. Many churches in our conference are now working this system to great advantage. I wish to commend the plan to all of our churches at this time and I hope that no time will be lost in getting it started. It will help us solve our financial troubles at the end of our conference year.

The plan is for each member of the church to be supplied with a cloth bag with appropriate printing on an attached tag. Each member is expected to deny himself of something he really wants from time to time, and when this is done he is supposed to place a self-denial offering in the little bag. At the end of the period of a month or six weeks the bags are collected and the contents applied to whatever cause the individual church may desire. Some are raising the Children's Home money this way; others are using it for conference collections, etc., etc.

The bags printed with your church's name on the tag can be procured from the Golden Belt Manufacturing Company at Durham, N. C., at the following prices f.o.b. Durham: Lots of 250 for $3.00; 500 for $4.00; 700 for $4.75; 1000 or more $6.60 per thousand.

You may order the bags direct from Durham or should you wish I will gladly receive your orders and see that the bags are furnished you in three or four days after receipt of order.

Let's all press on and bend every energy to meet our church obligations in full for our coming annual conference. Now since business is looking up I am sure that we will make a better financial report than last year.

James E. Lambeth, Conf. Lay Leader,
Thomasville, N. C.

INTERESTING NEWS FROM RUTHERFORD COLLEGE

Just a line to let you know what Rutherford College is doing. Following the resignation of President Billups, the writer was elected executive secretary of the college, and save for a six weeks' summer session at Columbia University, during which time the work was ably carried on by Prof. R. K. Johnston, has been carrying on the work of the institution to the best of his ability.

Considerable time has been spent in the field during the summer and as a result the prospects for enrollment for the fall semester which opens on Tuesday, September 6, are very good. The depression, if I may be allowed to utilize that much overworked word, has doubtless prohibited many fine boys and girls from going to school who would have otherwise taken advantage of the educational opportunities offered by our junior colleges. On the other hand, many young people who in more prosperous years would have attended the larger institutions have turned to the junior college during these times to secure their college training for the first two years at a minimum expense. So I do not believe the general enrollment will be greatly affected. We are looking forward to a good year at Rutherford and refuse to be discouraged in spite of conditions which are not as favorable as we hope they may be in the near future. L. S. Weaver, Executive Secretary.

A GOOD DAY'S WORK

Rev. J. R. Warren in sending a list of 21 new subscribers, with check, from Belmont adds this note: "The above is the result of one day's work. We have pretty well covered the field, but we hope to secure a few more."

Can a man do a more far-reaching piece of work in a day than to put 21 Advocates in the homes of his people? A wise preacher, indeed!

HOME COMING AT WHITE OAK

There will be a home coming at White Oak Methodist church on the Windsor charge, Elizabeth City district, on the first Sunday in September, to which all former pastors and friends of the church and community are invited. The church has been standing on the present site for 100 hundred years. This home coming will be a centennial celebration of the service of the White Oak community in the Merry Hill community. T. W. Lee.

SPECIAL NOTICE

May I urge all the pastors of my district to send all the general and conference funds now on hand to the conference treasurer, Mr. C. A. Dillon, Raleigh, N. C. I feel sure the benevolent causes need these funds. Do not risk the danger of delaying this important matter. Please state in your September 1 report to me that you have sent in all such funds now on hand. O. W. Dowd.

ROCKY MOUNT DISTRICT NOTICE

The pastors are called to meet in First church, Rocky Mount, Wednesday, September 7, at ten o'clock. This is a very important meeting. Let every pastor arrange to be present. L. B. Jones, P. E.

THE CHALLENGE OF OUR GENERAL AND CONFERENCE COLLECTIONS

Last year our church paid only 45 per centum of her benevolences; our conference paid 60.6 per cent. These receipts were proportionately the lowest in our history. Present reports indicate that, unless we immediately bestir ourselves, the percentage will be lower this year.

Our bishops, in December meeting, recognizing the cruciality of the economic condition of the country, and foreseeing the effect upon the benevolent causes of our church, sent out a "Statement and Appeal" calling on our people for "continued fidelity to these sacred interests."

Following the April-May meeting, our chief pastors sent out a second stirring address, which begins with these significant words: "Plainly we face a crisis. The grim reality of it ought to arouse every church in our wide connection. The cause of Christ is at stake at home and abroad. . . . Unless larger resources are brought to the treasury, work of the most basic importance must come to a halt."

Within recent months Bishops Warren A. Candler, Collins Denny, and Edwin D. Mouzon have sent out urgent appeals in behalf of these fundamental causes. In the Christian Advocate of July 22 Bishop Candler writes: "We hear much about 'the depression' resting upon the country; and, indeed, it is widespread and deep. But it should not be allowed to depress the work of the church, the cost of which has always fallen below what our people expend upon luxuries and manifold forms of self-indulgence. . . . Consecration of one's self cures covetousness and inspires benevolences. It is time for our people to dedicate themselves and their possessions anew to the service of our Lord and his kingdom."

In the Christian Advocate of July 29, Bishop Denny calls on our people to come "once more unto the breach." He continues: "What is needed now and always is an encouraging call to all our people to lay on God's altar as they can make, giving them the most detailed information of the use to be made of these gifts, and pointing out the damage to the church should we fail Him at a time when our backs are literally against the wall."

In the North Carolin Christian Advocate of May 19 there is an article by Bishop Mouzon on "The Preacher in Charge and General Benevolences." Every pastor should re-read and digest this thought-provoking paper. Bishop Mouzon says: "The general benevolences are the basis of the financial system of our church. Upon this foundation rest all the connectional enterprises of Methodism. . . . If we fail to raise the benevolences our entire system of world-wide service will break down." He then quotes from the December Appeal of the College of Bishops: "The law of the church makes the preacher in charge responsible for the presentation of these sacred causes in each congregation. No budget arrangement of the local officials can exempt the pastor from his obligation to see that the church is confronted with the claims of the kingdom as presented in our general benevolences."

These solemn statements from our bishops should arouse every member of our church to the seriousness of the situation. Unless there is more generous giving this year the inescapable necessity for retrenchment and retreat is obvious to all. These benevolent interests, if clearly presented, appeal to the hearts of our people. When they learn that the needy beneficiaries of these sacred funds will suffer dire need if we fail to secure them, they will be impelled to more self-denying, more sacrificial giving. For illustration, ninety-five pastors in the Western North Carolina conference serve mission charges. Seventy-nine receive appropriations from the board of missions and sixteen from the Duke fund only. These conference missionaries can barely make ends meet on their meager income. This year, for the first time, our executive committee, in response to pitiful appeals from presiding elders of some of these men, has cut deep into our emergency fund to relieve distressing needs. When Methodists fall down in benevolent giving, these ministers and their families suffer. Illustrating further, our board of finance distributes amounts varying from $75 to $500 to 54 superannuates, 78 widows of deceased ministers, and a large number of children of these retired and departed preachers. When Methodists fail to meet conference claims, these worn out veterans of the Cross, widows, and their children suffer.

In view of these facts, every possible effort should be made by pastor and officials to secure a contribution from every member of each Sunday school and church within the bounds of our conference. If we rely upon the "annual tug' 'of one week just before conference, this year, we shall fail ignominiously. Let us begin now to formulate definite, persistent plans to secure the largest possible returns for these sacred causes.

We suggest for your consideration the following simple plan which has been successfully used by the writer, and which we are utilizing here in Albemarle: Secure from the Golden Belt Manufacturing Company, Durham, N. C., a sufficient number of C-4x6 parts bags for each member of organizations mentioned above; select committee to place name on tag and tie to each sack; distribute sacks at Sunday school and church, and send sacks to members not reached in these services. The company will print on face of sack any form you may supply. Our sack reads: "My Daily Self-Denial Gift for Central Methodist Church Benevolences." We shall place sacks in hands of members before the first of September. We shall present the plan on Sunday, the 28th. We are appealing to each member to put in his sack a daily self-denial offering, and to bring sack to church on first Sunday in October. The sacks will be returned for a second offering on first Sunday in November. The cost of making, printing and sending 500 sacks is only $3.66.

Brother pastor, put a part of your tithe in these self-denial sacks, enlist the co-operation of your officials and people, appeal for 65 sacrificial gifts instead of one, pray for God's help, present these claims with clarity and courage ,and you can turn threatened defeat into triumphant victory.

Walter West, Miss. Sec.

GENERAL ORDERS OF GEORGE WASHINGTON

"The Commander-in-Chief directs that divine service be performed every Sunday at 11 o'clock in each brigade which has a chaplain. Those brigades which have none will attend the place of worship nearest to them. It is expected that officers of all ranks will, by their attendance, set an example to their men. While we are duly performing the duty of good soldiers we certainly ought not to be inattentive to the highest duties of religion. To the distinguished characteristics of a patriot it should be our highest glory to add the more distinguished characteristics of a Christian."

GREENSBORO COLLEGE

The new professor of education in Greensboro College is Dr. Elizabeth B. Young of Georgia. She holds the following degrees: A.B., University of Georgia; M.A., University of South Carolina; and Ph.D., Columbia University. Dr. Young's teaching experience includes, supervision of grades in elementary school of State Normal School, Athens, Ga., and teaching education in Winthrop College, University of Georgia, Tulane University, and Goucher College.

The excellent program of teacher preparation associated with the public schools of Greensboro last year, and commended by the state director of teacher training and certification, will be continued this scholastic year.

In the higher education unit of the North Carolina Teachers' Association at Charlotte last March Greensboro College was represented as one of the four colleges in the state having shown most evidence of experimental work. The other three institutions of learning represented in such distinction were Duke University, University of North Carolina and State College at Raleigh.

The department of chemistry of Greensboro College has presented through Dr. Paul M. Ginnings at each of the last three annual meetings of the North Carolina Academy of Science the results of chemical research as accomplished by Dr. Ginnings and his students. The results from these researches have been published in the Journal of the American Chemical Society. Greensboro College is the only woman's college in N. C. having presented papers on the results of chemical research at the Academy of Science meeting within the last three years.

Greensboro College is active in stimulating further study as will be shown by the following list of graduates:

Class of 1926: Jeannette Nance, M.A. Duke University; Elizabeth Welch, M.A. Duke University; Augusta Sample, graduate work at Columbia University.

Class of 1927: Hazel Black, M.A. Cornell; Ola Eugene Callahan, M.A. Scarritt College (missionary in Mexico); Mary Lee Starling, M.A. Duke University; Winona Williams, M.A. Duke University.

Class of 1928: Fannie Burnett, graduate work at Scarritt; Ethel Butt, graduate work at the University of North Carolina; Juanita Gregg Winn, law at Wake Forest College and passed the State Bar; Sara Margaret Wren, graduate work at the University of North Carolina; Mary Ellen Powell, M.A. Duke University.

Class of 1929: Ruth E. Curtis, M.A. Duke University; Bessie May Davis, graduate work at the University of North Carolina; Frances Felmet, graduate work at Duke University; Frances Forrest, graduate work at Duke University; Margaret Powell, M.A. Duke University; Margie Marsh Watson, graduate work at the University of North Carolina and Columbia University.

Class of 1930: Margaret Farrar, graduate work at Duke University; Dorothy Robbins, graduate work at Post Graduate School of Medicine and Hospital, New York.

Class of 1931: Zok Tsung Chen, medicine at the University of Michigan.

Class of 1932: Alia Ross, will enter Columbia University in fall of 1932.

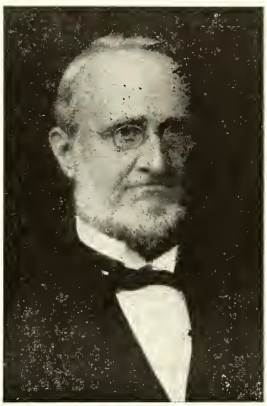
Among our earlier graduates who have achieved distinction are Dr. Reuben G. Alley, acting head of the X-ray department, Western Pennsylvania Hospital, Pittsburgh, Pa.; also Dr. Gaynell Callaway Spivey, who received the Ph.D. degree from the University of North Carolina and was later head of the English department of Limestone College.

Registration and classification of students will begin Tuesday, September 6, 10 a. m., and continue till Wednesday, September 7, 6 p. m. Recitations will begin Thursday, September 8, at 8 a. m.

The first formal chapel service will be held in the Odell Memorial Auditorium on Thursday, September 8, at 12 o'clock m. The public is cordially invited.

DR. KEMP PLUMMER BATTLE

Our front page is a view at Chapel Hill which opens out towards Raleigh. The Battle Memorial Seat in the foreground here at Piney Prospect looks out over a beautiful panorama of wooded hills and green meadow lands.



Dr. Kemp P. Battle

The seat is located near the Gimghoul Castle, and was made from rock taken from the Freshman Rock Pile which formerly stood at this site. Of all the noted spots about Chapel Hill none was esteemed more by Dr. Kemp P. Battle than Piney Prospect.

THE BIG PROHIBITION CONVENTION IN GREENSBORO

Let 500 Methodist preachers be present in Greensboro Monday evening, September 12, when Dr. Barton and Bishop Edwin D. Mouzon opens the big prohibition convention in Greensboro. And there should be equally as many Baptist preachers on hand to join in the festivities of the occasion. And do not come alone. Every pastor should see that his church or churches are represented. Let men and women of the same community join together and share traveling expenses and it need not cost more than one-half a cent a mile to travel to and from Greensboro. A car that carries four people can be operated at an expense of two cents a mile. And big cars that carry more at a relatively low cost. No one need stay away on account of expenses in travel.

That is going to be a great meeting in an effort to preserve what we have attained in North Carolina. This is no time to allow the return of the legalized sale of liquor in North Carolina. We must rally the churches and the homes against liquor. If you believe in temperance and prohibition of the liquor traffic in North Carolina be in Greensboro September 12 and 13.

HAWK LEADS, WITH WARREN AND WILLIAMS CLOSE ON HIS HEELS

Rev. Carlock Hawk of West Asheville sends in a list of 22 new subscribers for the Advocate. Rev. J. R. Warren of Belmont follows with 21. Not far behind these is Rev. C. E. Williams with 14 from Lincolnton. Let the good work go on. Every indication is for a downpour later on. F. M. Shamburger with six and C. N. Phillips with four are samples of the smaller lists.

North Carolina Went Dry in 1908

By D. J. Whitener, Chapel Hill, N. C.

(CONTINUED FROM LAST WEEK)

This law, entitled, "An act to prohibit the manufacture and sale of intoxicating liquors in North Carolina," extended the principles of the Watts and Ward laws to the entire state.[58] To sell or manufacture any spirituous, vinous, fermented or malt liquors or intoxicating bitters was made unlawful. Druggists were allowed to sell upon written prescription of a licensed physician for sickness only. Wine and cider made from grapes, berries, or fruits could be manufactured and wine sold, provided the sale was made at the place of manufacture and in sealed packages of not less than one and one-half gallons. Cider could be sold in any quantity by the manufacturer from fruit grown on his lands. The governing body of any town or county was given the power to stop the sale of liquor by druggists.[59]

This law was to go into effect January 1, 1909, provided a majority of the votes cast in an election held May 26, 1908, should be "Against the Manufacture and Sale of Intoxicating Liquors."[60] A proclamation by the governor announcing the results would officially determine whether prohibition would become effective according to the law.

The campaign that followed was one that greatly stirred the people of North Carolina. In no sense was the question a political issue.[61] Two of the most prominent speakers for prohibition were Judge J. C. Pritchard, an outstanding leader of the Republican party in the state and Governor Robt. B. Glenn. Every attempt to inject politics into the campaign was immediately quashed.

The dry leaders eagerly and enthusiastically planned for the coming campaign.[62] The News and Observer sounded the battle cry that became the rallying cheer of the drys: "To Your Tents, O Israel."[63] Oates, chairman of the executive committee of the executive committee of the North Carolina Anti-Saloon League, opened headquarters in Raleigh and began the work of organizing the state for election day in May. To Oates, Clarkson, president of the league, and R. L. Davis, state organizer, fell the burden of guiding the movement. They adopted and refined the methods used by the prohibitionists in the local contests. Prohibition rallies were scheduled for every county and, almost for every township, speakers, both of the immediate community and from other towns, pointed out that the supreme crisis had arisen and that day of retribution was at hand.[64] During one week in Chatham county, between May 20 and May 26, more than ten separate rallies were held and at least four of these were all-day affairs.[65] Clarkson declared, during the campaign, that he had "never seen such huge crowds attend any meeting as they do the anti-saloon speakings. Even the white supremacy campaign in North Carolina did not draw the crowds that attend anti-saloon speaking."[66]

58 Laws of North Carolina, Special Session, 1908, ch. 71, p. 83-87.

59 Laws of North Carolina, Special Session, 1908, ch. 71, p. 84.

60 Ibid., p. 85.

61 The Democratic party, both officially and unofficially, emphatically declared that prohibition was not a political issue. The Republican state convention in Greensboro, April 30, 1908, defeated an anti-prohibition resolution, introduced by Thomas Settle, overwhelmingly by a viva voce vote; News and Observer, May 1, 1908; Union Republican, January 9, 1908: "Prohibition, like religion, should be kept out of politics." Daily Industrial News, Republican, February 12, 1908: ". . . . the prohibition question is in the very nature of the case moral and economic, rather than political, in character, and as this theory so universally obtains there is no particular reason why the Republican party, no more than that of the dominant party, should endeavor to run this question into politics." News and Observer, January 28, 1908; editorial, "Keep it out of politics."

62 One of the first acts of the anti-saloon league was to draw up and adopt a very significant address:

"To the people of North Carolina:

"We, and others of the Anti-Saloon League, called the temperance forces together to meet in convention in the city of Raleigh, on January 21. The great convention that assembled unanimously asked the present legislature to give the state a satutory law against the manufacture and sale of liquors at the present session, but a majority of the members of the legislature, after considering the matter decided to submit the question to a vote of the people. The 'Long-Dowd' bill is now a law. It is a composite bill prepared by the best thought of temperance men in the state. It is not as stringent as some of us would like it to be, but it is an extension of the Watts and Ward bills to the whole state. On Tuesday, May 26, the issue will be presented to the people of North Carolina, Are you 'For or against the manufacture and sale of intoxicating liquors?' The praise for this issue being submitted to the people of North Carolina, is due to the great heart of the masses of its citizenship demanding this reform, the ministers of the gospel of peace and good will towards men, those senators and representatives who voted for the bill, most of the press of the state, the educators of the state, and to those splendid men: Senator F. M. Simmons, Judge Jeter C. Pritchard, ex-Gov. Thos. J. Jarvis, Gov. Robert B. Glenn, ex-Gov. Charles B. Aycock, Josephus Daniels, Hugh G. Chatham, S. McIntyre, J. A. Hartness, Henry A. London, G. W. Watts, T. H. Vanderford, J. J. Rogers, Henry A. Page, Frank R. McNinch, W. C. Newland, A. D. Watts, H. G. Fennell, J. H. Tucker, J. D. McCall, Settle Dockery, A. D. Ward, J. H. Pou, W. N. Jones, L. L. Smith, N. B. Broughton, W. D. Sprunt, E. T. Cansler, James I. Johnson, Clarence H. Poe, George P. Pell, R. B. White, W. I. Everett, Cameron Morrison, F. S. Blair, Thos. J. Shaw, Q. K. Nimrocks, W. S. O'B. Robinson, E. F. Aydlett, A. M. Scales, R. Lee Wright, J. W. Bailey, W. F. Snider, R. L. Madison, W. T. Shaw, J. L. Choat, W. B. Cooper, Virgil S. Lusk, W. B. Smoot and others. The bill leaves intact the higher local prohibitory laws now in force in the several counties.

"We have patiently borne for years the galling yoke of the saloon, distillery and drink evil with all their attending curses and woes. The time has come when this enemy of the human family must be destroyed. No family, high or low, rich or poor, has not felt the awful curse of the drink habit. It is the canker worm that has eaten into the heart of the body politic; it has made the sweet water of life bitter; the tears that have been shed by an army of mourners speak to our heads as well as to our hearts.

'In the sweetest but, The eating cancer dwells.' (Cont.)

62 (Cont.) "No race is exempt; especially is it injurious to the negro to whom the white race owes a duty. The people of the state, in the generation gone by, have resisted to the last ditch tyranny and oppression, cruelty and wrong. The power is with them, and they are once more called upon to do battle in a righteous cause. Be not deceived with false arguments. The business man and corporation no longer want one who drinks in their employment. The mill and manufacturing towns of the state have refused to license the traffic fraught with such evil to the moral and material prosperity of the community. How wonderfully they have prospered by so doing!

"This issue appeals to men of all parties; to men of all creeds; it is above party, above creed, above nationalities; it is a matter of conscience. With malice toward none, and with an eye single to the public good, we call upon all to join us in the contest. If any have made wittingly or unwittingly, entangling alliances, hurtful to themselves, or to the good of the human family, we appeal to them to sever their connection with the 'body of death,' reassert their freedom and manhood and enter the contest. We especially appeal to those who have been against us in the past to forget all differences for the public good and enter this contest. It is a contest against the saloon, distillery and drink evil, and not against the men; the issue of merit and morals and not of men and politics.

"Friends of temperance, organize, work, watch, and pray. If this is done victory is ours." See News and Observer, February 2, 1908; Recent Utterances of the Anti-Saloon League.

63 January 22, 1908.

64 Almost every issue of the News and Observer carried, during March, April and May, accounts of the activities of the drys. Chatham Record, May 20, 1908; Daily Industrial News, May 13, and May 19, 1908, and passim; Charlotte Daily Observer, May 15, 1908; Fayetteville Observer, March-May, passim.
65 Chatham Recorder, May 20, 1908.
66 News and Observer, March 23, 1908.

More significant to the progress of prohibition was the resignation of J. W. Bailey as secretary of the league. After the reports from the local leagues turned out to be only pleas for state prohibition and after the convention accepted state prohibition in principles, a course which Bailey considered unwise, he tendered his resignation. With some reluctance the convention accepted his resignation, but assured him that much of the progress made against the liquor traffic during the past several years was primarily a result of his able and untiring leadership, for which he was voted the thanks of the league.

Pressure was immediately brought to bear on Oates to accept the post made vacant by the resignation of Bailey. Oates, however, was unwilling to undertake the responsibility of this office unless the had the assurance of the united support of the league. As it was well known that Oates was in favor of absolute prohibition, he was not convinced he would have, in the face of the defeat of his minority report to the convention, that support and he declined to accept the place until September.[44] In the meantime, the convention had provided for employing a state organizer who was to devote his entire time carrying on the work in different parts of the state. For this position Reverend R. L. Davis was chosen, and he began work in April after the adjournment of the convention.

Under the leadership of Oates the North Carolina Anti-Saloon League took on new life. As a challenge to the new year, he issued, January 1, 1908, a message to the friends of temperance and prohibition in which the predicted a final overthrow of the whiskey traffic in North Carolina.[45] Nine days later Governor Glenn called the legislature to meet in special session on the 21st day of January for the purpose of adjusting the railroad passenger rates. Prohibition was not mentioned in the call. Thereupon, seeing the possibilities of the situation, Oates and Heriot Clarkson, who had been recently elected president of the league, immediately issued a call to the officers of the league to meet in the Senate chamber in Raleight at eight o'clock, January 16.

At the appointed time Clarkson, Oates, Daniels, J. H. Pou, W. S. O'B, Robinson, J. A. Hartness, W. N. Jones, Clarence Poe, R. B. White, and others met in answer to the call. The question of state prohibition was very carefully gone over and, after being in session until one o'clock, they unanimously endorsed it and issued a call for a temperance convention to meet in Raleigh, January 21, 1908, on the very day of the meeting of the special session of the legislature.[46] Oates and Clarkson were appointed a committee to see Governor Glenn and to request him to declare in his message for state prohibition.[47]

The convention assembled at the appointed time, "the greatest ever witnessed in North Carolina."[48] The most spectacular feature was the especially costumed delegation of seventy-five men from Salisbury, the "wetest town in the state." Clarkson called the convention to to order and Governor Glenn made the keynote speech, characterized as "brilliant, of great force, and captivating effect."[49] J. A. Hartness introduced a resolution petitioning the legislature to enact a law prohibiting the manufacture and sale of intoxicating liquors in North Carolina. After this resolution was unanimously adopted by the convention, Oates and Clarkson were appointed a committee to draft a bill to be presented to the legislature.[50]

44 News and Observer, January 25, 1907.
45 Ibid., January 8, 1908.
46 News and Observer, January 15, 1908.
47 Loc. cit.
48 Ibid., January 22, 1908.
49 Heriot Clarkson, "Sketch of the History of the Temperance and Anti-Saloon Forces in North Carolina."

In the meantime, Governor Glenn had included in his message to the general assembly a recommendation for state prohibition. When he was asked to make this recommendation by the committee, his message was already in the hands of the printer, dealing alone with the passenger rates. The message was immediately sent for and a "powerful and ringing message" for state prohibition was added.[51] "The people are determined," he said, "to make a trial of prohibition, and the only thing to decide is when and how this can be brought about."[52] He therefore recommended that a statutory law for the whole state be passed immediately; this would stop the expense entailed and the bitterness engendered in local fights. If this were not done, he feared the question would enter the next campaign to cause confusion and strife. The general assembly was told to pass the law now and "your act will be the wisest and best every passed by any legislative body."[53]

The political parties were anxious to keep the question of prohibition out of politics. At a Democratic caucus of the House and Senate sitting separately, the Democratic party decided to pass a prohibition bill with the proviso that it should be submitted for ratification or rejection to a vote of the people. This course was agreed to as a compromise measure, after Douglas of Wake and Buchanan, two members who favored a statutory law without the election provision, had withdrawn from the House caucus, precipitating "stormy scenes."[54] The Republican caucus concurred in this action.[55] Thereupon the Anti-Saloon League accepted the condition of the Democratic caucus and gave the Long-Dowd bill, the compromise bill, its united support. The bill passed the Senate by a vote of 45 with none voting in the opposition,[56] and the House by a vote of 82 to 3. Those voting against the bill in the House were Albright of Surry, Grant of Davie, Republicans, and Morton of New Hanover, Democrat.[57]

50 News and Observer, January 22, 1908.
51 Clarkson, op. cit.
52 Public Documents, 1909, 1, 12.
53 Ibid., p. 14. In a burst of feeling the governor said: "We talk of the wrongs of the protective tariff, the ills and crimes engendered by monopolies and trusts, but all the evils and iniquities of the tariff, or the robberies and oppressions of greed and monopoly together do not begin to compare with the sorrow, the ruin, the misery, the crime, the poverty, the madness, the vice, the degradation, the death and the damnation produced by strong drink; and, therefore, in the interest of business, for the protection of the helpless women and children, for the suppression of crime, the amelioration of want and poverty, the prevention of disease, the preservation of life and the salvation of souls, in the name of a million true, brave, pure and noble Carolina men, women, and children, I ask you at this session to abolish this demon of destruction."
54 Daily Industrial News, January 22, 1908.
55 News and Observer, January 23, 1908. "This Republican caucus that is learned of was held on Tuesday or Wednesday night and had to do with the prohibition matter."
56 Senate Journal, Special session, 1908, p. 49.
57 House Journal, Special Session, 1908, p. 131; see also Chatham Record, January 29, 1908; News and Observer, January 28, 1908.

(Continued next week)

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

SUNDAY SCHOOL DAY OFFERINGS

Following is a list of the Sunday School Day offerings received by Rev. C. K. Proctor during the months of June and July:

Semora	$ 1.05
Norlina	5.86
Rose Hill	7.35
Gates	2.64
Jarvis Memorial	11.00
Philadelphia	3.75
Centenary, New Bern	5.00
Troy	4.05
Chapel Hill	10.00
Black Creek	1.50
Weldon	13.20
Warrenton	6.59
Moncure	1.00
Hebron (Wadeville)	2.07
Harrellsville	3.50
Providence (Swan Quarter)	3.32
Carthage	10.00
Macon	6.52
Mt. Olivet, Manteo	2.00
Queen Street, Kinston	10.73
Rainbow-LaGrange	1.66
Bethel-Pelham	4.25
South Rocky Mount	1.33
Singletary-Elizabethtown	3.46
Hall's Creek	3.20
Bolton	3.00
Union (Pasquotank)	2.65
Nashville	6.61
Barker's-St. Paul	1.50
Wadeville	2.40
First Church, Elizabeth City	19.83
Thompson's Chapel, Goldsboro	1.85
Newbegun (Pasquotank)	4.00
Leasburg	2.85
Cedar Grove	3.82
Brown's Chapel, Pittsboro	6.45
Mt. Zion, Roxboro	1.50
Kenly	2.05
South Mills	7.08
Concord-Supply	1.28
St. Paul's-Tabor	5.00
Deem's Chapel	2.00
Hickory Mt. (Pittsboro)	2.25
Mt. Bethel (Bahama)	3.18
Central, Raleigh	7.14
Zion (Conway)	5.42
Englehard	1.04
Daniel's Chapel, Goldsboro	5.00
Roper	6.81
Bethel (Leasburg)	1.57
Webb Avenue, Burlington	1.55
Savages (Gates)	5.00
Bethany (Milwaukee)	7.00
Campbell's Creek (Aurora)	3.30
Camp Ground (Fayetteville)	5.30
Selma	2.48
Hertford	5.33
Grace, Wilmington	17.38
King's (Faison)	1.50
Lebanon (Tabor)	2.00
Pine Forest (Goldsboro)	1.65
Center Hill (Tyner)	3.75
Friendship (Warsaw)	2.39
Bethel (Tabor)	2.45
Woodland (Rich Square)	2.85
Providence (Severn)	6.58
Lillington	4.38
Hebron (Warrenton)	5.85
Swepsonville	6.56
Concord (Seaboard)	2.45
Powell's Hill	1.00
Brooksdale	3.67
Laurinburg	6.25
Parker's (Corapeake)	8.65
Evans	2.34
Asbury (Dover)	3.20
First Church, Washington	7.32
Salem (Grimesland)	4.90
Herring Chapel (Burgaw)	1.50
Spring Hope	2.50
Belford (Spring Hope)	1.56
Bethlehem (Arcola)	.93
Cedar Grove (Bynum)	3.65
Mt. Pleasant (Bynum)	1.35
Biscoe	3.17
Warren Plains	5.08
Trinity, Wilmington	6.83
Antioch (Parkersburg)	3.00

Young People's Division

PERSON CIRCUIT

Concord church was "full and running over" when the members of the five churches on the Person circuit, together with a large number of visitors, gathered there recently for their annual rally day service.

The pastor, Rev. W. L. Maness, had planned a most inspiring service for the day, and the earnest attentiveness of the large congregation present was strong evidence of their interest in the splendid program provided. In addition to several special musical numbers and readings given by the choirs and representatives of the various churches on the charge, the young people of Concord church presented a pageant, "The Seeing Heart." The splendid way in which these young people presented this very beautiful and impressive pageant made it truly the "high spot" of the day. In a most effective and impressive way this pageant lifted the entire congregation to a high and beautiful worship experience. Mrs. Brian deeply appreciated the privilege of being present at this service and of talking to such an inspiring congregation.

After a most bountiful picnic dinner Rev. A. S. Barnes spoke briefly concerning the work of the Orphanage and presented seven of the Orphanage boys and girls who gave several beautiful musical numbers and readings.

The closing hour of the afternoon service was devoted to the first class period of the Cokesbury school, which continued throughout the week, the course "The Educational Work of the Small Church" being taught by Mrs. Brian. Forty were enrolled in this class, 36 of this number (one of whom was under age) doing the required work for credit. Person circuit should justly feel proud of the fact that so far this is the largest number of credits issued in any Cokesbury school held in the North Carolina conference this year. The class was a most inspiring one, and Mrs. Brian especially enjoyed the fine fellowship and associations she had with these people of the Person circuit. It was a delightful week in every respect, and both Person circuit and the pastor, Rev. W. L. Maness, are to be congratulated on the excellent work which is being done on this charge.

CONCORD YOUNG PEOPLE AT WORK

At the parsonage home of the president, Miss Ruth Maness, a most interesting meeting of the young people's division of Concord church was held recently. The first part of the evening was devoted to the monthly Council meeting which was well attended, well planned, and carried out in a most interesting and business-like way from start to finish. It was indeed an inspiration to see the fine way in which every officer of the division is entering upon his or her resposibilities and the enthusiasm and interest which is being shown in the work of the division. Following Mrs. Brian's talk to the entire division, and hour of good fellowship and singing was enjoyed.

Following is a list of the officers:

President—Ruth Maness.

Vice President—Emily Stephens.

Secretary—James Winstead.

Treasurer—Howard Winstead.

Agent for Periodicals—Drusilla Winstead.

Committee chairmen—Cornelia Satterfield, John Fletcher Wagstaff, Rachel Stephens, Gilbert Wagstaff.

Adult Counselors—Mrs. Emery Winstead and Mrs. J. C. Wagstaff.

It should be noted that six of the officers of this division received credit for the course "Educational Work of the Small Church," taught in the Cokesbury school at Concord church.

WHERE TO GO TO COLLEGE

Where to go to college is a question uppermost in the minds of many young people these summer days. Many of them thought they had settled this question a long time ago; but conditions have changed, new appeals have come, doubts have arisen, opening the question again. The church's debt to its young people, especially the church school's debt, is to guide sympathetically and constructively the young people by giving them facts and by strengthening their faith in themselves as they contemplate what to many of them is the biggest adventure in their lives. The offerings of our Methodist colleges and universities, by all means, should be presented. In Duke University, Louisburg College, and Greensboro College the North Carolina conference has institutions which our people are coming more and more to appreciate.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

AFTER THE TRAINING SCHOOL, WHAT?

It is not enough just to have a training class or school once a year. To be sure such a class is helpful to any local church, but it should not be looked upon as an end in itself. The pastors and other workers in the churches where Cokesbury training schools have been held this summer have taken steps to keep the influence of their training work from dying at the end of the school. While the schools were going on under the leadership of the instructors the needs of the local churches were studied and goals for future work were established. Of course a large number of needs were apparent but an equal number of possible and desirable goals were set up.

Below are given two lists, one showing a number of the needs which were carefully studied in the Cokesbury schools held this summer; the other giving a number of the goals which were set up after careful study and planning. The figures shown indicate the number of places where the need was studied or the goal established.

Needs

Improved worship, 15.
More teacher training, 12.
More suitable equipment, 12.
Proper grading of church school, 10.
Proper literature, 6.
New uinfied organization, 5.
Worship room for children, 4.
New organization young people's division, 4.
Local church board of Christian education, 4.
Reorganization children's division, 2.
Better care of building and grounds, 2.
Better financial system, 2.
Better song books, 1.
Promptness, 1.
Better co-operation between workers and pupils, 1.
Better co-operation between workers and pastor, 1.
Pupil participation in classes, 1.
More activities for young people, 1.
More teachers, 1.
More intelligent and far-reaching evangelism, 1.
Stimulating adult interest, 1.

Goals

Organization of local church board, 12.
Organization of school according to new plan, 8.
New organization young people's division, 6.
Proper grading of church school, 5.
Organization of children's division, 4.
More teacher training, 3.
Committee on worship, 3.
Increased enrollment, 2.
Delegates to summer assemblies, 1.
Better equipment in children's division, 1.
Separate worship room for children's division, 1.
Reorganization of adult division, 1.
Observance of childhood and youth week, 1.
Observance of Sunday School Day, 1.
Stimulate the use of workers' library, 1.
Added facilities for recreation, 1.
Parent education and home co-operation, 1.
Use of Epworth Highroad in young people's division, 1.
Home membership, 1.
Building workers' library, 1.
Proper literature, 1.
Better worship program, 1.

PROMOTION DAY

September 25th is Promotion Day. Each year the last Sunday in September is observed as Promotion Day in Sunday schools of Southern Methodism and all the schools are reorganized and pupils properly classified for the beginning of the new year which starts the first Sunday in October. Now is the time to plan for the observance of Promotion Day in the churches of this conference. There are a number of programs and other helpful materials which can be procured from the Methodist Publishing House which will be helpful in arranging for Promotion Day. One program is especially recommended. This is called Into New Fields, by Edith Kemp Battle. Promotion certificates or cards should also be ordered in sufficient quantities to take care of the promotions from department to department or from class to class. Do not wait until the week before to arrange for Promotion Day. Begin now!

EXTENSION SECRETARY WRITES OF LINCOLN CIRCUIT

"Sometimes it has been suggested that there is a quarrel between education and evangelism. That this is untrue we all know, but it was fine to have a part in a recent enterprise which clearly revealed how the educational and evangelistic methods can go hand in hand. This enterprise was conducted recently at McKendree church on the Lincoln circuit when a revival and a vacation school were carried on simultaneously.

"What with 60 and more children attending the vacation school each morning and with fine congregations at all services of the revival it was a busy ten days for the pastor, Rev. James B. McLarty, Mrs. McLarty and the group of faithful workers of McKendree, including the John Schrum family, the Frank Schrum family, the McMurray's, the McGinnis', and the Jones' the Parkers' and the Haines'. The list of names could be extended much farther for it was a community-wide endeavor. Mrs. Lilly of Lincolnton, Miss Jean Cole of Charlotte, Mrs. Kale and I worked with the local people. We all had a happy time and found that evangelism and education are not separate but closely related." W. A. K.

MR. KIRK AND MISS LITTLE RETURN FROM JUNALUSKA

After spending the third term of the leadership training school at Lake Junaluska, Mr. Kirk and Miss Little have returned to the office. These members of the staff have brought back not only increased knowledge but greater inspiration, which should mean increased effectiveness in the work of the board. Reports from the leadership school will appear later on this page. Results will also appear as the program for the work of the board during the fall is outlined and set up.

HAVE YOU READ—

1. Chapter XIII of the Discipline? This chapter gives the law under which the board of Christian education operates. A number of questions have been asked recently as to why certain things are being done. The answer ie found in Chapter XIII. It is essential that all church workers be familiar with this chapter.

2. Points of Emphasis? This is a small leaflet. It gives in outline form the main lines of work in a local church. It should be studied by pastors, general superintendents, department leaders, members of local boards of Christian education, and all others who desire to know the program of Christian education in the local church.

3. Points of Emphasis for a Circuit? This is also small leaflet, and was prepared by the committee on circuit work for the W. N. C. conference. It outlines the major emphases in circuit work and indicates certain enterprises of supreme importance. While it is not intended to be followed strictly by anyone it will be found helpful to presiding elders, circuit pastors, and workers in churches on circuits. Since there are more than 700 of these churches in this conference this leaflet should have a wide circulation.

4. The Christian's Religion, Its Meaning and Mission? This book by R. L. Ownbey is one of the newest Cokesbury books. It is a good presentation of the meaning and purpose of Christianity. Its appeal is wide, its message is clear. Your mind will be clearer and your heart warmer when you read it.

5. The pamphlets explaining the new unified plan? The pamphlets have been available for some time and should be familiar by now. The best form in which to use the pamphlets is the binder containing all the basic ones, which can be purchased for 50 cents.

All the above leaflets and books can be procured from the conference office, Box 315, Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Dr. J. L. Cunninggim of Scarritt College was visiting in Durham last week. His many friends are always glad to have him return to his native state. He and his talented wife make a great contribution to the educational work of the Woman's Missionary Society.

Miss Blanche O'Briant of Sanatoris Palmore, Chihuahua, Mexico, is on furlough visiting her family in Durham. Trinity auxiliary is happy over the privilege of assuming the support of Miss O'Briant.

Miss Elizabeth Sneeden is teacher of home economics at Isabella Hendrix College, Bello Horozonte, Brazil. She holds a diploma from Scarritt College and also from Peabody Teachers' College. The North Carolina conference raised her salary through voluntary contributions last year. Let each member make a special offering for this fund.

THE MARY HAMBRICK AUXILIARY

The Mary Hambrick Society had the annual outdoor meeting at Oak Grove church Tuesday, August 16, with the ladies of the Oak Grove Society as guests.

Mrs. Teague, president of the Roxboro Society, presided. After the first song prayer was led by Mrs. Joe Moore. Devotional was led by four ladies of the young woman's circle, with Mrs. Street singing "Faith of Our Fathers." A solo was given by Mrs. Preston Satterfield. Mrs. Teague then gave a little of Oak Grove's history. This church has furnished Roxboro auxiliary seven members. Mrs. W. C. Warren made all feel at home with her words of welcome.

Very interesting reports were given by different circles. Much credit is due Mrs. B. G. Clayton for writing a pageant, "Within Thy Gates." This was given by several young people. A song, "Jesus Shall Reign," was sung, after which Mrs. S. G. Winstead closed with prayer.

The lovely picnic lunch was served on a long table on the church lawn and was enjoyed by all. Mrs. R. H. Gates.

THE CRY OF THE UNDER-PRIVILEGED

By Kenyon L. Butterfield.

(From an address delivered at Mount Sequoyah by Dr. Butterfield, and published at the request of members of the assembly).

To repeat the phrase we constantly hear these days, that we are at the threshold of a new era, may seem like passing on a platitude. Yet it is a stupendous truth. The ingenuity of man has not only wrought instruments of production by which his actual and potential wants can be abundantly satisfied, but has fabricated means of communication and transportation that bind the continents and the peoples into a physical unity. Only slowly and very painfully are we designing those social instrumentalities that shall create a co-operating world. The issues involved in this transition from a world of spiritually separated parts to world unity, are truly international, intercontinental, interracial, global. The inclusive and basic problem is not one of economics alone, nor of politics alone, nor of any other single factor. It is the release of the masses from bondage to economic disability, no doubt, but even more from ignorance, superstitition, fear, degradation of soul. The task of the decades ahead of us is to find a formula for redeeming the multitudes of the world to a more abundant life of body, mind, and spirit.

The cry of the underprivileged comes up from all corners of the earth. Who shall answer their need? What is the formula for their rise to a status of reasonable living? Capitalism? Industrialism? Socialism? Communism? Does religion have a part to play? Is there redemptive power in humanism, Hinduism, Buddhism, and the rest? I think the basic challenge is to those who profess the religion of Jesus, because their Leader gave the world the word that may bind mankind into a working co-operation.

The call of the world's underprivileged masses sounds with peculiar insistence in the ears of the American church. We have the wealth, the educated men and women who may serve, the tradition of a chance for the common man, our own pressing industrial problems. We can know conditions for we read and travel. But do we care? Will we meet the acid test of discipleship? Never in all the centuries since Jesus gave the test has there been a call to meet it on so large a scale. The dire needs of the masses of men the world over compel us to listen afresh to those solemn words, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

SIR WILFRED GRENFEL'S WORK

The report of Sir Wilfred Grenfel's work in Newfoundland, recently published in Among the Deep Sea Fisheries, gives interesting figures of the work being done by the medical and other relief agencies which serve the fishermen of Labrador and northern Newfoundland.

The hospital reports 19,103 days of medical care with an average cost of $1.85 per day per patient. Dr. Charles Curtis, surgeon in charge, says: "A hospital situated on such an isolated coast must necessarily admit many incurable diseases; first because many are brought to the hospital without having seen a physician; secondly because many come as a last resort from homes where their care is an intolerable burden; thirdly because an incurable tuberculosis patient is a menace to his family. Like Dr. Albert Schweitzer of the Forest Hospital at Lamberne we can say, 'Hy hospital is open to all sufferers. Even if I cannot save them from death I can at least show them love and perhaps make their end easier. They are welcome, therefore, to come at night and lay poor creatures at my door.'"

Sir Wilfred Grenfell recently returned for his forty-first year of work in the north. Weather-beaten, wiry, alert, his face crinkles with humor and sweetness. After a survey of the winter's work at St. Anthony, the largest of his stations, the Labrador doctor will hoist sail on his beloved hospital ship, S. S. Strathcona, and start out upon his rounds, 1500 miles of bleak coast line.

The depression has not dealt lightly with this northern country and the summer will be a hard one for the doctor, for his resources have been limited. Doubtless he will meet the problems and demands with the faith and courage that forty years ago enabled him to turn his back on the assured prosperity of a Harley Street practice and cast his lot with the fishermen of Labrador.—Nashville Christian Advocate.

I AM THE DOOR

A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of rough, grey rock—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep to come inside.
"So," questioned he, "then no wild beasts you dread?"
"Ah, yes, the wolf is near," shepherd said.
"But"—strange and sweet the words Divine of yore
Fell on his startled ear: "I AM THE DOOR!
When skies are sown with stars, and I may trace
The velvet shadows in this narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
No need my cherished flock close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form."
O word of Christ—Illumined evermore
For us timid sheep—"I am the door!"
—Author Unknown.

Seven denominational boards are co-operating in the support of the inter-denominational religious work director who is caring for the religious needs of men, women, and children at Boulder City, Nevada, where the government is building a gigantic dam.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

"WITS' END CORNER"

"All their wisdom is swallowed up." —Psalm 107:28.

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through constant suffering,
Dizzy and dazed and numb?
Remember, to "Wits' End Corner"
Is where Jesus loves to come.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, "At Wits' End Corner
I'll win them as I won you."

Are you standing at "Wits' End Corner?"
Then you're just in the very spot
To learn the wondrous resources
Of him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved.

GIVING AND LIVING

Here's how the United States Treasury Department recently defined the "Thrifty Man," the "Tightwad" and the "Spendthrift" in terms of their budgets:

	Spdft. Pct.	T'wd. Pct.	Th. Man. Pct.
Living expenses	58	37	50
Education	1	1	10
Giving	1	1	10
Recreation	40	1	10
Savings		60	20

In the light of what Jesus said about the woman who "cast in all she had even all her living" (Mark 12:41-44) can a Christian be satisfied to be merely a "thrifty man"?—Church School Magazine.

WEALTH AND POVERTY

The late Bishop E. E. Hoss, in an address before the Fourth Ecumenical Conference said: "Our stock in trade is our religion. When that goes we shall be the most poverty stricken people on the face of the earth, for we have nothing to fall back upon . . . no long-stretching centuries of history, no moss-covered cathedrals, no monumental volumes of theology, nor elaborate ritual of worship. God himself, consciously known, adored and loved through Jesus Christ, is our only and our 'everlasting portion.'"

THE FIGHT AGAINST THE LIQUOR EVIL

"A troublesome mathematical problem: I figure that alcohol multiplies my troubles, aches and pains; subtracts from my health and moral strength; divides my powers of concentration, purpose and initiative; adds to my difficulties and increases my weaknesses. Only safe answer: Total abstinence.—From Twenty Reasons why American Youth Should Sign Temperance Pledge.

APPROVED MISSION STUDY BOOKS AND MATERIALS, 1932-33

Adults—Foreign Missions

Living Issues in China, Henry T. Hodgkin. Price, paper, 60 cents; cloth, $1.00.

Leaders' Manual for Living Issues in China, T. H. P. Sailer; 25 cents.

Lady Fourth Daughter of China, Mary Brewster Hollister. Price, paper, 50 cents; cloth, 75 cents.

How to Use Lady Fourth Daughter of China; price 25 cents.

Supplemental Material

China in Action, W. W. Pinson; paper, 50 cents.

The Young Revolutionist, Pearl S. Buck. Price, paper, 75 cents; cloth, $1.50.

Home Missions

Facing the Future in Indian Missions, Lewis Merriam and Geo. W. Hinman. Price, paper, 60 cents; cloth, $1.00.

Leaders' Manual for above, price 25 cents.

Christian Social Relations

The Story of Agricultural Missions, Hunnicutt and Watkins; price $1.00.

The Rural Billion, Chas. M. McConnell. Price, paper, 60 cents; cloth, $1.

For Children—Mission Study Courses

The following are recommended for children during the intensive mission study period of the summer quarter:

China—Juniors

New Joy, Caroline Sewall and Charlotte Chambers Jones. Price, paper, 75 cents; cloth, $1.00.

Friendship Center in China, Wilhelmina Stooker and Janet Hall; price, paper, 50 cents.

Primaries

Off to China, Helen Furman Sweet and Mabel Garrett Wagner. Price, paper, 75 cents; cloth, $1.00.

The American Indian—Juniors

Many Moons Ago and Now, Katherine Gladfelter. Price, paper, 75 cents; cloth, $1.00.

Primaries

Children of the Great Spirit, Florence C. Means and Frances Somers Riggs. Paper, 60 cents; cloth, $1.00.

Indian Playmates of Navajo Lands, Ethel M. Baader; cloth, 75 cents.

Nursery Series (Three to Five Year)

Ah Fu, a Chinese River Boy; Mildred Neville and Elsie Anna Wood.

Kembo, a Little Girl of Africa; Winifred Barnard and Elsie Anna Wood.

The Three Camels, a story of India; Elsie H. Spriggs and Elsie Anna Wood.

Babo, a South Seas Boy; May Bateman.

Esa, a Little Boy of Nazereth; E. Mildred Nevill and Elsie Anna Wood.

Mitsu, a Little Girl of Japan.

Bible Study

The Story of the Old Testament, Frank Seay; price $1.00.

An Outline of Old Testament History, Frank Seay; price $1.25.

An Outline of Old Testament Prophecy, Wisdom and Worship, Frank Seay; price $1.50.

Life and Letters of Paul, Thomas Carter; price 65 cents.

Heart Messages from the Psalms, Keeler; 75 cents.

Jesus Among Men, Henry Hodgkin; price 50 cents.

OPPORTUNITIES FOR WOMEN

Dr. John R. Mott says: "The most significant fact is that women everywhere owe their present enlarged opportunities to only one of the founders of the great religious systems. This is naturally more evident in those lands where other religious systems hold sway, where life is not as complex and, therefore, where the lives of women as affected by these systems are as yet an open book."

By the "only one" Dr. Mott, of course, means Jesus Christ. In our own land, which sends the gospel of Jesus to those lands where other systems hold sway, is it not strange that our church so far has not seen that enlarged opportunity for women must mean full and free opportunity, unrestricted by man-imposed rules of obstruction? It is because the church is still affected by an evolving social procedure where women are concerned. Cannot the church hurry past these social sets of the mind to a full recognition of women as responsible Christians, even to the extent of giving them what the principles of Jesus clearly teach—full, free, Christian status in the church, ordination to the ministry?

Mrs. J. C. Handy,
Vice Pres. Woman's Miss. Council.

Three hundred Indians called on Dr. Dirk Lay, a Presbyterian missionary in Arizona, on the occasion of his birthday a few months ago. They showed their appreciation of his long years of service for them by presenting to him at this time a wrist watch. The Indians said that no white man's money had been used in purchasing the gift, but that all had come from the Indians.

Pastor Karel Blommaert of Ghent, Belgium, has collected about 50 children from the streets who meet on Saturday afternoons for Sunday school work.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A HEAP OF LIVING

Edgar Guest says that it takes a heap of living to make a home. According to this standard the Children's Home qaulifies as a real home, since a heap of living is involved in the growth and development of our large family. We are not only interested in what our family shall eat, what it shall wear, and in its health conditions, but are also thoroughly alive to the handling of various trends of conduct. A big family is not a dormant issue. Something is continually happening and we are tremendously interested in seeing that what happens is worth while.

FRIENDLY INTEREST

"How are you getting along?" "Are you receiving any money these days?" "Are the children well?" Such are the questions usually propounded to the superintendent of the Children's Home as he meets with friends who are interested in our youngsters. We are always glad to answer these questions. We have been getting along pretty well this summer. Our children's health has been good and their attitudes most excellent. As for finances we have been living right much on faith.

SUMMER FLU

After having enjoyed most excellent health conditions throughout the entire summer we seem to have run into an epidemic of summer influenza. We also have some measles in our family. The extreme dry weather which has prevailed here throughout the entire summer, now bringing added annoyance because of the heat and dust, has served to work quite a hardship on our family. Our little fellows are developing slight temperatures and colds and are being moved over to our infirmary in somewhat alarming numbers. We are glad to report that no one is seriously ill.

SCHOOL INSTRUCTORS

Before these lines appear in print our school conducted here on the Home grounds for the grammar grades will have begun. Our high school boys and girls will enroll next week in the Richard J. Reynolds high school. The instructors for our school are as follows:

W. D. Murray, principal and athletic director.

Mrs. Erma Mewshaw, departmental teacher.

Mrs. Lucile Aaron, one section of fourth grade and girls' athletic director.

Mrs. H. G. Folger, one section of third grade and ungraded section.

Miss Lillian Hauser, first and second grades.

Miss Mary Bell, music.

The school here on our grounds will run through ten months, the boys and girls going to school only half of each school day and working the other half. About half of our youngsters go in the morning and the other half in the afternoon. Those not in school are at work, thus enabling our operative enterprises to be carried on.

GOING TO COLLEGE

The Children's Home will have thirteen young men and young women in college this fall, four of them entering as freshmen this fall.

James Rink and Jack Heritage will enter Duke University as sophomores.



Tressie Mae Cashion



Virginia Booze

Hulon Cox will be a junior at the State University.

Clewell Cox will enter State College as a freshman.

Clyde Matheson, Scott Fitzgerald, Zeb Malcolm, and Giles Smith will be at Rutherford College throughout the ensuing year, Giles entering as a freshman.

Mildred and Virginia Booze, two sisters, will enter Greensboro College, Mildred as a sophomore and Virginia as a freshman.

Donnie Matheson and Tressie Mae Cashion will enter Appalachian State Teachers' College, Donnie as a junior and Tressie Mae as a freshman.

Veatrice Miller may enter Salem College as a junior.

TWO PROMISING GIRLS

We are presenting this week the likenesses of two promising girls who are entering college this fall, after having graduated from the Richard J. Reynolds high school last June. Virginia Booze will enter Greensboro College and Tressie Mae Cashion Appalachian State Teachers' College. Virginia would like to specialize in music, particularly pipe organ, but we are not in financial position to assure her of this course. Tressie Mae expects to be a teacher of little children. Funds for sending our youngsters to college do not come from funds raised for the Children's Home, but from friends who contribute given amounts for this purpose in addition to their other gifts to the Children's Home.

A TON OF MELONS

A watermelon feast is a very enjoyable occasion at the Children's Home. They do not occur very frequently. However, yesterday one of these occasions was enjoyed to the fullest extent. Sixty-five watermelons weighing about 2000 pounds were sliced and every child ate until he cared to eat no more.

THOUGHTFUL AND KIND

Mrs. H. B. Simpson, superintendent of the primary department at First church, Charlotte, writes as follows:

"When the motorcade from First Methodist church went to the Children's Home some time ago several children from the primary department made the trip. They came back telling all the interesting things they saw and the other children became equally enthused. As a result the children decided to send you their birthday money to use in making a happy home for the boys and girls there. I am enclosing my check for $2.74, the amount we now have on hand. Our departments hope that this will help you get some of the many things we know it takes for children."

Thanks, little friends; thanks a lot.

THOUGHTFUL FRIENDS

We are greatly indebted to quite a large number of friends who took members of our family for their vacation time this summer. These good friends came to the Children's Home, after preliminary arrangements had been made, and took given children to their homes for a change of scene and for happy experiences. Among the letters received from these friends the following is quoted from Mrs. C. A. Shoffner of Bethlehem, Pleasant Garden circuit:

"We greatly enjoyed having the three children allotted to us. They did not give us any trouble and they were all so nice. They show they have real training in the Home. We shall be looking forward to having them again. I wish it were possible for us to have Charles all the time. We think he is grand. Give our love to the children and tell them we are coming to see them soon."

PICNICKERS

Among our choice visitors last week were deelgations from Mt. Vernon, Randolph circuit and Siloam, Dobson circuit. Mrs. J. R. Marion, superintendent of Siloam Sunday school, left one dollar for the ice water we were glad to furnish. The good Vernonites took three of our children for vacations.

THE METHODIST ORPHANAGE

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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Here is hoping that our pastors and churches will send us something on their orphanage apportionment as early as possible. Our resources are exhausted and we have big bills to pay monthly. A little "lift" right now would certainly relieve the financial pressure under which we are laboring.

* * * *

On the second Sunday in August I had the happy privilege of preaching for Brother A. J. Parker at the 11 o'clock hour in the old historic town of Hillsboro. I was delighted to see such a large congregation present. The attention given me was all that I could wish. These good people have an abiding interest in our home. From time to time they manifest their interest in tangible ways. Brother Parker was off on his vacation. He is a good preacher and pastor. He always keeps the Orphanage close to the heart of his membership. As a result of his interest and love his churches respond to our needs in a liberal way. In the afternoon and at night Mrs. Rives and her singing class gave sacred concerts at New Sharon and Hillsboro, where appreciative congregations greeted her and class.

* * * *

My time at this wonderful home, made possible by the North Carolina conference, is drawing to a close. I realize I must soon leave, but I shall try in every way to live up to the expectations of Mr. Barnes and the matrons of this home. This has been my home for the past eight years, but these years have been years of joy and happiness.

To Mrs. L. L. Draughon and the missionary society of Whitakers, I wish to extend my sincere appreciation for their continued interest in me by sending me clothes twice a year.

I wish to thank the many doctors of Raleigh who have willingly rendered their services to me in time of sickness.

As I go forward into the business world I shall never forget this home and the many things I have learned here.

Exie Lee Hardee.

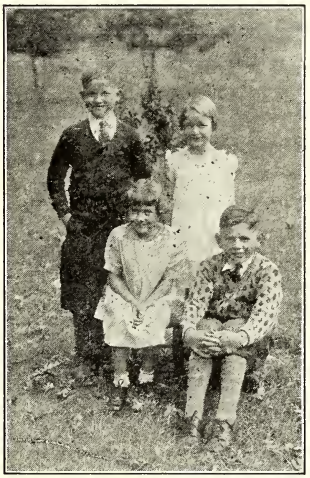
* * * *

After twelve years of life in this beautiful home I have come to the closing days. In parting I am glad of the chance of saying a few farewell words of thanks and appreciation to those who have made my home and education possible.

First, I wish to extend my thanks to the Methodists throughout the conference, who through the goodness of their hearts and their love for God and their fellowman have done so much for this home.

To the class in Rich Square and Mrs. Annie L. Wade I owe the most joyful moments of my life. The boxes of lovely clothes which they sent each spring and fall and their friendly attitude toward me have meant so much.

All my training I owe to the faculty, and I wish to thank each and every one. Miss Mary Ferree gave me my start and has ever been a true friend, and this has greatly influenced my life.



Left to right, standing: Hillman, Ray and Nannie Smith. Sitting: Ruth Wright, Samuel Williams. Methodist Orphanage.

As I venture out in life I am sure that the training and love received here will keep me ever in the straight and narrow path.

Nellie Paul.

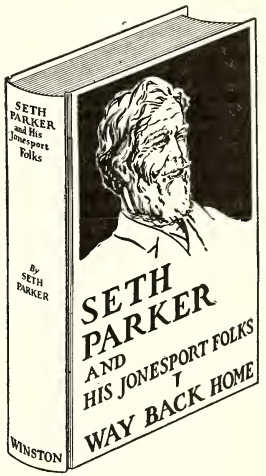
A LOW AIM IS SIN

Most people have been educated to think it was not intended that they should have the best there was in the world; that the good and beautiful things of life were not designed for them, but were reserved for those especially favored for fortune. They have grown up under the conviction of their inferiority and, of course, they will be inferior until they claim superiority as their birthright. A vast number of men and women who are really capable of doing great things, do small things, live mediocre lives and have only the barest necessities because they do not expect to demand enough of themselves. Until they learn how to call out their best through linking thought with purpose, and purpose with action, they can achieve no intelligent accomplishment. —Uplift.

Only the self made man who lets God have a hand in the job has reason to be proud of the result.

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Sunday School Lesson

SEPTEMBER 4

By F. B. Stockdale.

Observing and Enforcing Law

Golden Text—Drink no wine nor strong drink.—Leviticus 10:9.

Underlying the pictures that are contained in the verses printed in our lesson leaves is the natural basis that men hold to God and God holds to men. What the owner of the vineyard had done in his vineyard for the choicest vine of his planting God had done for Israel. A thing is expected to express itself not only in its kind but at its best. A domesticated vine should bring forth grapes of a better order than wild grapes. Care is supposed to improve even vegetables and fruits of the field. God not only asks men to be themselves, but to be themselves at the best circumstances will allow: he does not look for wild things in his vineyard.

Early Risers

When the prophet translates his pictures into human actions it gives him "men who rise early in the morning to seek strong drink"—a dread reason for early rising. A brief statement, but a dismal picture. A man, before the dawn of day, starting from his home in search of strong drink is not a long statement, but it has far-reaching meaning. When any habit has such a hold on a man that it wakes him early in the morning, he is in a bad way. I know a man who wakes in the night in order to smoke a cigarette. When he awakes in the morning he lights one of these little tyrants before he begins to dress. One can scarce credit that a rational human being could be so enslaved to the "kick" of the nicotine that a cigarette contains.

This is a picture of the hold that a taste for alcohol takes on a man. A slavery the most debasing common among mankind. The white race has known no habit that has become as prevalent among men; a habit that disturbs a man's sleep and starts him out early in the morning in search of a satisfaction he never finds. "That they may follow strong drink." Follow as a wolf follows the trail or as a bear follows the rope tied to the ring in his nose; how can he help but follow? The pictures we have seen of negroes, bound together, waiting their turn to be put on the auction block, stirs our sympathies. The picture of this slave does not primarily appeal to our sympathy, because we have not understood its import. The slavery is as real notwithstanding the fetters are inside. The fact that the fetters were largely tied by the slave makes no difference to the fact of slavery. So they follow until night.

"Till wine inflame them." Then, inspired by alcohol, they mix music with their wine and in their degradation make a feast. Let it be understood that "strong drink" and that which in the picture follows can never be separated. If you start the sale of strong drink in heaven, what here follows would come as surely as night follows day. They are cause and result, and wherever you plant the cause the results will grow; it never will be otherwise.

The Forfeiture

But now we have a picture of what they miss. Dreadful as is the positive side of the story, the negative is, if possible, more tragic. Read that for which they have disqualified themselves. The dread inspiration of wine is paid for by a fearful forfeiture of spiritual capacity. Not what the drunkard gets, but what he has missed, is the dreadful part of the story. "They regard not the works of the Lord, neither consider the operation of his hands." The inspiration of wine makes it impossible for one to recognize the handiwork of God or recognize any of his ways. This shutting out of God is the direct result of strong drink, and the result is eternally attached to its cause. The highway of strong drink is the godless highway of life. The havoc that strong drink works in the moral nature of man is as certain as fate and as constant as the stars; there is no slip-up in its operation.

Social Results

Personal habits bring social blessings or catastrophes; that fact makes personal habits socially responsible. Read what the results of following strong

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drink were socially to Israel "So the underworld gapes greedily, opening her jaws ever so wide, and down go Sion's pomp and throng, down go all her madding crowd" (Moffatt). So complete is the ruin that "lambs graze in the deserted scenes, kids feed among the ruins." This is a perfect picture of desolation; not only are the cities fallen, but nature has buried them so that meadow land is now where cities used to stand; animals inhabit the place where thriving cities were.

No civilization is sturdy enough to withstand the blows that strong drink delivers. The strongest fall like weaklings before its ravages. No people are religious enough to escape its results. Outward progress and moral attainment alike fall before it as the grain falls before the sickle. Strong drink undermines and topples over all of which men have a right to be proud. Boasted freedom becomes an empty echo and a whole people go into captivity. Go because "they have no knowledge." "The mighty are famished; the multitude dried up with thirst, unsatisfied, the mean man is brought down and the mighty man humbled." Here is a picture of the social conditions created by strong drink. Civilization's fight with strong drink is a fight to the death: his or hers. We can prate all we wish and babble as we will about "our right to drink." There can be no right thus to blight the history of the people and doom all that has been built up at such infinite cost. Social desolation is the price that will be paid for the right to follow strong drink.

Linking strong drink with bribe-taking to justify the wicked and take away the righteousness of the righteous is no pipe dream. Strong drink is parent and friend to every wicked device known to man.

Our lesson deals with the nature of things. Temperance today is not a fight for recognition of these facts; it is the struggle to keep the strangle hold the Eighteenth Amendment has given to the temperance forces of the world. "The Eighteenth Amendment is doomed." We are hoping that Mr. Roosevelt is not as good a prophet as he is a politician.

Questions for Discussion

1. What does the vineyard teach?
2. What does rising early imply?
3. What dread negative does our lesson teach?
4. Can civilization and strong drink both survive?

—N. Y. Christian Advocate.

Traveler (as train is about to leave) —"Have I time to go to the gate and say good-bye to my wife??"

Guard: "Cawn't tell, sir. Depends on 'ow long you've been married, sir."—Passing Show.

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"A CONSOLATION WITHIN"

By H. H. Smith.

The best of men have had their traducers and George Washington is no exception. Happy the man who can meet his adversaries with such words as Washington met his. When a scurrilous attack was made upon him by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable part of me; though whilst I am up as a mark they will be continually aimed."

It is this "consolation within" that brings true blessedness to life. Describing the changed and exalted state of one who has been truly converted, William James, the noted psychologist, says: "A self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities." To have the assurance within that one's motives are pure and his conduct upright is enough to make one feel "superior and happy." The Word of God bears abundant testimony to this truth. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." With no thought of boasting of his spiritual attainments, when he was old and gray-headed, Samuel called Israel to witness that, though he had walked before them since childhood, no one could accuse him of oppressing the poor, or defrauding anyone, or accepting a bribe. While we do not hear his voice, his words have a ring such as only an approving conscience can give. When some one threatened to reveal something dark in Spurgeon's life, the great preacher replied: "You man write my life on the skies; I have nothing to conceal." When Paul was accused of defiling the temple by taking a Gentile within its sacred precints, he replied that he was innocent of the charge, and that he "exercised himself to have always a conscience void of offence toward God and toward man." To the Christians he declared that it was a source of joy to him that by the grace of God he had lived constantly as a follower of Jesus Christ. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have conducted ourselves in the world and more abundantly toward you."

The testimony of a good conscience gives courage as well as comfort. Miss Slattery, a worker among young people, relates the following incident: "I shall never forget a brown-eyed, frank little fellow of 12 years who was discussing with a group of other boys one who had been found guilty of stealing. The boys were expressing opinions freely. 'Besides stealing he lied. He was always a coward,' said one. 'He was all the time afraid somebody would find out and tell on him. I know a fellow he gave ten cents not to tell where he had seen him.' Then the brown-haired boy threw his head back proudly. 'Well,' he said, 'I'm glad of one thing; there can't anybody find out and tell anything on me, and I wouldn't pay anybody ten cents, for there's nothing to find out that everybody don't know.' I can never forget the fine challenge in his face, the glorious courage that shone out in his eyes."

DELIVERANCE CERTAIN

A ship lies on the rocks and the waves break over it. A boat starting out from shore to rescue it plows its way through the waves as they break upon it. Those who are on the deck of the waiting ship believe that there are strong hearts and true coming for their rescue. The fact that these men have entered upon a harzardous endeavor to save them witnesses to their good will. But presently an engulfing wave greater than the rest sweeps over the boat and seems to overwhelm it in destruction. Those who are looking for deliverance veil their faces in horror. These rescuers are gone ,and their hope is lost. They look again, and lo! like a bird shaking the spray from its wings the boat emerges from the deep. It is a lifeboat and will not sink. So this ruined world looked and saw the deliverer coming. The fact that he was despised and abused, that he knew sorrow, and sweat as it were great drops of blood, that he wore a crown of thorns and was crucified bore witness to the strength of his good will and to the boundlessness of his love. But when death had done its work, when all the powers of earth and hell had leagued against him and shut him in the grave from which one had never been known to escape and from that complete entombment he came forth alive, conquering and to conquer, then did the world revive its hope and come to know that its Deliverer was mighty to save.—Selected.

ALL THINGS

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

—Selected.

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Children's Storyland



COOPER THE STORY TELLER

"James!" The mother's voice was growing stern. "James Fenimore Cooper! Put down that book at once and make ready for bed. You know that Neighbor Smith will go early to Albany with his load of grain tomorrow, and you must be up betimes and ready to go with him."

The young lad laid down his book with a sigh.

"Very well, mother. I am eager to return to Mr. Elliston's home, and take up my studies again. But some day, mother,"—his eyes lit up and he turned a regretful glance toward his book—"some day I shall write books, too—books full of knights and ladies and prancing steeds."

When he arrived at the home of Mr. Elliston, he and another pupil of his good minister did find time, in spite of their long Latin lessons, to write and set in type several chapters of their own compositions.

Later, when James was thirteen years of age, these same two boys were ready to enter the freshman class at Yale. The careful training of Mr. Elliston helped James to maintain a very high standing in the ancient languages class, and he made fair progress in other studies. But in his junior year he was dismissed from college as penalty for a bit of boyish mischief.

Since his son was not to return to college, the father got a chance for him to ship before the mast on a sailing vessel. He was active and willing to work, learning very soon to splice a rope as neatly as the most seasoned sailor.

He received his midshipman's commission when he was nineteen. Part of his naval service which followed was under Captain Lawrence, of "Don't give up the ship!" fame.

After his marriage, however, young Cooper left the navy, at the request of his wife, and settled down to a quiet country life. His dream of writing books was apparently forgotten until one day he happened upon a New England novel. After reading the book, he tossed it aside in contempt.

"I could write a better book myself," he said to his wife; and immediately he wrote the opening chapters of a novel which he called "Precaution." Perhaps the less said about this novel the better, as it was by no means a good book. He had tried to write about English life, of which he knew nothing and had succeeded poorly.

This work accomplished one thing, however; it showed Cooper that he liked writing, and he conceived the idea of writing a story of his own country—something which had not been attempted before. An old tale of his father's came to his mind—the story of a Revolutionary spy—and this he used for the theme of his novel. The book met with great success immediately upon publication, and the young writer then realized that his own life experiences would furnish material for all the writing he could do.

The Indians who had lived in the forest about his early home were made to live again upon the pages of his books. So vividly did he picture them, the whole world formed opinions and ideas of the red man according to Cooper's description.

The Leather Stocking Tales are his best known works. Taken in the order of writing: The Deerslayer, The Last of the Mohicans, The Pathfinder, The Pioneers, and The Prairie, they relate the history of one chief character, "Leather Stockings," throughout his life.

If Cooper had continued trying to imitate English writers, his works would not probably have won any lasting fame; but because he dared to do the thing which he could do best, his novels are looked upon as a real history of pioneer life in this country, and are placed among the classics of literature.—Dorothy Williamson, in Junior Weekly.

TRIXIE

One of our friends who lives on a beautiful dairy farm brought us a smart little puppy. We call her Trixie and the name just suits her. What a clever trick she played on us last week!

Our newsboy leaves our early morning paper on the front steps. We taught trixie to pick it up, carry it around the house, and lay it at the back door. The little dog knew she would not get any breakfast until she had done this for us. One bright morning Trixie was plainly worried. She ran to the front of the house and back to the kitchen door a great many times whining pitifully, and occasionally letting out short, sharp barks.

"Mercy on us," said mother, "what is the matter with that pup? Hasn't the paper come yet?"

I looked out. There was no paper and it was past the boy's usual time. Trixie raced crazily back and forth as if she had lost her mind completely.

We went to breakfast and forgot for a while the little dog and her troubles. Suddenly, in the midst of the meal, there came a mighty scratching on the back door. I got up and opened it and what do you think I saw? A stack of papers a foot high piled up there, close against the screen.

The puppy wagged his tail happily and darted round the corner to return within the minute bringing another paper.

I looked at my mother, my mouth open. The newsboy's supply must have given out before he got to us, and he had gone back to the corner for more.

Trixie, hungry no doubt, had decided not to wait any longer but helped herself to all the copies of the morning paper she could find in the block. She twinkled her eyes and thumped her tail on the porch as much as to say:

"Now haven't I worked this morning? Don't I deserve a fine breakfast?"

We agreed that the little puppy had done the best she could, and while she eagerly lapped her milk I carried all the papers back to their owners.—Alice May Brackett, in The Child's Gem.

CO-OPERATION

Two fool jackasses—now get this dope—
Were tied together with a piece of rope.
Said one to the other, "You come my way,
While I take a nibble at this new-mown hay."

"I won't," said the other. "You come with me,
For I, too, have some hay you see."
So they got nowhere; just pawed up dirt,
And, believe me, how that rope did hurt!

Then they faced about, those stubborn mules,
And said, "We are just like human fools.
Let's pull together. I'll go your way,
Then come with me, and we'll both eat hay."

Well, they ate their hay and liked it, too,
And swore to be comrades good and true.
As the sun went down they were heard to say,
"Ah, this is the end of a perfect day."

—Author Unknown.

Dorothy had been praying each evening at bedtime for a baby sister. The other day her mother, while reading the paper, exclaimed: "Well, Mrs. Blank has a little daughter."

"How do you know that, mamma?" Dorothy asked.

"It says so in the paper, dear."

"Read it to me."

Her mother read: "Born, on March 2, to Mr. and Mrs. Blank, a daughter."

Dorothy thought a moment and then said: "I know what I'm going to do; I'm going to stop praying and begin advertising."—Boston Transcript.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

September

Andrews-Masseys, 11 4
Stem, 7:30 4
Rougemont, 11 11
Orange-Carrboro, 7:30 11
Cedar Grove, 11 18
Front Street, 7:30 18
Calvary, 7:30 25

October

Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babama, 11 16
Brooksdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 23
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

September

Hay Street, a.m. 4
Person and Calvary, Gorden's, p.m. 4
Fay Ct., St. Andrews, p.m. 11
Aberdeen-Vass, Vass, a.m. 18
Sanford, p.m. 18
Laurel Hill, a.m. 25
Laurinburg, p.m. 25

October

St. John-Gibson, Gibson, a.m. 2
Hamlet, p.m. 2
Rowland, a.m. 9
Red Springs, p.m. 9
Rockingham, a.m. 16
Roberdel, p.m. 16
Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November

Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Kennekeet, Avon, 11 4
Washington, 11 11
Bath, Asbury, 4 11
Pantego-Belhaven, Belhaven, night 11
Stumpy Point, 11 12
Mattamuskeet, Amity, night 12
Fairfield, 11 13
Swan Quarter, Providence, night 13
Edenton, 11 18
Currituck-Kitty Hawk, Mt. Zion, 11 24-25

October

Windsor, White Oak, 11 2
Williamston, night 2
Dare, Mann's Harbor, 11 9
Manteo, night 9
Wanchese, night 10
Columbia, Columbia, 11 16
Roper, Roper, night 16
Plymouth, Plymouth, 11 17
Ahoskie, Powellsville, 11 22
Aulander, Aulander, 11 23
Murfreesboro, Murfreesboro, night 23

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

September

Mt. Olive Ct., Smith's, 11 and 2 3
Mt. Olive Ct., Smith's, 3 4
Pikeville, Elm Street, 11 4
Mt. Olive-Calypso, Mt. Olive, 7:30 4
Goldsboro Ct., 11 and 2 10
Goldsboro Ct., 11 and 8 11
Straits-Harlowe, Harlowe, 11 and 2 17
Straits-Harlowe, Harlowe, 11 18
Beaufort, 8 18
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October

LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

September

Cary-Apex, Cary, 11 4
Louisburg, 8 4
Epworth, 11 11
Central, 11 18
Dunn, 11 25
Erwin, Angier, 8 25

October

Newton Grove, 11 1
Benson, 11 2
Smithfield, 8 2
Oxford, 11 9
Creedmoor, Grove Hill, 3 9
Jenkins Memorial, 8 9
Millbrook, 11 15
Mamers, Cool Springs, 11 16
Lillington, 8 16
Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Enfield-Whitakers, Enfield, 11 4
Conway, Zion, 11 11
Halifax, Halifax, 3 11
Northampton, New Hope, 11 18
Littleton, Calvary, 3 18
Roanoke Rapids, 7:30 18
Garysburg, Shiloh, 11 25
Rosemary, 7:30 25

October

Norlina, 11 2
Rich Square, 11 5
Nashville, 11 9
Rocky Mount Ct., Yorks, 3 9
McKendree, Pinetops, 7:30 9
Bethel, 7:30 12
Rocky Mount, Clarke St., 7:30 13
Stantonsburg, 11 16
Spring Hope, White Oak, 3 16
South Rocky Mount Ct., 7:30 19
Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

September

Burgaw-Burgaw, 11 25

October

Wallace-Rose Hill-Providence, 11 2
Chadbourn-Cerro Gordo, 11 9
Whiteville, 7:30 9
Town Creek-Zion, 11 16
Epworth, 7:30 16
Shallotte-Village, 11 23
Southport, 7:30 23
Elizabeth-Trinity, 11 30
Bladen-Bethlehem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November

Stedman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September

West Asheville, 11 4
Weaverville, 11 11
Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.
Weaverville, 11 11
Area Meeting, Central, 1:30 11
Woodfin, 8 11
Fletcher, 11 18
Area Meeting, Hillville, 1:30 18
Biltmore, 8 18
Sandy, Western, Sat. 11 24
Acton, 11 25
Area Meeting, Acton, 1:30 25
Skyland, Sardis, 8 25

October

Hendersonville, 11 2
Flat Rock, Edneys, 3 2
Fairview, Tweeds, 8 2
Candler, Mont. 11 8
West Asheville, 11 9

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Weaver Ct., Pleasant Hill, 3 9
Leicester, 8 9
Brevard, 11 16
Rosman, 3 16
Swannanoa, 8 16
Marshall, 11 23
Ivy, 3 23

CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

FOURTH ROUND—IN PART

September

Peachland, Hopewell, 11 4
Dilworth, 8 4
Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Thrift-Moores, Pleasant Grove, 3 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Unionville, Union Grove, 2 25
Calvary, 8 25

October

Weddington, Wesley Chapel, 11 2
Prospect, Trinity, 3 2
Brevard Street, 8 2
Marshville, Gilboa, 11 9
Myers Park, 8 9
Morven, 11 16
New Hope-Bethel, Long Pine, 3 16
Monroe, Central, 8 16
Wesley Heights, 11 23
Hickory Grove, 8 23
Big Spring, 11 30
Spencer Memorial, 8 30

Special County Meetings

The pastors and officers of every congregation in each county are urgently requested to meet in the interest of pressing needs of the whole church as follows:

Mecklenburg, First Church, Sunday, Sept. 11, 3 p. m.
Union, Central, Monroe, Saturday, Sept. 17, 3 p. m.
Anson, Wadesboro, Saturday, Sept. 24, 3 p. m.

GASTONIA DISTRICT

R. M. Courtney, P.E., 606 South York St., Gastonia.

FOURTH ROUND

September

Belwood Ct., Fallston, 11 3-4
Shelby, Lafayette Street, 7:30 4
Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.

FOURTH ROUND

September

Coleridge, Rehobeth, 11 4
Asheboro Ct., Tabor, 3 4
Cedar Falls, Worthville, night 4
Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11
Asheboro, First Church, 11 18
Liberty, Staley, 3 18
Glenwood, Glenwood, night 18
West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FOURTH ROUND

September

Morganton, 11 4
Connelly Springs, 11 11
Burke, Friendship, 3 11
Henrietta, Alexander, 11 18
North Forest, Oak Forest, night 18
Elk Park, Banner Elk, 11 25
Avery, Linnville Falls, 3 25

October

Spindale, 11 2
Cross Mill, Pleasant Hill, 3 2
Cliffside-Avondale, Avondale, 11 9
Marion Ct., Providence, 3 9
Burnsville, night 11
Broad River, Wesley's Chapel, 11 12
Rutherfordton, night 12
Mill Spring, Maness Chapel, 11 15
Bakersiville, Bakersville, 11 16
Spruce Pine, night 16
Bostic, Cedar Grove, 11 19
Forest City, night 19
Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Gilkey, Thermal City, 3 30
Marion, night 31

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

FOURTH ROUND

September

Mt. Airy Ct., Epworth, 11 and 2 (Saturday) 3
Ararat, Hunter's, 11 4
Mt. Airy Ct., Epworth (preaching), 3 4
Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18
Warrensville, Warrensville, 11 25
Creston, Creston, 3 25
Jefferson, 7:30 (closing revival meeting) 25

October

Stoneville-Mayodan, Stoneville, 11 2
Sandy Ridge, Sandy Ridge, 3 2
Madison, Madison, 7:30 2
Danbury, Davis' Chapel, 11 9
Walnut Cove, Palmyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30 16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.

New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.

FOURTH ROUND

September

Norwood Ct., Mt. Vernon, 11 Sat. and 3 Sun. 3-4
New London, Zion, 11 4
Norwood, night 4
Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18
Albemarle, First Street, night 18
Gold Hill, Gold Hill, 11 25
Granite Quarry, Bethel, 3 25
East Spencer, Yadkin, night 25

October

Mt. Pleasant, Mt. Pleasant, 11 2
Concord, Central, night 2
Salem, Salem, 11 9
Kerr Street, night 9
Woodleaf, Woodleaf, 11 16
China Grove, night 16
Concord Ct., Rocky Mount, 10 23
Forest Hill, 11 23
Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

FOURTH ROUND

September

Mt. Zion, 11 4
Davidson, Fairview, 3 4
Mooresville, Broad Street, night 4
Hickory, First Church, 11 18
Bethel-Fair Grove, Bethel, 3 18
Westview, night 18
Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Ball Creek, Friendship, 2:20 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30
Highland-Rhodhiss, night 30

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.

FOURTH ROUND

September

Bryson and Whittier, Whittier, 10 2
Sylva, 11 4
Cherokee, Echota, 3 4
Cullowhee, 11 11
Webster, East La Port, 3 11
Glenville, Glenville, 11 18
Highlands, Horse Cave, 3 18
Jonathan, Shady Grove, 11 25
Canton, 7:30 25

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

FOURTH ROUND

September

Mocksville, 11 4
Central Terrace, 8 4
Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11
Coolemee, 11 18
Burkhead, 8 18
Oak Ridge, 11 25
Thomasville, Fair Grove, 8 25

October

Erlanger, Reeds, 11 2
Ogburn Memorial, 8 2
Walkertown, 11 9
Kernersville, 8 9
Lexington, 11 16
Linwood, Reeds, 3 16
Centenary, 11 23
Sedge Garden, 8 23
Thomasville, 11 30
Hiatt Memorial, 8 30

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IN MEMORIAM

WISE—Mr. E. R. Wise of Stumpy Point, N. C., was born July 25, 1874, and departed this life August 2, 1932. He is survived by his very devoted wife, Mrs. Edith Wise, and his daughter, Nellie, along with a number of sisters nephews and nieces. He joined the Methodist church at the age of 14, in which he rendered a faithful service until the time of his going from us. He was a kind, cheerful and genial character, and this good man left this life with a host of friends to mourn his loss.

W. T. Cheek, Pastor.

POOLE—K. B. Poole was born November 20, 1861, at Coleridge, N. C., and died July 22, 1932, at his home in Graham, N. C. He had fulfilled the three score and ten years, being 70 years of age when he passed away. For a number of years he had been a sufferer, yet always he was very patient and in every possible way showed his allegience to the kingdom of God. His daughter remarked that the church bells never rang but what he was anxious to attend. He is survived by three daughters: Mrs. Edgar Welch, Miss Eva Poole, and Miss Minnie Poole. His wife preceded him to the glory world only a short while previously, was held in the highest esteem by her neighbors and made large contributions for the work of the kingdom. Brother and Mrs. Poole will be missed but the good of their lives will live on.

Pastor.

GWYN—In the passing of Mrs. W. L. Gwyn, July 26, 1932, at the age of 80, Salem church loses a beloved member. Her life speaks more clearly than we can write of her spiritual power and Christian purity. No one could ever doubt the sincerity of her religion. She was gentle, modest, patient, uncomplaining, brave and hopeful, always looking for the best. Her spirit of youth even in her old age was always an inspiration and influence in the lives of all who knew her. To know her was to love her. She was a good neighbor, mother and grandmother, a devoted and faithful wife. She loved her church. She was regular in attendance to every church service when able to be there. She was a true friend to her pastors and contributed freely to every cause of her church. Many and beautiful were the floral offerings which bore silent testimony to the esteem she was held in her community.

Quietly and peacefully she fell on sleep to be with Jesus. We shall miss her in the home, the church and community. Though our hearts are sad we rejoice in the assurance that she is happy in the presence of her Saviour and with the loved ones gone on before. She awaits with loving expectation a complete family reunion in that home where parting never comes.

May we meet in that land so bright and fair above the starry sky,
Where we shall live forevermore without a tear or sigh.

By a Loved One.

ELLIOT—Carolina Bell (Bruce) Elliot was born April 7, 1864, and departed this life on July 28, 1932, being 68 years, three months and 21 days of age. When she was yet in the tender age of her girlhood she was converted and joined the Pisgah Methodist church and has all through her life lived a pure Christian life. On April 2, 1885, she was happily married to B. Y. Elliott and together they have walked in wedded bliss until her Master called her home. Seven children were born to this union. Four preceded the mother to the great beyond. Those surviving her are Mrs. W. M. Looper of Dayton, Ohio, Mrs. Dover Johnson and Miss Lois Elliott of the Pisgah community.

As a mother she was faithful to her children and lived a sacrificial life filled with the tenderness of a true mother's love. She knew the sorrows which come from warfare. She gave two sons for the cause of liberty. The pains of her children were also her pains, for she sat at the bedside of her soldier sons holding their hands and stroking their feverish brows with a hand of mother's love. As a wife she was true, gentle and kind. She was the joy of her husband because he could safely trust in her and be encouraged by her gentle spirit. To know her was to love her. Her life to this community was a blessing.

Her faith was strong and her spirit was with the great spirit of God. On one occasion after telling of the terrible heartaches which she had had she said, "It is God's will and it is all for the best." Her life was aglow with a beauty that comes only to those who walk with God. Even in the last days when much pain was her lot she was patient and gentle. To visit her was to see one that had the spirit of Jesus and to know that even in affliction God comforts his children. She suffered much the past year, but she endured with fortitude and patience and talked of the heavenly world as one who walks by faith and not by sight.

Her life is now over on earth but begun in heaven. Our hearts have an aching void that cannot be filled till we walk on the golden strand with her beyond death's river. Consecrated to her Lord, loyal to her church, her family, her friends and society, she wrought well in her day and has gone to receive the eternal reward, leaving to her children the rich inheritance of a well spent life. May grace come to the hearts of those who miss her most and comfort from above be given.

RESOLUTIONS OF RESPECT

Hester community is bowed with grief over the death of our friend and neighbor, Mr. Otho D. Lyon. The hand of an assassin caused the life of this good man to cease forever, and his spirit to take its everlasting flight. Born and reared in our community, where he joined our church and Sunday school, it has been our privilege and pleasure to know Otho, as he was familiarly called, for most of his life, and we always found him on the side of what he thought was right. In all relations of life, business, social and religious, he took a high stand, and his daily life will be an inspiration to those he leaves behind.

Our sympathy goes out to his devoted wife and children in their loss, but we feel sure that their loss is his gain. We believe that he is gone to that place where the hand of death of no kind can reach him.

As members of Bullock's church and Sunday school and community we wish to pay respect to his memory. Be it therefore resolved:

First, That our heartfelt sympathy be expressed to his wife and family.

Second, That we sadly deplore the death of our friend and neighbor. We will miss him much in our community, and we feel that his place will be hard to fill.

Third, That a copy of these resolutions be sent the bereaved wife and family, one to be sent to the North Carolina Christian Advocate for publication, and a copy be spread upon the minutes of Bullock's Sunday school.

W. R. Gooch,
J. A. Cowan,
Isham King.

MRS. WILLIAM E ANDERSON

This elect lady, widow of the late Mr. Wm. E. Anderson of Statesville, passed to her eternal reward on last June 7.

She was born Fredonia Elliott, November 22, 1852, daughter of the late Dr. E. O. Elliott and Mrs. Martha (McRee) Elliott, who then lived in Mecklenburg county, near Charlotte, and moved in early childhood with her parents to Statesville, where she dwelt for the remainder of her life.

She was married to Wm. E. Anderson of Statesville (who deceased some 20 years ago) and they established a model home in which love, gentleness and the other Christian graces abounded.

She was a gentle woman, cultured in both mind and spirit, the very soul of candor and sincerity; warm hearted and magnetic by nature she made friends and held them as with hooks of steel.

She was a devoted wife, a model mother, a constant friend, a generous neighbor and an humble Christian, who with unfaltering faith walked with God for full four score years, all the while carrying comfort and cheer, inspiration and blessing along the way. Her home life was beautiful, for there the very atmosphere was saturated with happiness. There, too, she taught her children the important lessons of obedience and self-sacrifice; to fear God and to keep his commandments as their supreme duty and privilege.

The children were devoted to her and when the word went forth that the end of her pilgrimage was near they all rushed back to the old home to be with her when the end should come. Those who knew her intimately loved her most, and when the news of her death was known, sorrow filled many hearts throughout the state and beyond, for she was held in affectionate regard by a wide circle of friends.

Her living children: Esley O. and Fred Anderson of Charlotte; Frank R., William E. and McRee Anderson, Mrs. J. Henry Hall of Statesville, Mrs. Malcolm Mason and Mrs. Lucian Ramsour were devoted sons and daughters and can say with the poet Cowper:

"'Tis not my boast that I deduce my birth
From loins enthroned or mighty of the earth,
But higher far my proud pretensions rise,
The child of parents passed into the skies."

Truly did these parents leave the rich heritage of a good name to their children.

William L. Sherrill.

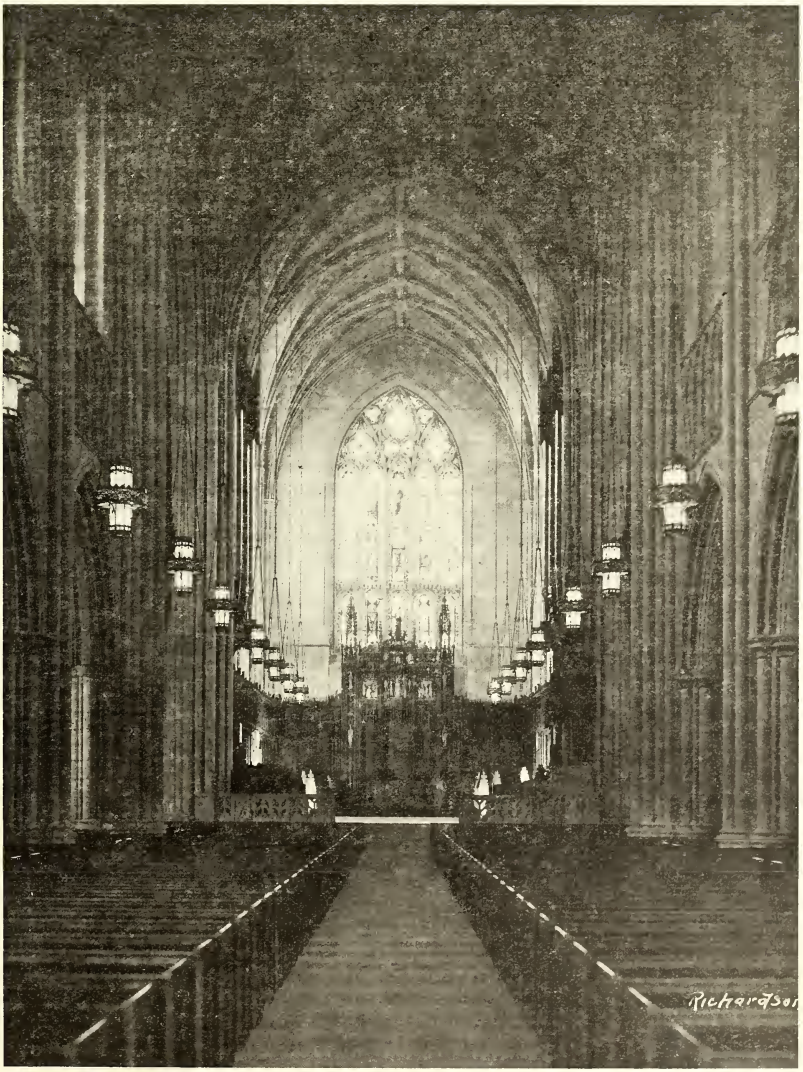
GIBSON—Mrs. Rachael Gibson, widow of Brother Robert Gibson, passed to her eternal reward early in the morning of August 1. She was 71 years of age and a life long resident of the St. John's community, near Gibson, N. C. At an early age she united with the St. John's M. E. Church, South, and unto the end was a faithful, devout, and consistent member. For many years she had been recognized as one of the pillars of her church. She was loyal to the best interests of it, her loved ones, the community, and the world at large. For a number of years she had been afflicted, but attended church services when she could; she was liberal in her financial support, and was glad to do all within her power to advance the interests of her church. She let her light shine for the Master. Truly she was one of "the salt of the earth." She will be greatly missed by her loved ones, her church, and her community. Three sisters and one brother survive. The funeral was conducted in St. John's church on the afternoon of August 1, her pastor and Rev. J. B. Thompson, a former pastor, officiating. Interment followed in the Gibson cemetery.

Edgar B. Fisher, Pastor.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Volume 77 GREENSBORO, N. C., THURSDAY, SEPTEMBER 8, 1932 Number 36



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THE BIG PROHIBITION MEETING IN GREENSBORO

That gathering of prohibition leaders and friends in Greensboro next Monday night and Tuesday is going to be a great meeting with far-reaching consequences. It is the time when the dry forces of North Carolina will set themselves in battle array to prevent the legal return of liquor in North Carolina.

If you are an enemy of old booze and the friend of law and order, and one who has at heart the welfare of the boys and girls and men and women of North Carolina, be on hand next Monday evening to hear Dr. A. J. Barton and Bishop Edwin D. Mouzon and to take part in the work of Tuesday.

All sessions of the conference will be held in West Market Street Methodist church. There will be three sessions on Tuesday. The morning session will be held from 10 to 12:30, afternoon session 2:30 to 4:30, night session 8:00 to adjournment.

Dr. Ernest H. Cherrington of Washington City will be the speaker Tuesday night. Dr. Cherrington is the best informed man on prohibition in America. Everyone should hear his message. Please give cordial invitation to all your congregations to attend these meetings.

Lunch will be served at 50 cents at the King Cotton Hotel from 12:30 to 2 o'clock on Tuesday, September 13.

DO YOUR PEOPLE KNOW?

The new subscribers received on our special proposition, "fifteen weeks for fifty cents," indicate that some have been busy letting the people know that the Advocate is now in reach of all. Have the people in each of your churches and Sunday school classes been informed?

The readers of the paper know; but how about those who do not see the Advocate?

Let the people know. Many will be willing to invest fifty cents. The trial subscription may be the beginning of many years acquaintance with the paper. The wise pastor will take heed.

WORSE THAN PAWNING A BABY'S SHOES

In your Christian Advocate of September 1, 1932, "What is the only thing in the world that will make a father pawn his baby's shoes?"

I was a student at the Vanderbilt University in the year 1876. On our return from classes to our boarding house we saw a man and woman contending in a terrible struggle for the possession of their little three-year-old child on the commons near our boarding house. We of course interfered, and to our amazement the woman said her husband was trying to take the little girl down to a grog shop around the corner to pawn her for liquor. She had refused to give him money that she held to buy the necessities for the family, and the pawning of the little child would force her to redeem the baby and pay for the liquor. That was the most dastardly crime I ever saw at that time of life which whiskey would force a man to do. I hope to be at the prohibition convention in Greensboro, September 12 and 13. The church of North Carolina was never submitted to a more acid test. "Let God arise, let his enemies be scattered, let them also that hate him flee before him."

H. J. Faison.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
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Volume 77 GREENSBORO, N. C., THURSDAY, SEPTEMBER 8, 1932 Number 36

Let every woman read "Shall Women Keep Loyal?" on page 14. The women hold the fate of nations.

"To say that things could be worse" is a poor sort of comfort. But to say that times have been worse and will soon be better should sound good. And that is about what we can say now. Times are getting better, but if anybody expects to go joy riding in an automobile that is not paid for as so many people did before 1929, we hope that man will not be able to live up to his expectations.

It is said that the colleges of North Carolina will this year enroll twelve thousand students. If these figures are correct, at least ten thousand homes are directly interested in the work of these students and are helping to bear the financial burden, and many of these parents are making great financial sacrifices. As far as our observation goes we have never known a boy or girl who did not appreciate such parental sacrifice that was ever worth his salt. It will be a fine day for parents and unappreciative children when college authorities promptly send home every student that does not profit by his stay in college.

The forgotten man is to the front. Soon the woods will be full of men on the stump weeping over the poor oppressed laboring people. Some of these will be crying for repeal of the one enactment that halted the distillers and brewers and other millionaries who are now spending money to elect wet senators and congressmen that they may once again make millions at the expense of the laboring man. What care they for the masses so they can get the money? Back of all this cry for repeal is the greed of men who would corrupt governments and clothe women and children in rags. We have the utmost contempt for any man in North Carolina who claims to be the poor man's friend as he crys out for repeal. He is the forgotten man's worst enemy.

Let the special Advocate campaign have right of way in these first weeks of September. The pastors who have been busy in revivals should find fertile fields and the pastors away on vacations should enjoy renewed energy. Make the most of this opportunity to aid in closing the year.

We are told that members of the legislature next winter have already drawn bills for the repeal of the Turlington Act—state wide prohibition for North Carolina—which will be brought before the next legislature. Does it not look like the drys ought to get busy? Some drys say they do not know how to vote? They certainly can find how their candidates for the legislature and for Congress stand. It will be easy to know how to vote so far as these are concerned. The legislature and the Congress are vital. Let no wet get your vote.

The children's crusade is now in action. Every town and city street is crowded each morning and evening with children on the way to and from school. The school buses these days are a feature of the highways as they carry rural childhood to the big consolidated schools that have been erected to give country children equal school privileges with the children of the city. These schools for our children have been erected and are maintained at great cost. It becomes every parent and teacher to see that this money has not been spent in vain. These schools will have much to do in shaping the lives and characters of the rising generation. Are the fundamentals of good citizenship being taught in these schools? Is due emphasis being placed upon morals and religion? These are questions of first importance. To spell a little, to read a little, to cipher a bit, to make a limited acquaintance with geography and history, are but a small part of our educational work. The old fashioned virtues that lie at the foundations of social and national life are primary.

America Half Wet and Half Dry

LINCOLN said America can not endure half free and half slave. No more can America continue half wet and half dry. In 1808 the slave trade from Africa to America was prohibited, but this slave trade in America continued until 1861. The Missouri Compromise was reached in 1820. By this the South should be slave territory; the North and West should be free. The great men, chief among whom was Henry Clay, settled this by compromise on the basis of states rights. But this curse of the land and sore impediment to the states of the South could not be handled after any such fashion, even though at that time each state was largely an isolated entity in itself. It was the day before the railroad and all modern means of transportation. Life then was simple and largely isolated; in 1860 it was becoming more complex and closely inter-related. The Missouri Compromise was nothing more than temporizing with a national evil. So, in the midst of the compromisers of high position there arose a young man on the plains of the west who said he would smite slavery wherever found, for America can not endure half slave and half free.

Now the demand is made to set up a new Mason and Dixon line with half the nation wet and half dry. This, too, at a time when society is interlinked as never before—a time when state lines necessarily become less and less. To defend more than forty frontiers is absurdity; to expect the liquor crowd to respect any law, national or state, is to discount the record of the years.

The wise men in party councils are temporizing and compromizing with an evil more pronounced and widespread than ever was slavery, all the while doing their utmost to deceive and mislead the people. Many accustomed in days gone to raise their voices against the hurt of liquor are silent as the grave. There will yet arise some man as did Lincoln whose words will ring across the land from side to side and he will inaugurate a movement that will bring in a dry America, even though it be the end of the old parties with their compromises. This land can not endure half wet and half dry.

Right here in North Carolina, after more than a hundred long years to reach our present high estate, we are wanting in a leadership than can speak the master word. With a so-called leadership that is half dry and half wet, half wise and half otherwise, the uncertainty continues. In one breath condemnation is heaped upon those who failed to enforce the prohibition law; in the next breath they say it can not be enforced, hence repeal. Yes, our laws against liquor must go, yet the state must remain dry as the desert. Such an effort to deceive and mislead does not belong to leaders —real leaders must remain loyal to their ideals and must ring true at all times. We will never have men in North Carolina whom the genuine Tar Heels will delight to follow so long as the one effort is to ride on the water wagon and to sit astride a beer barrel at the same time. The men and women who are the backbone of this state will ultimately spurn a sham and a make-believe.

Back to the Farm Movement

SUCH a movement is on in Georgia, being sponsored by the Atlanta Constitution and the civic clubs of Atlanta. It seems that every town and city interested in the welfare of the unemployed should provide this permanent cure for unemployment. There are too many people in urban centers even in normal times for every man and woman to find a job. But there are in all parts of the South neglected and uncultivated farms which would provide a good living for all who will cultivate them.

We would not even seem to suggest that people without employment in town and city can return to the country (and we use the term return advisedly for only country bred people can go to the country with hope of success) and get rich, but we know that with industry they can make a comfortable living, which is more than they are able to do in town.

Let's have in North Carolina a return to the country movement, and we call upon Governor Gardner to lead such a movement. He made a success of the "live at home movement" and he can make this succeed.

Our Childish Church Activities

IN DEALING with children, prizes, marks and medals are expected to be given a big place to encourage by the tangible evidences of success. But with the advance of years these fall more and more into the background. Our biggest struggle to get away from the ways of childhood belongs to our organized church effort. This seems to be a mark of distinction—though not often a commendable mark—that belongs to present day Methodism. We have gone daft on credits. The ways

of childhood seem to have followed our adults into most of our church activities. Even so excellent and devoted a group of hard working and self-sacrificing women as those of the missionary societies have many women who are the slaves of credits. They are not interested and can not be enlisted unless they are going to get credit for the undertaking.

This undue stress on credits and marks of distinction fail in the long run to get the best results. Measured by Christian standards it could not be otherwise. This method may aid in building up an organization but Christianity is more than an organization. Loyalty to a Person, not activity in an institution, is first. Life and spirit and the desire to aid wherever there is the greatest need belongs to the Christian advance. In childhood, we think and speak as children, but the day comes when we put away childish things. We are expected to spend and be spent without undue regard for the balance sheet.

We fear our central offices at Nashville have done us hurt by this continuous harping on credits. Again and again have we tried to enlist good people in urgent and needy undertakings only to get—to them—the one sufficient reply, "We can get no credit at Nashville for that."

How can we collect money for missions and carry on a world wide enterprise by relying on the marks of distinction won rather than the urge of a constraining love? There is no hope of putting in practice a two mile religion unless we can put away childish things. The average speech urging programs and methods and credits falls on listless ears—too often it is as dry as a coffee mill and as familiar as the moonshine. The cross stands at the center—it must go on before. It means sweat and blood and nail prints.

Are You Old?

IF YOU repeat the same story, especially if it is an old story, time after time to the same individual, you are growing very old intellectually, no matter what the calendar says. Watch yourself, as to how you repeat stories whether they were good, bad, or indifferent at the first.

A preacher may apply the same test to his sermons. They may have been first class twenty-five years ago, but sermons that came through the World War and the terrible years that followed should go on the roll of superannuates. If not they will lead to the superannuation of the man who uses them. Even the dry cleaner could freshen these old worn and musty garments that hang in the ministerial closet.

How is your work going—in dull routine or in a glowing enthusiasm? What is your outlook upon life, are you a pessimist or an optimist? Is your work a hopeless task or a joyous delight? An answer to such questions will help you to answer the question, How old am I? Can you with Robert Browning exclaim, "The best is yet to be." If so give me your hand, young man.

Silence the Jazz and Listen to the Singing Pine

WHY discard the roar of city streets where commerce utters a thousand voices and not one of them contains a musical note, and seek instead to listen to the healing voices of forest and mountain vale? The question may be put, Who is going to do such a thing when most people prefer jazz rather than classical oratorios?

Yet it is well for us to keep in mind and heart a thought and a tender affection for the things that we could once enjoy though now engrossed with the mechanical things of a machine age.

Listen to Lilian Leveridge in the New Outlook:

If you would know sweet music, to soothe and charm and delight,
To call back the days that were dearest, sunny and sweet and bright,
Then silence the jazz, the tom-tom, that nothing of heaven enshrines,
And list to the low, soft whispers of winds in the Northern pines.

The wind, the wind in the pine-trees, ever by night and day
It is harping the same wild music in the same weird, witching way.
O, I never shall know its meaning till my last earth-day declines,
And I hear in the heavenly country the music of singing pines.

The many meetings announced by the elders should mean much for the closing of the year. Old plans will count for little; a fresh passion in the hearts of preachers and laymen will bring victory. Open your heart and see if you find a cross at the core—one without a cross is useless in this hour.

People and Things

Rev. Samuel A. Maxwell was received into the Kentucky conference at its recent session and appointed by Bishop McMurry to a place on the faculty of Asbury College as professor of religious education.

Rev. T. P. Jimison is in the second week of a successful revival at Pisgah on the Guilford circuit, Rev. D. F. Tarver, pastor. This is the fourth meeting that Brother Jimison has held this summer in Guilford county and he will begin another next Sunday at Bessemer.

Bishop Edwin D. Mouzon, D.D., LL.D., will preach at Centenary church, Greensboro, next Sunday evening at eight o'clock. Brother J. C. Cornett, the pastor, is happy to have the bishop preach for him. A big congregation will greet the visiting minister.

"I want to heartily endorse the 'self-denial offering bag' to raise benevolences. Our elder put this plan into effect two years ago in the Statesville district and in many churches money was raised that could not have been secured otherwise. We circuit boys are with our conference lay leader to raise every dollar possible on benevolences."—Paul R. Rayle.

Home coming day will be celebrated at Mt. Hermon church, Snow Hill circuit, the third Sunday in September, the 18th. All former pastors and members of the church are most cordially invited to be present. There will be preaching in the morning by a former pastor, dinner on the grounds, and a program of music and special features in the afternoon.

"The centennial celebration of Pleasant Green church, Durham circuit, will be held September 25, 1932. All former pastors, members and churches of Durham circuit, are invited to attend and worship with us that day. A program is being arranged for all day service. You are invited to be present and enjoy the good things."—B. H. Black.

"Revival at Forest Hill, Concord, closed last Sunday night. A. L. Stanford did the preaching and we had a real revival. The Sunday morning service was one of the most impressive and spiritual ever held in the church. Mothers and daughters wept together at the altar; fathers and sons, grown men embraced each other—it was wonderful. The spirit of God was manifest and swayed the entire church. People who say you can't have a genuine revival today are wrong—we've just had one! Men and women trembled and shook under the weight of conviction; there wasn't room for everybody at the altar. God is still powerful to convict and to save."—Paul Hardin, Jr.

"Mr. Lewis came to my door and asked if the doctor was at home. My cook replied, 'Dey ain't no doctuh stays here.' We doctors ought not to stay home next Monday and Tuesday—we should go to Greensboro. It is true that we are crowded by our pastoral duties, for Miss Donda Eatin is under the care of a stomach specialist; Mrs. Sallie Patica is enjoying poor health again; Johnnie Wheatstraw is again sneezing with hay fever; Miss Callus Thenics has sprained her ankle; Miss Blowout has invited the pastor and his wife to a party; Col. Dives has been suffering from beggar annoyance and preachers of three denominations have been to see him since we have. But still we should go to Greensboro Monday and Tuesday."—Ed. Earnhardt.

"This list is from Rose Chapel, Cool Springs circuit, and with it the Advocate is placed in 15 homes. Our pastor, Rev. D. A. Oakley, and Rev. J. L. Stokes, Duke University, have just held a two weeks' revival at Rose Chapel. There were 36 professions of faith and will be 14 or more additions to the church. These men by their earnest work and beautiful lives have deeply endeared themselves to us. It was with regret the meeting had to close."—Ralph Jacks.

A two weeks' revival closed at the Methodist Episcopal Church, South, in Khent, Ky., August 24. The pastor, Rev. G. W. Hoffman, was assisted by Dr. S. A. Maxwell of Wilmore, Ky., who holds the chair of religious education in Asbury College. The church was in need of a spiritual awakening, and by the workings of the Holy Spirit through the unusually deep, earnest, soul stirring messages brought to the hearts by such a man of God as Dr. Maxwell, aroused deep interest and many were the praises given him for the earnest, clear-cut presentation of the Word of God, making so clear the real meaning of a Christian.—Member.

"At our fourth Sunday service at Mt. Tabor church on the Bahama charge we received eight by baptism and one by certificate. This service followed our revival held recently during which Brother M. C. Dunn preached for us, bringing interesting and helpful messages. We are grateful for this series of services. We are to have our meeting at Mt. Sylvan church the week following the third Sunday in September. Brother J. A. Russell of Durham is to preach for us. Rev. W. S. Cherry, superannuate of the Western North Carolina conference, brought a good message to our Mt. Bethel congregation last Sunday morning. He was here on a visit to his son, W. H. Cherry, who is principal of our school."—C. W. Barbee, Pastor.

According to a stirring sermon by the Rev. H. C. Sprinkle, presiding elder of the Salisbury district, delivered Sunday morning at Spencer Methodist church, the world needs a new motive. In the course of his remarks, which were exceptionally impressive, the Rev. Mr. Sprinkle, a favorite in Spencer for almost a quarter of a century, declared that the world has been following false motives, money, power, and selfishness, until the people are somewhat spoiled and are living too fast, making gods of pleasure and worldliness. He declared that a new vision of God is the cure for these nation wide ills. He deplored the tendency to forget there is a God and a real hell for all human beings. He declared that for years he has advocated more consistent living, and that he is not a "repealst" and that he don't even advocate the repeal of the ten commandments. He further declared that he is opposed to any candidate for office who favors a repeal of the 18th amendment. In discussing educational matters Rev. Mr. Sprinkle declared that the state and country needs less athletics in the schools and more scholarship; less forms and more honesty, and that the state and church must stand for the right in all matters. The sermon marked the last appointment at Spencer for Rev. Mr. Sprinkle, now closing his fourth year on the district. He was heard by an appreciative audience, many of whom marched to the front to express appreciation for the splendid sermon.—Salisbury Evening Post.

The amateur does not do things so well technically as the professional, but from his irresponsible and joyous doing of them arises a unique set of values.—Daniel Gregory Mason.

Like an airman taking off against the wind and using the very force of the opposing air to rise by, so Jesus took off on his amazing flight. The cross did not crush—it lifted him.—Harry Emerson Fosdick.

Very much of religious education reaches the intellect but does not affect the heart. Many of the radical conversions touch the heart and cause emotion, but do not affect the intellect. If the subject is illiterate before, he will be illiterate after conversion. Neither is complete or of much values without the other.—G. C. Jeffers.

Rev. H. P. Powell at First church, Marion, is making September church loyalty month. Sermons, officers, young people and every element of the church contribute to this end. Last Sunday's bulletin has this paragraph: "Last Thursday morning from nine until eleven o'clock 129 came to the church for communion. In this number were ages from eight to 93 years. This was the beginning of our church loyalty program."

I cannot help feeling that there are certain fundamentals, some in the world situation, some here at home, which must be corrected before we are put on a sound and substantial basis. I also question whether they are receiving the attention they deserve—whether we are thinking deeply and basically enough. . . . Among the fundamentals are the tariff walls which nearly all nations are building against one another, tending to separate the different countries into hermetically sealed compartments, so far as commerce is concerned, and further complicating the problem of the war debts.—W. W. Atterbury, president of Pennsylvania Railroad.

An unusual and interesting item on the program at First Methodist church at the morning service Sunday was the baptism of little Miss Shirley Ann Lanker, an eight-year-old girl of Dayton, Ohio. The little lady is a great-grandchild of Rev. C. Plyler, who was pastor of the First church here more than 60 years ago. She is a daughter of Mr. and Mrs. W. T. Lanker and a granddaughter of Mrs. D. W. Siebenthaler, who was the former Lily Plyler of Salisbury. The grandmother had been baptized in First church and her father having been pastor here it was arranged for the little girl to also be baptized in this church. The mother and grandmother stood with the child and the ceremony was performed by Rev. Paul Hardin of Concord, who was supplying the pulpit for the pastor, Dr. Stanford. Mrs. Siebenthaler and Mrs. Lanker are visiting Mr. and Mrs. E. C. Ennis on North Ellis street.—Salisbury Evening Post.

GASTONIA DISTRICT VICTORY MEETINGS

The Gastonia district county victory meetings will be held as follows: For Cleveland county at Central church, Shelby, Tuesday, September 20, at 7:30 p. m.; for Lincoln county at First church, Lincolnton, Wednesday, September 21, at 7:30 p. m.;for Gaston county at Main Street church, Gastonia, Thursday, September 22, at 7:30 p. m. The pastors and all church officials are urged to attend their respective meetings.

R. M. Courtney, Presiding Elder.
A. J. Kirby, District Lay Leader.

BISHOP MOUZON TO DEDICATE BESSEMER CHURCH, GREENSBORO, SEPTEMBER 11

Bishop Edwin D. Mouzon of Charlotte, N. C., will preach at 11 a. m. and dedicate the church. Rev. W. A. Newell, presiding elder of Greensboro district, and Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, will participate in the service. R. C. Kirk, Pastor.

ACTIVITIES AT COLLEGE PLACE CHURCH, GREENSBORO

Miss Idalene Gulledge, director of the Wesley Student Association at the Woman's College of the University of North Carolina, has returned to Greensboro after a short vacation and has entered vigorously into the work of setting things in order for the general fall work of College Place church, and specifically to the task of making preparation for the coming of Methodist girls to the college, when it is expected that a large number of Methodist students from all parts of the state will identify themselves with this church by enrolling in the student and young people's department, thus making it their home church while attending the college in the city.

A large south room, adjoining Miss Gulledge's office which is always open to students and young people, set apart for their use, is being touched up and set in order with the view to providing every convenience and comfort essential to their religious and social well being. But best of all the robust spirit of Christianity manifested in this congregation as a whole is such as to make it both profitable and desirable for the Methodist girls in attendance at the Woman's College to affiliate themselves therewith during their sojourn in the city.

Every pastor in the state from whose charge girls are expected to attend this institution this fall will do a good deed if he calls attention to the advantages of becoming affiliate members of College Place church. Since young people can not bring their home church to college, it will be fine if the pastors will urge their young people to go to this church the first Sunday they are in Greensboro and find for themselves a place of fellowship and service.

CONFERENCE COLLECTIONS CONTINUED

At a meeting of pastors and lay leaders of the Salisbury district at Salisbury, August 30, the self-denial sack method of raising "benevolent claims" was discussed. More than half of our pastors have decided to use the plan for gathering in "conference collections." They were interested in learning how our church here at Albemarle had put the plan into operation. Since it is possible that others would appreciate further information, we continue the subject discussed in the Advocate last week.

A committee composed of chairman of board, charge lay leader and superintendent of Sunday school met with the pastor to devise means of procedure. This committee named a larger committee composed of representative from each department of Sunday school and adult class. This committee tied tags on sacks, wrote names of members of Sunday school and of church on tags, and made plans for distribution in departments and church service on Sunday, the 28th. The purpose of the plan was discussed before each department and adult class. At the morning hour, the pastor further explained the purpose and process of the plan, and followed with sermon on subject, "Self-Denial, the Primary Condition of Discipleship." Teams of stewards carried sacks not distributed at school and church hours to homes in the afternoon.

In addition to the above information, a letter was enclosed in sacks of all members of two organizations above 15 years of age. Walter B. West.

SUICIDE FINDS LIFE NOT WORTH LIVING

By D. H. Tuttle.

A man of 45 years who shot himself to death recently in North Carolina left a note saying, "Life is not worth living." I wonder how he found out that hell was worth going to? Dives (Luke 16:19-31) found out in the twinkle of an eye that hell was not to be desired for comfort, or even to satisfy one's thirst. The only drink served in that lone land of the deep and dark despair is "the wine of the wrath of God poured out without mixture into the cup of his indignation." Please read Rev. 14:10.

Dives tried to get word to his five brethren not to come there, but found no direct mail or long distance phone facilities, and the central salvation office in heaven did not pass his request on to his brethren. That was one instance where misery did not want company. For the life of me, I can not understand why winebibers, liquor soaks, and other souls in the deep distress into which the crazy deperation of sin has plnnged them in this world will rush themselves into that land where—

"There is a death, whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death."

Every church ought to have a special committee to be on the watch for discouraged and despondent members, whose business it will be to see such persons, sing and pray with them, and in other ways give such aid as will prevent the deep despair that leads to suicide. Get on this job at once, for there were 11,000 suicides in the United States last year, and we need to be saving all such as might, without encouragement, become suicides and be lost to God and their families. Make your church worth while in the community by doing this work. Are we yet the salt of the earth, or have we lost our savor? Better get a Salvation Army officer to train your church how to use what salt you have left.

THE GALILEAN WONDER-WORKER

By Rev. O. P. Fitzgerald.

"We have seen strange things today."—Luke 5:26.

Never man had faith like this Galilean. Around the figure of Jesus strange powers appear. Powers from the supernatural world taking control. The gospel narrative is the story of supernaturalism in human life. Miracle is, perhaps, an odd word for this scientific age. Yet these wonder acts constitute the romance of Jesus' life from Bethlehem to Calvary. His birth attended by the miraculous; he died amid the splendor of the world's most tragic miracle. Jesus' natural service was the miracle. His claim to divinity was proven by supernatural work. Nowhere does he come closer to human frailty than through his ministry of healing. From what source comes this omnipotent power? The answer is in Jesus himself.

Never a man took God so seriously as Christ. Claimed by divine choice at Jordan's bank as "My beloved son, whom I have chosen." Coming from the wilderness experience of Judea, he laid firm hold on God. What he said was the word of God. What he did was the will of God. Other men have manifested strong wills. Jesus evidenced no will of his own. His will was to "do the mission of him who sent him." He chose no profession of his own. Adopted no life-plan of his own creation. His every word and act came out of the will of God. Once in world history the divine will passed freely into a human being.

Never a man kept faith like Jesus. He believed in God. He had faith in men. His philosophy of life was to trust God and not worry. Proclaiming the kingdom of God, he took his place among sinners and outcasts. Whatever the cost in sacrificial action Jesus was willing to meet it. Whether it came by catastrophic suddenness or by silent processes of evolution, Jesus believed in the ultimate reign of God. His life was famous for its successive deeds in conflict and conquest. His triumphal entry was mixed with hozannas from men and tears from women. In the garden while disciples slept he prayed. While they fled in terror he drank Gethsemane's bitter cup. But from the Cross came his triumphant acclaim: "My God, my God, why hast thou forsaken me?" Never man kept faith like this man. Never man passed through the final agonies of death like this man. Never man stood conqueror over tragic conquest like this man.

Never man performed miracles like Jesus. The atmosphere of divinity sweeps about us when we open the study of Christ's ministry of healing. Jesus violated no natural law. Disorganized no earthly system. Interfered with no realm of nature. But operating through quickening effects of natural law, by means of forces which we do not fully understand, he performed the miraculous. However, could we discern the elements of reality behind these sublime deeds we would discover how constant and regular they form the native power of man. Christ said, "I cast out demons by the Spirit of God." He employed superanatural law to operate over natural law. Through him the ways of God were unfolded before the view of man.

Jesus launched a mighty crusade against the tragic misery of man. He came so close we were made to feel his soul breathe. He endeavored to rebuild broken humanity. He opened new channels of divine love. Set life upon nobler standards of living. Aroused greater responsibilities in human thought. Taught a new philosophy of life. Revolutionized human history. Established a new civilization.

This Galilean found no pleasure in human frailty. He shared his virtue with the sinner. Enjoyed his with the sick. Sacrificed his life for the dead. He made the weak to become strong. Caused the lame to walk. Gave sight to the blind. Sense of hearing to the deaf. Rebuilt shattered minds. Unloosed cramped tongues. Exchanged strength and health for worn-out canes and crude crutches. Recovered the lost. Forgave the penitent. Painted the white lily of death into the rose of life. Called the dead from Elysian fields to reinhabit their former temples of clay. Became divine host to humanity's every need. Mastered rebellious nature. Made himself the Redeemer and Saviour of mankind. Never has the world seen a greater man. He was the marvelously mixed natures of man and God. Human enough to sympathize, yet divine enough to save. Never a man demonstrated divine power like this man.

Never man revealed God like Christ. Jesus' miraculous deeds are more impressive than his words. Singlehanded he met his every task. With matchless power he performed his every deed. He was always the courageous protagonist of his cause. This man walked across human history and left behind what we know about God. He was the mender of broken ties, the reconciler between God and men. As he took his stand beside fallen humanity he shared himself with the needy. Rubbing earthy salve on blind eyes they looked on light. Uttering prayer he banished demoniacs from children's lives. With words of love feverish babes hushed their crying and cooed once more in their mother's arms. Over long distance he healed the Syro-Phoenician maiden. Lifting withered limbs they revived to usefulness again. Touch-leprous bodies they glowed with new health once more.

Jesus looked like man, but he worked like God. We behold his humanity tired and sleeping on the boat deck. We glimpse his deity when he rises and commands the storm to silence. At Lazarus' tomb he wept like man. But like God he called forth his native authority and ordered the dead to life again. Like man he hungered at Sychar's well. Like God he fed the ten thousand on Decapolis' hill. Like man he retired to pray in the mountain vales. Like God he walked the crest of "Blue Galilee." Like man he went to his death at the hands of men. Like God he came forth glorified from the sealed tomb. This Christ, human and divine, has made us see the reality of God. Yes, this Galilean Wonder-Worker has made us see "strange things today."

FINE PREACHING AT SALEM

Several weeks of carefully planned preparation preceded the meeting which began in Salem Methodist church on Sunday, August 14. With minds and hearts focused on benefits expected the people furnished excellent co-operation. An earnest, attentive congregation was present at each service. Rev. Walter West, pastor of Central church, Albemarle, did the preaching. Mentally alert and spiritually alive, he was at his best in a series of sermons on the general theme, The Holy Spirit. His first discussion on the love of the Holy Spirit made listeners feel that God intends man to spend his days on earth in an atmosphere of love. Other sermons of the week were on the following subjects: The Conviction of the Holy Spirit; The Life of the Holy Spirit; The Indwelling of the Holy Spirit; The Witness of the Holy Spirit; The Revelation of the Holy Spirit; The Power of the Holy Spirit; The Fruit of the Holy Spirit.

Brother West puts energy, thought and religion into his pulpit work. Those who hear him feel the influence of the well developed, big-hearted personality which gives force to his preaching. The man behind his message stresses each utterance. The reason for this is an unusual personal communion, which is the source of every preacher's power in showing a torn-to-pieces world that Christ is the remedy for all ills.

Come again, Brother West. The latchstring is outside the door.

Mark B. Clegg.

A FEW WORDS FROM THE SPARTONIANS

We Spartonians have been listening in thus far and have not broadcasted during the conference year. We have accomplished no extraordinary things, but we are existing and trying to do some little things for the Master. We could not help being happy here in the beautiful mountains breathing fresh, pure breezes during the hot summer months. We forget about such a thing as a depression and feel that we are rich, though without many material things which we sometimes call wealth.

Then some few things about our people and what we are doing on the charge. At present we have four splendid Epworth Leagues. They are not just organizations, but active leagues. Last Saturday the four leagues gathered in a meadow near the center of the charge and spent the time in playing games, electing officers and devouring a sumptuous supper. The 70 leaguers seemed to enjoy the afternoon very much. Quarterly union meetings are to be held throughout the year.

We have six active Sunday schools and the work is going very well under the splendid leadership of our superintendents.

The ladies' aid and the missionary society are going along and are very active. The missionary society of Sparta church is doing some things to make the parsonage more attractive and convenient. They have just purchased a nice living room suit for me. Without the good work of women we could not easily move forward.

We have held three revivals with 17 conversions. Rev. Mr. Browning of Independence, Rev. W. J. S. Walker of Elkin, and Rev. W. H. Benfield of Laurel Springs have done the preaching. We have had splendid revivals. Some have expressed themselves as being like the old time revivals.

It has been a real pleasure to have Rev. W. L. Sherrill, our annual conference secretary, preach for us while spending his vacation in our town. Last Sunday night a large audience enjoyed his splendid lecture on the pioneer Methodist leader, Peter Cartwright.

In giving a report of the little things accomplished, we would not forget our beloved presiding elder, Rev. W. E. Poovey, who is ever ready to assist us young preachers whenever called upon. Do we really appreciate our presiding elders in our Methodist system as we should? While we ministers live at home our leaders have to spend much of their time away from home and loved ones. Brother Poovey serves a portion of the globe's surface about 200 miles long and 60 miles wide.

Amid all the turmoil, unrest and fear in the world, why should one of us ministers of the gospel be alarmed? God is still on his throne and is ever ready to feed us on the spiritual things of life. I feel that I am rich because God has given me a little place in his kingdom to serve his people.

C. W. Russell.

GOOD TIMES ON MT. TIRZAH CIRCUIT

Please allow me a little space to say a few words about the work on this charge and also express thanks for the many kindnesses shown us this year.

On Wednesday night, August 28, I closed the revival services at Helena church, which was the last one at all the churches. We began at Mt. Zion the third Sunday in July and went on continuously with one or two services each day or night for five and a half weeks. We had large crowds at every church and the interest was very good. I have never seen a finer spirit of co-operation manifested in these services. One visible result of these meetings was 45 or 50 united with the different churches on profession of faith. Many of these were grown people, heads of families, and one man was 80 years old the day he joined the church. I had no ministerial help, but the people fell in line and helped wonderfully. The spiritual life was quickened and strengthened. We have also revised our church rolls and now they are in good shape.

During the meeting at Helena several times at night every church on the charge was represented. Also Hurdle Mill church sent over a nice pounding that week. These people and at all of the churches have certainly been good to us this year. There is never a week that passes that something is not sent to us of material kind. They have certainly kept us in good things to eat. And I also want to express thanks to these and others who have so loyally remembered us.

It is with pleasure that I thank them for raising money to help me buy an automobile. During the much talked depression it was certainly a generous deed to raise money for a car. But they seemed to enter heartily into this project and put it across. It has certainly meant much to me for my comfort and pleasure, for the old Ford that I had driven for eight years through winter's cold and summer's heat had about given out.

For all of these tokens I sincerely thank them and wish I could say more.

B. E. Stanfield.

WOODLEAF REJOICES IN GOOD MEETINGS

Good meetings at all three of the churches. The fifth Sunday in July we began at South River and closed Tuesday night, August 2. Large congregations attended both day and night. Eleven joined the church on profession of faith. The second Sunday in August we began at Gay's Chapel and closed the third Sunday night with an overflowing house. The meeting was well attended from beginning to the end. Sixteen were added to the church on profession of faith. Rev. Arnold Lyerly, a student at Duke University and a native of South River community and member of the church here, assisted in both meetings. Brother Lyerly is a very earnest, zealous and fearless preacher of the gospel. He has evangelistic gifts of unusual power and gives great promise of a useful itinerant Methodist preacher.

The fourth Sunday night in August we began our meeting at Woodleaf and closed the following Friday night. The meeting will be remembered especially for two things. First, taking it all the way through it was the hottest time for a meeting I ever saw. Second, it was marked by the conscious presence of God at each service. Notwithstanding the extreme heat the people attended in large numbers and listened to the preacher intensely and the preacher preached with unusual power. Rev. J. P. Hipps of Kannapolis did the preaching and led the singing, and most of the people of Western North Carolina know that it was well done. He is a fine gospel preacher and a fine song leader. The conference would make no mistake in turning him loose to give all his time to evangelistic work in helping pastors. He is not only gifted in evangelistic preaching and singing, but sane and safe in his methods of conducting meetings. Next week we go to assist by son in a meeting at Indian Trail on the Weddington charge.

Sorry we cannot attend the prohibition meeting in Greensboro. You have my sympathy, prayers and vote, for I try to vote as I pray, and as I cannot pray for the success of the wet propaganda therefore I must vote dry.

J. B. Tabor.

THE MARVIN REVIVAL

On Monday night, August 29, the closing service of a two weeks' revival was held at Marvin Methodist church, Stony Point. The preaching was done by our pastor, Rev. R. L. Young, assisted by Mr. C. E. Vale from Duke, in charge of the singing.

A better team could not have been chosen. They brought inspiring and soul stirring messages. None could more thoroughly and earnestly have thrown themselves into Christ's service than did they. As a result many church members were reconsecrated to the service of God; laid themselves on the altar of God to be used for his cause. Also a number of new members were received on profession.

Each night a report was taken of the number having read one chapter or more of the Bible during the day. At each service the majority had been reading their Bibles; however, the last service revealed improvement over the first. The meeting has closed, but we sincerely hope our Bibles will not be closed.

We feel that this revival was of great benefit to this entire community and we are trusting that our church may be on the alert as never before and that great things may be accomplished.

Helia Waugh.

NEWS FROM PEACHLAND

We closed a glorious revival Sunday at Hopewell church. Revs. B. Wilson and Fred L. Kiker delivered special gospel messages the first day of the meeting.

After the first day Rev. F. Wade Kiker did the preaching, bringing messages from the Word not dicounting God's love and mercy, but also his justice and judgment and call to sinners to repent, believe, and thus escape hell and gain heaven. He remained loyal to the doctrines of Wesley in repentance, faith and the new life. The Lord blessed and honored his ministry and near 100 were reclaimed or converted at the old fashioned mourner's bench, and 35 received into the church by vow. May the Lord continue to bless his ministry.

There has been a noted increase on the charge in the Sunday schools in enrollment and in attendance and also at the regular preaching services, and a total accession to the churches this year of 53 by vow.

The revival at Peachland is to be held later. Please remember the work in prayer.

P. H. Brittain, P. C.

REV. W. L. HUTCHINS

The appointment of Rev. W. L. Hutchins of Thomasville by Governor O. Max Gardner to fill the vacancy on the board of the blind institution at Raleigh, caused by the untimely death of Dr. M. L. Kesler, is an honor well bestowed.

Aside from being one of the state's most forceful preachers and platform speakers, Mr. Hutchins has proven ability for service in other fields, as is shown in the fact that he has served as an aggressive member of the State Board of Charities and Public Welfare, and from time to time has served on important boards of the Western North Carolina conference of which he has been a member in high standing for more than 30 years.

In addition to being well seasoned by training and experience Mr. Hutchins possesses deep humanitarian sympathies and a spirit of generosity that round up his fitness for just such a position as that to which the governors has seen fit to appoint him. The governor is to be congratulated in his choice of a man to fill the place of the able and much lamented Dr. Kesler. Likewise the church and public at large should feel a sense of gratification that the governor should have recognized in Mr. Hutchins the high qualities of leadership and honesty of purpose so essential in public positions of all kinds.

North Carolina Went Dry in 1908

By D. J. Whitener, Ph.D., Chapel Hill, N. C.

(CONTINUED FROM LAST WEEK)

Governor Glenn was the leading speaker for the drys. He traveled during the campaign over 4000 miles and made over 50 speeches.[67] The Winston-Salem Journal said "Governor Glenn is making the speech of his life, and one never saw such crowds. He had 4000 to hear him in Wilson, 2000 in Selma, 4000 in Salisbury, and even in a little cross-road point in Pitt there was 3000.[68]

The women and children took a very important part in the campaign and election. Children were organized into singing classes and taught prohibition songs to be used at rallies and on election day. The parade of the women and children held in Washington was typical, described by a correspondent of the News and Observer as follows:

"Under the auspices of the Ladies' Prohibition League of this city a procession composed of about 600 school children and a large number of ladies in carriages was formed and paraded the principal streets of the city at 12 o'clock today singing prohibition songs and flying white flags and banners. The procession was half a mile long, composed of mounted horsemen and bicyclists, then about 600 children on foot. Several prohibition floats and about 100 carriages filled with ladies and children, all gaily decorated in white and flying white flags and banners. Among the most prominent mottoes were: 'Vote for Prohibition and Protect Us,' 'You Protect Your Horses and Dogs by Law, Why Not Protect Us?' 'Wanted, Ten Thousand Boys Every Year for the Saloon,' etc. The procession made quite an impression on our citizens and doubtless won a large number of votes for the cause."[69]

The members of the Woman's Christian Temperance Union distributed printed circulars advocating prohibition and depicting the ruin caused by the whiskey evil. On election day the women and children, at some places, surrounded the polls and begged each doubtful voter to remember them.[70] Oates made a special appeal to every preacher to preach temperance in the pulpit and thus help win the victory.[71]

67 Clarkson, op. cit.
68 Quoted in the News and Observer, May 22, 1908.
69 News and Observer, May 24, 1908.
70 Ibid., May 28, 1908. Daily Industrial News, May 27, 1908: "That was a happy inspiration which led our prohibition friends to invoke the aid of the women and children. It is all right and proper enough, and the occasional carping critic is quickly silenced. But there can be no question concerning the efficacy of the arrangement in swelling the prohibition majorities. There is something that works powerfully upon the simple minded white, and when they see the women and children about the polling places they will, like those simple minded blacks of another day, to whom not a harsh word had been spoken, set off in another direction unless they can be with the majority." This paper was anti-prohibition. See Peter H. Ogedard, Pressure Politics, p. 95. This Ph.D. Thesis at Columbia University in 1928, shows the activities of the National Anti-Saloon League, but mentions the use of women and children in North Carolina, quoted from the New York World.
71 News and Observer, April 7, 1908.

The antis also waged a "campaign of education." Soon after the legislature adjourned, W. B. Schuler, president of the Liquor Dealers' Association of Wilmington, issued a letter addressed to the "Liquor Dealers of the State," calling them to a meeting in Wilmington, February 1, 1908.[72] The plan suggested in the letter was to organize a new state liquor dealers' association and through it "raise sufficient funds" to have a thorough canvass on the issue before the people. The letter further suggested that this state association should then join the National Wholesale Liquor Dealers' Association in order to obtain its aid and advice, that they should send "good stump speakers throughout the state" and carry on a "campaign of education through the leading newspapers of North Carolina." This was the last hope, it said, of redeeming their business and each dealer must put "his shoulder to the wheel and contribute a reasonable amount of funds." Then the letter concluded by prophesying that with all working together prohibition could be defeated. This election would cause the disintegration of the Democratic party because of its present weakness on account of the railroad controversy. With the "railroad people, their employees, Republicans, independents, liquor dealers, and dissatisfied Democrats" presenting a united front, Schuler predicted that prohibition would lose by several thousand votes.[73]

The Wilmington meeting was held but its proceedings were not made public.[74] The executive committee chosen at that time subsequently held several other meetings, but their minutes, likewise, were not given out.[75] The plans of the liquor dealers, however, were soon revealed. They decided that to fight prohibition as an association would only stimulate the anti-saloon forces to greater activity and that other methods could be used more advantageously. The only other logical alternative left was to fight prohibition from within the Democratic party, for the Republican party was out of power in the state and many of its former leaders were actively engaged against the liquor interests. Consequently, a Democratic anti-prohibition convention was called to meet in Salisbury on March 5.[76]

The Democratic anti-prohibition convention was held, but only three or four Democrats living outside of Salisbury attended.[77] Nevertheless, this meeting effected an organization with A. H. Boyden of Salisbury as chairman of the state central committee. A finance committee was appointed, which raised "quite a nice fund" at the meeting, and a "Literary Bureau" was established to distribute literature to the people necessary "to protect them from being misled by selfish and designing politicians."[78] The leaders of the convention announced that they were determined to wage "a fair, square, and clean" campaign "free from all hypocrisy appealing to . . . North Carolinians to stand by the time-honored principle of local self-government and the platform of the Democratic party."[79]

The antis opened their headquarters at Salisbury and began to organize for the coming election. On the whole an aggressive and shrewd campaign was conducted; the liquor dealers stayed in the background while the campaign was managed, openly, by men not connected with the traffic.[80] From headquarters in Salisbury so many campaign documents were mailed out that an additional clerk hadto be added at the postoffice.[81] Agents were sent into "every hamlet in North Carolina" to instruct, especially the rural people, in the elements of local self-government and to point out that the rural sections un-

der the law were being discriminated against.[82] With the help of the National Liquor Dealers' Association, the wets were able to send many able speakers to address the people in the towns. Three of the most popular of these were W. A. Self, Jake F. Newell, and Thomas Settle.[83]

72 News and Observer, February 13, 1908.
73 Loc. cit.
74 Daily Industrial News, February 12, 1908.
75 Charlotte Daily Observer, February 25, 1908; Daily In dustrial News, February 25, 1908.
76 Daily Industrial News, March 7, 1908.
77 Loc. cit.; News and Observer, March 6, 1908. Under caption, "Where, Oh Where," this paper stated only three or four Democrats outside of Salisbury were at the convention. Fayetteville Daily Observer, March 7, 1908. This edition prints a letter written by J. D. McNeill, who attended. McNeill closed the letter by saying: "Let all lovers of good government, law and order, morality and political decency take heart, 'To Your Tents, O Israel.'"
78 Fayetteville Daily Observer, March 7, 1908.
79 Loc. cit.
80 Chatham Recorder, April 1, 1908; News and Observer, February 12, 1908. In commenting on the convention of the liquor dealers, the editor said: " . . . They will probably adjourn and give out that they will not as liquor dealers make any fight and then put the money in the hands of some agents who for pay will take charge of the campaign and try to make the people believe that it is a 'Citizens' Movement' and not the action of the Liquor Dealers' Association. But this is true and is known to every voter."
81 Daily Industrial News, April 19, 1908.
82 Daily Industrial News, April 19, 1908: "National Liquor Dealers' Association has been invoked and its press agents have been furnished with the names of thousands of voters throughout the state, with the result that a constant stream of whiskey literature is floating into North Carolina from Chicago, New York, and other cities. A little pamphlet called 'Farm and Home' which is sent out as a farmers' perodical, is going into the rural districts. It contains much good farm news, but also contains an abundance of liquor articles."
83 Charlotte Daily Observer, May 24, 1908; News and Observer, May 13, 1908; Daily Industrial News, May 6, 14, 20, 1908.

As the election day approached, the feverish activities of the wets threw fear into the ranks of the drys. Should the results of the election be relatively close, much of the moral weight of prohibition would be lost and to that extent a victory nullified. Charges and counter charges were hurled with abandonment. The "liquor crowd," said the News and Observer, was using "vile and corrupt methods" to defeat prohibition. "From drunken orgies, miscalled picnics, to plain bribery and false statements, the fight in some counties is a travesty upon decency.[84] The wets, having passed the word round during the first months of the campaign that no great effort would be made to defeat prohibition, were now predicting a very close election and a wet majority in many counties. Stories of "barrels of money" being spent by the wets were widely told and generally believed:

"It is now apparent that the opponents of state prohibition have plenty of money. It is stated that two of their leaders went to New York last week and had a conference with the representatives of the wholesale liquor interests. It is well known that the Brewers' Association in session in New Orlans two weeks ago determined to spend millions in trying to stem the temperance wave in the South. It was only when sure that they would have money to hire organizers that the anti-prohibition forces got busy. Their program now is not to make an appeal to the voters in the open, but to hire one or more managers in each county in the state, and for these local managers to hire organizers in every township in the state, and it is believed they will have abundant money to make a house to house canvass, or make such a showing in many counties as to open the door for what they believe will be reaction against temperance. The wholesale liquor interests and brewers are putting up the money and flooding the state with campaign literature—in other words, paid for by blood money."[85]

The climax of the "clever" attempts of the wets to defeat prohibition was an effort to convince the people that prohibition was an effort to convince the people that prohibition was the entering wedge to put the "wild-eyed fanatic" in control of North Carolina, an effort that undoubtedly over-reached itself. Several days before the election, the Winston Journal, favorable to the anti-prohibitionists, carried a paid advertisement, but with no acknowledement, in the form of a half-page cut, said to be a copy of a dry circular, together with wet arguments against prohibition.[86] The cut represented a tobacco factory closed and the workingman and family starving, and the farmer's home "for rent" and his family starving, all because of a law that nobody should chew or smoke tobacco. Underneath the picture, but on the supposed circular, was a long article entitled, "Vote as you pray." Following this was another article which said that the above circular was being distributed broadcast over the state by the drys and that if whiskey was voted out, the next move would certainly be against tobacco, adding "That is what they say, read the circular and see for yourself." Josephus Daniels branded this move of the wets "The most contemptible lie yet circulated" and that the "fertile falsifier who invented this clumsy and contemptible lie evidently presumed that the people are idiots and fools."[87]

84 May 21, 1908.
85 News and Observer, May 21, 1908.
86 News and Observer, May 21, 1908. The article regarding the circular of the "drys" said further: "Read it carefully and see if you can vote to help the people who are striving to take all your liberties away. It means that if the people of North Carolina vote for prohibition on May 26, that the fight will be commenced to take away from the people the right to take a chew of tobacco, to smoke a cigar, or for old women to take a dip of snuff. It means that a fight will be made to destroy your right to plant tobacco, to use tobacco. If they succeed in carrying the state dry in May ,then the next move, according to the above circular, will be to destroy the tobacco farmer, that is what they say, read the circular and see for yourself." This advertisement was subsequently printed as posters and mailed to all parts of the state. News and Observer, May 23, 1908, said that about 50,000 "of the lying circulars" were sent into the tobacco counties.
87 Loc. cit.

(Continued next week)

ROBERT LEE DURHAM BOTH PLEASED AND OFFENDED

As a dry Democrat I voted in 1928 for Mr. Smith in order to save our excellent Democratic state administration—as I was told. My vote proved to be unnecessary for that particular purpose.

As a Demorcatic rear-ranker, however, I am moved to utter my most grateful thanks to God that in his speech of acceptance President Hoover had the high moral sense of comparative values not to mention the revenue that might be derived from a legalized liquor traffic, as Mr. Roosevelt did—even in this fierce need that is upon the national treasury.

Again, I am offended beyond measure that Mr. Roosevelt, my party's candidate for the presidency, has taken upon himself the absolutely unique distinction, in his Sea Girt liquor spech, of being the only candidate for this high office in the history of the nation, whether moist or wet ,ever to offer to its citizens, young or old, a brief favoring the temperate use of liquor in society, in industry and in recreation. All candidates for office, big and little, have without exception professed to deal with liquor practically, but as an evil. To this day it has remained for Mr. Roosevelt, in his most meticulously discriminating condemnation of "over-indulgence in alcohol" and "the intemperate use of intoxicants in this new mechanized civilization of ours," to present a brief for the drinking of liquor that no wettest candidate in all our history has ever had the whiskey-soaked conscience to present to the youth or to the experienced thinking of our country. Responsibility for the effect of this speech from Mr. Roosevelt's present exalted position, whether he is elected or not, is something that can not be measured this side of the hell to which it invites our boys and girls.

Robert Lee Durham.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

TOWARD UNDERSTANDING

How well children grow depends largely upon how well adults understand them, for without understanding wise guidance is impossible.

Acting upon this thesis, many Methodist churches set aside a time each year for all adults to consider anew their responsibilities to growing life in the home, in the church, and in the community. This time, this year the third week in October or as near thereto as practicable, is designated Childhood and Youth Week. It is believed that an adequate observance in any local church can lead to a quickened interest in parent education, training work, individual reading and study and, indirectly, to more abundant life for children.

The plan of observance is so flexible that any church can use it. Various suggested activities are set forth in a free leaflet available upon request to our office in Durham. Also, for those churches desiring to use it, there is available a program for a general meeting of adults, the theme of which is "Toward Understanding."

Let our churches begin now to prepare for the observance of Childhood and Youth Week. Send to our office your requests for helps.

NOT UNDERSTOOD

While we are thinking about the necessity for understanding our children and youth, it may be in order to call attention to the need for understanding each other also—understanding our neighbors, our co-workers, other peoples of all races and conditions. The following poem by Thomas Bracken was used very effectively by Rev. R. I. Johnson, one of our speakers at the Young People's Assembly at Louisburg:

"Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
'Til virtues often seem to us transgressions,
And thus men rise and fall and live and die,
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors and they often go—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are bleeding!
How many noble spirits pass away,
Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh, God! that men would draw a little nearer
To one another—they'd be nearer thee,
And understood."

PROGRESS IN TRAINING WORK

"We are hearing so much about depression," writes Rev. J. Fisher Simpson, director of the division of leadership training of our church, "that I am sure you will be glad to hear an expression about progress in our training work. In spite of the prevalent handicaps people are going on with their preparation to do a better job in Christian education.

"For the first six months of this year eight more standard schools were held than for the same period last year. Standard classes held, 160 to date against 181 for the whole of 1931. The number of credits issued to date shows a good increase over the same period last year."

REV. E. C. CRAWFORD AT LAKE

Recognizing the excellent work he has been doing in the rural church, particularly in the way of consolidation and training, the general board of Christian education had as one of its speakers at Lake Junaluska recently Rev. E. C. Crawford of the Mt. Gilead circuit. Mr. Crawford spoke in the assembly auditorium on the opportunities of the Methodist minister on a country circuit.

PROMOTION DAY AND RALLY DAY

Sunday, September 25, is Promotion Day in all well ordered Sunday schools. Already they are checking up on the records, finding out who is to be promoted, preparing the promotion cards and certificates, and making ready for the transfer of pupils from one class to the next and from one department to another. It is well to make plans well in advance. Promotion Day is the last Sunday in the old Sunday school year.

Rally Day is another important day in the Sunday school calendar. The time suggested, October 9, comes early in the new Sunday school year, pupils have been promoted, are beginning to find themselves in their new places, and should be reaching out for the unreached and bringing back old pupils who may have been away for one reason or another. The idea is to secure new members and to keep the old ones, too.

Young People's Division

SMITHFIELD AT WORK

We are delighted to get the following interesting report from the secretary of the young people's division of Centenary church, Smithfield. Congratulations to these young people on the splendid work they are doing! Mrs. Brian is particularly proud of this report, since she recently had the pleasure of meeting with these young people.

"We have been doing things and want to tell you about them. First of all, as soon as we could make arrangements with painters, carpenters, etc., the young people and intermediates separated, and the intermediates moved into a new home which cost all of the huge sum of $18. We are very, very attractively situated and are beginning to feel very much at home.

"New officers soon corresponded with new location. The 36 members of the intermediate department were divided into the following four committees: Worship, Shy Young, chairman; missions, Ruth Hurley, chairman; citizenship and service, Glenn Boyette, chairman; recreation, Mary Noble, chairman. Virginia Sanders, Paul Johnston, Donnie Ward ,and Rebecca Royall are chairmen of these four committees for the young people's department. Each of our committees has teachers acting as adult advisors. We held our first council meeting July 28. Our mission pledge for the new year is $10 for the intermediate department, and $10 for the young people's department. A report of these pledges was made at Louisburg by our representatives, Mary Noble and Evelyn Rose.

"The most successful activity lately was the social in the church basement, sponsored by the recreation committee of the intermediate department, led by their adult leader, Daisy Young. The plan of the evening's entertainment was worked out on the basis of rivalry between the four committees, each committee giving a stunt and participating in various relays. The recreation committee also planned an all day picnic in Raleigh at the Methodist Orphanage.

"On Sunday night, August 7, a missionary play, "The Color Line," was presented at the Baptist church at a union young people's service. The original plan for this play came from Miss Rebecca Royal, chairman of the missions committee of the young people's department.

"We see quite a number of things that need to be worked out yet, but we feel that we have gone forward in developing our new organization."

CONFERENCE TREASURER

Please note that the address of our new young people's treasurer is Mr. John O. Evans, corner Morgan and Blount Streets, Raleigh, N. C. All contributions to the Young People's Mission Special and for Young People's Day should be sent to Mr. Evans.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

TENTATIVE PLANS FOR 1933

The executive committee of the board of Christian education, at a recent meeting held in Charlotte, outlined a tentative program for the coming conference year. It was decided that the emphasis placed upon the standard training program for our present conference year should be changed from the standard school type to standard classes and to interpretation institutes.

Some New Emphases

During 1932 there have been held a comparatively large number of three and four teacher standard training schools. In the main organization courses were offered in these schools, emphasizing the unified program as provided in the 1930 legislation. It was hoped that this emphasis on organization for the year would result as a minimum in setting up in the congregations taking part in these schools the local board of Christian education. This result has not been realized as promptly as had been hoped. It was, therefore, deemed advisable that these schools be followed up by a conference, or institute, of the workers of the local congregations wherever desired by the pastor and the general superintendent, in order that the local church might be stimulated to put into practice the plan as outlined in this year's organization courses. The unified plan has been endorsed in practically every school in which it has been presented. At least 60 of our schools have in theory adopted the unified plan as the plan of the local congregation, either by formal vote or else by the approval of the pastor and the general officers in the class discussion where they studied the new plan. It is felt that the time has now come when the new approach and consequently the new organization should be put on in every local situation wherever it is deemed to be at all practicable. It is now considered that it is far more important to get down to the actual work of the local church than it is to secure a certain number of credits on standard courses in the local church.

Standard Classes

Whenever it is deemed that the informal conference, or institute, does not give sufficient time in the local congregation to go over problems involved, a standard class is offered by the conference board in order that there may be a full week's discussion of the definite problems involved in the particular situation where the class is desired. The members of the conference staff will, therefore, hold themselves in readiness to go to any of these churches that desire it and conduct a class on the "Problems of Administration in the Local Church," or on any of the other courses that may be deemed advantageous in the solution of the problems in the local church. The plan of the standard class instead of the standard school has the advantage of enrolling all the interested workers in a local church and centering their thoughts in one discussion group on the particular problems that have arisen in the local church. In the standard school these workers are split up among various classes and no one teacher can undertake to discuss or to attempt a solution of the problems involved with only a minimum number of the leaders in any particular situation present in his class. It is expected, therefore, that a large proportion of the available time of the members of the conference staff will be taken up in this work of standard classes in local churches.

Five Regional Training Schools

It was further decided by the executive committee of the conference board that there should be held during the next conference year five regional training schools in the main centers of the conference. It was felt that these would meet the immediate demand for those who desire specialization courses in the different departments of the various age group divisions. This plan also gives the advantage of making use of general staff members and other outside instructors whose services would not be available in the average small training school. By proper publicity and advertising, workers in surrounding communities and towns can take advantage of the large number of specialization courses that can be offered in a large school. The number of these regional schools has not been exactly determined but one will be held in each presiding elder's district, or in each of the large towns of the conference where one is really desired and where the conditions of local expense can be met.

HONOR ROLL MISSIONARY OFFERINGS

Asheville District

Hillside Street	$ 40.00
Asbury Memorial	8.16
Haywood Street	6.05
Saluda	4.90
Mills River	1.52
Avery's Creek	1.00
Azalea	.85
Total	62.48

Charlotte District

First Church	50.00
Belmont Park	20.00
Ceneral, Monroe	12.30
Indian Trail	4.51
Morven	3.30
Matthews	3.00
Waxhaw	.63
Harrison	1.65
Bethel	1.29
Total	98.68

Gastonia District

Lincolnton	3.65
Smyre	3.64
Polkville	2.03
New Hope	1.60
Fallston	1.06
Total	11.98

Greensboro District

Park Place	100.00
St. Paul	28.13
College Place	10.08
Centenary	10.05
Naomi	7.50
Lee's Chapel	2.80
Gethsemane	2.45
Center	2.00
Summerfield	1.60
Old Union	1.00
Total	165.61

Marion District

First, Morganton	11.75
Connelly Springs	5.52
Alexander	3.63
Nebo	3.05
Bakersville	2.70
Bethel, Morganton Ct.	1.95
Zion	1.59
Rutherford College	1.48
Bethlehem, Mill Springs Ct.	1.32
Total	32.99

Mt. Airy District

Central, Mt. Airy	8.48
Rockford Street	2.59
Mariah Chapel	1.82
Draper	1.36
Walnut Cove	.90
Total	15.15

Salisbury District

Trinity, Kannapolis	60.00
First Church	48.36
Central, Albemarle	14.80
Central, Concord	8.66
Badin	3.00
Gold Hill	2.58
Forest Hill	2.50
Bethpage	2.00
Liberty	2.00
Total	143.90

Statesville District

Broad Street, Statesville	21.52
Mt. Zion	10.00
Rose Chapel	6.26
Stony Point	7.00
New Salem	2.61
Vanderburg	2.55
Hopewell	1.92
Littlejohn	1.80
Hudson	1.50
St. John's	1.08
Williamson	.85
Rocky Springs	.80
Total	57.89

Waynesville District

Canton	6.55
Andrews	4.50
Camp Cheonda	3.50
Long's Chapel	2.86
Pisgah	1.34
Whittier	1.00
Total	19.75

Winston-Salem District

Mt. Olivet	15.40
Fairgrove	13.00
Grace	5.00
Linwood	3.77
Mocksville	3.51
Brookstown	2.74
Farmington	2.23
Oak Ridge	.95
Smith Grove	.75
Total	47.35

District totals	655.78
Y. P. Divisions	4.17
Previously reported	4847.44
Grand total for year	5507.39

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

SHALL WOMEN KEEP LOYAL?

The last session of Council adopted a resolution opposing any movement to weaken the 18th amendment through legislation. The resolution said that comparison with the methods of liquor traffic control, tried in other countries, convinced the council members that national prohibition was the best method yet devised and they recorded again their faith in "government control of the United States as provided in the 18th amendment and its supporting laws."

The twentieth session of the Woman's Missionary Society of the North Carolina conference passed a similar resolution pledging support of the 18th amendment and opposition to the lequor traffic.

Mrs. H. W. Peabody says her organization has enrolled over twelve millions of women and girls in support of the amendment. Furthermore, over one thousand delegates to the convention of the General Federation of Women's Clubs, meeting recently in Seattle, reaffirmed their attitude toward prohibition.

It would seem that the political conventions have ignored the will of a large per cent of the voting population in selecting candidates. In fact, the politicians have never recognized woman's vote; and women who are living and working for high moral standards in citizenship are considered a trifling nuisance but of no real consequence.

Well, if woman's vote can effect nothing in government, let it become a great nuisance while it is gathering momentum, for the day will come when both the voice and choice of woman will be given recognition. Not that any woman should waste her personality on peanut politics, but she has a right to decide who shall govern the land where she lives and nurtures her boys and girls. She has a right in building her community, her state and her nation.

And it is about time that women should go on a hunt for the right candidates. It is about time that they ask the candidates some plain questions. It is about time that they make themselves such a nuisance that the political conventions will provide candidates that women are willing to put in office.

Mrs. S. F. Nicks, able leader of Person zone, was invited to meet with the ladies of Grace church, East Roxboro, August 18, and her visit resulted in the organization of a missionary society, with eight members enrolling as charter members, and several others to join later.

Rev. and Mrs. D. W. Whitsett, the pastor, and his wife, were present and encouraged the new organization with helpful words. Several ladies from Longhurst were also present and promised to call upon Mrs. Nicks and the Whitsetts at an early date and start a society there.

The following officers were chosen to start the new society off: Mrs. J. H. Scarborough, president; Mrs. M. Morris, vice president; Mrs. J. L. Chandler, corresponding secretary; Mrs. Bob Day, recording secretary; Mrs. Will Jones, treasurer; Mrs. L. T. Cozart, superintendent of children.

ORANGE COUNTY ZONE MEETING

On last Sunday, August 28, the third Orange county zone meeting was held at Walnut Grove church, with Mrs. L. R. Sturdivant, efficient zone leader, presiding. In spite of the fact that it was a very hot day a goodly crowd was present.

Carr-Prospect, Cedar Grove, Carrboro, and Chapel Hill auxiliaries were represented, each auxiliary having a part in the program. Reports from societies were very good for third quarter. Carr-Prospect and Cedar Grove led in new activities. It was deplored that Orange and Hillsboro were not represented, but were reported as being at work.

Mrs. N. H. D. Wilson of Chapel Hill led the devotional and gave a splendid talk on "Jesus, the Friend of Friends." Mrs. J. W. Dimettee then gave a splendid address of welcome to the visiting societies. This was followed by a talk by Mrs. R. E. Warren on "What the Woman's Missionary Society Does for the Underworld." A round table discussion followed, which was declared by Mr. Dimmette to be almost an old time Methodist experience meeting. Certainly all hearts were warmed as these good women told of what the missionary society had done for them. It was unanimously decided that nothing so nearly meets the needs of our women as does the Woman's Missionary Society. Mrs. Mann of Carrboro and Mr. Dimmette, local pastor, then told what the missionary society means to the church. Miss Robertson, our wide awake district secretary, then gave her usual enthusiastic two minutes' talk on prohibition, followed by a brief talk on finances. As usual she boosted Durham county. And why not? What would we do without faithful Durham county to pay our bills and lend us inspiration in her untiring efforts to keep to the front in the Lord's work. Miss Robertson in speaking of depression, urged us to take the d-i-e out of the word "depression" and then do as it spells "press on."

Mrs. Dimmette in a fiive minutes' talk on children's work urged the importance of taking care of our children.

Mrs Black, our study leader, then stressed the importance of study in a splendid and most convincing way. We are very fortunate in having this splendid woman as our district study leader, and we feel that her earnest, unselfish efforts will be rewarded.

We were then entertained and uplifted by a very worthy little pageant entitled, "The Missionary Dollar," represented in ten little dimes. This pageant was given by the children of Cedar Grove.

Last but not least we had the very great privilege of organizing a society of adults at Walnut Grove. A splendid field of service for these good women, and we wish for them and feel that great things will be accomplished by this organization. The following are a list of the officers elected:

President—Mrs. W. H. Cole, Hurdle's Mill.

Vice President—Mrs. Joe Woods, Hurdle's Mill

Cor. Sec.—Miss Hazel Woods, Hurdle's Mill.

Rec. Sec.—Miss Ruby Cary, Cedar Grove.

Treasurer—Mrs. J. M. Hawkins, Cedar Grove.

Children's Leader—Miss Sadie Blaylock, Cedar Grove.

Mrs. R. E. Warren, Sec.

OUR WOMEN AND THE ADVOCATE

The special offer of our Advocate, "fifteen weeks for fifty cents," should be of special interest to all our women. Could anything be of more value in the long run than for the members of all our auxiliaries to make a special effort during September to put the Advocate in many of our homes? The missionary page will prove interesting, but this is not all.

This paper has so much of value for the home and has such interesting discussions on questions of the day that I feel that many would not be willing to be without the paper if they were to try it out for four months by investing fifty cents.

Why not find one or two volunteers in every church who will give a few days to this special Advocate campaign? The paper is now in the reach of all.

E. S. P.

PEOPLE ARE MORE REAL THAN THINGS

This, then, is my philosophy of life. It is the mind, not the body, that matters; persons, not things. When the body is left behind I shall still go on. For I am a ray of the Spirit of the Universe. What I have to do, then, is to let my light shine, unhindered by the darkness of lust, fear, and greed, living for the things that endure, and finding in such a life the only authentic and abiding interest, satisfaction, happiness which the world can afford.—Russell H. Stafford.

Peter (saying his prayers)—"And please make Cyril give up throwing stones at me. By the way, I've mentioned this before."—Humorist.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

A MORNING PRAYER

By Ella Wheeler Wilcox.

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meager is my world wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

MORE NEW ORGANIZATIONS

To Mrs. Lynn R. Hunt, secretary of the Greensboro district, goes the credit for the two latest missionary organizations; one at West Bend on the Asheboro circuit and the other at Rehobeth on the Pleasant Garden circuit. Mrs. Hunt says the credit for the organization at West Bend should go to the pastor of the church, Rev. Fred H. Shinn, and to Mrs. J. H. Kearns, president of the Farmer auxiliary.

The West End society was organized with 14 members and the following are the officers: President, Mrs. Amos Yates; vice president, Mrs. Clarence Yates; secretary, Mrs. George Lewellen; treasurer, Mrs. Wiley Davidson. Other officers to be chosen later. Address of all officers, Asheboro, N. C.

Rehobeth society organized with 16 members and the following officers: President, Mrs. Mack Short; vice president, Mrs. Grier Gray; secretary and treasurer, Mrs. S. S. Clarke; Supt. mission study, Mrs. Walter Short; Supt. publicity, Mrs. B. Z. Byrd; Supt. Christian social relations, Mrs. W. L. Dempsey. Address of all officers is Greensboro, N. C., Route 1. We congratulate Mrs. Hunt and extend a cordial welcome to these new societies into our missionary family.

ENROLLMENT WEEK, OCTOBER 2-9

Mrs. B. W. Lipscombe, secretary of education and promotion of our Woman's Missionary Council, writes us that October 2-9 will be observed as enrollment week, during which time each society is urged to secure as members of the missionary society every woman who attended the "guest day meetings" in June. Each society is asked to make the most effective social or personal plans possible to be used during that week as a "follow-up" to the invitation extended on guest day. Our conference has as one of its goals for this year "75 new societies and 3000 new members," and we want to be sure to meet this goal by the close of the year.

Begin now to plan your program for meeting during the week of October 2-9, and let us see how many new members we may be able to secure. As a help in presenting the invitation to join the society a leaflet, "Invitations to Join the World Sisterhood," have been prepared and may be secured from Literature Headquarters, 706 Church Street, Nashville, Tenn. Lets win every "guest" for the missionary society.

CENTENNIAL CELEBRATION

An occasion which promises to be of intense interest and rarest enjoyment to all who may be privileged to attend is the centennial anniversary to be celebrated in Norfolk, Va., October 30-November 1, by missionary leaders of the M. E. Church and the M. E. Church, South.

This occasion will celebrate the centennial of the sailing from Norfolk, Va., to Liberia of Melville B. Cox, first foreign missionary of the Methodist Church, who at the time of his sailing was a member of the Virginia conference and had been stationed as pastor at Raleigh, N. C. The program arranged is as follows:

1. The pulpits of the Methodist churches of Norfolk to be filled on Sunday, October 30, morning and evening, by missionary leaders, including men and women.

2. Monday afternoon, October 31, a great mass meeting of women will be held with Mrs. J. W. Perry, president of Woman's Missionary Council, as leader. The leaders among the women of both churches (M. E. and M. E. South) are expected to participate in this service.

3. A mass meeting of all Methodists of tidewater Methodism in one of the larger churches in Norfolk on Monday evening, October 31.

4. Tuesday afternoon, November 1, there will be a centennial celebration service addressed by Bishop McConnell and Bishop Mouzon, after which a parade will pass through the streets of Norfolk to the point from which Cox sailed and where a marker will be dedicated.

5. The closing service will be a pageant which will be presented in the Norfolk high school building.

Dr. W. G. Cram, general secretary of the board of missions, in announcing this meeting says, "An effort is being made to make this celebration of some note and it is hoped it will be a means of inciting general interest in the missionary achievements of Methodism."

The local committee in charge of the affair is:

Rev. H. P. Myers, chairman; Mrs. Lee Britt, president of the Virginia Woman's Missionary conference; Rev. L. S. Flourney, missionary secretary; Rev. J. W. Moore, presiding elder Petersburg district, and Rev. Henry S. Pfeiffer, presiding elder of the Richmond district.

GUEST DAY AT EPWORTH CHURCH

The Woman's Missionary Society at Epworth church, Concord, N. C., observed guest day in July in a most pleasant and profitable meeting, with a most encouraging attendance. The chief speaker of the afternoon was Rev. W. E. Tabb, missionary to Africa, who brought a wonderful message of his work in that far off land, and told of some of the customs of those people.

OUR BRIGHT HOPE IN DARK DAYS

There was never a time when the missionary task was more difficult—if as difficult—as now, a time when the burden of advance was as heavy, and if ever we needed a hand to help us more than human, it is now.

We call the church back to the old time grace and habit of prayer for missions.

We would remind our missionaries that the apostles and first missionaries of our Lord continued with one accord in prayer and supplication for ten days in the upper chamber before the prayer came that enabled them to turn that old-time world upside down.

We enjoin our secretaries in all their cultivation in the church to make first, and as a supreme educational specific, the cultivation of the spiritual life, especially as exercised through prayer, and call upon the church to practice the grace of intercession through prayer meetings, prayer retreats and prayer specials as well as great congregational meetings. In such burning words does the board of missions in annual session call to the church.—World Outlook.

DR. ANDERSON'S VALUE OF THE BIBLE

In delivering his Bible address on the Epistle to the Philippians, Rev. William M. Anderson, D.D., of Dallas, Texas, made this statement at Montreat, where he was conducting a Bible study: "I would not take anything," he declared, "for the confidence inspired by the Bible. And more important than reading the Book is what it gets into the reader. The study of the Scripture inspires an open heart to the reception of the truth it contains. The whole aim of the Bible is to reveal the Son of God. The Old Testament is the book of preparation for the revelation of the Son of God. The four gospels of the New Testament give a four-fold presentation of the Saviour. The Acts of the Apostles is the book of propagation of the gospel. The fourteen epistles reveal the explanation of the gospel. The Revelation presents the expectation of the gospel, or as some call it, the consummation of the gospel."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

FINANCES

Thanks to the persistent efforts of our friends throughout the conference, the total amount of money received so far this year from our various churches almost equals that received to this date last year. While there has been quite a perceptible falling off in fifth Sunday receipts, a corresponding increase is shown from ten per cent apportionment receipts.

In analyzing this situation it is apparent that we will likely receive less money during this conference year than was received during last conference year. The ten per cent apportionment is much smaller this year than last and since more of it has already been paid a much less amount remains to be paid. Fifth Sunday offerings, similar to a bonus, and absolutely necessary for the maintenance of the Home, have shrunk quite considerably. The only way we can make ends meet this year is for a greater number of charges to pay their entire ten per cent apportionment. We look to our friends with hope, faith, and such confidence as hope and faith will guarantee.

AN EARLY START

It is always valuable in negotiating an important enterprise to get an early start. Many charges in our conference have done well by the ten per cent apportionment because of having started at the job early in the year. Records show that 209 of the 294 charges have paid at least something on their ten per cent apportionment, quite a number of them having paid their entire amount. The 85 charges not having paid anything are divided into financially strong and weak charges on a proportional basis to those having paid something.

The following exhibit lists by districts the total number of charges not having paid anything:

Asheville	15
Charlotte	12
Gastonia	5
Greensboro	10
Marion	8
Mt. Airy	10
Salisbury	6
Statesville	4
Waynesville	7
Winston-Salem	8

SHINING AS USUAL

The following interesting letter has just been received from Rev. J. S. Hiatt, presiding elder of the Statesville district. Brother Joe makes a body happy.

"There is an easy street, so the optimist declares, but just now he informs us that it is undergoing repairs. The eclipse was a great blessing for the reason that it caused people to look up. You and I have had many things to cross our path, but nothing so large as the moon. But I notice this morning that the sun was shining as usual and the moon had gone on her way. Boy, if we can just keep the eclipse out of the way we'll land. The fight is on. Tell me, but not in mournful numbers, how much the Statesville district has paid on the ten per cent apportionment for the present year."



J. Giles Smith



Clewell C. Cox

UNDERSTANDING IMAGINATION

"I imagine that this is a dry season in collections as well as in the weather, and I send my little now instead of waiting until November."

Thus writes Mrs. Martha M. Wood, who with her good husband, Rev. C. A. Wood, directed the destinies of the Children's Home for nine years. We are very grateful for the nice check Mrs. Wood sends and have assured her that it came at a good time.

FROM A GOOD FRIEND

Mrs. S. E. Greenwood of Mills River congregation on the Fletcher-Mills River charge, and a good friend of the Children's Home, in sending a nice check write as follows:

"I am confident that you get mighty tired hearing people make excuses for not doing their duty to our unfortunate little ones. We rural people don't have much cash, sure enough, but our blessings are countless and I wish you and your 327 children had all you needed of our good vegetables. I hope to send a larger check soon."

GREEN STREET

After opening our Sunday school here on the Home grounds at nine o'clock our singing class hurried over to Green Street, Winston-Salem, where we had agreed with B. L. Watkins, superintendent, and Rev. J. W. Hoyle, pastor, to be present at the opening of their Sunday school. We received a most cordial hearing from our Green Street friends, and as we hurriedly departed for the purpose of attending the 11 o'clock service at Centenary, all too infrequent because of our Sunday road trips, S. W. Minter, treasurer, presented us with a nice check to be applied on their ten per cent apportionment.

CALVARY, HIGH POINT

Following a very strenuous day our singing class hastened over to Calvary, High Point, after supper yesterday evening, in answer to an invitation from Rev. E. L. Kirk to come over and celebrate with him and his good people over the raising of their ten per cent apportionment. We always like to go to Calvary. Our friends there are very cordial and very genuine. They mean a lot to us.

A GOOD WORKER

In listing members of our school faculty last week the Advocate left out the name of Miss Leta Marr, one of our good teachers. Miss Marr, a product of the Children's Home, spent four years at Duke University and following her graduation at Duke University last year was employed as a teacher in our Home school. She is now entering her second year's work with us and we are pleased to have her good services.

A BIG TIME

Our children had a big time yesterday afternoon as they enjoyed with members of the senior Wesley Bible class of Centenary, Winston-Salem, a most delightful watermelon feast. This fine body of men has ever since the Children's Home was established given an annual watermelon slicing to the children and workers of the Children's Home. Nearly 3000 pounds of choice melons added to our satisfaction yesterday. We hope the senior Wesleyites will live on forever.

TWO BOYS

We are presenting this week the pictures of two dependable boys, Giles Smith and C. C. Cox, two members of our family who graduated from high school last June and who are entering college this fall. Giles has entered Rutherford College and young Cox will soon enter State College, at Raleigh.

WELCOME VISITORS

Among our visitors last week were three groups of picnickers. First came the fine junior department from College Place, Greensboro. Then Rev. E. P. Stabler brought a group of his good people from Welcome and then J. H. Fritts and G. H. Leach brought a happy band of youngsters from Fairgrove, on the Thomasville circuit. The dry weather did not handicap our interest in our friends in their Children's Home.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Unless our pastors can raise a part of their Orphanage apportionment and send to me within the next few weeks, the board of trustees will be compelled to borrow several thousand dollars. We haven't enough money in the bank to pay our August bills. This request is urgent. I do sincerely trust that all who can will heed this appeal.

* * * *

I sincerely trust that our Methodist business men who may need stenographers will communicate with me. The Orphanage has several highly trained and cultured young ladies who can render most efficient service as stenographers. They are high school graduates. Since finishing high school they have completed their courses in business colleges. Please give these fine Christian young ladies a chance to demonstrate their ability to make good.

* * * *

I have never had to say no before to so many children who wish to come to live with us. Every week and almost every day my heart is made sad because there is "no room in the inn" for children who are in need of institutional training. To close the door in the face of so many urgent appeals when the appeals are so deserving is enough to sadden the heart of the most callous. I do covet for my church the privilege of responding to every needy child who knocks at our door for shelter and home. I am trusting and praying that the day may soon dawn when we with outstretched arms can welcome all such to our home and to the tender care of our great church as it manifests its love through the Methodist Orphanage.

* * * *

One of the greatest privileges that has come to me since my connection with the Orphanage has been the opportunity of preaching in so many churches of the North Carolina conference. Nearly every Sunday I am pressed into service for some pastor who is absent from home or is sick. The warm welcome that has been accorded me has more than repaid me for the many miles I have had to travel. To touch elbows with the members of the various churches throughout the conference is a source of much joy to me.

On the fourth Sunday in August I filled in for Brother J. H. Shore at Hamlet. The day was extremely warm, but a good, large congregation assembled to hear the preaching of the Word. I was happy to see many of my friends in the congregation—friends who are co-operating with me in carrying on the work at the Orphanage. Hamlet Methodism is strong for the Methodist Orphanage and manifests its interest in tangible ways. Brother J. H. Shore has a great following and is maintaining his reputation as a great preacher. For many years he has had the reputation of being one of our best preachers. I had the pleasure of taking dinner with my good friend, Mr. H. E. Gibbons, with whom I have dined on several occasions. He is connected with the Seaboard Railroad and is one of the most prominent members of the church. He has a lovely family and it is always a great pleasure to me to be a guest in his home.

* * * *



John Clark, Methodist Orphanage

* * * *

To the North Carolina conference I want to express my sincere appreciation for giving me the privilege of coming to the Methodist Orphanage ten years ago. Every matron and teacher has made it a perfect home and I have enjoyed and love every minute that I have spent here.

Dr. and Mrs. W. P. Webb of Rockingham have made it even more pleasant by sending me two boxes of lovely clothes each year. I give my best wishes and thanks to them for this.

To Mrs. Nellie B. Rives I also wish to express my thanks for the training she has given me here in music and along many other lines. She has been a real friend always.

Last ,to "Daddy" Barnes, and Mrs. Daisy Smith, I give my best love and wishes ,and a: an appreciation of them I shall try to make good and be the best that I can. Cecelia Webb.



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Than I was a month ago—
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Sunday School Lesson

SEPTEMBER 11

By F. B. Stockdale.

How God Guides His People

Numbers 10:11-36.

Golden Text—Come thou with us, and we will do thee good.—Numbers 10:29.

We are to pick up our lessons today from a rather dry bit of reading. Whatever form the Bible story takes, it always has lessons for now. Note the wilderness life was not in vain. The forty years' wandering seems a waste of time, to say the least about it. It took careful students a long time to figure out the wanderings in the desert; we are not yet sure of all the turns and twists made by the traveling host. Much of life seems meaningless; it is likely that not a move we are called to make but has its place and meaning in life. We are certain that the fourteen months had wrought wonders. Now we read the armies, and the sense and feeling of ordered movements comes to us in the lesson. How many people there were in the tribes we do not know. There were so many that they had to be directed by signals blown on a trumpet, and they had learned to move according to the signals given. Each tribe has its captain and the tribes fall in order for the march. There are twelve tribes, but they have learned to move as one host, and that was a great achievement. If the modern church had learned that much, so that each would obey the signal and all move at the sound of the trumpet, we would have a new world in a generation.

Priest Led

It need not be overlooked that the priests did the blowing of the trumpet. We have a picture of a priest that led that people. Our times will laugh at the suggestion. I do not know that any other class has ever led us better. The soldier class has given us no leadership of which to be particularly proud. History under the guidance of the military mind has come near to being a nightmare. Its wars and greed have filled the earth with envy and distrust.

I am not sure that the preponderance of the influence of the legal fraternity is the best thing for human society. Recently we have heard the cry, "Put business men in power: government is a big business." We may try it and it would be an improvement on our jumbled contrivances of "boards and bureaus" that pay no attention one to the other. Some years ago I reported a cave-in in the street. Three times I was referred to some other bureau—highways, streets, sewers. Four different gangs came to look at the hole in the street. Each gang had a boss in a car, driven by a chauffeur, and they passed on, as it did not belong to their department. Finally a gang came and put two small loads of sand that filled the hole. More than 30 mne had driven miles to find out whose business it was to fill up a hole in the street. If anything more foolish or wasteful could be devised, I should like to see it in operation; I think it would have to be among crazy folks. Our popular government has no cause to throw stones at the church for its folly; if one is foolish the other is crazy.

I am not sure but that a little more of the priest in the leadership of our moving society would be a good thing for society. If we are at all to be class-led, you will seek a long way for a better class than the priests. At least the priest-led people could be said to move "according to the commandment of the Lord," and moving under his guidance would be our supreme attainment.

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PROTECTION AGAINST OLD AGE

The year that had taught the congregation to move in unison and by orders was not a wasted year. If the Israel of our God could learn that in a generation it would be time well spent to do nothing but practice. When will the tribes learn to fall in and follow the simple leadership of the moving "pillar of cloud"? We can scarcely claim a single leadership when we move in so many diverse directions. The "pillar of cloud" never goes in two directions at the same time. When tribes are going in differing directions, one of them must be following the cloud of their own making or the dust of someone who went this way before.

Moses and His Father-in-Law

Hobab was not tied to Israel by a very strong cord; he was not a blood relation. The proposition Moses made to him was as honest as the light: "we are starting for a land God has promised to give us; what goodness God gives to us we will share with thee." No one joins God's people without some kind of faith in the divine promise, and God's people never promise anything less than their best.

Why did Hobab not accept the invitation? We cannot help thinking that he had seen much treatment of Moses by the people that had disgusted him with the crowd. The behavior of the host has always been a fruitful reason for many not throwing in their lot with Israel.

Moses both seeks help and promises a blessing. Hobab's knowledge of the wilderness Moses sought for the guidance of Israel. His trust in God was not of the indifferent kind. When he could find better knowledge than his own, he sought to enlist it in the service of God and his people. This is one of the strange things in the story: the pillar of cloud was to lead, start, and stop the moving host and yet Moses is seeking the help of one who has better knowledge of the desert tahn he possesses. His trust in God did not blind him to human means. When he found better than he possessed, he sought it for God and his people. The wisdom of a man is sometimes shown in what he seeks more than in what he has.

Not Directing God

"Up, O Eternal, for the scattering of thy foes, for the routing of those who thee oppose." This is the regular form of words used by Moses when the ark set forward. It is more nearly the expression of a wish and trust than it is a command to the Presence that went with the ark. Moses never assumed to direct the Almighty. Many of our prayers take the form of a command when they express the feeling of a deep necessity. When the ark halted the voice of Moses was heard: "Come back, Eternal, to the myriad clans of Israel." The expression of a deep need and a royal welcome.

Questions for Discussion

1. Are dry portions of Scripture barren of present-day lessons?
2. What had the wilderness life done for Israel in fourteen months?
3. Is anything in human life meaningless?
4. Is priestly leadership a wise arrangement?
5. Why did Moses seek Hobab's help?
6. Why did Hobab refuse the invitation of his son-in-law?

—N. Y. Christian Advocate.

The teacher had been reading the story of "Ali Baba and the Forty Thieves" to her class of small boys. When she reached the end she closed the book and proceeded to question them regarding the story.

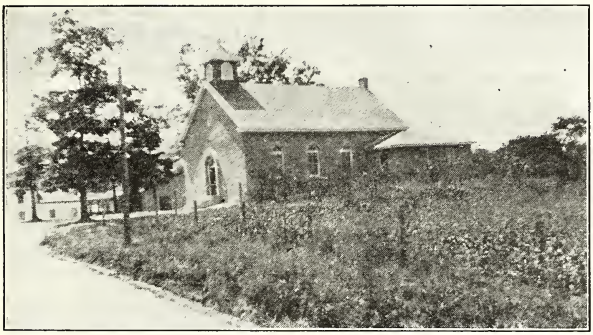
"Now, can any one tell me," she said, "what Ali Baba said when he wanted to open the entrance to the cave?"

One child, an ardent film fan, promptly replied:

"Open, sez me!"—Wall Street Journal.

CONNELLY SPRINGS CHURCH TO BE DEDICATED

The Connelly Springs M. E. Church, South, was first built in 1881 by Connelly, Sides, Southerland and Goode families. For 51 years the little one-room church has served Connelly Springs Methodists. Up to 1925 this church was on the circuit with five other churches, including the Rutherford College church. In that year Connelly Springs and Rutherford College was made a double station. In 1931 Rutherford College was made a station and Connelly Springs was annexed to Burke circuit. Chas. S. Plyler is our busy pastor and preacher. McRae Crawford is junior preacher, serving the new Valdese church and Warlick's Chapel. Last year under the pastorate of W. L. Scott, plans were projected and some material purchased for a new church, and in this good year Chas. S. Plyler comes on the job and the work has been consummated, giving us a new brick veneer church with six Sunday school rooms. Our 89 members are happy to have a new house in which to worship. The fact that the church is completed with no indebtedness brings us additional joy. One hundred and twenty-eight contributions were made to the church building fund, ranging from five cents up. Our dedication service will be held on the second Sunday in September. Brother Fox, our presiding elder, will preach at the morning hour. All former pastors and friends are cordially invited to be with us in an all-day service. Help us to make it truly a red letter day. D. W. Alexander.



HALLOWED MEMORIES

Reading in the Christian Advocate of August 27, 1931, outlining the dedication of the elegant house of worship lately erected at Scott's Hill, Pender county, N. C., the depths of the writer's boyhood memory was stirred and prompts the recital of some salient recollections. My honored father, Dr. A. D. Betts of the North Carolina Methodist conference, having served four years as chaplain in the Confederate Army (30th N. C. troops), was appointed at the session of the conference in the fall of 1865 to Topsail circuit, where he devotedly served through four eventful years. I was a lad of eight years and during the quadrennium there, under the tuition of that prince of preceptors, Robert K. Bryan, Sr., I mastered much scholastic lore before arriving at the "teen" age. The parsonage, located in a massive oak grove and on the public road leading to Wilmington, 11 miles distant, was home longer than any other residence in all my itinerant life and is enshrined in memory. The well of uncommonly cool water, curbed round with brick from top to bottom for 40 feet, I cleaned out and from the depth below saw stars shining at 10 a. m.

The first deer I ever saw was a big buck leaping high through the grove near by, driven seaward by the prevailing fierce drought. The first eclipse of the sun I ever witnessed was as on foot I crossed a branch returning from Dr. Jo Shepherd's home to the parsonage, where I arrived out of breath well nigh and much frightened. Vividly fixed in memory and on my left limb just below the knee is the imprint of the teeth of a bulldog, whose grip was released finally by Miss Annie Futch clasping her beautiful strong arms around his body and like a vice crushing his ribs. She nursed me very tenderly (I was ten years old) till my parents returned from a visit of a week from home. You may believe she is cherished by me as a heroine and hope to meet her above.

One Sunday morning I was exhibiting our new fodder cutter to a visiting comrade and managed to slip two fingers of my life hand too far, severing the tips almost to the bottom of the nail. Our family physician of blessed memory, Dr. Sheppard, skillfully cared for my wounds. My physical activity as a youngster, which abides surprisingly as I approach my 75th milestone, earned for me the school-boy nickname of "Fidgit." Happily is remembered the annual May-day community picnic on the "banks" and the cart-loads of oysters for roasting on our parsonage premises during the months carrying the letter "r."

From Mrs. Foy, an elect lady member of our congregation and near by resident, father bought a beautiful bay "bank" pony we named "Nick." My

(Continued on page 23)

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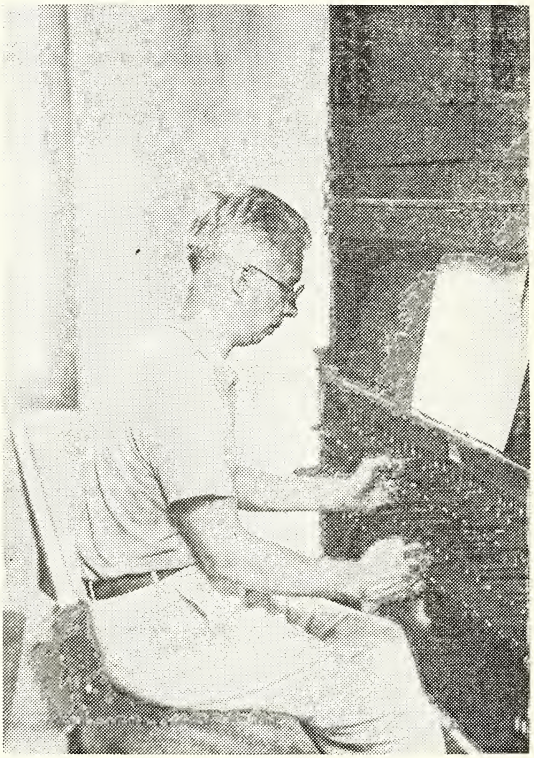
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Anton Brees in the Duke Tower: A Benediction for Thousands

The feature of the summer months at Duke University has been the Carillon Recitals given each Sunday afternoon and each Thursday evening. Again and again the thousands would enter the chapel for the organ recitals given by Paul S. Robinson of the Curtis Institute, Philadelphia, and tens of thousands would be on the campus, in the adjacent forests and in cars parked along the road ways, charmed by the bells under the magic touch of the Carillonneur, Anton Brees.



These recitals were complimentary to the students of Duke University and citizens of North Carolina. The general public was not slow to appreciate this courtesy. Thousands who had never attended a college rejoiced in the privilege of enjoying these recitals.

Last week, Dr. R. L. Flowers said, "Wait a minute and I will run you up to the top of the tower."

From this observation point the skyline is wide and varied. The hills and valleys and forests appear to fine advantage—one would not expect such a view. Chapel Hill, with the spire of the Methodist church rising in full view, impresses one with the close proximity of these two great seats of learning. This is, indeed, a charming outlook.

The first stop coming down below the fifty bells on their framework of steel is at the keyboards. The picture shows Mr. Brees at the one used for the recitals. Just back of him is one used for practice. This one is so arranged that the bells can be heard in the tower but not outside.

The next stop below the keyboards is the trophy room. In this is the bell that rang so many years at "Old Trinity," the cornerstone of the old building up in Randolph, and the tablets placed on the Craven Memorial Hall on the old campus at Durham. Other tablets are in the walls to be inscribed as occasion may require.

The next stop of the elevator landed us on a level with the vestibule at the entrance of the noble chapel that has already become familiar to the thousands.

As the years pass the general public will appreciate more and more the bells and the organ of this noble church. It really makes a fine contribution to the people of this section. Art, religion and general culture will gain a new place in the life of many because of the contribution made by this one feature that dominates Duke University.

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GOAT BOY OF PARIS

By May Whiting.

The policeman's cape was flying this way and that, his mustaches bristling and twitching, as he made strange sounds and motions in his effort to corner eight black goats on one of the busiest boulevards of Paris. A few pedestrians tried to help him, the crowd gathered around and hemmed in the animals, which they finally succeeded in huddling together along the iron fence of a courtyard. But as they came near the door, it opened violently, and a woman with a broom of faggots in her hand confronted them.

"You can't come in here," she screamed. "Is it not enough for me to have their driver stretched out in the middle of the court without his dirty beasts beside him?" and she flourished her broom in the face of the policeman, who jumped back, and the goats, startled, dashed into the street again, while the crowd doubled up with laughter and autos honked ineffectually.

From the doorway of the little box of a room where his uncle repaired shoes all day long, Pierrot had been watching. "How foolish those people are!" he said to himself. Then as the goats became bewildered and frantic, he ran across the street, amazed at his own boldness; for, although he had been in Paris now two years, he had never become accustomed to crowds, and was always shy with strangers.

"That isn't the way to handle goats," he said to the policeman. "If you will keep folks away, I think I can manage them."

Every morning it had been his chief pleasure to watch the driver lead his flock up the Boulevard St. Germain, and he even knew the name of the leader, Mignette. Now he singled her out from the others, talked to her gently a few minutes, then led her on to the sidewalk and started slowly up the hill, and one by one the goats got into line behind her. The policeman drew a great sigh of relief, the woman banged the door of the iron grating shut, and the crowd moved on, trusting that it would find something equally as diverting on the next corner.

As the procession went up the boulevard the goats became calmer; for, although they had a new driver, they were content to follow Mignette, who shook her bells happily and looked about once in a while to see if her charges were following. Pierrot wished that he had a flute such as the owner of the goats always carried, but he remembered a song his grandmother used to sing as they went across the fields:

"My black goat eats briars and grass
And talks with the saucy winds that pass,
O-la-o-la-o-lay.
The wind says, Come with me and play.'
My goat says, 'Thank you, not today,
The grass is sweet, o-lay.' "

As they went along heads popped out of the windows, and children called to their mothers, "Ohe, here they come," and women ran out to the street with their little shining cups. They were nearly all in a hurry because the goats were late, and they went back into their houses with only a hasty comment on the absence of the regular driver, or a kindly "May Heaven make him well tomorrow," when they learned that he was ill that morning.

Before long Pierrot's cap was half full of pennies. He did not dare put them in his pocket for fear there might be a hole there, and he never had any use for a pocketbook. Soon he reached the top of the hill with the Gardens of the Luxembourg on one side and big, new buildings on the other. This was the end of the trip, and, as he paused, the goats gathered obediently about him. Probably, if he should leave them now, Mignette would take them back alone, and he was greatly tempted. Never in his life had he seen so many pennies. When he lived in the little stone cottage with his grandmother there was seldom much money, but nearly always plenty to eat, and there was the sweet, pure air, and kind neighbors.

Here in Paris it was different. His uncle mended shoes all day long in a tiny room not much bigger than a box, and they spent the night in one not much larger. Pierrot was almost fourteen now ,and he felt he was a burden. If he could get out into the country he could probably find work. In the big farm just beyond his grandmother's cottage quite likely they could take him on, and here, in his cap, was the means to get there. As he looked down at the coins the noisy boulevard vanished and he saw a tiny gray cottage with a stone bench in front and a bird singing on the thatched roof.

But the bells of Mignette called him back to Paris. The other goats were huddled about patiently, some lying down, but Mignette knew it was her duty to be on guard. Her shiny eyes were looking at him as if questioning why he delayed so long, and he felt a sharp twinge of shame. Should a boy be less than a goat? Should he forget his duty? Children were going to play in the Luxembourg Gardens and a little lame boy carrying a toy boat asked if he might stroke Mignette. Evidently the driver was a hero to him, and surely he must not be a thief.

Holding his head very high, for he was happy that he had not yielded to temptation, Pierrot started down the hill. When he reached the house with the iron lattice the owner of the goats, who was sitting on a stool by the fence, got up weakly and leaned against the gate.

"All your customers got their milk," said Pierrot. "Here are the pennies."

"You are a good boy," said the owner. "Do you know how to take care of animals?"

"I could drive oxen when I was only twelve," said Pierrot. "I wish I could work on a farm again."

"The goats seem to understand. You may drive them for me every morning for a while if you would like, and perhaps there'll be some work for you in a market garden near Chantilly. Would your parents be willing?"

"I have only my uncle and I think he would be glad, especially as I could see him often."

Pierrot's uncle was very glad. Times were not too good, and, even if the boy had taken kindly to mending shoes, there was not enough work in the little shop for two.

So Pierrot became the goat boy of Paris. He soon had a pipe of his own on which he played a simple air, and the children, going to the Luxembourg Gardens, would often stop and watch him and wish that they, too, could drive eight handsome black goats along a boulevard in Paris.—Zion's Herald.

MEDITATING AT THE TABLE

Can I enjoy this bread and meat,
And this cold glass of tea,
When there are those who 'most would eat
The bark upon a tree?

Can I give thanks to God above
For this, and eat it all—
While children ask the God of love
For bread, as tear-drops fall?

I'm thankful only when I share,
Prayer's heard whene'er I give;
And I prove not that God doth care
Till I help others live.

E. C. Durham.

A teacher gave the following problem to her pupils: "If a woman gathers five eggs a day, how many eggs would she gather in a week? After studying for a few minutes, William, with a puzzled brow, inquired: "Teacher, do hens lay on Sundays?"—Indianapolis News.

North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

OURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

September

Rougemont, 11 11
Orange-Carrboro, 7:30 11
Cedar Grove, 11 18
Front Street, 7:30 18
Calvary, 7:30 25

October

Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babama, 11 16
Brookdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

September

Fay Ct., St. Andrews, p.m. 11
Aberdeen-Vass, Vass, a.m. 18
Sanford, p.m. 18
Laurel Hill, a.m. 25
Laurinburg, p.m. 25

October

St. John-Gibson, Gibson, a.m. 2
Hamlet, p.m. 2
Rowland, a.m. 9
Red Springs, p.m. 9
Rockingham, a.m. 16
Roberdel, p.m. 16
Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November

Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Washington, 11 11
Bath, Asbury, 4 11
Pantego-Belhaven, Belhaven, night 11
Stumpy Point, 11 12
Mattamuskeet, Amity, night 12
Fairfield, 11 13
Swan Quarter, Providence, night 13
Edenton, 11 18
Currituck-Kitty Hawk, Mt. Zion, 11 24-25

October

Windsor, White Oak, 11 2
Williamston, night 2
Dare, Mann's Harbor, 11 9
Manteo, night 9
Wanchese, night 10
Columbia, Columbia, 11 16
Roper, Roper, night 16
Plymouth, Plymouth, 11 17
Ahoskie, Powellsville, 11 22
Aulander, Aulander, 11 23
Murfreesboro, Murfreesboro night 23

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

September

Goldsboro Ct., 11 and 2 10
Goldsboro Ct., 11 and 8 11
Straits-Harlowe, Harlowe, 11 and 2 17
Straits-Harlowe, Harlowe, 11 18
Beaufort, 8 18
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October

LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

September

Epworth, 11 11
Central, 11 18
Dunn, 11 25
Erwin, Angier, 8 25

October

Newton Grove, 11 1
Benson, 11 2
Smithfield, 8 2
Oxford, 11 9
Creedmoor, Grove Hill, 3 9
Jenkins Memorial, 8 9
Millbrook, 11 15
Mamers, Cool Springs, 11 16
Lillington, 8 16
Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

September

Conway, Zion, 11 11
Halifax, Halifax, 3 11
Northampton, New Hope, 11 18
Littleton, Calvary, 3 18
Roanoke Rapids, 7:30 18
Garysburg, Shiloh, 11 25
Rosemary, 7:30 25

October

Norlina, 11 2
Rich Square, 11 5
Nashville, 11 9
Rocky Mount Ct., Yorks, 3 9
McKendree, Pinetops, 7:30 9
Bethel,, 7:30 12
Rocky Mount, Clarke St., 7:30 13
Stantonsburg, 11 16
Spring Hope, White Oak, 3 16
South Rocky Mount Ct., 7:30 19
Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

September

Burgaw-Burgaw, 11 2

October

Wallace-Rose Hill-Providence, 11 2
Chadbourn-Cerro Gordo, 11 9
Whiteville, 7:30 9
Town Creek-Zion, 11 16
Epworth, 7:30 16
Shallotte-Village, 11 23
Southport, 7:30 23
Elizabeth-Trinity, 11 30
Bladen-Bethlehem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November

Steiman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6
Fairmont, 7:30 6
Lumberton, Chestnut St., 7:30 7

Western North Carolina Conference

ASHEVILLE DISTRICT
O. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September

Weaverville, 11 11
Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.
Weaverville, 11 11
Area Meeting, Central, 1:30 11
Woodfin, 8 11
Fletcher, 11 18
Area Meeting, Hillville, 1:30 18
Biltmore, 8 18
Sandy, Western, Sat. 11 24
Acton, 11 25
Area Meeting, Acton, 1:30 25
Skyland, Sardis, 8 25

October

Hendersonville, 11 2
Flat Rock, Edneys, 3 2
Fairview, Tweeds, 8 2
Candler, Mont. 11 8
West Asheville, 11 9
Oakley, night 23
Black Mountain, night 26
Central, 11 30
Saluda-Tryon, night 30
Weaver Ct., Pleasant Hill, 3 9
Leicester, 8 9
Brevard, 11 16
Rosman, 3 16
Swannanoa, 8 16
Marshall, 11 23
Ivy, 3 23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

September

Trinity-Derita, Trinity, 11 11
Duncan Memorial, 8 11
Pineville, Harrison, 11 18
Thrift-Moores, Pleasant Grove, 3 18
Chadwick, 8 18
Polkton, Polkton, 11 25
Unionville, Union Grove, 2 25
Calvary, 8 25

October

Weddington, Wesley Chapel, 11 2
Prospect, Trinity, 3 2
Brevard Street, 8 2
Marshville, Gilboa, 11 9
Myers Park, 8 9
Morven, 11 16
New Hope-Bethel, Long Pine, 3 16
Monroe, Central, 8 16
Wesley Heights, 11 23
Hickory Grove, 8 23
Big Spring, 11 30
Spencer Memorial, 8 30

Special County Meetings

The pastors and officers of every congregation in each county are urgently requested to meet in the interest of pressing needs of the whole church as follows:
Mecklenburg, First Church, Sunday, Sept. 11, 3 p. m.
Union, Central, Monroe, Saturday, Sept. 17, 3 p. m.
Anson, Wadesboro, Saturday, Sept. 24, 3 p. m.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

September

Polkville, Casar, 11 10-11
Shelby Central, 7:30 11
Lowesville, Salem, 11 17-18
Lowell at Lowell, 7:30 18
Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

September

Ramseur-Franklinville, Ramseur, 11 11
New Hope, New Hope, 3 11
Farmer, Farmer, night 11
Asheboro, First Church, 11 18
Liberty, Staley, 3 18
Glenwood, Glenwood, night 18
West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

September

Connelly Springs, 11 11
Burke, Friendship, 3 11
Henrietta, Alexander, 11 18
North Forest, Oak Forest, night 18
Elk Park, Banner Elk, 11 25
Avery, Linnville Falls, 3 25

October

Spindale, 11 2
Cross Mill, Pleasant Hill, 3 2
Cliffside-Avondale, Avondale, 11 9
Marion Ct., Providence, 3 9
Burnsville, night 11
Broad River, Wesley's Chapel, 11 12
Rutherfordton, night 12
Mill Spring, Maness Chapel, 11 15
Bakersville, Bakersville, 11 16
Spruce Pine, night 16
Bostic, Cedar Grove, 11 19
Forest City, night 19
Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Gilkey, Thermal City, 3 30
Marion, night 31

November

Morganton, night 2
Marion Mills, Clinchfield, night 3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

September

Laurel Springs, Laurel Springs, 11 11
Moravian Falls, Ferguson, 3 11
Wilkesboro, Wilkesboro, 7:45 11
Sparta, Cox's, 11 18
Helton, Helton, 3 18
Jefferson, Jefferson, 7 (Conf. before sermon) 18
Warrensville, Warrensville, 11 25
Creston, Creston, 3 25
Jefferson, 7:30 (closing revival meeting) 25

October

Stoneville-Mayodan, Stoneville, 11 2
Sandy Ridge, Sandy Ridge, 3 2
Madison, Madison, 7:30 2
Danbury, Davis' Chapel, 11 9

Walnut Cove, Palmyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30 16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.
New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Landis, Unity, 11 Sat. and 3 Sun. 10-11
Albemarle Ct., Union Chapel, 11 11
Epworth, night 11
Badin-Tabernacle, Badin, 11 18
Albemarle, First Street, night 18
Gold Hill, Gold Hill, 11 25
Granite Quarry, Bethel, 3 25
East Spencer, Yadkin, night 25

October

Mt. Pleasant, Mt. Pleasant, 11 2
Concord, Central, night 2
Salem, Salem, 11 9
Kerr Street, night 9
Woodleaf, Woodleaf, 11 16
China Grove, night 16
Concord Ct., Rocky Mount, 10 23
Forest Hill, 11 23
Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Hickory, First Church, 11 18
Bethel-Fair Grove, Bethel, 3 18
Westview, night 18
Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Rail Creek, Friendship, 2:30 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30
Highland-Rhodhiss, night 30

November

Shepherd, Wesley's Chapel, 11 6
Elmwood, Ebenezer, 2:30 6

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

September

Cullowhee, 11 11
Webster, East La Port, 3 11
Glenville, Glenville, 11 18
Highlands, Horse Cave, 3 18
Jonathan, Shady Grove, 11 25
Canton, 7:30 25

WINSTON-SALEM DISTRICT
Loy O. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

September

Lewisville, 11 11
Advance, Cornatzer, 3 11
Forsyth, Tabor, 8 11
Cooleemee, 11 18
Burkhead, 8 18
Oak Ridge, 11 25
Thomasville, Fair Grove, 8 25

October

Erlanger, Reeds, 11 2
Ogburn Memorial, 8 2
Walkertown, 11 9
Kernersville, 8 9
Lexington, 11 16
Linwood, Reeds, 3 16
Centenary, 11 23
Sedge Garden, 8 23
Thomasville, 11 30
Hiatt Memorial, 8 30

HALLOWED MEMORIES

(Continued from page 19)

older brother, Henry, and the rest of us younger folk enjoyed many a jolly ride on the gentle beast. When we departed for Granville circuit, clear across the state, I rode Nick while Henry drove our splendid blind nag to the rockaway. It was a thrilling and unforgettable journey for us as mere lads. We followed father's accurately outlined route. He and the rest of the family went by railway.

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IN MEMORIAM

WISEMAN—Josiah Lafayette Wiseman was born August 13, 1842, and died August 15, 1932. Uncle Fayette, as he was called by all who knew him, passed to his eternal reward two days after his 90th birthday. He was a Confederate veteran, a cultured gentleman, a friend to man ,a lover of the church and a faithful Christian. W. Reid Harris Pastor.

JACKS—We loved her because she truly walked in His steps. As mother, grandmother, neighbor, church worker she was consecrated, faithful and consistent. For 73 years her life was radiant, and her home became a center for Christ in her community. We submit this simple token of love for our grandmother, Mrs. Sallie Jacks because she meant much to us. Her physical departure left a void in our heart, but we know—

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

Ralph Jacks.

GUINN—Miss Maggie Guinn of near Ghio, Scotland county, died July 22, 1932, at 58 years of age. She had been in declining health for years and she bore her intense suffering with great fortitude and with a fine Christian spirit. Miss Maggie joined Tabernacle Methodist church while a young girl, and was true and steadfast to the end of her life. Following a burial service conducted by her pastor in the presence of a large group of friends and kindred she was laid to rest at Tabernacle cemetery. She is being missed as one who lived her religion. She is survived by two sisters, Miss Delia and Mrs. J. M. Smith, each of Laurel Hill; and two brothers, Pete Guinn of Laurel Hill and D. D. Guinn of Lamar, S. C.

W. D. Yarborough.

WARD—Hattie P. Price was born June 20, 1871; departed this life May 29, 1931. She gave herself to the Lord at the age of 11 and ever afterward lived for the Lord. Her life was a life of suffering. She was of a cheerful disposition and bore her affliction with patience and Christian fortitude. She was married to Walter L. Ward in the year 1907. One daughter was born to them, Anna M. Ward. She is survived by her daughter, her mother, two sisters, Miss Anna L. Price and Mrs. Mary Tesh; three brothers, Robert, John and Sam Price. Our loss is her gain. She was ever a thoughtful mother. We submit to an all wise Providence and say, "Thy will be done." Her mother,

Mary H. Price.

Madison Messenger and Danbury Reporter please copy.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Methodist church of Oriental, N. C., wish to pay tender tribute to one of our most faithful members, Mrs. T. C. Midyette, who passed from earth to heaven on August 8, 1932. Therefore be it resolved:

First, That we are grateful to the Master for her happy and useful life.

Second, That we miss her presence, which was ever a blessing and a benediction. Her forgetfulness of self and her understanding heart with its ready sympathy made friendship with her an honor greatly to be prized.

Third, That copy of these resolutions be sent to the family, one to the N. C. Christian Advocate and another recorded in the minutes of our auxiliary.

Mrs. Thos. Smith,
Mrs. R. E. Atkinson,
Mrs. H. V. Nelson.

RESOLUTIONS OF RESPECT

The board of stewards of Centenary Methodist Episcopal Church, South, of New Bern, N. C., wishes to show its love and respect for Brother Thomas A. Green, who was for so many years chairman of this board, and who has been taken from us in death, whose death we feel so keenly.

Life is short, whether it ends in youth or extends to old age, and death is horrible in any way we may look at it; but we know it is not all of life to live, nor is all of death to die. We who are strong in the Christian faith do have a hope that in God's own good time we shall all meet again, when the sundered ties of earth will be reunited in the glorious realm of our heavenly Father.

Whereas, Brother Green mingled so long with us on this board and was loved so dearly by us and by all who knew him.

And whereas, he was so devoted to his church and all its activities and was so strong in his Christian faith that whenever we came in contact with him we knew we were in the presence of a man of God. Thus we honored him and know that his memory will linger long with us and we shall cherish this with love and great respect.

Therefore we are resolved that in the coming days and years as we go about the church's business, which we know is our heavenly Father's business, we will keep Brother Green's wise counsel always before us to guide us in what we may do. And will keep his beautiful Christian life before us to help us shape our lives as he shaped his, so when we are called to go we may be ready as he was ready.

Resolved, that a copy of these resolutions be sent to Brother Green's family, with whom we so deeply sympathize in their sorrow and grief.

And that a copy of them be sent to the North Carolina Christian Advocate for publication ,and a copy be spread upon the minutes of this board as a lasting token of respect to his memory.

A. E. Hibbard,
B. M. Potter,
Geo. C. Jones.

IN MEMORY OF MY FATHER

Father, dear, how we've missed you!
So often our hearts have ached.
We've felt lonely and sad without you,
And longed for your presence here.

We have missed you much, dear papa;
Our heavenly Father knows how!
We miss your love and wise counsel—
Your watchful, protecting care.

O papa, there are so many things
That we cannot enumerate them all;
Often the tears fill our eyes
As we long for your guidance and love.

It has now been ten long years
Since you left us for your heavenly home,
And there joined our loved ones
Who had already gone before.

Friends and loved ones have been kind,
And we thank thee for their care;
Some day, may we all meet together
Around the throne of God up there.

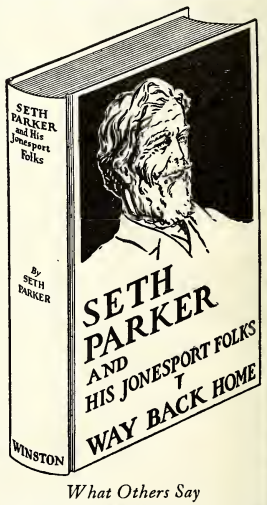
Heavenly Father, I do thank thee
For my father and mother true,
Who were loyal, good and kind,
And who led us to follow you.

And when our task here is finished,
May we join the loved ones above
And ever live and praise thee
In the beautiful mansion of love.

June 4, 1932. L. B. C.

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Volume 77 GREENSBORO N. C., THURSDAY, SEPTEMBER 15, 1932 Number 37

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The Finding of Happiness

ENTERTAINMENT and happiness are quite differing things. Distracting pleasures, that take us away from ourselves and our cares for a time, and that may be very wholesome and good, and happiness are very differing things. When the game is over or the curtain is rung down, then we are with ourselves again and the thing that makes for real happiness must be something that has independent abiding and that doesn't really require the showman of any sort to give it reality. Happiness after all is a very homely thing, just as likely to be found in a quiet, simple place or when one is busy in an every-day duty as it is out in the bustle of the pleasure or the thrill of varied excitement. And it does seem that the more time and energy we give to the attempt to run down happiness in these adventitious ways the more likely are we to miss it altogether.

We needn't, and we mustn't, ignore excitement and variety and change, or scorn them as if they were foes to our real good. They bear their small part in the great and worthy and always difficult task of creating a happy life, but it is only a very small part, and giving them a larger place than they deserved has accounted for a very great deal of the unhappiness that has crowded the world. Cultivating right moods; disciplining oneself in a kindly spirit and a truly Christian outlook will do more to bring an abiding happiness into one's life than all the running here and there and all the doing of exciting things that any favored place in life can make possible. So we really shouldn't speak of finding happiness at all, but rather of cultivating it, as of a shy and delicate flower that needs patience and favoring soil and the kindly dew of heaven for its nourishment. And yet that figure is not perfect either, for happiness is one of the strongest and most enduring things in all the world. When it is at its best no blast of possible misfortune can ever kill it.

—The New Outlook.

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PINCH HITTING FOR ELDER DOWD

Last Sunday this editor put in a busy day with Presiding Elder O. W. Dowd of the Elizabeth City district. A sermon in First church, Washington, at 11, in Belhaven at night, and a talk following a fine sermon by the elder at Asbury on the Bath charge at three filled full the day. The elder held in one day three quarterly conferences thrown in for good measure.

This elder of the Elizabeth City district certainly has used check-up meetings and tabulations during the year. Each preacher has been kept informed as to the work in the entire district. Brother Dowd has been much on the go in covering the fourteen counties in this district. The financial situation is slightly in advance of the same date last year. No one can spend idle hours between this and conference if the situation is met. These are certainly the days that test the fiber of which we are made. Brother E. W. Downum at Belhaven, J. C. Harmon at Bath and H. I. Glass at Washington have each a man's job to meet the demands of the next two months. They are not exceptions. All the brethren are in the same boat. The faithful and heroic will win even though the odds are against them. Keep the Cross going on before.

Of the many incidents by the way on the trip with Brother Dowd and Brother Glass from Washington to Greensboro on Monday—whither these brethren came to attend the Greensboro meeting—we might write at length, but we desist.

Every moment spent with Rev. and Mrs. H. I. Glass at Washington was a delight. Few people know so well how to treat a guest in all things and at all times.

THE HIGH HOUR

The immediate objective with every Methodist preacher who believes in the power of the press is the placing of the Advocate in many homes into which it does not go. The special proposition of "fifteen weeks for fifty cents" puts it in the reach of all.

Many have already begun the campaign in their churches and made a first remittance. Others will follow. This proposition is attracting attention beyond Methodist circles. With a united effort the Advocate could be made a wonderful force in closing the year's work. It gets in its work silently like the sunshine. Yea, more. It works by day and by night. Thanks to all who know the day of their visitation.

Those who wait for a more favorable hour are ever found outside the gate. The high hour has struck.

CANTON ON THE BAND WAGON

Rev. G. A. Stamper of Canton forwarded a check for $55. This paid for 37 special new subscribers and three on the regular list, to say nothing of seventeen renewals. Such work as this done by Brother Stamper gives the Advocate a place in many homes and at the same time keeps the presses going. What a work might be done in other big churches of the state by a special effort on the part of the leaders! The smaller lists from the little churches are relatively as potential. The Advocate is rich in its loyal supporters.

To Brother Stamper and all such of his tribe our hats are off. Let the bugles blow. Canton is certainly on high ground in more senses than one.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Volume 77 GREENSBORO N. C., THURSDAY, SEPTEMBER 15, 1932 Number 37

Convention of the Dry Forces of North Carolina

When the convention of the Dry Forces of North Carolina assembled in West Market Street church Monday evening, September 12, for the first session of the convention, the big church, the Sunday school annex, and the galleries of the church were filled. This remarkable outpouring of the drys occurred though little newspaper publicity had been given to the meeting. Not for a long time has there been such a spontaneous uprising of the dry forces of the state as evidenced in this great assembly.

* * * *

One of the most notable features of the convention was the personnel. They came from Elizabeth City, Washington and Wilmington on the east to Asheville on the west. Men and women from the various walks of life who are greatly interested in the social, moral and religious life of the state counted it worth while to give their time to the dry cause in North Carolina. These representatives of the various sections will do much to carry on in this important hour.

* * * *

Bishop Edwin D. Mouzon was the principal speaker at the first session of the convention. A portion of his address appears elsewhere in this issue of the Advocate. But to read the address gives little idea of the overwhelming power of this utterance when the personality of the man and the fire of his eloquence was behind what he said. Dr. C. H. Cherrington secured a copy of the address to use in all parts of the United States in the Anti-Saloon fight against liquor.

* * * *

There were three sessions of the convention Tuesday —morning, afternoon, evening. The church was full all day Tuesday and the program of a high order. Drs. E. M. Poteat, Henry Louis Smith, and C. H. Cherrington were among the headliners of the day. But there was not an inferior speech in the entire program. Plans were laid to carry the campaign into every section of the state. It was decided to hold a convention similar to the Greensboro convention as early as possible in each congressional district of North Carolina.

* * * *

At one o'clock 140 leaders enjoyed a banquet at the King Cotton Hotel. It was a delightful and inspiring occasion. Judge Chas. A. Hines of Greensboro was toastmaster and the speeches were of the same superior quality as characterized those delivered at the regular sessions of the convention. It was an hour of fine fellowship for these leaders gathered from all parts of North Carolina.

The Baptist leaders were active in the convention. Dr. J. Clyde Turner, president of the Baptist State Convention, Dr. J. A. Campbell, president of the board of trustees of Wake Forest College, and E. M. Poteat, leader in all things that pertain to the welfare of North Carolina, were all on the program and otherwise conspicuous in the work of the convention. The Baptist leadership is strictly behind the effort to keep North Carolina dry. No one needs to be told what this means. The good Baptist people are found in every community. City, town and country place know the value of the citizenship that worship in the churches of this great denomination.

* * * *

There were so many Methodist preachers in Greensboro last Tuesday that people thought a Methodist conference had come to town. Wherever the forces are gathered to fight Old John Barleycorn, Methodist preachers are sure to be on hand. In every part of the world the Methodist preachers are arrayed against liquor. "If you want them just sound your bugle horn." They came from the flat lands of the east as well as from the hills of the west. The same spirit fills the breast of each. They are of a pioneer breed.

* * * *

"The Statement of Principles" adopted by the convention concludes with this paragraph:

"Finally let it be remembered that all amendments to the Federal Constitution have been proposed by a two-thirds vote of both houses of Congress of the United States and ratified by the legislatures of three-fourths of the states. The Eighteenth Amendment was ratified by a greater number of states than any other amendment to the constitution, that is by 46 of the 48 states. We, the dry forces of North Carolina, are opposed to the untried convention plan of ratification as proposed by the platforms of the two major parties. Let the dry forces see to it that the men they vote for to represent us in Washington and Raleigh, senators, congressmen, and members of the legislature, are loyal, upstanding, courageous defenders of the Eighteenth Amendment. It is important also that men of dry record and convictions be elected to administrative offices of our state. For example, it would be an unfortunate day for North Carolina ever to have a governor who was out of sympathy with the aspirations of those who have made the fight against liquor. As to the candidates for President, our advice is carefully to study their respective records and their utterances from time to time, and for each citizen to vote for the man in whose hands he believes the cause of prohibition will be safest."

Methodism Lives and Grows

IN OUR first pastorate, a brother, following an earnest effort to get the missionary collection, handed us a quarter with the remark, "I have been giving twenty-five cents a year for missions ever since I joined the church and I think it is about time for it to stop." His idea of religion was that it provided him a ticket on the gospel train to the glory land. It had never occurred to him that he was a part of a vital and growing organism that was destined to cover the earth. He certainly did not know that his own Methodism was a new life that was to transform all the world about him in Wesley's world-wide parish.

The most surprising thing about John Wesley, the noted revivalist of the eighteenth century, is how modern he was. He had in his plans and advocated many of these present day social movements that received little attention a few centuries ago. John Wesley faced the political corruption and social injustice of his day; he denounced the liquor business and thundered against the slave trade; he was opposed to war and championed political reforms. Wesley bitterly attacked the vices of his day, such as disrespect of the Sabbath, swearing and dueling—he was always on the side of righteousness.

To many Methodists of this day it is most unseemly for the Methodist preacher to attack the sins of his day and to denounce the popular evils of the times. The Methodist preacher who denounces war, fights liquor and champions political reforms is not doing anything strange—he is just catching up with John Wesley.

If that wonderful little Englishman was alive in America today we may be sure that he would be leading a crusade in this land that would shake the continent. With our modern facilities, his wonderful voice would ring across the land from side to side and he who saved England from the horrors of the French Revolution would do much for us in this day of threatened revolution. The Wesleyan revival was a live and vigorous movement organized for conquest—in America it was set to the task of spreading scriptural holiness over the land. Now many think of it as something static, with nothing of the fighting spirit that belonged to early Methodism. Then it was a part of the age and devoted to the one effort of making a new heaven and a new earth wherein dwelleth righteousness.

In this present hour, when we are pulling in the outposts of missionary effort and the church at home cowers before greed and lust and liquor, the pulpit is told by respectable sinners in the pews to put on the soft pedal lest the church suffer injury. This is not Methodism and it never has been. When the complacent little high churchman left the empty churches of England with a flame on his tongue the thousands flocked into the fields to hear. Many of our empty churches could be filled were the flame that burned in Wesley's heart to break out afresh in our pulpits. Then Methodism would live and grow and the missionaries would be kept on the far off frontiers of our mission fields. Methodism would grow and expand with fresh vigor.

What Can a Preacher Do With His Hands?

WE TALK frequently about a preacher's using his head, but let us drop this subject and think about his ability to use his hands:

According to the United Presbyterian Dr. John F. Cowan has been observing the gestures and attitude of ministers in the pulpit with the following results: "I have checked up almost '57 varieties' of places for a public speaker to park his hands. In pockets—trousers, coat, vest; upper pockets, lower, rear; hung by thumbs or 'immersed'; hooked in vest armholes; clasped across tummy, ditto back; wadding handkerchief, and unwadding; clenching lapels of coat; pounding desk; brushing hair, slapping (camouflaged) at flies; full-arm gesture, half-arm, finger; pointing at audience; twisting mustache; finger-tips together uplifted; fumbling papers; pulling down vest; snapping, and, when not otherwise emphasizing the truth, sawing imaginary wood in the air."

Are the Gypsies to End Their Racial Entity?

IT IS reported that Steve Stanley, a graduate of New York City College, has been elected king of the Gypsies over Joseph Marks, son of the late King Steve.

The new king has served notice that he will effect drastic changes in the customs of his people. It is his plan to encourage the learning of American trades and professions to take the place of horse-trading and fortune-telling. The women will be encouraged to discard the flashy tribal garb—that is it would,

if clean, be flashy—for the kind of garments American women wear. The new king will discourage the sale of daughters for wives.

If the Gypsies cease to be nomads and go to work, the women dress like other women, and the daughters be allowed to choose their own husbands, will they be able to bear the strain and not become amalgamated with the people among whom they live? We hardly think so.

The Hebrew race has maintained its entity, but the Hebrews had pride of race, a splendid history, and the saving power of their religion. The Gypsies have none of these.

Steve Stanley's reign may mark the beginning of the end of these strange nomads that have nothing great to their credit, having through the centuries been little but parasites upon the peoples of earth.

The Milk in the Cocoanut

ZION'S HERALD in an article contributed by William Judson Hampton and in which the writer deals with the "Political Parson" pours the milk out of the cocoanut in the following brief paragraphs:

Nobody would find fault with the political parson if he would let the wet press and the wet politician alone. These are saying to the ministry, "Keep to your little prayer meetings, attended by granddaddies and grandmothers; look after the pink teas and cake sales given by the ladies; preach a molly-coddle gospel that offends none. Politics is dirty business and you are likely to get your white tie soiled."

In the days of the corner saloon, two brothers of the white apron were standing on the corner of a street. A minister of the town passed by. One said, "There goes my kind of a preacher; he sticks to his Bible and lets us alone."

Sinclair Lewis, the Slanderer

WHEN Sinclair Lewis was about to depart for Europe the reporters asked him for a parting message. He replied that the sole issue in the coming election is "whether the fat head in the White House should be re-elected or replaced by another fat head." That is nothing but a base slander. Both Mr. Hoover and Mr. Roosevelt are gentlemen of high character and of superior ability, and this utterance is only an index to the moral calibre of Sinclair Lewis. It was this same man who slandered the Christian ministry in one of his books.

Dr. Henry Van Dyke was right when he said the awarding of the Noble prize to this man was an open insult to America.

"Whip the Other Horse"

DR. ELBERT RUSSELL, dean of the Duke University School of Religion, tells the following story:

In pioneer days in western Ohio, a settler moving westward mired down while attempting to ford a stream with his "covered wagon." One of his horses balked. A neighbor who came by, watched him beating the balky horse to no purpose and at last called out to him, "Whip the other horse!" Taking the advice, he laid the lash on the willing horse and it pulled them all out. The time has come for Christian people to whip the other horse. We may leave the spiritually dead to club and electrocute and bury in prison cells their own dead; but we who are alive to spiritual forces—to the transforming, redeeming power of faith, truth, righteousness, good will and love—should turn and follow Jesus.

That story would not fit in the sphere where dwell only the spirits of just men made perfect, but down in this old earth with its balky horses and still more balky men it is quite apropos. When mired down, that is when the job is just as hard as it can be and a strong, steady pull is required to get out you need not rely upon the man that pulls back just as much, or more, than he pulls forward. You must put your trust in the man who is worthy of trust, who can be relied upon in the time of testing.

Is it fair to whip the horse that will pull instead of the one that won't pull? No, but it is necessary. Those who will do have to bear many wrongs at the hands of those who will not do. The good wife at the hands of a bad husband, the good mother at the hands of undutiful son, the good citizen at the hands of criminals, the good Christian at the hands of sinners. That is the life story on earth of Jesus, the Saviour of the world.

As the dean at Duke eloquently declares: "We may leave the spiritually dead to club and electrocute and bury in prison cells their own dead; but we who are alive to spiritual forces—to the transforming, redeeming power of faith, truth, righteousness, good will and love—should turn and follow Jesus."

The church folks who are not on their toes these autumn days in a united effort for victory need not claim fellowship with the crusaders of the Cross. Especially is this true of the Methodists in this state with so much to be done before the falling of the leaves. How wonderful would it be were we to go to our task in the spirit and with the abandon of the boys on the football field! They know such is essential to make touchdowns.

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

In the parsonage of Trinity church, Southport, Wilmington district, Mr. Rufus D. Mooney and Mrs. Merlie Phelps, both of Supply, N. C., August 30, 1932, were duly united in matrimony by the local pastor, Rev. Robt. H. Broom.

The pastor of Carr church, Durham, will open their new building for services on September 18 at 11 o'clock a. m. Rev. H. C. Smith will preach the opening sermon. All former pastors, presiding elders and friends of Carr church are cordially invited to be with us for this service. Rev. J. A. Russell is the pastor.

"Our home coming at new Mt. Vernon on the Welcome charge will be held September 25. Rev. W. M. Curtis of Greensboro College and Rev. J. W. Fitzgerald of Salisbury will be the principal speaker. We invite all former pastors to be present and all friends to come and bring filled baskets."—Ivey C. Yokeley, Supt.

The Belwood charge parsonage burned September 5, 1932, at 3 o'clock. There were about three thousand dollars insurance on the building and the pastor, Rev. E. E. Snow, had five hundred dollars on the furniture. This insurance will not replace everything as it was, as there was about seven thousand in the building. Plans are being laid to rebuild as soon as possible.

"Brother E. E. Wiley, Jr., our Duke assistant for the past four weeks, did a splendid piece of work on the Roberdel charge. Directed the song services and prayer services for two revivals; two dozen additions with others coming. The vacation Bible schools with 161 certificates and Cokesbury school with 21 certificates. We are closing our fourth year with a clear conscience in the work." —Pastor.

"Franklin Vines Johnston, 62, prominent citizen, and beloved member of Jarvis Memorial church, passed away August 2. His was a genial nature and he was held in high regard by those who touched his life. For a great number of years he was a member of the board of stewards and was ever a devoted member of the church. His wife (nee Miss Minnie McGowan) and seven children survive him."—E. L. Hillman.

"Just a few lines from Stony Point church. Sunday school has increased 50 per cent in attendance. Held a vacation Bible school this summer with an enrollment of 114. We began our meeting the first Sunday in August. Ran for two weeks; received 30 on profession of faith and one by letter. Nine had previously been received by letter. Total, 40 this year. Preaching was done by the pastor. We are busy now looking after the financial affairs of the church."—C. M. McKinney.

"There will be home coming days at Vanderburg church on Shepherd charge the fourth Sunday in September and Rocky Mount the first Sunday in October. All former pastors, former and present members are invited to be present, the Advocate staff included. We have just closed our last meeting on the Shepherd charge, which revived the spiritual life of all the churches and resulted in adding 56 to the churches by profession and six by certificate, and others to follow."—G. L. Wilkinson, Pastor.

Centenary church, Greensboro, was packed with people last Sunday evening, both the church auditorium and Sunday school annex, to hear Bishop Edwin D. Mouzon. Both Park Place and College Place churches had no evening services in order that the people might hear Bishop Mouzon at Centenary. The union services were well worth while for the bishop preached the gospel in a most effective fashion.

"Mrs. Steidley closed a two weeks' meeting for us on the first Sunday in September. Of course we had a good meeting—Mrs. Steidley doesn't have any other sort. This was the sixth meeting she had held in the Cramerton Methodist church within the last eight or nine years. The second one she has held for me in the past three years. As a result of the meeting I received into the church 11 members on profession of faith. The church was greatly revived."—J. P. Morris.

On Tuesday and Wednesday, September 20 and 21, the Eastern conference of the Lutheran church will be held at Coble's church in eastern Guilford county, six miles south of Whitsett, N. C. This conference will include the ministers and delegates of about 30 Lutheran churches in the territory between Thomasville on the west and Wilmington on the east. A special feature this year will be the observance of Washington's bicentennial with an address on "The Religion of George Washington" by Dr. W. T. Whitsett at 11 a. m. on Wednesday, September 21. The sessions of the conference are open to the public and many visitors are expected from the various congregations represented.

"Jarvis Memorial church is making ready to again welcome the 300 or more Methodist students who usually attend East Carolina Teachers College. Pastors and parents are asked to urge students to identify themselves with the church while they are in college by becoming associate members. This means that students will actually retain their membership at home, while forming a definite relationship with the church in Greenville. Miss Ruth Henderson, church secretary, spends much of her time in visiting students, and seeks to help them in any way possible. Sunday school classes are held for college students, and the church sponsors social activities for them at regular intervals. A cordial welcome awaits every student who attends East Carolina Teachers College this fall."—E. L. Hillman, Pastor.

"We have had good meetings this summer on the Middleburg charge. At Shocco we had a different preacher every night. The results were good with several additions on profession of faith. At Cokesbury we were ably assisted by Rev. R. E. Pitman. He captured the congregation at the first service and the interest grew all the while until the close. There were 23 additions. Brother Pitman is fine in a revival. At some of the other churches there were union meeting with churches of the other denominations. Rev. D. E. Earnhardt was the preacher. His unique style, fine bits of humor and soul stirring sermons drew at each service large congregations. He won the hearts of the folks. There was a good number of professions and additions to the different churches. The people of the charge are fine and loyal and the pastor will hate to leave them at the end of the year."—P. D. Woodall, P. C.

Rev. T. C. Jordan reports a fine meeting at Union on Wilkesboro charge closed last Friday night. Also a good meeting has been held at Roaring River. Thus far four have joined the church. Brother Jordan did the preaching. A young people's meeting was organized at Union with 52 members; a meeting at Roaring River was organized with 22 members. This group loaded the preacher down with good things to eat and sent him on his way rejoicing. Two divisions of the young people with 50 members had been organized at Wilkesboro several months before. The meeting at Wilkesboro will begin the first Sunday in October.

"We closed our meeting at Richlands on Wednesday of this week. Rev. Leon M. Hall of Wilmington was with us for the ten days, preaching twice each day. It was the best meeting that we have ever had in Richlands. In spite of the extremely hot weather the auditorium of the church was overflowing with people each evening. The interest was good, the music was good and at each of the services Brother Hall spoke with great power and freedom. He set the mind of the whole community to thinking. On Tuesday evening he spoke on "The Evils of the Whiskey Traffic." It was a strong, forceful sermon. The influence of this preaching will be felt in the town for a long time to come."—Lawrence O. Watts.

"Two Cokesbury schools were conducted on the Andrews-Massey charge recently. Rev. H. M. Russell taught the one at Andrews' Chapel, awarding ten certificates of credit and two certificates of attendance. Rev. Charles Giessen taught the one at Massey's Chapel, with ten earning certificates—eight for credit and two for attendance. These churches are not as large as some, but our young people are organized and will work rings around many of the larger churches. I have roomed in the dormitories and attended classes at Duke University with both Russell and Giessen, and now I have worked with them out in the field. They are truly fine Christian gentlemen. Methodism and the world at large need more men like them."—Floyd F. Loftin, Pastor.

The annual reunion of the Lowdermilk families will be held this year on Sunday, September 25, at Flag Spring church, seven miles below Asheboro, N. C., on route 70. By marriage the Lowdermilk family is very widely connected with many other families in Randolph, Guilford, Alamance, Chatham and other counties of the state and this year a special effort is being made to have all the family connections present for the reunion. Most of the present Lowdermilks and their relatives trace back to Jacob and John Lowdermilk, who are named in the first N. C. census of 1790. These had come down from Pennsylvania, where Gotterfried Lowdermilk, an ancestor, had landed at Philadelphia in 1730, to be followed by William Lowdermilk in 1731, and Jacob Lowdermilk in 1732. The family name was originally spelled Lautermilch. The Lowdermilk family is now well scattered throughout the United States, but all trace back to a common ancestry coming from the Palatinate region of the Rhine river at an early date. Dr. W. T. Whitsett of Whitsett will deliver an historical address that is expected to carry much interesting information. This address will be at 11 a. m. A picnic dinner will be one of the features of the day, with special music, short talks by visitors, etc. A cordial invitation is being extended to all who are interested to be present, and a large gathering is assured.

Think of what $1.00 a week from each pastor will do for the Advocate.

OUR BEST BOW TO CHARITY AND CHILDREN

That sprightly paper, Charity and Children, of which the versatile and alert Dr. Archibald Johnson has been editor so many years, has rendered a great service to the Baptist hosts in North Carolina. But its influence has not been limited to the Baptist brotherhood—all the state has become its debtor. Now we are much beholden to this co-worker in all good causes. Did ever words to the Baptist preachers seem more gracious?

"We are publishing an address by Dr. M. T. Plyler of the North Carolina Christian Advocate, Greensboro, N. C. We wish that every Baptist preacher in the state would subscribe for the Advocate for at least three months. Those Plyler men know the evil effects of liquor and cannot be intimidated. We do not know how much a three months' subscription would be, but we know the paper is worth many times more than the cost."

We would like to say to the Baptist preachers that we have a special offer on at present by which we send the "Advocate fifteen weeks for fifty cents." Why not try out the paper for four months? Send fifty cents to N. C. Christian Advocate and we will do the rest. Some of our churches are securing as many as forty and fifty new subscribers under this proposition.

THE LAYMEN FULLY APPRECIATED

Rev. L. B. George taught four Cokesbury schools on the Bethel charge, bringing one list of training school credits, on the charge up to 53. Mr. George is an efficient instructor, a fine preacher, and one who commands the love, respect and admiration of those who learn to know him. We greatly appreciate his splendid work with us and wish for him great success in his further endeavors. Such men as Mr. George gives the best advertisement of Duke University.

The Advocate has helped us greatly. People are reading it; they are with you in your prohibition fight as is their pastor. Here are a few items: 53 training school credits; 26 additions to church on profession of faith; 120 Advocates; one general organ; 24 Methodist Laymans, homes of all officials; several World Outlooks; wide circulation of tracts from our tract department; wide distribution of literature on benevolences; good revivals over the charge.

The Bethel charge has some truly great laymen and laywomen who have worked quietly at their task. I read in The Book that "the Lord loveth a cheerful giver"—then the Lord loves these good laymen and lay-women on the Bethel charge, for we have never seen more cheerful givers than are these of whom we speak.

Our district steward and charge lay leader especially would we commend. Along with them in their respective churches are others whose lives show forth the Christ as they minister "to the least of these." The faithful women at Bethel merit our word of praise. We cannot give their names, but we think of them one by one and thank God for them, praying for them daily, and not for them only, but for all the rest also. May God's richest blessings be theirs here and now and may they be richly rewarded in eternity. "May their tribe increase."

Rev. and Mrs. G. N. Dulin and Family.

DISTRICT NOTICES

FAYETTEVILLE DISTRICT

The pastors in the area about Henderson are asked to meet at First church in Henderson at three o'clock September 18. Each pastor is asked to have in attendance on this meeting a few of his interested laymen. A like meeting will be held with the pastors and laymen in the Dunn area on the 25th of September.

F. S. Love, P. E.

RALEIGH DISTRICT

The pastors of the Fayetteville district will meet in our Laurinburg church September 22 at 10 a. m. We hope to plan for collecting the benevolences.

J. C. Wooten.

GREAT OPENING AT WEAVER COLLEGE

President C. H. Trowbridge sends us the following heartening message:

"Weaver College opened September 8 with largest enrollment since 1929. Skinner Hall is crowded and White House is full; space remains in Crutchfield Hall and Yount House. Entire faculty has returned. New coach has already won cordial reception. Registration still open for both men and women."

Bishop Mouzon's Ringing Words on Prohibition

The closing paragraphs of Bishop Edwin D. Mouzon's challenging address before the state-wide meeting of drys at Greensboro this week follow. Our crowded columns will not allow full address.

And now let it be frankly admitted that the situation with reference to temperance and law observance is far from satisfactory; and let it be further admitted that the 18th Amendment is nowhere in force as it ought to be. But we go on immediately to affirm that the persistent attack on the prohibition amendment by the always lawless liquor interests of the world, and weak-kneed vaccilation on the part of certain politicians who never stand for principle but always only for such policies as will get the votes of the unthinking crowd—this thing has largely contributed to a growing disregard for all law, and to widespread questioning with reference to our prohibition laws. These things are freely admitted and are hereby openly affirmed.

We proceed now to analyze this situation:

1. The first thing to be noted is that the 18th Amendment went into effect at the beginning of a period marked by profound and widespread moral instability.

The years following the World War have witnessed general moral and spiritual confusion. The clean morals of our fathers and mothers have been laughed out of countenance. Our ancient ethical standards have been thrown to the discard. The terrible cataclysm of the war shocked us to the center of our personal being and shook the very foundations of our social and economic structure. We live in the era of your H. L. Meckens and your St. Clair Lewises, the era in which it is considered the "proper thing" to rail at tradition and spit upon the sanctities of life. You must "debunk" everything. "Liberty" is now interpreted to mean "license"—license for each to do as he may please without reference to the rights and wrongs of others.

It may be confidently affirmed that the prohibition amendment came at a providential time. For with the nation shell-shocked and a new generation in open rebellion against the social and ethical sanctities which made America great, God only knows to what depths of degradation we would have sunk if the abolition of the open saloon had not saved us from that shame.

Disregard of the prohibition law, the society fad of patronizing bootleggers, the notion prevalent among the younger set that it is smart to drink—all this is just part of the general situation in which today we find ourselves. It is not true that prohibition has brought about bad morals, but rather that the general breakdown of ethical standards is seen also in disregard of the 18th Amendment.

2. And let it be observed that objection to the 18th Amendment is rather general among the young men and women of the generation that has come on since the saloons were closed.

Mark Sullivan, in a recent newspaper article, does well to call attention to this fact. The young men or young women who is 21 years old this present year and casts his first vote was only nine years old when prohibition was enacted in 1920. As a child he knew nothing of the liquor business as conducted at that time. He only knows that now the sale of liquors is carried on through "speakeasies" and "bootleggers," 'and that crime and disorder are brought about thereby. He desires to end this speakeasy and bottlegger business. He listens too easily to those who say that the way to get rid of the bootlegger and the speakeasy is to repeal the 18th Amendment. He is often quite unwilling to listen to us who know what the old system was and what the present system is also. We could almost wish that for just one day the old system might return, so that he might see it with horror and indignation, unspeakably worse than anything we have today. If we are to save this nation from the return of the legalized traffic in liquor, we should bear in mind that we should be patient with the new generation of voters and carry on persistently the same sort of process of education which originally convinced the vast majority of intelligent and moral people that the one thing to do with the liquor business is to destroy it root and branch. Let it be frankly confessed that just here we have failed. Our failure to carry on the work of education with reference to he use of intoxicating liquors is to a large extent responsible for the fact that so many of our young men and young women have been confused and led astray by the propaganda of the Association Against the 18th Amendment.

3. Let me also call your attention to the fact that the prohibition amendment got off to a bad start and has never had a fair chance.

It will be generally admitted that it got off to a bad start under the Harding administration. And when the Harding administration is mentioned, one is not under the necessity of saying anything further. Mr. Coolidge, of course, did nothing for prohibition. Mr. Mellon had no interest in it. Why should he wish to have it succeed?

Mr. Hoover has disappointed us. After his election he remained silent with reference to prohibition for two long years—silent while his Wickersham Commission sat behind closed doors, and the friends of prohibition trusting the President for whom they had voted, kept silent out of respect to the Wickersham Commission. But all that time the men interested in the manufacture and sale of liquor, and the millionaires of the Association Against the 18th Amendment who were seeking to avoid paying their just share of the burden of taxation, were talking and writing and misrepresenting the facts, until they had befuddled and confused the minds of many good people in our country. One strong word from President Hoover at the beginning of his administration would have cleared the atmosphere and created an altogether different situation. But he failed to speak that word, and the Wickersham Commission only added confusion to a situation already badly confused.

It is perfectly evident then that the 18th Amendment has never had a fair chance to be properly enforced. This fact alone will largely account for the unsatisfactory conditions that exist at the present time with reference to the observance of our prohibition laws.

4. I have just made reference to the Association Against the 18th Amendment. Let it now be openly said that the Association Against the 18th Amendment is a millionaires' "wet racket."

It was plainly developed in the hearings held in 1930 by the lobby investigation committee of the United States Senate that the fight against prohibition made by the Association Against the 18th Amendment is a "racket"

aimed at the exploitation of the working man for the benefit of a few millionaires. Who constitute the association? In the report of this association to the clerk of the House of Representatives, covering two months—January and February of 1930—the following interesting and significant revelation was made: John J. Rascob contributed $5,000; the three DuPont brothers of Delaware gave $5,000; R. T. Crane, Jr., and Stanley Field of Chicago gave $15,000 and $2,000 respectively; E. S. Harkness $5,000, and Arthur C. James $12,000—both of New York; Thomas W. Phillips of Butler, Pa., $5,000; and Chas. Sabin of New York $10,000.

We naturally raise the question, Why are these millionaires so strongly opposed to prohibition? Mr. Irenee DuPont shall himself answer this question. He stated that one of his companies would save $10,000,000 in corporation taxes if this country should adopt the British tax on beer—"thus shifting," as Senator Caraway put it, "$10,000,000 from his corporation to the backs of the workingmen who drank the beer." A thing more brutal, more pagan, more traitorous to the best interests of America can hardly be conceived of. And who can doubt that these same millionaries would be glad to make further millions out of the stock they hope to own in distilleries and breweries?

The tragedy of the situation is that certain groups of workingmen have been deceived and led astray by this artful and highly financed propaganda in the interest of the millionaries' wet racket. And a most unfortunate part of this whole affair is that "the persistent, powerful, self-interested, cunning, conscienceless, unsleeping, prospective profiteers of a legalized traffic in liquors have at last succeeded in making an appreciable break in the morale of prohibitionists." (Christian Century).

We ministers and conscientious laymen were greatly embarrassed four years ago. We felt constrained to take sides with one political party as against another. We are free now from any embarrassment of this sort. The Republicans and Democrats are now both tarred with the same stick. They have been both influenced by the millionaires' wet racket. They have been both intimidated by the sidewalks of New York and the slums of Chicago and by the siren voices of women in high society, indifferent to the sorrows of the wives and children of workingmen and careless of the finer things of religion and of our American type of morals. We ministers, therefore, are now free, without embarrassment of any kind, to stand for public and private morals. We are opposed alike to Republicans and Democrats who favor what we are convinced is damaging to morals and religion. With us morality and human welfare come first, and we put all men of all parties on notice that when it comes to casting our votes we shall always put morality and human welfare first.

1. We stand opposed to the repeal of the 18th Amendment until something better has been offered in its place.

We challenge Democrats and Republicans alike to tell us in plain language exactly what they propose to give us in place of prohibition. We see through their hollow words; we understand their empty phrases. They say, "Return the power of control to the states and enact legislation to prevent the return of the saloon as an institution." We demand that they tell us how they are going to do this. Do they mean that by majority vote the Congress of the United States shall adopt a measure forbidding the return of the saloon? Then by majority vote the Congress can just as easily vote the saloon back again. Certainly we shall not permit them to deal with this question after that manner. Is it intended that a new amendment to the constitution shall be submitted to the states to take the place of the 18th Amendment? Then we require that they first frame that amendment and write it out and let us see what it looks like. And we call their attention to the fact that they must write the word "saloon" into that amendment, and that in the constitution of the United States they must go on to define just what a saloon is. As soon as we look this proposal in the face, the absurdity of it is self-evident. It is not to be wondered at therefore that the "wets" insist that we must first vote to repeal the 18th Amendment, frankly admitting, as Mr. Rockefeller does in his recent unfortunate interview, that if they offer a substitute for prohibition the people will have something to criticise and object to and that for this reason repeal would not be so likely to carry.

We have no idea that the American people will consent to give up the 18th Amendment until something better has been offered in its place. We agree with Senator Borah that up to the present time it has been impossible to think of any method better than the prohibition amendment whereby to deal with the manufacture and transportation and sale of intoxicating liquors.

2. It is proposed that the Volstead Act be straightway amended so that wine and beer saloons may be immediately opened all over our country.

The idea evidently is that it will take longer to repeal the 18th Amendment than the friends of the liquor traffic like and that they will thus be able in a short time to make sure of their major objective by bringing in the wine and beer saloons. Then shall we begin to see days the like of which the young people of the present generation have never known. In the old days women were not permitted to enter saloons. But nowadays women, many of them drunk with the wine of the new freedom that has come to womankind, do practically everything that a man does and go everywhere a man goes. Then, when they have introduced the wine and beer saloon all over our country, you will see women and men standing at the same bar and sitting at the same tables drinking together in these saloons. We appeal to the sons of our mothers and the daughters of our fathers to see to it that such an evil day shall never come to our beloved country.

3. It remains that we should say two or three things more:

First, it is quite interesting to see how all the "wets" now join in denouncing the saloon. It would seem that the saloon now has no friends anywhere. Certainly the saloon was an evil and only an evil. But the saloon was an evil because liquor was an evil. It was not the saloon that made liquor a curse; it was liquor that made the saloon a curse. Do not permit the wets to lead you astray. As the Scriptures say, You must first make the tree good if the fruit is to be good. The saloon was the evil fruit of an evil tree. The only way to destroy the evil fruit is to destroy the tree, root and branch, that bears the fruit. In South Carolina in the old days, the very system of state dispensaries now being suggested by the wets, proved a worse curse than the open saloon. This universal condemnation of the saloon does not impress us. Its one purpose is to draw attention away from the unmitigated evil of the sale and consumption of intoxicating liquors. It is not the saloon that we are chiefly opposed to, and it is not the dispensary that we are objecting to; what we

are opposed to is the age-long curse of humanity, the use of intoxicating liquors. An unmixed evil can never be controlled; there is only one thing to do with it, namely, destroy it.

We do not believe that "government of the people, by the people, and for the people" shall perish from America. The liqour business was always a criminal and an outlaw. In pre-prohibition days it violated every law that could be enacted to control it. It is not to be wondered at, therefore, that the liquor business continues to defy the laws that have been enacted to destroy it. But I do not believe that our countrymen will throw up their hands and surrender to lawlessness. At the present time the making and selling of intoxicants is an outlaw in society. This outlaw is now saying to us that we are powerless to control him and that therefore he must be taken back into good society and have his citizenship restored. We shall decline to do so. We do not believe that the American people can be led to admit that they must surrender to the forces that have consistently defied good citizenship.

Our course, then, is perfectly plain. We will not follow the multitude to do evil; we will not sacrifice morality in the interest of party loyalty; we will not offer up the welfare of the people on the altar of Mammon; we will not permit unpatriotic wealth to determine the moral attitudes of the Christian church. And, furthermore, we will not cast our vote for any man for President or for Senator or for Congressman or for constable who will lend his influence to tear down our present laws while offering only empty phrases to take their place. And we shall give careful attention to the moral character of the men who offer for office, for no man is to be trusted with the responsibilities of legislation or the responsibility of administering a great office whose moral character cannot endure the searchlight of the closest scrutiny. We appeal to the manhood and morals of the people of America. "Here I take my stand. I can do no other. So help me God."

BESSEMER CHURCH, GREENSBORO, DEDICATED WITH APPROPRIATE CEREMONIES

The new Bessemer church in an eastern suburb of Greensboro was dedicated last Sunday morning with rather elaborate ceremonies. Bishop Edwin D. Mouzon, D.D., preached and pronounced the sentence of dedication.

Bishop Mouzon's sermon was really a great sermon that impressed profoundly the congregation which packed the church and gallery and overflowed into the vestibule filling it. Brother R. C. Kirk and his congregation had made every needed preparation for the occasion and all went joyous as a marriage bell. Under the big oaks near the church a table one hundred feet long had been prepared and after 340 by actual count had partaken of the picnic dinner baskets of food were carried back home. We have seen many picnic dinners but none quite equal to the Bessemer dinner.

The new church was erected five years ago and the plan was to pay for it in seven years. But the task was completed two years ahead of time. This attractive church erected at a cost of $20,000 has enjoyed a remarkable growth. The Sunday school building is yet to be erected, but the original hut is doing service till the new structure can be built. There are now 250 church members and about 350 members of the Sunday school of which E. D. Grubb is the superintendent.

Brother Kirk has done a very fine work during his five years as pastor and is happy to see the church paid for and dedicated.

Other ministers not already mentioned who took part in the services were Revs. W. A. Newell, the presiding elder, J. F. Kirk and A. W. Plyler. The class from the Children's Home, Winston-Salem, under the direction of O. V. Woosley gave a concert at 2:30 in the afternoon. Sunday evening revival services began with Tom P. Jimison doing the preaching; these services are to continue through the week.

BELLS

By H. K. Bower.

Once upon a time bells played a wonderful part in human life. Do you remember the little bells we had on the harness with which we "hitched up" one another to "play pony" about the house? Then there was the old fashioned dinner bell, very dear to the heart of the growing boy. A little later came the school bell, not so dear, but increasingly familiar just the same. Afterwards came the college bell, ringing for chapel at eight a. m. How the heart listens at memory of old, familiar scenes, for the college bell on the vine covered wall! Then there were the sleigh bells, followed, in a good many cases, by the wedding bells. We hear the "honk" of the automobiles now.

But the church bell! Was it once on a time only a dream that on the bank of a beautiful river, overlooking fields waving golden-rich in ripened grain, the mellow tone of the early Sunday school bell came to us? It does come to us sometimes—the silvery notes of the bells of heaven—when a gifted soul delivers God's message to his people. We hear sometimes the bells of God's appeal when night, thick with clouds and fog, has set in about us, and we stand bare-headed in it all. To those who listen for them comes the clear tone down, down through all the trouble, all the sorrow, all the weakness of life to quiet the storm of doubt and fear in our hearts!

We often wonder whether there will be this and that in heaven. An old hymn sings, "Ring the bells of heaven, there is joy today." Well, why not? There must be some tangible way in which we may express our unbounded joy. There will be many things we shall want to do and hear "when we get home." Among them will be to hear and to help in the blessed rejoicing of the redeemed of our Lord!—The Watchman-Examiner.

THE PARABLE OF THE GOOD AMERICAN

A certain Amendment went down from Washington to Chicago and fell among delegates, who stripped it of its Enforcement, and wounded it and departed, leaving it half dead.

And by chance there came down a certain Referendumite that way; and when he saw it, he passed by on the other side. And likewise a Repealocrat, when he was at the place, came and looked on it, and passed by on the other side.

But a certain American (whose name is legion), as he journeyed to the polls, came where the Amendment was and when he saw it, he had compassion on it, and bound up its wounds and set it on his own beast (which, being interpreted, is his sense of political responsibility) and brought it to an Inn, for a Congressional candidate dwelt therein, and took care of it. And on the morrow, which was election day, he took two votes, being his own and that of his wife, and gave them to the election officer and said unto him, Take care of them, and whatsoever more are needed I will go out into the highways and hedges and compel them to come in. And the ballot-box was furnished with votes.

And when the Repealocrat heard thereof, he went out (of politics and office) and hanged himself, and they found written on his phylactery a note to all other Repealocrats, Go thou and do likewise, even unto the third and fourth generation. Selah!

Arthur Talmage Abernethy.

ANNUAL PICNIC AT RODANTHE CHURCH

Sunday, September 4, 1932, Radanthe and Salvo churches met at Rodanthe church for their annual picnic dinner and fourth quarterly conference for the Kennekeet charge. At the 11 o'clock hour our presiding elder, Rev. O. W. Dowd of the Elizabeth City district was present and at his best, and preached one of the great Methodist sermons which he always preaches, but better this time. For one hour and twenty minutes he held the floor. Every one present seemed to enjoy this beautiful sermon. After the preaching hour dinner was served on the church grounds by the ladies of Rodanthe and Salvo churches. About 250 people were present from all up and down the banks, and Manteo was also represented. The table was 80 feet long and had so much chicken, ham, cake and other good things to eat that all the people remained over at the church after the quarterly conference, which was held at three o'clock, and took supper—and then the writer did not see much shrinkage in the good things which were on the table to eat. Most every one remained over for the evening sermon by our presiding elder, Rev. O. W. Dowd.

The quarterly conference among other things said: "Kennekeet charge comes before you, Brother and Sister Dowd, at this the fourth quarterly conference of your quadrennial of four years with us with very sad hearts, knowing that owing to the time limit you must leave us. We feel that these four years that we have spent together under your wise and influential leadership as our presiding elder has been the happiest years of our lives; that when we were in trouble you came to our aid and rescue, when we wanted information you gladly gave it to us. We also feel that the charge has been made stronger under your wise leadership. We pray that the new field or district that you are sent to serve next year will be a district where milk and honey flows and where the love of God is felt in every heart."

The Official Board for the Kennekeet Charge.
By L. Y. Gray.

ROCKY MOUNT DISTRICT PREACHERS' MEETING

The pastors of the Rocky Mount district met in First church, Rocky Mount, at the call of the presiding elder, Rev. L. B. Jones, on Wednesday, September 7, at 10 o'clock. The meeting was well attended and a spirit of optimism prevailed. The gathering was characterized by prayer and a spirit of consecrated service in winding up th› year's work. After a spiritual devotional service directed by the elder, a check-up on every charge was made and tabulated and the funds in hand for benevolences were ordered to be sent immediately to the conference treasurer. While the meeting was largely informal, no part of the work of the district was overlooked, and a fine spirit of co-operation and fellowship was evident. The exchange of ideas and helpful suggestions with the leadership of the Holy Spirit and a clear knowledge of the need of our great cause should, and no doubt will, have a telling effect upon the charges of the Rocky Mount district as these faithful pastors return to their respective fields of labor in the winding up weeks of this conference year.

The meeting was closed with united prayer, after which the ladies of First church served an enjoyable lunch.

H. C. Ewing, Acting Secretary.

COMBINATION MORNING SERVICE PROVES SUCCESS AT CITY ROAD

The combination morning service and Sunday school at City Road Methodist church has proved very satisfactory for the summer months. This combination service began at 10 o'clock and was followed at 10:55 by the Sunday school work, finishing at 11:30. This order was used through July and August. It held the summer attendance very near the regular attendance for the remainder of the year. One very interesting feature was the presence of the children through the whole service. This is the second year that this program has been used at this church. The pastor is confident that it is a way out of the so-called summer problem for the church program.

Beginning with September, City Road goes back to the regular order of services, with Sunday school at 9:45 and morning worship at 11 o'clock. This is done in keeping with the opening of public schools and the return of the people to the normal places and work.—Daily Advance.

READ THIS IF YOU EXPECT TO CHANGE PLACE OF RESIDENCE

All subscribers to the Advocate who expect to change place of residence will please notify us to change your paper at once. If it continues to come to your old address, the postal laws requires the postmaster to notify us that your paper is not being delivered and to charge us two cents. This is a new postal law and we are feeling the effects of it already. With hundreds of our subscribers changing their residence without notifying us within the required two weeks puts a heavy tax upon us.

Please attend to this. It will be well for you, before you go, to drop us a card and give us your new address, and we we will change the address.

THE BLIND LED

By N. H. D. Wilson.

I shall always be glad that I joined the church at the early age of eight years. I rejoice that what in my case was very unusual is now somewhat common; that the church has so changed its theology, or at least its emphasis, that parents are encouraged to bring their children forward at an early age, and a special ritual is provided for their reception.

I began quite young to take active part in the work of the church, making my first public prayer in what we suppose was the first children's missionary society of our church, the "Busy Bees," organized by "Aunt Bumpas" in old West Market Street church, Greensboro, and I have been informed was a factor in the conversion of one of my older companions, who afterward became a beloved and useful Methodist preacher, when I was but a little lad. When a boy less than 17 years old I came to the University here, I entered at once into the activities of the local church and of the college Y .M. C. A. and was among the most active of the members.

But the joining of the church was not the whole battle for me, as it will not be for most other children members. There were other times when I needed to start anew. Especially I remember the struggles which culminated about the middle of my college course. Looking back I do not know how much of my trouble arose from a falling away of my own moral and religious life and how much from the growth of my moral vision. But I became acutely conscious that my profession was far beyond my life. I passed through a period which was a shadow at least of the struggle described by St. Paul in the seventh chapter of Romans. I lost the joy of salvation. I did not know whether I was Christian or not. I was tempted to give up the whole thing. I was ashamed to go to my close friends for advice. I did not want them to know what a sinner I was. I became bewildered, blind.

In the providence of God there came to the university at that time a Y. M. C. A. traveling secretary, Mr. C. K. Ober. Here was my chance. He was a trained worker with young men. He was a stranger; I could bare my heart to him because he would go his way. He was very patient with me. He talked with me and prayed with me. He talked with me and prayed with me, but the darkness was as great as before. I either could not or would not see the light. I was desperate. At last he turned to Isaiah 42:6. He said: "You can not see. You do not know what to do. You do not know whether you are a Christian or not. You are blind. Well, here is your promise. Take this. Stop trying to solve your problems. Stop looking at yourself. From this time try day by day by the help of God to do what seems duty for that day and leave all else to God."

Light did not flood my soul. I was as blind as ever. No problems were consciously solved. The waves of mental and spiritual struggle were still all about me. But I had gotten hold of the life line. I would try day by day to live as I thought God would have me. I would leave all else to the God and Father of my Lord, Jesus Christ. Groping I came gradually into the light. My feet found solid earth. But however high my path has led through the years, it has never gone beyond that promise. It has been my hope. To any youth who reads this or to whom this message may come through one who reads it, who is in the midst of darkness, whom mental or moral waves buffet, I commend the promise which has led me to fuller and fuller light and surer and surer safety: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

A MARRIAGE OF WIDE INTEREST

James Carlisle Mouzon, son of Bishop Edwin D. Mouzon, Charlotte, N. C., and Miss Elizabeth Nancy Walker of Bronxville, N. Y., were married Saturday afternoon, September 10.

The New York Times of last Sunday carried the following story of this marriage, which is of interest to a wide circle of friends. Here is the Times' story:

"The wedding of Miss Elizabeth Nancy Walker, daughter of Mr. and Mrs. Harry Leslie Walker of Elm Rock Road, to James Carlisle Mouzon, son of Bishop Edwin D. Mouzon of Charlotte, N. C., took place this afternoon in the Reformed church here.

"The ceremony was performed by the bridegroom's father, assisted by the Rev. Dr. John Henderson Powell, Jr. ,pastor of the church.

"The bride was given in marriage by her father, who was architect of the church in which his daughter was wed.

"Miss Gwendolyn Corwin of Bronxville was the maid of honor. John B. Walker of Great Kills, S. I., a brother of the bride, was best man.

"Mrs. Mouzon was graduated from Wellesley College, class of '29. She is a niece of Dr. Robert Millikan, Nobel Prize winner and executive head of the California Institute of Technology of Passadena. Mr. Mouzon was graduated in 1927 from the Southern Methodist University at Dallas, Texas. He received his Ph.D. degree in physics at the California Institute of Technology last June.

"After a wedding trip Mr. Mouzon and his bride will live in Durham, N. C., where Mr. Mouzon teaches physics at Duke University."

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

COKESBURY SCHOOL SUMMARY

A total of 1948 workers in the Methodist churches of the North Carolina conference spent a week each during the summer studying how better to do their work. This number represents the total enrollment in our summer series of Cokesbury training schools. Quite a larger number of persons attended these schools as auditors. To be counted as enrolled one had to be present at least one-half of the time the school was in session during the week. Of this number 1290 did the reading and written work and otherwise met the requirements for certificates of credit.

Serving as instructors for ten weeks were: William Asher, J. R. Carruth, W. E. Crook, C. H. Giessen, A. V. Harbin, Jr., F. S. James, T. R. Jenkins, H. M. Russell, H. L. Spell, C. T. Thrift, Jr. Others who have taught in this series include: H. Stewart Austin, Rev. N. P. Edens, Ralph Sharpe, William E. Dean, Mrs. E. W. Brian, and L. L. Gobbel. In addition to these workers serving approved Cokesbury schools, a number of other workers taught training classes also.

Previously we have listed on this page the schools held during the first six weeks of the summer. Below we give those held since that time:

	Enrl'd	Credits
August 7-12		
Andrews Chapel	13	11
Rougemont	21	10
Cedar Grove	12	7
Tabor (Halifax Ct.)	39	34
Southport	16	9
Fairfield	9	6
Stumpy Point	20	8
City Road and White Mem. (Henderson)	39	26
August 14-19		
North Rocky Mount	30	24
Hatteras	13	11
Yanceyville (Prospect)	59	41
Rosemary	30	23
Asbury	17	12
Rose Hill	16	8
Pollocksville	10	1
Apex	18	9
Phillips Chapel	25	23
Englehard	16	16
Plank's Chapel	40	15
Clover Garden	22	20
August 21-26		
Tabor (Lebanon church)	40	32
Tar River (Trinity Ch.)	17	11
Pink Hill	4	1
Garland (Centenary)	10	6
Roper (Pleasant Grove)	9	6
West Burlington	15	7
Hallsboro (Shiloh)	23	19
Pikeville (Saulston)	21	11
Aurora (Campbell's Ck.)	23	15
August 28-September 2		
Stem	42	32
Massey's	9	8
Leasburg	15	10
McKendree (Conetoe)	17	8
Garland	12	7
Red Oak	18	13
Oriental	2	2
Warsaw	15	8

SPIRIT OF THE WORKERS

More or less typical of the fine spirit in which pastors and instructors worked together in the training schools this summer is that shown in a letter from one of the instructors. We quote as follows:

"I have had a fine summer for myself and I hope that the work I have done has been satisfactory. I have tried to give just as good service as I knew how. The schools that I held were all good, some better than others, as you know. As a whole I think they were mighty good. I had the best of co-operation from the pastors that I had to work with. I found a need for the course everywhere I held a school. I tried to inspire the people with the spirit that it takes to bring about a well organized church."

FLETCHER'S CHAPEL SCHOOL

The second Cokesbury training school for the Durham circuit this summer was held at Fletcher's Chapel last week. The first was held at Bethany earlier in the summer, with Charles T. Thrift, Jr., as instructor. Rev. B. H. Black, the pastor, worked hard for both schools and deserves no little credit for the success of these training enterprises. Mr. Gobbel taught the school at Fletcher's Chapel, offering the course on "The Educational Work of the Small Church." There were 30 persons attending, with 12 regularly enrolled and eight receiving credit. The total enrollment for the two schools was 23, with 17 credits.

20 VACATION SCHOOLS

Twenty vacation schools held in the North Carolina conference this summer have been reported to our office. Most of these schools ran for two weeks each, a few of them for one week. The number of workers in each school ranged from three to 20, and the enrollment from 22 to 131. In practically all of these schools the books and materials used were those provided by our board of Christian education including "Homes" for beginners, "Children of One Father" for primaries, "How the Nations Share" for juniors, and "Our Church" for intermediates. Other courses sometimes given for intermediates were "Problems in Living," "The Orient Steps Out," etc. Places reporting vacation schools include Duke Memorial and Lakewood, Durham; Mount Olive; Chadbourn; Cerro Gordo; Evergreen; Fair Bluff; Maysville, Belgrade; Pollocksville, Hallsboro; Wananish; Roberdel; Ledbetter's; Kenly, Mebane; Long Memorial, Roxboro; Webb Avenue, Burlington; Edenton Street, Raleigh.

Doubtless other vacation schools have been conducted, about which we have not been informed. We are eager to have a complete record of all schools. Our Nashville office also is seeking to keep in touch with the development of the vacation school movement. We shall be glad to furnish report blanks upon request.

FAR-REACHING IN NATURE

Rev. M. C. Ellerbe of the Roberdel charge reports another vacation church school for his charge and tells of the far-reaching effects of this school. He says:

"You may be interested in knowing that we are completing the work of another vacation church school (a double-header) at Roberdel each morning and Ledbetter's each afternoon. We expect to issue 135 certificates tomorrow.

"Mr. E. E. Wiley, Jr., our assistant from Duke University, has directed the school work, and it has been far-reaching in its nature. One of our young men of Roberdel church, Mr. Winfield Terry, has assisted Mr. Wiley in the project attempts, and I mention some results: tables for Sunday school rooms, bulletin boards for church purposes, painting interior of Sunday school rooms, girls making curtains for rooms, arranging pictures.

"The instructors for these schools were selected from our church and their services were of a high type. I have enjoyed their worship programs beyond any expressions I might give. This has been a busy and interesting school term for our children—plenty of fun, interesting games, and visible results from the school. The 135 certificates being issued represent an increase of 25 over last year's record.

"Mr. Wiley deserves the praise from your office."

Young People's Division

ALAMANCE AND UNION MEETS

Phillips Chapel and Swepsonville churches were hosts recently to the Alamance County Young People's Union at a picnic supper on the lawn at Phillips Chapel. Under the direction and supervision of Mr. Charlie Thompson there was a table full of good things to eat. Just after supper Mr. Nelson led the group in an hour of directed recreation.

The young people's division of Phillips Chapel conducted the devotional. After words of appreciation by the president, Miss Netta Cook Robertson, of the bountiful supper we had just enjoyed we had a few echoes from the Louisburg Assembly.

Mr. Thomas Moon of Graham spoke on the class work, Miss Vivian Winningham of Swepsonville on the platform hours, and Miss Annie Maud Long of West Burlington on the social hours.

Toward Understanding

"Spake I not unto you, saying: Do not sin against the child?"

"How much better it is to get wisdom than gold! And to get understanding rather to be chosen than silver."

"The knowledge of the Holy is understanding."

"Give therefore thy servant an understanding heart . . . that I may discern between good and bad."

If Parents Only Knew to What Extent

the life of a child is complex, and only by deliberate effort can we understand his attitudes, motives, and actions;

the habits of childhood become lifelong personality handicaps or assets;

we can prevent misbehavior by anticipating its cause;

the problems emerging in the "teens" are largely an outgrowth of misdirected guidance in the first years of life;

all adults are teachers of children, helping or hindering their best development;

God expects parents and teachers to co-operate with his laws of growth and development;

we may profit by the study and experience of others;

we can "Study to show ourselves approved unto God" in guiding the children He has intrusted to us—

We Would Give Childhood and Youth a Better Chance

Observe

Childhood and Youth Week

October 16 - 23

Plans, Materials, schedule of radio programs and full information may be had on request from

The Board of Christian Education, Western North Carolina Conference, Greensboro

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. S. F. Nicks, hustling leader of Person zone, has set a new record in organizing. She organized at Jalong this week her second missionary society within three weeks. Mrs. Nicks has worried a long time over having several large active churches in her zone with no societies; so she has worked and prayed over it and has been rewarded with the two new organizations. She has her heart set on other churches in Person, and she expects to keep after them. The officers chosen for the society at Longhurst church, Jalong, are: Mrs. J. R. Puryear, president; Mrs. D. N. Whitsett, vice president; Mrs. Fred Flynn, corresponding secretary; Miss Beatrice Dixon, recording secretary; Mrs. J. T. Oliver, treasurer.

A DILIGENT GROUP

The woman's auxiliary of Bethany church, Durham circuit, has been very active this year.

In May Mrs. B. H. Black ,our president, was sent as delegate to the annual conference at Wilson. On returning she brought the society a detailed report on the work of the conference for the past year and an outline of their plans for the ensuing year. Immediately following conference week we were led in a most interesting study class by Mrs. Black. The topic of the study was "Studies in Prophecy."

On the first Sunday night in July we observed "guest night." We had an interesting program of devotion, music, talks and a play entitled, "Modernizing Young Mrs. Patton." To this meeting all prospective members were invited and we had a very good attendance. We hope to receive several new members at our follow up meeting in October.

Our society has adopted a ten-year-old boy at the Raleigh Orphanage and twice yearly he is supplied with clothes. We also have adopted "rainy day bags," in which each member is asked to put a penny for every rainy day and a nickel for every rainy Sunday. These bags are collected every quarter and the proceeds take the place of a regular yearly pledge.

Mrs. T. H. Vickers,
Supt. Publicity.

OUR CHILDREN: LIFE MEMBERS 1932

Durham District

Lydia Katharine Ward, Cedar Grove, Haw River circuit.

James Edwin Dimmette, Cedar Grove, Cedar Grove circuit.

E. G. Overton, Jr., Swepsonville.

Wallace Evans, Graham.

Elizabeth City District

Lota Leigh Harrison, Old Trap.

Fayetteville District

Patricia Ann Dixon, Laurinburg.

Emma Lelia Hunter, Hay Street, Fayetteville.

Charles Edward Leigh, Laurinburg.

New Bern District

William Ray Yelverton, Yelverton.

Elizabeth Outlaw, Mt. Olive.

John Wesley Brock, Daniels Chapel.

George Rider Scott, Jr., Centenary, New Bern.

Margaret Elizabeth Brown, Salem.

Raleigh District

June Dodd Johnson, Benson.

Robert Julian Houston, Clayton.

Rocky Mount District

Penn Thomas Watson, First church, Wilson.

Dorothy Whitehead Woodard, First church, Wilson.

Eva Rozelle Jones, Sharon, Margarettsville.

Wilmington District

Mary Howland Dawson, Garland.

Berta White Brewer, Roseboro.

Kenneth R. Baldwin, Whiteville.

Charles Owen Lee, Rose Hill.

GATES COUNTY INSTITUTE

On the night of August 8 at eight o'clock the Gates county missionary institute began celebrating its twenty-fifth anniversary. Rev. H. B. Porter of Wilmington preached a splendid sermon on the text, "Who will this day consecrate himself to the Lord?" Mrs. W. O. Crump and the Sunbury choir had charge of the music.

The all day session convened at 10 o'clock Tuesday morning with Mrs. C. M. Earley, the president, in the chair.

Rev. J. R. Edwards conducted the morning devotional, with prayer by Rev. T. W. Lee.

Mrs. T. W. Costen, our institute mother, gave to the institute a gavel made of black walnut grown on her ancestral farm. It was presented by her little grandson, David Phelps, and accepted by Mrs. C. M. Earley.

The little children of the institute sang two selections.

Mrs. T. W. Costen, the first president, and the one who called the women of Gates county together in a county meeting, the first of its kind in North Carolina, gave the history of the institute since its beginning. It was very interesting, and showed that we had made much progress in the last 25 years. At the close of Mrs. Costen's talk she called to the front and introduced the charter members. There were 13 present.

Mrs. C. M. Earley presented to the institute a basket of beautiful flowers from Mrs. M. Y. Self in memory of her father, mother and sister.

Mrs. J. V. Jordan, the first secretary, in behalf of the institute, in her own gracious way presented to Mrs. T. W. Costen a pin and certificate of life membership.

We were so glad to have Mrs. W. C. Chadwick of New Bern, one of our conference officers, with us. She brought a wonderful message on Esther: "Who knowest whether thou art come to the kingdom for such a time as this?" She said women—real women—are needed today more than ever before; that we need more Esthers among women. In a most impressive way Mrs. J .E. L. Morgan conducted the memorial service. Mrs. W. O. Crump sang a solo, "There Is No Death," after which Rev. Mr. Barclift led in prayer.

Mrs. Lee Britt, president of the Virginia conference, brought the noon hour message. She said all of us had problems to face, but we did not have to face them alone. She recommended a little book that would help all who would read it: "With Our Rain Shoes On."

"I Need Thee Every Hour" was sung, after which Mr. Edwards dismissed the morning session with prayer. We were given about two hours for lunch and to renew friendships. As usual this part of the program was enjoyed to the fullest.

The afternoon devotional was conducted by Rev. Mr. Barclift. A good part of the afternoon session was given over to the preachers, visitors and others in short talks. Some one remarked afterwards, "I never knew before what I had missed in not being born in Gates county." A rising vote of thanks was given the preachers and others for the nice things said of Gates county folks.

It was told the institute that seven preachers had gone out from Gates county in the last 25 years; and that seven Gates county girls had married preachers during that time.

Mrs. H. B. Baum, our district secretary, brought the institute a splendid message, "The Supreme Task." She said her prayer is that she might be a radiant Christian. After a talk from Mrs. Baum one can't help but feeling closer to the Father.

Mrs. Potts of the Virginia conference told us something of Christian social relations. She said her definition of Christian social relations is "Making better Americans to live in a better America."

Mrs. Earl Barnes presented "Stewardship" and Mrs. J. R. Edwards talked on mission and Bible study.

Mrs. J. R. Edwards said she felt the institute should know how Mrs. Earley had worked since coming back to Gatesville to make this, the twenty-fifth meeting, the success it had been. There was a feeling of sadness, because we realized that Mrs. C. M. Earley is leaving us for good. Isn't Grace church, Wilmington, lucky?

Just before the close of the meeting Mrs. Chadwick said she felt as if she had been attending an annual conference.

The church and Sunday school rooms would hardly accommodate the crowd. Rev. Rufus Bradley dismissed us with prayer. Miss Margaret Jordan, Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

THE UPWARD ROAD

I will follow the upward road today,
I will keep my face to the light;
I will think high thoughts as I go my way,
I will do what I know is right;
I will look for the flowers by the side of the road,
I will laugh and love and be strong;
I will try to lighten another's load
This day as I journey along.

—Mary S. Edgar.

MESSAGE FROM SUPERINTENDENT OF CHRISTIAN SOCIAL RELATIONS

My Dear Co-workers:

Again in God's wisdom I have given back to him a loved one. In the going home of my dear son, L. E., on August 21, heaven is the richer for he was truly a noble boy.

Scores of loving expressions of sympathy have come to me from our dear missionary women. I appreciate every message received and thank you tenderly.

Owing to circumstances I will be in Waxhaw this winter, so ask that all reports from my department be sent me at this address (Waxhaw, N. C.)

Will your superintendents of Christian social relations review your standard requirements and endeavor to win the Council certificate and conference blue ribbon? Lovingly yours,

Onilee R. Brown.

THE LORD'S PRAYER

The following poem was found during the War Between the States, in Charleston, S. C., printed on a piece of satin. Neither the name of the owner or the author is known. In the original the Lord's Prayer, which is scattered through the verses, was brought out in large showy letters.

The poem was submitted to the Blade and Ledger, from which we copied it, by Mrs. S. B. Balfour of McDonald, Mich.

Thou to the mercy seat our souls dost gather,
To do our duty unto thee—

OUR FATHER

To whom all promise, all honor be given,
For thou art the great God

WHO ART IN HEAVEN.

Thou, by thy wisdom rul'st the world's whole frame;
Forever, therefore,

HALLOWED BE THY NAME.

Let nevermore delays divide us from
Thy gracious grace, but let

THY KINGDOM COME,

Let thy commands opposed be by none
But thy good pleasure and

THY WILL BE DONE,

And let our promptness to obey be even the very same

IN EARTH AS IT IS IN HEAVEN.

Then for our souls, O Lord, we also pray
Thou wouldst be pleased to

GIVE US THIS DAY

The food of life, wherewith our souls are fed,
Sufficient raiment and

OUR DAILY BREAD,

With every needful thing do thou relieve us,
And of thy mercy pity

AND FORGIVE US

All our misdeeds, for Him whom thou didst please
To make an offering for

OUR TRESSPASSES

And for as much, O Lord, as we believe
That thou wilt pardon us

AS WE FORGIVE

Let that love teach wherewith thou dost acquaint us,
To pardon all

THOSE WHO TRESSPASS AGAINST US,

And though, sometimes, thou find'st we have forgot
This love for thee, yet help

AND LEAD US NOT

Though soul and body want to desperation,
Nor let earth's gain drive us

INTO TEMPTATION,

Let not the soul of any true beliver
Fall in the time of trial—

BUT DELIVER

Yea, save them from the malice of the devil,
And in both life and death keep

US FROM EVIL,

Thus pray we, Lord, for that of thee, from whom
This may be had.

FOR THINE IS THE KINGDOM,

This world is of thy work, its wondrous story
To thee belong—

THE POWER AND THE GLORY;

And all thy wondrous works have ended never,
But will remain forever and

FOREVER.

Thus we poor creatures would confess again,
And thus would say eternally.

AMEN.

Science tells us now that life began in a few puddles of hot water in a polar depression. And the depression and the hot water are still with us.—Boston Transcript.

POWER HALF LOST

"The entrance of women upon the ministerial vocation will give to humanity just twice the probability of strengthening and comforting speech, for women have at least as much sympathy, reverence and spirituality as men, and they have at least equal felicity of manner and utterance."

That quotation sounds true. It undoubtedly is true, but the argument for ordination of women does not rest in efficiency accruing to the church, not in enhanced achievement, sure as they will be. The argument rests in right. Why deny a right, a Christian right, to half the church, should the spirit of God call any of this half to the ministry of the church? Mrs. J. C. Handy,

Chm. Council Committee on Status of Women.

THE EFFECTS OF PRAYER FELLOWSHIP

"Give and it shall be given unto you," said Jesus; and this is especially true for all who give themselves as channels for God's power to bless the world. The results in our lives are most enriching. Most priceless is that sensitive awareness of spiritual realities which grow in us. Like the sense of beauty to the artist, it transfigures everything into radiance. One is never lonely or blue when God is so near.

Then also grows that rare flower of thanksgiving springing up with us as we see the working out of the divine purpose through our fellowship in prayer. The sense of privilege deepens as we see ourselves channels for God's yearning love. Old age has no terror of uselessness; for creative service can go on to the end. Our family and friends will feel the new life and will be drawn to us as flowers turn toward the sun. Our cup of joy will be running over.

It was said of a boy who had this spirit of devotion to Christ that he burned a path of light through his university. Would that were true of each of us, the humblest and most obscure! How our homes, our church and our city would thank God for us!—Missionary Voice, now World Outlook.

REVIVAL CHANGES KOREAN VILLAGE

Difficulties faced the small group of new Christians at Sai Nai, Korea. Interest had waned, village feuds had played havoc with the church school, floods had ruined the crops, and the teacher who had done good work reigned. Following a week of revival meetings, however, and a visit by the missionary in charge of the group, about thirty of the young men of the village took things into their own hands, organized a "school boosters' association," assumed full responsibility of all the finances of the church and school, agreed to send more students to the school, started a night school, pledged themselves not to touch liquor or tobacco, or gamble, and made it clear to the head of the village that things must be different.—Forward.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SCHOOL DAYS

Three hundred of our boys and girls are now in school, 227 in our elementary school conducted here on the Home grounds, and 73 in the Richard J. Reynolds high school conducted in the well arranged buildings located on an adjoining hill. Our grammar grade children go to school only half of the day and are available for our operative enterprizes for the other half of the day, three hours being considered half a day. The high school youngsters are away from us for the entire school day and we have had to do quite a bit of reorganizing in order to carry on. These boys and girls work in their various departments from seven to eight o'clock in the morning, and then have half an hour for preparing for school. The rest of the day is spent at school and in recreational activities. Study hours extend from seven to nine at night.

VERY DRY

The passing of summer will bring the satisfactory assurance that we will not have to face the anxiety of whether our crops will receive sufficient moisture to grow. Such concern has existed throughout the entire summer here on the Home grounds, there having fallen only one real good rain since planting time. We have not made half a hay crop and our vegetables have been cut short to the extent of providing only what was needed for current use. At present it is very dry, preventing the sowing of our alfalfa and the maturing of our sweet potatoes, which crop we had hoped to yield one thousand bushels, but which will be cut to about one-half that amount. But we are thankful for the yield that has accrued. In all probability we are no worse off than the general run of croppers.

APPORTIONMENT RECEIPTS

The ten per cent apportionment receipts to date by districts is listed in the following table. The aggregate amount received is less than one-sixth of what it costs to run the Children's Home for one year. It is earnestly hoped that by conference these figures may be greatly enlarged.

Asheville	$ 664.23
Charlotte	2029.00
Gastonia	2557.51
Greensboro	2787.01
Marion	1418.53
Mt. Airy	1166.20
Salisbury	2307.04
Statesville	1924.74
Waynesville	625.66
Winston-Salem	3235.77
Total	$18,715.69

MT. PLEASA .T

In line with arrangements entered into by Rev. R. C. Kirk our singing class appeared yesterday morning at the ten o'clock hour before a large congregation at Mt. Pleasant on the Bessemer charge. Following our program we hastened away for another engagement, but our good friends there took care of our interest by raising their ten per cent apportionment. Mt. Pleasant gives us their fifth Sunday offerings, sends a good Christmas pounding, and raises their apportionment with ease. We are very grateful for our Mt. Pleasant friends.

CARRAWAY MEMORIAL

Hastening away from Mt. Pleasant we arrived at Carraway Memorial, Greensboro, just as Rev. J. S. Gibbs was concluding the reception of members into his church following a gracious revival which had been held. It was very pleasing to drop in on a congregation visibly charged with spiritual fervor. Our children rendered their program before a very large and appreciative congregatin, at the conclusion of which the small remainder of the ten per cent apportionment was raised. Brother Gibbs and his people have raised all their finances and are now emphasizing spiritual values. It must be very satisfactory to have all money matters out of the way this far ahead of conference.

BESSEMER

Following our happy time at Carraway Memorial we arrived at Bessemer just as the congregation was listening to the closing remarks of a powerful dedicatory sermon by Bishop Mouzon. The huge congregation then assembled on each side of a very long table where a most bountiful picnic dinner was served. At 2:30 our children sang and recited to a congregation that completely filled the church. Pastor R. C. Kirk and Supt. E. D. Grubb assured us that their ten per cent apportionment would be sent to us in a few days. Our Bessemer friends never fail us.

DEPENDABLE GIRLS

We are presenting this week the likeness of our High Point cottage family of girls, ranging in age from 11 to 14. These girls are in the sixth and seventh grades, and now are our mainstay in carrying on our work operations throughout the day while the high school girls are away. They are very dependable girls.

HILLBILLIES

During the past week we have received seven fine little hillbillies into our family, three boys coming from Madison county, two boys and a girl coming from Haywood county, and a little 19-monts-old girl from Macon county. We are glad to have these little youngsters with us and shall do our very best for them.

A FRIEND INDEED

A young business woman noting that Virginia Booze, one of our girls entering Greensboro College, was being prevented from taking her desired pipe organ course because of our inability to raise the funds, wrote us recently expressing a desire to finance this course. Virginia is overjoyed on being able to continue her musical studies and assures us that she will make the very most of her college career. Virginia's friend is a friend indeed.



Members of the High Point Cottage Family

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I have had less to say about finances this year than usual. The reason for this is due to the fact that so many appeals have come to our preachers and churches. Since we owe a large amount for operating expenses, running into several thousand dollars, I must call



Ruth and Vashti Wright, Methodist Orphanage

upon the pastors and churches for a part of their Orphanage apportionment. Friends and brethren, please heed this urgent call from our 330 boys and girls who are being trained in our Methodist Orphanage. It would be such an encouragement to us if we could receive scores of checks, varying in sizes, within the next few days or weeks. Thanks!

* * * *

Our Octagon soap campaign is just getting under good way. The time has been extended to December 31. Now is a good time for everybody to get busy and push the campaign to a successful conclusion. We have made good headway for the hot summer months, but now the fall is here we can do much better. Friends, please organize and push this most worthy undertaking for dear life in your communities. I have never known a better proposition made to us. By all helping we can secure ten thousand dollars for our home without costing us one red penny. A little work with a well organized plan is all that is necessary.

* * * *

On the first Sunday in this month I made a talk to the Tarboro Sunday school at 10 o'clock, preached at Hobgood at the 11 o'clock hour, at Palmyra at 3:30 p. m., and at Scotland Neck at the evening hour. I left Raleigh at 7:30 a. m. and returned at 12 that night. It was a great privilege to make so many helpful contacts in one day. Several of the large girls and one boy accompanied me and sang at all four places. At each place attentive congregations greeted us. In the afternoon Brother L. V. Harris joined me at Palmyra church and went on with us to Scotland Neck for the evening service. I took dinner with Mr. and Mrs. W. P. White at Hobgood and supper with Mr. and Mrs. R. L. Hardy, Scotland Neck. At each of these homes I enjoyed delightful fellowship and "lots of good eats." I found Brother Harris on the job, and bringing things to pass. He has a workable plan for raising his church finances. It could be made a great success on many circuits and stations. It would pay our preachers and official boards to adopt similar plans. I feel confident that Brother Harris will be glad to explain the plan to any inquiring pastors or official boards. It would be a good thing for Brother Harris to publish his plan in the Advocate.

BRIEF SYNOPSIS OF THE LIFE AND WORK OF JESUS

(I Tim. 3:16; Acts 1:2; Psalm 136)

Incarnate, revealed in flesh with radiant crown,
for his grace is everlasting;
Vindicated by the Spirit as he came down,
for his grace is everlasting;
Witnessed, by angels seen,
for his grace is everlasting;
Retained, his memory permanently fresh, evergreen,
for his grace is everlasting;
Attested, angels sang "Peace, in the highest glory,"
for his grace is everlasting;
Proclaimed among the heathen, his followers tell the story,
for his grace is everlasting;
Accepted, earth pervaded with the leaven,
for his grace is everlasting;
Ascended, taken back once more to heaven,
for his grace is everlasting;
Returning, "This very Jesus will come just the way,
for his grace is everlasting;
"Ye know not when the time is, take heed, watch and pray,"
for his grace is everlasting.

—Robah F. Bumpas.

The modern world belongs to the half-educated, a rather difficult class, because they do not realize how little they know.—Dean Inge.

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TRADE MARK REG.
For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
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Presenting—AN IMPROVED CONTAINER THAT PROTECTS THE MEDICINAL POTENCY OF NATURAL HERBS USED IN THE ORIGINAL AND GENUINE RED CROSS LIVER MEDICINE
RED CROSS LIV-O-MED
Relieves constipation, torpid liver, biliousness, headache, sour stomach, and indigestion. Purely Vegetable. Guaranteed. Get a 25c tin box today.
RED CROSS LIV-O-MED
Manufactured and Guaranteed by PURE DRUG PRODUCTS INCORPORATED JACKSONVILLE, FLORIDA

Capudine best for PAIN because—
1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.
2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

WHEN YOU WANT A LAXATIVE, YOU WANT 10c Results 25c
"PILGRIMS OF THE NIGHT"
A TRUE LAXATIVE
RESULTS are different; gentle, non-griping, non-habit forming, but always certain and effective. Ask your druggist, or write Van Dyke Chem. Co., Philadelphia, Pa.

Sunday School Lesson

SEPTEMBER 18

By F. B. Stockdale.

How Faith Gives Courage

(Numbers 13:1-14, 45.)

Golden Text—The Lord is the strength of my life; of whom shall I be afraid?—Psalms 27:1.

The subject for our study is one of those happenings that often occur in human history. One people supplants another; one civilization displaces the other. In our lesson the transition is mixed up with war and conquest and seems barbarous. In these days the process differs in some places, but the process is always operative. America's treatment of the Indian is nothing of which to boast. That is a question of the way it was done: its doing was as inevitable as the stars. Anyone who has lived in New York City for fifty years has moved from one civilization to another as surely as though he had flown to the moon. Fifty years ago New York was Anglo-Saxon. We had the Anglo-Saxon Sabbath with its quiet and, in large measure, with its church attendance. The stores were closed almost entirely. There were no places of amusement open on the Lord's day. We even debated the wisdom of opening the museum on the Sabbath. There were no Sunday papers. No one needs to ask what we have in place of those ancient days. Thus the kind of civilization has changed as though we had moved into another country. For better or worse is yet to be decided. Whatever we may say about the methods, the fact is that unless the good is persistently sustained the land degenerates and God gives it to another people.

Key Men

When, in these times, we attempt any program of size we go about it in much the same way Moses did: we pick key men. There are men that others will naturally follow, men who have personal initiative. The herd instinct in the human animal is as dependable as among sheep; most of us like to follow: we are built that way. It was a wise way to go about his task. Moses had to sell the idea of taking Canaan to Israel. No one man was equal to such a task. While there was nothing cut and dried about the arrangement, it was at least a wise way to go about what was to be done.

It is quite likely that Moses picked his men. There are times when the wisest men are not equal to finding men of their own mind. After Moses had done his best, it did not turn out very well. God's trouble with the world is to get men in large numbers who will be of the mind of Jesus; in our lesson it was to get them to be of the mind of Moses. All the questions of human society would be settled by the simple expedient of adopting the mind of Jesus. In our lesson even the key men were slow to come to the mind of Moses; he had but two out of a dozen, a small proportion. May be Jesus is doing a little better, though we are still debating "can we take the land?" Will Jesus win out?

Exploring God's Gifts

It is a strange combination of ideas: the land God is giving you; now go and look at it and see if it is worth having. He does not give with his eyes closed, nor does he ask that we shall close ours when we receive his gift. All his benefits will bear the closest examination and scrutiny.

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PROTECTION AGAINST OLD AGE

No scheme for human living has been turned over more often than that which Jesus offers. His ideas have been looked at by all kinds of men in all kinds of lights. No one is particularly out of love with what he offers. It would be true, I think, to say that the world has found no fault with the new land he offers; we believe it to be well worth while. There is his gift: mountain and valley, hill and plain, river and dry land.

The thoroughness of the search suggests that God's gifts are not only to be seen, but thoroughly explored. You can not look too carefully or examine too closely; that will never annoy the Giver. He wants you to understand as far as it is possible before you commit yourselves to the task of taking. If, in the nature of things it were possible, he would be willing you should taste the Christian life before you lived it. God deals frankly with men.

Among the spies there was a division, ten to two. Ten said it could not be taken. The difficulties in the way were insurmountable. God was undertaking too much with what he had to work with. The folks of the land were so big that we seemed and felt like grasshoppers in their presence. Besides they lived in walled cities and it would be impossible for us ever to drive them out. The great argument of the worth of the land was in the cluster of grapes brought back by the spies. Big samples of God's goodness; things growing for a man that are more than he can carry.

When Key Men Fail

These spies saw according to their own disposition. The ten saw without any purpose or promise of God attached to their seeing; they saw with their own eyes, and with their own eyes only. The two saw in faith and trust that God was able and would fulfill his purpose in spite of difficulties.

What a sight to see Moses and Aaron on their faces before the people, and Caleb and Joshua in rent garments. Those who dare for the accomplishment of God's plans for men never have an easy time of it; one of the strange chapters is of the sorrows that have come to leaders of the hosts of God.

The tongues of the craven spies framed the same arguments that have been common through the years: "The land through which we went is a land that eateth up the inhabitants thereof." God's gifts are gifts of destruction. In our day this has been translated into: "Christianity would ruin the race because it saves the weak and backward."

1. Why does one people supplant another?
2. Why did Moses select twelve men?
3. Why did they fail him?
4. Are God's gifts to be examined?
5. How far is this true?
6. Are God's gifts destructive?

—N. Y. Christian Advocate.

THE NEW GAME

By Bertha Gerneaux Woods.

We've made the nicest game at home;
it's simply this—to see
Since we're a whole lot poorer, yet how
happy we can be.
We used to ride most everywhere, but
now we have to walk.
We take our lunches to the woods, and
talk, and talk, and talk!
We study birds we never knew, their
songs and lovely wings.
We're learning butterflies, and trees,
and oh, so many things!

It's fun to tend the garden and to play
that sprouting seeds
Are a lot of little babies that must not
be choked by weeds.
It's fun to see which one can smile the
brightest, gladdest way
To father when he comes at night, all
worn out from his day.
And mother said this morning, "Why,
how happy is our lot,
For we stick together, smiling at the
things we haven't got!"

My Experience With An Assistant Pastor

By David A. Clarke.

I can think of no more beneficial relation than that existing between a pastor and his assistant. This relation has not only been a revelation to me but also a rich benediction. It has revealed to me a need for certain changes of attitudes and the readjustment of certain vital factors in the whole program of my ministry. The hands of time have been turned backward, and opportunities have arisen in strange places. From the mounds of youth I can see the lines of the kingdom being drawn closer in my own field of service. A renewed enthusiasm, a faith and a hope in the heart, reassures the fact that great days are now here.

The following may serve to didicate some of the benefits derived from my labors with an assistant pastor:

This relation revitalizes the pastor's contact with youth. The pastor views his work as a whole and deals with life in all its phases of development. We must, however, deal with the individual group if our work is to be constructive. Youth is perhaps the most vital group with which we deal and the most neglected in our endeavor. The assistant pastor reveals the importance of working with this group individually, and inspires us to renew our contact with them. Surely every pastor needs a close, sympathetic and intelligent contact with youth.

This relation again helps conserve forces for the kingdom. Wasted forces within the kingdom has been the sad story of all time. We have failed to properly conserve our findings. This in part is due to lack of wisdom, but it may be realized in a larger degree through consecrated workers. The assistant pastor renders a great service in helping meet this need. He helps the pastor conserve these forces for service.

There also comes an increased fitness to the assistant pastor. He becomes an actual worker in the vineyard of his Lord. He sees the ever expanding process of the kingdom. He comes in touch with the sorrows and disappointments of the people. He feels the throb of their yearning hearts. Through his own labors human need is brought in touch with divine grace. In his very presence men rise from sin, and young people commit themselves to a personal Saviour. This experience richly endows his soul with a new enthusiasm, a stronger faith and a holy purpose to commit all his powers to the Master.

Truly, this unique experiment by the Duke Foundation in sending out young ministers to many fields of labor will bear fruit for all ages to come.

Youth Activities in the Fayetteville and Roberdel Charges

Like the young man, John Mark, of New Testament times it has been the privilege of this young theologue to serve under the Duke Foundation for the aid of rural churches in North Carolina as an assistant to two of our experienced preachers in charge. The writer takes this opportunity to express his appreciation not only to the Duke University school of religion for affording such an opportunity for service, but also to the two pastors under whom he has served for the past ten weeks for their brotherly counsel and spirit of co-operation.

The young people of the two charges, the Fayetteville and Roberdel circuits, with their zeal and enthusiasm are a credit to any Christian community, and association with them has meant much to the lives they have touched.

The contributions of the young people on the Fayetteville and Roberdel circuits in general church work, in the evangelistic endeavors, in the program of religious education, as well as in wholesome recreation have been contributions of permanent worth in aiding in the establishment of the Lord's kingdom on earth. The contacts made with young life and the Christian friendships formed this summer have made a contribution to the life of this twentieth century disciple which is worth more than silver and gold.

The summer's activities included two vacation Bible schools, two Bible study courses, assisting the pastors in five evangelistic campaigns, conducting one Cokesbury training school, sponsoring one religious drama, and filling a number of appointments. E. E. Wiley, Jr.

WORSHIP

(Hymn—C. M.)

Help me to worship thee aright,
My Father, Saviour, Lord,
Eternal Spirit, Life, and Light,
With thee my life accord.

In going forth with daily task,
Be thou my help, my stay,
May this of thee my spirit ask:
Show me the better way.

When from the mountain steeps I pray,
Alone, alone with thee,
May skies and woodlands seem to say,
My child, I hear, I see.

When through the valley shades I walk,
O may I walk with thee,
In confidence with thee to talk,
And in thy presence be.

When gathered in thy temples here,
May I in silence sit,
Commune with thee and feel thee near,
To thee myself commit.

O tune my heart to sacred praise,
That lifts the soul on high,
Above the world, its doubts and maze,
And brings my heaven nigh.

In spirit may I worship God,
Wherever I may go—
In ways of truth by others trod,
May I his blessings know.

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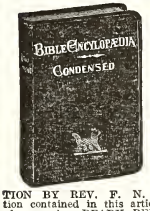
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A GHOST STORY

Our recent religious move brought the 400 participating churches into closer relations. In the morning when ministers of differing faiths met, it was "Good morning, Doctor," and "How's your reverence?" Now: "Well, John, how are you getting along, you old sinner, you?"

A noted divine, prominent in the movement, was put forward to raise the offering and related this incident:

A man had a beautiful ranch. The tenement house was vacant, the neighbors reported that it was haunted. He advertised for a renter, offering twenty-five dollars with free rent to anyone who would occupy the home and prove the rumor false.

A man came quite a distance to investigate, but was informed that he could not live there for the ghosts would not let him. He said he lost his place and the $25 looked good to him. He got the keys, entered, locked and sealed door and window, built a roaring fire, pulled out the bed, undressed, went to bed, covered up head and ears, and slept soundly. Awaking at two a. m. he looked around and sure as fate there stood the ghosts, one at the door, one at the window, and the third on the hearth. He would have sprang out and run, but no way of escape offered itself, so he pulled the cover over his head and began repeating verses of scripture in a loud tone until he said all his mother had taught him and all he learned at Sunday school. Then he peeped out to observe the result, but the three ghosts still stood guard.

He shrank again beneath the covers and began to sing at the top of his voice Rock of Ages, Asleep in Jesus, Annie Laurie, Take Me Back to Old Virginia, and such other religious songs as naturally occurred to him under such circumstances. He peeped once more, but the three ghosts still held their places.

Covering his head once more he devoutly prayed, Now I lay me, Our Father—all he knew. Then growing desperate, he threw back the covers, put his foot on the floor and stood up, saying, "I have done everything religious I know except one; I have quoted the scriptures, sung and prayed to the best of my ability. There is only one thing left—we will proceed to take up the collection." Instantly the ghosts disappeared and have not been heard of since.

This was the contribution of a distinguished Presbyterian divine, and I am repeating it for the benefit of my younger brethren. It may come in handy when they go to take up the collection for the worn out preachers.

R. F. Bumpas.

WHAT IS EXPECTED OF US

A boy just out of high school had secured a rather difficult position for one of his years, and a friend who saw him afterward was making inquiries about it. "Pretty hard work, isn't it?"

"Yes, it's hard."

"The men who have had that job before you have been older than you, I imagine!"

"Yes, I believe I'm the youngest fellow who has ever tried to hold it down."

"Do you think you're going to be able to give satisfaction?"

A twinkle came into the boy's eye. "Why, I rather think I'll have to," he replied. "You see, mother expects me to."

That answer was more than a jest. There is inspiration in the thought that our friends expect big things of us. There are times in the life of almost everyone when self-confidence fails. Our faith in ourselves and our future needs to be bolstered up by another's faith in us. Blessed is he whose friends believe in him, and who feels that he has no choice but to measure up to their faith and expectations.—Selected.

LICENSE?

License to sell the ruby wine
That sparkles in the cup,
That gleams and lures men on,
Until it burns them up.

License to offer stronger draughts
Than e'en the ruby wine,
That heat, and fire, and kill the soul
To every thought divine.

License to make a strong man weak,
To make a good man bad,
To make a wise man just a fool,
A state of things, how sad!

License to make the women weep,
The little children cry;
License to farther go than this;
License to make men die.

License to cause the winter wind
To howl round many a door;
No fire to warm, no food to cheer,
The drink hath made them poor.

License to cause to wander off
A man once kind and true;
A loving husband he had been,
What will his sad wife do?

License to cause a father leave
A legacy of shame
Unto the children God had given;
'Tis all that they can claim.

License I thought was liberty,
But 'tis a question grave,
To license grant unto a few
To make so many a slave.

License to take away the will,
To bind with fetters strong,
Until man sells his very soul,
And forfeits right for wrong.

License to take a loving son,
A mother's hope and joy,
And change him till her heart cries out,
"O give me back my boy."

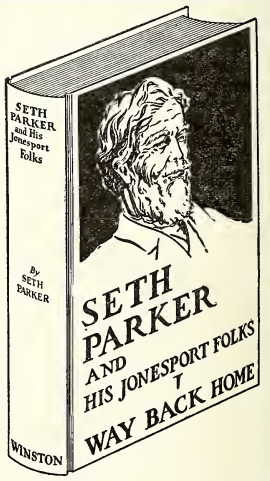
License to make the angels weep
O'er such a state of sin,
Until strong prayers go up to God,
"O call the wanderers in!"

O Saviour, Spirit, Father, hear!
Let not prayers rise in vain;
Open dull ears, and to the blind
Give sight to see again.

—Mrs. E. M. Anderson.

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Children's Storyland



ROBERT'S GARDEN

By Emma Gary Wallace.

Robert loved flowers of all kinds. In the springtime, he was delighted with the gold of the dandelions, the purple of the violets and every other blossoming plant as its season came.

Sometimes, however, his mother thought he was just a little selfish, for he did not like to give any of his flowers away, until they began to fade or the petals to drop, and then they were scarcely worth giving.

Perhaps this was because he had no brothers or sisters with whom to share his treasures, but his mother did not like to see him want to keep everything for himself.

"If we are really going to enjoy things," she would sometimes tell him, "we must share them with others, for then their pleasure as well as the beauty of the flowers, will delight us, and we shall have a double portion of joy."

But Robert didn't quite understand that, although it was explained to him in different words several times.

But one day, when his Auntie Clara came to stay with them for a few months, she took her small nephew by the hand and said:

"Let's make a nice flower garden, Robert. We'll have sweet peas and pansies, and some day you will have plenty of lovely blossoms for your mother and your friends."

So they worked in the soft brown earth, and planted the sweet pea seed just beside the high fence of chicken wire, and made a bed of the pansies at the end of the porch.

And sure enough, after the weather had grown warm and sunny, the little seeds began to grow! Then the gentle rains came and watered the small plants, and they thrived and became strong and soon began to bear buds upon their branches.

Robert and his Auntie Clara watched them, and he was overjoyed when the quaint little faces of the pansies began to smile up at him. He loved to touch them with his fingers, and to enjoy the variety of colors and the velvety surfaces. It was not long before the sweet peas were in blossom, too, and such beauties, pink and lavender and white and softly blended tints.

"I'll tell you what we'll do," Auntie Clara smiled. "We'll divide the sweet pea bed into two parts. See, I'll drive a stake right down here. All of them below this stake and on the side toward the garage, will be yours alone. You can look at them, and pick some when you feel like it. Those on the other side of the stake and towards the house will be the part you will have to pick bouquets from for your mother and your friends, and it will be a rule that you must pick a bouquet every day for somebody. We'll divide the pansy bed in the same way. The half next the porch will be yours for yourself alone, and the rest of them to enjoy with others every single day."

Robert thought this was a funny plan, but he wanted to please his Auntie Clara so he agreed to it.

It was not long before he noticed that the blossoms were much more numerous and more beautiful on the parts of the two beds which he was to divide with others, and that the blossoms he was to keep for himself grew fewer and fewer, and smaller and smaller, as he only picked a few now and again.

Robert couldn't quite understand it, and more than once he stood and examined thoughtfully the pansy bed and the sweet peas which were now climbing up the fence. It seemed strange to him that there should be so many more blossoms on the parts of the beds where he was constantly picking flowers and giving them to others.

As he stood like this one morning his Auntie Clara came along.

"A penny for your thoughts, Robert!" she cried gaily. "What are you thinking about?"

"I was just wondering, Auntie Clara," said Robert, "why there are more flowers on one side than on the other."

"Come over here and I'll tell you, dear," his Auntie Clara replied quietly. "We'll sit under the grape arbor and I'll tell you all about it."

"Sweet peas and pansies must be picked very often or new blossoms do not grow, and the plants go all to green leaves instead of yielding lovely flowers. The more you pick and give, the more you have for others and for yourself.

"It is the same way with ourselves. When we are selfish and do not share our blessings with those about us, they grow fewer and fewer, and when we are ready to make others happy we have our own pleasures and happiness increased until we are often surprised. If we keep back or give sparingly, we become poorer and have less. If we give and serve gladly, we have much."

Robert sat quietly thinking for a few minutes.

"Isn't it too bad," he said at last, "that I have spoiled half of the pansy bed and half of the sweet pea vines, and they'll not be pretty any more!"

Auntie Clara's arm slipped around him.

"Yes, it is too bad," she replied gently, "but even at that it isn't quite as sad as to spoil a life by selfishness. We can plant more sweet peas and pansies next spring, and see to it that the blossoms are kept picked as they ought to be. But if a whole life is made ugly and flowerless—what then? We are never going to live today or tomorrow over again, you know. It's gone forever, once it has passed."

Robert sat very still for several moments. Then he looked up and his face was shining.

"Auntie Clara," he said, "I'm going to divide the best I have with others every day now, for then they will be happy and I shall be happy, too—and I know it'll be lots nicer!"

"That's splendid," beamed Auntie Clara. "When we are young as you are, it is the springtime of life, and it's wonderful to make it beautiful, for then one's whole life will be sure to be bright and fruitful and fine."

Robert jumped down from his seat in the grape arbor.

"I'm going to take my new game over to Sally Dar to play with awhile. She's sick, you know," he explained, and away ran Robert as fast as he could go.—The Presbyterian.

BEDTIME

As A was sitting fast asleep,
"It's time for Bed," said B;
C Crept into his little Cot,
To Dreamland off went D.

E closed his Eyes, F Fretful grew;
"Good night," G softly said;
H hurried up the wooden Hill,
To put itself to bed.

J Jumped for Joy when bedtime came,
K Kissed good night all around;
L asked for Light, M found the Match,
The land of Nod N found.

O Owned that it was Overtired,
To Pillowland P Pressed;
Q Queried why it was so Quiet
When R Retired to Rest.

S went to Search of Slumberland,
Too Tired was T to stay;
U went Upstairs, V Vanished, too,
And W led the Way.

When X 'Xclaimed, "How Y does Yawn,"
With Zest responded Z;
"I'm last of all to go to bed,
But here's a nap for me!"

—Selected.

Don't worry if algebra baffles Willie. Maybe everything will baffle him when he grows up, and then he can be a great detective.—Judge.

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	September
Cedar Grove, 11	18
Front Street, 7:30	18
Calvary, 7:30	25
	October
Durham Ct., Fletchers, 11	2
Hillsboro, 7:30	2
Duke Memorial, 7:30	4
Burlington Ct., 11	9
Webb Avenue, 7:30	9
Chapel Hill, 7:30	13
Babama, 11	16
Brooksdale, 7:30	16
Yanceyville, 11	22
Milton, New Hope, 11	23
Leasburg, Union, 3	23
Lakewood, 7:30	25
Roxboro, 7:30	26
South Alamance, 11	30
Holt's Chapel, 7:30	30
West Burlington, 4	30

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	September
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Sanford, p.m.	18
Laurel Hill, a.m.	25
Laurinburg, p.m.	25
	October
St. John-Gibson, Gibson, a.m.	2
Hamlet, p.m.	2
Rowland, a.m.	9
Red Springs, p.m.	9
Rockingham, a.m.	16
Roberdel, p.m.	16
Goldston, a.m.	23
Biscoe, p.m.	23
Ellerbe, Norman, a.m.	30
Piedmont, p.m.	30
	November
Caledonia, a.m.	1
Maxton, p.m.	1
West End, a.m.	6

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	October
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Williamston, night	2
Dare, Mann's Harbor, 11	9
Manteo, night	9
Wanchese, night	10
Columbia, Columbia, 11	16
Roper, Roper, night	16
Plymouth, Plymouth, 11	17
Ahoskie, Powellsville, 11	22
Aulander, Aulander, 11	23
Murfreesboro, Murfreesboro night	23
Pasquotank, Union, 11	27
Perquimans, Oak Grove, 11	28

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	September
Straits-Harlowe, Harlowe, 11 and 2	17
Straits-Harlowe, Harlowe, 11	18
Beaufort, 8	18
Jones Ct., Oak Grove, 11 and 2	24
Jones Ct., Trenton, 11	25
Pink Hill, 3 and 7:30	25
	October
LaDrange, LaGrange, 11	2
Dover, Dover, 3 and 7:30	2

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	September
Central, 11	18
Dunn, 11	25
Erwin, Angier, 8	25
	October
Newton Grove, 11	1
Benson, 11	2
Smithfield, 8	2
Oxford, 11	9
Creedmoor, Grove Hill, 3	9
Jenkins Memorial, 8	9
Millbrook, 11	15
Mamers, Cool Springs, 11	16
Lillington, 8	16
Princeton, Fellowship, 11	23
Bailey, 8	23
Fuquay, 8	26
Edenton Street, 11	30
Garner, 8	30
	November
Franklinton, 8	2
Middlebury, Drewry, 11	4
Oxford Ct., Salem, 11	5
Four Oaks, Sanders Chapel, 11	6
Selma, 8	6
Clayton, 8	9
Youngsville, 11	13
Zebulon, 8	16
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	September
Northampton, New Hope, 11	18
Littleton, Calvary, 3	18
Roanoke Rapids, 7:30	18
Garysburg, Shiloh, 11	25
Rosemary, 7:30	25
	October
Norlina, 11	2
Rich Square, 11	5
Nashville, 11	9
Rocky Mount Ct., Yorks, 3	9
McKendree, Pinetops, 7:30	9
Bethel, 7:30	12
Rocky Mount, Clarke St., 7:30	13
Stantonsburg, 11	16
Spring Hope, White Oak, 3	16
South Rocky Mount Ct., 7:30	19
Farmville, 11	23
Kenly, Kenly, 7:30	23
Robersonville, Stokes, 11	30
Tarboro, 7:30	30
	November
Seaboard, Pleasant Grove, 11	4
Weldon, 11	6
Scotland Neck, 7:30	6
Warrenton, Warren Plains, 11	12
Warren Ct., Serepta, 3	13

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

	September
Burgaw-Burgaw, 11	23
	October
Wallace-Rose Hill-Providence, 11	2
Chadbourn-Cerro Gordo, 11	9
Whiteville, 7:30	9
Town Creek-Zion, 11	16
Epworth, 7:30	16
Shallotte-Village, 11	23
Southport, 7:30	23
Elizabeth-Trinity, 11	30
Bladen-Bethlehem, 3	30
Garland-Ingold, 7:30	30
Clinton, 7:30	31
	November
Stedman-Cokesbury, 11	1
Roseboro, Roseboro, 3:30	1
St. Paul, 11	6
Lumberton Ct., 3	6
Fairmont, 7:30	6
Lumberton, Chestnut St., 7:30	7

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	September
Fletcher, 11	18
Area Meeting, Hillville, 1:30	18
Biltmore, 8	18
Sandy, Western, Sat. 11	24
Acton, 11	25
Area Meeting, Acton, 1:30	25
Skyland, Sardis, 8	25
	October
Hendersonville, 11	2
Flat Rock, Edneys, 3	2
Fairview, Tweeds, 8	2
Candler, Mont. 11	8
West Asheville. 11	9
Oakley, night	23
Black Mountain, night	26
Central, 11	30
Saluda-Tryon, night	30
Weaver Ct., Pleasant Hill, 3	9
Leicester, 8	9
Brevard, 11	16
Rosman, 3	16
Swannanoa, 8	16
Marshall, 11	23
Ivy, 3	23

Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.

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CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

FOURTH ROUND—IN PART

	September
Pineville, Harrison, 11	18
Thrift-Moores, Pleasant Grove, 3	18
Chadwick, 8	18
Polkton, Polkton, 11	25
Unionville, Union Grove, 2	25
Calvary, 8	25
	October
Weddington, Wesley Chapel, 11	2
Prospect, Trinity, 3	2
Brevard Street, 8	2
Marshville, Gilboa, 11	9
Myers Park, 8	9
Morven, 11	16
New Hope-Bethel, Long Pine, 3	16
Monroe, Central, 8	16
Wesley Heights, 11	23
Hickory Grove, 8	23
Big Spring, 11	30
Spencer Memorial, 8	30

Special County Meetings

The pastors and officers of every congregation in each county are urgently requested to meet in the interest of pressing needs of the whole church as follows:

Union, Central, Monroe, Saturday, Sept. 17, 3 p. m.
Anson, Wadesboro, Saturday, Sept. 24, 3 p. m.

GASTONIA DISTRICT

R. M. Courtney, P.E., 606 South York St., Gastonia.

FOURTH ROUND

	September
Lowesville, Salem, 11	17-18
Lowell at Lowell, 7:30	18
Mount Holly, 11	25
Belmont Maint Street, 7:30	25
	October
Smyre, 11	2
King's Mountain, 7:30	2
South Fork, Zion, 11	8-9
Lincolnton First, 7:30	9
Gastonia Main Street, 11	16

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.

FOURTH ROUND

	September
Asheboro, First Church, 11	18
Liberty, Staley, 3	18
Glenwood, Glenwood, night	18
West Market, West Market, 11	25
Guilford, Pisgah, 3	25
Battle Ground, Joyner Memorial, night	25
	October
Proximity, Proximity, 11	2
Stokesdale, Zion, 3	2
Wesley Memorial, Wesley Memorial, night	2
Reidsville, Central, 11	9
Wentworth, Carmel, 3	9
Ruffin, Ruffin, night	9

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FOURTH ROUND

	September
Henrietta, Alexander, 11	18
North Forest, Oak Forest, night	18
Elk Park, Banner Elk, 11	25
Avery, Linnville Falls, 3	25
	October
Spindale, 11	2
Cross Mill, Pleasant Hill, 3	2
Cliffside-Avondale, Avondale, 11	9
Marion Ct., Providence, 3	9
Burnsville, night	11
Broad River, Wesley's Chapel, 11	12
Rutherfordton, night	12
Mill Spring, Maness Chapel, 11	15
Bakersville, Bakersville, 11	16
Spruce Pine, night	16
Bostic, Cedar Grove, 11	19
Forest City, night	23
Old Fort Ct., Bethel, 11	20
Old Fort, night	20
Table Rock, Oak Hill, 11	23
Rutherford College, night	23
Morganton Ct., 11	26
Glen Alpine, night	26
McDowell, Snow Hill, 11	30
Gilkey, Thermal City, 3	30
Marion, night	31
	November
Morganton, night	2
Marion Mills, Clinchfield, night	3

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

FOURTH ROUND

	September
Sparta, Cox's, 11	18
Helton, Helton, 3	18
Jefferson, Jefferson, 7 (Conf. before sermon)	18
Warrensville, Warrensville, 11	25
Creston, Creston, 3	25
Jefferson, 7:30 (closing revival meeting)	25
	October
Stoneville-Mayodan, Stoneville, 11	2
Sandy Ridge, Sandy Ridge, 3	2
Madison, Madison, 7:30	2
Danbury, Davis' Chapel, 11	9
Walnut Cove, Palmyra, 2	9
Rural Hall, Antioch, 11	16
Pilot Mountain, Pilot Mountain, 3 and 7:30	16
Draper, 7:30 (Saturday night)	22
Leaksville, 11	23
Spray, 7:30	23

Zone Rally Meetings

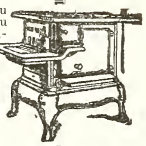
To which the pastor is urged to bring his lay leader and one steward from each church on his charge.

New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

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SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.

FOURTH ROUND

	September
Badin-Tabernacle, Badin, 11	18
Albemarle, First Street, night	18
Gold Hill, Gold Hill, 11	25
Granite Quarry, Bethel, 3	25
East Spencer, Yadkin, night	25
	October
Mt. Pleasant, Mt. Pleasant, 11	2
Concord, Central, night	2
Salem, Salem, 11	9
Kerr Street, night	9
Woodleaf, Woodleaf, 11	16
China Grove, night	16
Concord Ct., Rocky Mount, 10	23
Forest Hill, 11	23
Kannapolis, Trinity, night	23
Westford, 11	30
Harmony, night	30

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

FOURTH ROUND

	September
Hickory, First Church, 11	18
Bethel-Fair Grove, Bethel, 3	18
Westview, night	18
Taylorsville, 11	25
Hiddenite, Pisgah, 3	25
Statesville Ct., Midway, night	25
	October
Lenoir, First Church, 11	2
Lenoir Ct., Olivet, 2:30	2
Hudson, Hudson, night	2
Mooresville, Central, 11	9
Mooresville Ct., Triplett, 2:30	9
Troutman, night	9
Catawba, Hopewell, 11	16
Ball Creek, Friendship, 2:30	16
Olin, Macedonia, 11	23
Cool Springs, Rose Chapel, 2:30	23
Statesville, Race Street, night	23
Granite Falls, 11	30
Dudley Shoals, Grace Chapel, 2:30	30
Highland-Rhodhiss, night	30
	November
Shepherd, Wesley's Chapel, 11	6
Elmwood, Ebenezer, 2:30	6

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.

FOURTH ROUND

	September
Glenville, Glenville, 11	18
Highlands, Horse Cave, 3	18
Jonathan, Shady Grove, 11	25
Canton, 7:30	25

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., Winston-Salem, N. C.

FOURTH ROUND

	September
Cooleemee, 11	18
Burkhead, 8	18
Oak Ridge, 11	25
Thomasville, Fair Grove, 8	25
	October
Erlanger, Reeds, 11	2
Ogburn Memorial, 8	2
Walkertown, 11	9
Kernersville, 8	9
Lexington, 11	16
Linwood, Reeds, 3	16
Centenary, 11	23
Sedge Garden, 8	23
Thomasville, 11	30
Hiatt Memorial, 8	30

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RESOLUTIONS OF RESPECT

We, the members of Harrellsville M. E. church, wish to express our appreciation and love of our former member and friend, Mrs. H. S. Basnight of Ahoskie, who passed over the river June 22, 1932. When Mrs. Basnight came to this county she lived near Harrellsville and joined the M. E. church, in which she was ever faithful and true; to work for her church was her delight. Moving to Ahoskie she carried her church certificate to Ahoskie church, where she did a great work—often would say never forget Harrellsville M. E. church.

Resolved first, While we deeply deplore her loss we bow in humble submission to God's will. We shall miss her in person, but not fail to cherish her memory and influence she leaves behind. May her mantle of usefulness fall upon those who abide.

Second, That we hereby extend our sympathy to the family and friends who mourn their loss.

Third, That a copy of these resolutions be sent to her family, to the North Carolina Christian Advocate, and a copy be spread in the register.

Mrs. C. W. Winborne,
Mrs. Mattie Taylor,
Mrs. Myrtle Gilliam,
Mrs. Fannie Durfey,
Mrs. Roxie W. Jones.
Committee.

RESOLUTIONS OF RESPECT

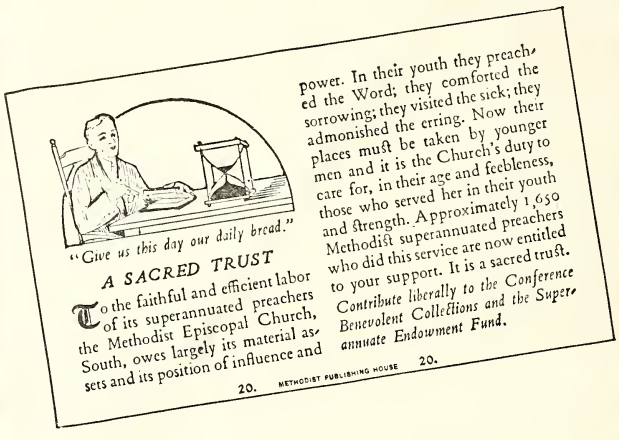
The woman's Bible class of the Methodist church of Rockingham wish to pay loving tribute to their faithful member, Mrs. C. A. Skipper, who passed away after months of patient suffering. Therefore be it resolved:

First, That in her passing we have lost one of our most faithful members.

Second, That we extend our deepest sympathy to her loved ones who are left.

Third, That a copy of these resolutions be sent to the family, Post Dispatch, and the North Carolina Christian Advocate.

Mrs. T. C. Leak,
Mrs. H. F. Long,
Mrs. Fred Dickinson.



METHODIST MESSAGE ENVELOPES

METHODIST MESSAGE ENVELOPES are provided in sets, single and duplex, 52 envelopes, numbered and dated, in a carton, with pledge card, initial offering envelope, and explanatory leaflet; in "stock-form," lettered "Methodist Episcopal Church, South"; or "printed-to-order," containing the name of your individual church and the wording you specify. Also in monthly sets, stock-form and printed-to-order.

On the back of each envelope in the set is printed a brief, informative, and interesting message about some phase of our Methodist benevolent and missionary work at home and abroad. (See sample above.)

The messages have two objectives:

1. To further acquaint those interested with the many fine things and the worth-while work they share in through their contributions.

2. To interest people who have never troubled to learn what the Church is doing by presenting human-interest facts in such a way that they cannot help but be seen and read.

READ THIS STATEMENT

"The General Conference Commission on Benevolences cordially approves the new envelope plan proposed by the Publishing Agents. By this plan the envelopes will carry pertinent statements concerning the work of the Church and the great interests which are involved. We believe that the statements printed on these envelopes will stimulate interest, increase information, inspire liberality, and in every way minister to the advancement of the Kingdom. We commend the plan."

(Signed)
GENERAL CONFERENCE COMMISSION ON BENEVOLENCES.

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Volume 77 GREENSBORO, N. C., THURSDAY, SEPTEMBER 22, 1932 Number 38

"Onward Came the Lord"

THERE is far more Christian influence and activity in the world than most Christians are themselves aware of; if they chose to look for it, they would be surprised. But it would be equally foolish to suppose that all is well, or to shut our eyes to the facts. In effect, the paralysis of today is very similar to the paralysis of two centurnes ago in this country. The standards of life and of conduct are far higher; the general neglect of religion is once more what it was then.

Into that stagnation of two centuries ago broke the Evangelistic Revival; each Christian a soul-winner; a winner of other men's souls; a fisher of men, set to bring them to God; following Jesus, "doing his works," not by going about to save their own souls to establish their own righteousness—that is no work of Jesus—but to show men how to become children of their Father, his Father, which is in heaven. Such a purpose was religious in no narrow sense. It meant the service of men's bodily needs, the purifying of their environment, and all that we mean by social service, as well as the saving of men's souls, or rather as an essential part of it. But it meant (and this is the point that we specially insist on) that men's thoughts were bound to God; all that they did, and all that they needed, when life took on such a meaning, came from God; wisdom, persistence, good will, comfort, assurance. It meant venturing, risking, staking everything on God. He was the answer to every question; the quieting of every doubt. Men looked to God as did Jesus; and they found him as surely. In one of his whimsical letters R. L. Stevenson dramatises a passage of life with the stage direction, "Slow music; enter God." Lovers of Mendelssohn's "Elijah" will remember the culminating chorus, "Onward came the Lord." When life is so understood, the like revelation of majesty and power is ever received; and in the Son we know the Father.

—The Methodist Recorder, London.

WHAT FUN WHEN THE BIG FISH SWALLOWS THE BAIT

The newspaper writers of this state have become greatly interested in an item that recently appeared in the Advocate. We let one of these writers tell the story as follows:

The North Carolina Christian Advocate goes to 50,000 homes in the state, but there is just now revealed a bit of dynamite concealed in the issue of September 8, in a reference to Jake F. Newell, Charlotte man who is campaigning for the Senate on a bone dry platform.

The Advocate has been running recently an effective serial article by Dr. D. H. Whitener, Chapel Hill, in which he has reviewed the fight through which prohibition was adopted in North Carolina in 1908. The issue of September 8 had one of his intallments in which he described the efforts of the anti-prohibitionists and Dr. Whitener's article would seem to conclusively prove that if Mr. Newell is bone dry at the moment, there has been a great change in belief on his part since 1908. Dr. Whitener cites the anti-prohibition meeting in Salisbury in 1908 and then records the setting up of an aggressive campaign, in which the liquor dealers remained in the background while the campaign was managed by men not connected with the traffic. He describes the mailing of much campaign literature and the sending out of agents into the rural regions to preach self-government and local rights. He then gets in his reference to Mr. Newell.

"With the help of the National Liquor Dealers' Association the wets were able to send many able speakers to address the people in the towns. Three of the most popular of these were W. A. Self, Jake F. Newell and Thomas Settle."

The item that interests these newspapers is to be found in the last paragraph where Jake F. Newell was a speaker in that campaign against prohibition.

It is for Mr. Newell to acknowledge the mistake of his youth and to explain his change of heart in the last 25 years. He can take care of that, for he is abundantly able. What we are interested in is to hear some men acknowledge the mistakes of their old age, those men who were so active in that campaign for prohibition but are now against prohibition, or at least, are perfectly willing for the liquor forces to repeal or modify our state liquor laws. Why do men want to undo the good work which they did years before?

Another thing that we are interested in is to get everybody to read Dr. Whitener's article in this week's Advocate and learn just what it means to fight liquor. All well informed men knew of Mr. Newell's stand in 1908, but there is big news for those who will read Whitener's story of the Salisbury campaign.

The fine thing about these Whitener contributions are that they are historical studies upon which the faculty of the University of North Carolina granted this young man a Ph.D. degree. The University of North Carolina passed upon the merits of these studies and we wish all intelligent citizens of this state would read his history of the temperance movement in North Carolina and then there would be little disposition to bring legalized liquor back into the commonwealth.

GREAT EDITOR ON BEER

Is it not strange that those who are supposed to have some economic sense are urging the sale of beer on account of the income the nation would receive as revenue? Apart from the fact that a nation cannot be enriched by that which impoverishes its people, the whole question of beer revenue has been greatly exaggerated. As William Allen White of Kansas says:

"Beer as a revenue-raiser would be a failure in this country. The Germans who are the greatest beer drinkers in the world are able to raise only seven per cent of their national budget by taxing beer. We couldn't raise two per cent for two reasons; first, because home brew is a lot cheaper, and second, because twenty-three states in the Union have laws prohibiting the sale of beer, even though it is taxed. Of all the silly issues in these mad days, the beer issue is the silliest and is getting properly walloped."—The Watchman-Examiner.

A PROMINENT MINISTER PASSES

Rev. Walter I. Herbert, 48 years member of South Carolina conference, died at Greenville, S. C., August 17, 1932, age 67. He was the father of J. F. Herbert, Roxboro pastor. He left eight children and his wife, Constance Furman Herbert, the latter for ten years president of South Carolina W. M. S. Among his children Anne Elizabeth Herbert, Scarritt and Hopkins graduate, missionary to China, stationed as a teacher of nurses in Margaret Williamson Hospital, Shanghai. He served as presiding elder on three S. C. conference districts, was for three years conference commissioner of education; remainder of time served pastorates. He was essentially a spiritual leader, a burning evangelist—one who lived as close to Christ Jesus as could be attained by mortal man.

Such men and ministers make a noble contribution to their day and generation. This man from a family of ministers has greatly enriched the world—he has left his children a legacy that cannot be reckoned up in statistical tables.

JUDGE MIDYETTE DIES SUDDENLY

The state mourns the sudden passing of Judge Garland E. Midyette. He adjourned court at 4 o'clock in Elizabeth City and went to his hotel. At 5:30 he was dead, due to an acute dilation of the heart.

Though born in Hyde county most of his life was spent in Northampton. Judge Midyette was well known in all eastern Carolina and highly esteemed by the people among whom he had lived and moved. A fine citizen and a good judge and a man devoted to the highest and best in life has left the state poorer with his going. A just judge and a conscientious, upright citizen is a big asset to a state at any time; such can ill be spared at such a time as this.

Our sincerest sympathies to the family and friends.

ANTI-SALOON LEAGUE FIELD DAY IN WILMINGTON, N. C.

Last Sunday was field day for the North Carolina Anti-Saloon League in Wilmington. Twenty-two churches participated in these services which were held in behalf of temperance and prohibition. The point of attack was the beverage use of intoxicating liquors. To assist the pastors and other church leaders in this campaign of education were George J. Burnett of Greensboro, new superintendent of the state Anti-Saloon League; Dr. Henry Louis Smith, president emeritus of Washington and Lee University, an outstanding dry; A. W. Plyler of the North Carolina Christian Advocate; and the Rev. C. H. Cashwell, Anti-Saloon League field representative of Eastern Carolina.

The anti-saloon speakers were favored with a large hearing. Each of the four visiting speakers were heard three times in largely attended services and in addition to these twelve services, several of the city pastors delivered addresses in the other churches. At 7 o'clock p. m. Dr. Henry Louis Smith and George J. Burnett were on the air 30 minutes. At 11 o'clock the services of Calvary Baptist church where A. W. Plyler was the speaker were broadcast. It would be interesting to know just how many thousand were reached in this eminently successful field day.

The Wilmington Star that carried satisfactory reports of the day's exercises closed its Monday morning story with the following social item:

"While in the city Dr. Smith is being entertained at the home of Walter Sprunt on Greenville Sound; Mr. Burnett at the home of C. B. Newcomb, 1915 Perry avenue; Dr. Plyler at the home of the Rev. H. B. Porter, pastor of Grace Methodist church; and the Rev. Mr. Cashwell at the home of A. E. McKeithan, Winter Park.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler, Editors

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In This Hour of Trial; Go a Little Farther

This entire year our churches have been heading to this present hour. We are now in our garden of sorrow, face to face with the severest testing of the entire year. Through the tiresome weeks of the year we have looked for the shadows to lift and the light to break before this hour came for rendering an account of the work of the year. But not so. Confusion is about us; a sense of helplessness remains; human aid disappoints; and money is not in sight. What shall we do?

* * * *

Jesus entered his garden of sorrow with a breaking heart and with companions that did not understand. In the darkness of that trying hour his own inner circle was able to sleep, thus leaving him more and more to himself and to his sorrows. Then "he went a little farther" into the depths, eager, if it be possible, to escape the ordeal. But not once did he retreat, though the sweat like great drops of blood fell upon the ground. Some of us have been in our Gethsemane; others are face to face with the ordeal. Are we able to go a little father, even though our sorrows are many and the discouragements crowd about us? Not unless a strange yet vivid sense of the Unseen Presence goes with us.

* * * *

The pastors are always the leaders in the advances of the church. Especially true is this in the crucial hours. In our Methodism the close of the year is the test of the past and the promise of the future—both for the pastor and for the church. To retreat, with the hope of landing in an easier and better paying place, is not the method of Him who trod the wine press alone—it is not the way of Him with the bloody sweat that went still farther into the darkness and the agony. Those able to endure in the hours of trial that are crowding upon us will win in a marvelous way. Many a defeat will be turned into victory. Nothing so heartens the discouraged and wins helpers in an hour of need as a leader whose voice never wavers—his shouts are the harbinger of victory and of conquests that will abide forever.

* * * *

Much effort in devising methods to do church work goes for naught in this age of spiritual stagnation and sordid worldliness. The church is not willing to make the venture, risking all in the effort to make men conscious of God. Were preachers and stewards to spend less time in talking plans and laying schemes and more time in the agony of the garden, willing to go a little farther than ever before, victory would be theirs. These coming weeks will disclose to many a church how spiritually indolent it is. Only by the most heroic effort made at the cost of sweat and blood can the victory be won. The tokens of victory are the nail-prints.

* * * *

The stewards who waver in this hour and are found shirking should have a contempt for themselves. Will every steward who reads these lines remember the high honor which is his and the great responsibility that he must meet? In almost every church the situation can be met if the pastor and the stewards will do their full duty. The indifferent steward spends his time in finding an alibi and in finding fault with the members of the church. Many of these are shirkers of the first order, but even then a diligent steward will work wonders—he will be able to do exploits. Leaders are expected to lead; pastors and stewards are the selected leaders in the Methodist church. Stewards are expected to serve the table of the Lord, the table of the ministry, and the table of the poor. Alas, the shortcomings of many so-called leaders! The marvel is we get along as well as we do.

Every Day and Every Hour

I NEED thee every day and every hour" is the refrain of the prayer meeting and of the revival meeting. This should be the living experience of every worker in the cause of our Lord these months ahead. For we certainly will not be able to meet the issues crowding upon us without a vivid realization of that One who goes with us all the way.

In all our churches are perplexities with which we cannot cope in our own wisdom and burdens that we cannot carry alone. We must every day and every hour know the presence and the power of the spirit divine. Never was there an hour when it was more difficult for the churches to come up to the demands laid upon us. So many falter and shirk all about us that we grow weary and faint, ready to quit. Formal in worship, corrupt in life, and wanting in loyalty to its Lord, the church is willing to pull in its outposts on the field of conquest and to surrender in the presence of a proud and arrogant enemy, the god of this world.

Men are saying that the one thing that is discounting the ministry in this day is the number of preachers who seem afraid to cry out against the sins of this hour for fear they will offend and thereby not get their salaries. How true this is we have no way of knowing, but the fact that many good men are making the assertion should give us pause. We do know that only a man who is awfully conscious of God and can bring a living message can command the ear of this generation. For pious platitudes and high sounding phrases the most loyal care not and youth has no concern. The man who has gone into the prophet's office for a piece of bread has always won the contempt he so richly deserves.

The situation in all our churches is such that no earthly wisdom or human ingenuity can win the day. Only those who are willing to carry and know something of the nail prints can hope to carry on. We Methodists are sorely perplexed in closing this another year. Our weakness and our worldliness have become so apparent that many leaders are ready to throw up their hands; others have determined to make theirs the words, "I can do all things through Christ which strengtheneth me." Surely all such will be able to rejoice with the sense of His presence.

Was there ever the call for more real heroism and higher devotion in the church of God than this present hour? The wisdom of this world is futile; the power of God in high souled men and women is the hope of the age. All who ring true at all times the Christ delights to honor.

Listen, Young Men

JESUS did his work while a young man. He died on the cross at thirty-three. His apostles were young men. His followers must have been composed mostly of the young, for Paul writing to the Corinthians thirty years after the resurrection of Jesus says that he was seen by more than five hundred at one time, most of whom were still alive after thirty years. So those five hundred must have been a youthful gathering at the time of the resurrection of Jesus.

John Wesley when a student at Oxford formed the Holy Club. It was quite a while before he "found himself," but his life purposes were fixed in early life. Martin Luther was only twenty-seven when he climbed the Holy Stairs at Rome and while there learned that "the just shall live by faith." George Whitefield at twenty was stirring England with the passion of eloquence.

Young man, do not wait till you are forty and fat to do something worth while for God. Gird on your armor in early life and know that the Christian religion was a youth movement, and must ever remain so if it fulfills the mission of its youthful founder. It is little short of a tragedy when the church of God is taken over by elderly and official persons and ceases to be a crusading power upon the earth. But even more tragic than this is to find young men entering the ministry without the spirit of such leaders as Luther, Wesley and Whitefield.

Born Anew Each Day

JESUS had much to say to his disciples as they were able to bear it. He has much to disclose to us in the course of the years that he may keep us out of the ruts. Too many people never come to know the new ventures in life that follow the new birth of soul. They are content to fall into a groove, "which is a grave with the ends knocked out."

Often the old saints make much of the "new birth" in that far off early day of youth. They seem never to have learned that many new births since then have been long overdue. Our prayers are too much acts of memory and our experiences too often belong to the records

of the past. They have not been brought up to date. We are magnifying the heroic days of Methodism and rejoicing in the romance of the fathers. But to live on their experiences and to rely on their heroism is to render us unfit to cope with the sins of our day and to lead in our advances.

The fresh experiences in our own soul and the renewed consecration of life today will beget new adventures against the crimes in high places and the sins and shortcomings of a too complacent age. Yea, more. One of these days there will appear a leader upon the horizon to lead us on to new and noble conquests. Has there ever been a time when so many as in the midst of this present spirit of compromise longed for a leader? The cry for a Moses is heard on every hand. This demand is nation wide. Even here in our own state men are bemoaning the dearth of leaders and longing for some man who can speak the master word. He does not yet appear. The compromisers are thick and dull and heavy. They are a part of the dead past, unable and unwilling to make the venture for new conquests. The noble leaders of the long centuries of conquest have been men who dared to make fresh adventures because of the renewals within. They took their stand; they could not do otherwise.

Could we each and all be born anew each day the growing experience would make vivid once more the days of youth, and some of the enthusiasm and doing of our early religious experience would be ours. Our religion grows grey and becomes decrepit because we do not keep young by being renewed from day to day. We need to be born again every day.

The Mormons

JOHN R. SCOTFORD in last week's Congregationalist writes interestingly of the Mormons in Utah and Idaho. He gets at the very heart of the subject in the following:

"Culturally, Mormonism was born of the crudities of frontier life. It was molded when this country was going through the pangs of early adolescence, and isolation has preserved these characteristics. The traditional Mormon architecture, which has its climax in the Temple in Salt Lake City, is a combination of squares and circles such as a schoolboy might work out on the margin of some textbook while the teacher was not looking. Brigham Young believed in doing everything in the 'grand style.' He gave Salt Lake City the largest blocks and the widest streets to be found anywhere in the world. He knew how to be bombastic in brick and mortar. The longest pews in captivity are those installed in the Mormon Tabernacle. One wonders if they were family pews!"

The Glories and Powers of the Church

DR. LYNN HAROLD HOUGH, a highly gifted Methodist minister who went from a great church in Detroit to the pastorate of an historic church in Montreal, Canada, is now chaplain and a member of the faculty of Drew Seminary. This brilliant preacher recently occupied the pulpit of City Temple, London. We quote a paragraph from that sermon in which concerning the moral and spiritual force of the church Dr. Hough truthfully and with eloquence declares:

"The first amazing thing about the church is just its capacity to make a place for itself in the life of the rotting Roman Empire, and to do this by the sheer force of moral and spiritual power. From a little province on the edge of the Mediterranean it emerges, and with a quiet power suffuses the vast body politic—a hundred million population all about the great sea—with a new spirit and a new quality of life. Selfish people become unselfish, unclean people become clean, the most licentious cities of the empire suddenly find the white flower of a blameless life blooming in the midst of their debauchery."

Of Christian daring and sacrifice Dr. Hough said:

"The Christian religion has always had a way of providing the dauntless apostle to carry its good news to the places where the promises and hopes it brought were indeed news in the very literal sense of not having been heard before. There is always a Columba ready for some new Iona. There is always a Boniface waiting for the wildness of some strange German forests. . . . The red line of sacrifice has glorified all the Christian centuries."

Get that last word if you miss all the rest, "The red line of sacrifice has glorified all the Christian centuries." The records of Rome's soldiers were tame as compared with the story of Christian martyrs. The Christian church in those early days had men who would go out without scrip or purse and who would follow the footprints of Jesus all the way to Calvary. Truly, the way of conquest lies along the "red line of sacrifice."

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

"It was with great profit and pleasure that we had with us Rev. C. T. Thrift of Branson church, Durham. He won the hearts and friendship of those good folks of Shiloh."—H. E. Lance.

"At Bethesda church next Sunday there will be a home coming all day service; dinner on the grounds. All former pastors invited. Come and have a good time at old Bethesda again. You will be gladly received."—J. W. Bradley, P. C.

Rev. Leland Foster Wood, Ph.D., former professor of social ethics in Colgate-Rochester Divinity School, has begun his studies as secretary of the Federal Council's committee on marriage and the home this month. He has lately returned from Europe, where he represented the church conference of social work at the international conference of social work at Frankfort.

Mr. J. B. Ivey, the dahlia king of Charlotte, took six prizes at the dahlia show in Atlantic City, the greatest show perhaps in the whole country. One prize was for the largest and best dahlia in the entire show. This was a great honor. In the Waynesville show this year Mr. Ivey took ten prizes. These dahlias were all grown at Mr. Ivey's summer home at Lake Junaluska, N. C.

Rev. W. E. Poovey, presiding elder of the Mt. Airy district, is engaged in revival work with Rev. J. E. B. Houser at Jefferson this week. This is the fifth revival in which this busy presiding elder has preached this year. The accessions on profession of faith will run above 500 for the third successive year on the Mt. Airy district. Ararat and Todd lead thus far. These two charges are served by supplies.

"The Pikeville church has recently made an experiment with the old fashioned Methodist class meetings. After we had learned all we could about how these meetings were conducted in the old days we divided the entire congregation into classes. These groups met for the sole purpose of witnessing for Christ, thereby strengthening one another by sharing Christian experience. All who attended seemed to be very much helped by the revival of the experience meeting which played such an important part in the beginnings of our church."—J. G. Phillips, Pastor.

"Brother W. L. Knight, attorney of Weldon, and active churchman, spoke in our Oxford church on yesterday morning. His subject, 'The Supremacy of the Laws of God,' was handled like a master, though he claimed to be only an amateur. For sheer truthfulness and Christian frankness, his address could hardly be improved upon. It was an eye-opener. He attacked gambling, whether it be social or professional. He strongly endorsed the Eighteenth Amendment and attacked parents who serve liquor in their homes and give their children ginger ale. He recommended Christ as the solution of our problems of a social, political, domestic or material nature. In my opinion Will Knight's message should be given in every pulpit in North Carolina Methodism. Preachers would do well to secure his services. Our people thronged him at the close of service expressing their appreciation and endorsement."—Ed Rees.

At First Methodist church Sunday evening the presence of a number of people from Korea was noted by Dr. Stanford, who remarked on the unusual number at one service who had labored in this foreign field. Those who had spent many years in Korea and who held a small reception at the close of the service included Mrs. J. B. Ross, who, as Grace McCubbins, went from First church as a medical missionary and later became the wife and co-worker of Dr. Ross; Mr. and Mrs. C. H. Deal, who for years were industrial missionaries and are now living in Salisbury, and Mr. and Mrs. C. N. Weems and Mrs. Lloyd H. Snyder, who are spending a year's furlough in America.—Salisbury Post.

"While we have not been broadcasting here at Todd circuit we have not been idling. For the past eight weeks I have been running day and night in revival work. We have had some good meetings this year. We have had six revivals with 67 conversions and reclamations. I have received 46 into the church on my charge this year. I expect to begin my last meeting on the charge next Sunday. I have had unusually large congregations attending our revivals this year. I have had the pleasure of having Rev. P. R. Rayle of Statesville, Rev. T. G. Williams of Warrensville, and Rev. J. E. B. Houser of Jefferson to assist me in my meetings. I feel that revivals are uplifting to the whole community, and I trust that our church may ever be alert for God in promoting his kingdom."—P. L. Smith. P. C.

Rev. J. E. Blalock closed his revival meeting at Memphis last week, which completed the series of the charge for the year. A total of 145 members have been received during the nine months of the conference year, 125 of which were on profession of faith. No outside help was secured in any of the meetings. Members of the churches and Sunday schools rendered helpful service in co-operation with the pastor which resulted not only in a large ingathering, but in great benefit to all the workers as well. This increase in membership is the largest in the history of the charge and is due to the untiring labors of the pastor. It is gratifying to know that the general condition of the work, financial as well as otherwise, is encouraging and all are hopeful of a fine closing up of the year's work. The Sanford Express.

"Early in the year a few fine folks in Clark's Chapel made the church a present of some new lamps, which was a very timely gift and greatly appreciated by the pastor and people. Later Harmony traded in the old organ for a better one—this is a step forward for the good people in that church. Miss Emma Hall presented the church with 25 new Cokesbury hymnals, which we greatly appreciated. Rock has been hauled for building a retention wall about the newly graded grounds. Both of these churches and the Riverside church have been thoroughly renovated, floors washed and oiled, and furniture polished. Grounds of all churches have been cleared. Recently when we went to Pisgah for our Cokesbury school we found a set of six new lamps, presented by Mr. I. H. Cogburn, Sunday school superintendent, and Mrs. Trull, a teacher. We greatly appreciate all of these gifts and marks of progress and interest. The Bethel young people have raised some money toward improving Bethel church."—G. N. Dulin, Pastor.

We are moving out of a competitive into a co-operative society, but our modes of legal and political thought have been molded on the old competitive order.—Roscoe Pound.

"Will you please state in next issue of the Advocate that Dr. H. C. Morrison will conduct a revival meeting at Goodsonville church from September 22 to October 2. And we hereby give you an invitation to come over and be with us as much as you can. We are having letters from people as far away as 150 miles asking when he is coming, some of them asking if we have rooming houses and hotel accommodations. Looks like we are going to have overflow congregations. We are praying that we may have a great meeting."—G. B. Goodson.

"I desire to extend a hearty invitation to preachers and everybody to attend our revival at Goodsonville from the 22nd of September to October 2. Dr. H. C. Morrison of Louisville, Ky., editor of the Pentecostal Herald and president of Asbury Theological Seminary, will be the preacher. He is one of the great preachers of the country. This will be a rare opportunity to hear this good man. If any wish to come for part or all of the meetings there will be places to stay for very little cost. Please pray that this will be a mighty revival."—C. E. Williams, Pastor.

The territory which Southern Methodism is responsible for evangelizing in Korea is somewhat larger than the state of West Virginia and has a population of six million. There are wide stretches of unevangelized territory in this section. From one Methodist church window can be seen 37 untouched villages in the valleys beyond. A missionary from that section, the most densely populated in the Southern Methodist area, once remarked humorously: "We are accused of boasting the most non-Christians of any district." It is such situations as these that make the Korean Christian leaders plead for the continued help of the church in America, help not only with money but with missionaries.

CARR CHURCH OPENS NEW BUILDING FOR SERVICE

The new building of Carr church in Durham was opened for services last Sunday morning. The Sunday school met for the first time in the new building at 9:45 with what was possibly the largest crowd ever to attend in the history of the church.

We assembled at 11 o'clock for the first preaching service. All available space was taken until there was not room for another chair. Many stood on the outside of the building and many went away. It was an unusually large congregation to assemble for a preaching service and every one seemed to be deeply interested in what was taking place.

The building was presented to the congregation by W. P. Griffin, chairman of the building committee, and was received by Y. E. Smith, chairman of the board of trustees, both speaking in very appropriate and impressive words.

The sermon was preached by Rev. H. C. Smith, presiding elder of the Durham district. Mr. Smith used as his text, 2nd Timothy 2:19, "Nevertheless the foundation of God standeth sure." He may have preached as well before, but I doubt if he ever preached better. It was a wonderful sermon and greatly enjoyed by all who heard him.

The building which has been completed is the Sunday school unit. It has 21 separate class rooms, three large assembly rooms and an auditorium that will seat 350. It was completed at a cost of $23,000. It shows a completeness and is very handsome in appearance. When the main auditorium is completed this will be one of the most beautiful and as well equipped buildings in our conference and the best congregation to be found anywhere.

The evening service in this building on last Sunday was a pageant by the children and young people, "The Church and Her Youth." It was a very impressive service and many vital truths as well as much inspiring information was brought to the large congregation that packed the house and thronged the building on the outside. It was a great day and a happy people.

A DAY IN WILMINGTON

It was my privilege to spend last Sunday in Wilmington, N. C., and what man in his right mind and with a due sense of appreciation ever failed to enjoy a visit to this "city by the sea," where the people know how to be gracious and to bestow delightful social courtesies without any apparent effort on their part?

It was a real joy to be the guest of Rev. and Mrs. H. B. Porter, who with their three children left nothing undone to make my stay everything, and more, than one could ask. The two daughters are not yet through high school but are already planning to go to Duke.

Brother Porter is very popular at Grace and the people are saying that they want him back for the fifth year. Sunday evening at Grace I spoke at a joint meeting of the Trinity, Fifth Avenue, and Grace congregations, which had assembled according to the plans of the Anti-Saloon field day. A very fine congregation gathered for these services. Revs. W. C. Martin, presiding elder of the Wilmington district, L. M. Hall, pastor of Fifth Avenue, L. C. Larkin, pastor of Trinity, and the wives of these ministers were all present. I also had the pleasure at the close of the services of greeting a large circle of friends who were in the congregation. It was a good service, and what delightful music they have at Grace. The music in itself made the hour well worth while.

At 10 o'clock Sunday morning I visited the Sunday school at Trinity and spoke to quite a large group of young people of the Sunday school. Brother Larkin and his people know just how to treat a man to make him anxious to return. Much to my regret I did not get over to Fifth Avenue to see Mr. and Mrs. Hall, who are special favorites of mine after having been entertained in their home on two different occasions. Neither did I get over to Epworth-Wesley, but I met Brother Davis, the pastor, and Mrs. Davis Sunday evening at a gathering of workers in Calvary Baptist church, where they had assembled to report the results of the day's work.

Dr. Martin is encouraged with the prospects of a favorable closing of the year's work on the Wilmington district. A.W.P.

IN THE ALBEMARLE COUNTRY

On a trip last week through the Elizabeth City district we had the distinct pleasure of preaching at Hertford Sunday morning and at Gatesville Sunday night. No more loyal and devoted people can be found than those in the capital of Perquimans and in the capital of Gates county. These are Methodists of the first order.

Rev. B. P. Robinson is having one of the most delightful pastorates of his life. He has been a great church builder with such as those excellent churches in Warren county to his credit, but of this he is relieved at Hertford, owing to the work of Rev. M. Y. Self. In Gates the people count Rev. J. R. Edwards at the top notch. He is having a fine year and the people are willing to follow. Our association with these royal good fellows and their people refreshed us much.

ARE BOYS AND GIRLS FROM YOUR COMMUNITY GOING TO CHAPEL HILL?

Pastors, parents, friends of Methodist boys and girls coming to the University at Chapel Hill can help us and help the young people by writing us at once about them.

Give us all the facts you can about these young people—whether they are church members or not, whether they attend church and Sunday scoool regularly at home, whether they have taught Sunday school or worked in the Epworth League, whether they have special talents that are helpful in church work such as ability to sing, play some musical instrument, direct church socials, interest in dramatics, etc., etc.—anything you think will be helpful for us to know here as our church tries to minister to the students. Send us this information about upper classmen who have already been here a year or more, as well as about freshmen and other new students.

Our Wesley Student Association was organized last year. With its corps of leaders—and they are fine young people—we think the church is better prepared this year to carry its appeal effectively to the students on the campus.

Albea Godbold, Minister,
University Methodist Church, Chapel Hill.

MOUNT AIRY DISTRICT ZONE MEETING

The pastors from all the charges within the Mt. Airy district, lying west of the Blue Ridge, together with their charge lay leaders and one steward from each local church, are hereby called to meet Monday morning at 9 o'clock on September 26 at the Jefferson Methodist church. W. E. Poovey, P. E.

North Carolina Went Dry in 1908

By D. J. Whitener, Ph.D., Chapel Hill, N. C.

[Concluded from issue of September 8.]

The contests in Salisbury, a saloon town, and in Durham, a prohibition town, became the "storm centers" of agitation. In both places the campaign assumed more and more a personal aspect.[88] Since Salisbury was the headquarters of the wets and the center of a thriving whiskey business, the drys were determined on winning the election there. On Saturday before the election both sides met to hear their respective sides upheld. Fully 10,000 people gathered to listen to the intemperate speeches of either drys or wets.[89] Business came to a standstill. And a correspondent of the News and Observer described the day thus:

"There has never been a day like this in Salisbury. This old town and county, inhabited mainly by people of culture and refinement, saw ladies of the loftiest character publicly jeered and abused, ministers of the gospel outrageously slandered, and an imported public speaker add to the infamous remarks of toughs.

"The prohibition contest here saw its apex today when more than 5000 people heard George Stewart and Ham in tent talk prohibition. Previous to the speaking, the temperance forces paraded 2000 strong, men, women and children being in the procession.

"The saloons were all closed so that their owners and employees could be at work. The sidewalks were lined. As the carriages passed the streets, thugs on the sidewalks hurled insulting remarks about the ladies and the preachers.

"As Evangelist Ham passed, thugs hollered out, 'Rotten. We will make rotten sandwiches out of Ham.'

"Of Rev. George Stewart they said, 'Stewart's face is a map of hell.'"

"After one of the most strenuous campaigns in the history of North Carolina,"[91] election day passed off without any serious trouble.[92] The wets had become pretty well convinced that prohibition would carry and the drys were predicting victory by 20,000 majority. The results came as a surprise to both sides. Prohibition received 113,612 votes to 69,416 against, giving prohibition a majority of 44,16 votes.[93]

Prohibition carried in all but 21 counties.[94]

88 Daily Industrial News, May 20, 1908.

89 Charlotte Observer, May 24, 1908: The prohibition parade was led by the Rockville band and followed by a long line of children, some being rolled in baby carriages, escorted by the China Grove band. Following this a line of several hundred women and children, together with more than a hundred voters, came flying banners and yelling with utmost excitement, with Evangelist George Stewart bringing up the rear in an automobile.

As one carriage of ladies passed by, the thugs called out: "Why in the hell don't you women put on breeches?"

And "you are a set of damned hypocrites" and "there is old Judas."

While one carriage was passing, thugs held up whiskey bottles and urged the ladies to drink.

The worst was a cry, after the carriage containing the ladies had passed by, "They ought to be down in the slums where they belong."

The Court House Meeting.— . . . Mayor Boyden presided at the meeting of the anti-prohibition, and in introducing the speakers, declared that his old friends and co-laborers in politics had gone back on him except about four. He said he had found it impossible to get men with backbone enough to stand up and speak against the temperance movement. . . .

The first speech was made by T. A. Jones of Asheville. Mr. Jones used freely such words as "liars," "hypocrites." . . .

The next speaker was an imported product from Wisconsin —Sauer. He made votes for prohibition. . . .

The Sauer spellbinder was working hard to earn the money paid him for speaking, and became warmed up in a glowing eulogy of Chairman Boyden—a good member of the Episcopal church—but he had attended only a few times in several years. "But," went on Sauer, "Mayor Boyden will go through the pearly gates ahead of hypocrites."

And then a loud voice of a thug rang out clear, "That preacher is a son of a bitch."

The speaker, instead of rebuking the thug for the vulgar and indecent and contemptible utterance, turned to him and said: "My friend, do not call him that, for it is an insult to the dog." (90)

90 May 24, 1908. A controversy, in which bitter words were spoken, arose over the prominence given the account of the correspondent from Salisbury by the News and Observer. Mayor Boyden publicly denounced the article as an "outrageous lie." But the News and Observer immediately came back with another front page article in bold type declaring that ever word of its former article was true and that only half had been told. Other "wet" papers vigorously denounced the "tactics" of the News and Observer and the "slanderous" article; see News and Observer, May 26, 1908; Daily Industrial News, May 26, 1908; Charlotte Daily Observer, May 24, 26, 1908.

91 Fayetteville Observer, May 25, 1908.

92 News and Observer, May 27, 1908; Charlotte Daily Observer, May 27, 1908; Daily Industrial News, May 27, 1908: "There was one scrap on the street in front of the polling place at precinct No. 3 (Greensboro) but no one was seriously injured." Fayetteville Observer, May 27, 1908.

93 Connor, Handbook of North Carolina, 1913, p. 1019-1020.

94 Noc. cit. Following shows the official returns of For and Against by counties:

County	For	Against
Alamance	2097	946
Alexander	667	697
Allegheny	194	396
Anson	1008	464
Ashe	985	540
Beaufort	1491	959
Bertie	808	686
Bladen	1007	223
Brunswick	499	384
Buncombe	4263	593
Burke	1239	546
Cabarrus	1356	1232
Caldwell	1240	627
Camden	176	217
Carteret	877	559
Caswell	323	518
Catawba	1784	951
Chatham	1299	635
Cherokee	1646	118
Chowan	432	296
Clay	343	23
Cleveland	2114	195
Columbus	1062	907
Craven	845	799
Cumberland	1524	952
Currituck	478	167
Dare	462	7
Davidson	1934	1613
Davie	925	498
Duplin	1121	1138
Durham	1278	1909
Edgecombe	888	1100
Forsythe	2668	1101
Franklin	1080	1098
Gaston	2058	643
Gates	452	348
Graham	224	60
Granville	1045	598
Greene	793	369
Guilford	3445	1840
Halifax	1169	808
Harnett	944	969
Haywood	1928	81
Henderson	1212	191
Hertford	653	258
Hyde	550	120
Iredell	2169	985
Jackson	1032	38
Johnston	1647	3237
Jones	423	286
Lee	693	95
Lenoir	1134	639
Lincoln	1175	195

These 21 counties gave a total adverse majority of only 8383 votes. Johnston, an eastern county, led with

1590 majority against, and Wilkes, a western county, came second with 1296 majority. The largest majority for prohibition was 3670 votes in Buncombe, and the highest percentage was in Yancey, where only ten votes were cast against out of a total of 1220.[95] Cleveland, Robeson, and Haywood each gave more than a 2000 majority for prohibition. Counties polling more than 1500 majorities were Mecklenburg (1896), Forsyth (1568), Madison, Randolph, and Guilford.

94 (Cont.)

County	For	Against
Macon	841	70
Madison	1715	120
Martin	590	1032
McDowell	1093	187
Mecklenburg	3067	1151
Mitchell	1276	43
Montgomery	720	620
Moore	792	552
Nash	1224	1261
New Hanover	1347	1508
Northampton	1206	332
Onslow	490	1273
Orange	612	926
Pamlico	504	429
Pasquotank	606	578
Pender	657	416
Perquimans	411	404
Person	547	682
Pitt	1809	845
Polk	431	107
Randolph	2146	813
Richmond	674	432
Robeson	2275	347
Rockingham	1624	1624
Rowan	1483	1851
Rutherford	1559	426
Sampson	1557	955
Scotland	576	48
Stanly	1044	1320
Stokes	819	1264
Surry	1451	1755
Swain	610	105
Transylvania	380	178
Tyrrell	186	337
Union	1737	637
Vance	892	475
Wake	2445	3188
Warren	667	395
Washington	445	387
Watauga	1105	157
Wayne	1520	2521
Wilkes	1225	2521
Wilson	1503	734
Yadkin	673	1131
Yancey	1210	10
Total	113,612	69,416
Majority	44,196	

See also News and Observer, June 20, 1908, and Fayetteville Observer, May 28, 1908.

The following counties voted wet:

Alexander, Allegheny, Stanly, Surry, Stokes, Yadkin, Wilkes, Orange, Durham, Wake, Johnston, Camden, Caswell, Edgecombe, Franklin, Martin, New Hanover, Onslow, Person, Tyrrell, Washington. Total, 21.

95 The official vote of Buncombe: for 4263; against 593; majority for 3670.

Salisbury was carried by the prohibitionists by a majority of about 100 and Rowan county by about 400. Winston-Salem was carried by the drys by a majority of 1500. Wilmington gave about 200 majority to the drys. Greensboro, Charlotte, Asheville, and other central towns were in the dry column. Durham, a town previously dry, voted wet. Raleigh went dry but Wake county voted wet.[96] Of the 22 counties in which liquor was sold, either by saloons or dispensaries before the election, only six—Caswell, Edgecombe, Franklin, Martin, New Hanover, and Person—voted wet with a total majority of only 1563. The total majority of the wet counties for prohibition was 8698.

The vote from Raleigh eastward and the southern border of the state from Cleveland eastward was fully as heavy as it was in the state political election two years before, while there was quite a heavy falling off in the vote west of Raleigh and north of the southern counties. The vote in Mecklenburg was about 1400 greater than it was in the state election of 1906, and in Wake 1300 greater, while the vote in Union was more than twice as large in the prohibition election than two years before. In some of the mountain counties the vote was little more than half what it was in the election of 1906, and as the mountain section was the prohibition stronghold of the state, the majority for prohibition would necessarily have been larger if a full vote had been cast in this section. In parts of the state where the opposition was strongest the total vote cast was largest.[97]

The last phase of the election of 1908 was the meeting of the anti-saloon forces with the governor, June 19, to see him sign the proclamation making North Carolina on January 1, 1909, a prohibition state. As Governor Glenn finished signing his name to the proclamation, the audience sang "Praise God from all blessings flow."[98] All those present looked upon this occasion as the benediction ending a contest with the liquor evil that had lasted for 100 years. "A new birth had come," said one of the members present, "to its people and 'Praise God from whom all blessings flow' was the herald song of voices that welcomed the advent of the day when the blight of desolation that flow in the wake of the liquor curse shall be no more in all North Carolina."[99] Governor Glenn said, as he announced the results, "This is the proudest day in my life. It is the crowning act of my administration to sign this proclamation and to know what it means for the state."[100]

96 The majorities against prohibition in Wake and Johnston counties were termed "A Rebuke" to the News and Observer, because of the support given prohibition by that paper, by the Daily Industrial News, May 28, 1908.

97 For a further comparison of the prohibition vote with the vote in the election of 1906, see News and Observer, May 29, 1908.

98 News and Observer, June 20, 1908.

99 News and Observer, June 20, 1908.

100 Loc. cit.

The Proclamation:

"I, R. B. Glenn, Governor of North Carolina, by virtue of an act of the General Assembly of North Carolina passed at the special session of 1908, and ratified on the 31st of January, 1908, do issue this proclamation declaring the results of the election held on the 26th day of May, 1908, which election was held to take the sense of the people on the question of prohibiting the manufacture and sale of intoxicating liquors in North Carolina, to be according to the returns made to the State Board of Elections as canvassed by it as follows:

"There were cast at said election one hundred and eighty-three thousand and twenty-eight (183,028) votes, of which one hundred and thirteen thousand, six hundred and twelve (113,612) votes were cast 'Against the Manufacture and Sale of Intoxicating Liquors,' and sixty-nine thousand, four hundred and sixteen (69,416) votes were cast 'For the Manufacture and Sale of Intoxicating Liquors,' the majority 'Against the Manufacture and Sale of Intoxicating Liquors' being forty-four thousand, one hundred and ninety-six (44,196) votes.

"Done at our city of Raleigh this the 19th day of June, in the year of our Lord one thousand nine hundred and eight, and in the one hundred and thirty-second year of our American Independence. R. B. Glenn."

At this time two banners were presented, given by the Woman's Christian Temperance Union, to the county giving the largest majority for prohibition and to the county casting the highest percentage. The first banner was presented by Josephus Daniels to Buncombe and it was accepted by Dr. W. P. Whittington; the second was presented by Rev. R. L. Davis to Yancey and it was accepted by Ellis C. Gardner.

Thus North Carolina was the first state to adopt prohibition by a direct vote of the people. The Washington Progress declared: "North Carolina first at Bethel, farthest at Appomattox and the first state in the Union to banish the liquor traffic by popular vote, a glorious his-

tory. . . . Each man should record his vote in the family Bible."[101] The press of the state accepted the results as conclusive evidence that North Carolina would henceforth be a prohibition state; the drys said for always, the wets said for a time.[102] The Fayetteville Observer, favorable to the wets, said: "The result of the prohibition election is accepted as final, at least for some years to come, and should be so. The law should be enforced and state prohibition give a fair trial. Everybody is glad the election is over."[103] The Daily Industrial News, also a wet paper, declared that "the Old North State is now scheduled to become a 'toddyless Sahara' for which the prohibition forces have long labored."[104] The Charlotte Observer, wet, hoped that prohibition would bring all the good results claimed for it by its advocates, [105] but cautioned that they were likely to have some difficulty in enforcing the law.[106] The News and Observer, the most influential daily newspaper supporting the dry cause, was enthusiastic over the results:

"We have had important elections in North Carolina to settle vital questions, but the most important in the life of this generation settled the matter of suffrage and made North Carolina a prohibition state. When the future historian comes to write the history of North Carolina he will show that the passing of the suffrage amendment opened the way for the educational revival and the spread of temperance which did more for the progress and uplift of the people than anything in the entire history of the state."[107]

101 Quoted in the New sand Observer, May 30, 1908.

102 Asheville Citizen, quoted in the News and Observer, May 30, 1908: "The phenomenal prohibition wave which swept North Carolina yesterday must not be looked upon as the result of a passing fad, or temporary wave. The figures speak for themselves and indicate a determination on the part of the people to at least give prohibition a trial for the purpose of ascertaining if prohibition is indeed a solution of the problem which has been puzzling mankind almost since the world began . . . law should be enforced without fear or favor."

103 May 28, 1908.

104 May 7, 1908.

105 May 27, 1908.

106 May 29, 1908.

107 May 27, 1908. "The campaign has been educational and will have lasting results for good in the lives of the people. It has been waged on a high plane, with no appeal except to the conscience and reason of the people, with no reference to politics and parties."

TENNYSON ON FLYING

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunderstorm;

Till the war-drum throbb'd no longer, and the battle flags were furl'd,
In the Parliament of man, the Federation of the world.

—From "Locksley Hall," written in 1842.

FAMINE IN A LAND OF PLENTY

By Robert Multon Gatke.

Hunger in America startles us. Millions of unemployed make us heavy-hearted and fearful. We must rethink through our capitalistic theories of economics, perhaps face square up to state control of industry with less profits to the captalist and insured employment for the worker. We may even have to re-examine the American standard of living in its relation to those of other peoples. But disturbed as is our thinking as a result of the unexpectedly prolonged period of depression with its train of hardship and suffering we still have faith that the recuperative forces are still virile and at most recovery is only the matter of months. It is the American faith in being the chosen people of the god of prosperity.

But there is a famine which is more fearful and its sources go far back into our very existence, the very essence of our civilization which is one of things. The inventive genius of the West is the most stimulated and productive in America where it has produced mechanical devices without number which minister to the ease, comfort, and joy of man when he has them, and to his fretful distress when he sees others have them when he does not. Man slaves long and hard to secure mechanical servants to lighten his work. He must possess a hundred expensive things undreamed of by his fathers or else suffer acutely because of their lack. His life is a persistent effort to secure and maintain a great accumulation of things. His machines have no souls and he is so busy running the machines that he does not know if he has a soul or not.

No people in the history of man ever deliberately dismissed its spiritual ideals and yet the pages which record the struggle of the race are crowded with the story of nations which lost their spiritual ideals and died as peoples die. Ideals are lost by being crowded out of their dominant place by a mad effort to get earthly possessions, the things and luxuries beloved of people with fat and flabby bodies and thin, wan souls. The motivating force of great spiritual ideals has been lost in the slavish efforts to get and keep many things which leave no inner source of strength in the hour of great need.

Amos pictured his people rushing to and fro from one end of their land to the other in a frantic search for the priceless words of their God which they had lost in the careless days of prosperity. In the ceaseless, mad rush of American life there is much purposeless going to and fro, a seeking and a never finding. Always there is a supposed objective, even if only a place to go that there may be a place from which to return. Life is filled with a thousand things to do, yet lacking in purpose and meaning. This may be because we are hungry for something we have so utterly lost that we do not even realize what it is. * * *

"And they shall wander from sea to sea, . . . they shall run to and fro to seek the word of Jehovah, and shall not find it." The prophet pronounced the doom of his generation. No harsh-voiced prophet is needed to speak our doom, for already our souls are starved while we desperately struggle to grasp the cars, radios and mechanical servants displayed in the show windows. The voice of God is drowned beneath the noise of our madly rushing lives which breathlessly seek a satisfaction which we cannot find. We would be glad to hear the voice of our God, but we are too busy to stand with hushed and open souls long enough to hear the divine voice.

THE HUGH CHATHAM MEMORIAL HOSPITAL

The ministry of the Saviour was threefold, teaching, preaching and healing, but not until recent years has our church been active in the development of hospital work. We now have hospitals in many cities and the Duke Universtiy hospital of Durham is the greatest one in the South.

The Mount Airy district conference in 1927, after an earnest appeal by Rev. L. B. Abernethy of Elkin, memorialized our annual conference to establish a conference hospital, and in 1929 after considering various locations Elkin was chosen as the place for it. But it took money to build it.

Brother Abernethy visioned the vast possibilities of the movement and by personal appeal to generous Methodists in Winston-Salem, Elkin and other points secured $35,000, which was duplicated from the Duke Hospital fund, to which the Chatham family gave $25,000 more; and now in the center of a beautiful 15-acre plot in the suburb of Elkin the handsome fireproof brick hospital has been built and was opened for patients April 20, 1931.

They were fortunate in securing Dr. Harry L. Johnson of Greensboro, a skilled physician and surgeon, for superintendent. He had several years hospital experience in Greensboro before coming to Elkin and has had wonderful success since he took charge of the hospital there. Up to the present about 850 patients have been treated and about two-thirds of these had surgical treatment. Many of these have been fully restored and the few patients who died were mostly those in last stages of disease when they entered.

The hospital, a fireproof building equipped with a complete refrigeration system, a high power X-ray machine, a perfect operating room, and with every convenience and modern facility in the dietetic and surgical departments the patients have the best medical and nursing attention, plus the quiet found at this well selected site.

The nurses' home nearing completion, located near the hospital, is a three-story brick structure including basement. The resident physician will occupy a nine-room residence in this building, leaving fifteen rooms for the nurses and the ten-room basement for servants and colored patients.

Rev. L. B. Abernethy has given valuable service in the building of this fine hospital which has 44 beds. He was charman of the bulding committee and now president of the board of control as well as general advisor and director of all improvements. When we consider that the idea of establishing this hospital was born in his brain and that he has lived to see his dream in fulfillment we all owe to him a heavy debt of gratitude for this fine philanthropic task which he has completed. He has now a vision of a greater hospital and hopes sometime to see on ground adjoining a tubercular hospital and other ground is available for a sanatorium for nervous diseases.

This hospital has been wisely located in a section of the conference where it was greatly needed, and at the same time can be easily reached over good roads within an hour or two from more than half the pastoral charges of the conference.

The annual income from pay patients is about $12,000 so far, while the cost of maintenance is about $1,800 a month. So we can easily see that extra funds are needed constantly to meet the extra expense of caring for many charity patients. The help from the Duke fund for charity beds together with contributions from the Golden Cross fund help in part to make up this shortage.

We should remember that hospitals are not built for profit alone, but for service to the poor and distressed and that the cash income is always less than the expenditures.

This fine hospital with its untold possibilities for good has come to the conference as a free gift, on the condition that we maintain it with generous support.

The shortage must and can be easily met if our people in each church all over the conference will but organize Golden Cross societies and pay the annual dues of one dollar for adults and 25 cents for children. This will give all the people the high privilege of having a part in this work of healing, and if the pastors and lay leaders, appreciating what the church is doing here for afflicted humanity will pray for and pay to this ministry of healing the difference between income and expense will be easily met and the glorious work will go forward.

There is no assessment for the support of this hospital, but it needs all that the Golden Cross can do for it in every pastoral charge of the conference. May the people rally nobly to the call for help to this noble cause. Wm. L. Sherrill.

THE OPENING AT WEAVER COLLEGE

On September 8, 1932, Weaver College opened its 60th session as an incorporated college. One week after the opening the boys' dormitory is running over full with one boy still sleeping in the hall. The frame cottage, called "White House," still has room for four boys and there are five vacant places in the girls' dormitory. The entire faculty of 1931-1932 has returned and some adjustments permit the consolidation and departmentalization of their work in a better system than last year.

In July Mr. Ralph James accepted the responsibilities of the coach, and will handle all the major sports. He will do no teaching, and is taking the direction of student labor. Mr. James is a member of Central Methodist church, Asheville, and is vitally interested in the religious and character forming features of his position. He is not only drilling an enthusiastic football squad of about 35 members, but he is also organizing the student labor activities as they have never been before.

Perhaps the greatest advantage of this year is the coming of Mrs. F. H. E. Ross as treasurer of the college. Mrs. Ross was head bookkeeper for McAlister and Vaughn in Greensboro, and treasurer of the Woman's Missionary Society of the Western North Carolina conference. Subsequently for 15 years she was treasurer of the Woman's Missionary Council with headquarters at Nashville, Tenn. It is said that during that time she wrote checks for $13,000,000. She is making plans which will systematize and simplify the bookeeping and will add to the effectiveness of every operation.

The new students seem to be of an unusually high type. They are industrious, courteous and earnest, and the year promises to be one of the best in the recent history of Weaver College. C. H. Trowbridge.

CELEBRATES NINETIETH BIRTHDAY

All former pastors as well as a great host of other friends will be pleased to learn that Mrs. Allie W. Parham of Murfreesboro celebrated her ninetieth birthday Sunday August 21. Mrs. Parham still has a keen interest in general affairs, reads many papers and magazines, counsels with her friends and takes active interest in local conditions.

Services were held in the Methodist church on the morning of the 21st, Mrs. Parham being present. Due recognition of the day was given and a service suited to the occasion was held. The pastor took pleasure in speaking words of appreciation of her in special recognition of the day, and he presented the basket of beautiful flowers given the honoree by the church. The singing of "How Firm a Foundation" and the observance of the sacrament of the Lord's Supper proved to have been coninicidences, for Mrs. Parham later said that the hymn had been much in her mind the previous week and that she had even thought of requesting both that and the sacrament as parts of the church service on that day. Those who know Mrs. Parham, however, will understand the characteristic modesty that prevented her previously making the desire known.

From early morning until late in the evening numbers of friends, both old and young—even some of the very small children of the Sunday school—called at the home of Mrs. Parham, carrying fruits and flowers and various other tokens of love and appreciation. Throughout the day her radiant countenance bespoke the genuine joy the occasion brought her.

Mrs. Parham is the "dean of Methodism" in Murfreesboro, and so far as we know for many miles of contiguous territory. She reads the North Carolina Christian Advocate and finds it a source of interest and pleasure. W. C. Merritt.

WHERE WAS THE FIRST EPWORTH LEAGUE ORGANIZED IN THE W. N. C. CONFERENCE?

I think it would be interesting to know which church in the Western North Carolina conference was the first to organize an Epworth League.

If I am not mistaken the organization of Epworth Leagues in the churches was authorized by the general conference of 1894. There were, however, a few churches which had an Epworth League before this date. I happen to know that one was organized in Grace church, Winston-Salem, on June 9, 1893, with 11 members. R. W. Knight was elected president and Miss Bertha Lloyd secretary. In the same year, I think, a league was organized in Centenary church, Winston-Salem. Central church, Asheville, was among the first to have a league, but I do not know the date when this league was organized.

Can you, Mr. Editor, or some of your readers throw some light on this subject? W. M. Curtis.

COOLEEMEE REJOICES

The first Sunday in October at 3:30 o'clock is to be a time of rejoicing at Cooleemee. The cornerstone of the new Methodist Episcopal Church, South, is to be laid. Rev. J. B. Craven of Gastonia, the first pastor of the church, is to make the address. All former pastors, presiding elders and all friends of the church are cordially invited to be present. This is one of the fine small congregations of the connection. In its 31 years of existence it has made a very fine record, having in the last 20 of these years averaged a budget counting all of over $4000 per year. And in this same time turned over to the general and conference boards over $14,000. The congregation has long seen the need of a new church and now they are happy as the new church goes up. The church when finished and equipped will cost around $17,000. G. W. Clay is the pastor in his second year. Geo. W. Clay.

THE PENNY A MEAL PLAN

The ultimate value of small things in financing the benevolent interests of the kingdom of God is indicated by the systematic giving of a penny a meal. If 500 members will give only one penny for each meal during the 60 days leading up to our annual conference the aggregate amount will be $900. The dedication of our pennies to these causes of Christ will make it possible for our charges to bring up their conference collections. Walter B. West, Conf. Miss. Sec.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

CARY UNIFIES ITS WORK

Cary church, under the leadership of Rev. F. B. Joyner, is making commendable progress in unifying its work of Christian education.

In the first place, the pastor has set up a local church board of Christian education, with Mr. A. S. Cline as chairman. The young people have been organized in the young people's division, and some progress has been achieved in unifying and expanding the children's work.

Special attention now is being given to the work of setting up the adult division. It was to help in this that Mr. Gobbel was invited to spend Sunday morning, September 11, at Cary, speaking to the young people and adults at the close of the Sunday school session, and meeting with individuals for special conferences.

The pastor is leading in the work of unifying the work of Christian education in the other churches on the charge, including Cary and Macedonia.

BETTER THAN LAST YEAR

The financial record of the North Carolina conference will be better this year than last year, if the spirit and report of the Raleigh district preachers in session at Central church September 11 may be taken as a forecast. These preachers, called together by Rev. F. S. Love, presiding elder, showed positively that although the raising of money is difficult these days they are determined to present the claims of the various causes and that they are doing it and getting responses. A number of them reported amounts raised already in excess of the amounts raised at a corresponding time last year.

A NEW ELECTIVE COURSE

Special attention is called to the new elective course on "Jesus and His Principles of World Peace" beginning in the October Adult Student and continuing through the quarter. Adult classes may choose between this and the Uniform Lessons for their study. Many groups doubtless will find these World Peace lessons stimulating and helpful. All teachers should at least examine them carefully.

BOARDS NOW FUNCTIONING

Local church boards of Christian education should be very much on the job these days, with so many duties to perform, including their own reorganization for the new year, electing and confirming officers and teachers who will begin the new school year October 2, seeing to the observance of Promotion Day and other special days, and making plans for the observance of Childhood and Youth Week, which begins October 16.

A number of boards are functioning faithfully and well. We have had personal contacts with some and correspondence with others. We are indebted to Mr. Dwight L. Fouts, director of religious education at First church, Wilson, for the following paragraphs about the local board at Wilson:

"Our board of Christian education is functioning very nicely now. At a recent meeting the following new officers were elected: Miss Clee Winstead, chairman; Mr. Fred W. Greene, vice chairman; and Miss Frances Davenport, secretary. Both chairman and vice chairman are public school principles who have had many successful years experience in Sunday school work. The secretary is a stenographer and bookkeeper for one of the largest concerns in Wilson. She is vice president of our adult department.

"Our board of Christian education has confirmed the officers and teachers of the church school for the coming year. It has adopted a literature budget for the new year. It has also provided for the observance of Promotion Day on September 25 and Sunday School Day on October 2, and Childhood and Youth Week during the third week in October. The officers and teachers of the church school will be installed at the 11 o'clock service on October 2. A number of other important matters were considered at the last meeting of the board.

"Our advisory committee for the children's division is beginning to function. We are fortunate in having Miss Clee Winstead as chairman.

"We hope to have the advisory committee of the young people's division functioning soon."

The way to understand the significance of the work of a local church board of Christian education is to set it up and start it to work. A board with its eyes open and heart yearning for effective Christian service can find plenty to do to keep it busy and to give it a sense of real achievement as it directs, unifies and expands the program of Christian education in the local church.

EPWORTH VACATION SCHOOL

Rev. O. L. Hathaway reports a large vacation church school at Epworth, Raleigh, which ran for ten days in July, with an enrollment of 120, including 25 beginners, 38 primaries, 30 juniors, and 27 intermediates. The materials prepared by our own editors were used. Six workers were in charge of the school.

EXTRA MEETINGS FOR JUNIORS

Children's workers in the church school desiring to expand their sessions and enrich their programs for children can find ample material in the publications and output of the general board of Christian education. For instance, suggestions for extra meetings of junior class groups are contained in the teachers' material (Junior Group Lessons) appearing regularly in the Elementary Teacher. Junior Closely Graded Courses also carry suggestions for midweek meetings which can be used the same way. Many children's division workers are using these suggestions in meeting the demand for Sunday afternoon and other meetings of junior children.

PARENTS' GROUPS OR CLASSES

We are becoming more and more concerned that parents generally should become more and more concerned about the moral and religious welfare of their own children. Parents have not only the primary responsibility but the best opportunity to lay the foundation for stalwart Christian character in their offspring. Our church is encouraging the formation of parents' groups and classes, meeting on Sunday morning or at such other times as may be most convenient for them. And beginning with the fourth quarter, 1932, (October, November, December) one of our board's publications, Childhood Guidance, will carry specific suggestions for leaders of parents' groups and classes, including special discussison guides based on the current issue of the magazine. Along with the guide there appear articles on such topics as "The Father's Share in a Happy Home," "Fun in the Family," "Creating Love for the Home," "Toys and Sunday," and "Building a Child's Feeling of Security." Whether you are a member of a parents' class or not, you can hardly afford not to read these stimulating and helpful articles in Childhood Guidance.

LOOKING AHEAD

The editorial department of our general board is doing a great work in producing for the Methodist church a literature that is unsurpassed. Dr. C. A. Bowen and his staff have to be constantly on the job and to look ahead, months and even years, anticipating movements and events and preparing a body of literature in keeping therewith. For example, already Dr. Bowen is at work on certain plans for furnishing materials in line with the 1934 observance of the sesquicentennial of American Methodism, including (a) a substitute course, perhaps one quarter in length, in Junior Group Lessons, Intermediate Group Lessons, and Senior Group Lessons; (b) an adult elective course with a denominational emphasis; (c) programs for Epworth League meetings worked out along the same line; and (d) Special Days Programs also carrying the same emphasis.

Visitor—And why do you want to be President when you grow up?

Tommy—So I won't hafta dig my bait when I go fishing.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

A GOOD RECORD IN SUMMER COKESBURY SCHOOLS

Again we have cause for rejoicing. Again we are proud of the training record of our small churches. For several years the pastors and other leaders on circuits and small stations have shown great interest in and enthusiasm for the Cokesbury training course. That this interest is still strong was clearly demonstrated in the schools and classes which were held during the summer which has just closed. Seventy-six Cokesbury schools and classes were conducted having a total enrollment of 1920. Of this number 1451 earned certificates of credit.

The instructors who led in the majority of these schools were Duke University students, serving under the Duke Foundation, who gave their full time to this work. They did well. Showing fine ability and a wonderful spirit toward this work they proved to be helpful to the churches and communities in which they worked. These men were: L. B. George, C. E. Hix, Jr., W. L. Lanier, Liston Pope, T. C. Swackhamer, J. F. Trammell, M. H. Twitchell, and R. E. Walston. A number of other men assisted in the schools, including several Duke boys who were working as pastors' assistants, and a number of pastors and laymen of our own conference. In this later group were: C. P. Bowles, C. Boggs, Kermit Gibbons, D. D. Holt, F. B. Jordan, W. M. Maness, Robert Prentis, H. M. Robinson, F. H. Shinn, T. E. Stough, and W. A. Kale.

The following report gives the schools by districts, with the number enrolled and the number of credits:

	Enrl'd.	Cdts.
Asheville District		
Fairview (Tweeds) (2 schls)	48	33
Sandy (Western Chapel) ..	25	21
Leicester	14	8
Skyland (Horse Shoe) ...	20	6
Rosman	30	25
Acton (Oak Hill)	40	31
Charlotte District		
Trinity-Derita	62	43
Big Springs	21	18
Weddington (Indian Trail)..	82	57
Gastonia District		
Lowell (Gaston Ind. Schl)	48	40
McAdenville	30	10
Goodsonville	38	21
Greensboro District		
Farmer	16	13
Muir's Chapel	33	31
Bessemer and Holt's Chp..	36	30
Trinity (Randolph)	20	20
Battleground	39	37
Stokesdale	15	9
Liberty	16	10
Ruffin (Pelham)	25	17
Gibsonville	23	21
Asheboro Ct. (3 schools)..	47	36
Marion District		
Morganton Ct. (Bethlehem)	26	19
Connelly Springs	26	19
Bostic (Salem)	34	31
Bakersville (3 schools) ...	32	29
Mill Springs (2 schools, incomplete report)	22	17
Mt. Airy District		
Mt. Airy Ct.	45	33
Danbury	18	15
Helton (2 schools)	45	37
Jefferson (2 schools)	46	28
Sandy Ridge (4 schools, incomplete report)	60	40
Salisbury District		
Woodleaf	16	10
Statesville District		
Dudley Shoals (4 schools)	147	124
Cool Springs (Providence)..	55	52
Olin	16	12
Davidson (2 schools)	18	13
Highland-Rhodhiss, no report.		
Winston-Salem District		
Welcome Ct. (3 schools)..	59	49
Davidson Ct.	38	30
Linwood	29	24
Forsyth (2 schools).....	101	58
Oak Ridge	21	7
Denton	33	23
Cooleemee	28	26
Oak Summit	27	17
Thomasville Ct. (Unity)....	19	13
Waynesville District		
Haywood (2 schools)	45	36
Dellwood	35	31
Franklin Ct.	26	21
Macon Ct.	32	22
Robbinsville	17	11
Bethel (4 schools)	57	45
Total	1920	1451

"AN OPPORTUNITY"

Speaking editorially concerning the need for parents and all adults to gain a better understanding of children Mr. G. W. Mann, editor of the Catawba News-Enterprise, says, under the above caption:

The observance of childhood and youth week by the local Methodist church offers a program that will be of interest to the entire community. "Parents, know your own children," is the slogan of the movement which is sponsored by the board of Christian education of the Methodist church.

There will be fewer young men and women in our courts and reformatories if parents were as concerned to get real understanding of their children as they are to make money, to entertain, to keep up with their neighbors, to provide material happiness for their children, or to pile up a fortune to leave to posterity.

Social and environmental conditions have changed since parents of today were boys and girls. Since this is true, and all will admit it, parents must change in their ideas of discipline if they are to see their children grow into strong characters capable of meeting an ever changing world with increasing problems to face and solve. The years have passed, except in very isolated places where children can find sufficient work and play which is full of interest in their homes.

Work and play and wholesome associations with other children are fundamentals in the life of a normal child. If parents of today would ask themselves why their children act thus and so, they will doubtless find that their own attitude, habits, and unintelligent discipline are responsible for their childrens' disobedience, dishonesty, loose morals and dissatisfied sulky dispositions.

It's a bigger job to be a parent today then ever before, and all opportunities for information concerning scientific experiments and helpful discussions of problems should be welcomed by parents in this community.

Childhood and Youth Week, October 16-23, offers the opportunity for the church to help parents realize anew their responsibility as teachers of children and to study their job. A score of programs will be broadcast from radio stations within this state. Others will come to us from distant stations during October 16-23.

Let every church "tune in" on these programs as a part of its own larger observance of the week. Program plans furnished from this office upon request. Box 315, Greensboro.

NEW RECORD SYSTEM

The Publishing House has just issued a new record system for use in Southern Methodist church schools. This system, called the Cokesbury Unified Record System, is designed especially to meet the needs of all schools of whatever size or type and is properly harmonized with the legislation of the last general conference.

There are several advantages to this new record system to which attention should be called. First of all it is adequate. There is no other system available which so completely meets the needs of all types of schools. The smallest rural circuit school and the largest city church will find the Cokesbury Unified System satisfactory in every way.

Next, it is simple and practical. With a few minutes' study it can be used readily. Every unit is planned to serve for one year. There is no need to purchase additional material during the year.

There is no other system that compares with it in cost. It is by far the least expensive of all. It will be a matter of economy for any school to use it.

A new church school year begins with the first Sunday in October. Now is the time to purchase the new record system. Get it from Whitmore and Smith, Agents, Richmond, Va. Order by name—The Cokesbury Unified Record System. If you want help as to the units needed for your school write to the Conference Board, Box 315, Greensboro, N. C.

"Hey there, feller! What yo' all runnin' for?"

"Ise gwine t' stop a big fight."

"Who all's fightin'?"

"Jes' me an' another feller."—Powerfax.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Our alert secretary of the Durham district has just sent out a letter to all her presidents, stressing important items that must receive attention before the close of the year. She closes with these words: "Financial matters puzzle us greatly, but we shall not lose our courage. We rejoice that no missionaries have been called home, and no women missionaries have had their salaries cut, though all secretaries have. I am trusting God and you and your women to help us make our pledge for we cannot afford to do less. Will you help strengthen our lines by your prayers and cooperation?"

WHERE YOUR SAVINGS WILL COUNT

No doubt most of you know that Rev. A. S. Barnes is trying to raise $10,000 by securing two million Octagon soap coupons. This amount will be used to make needed repairs on the buildings. He is not asking the auxiliaries to give money, but he would be glad for the women of the missionary society to keep this project before the congregations and collect all the coupons possible in order that the required sum may be completed by December 31 of this year.

Brother Barnes is doing for North Carolina boys and girls what the missionary society is trying to do for the boys and girls of China, Japan, Korea, Brazil, Africa and those of other lands.

While our Methodist Orphanage is not the property of the missionary society yet it is the property of our Methodism, and the work of Brother Barnes in training orphan children to become Christian citizens is much appreciated by our women because they delight to add a bit here and there to this great enterprise.

Your coupons will mean vastly more if they are counted with the two million that Brother Barnes wants. There are more than 8000 members of our missionary society and surely these women can collect Octagon coupons in their communities and send them to Brother Barnes that he may secure the required number by Thanksgiving Day. Don't neglect to do this small thing which will mean a value of $10,000 for our orphanage.

Send your coupons now and later on to Rev. A. S. Barnes, Methodist Orphanage, Raleigh, N. C.

ALAMANCE COUNTY ZONE MEETING

Shiloh M. E. church, northwest Alamance, was the scene of one of the most enjoyable and successful zone missionary meetings ever held in the county, Sunday, September 4, when an afternoon session was held with representatives from the nine societies and many visitors from the entire section.

Mrs. C. G. Somers, zone leader, presided and the Rev. H. E. Lance, pastor of the hostess church, led our devotional, which was featured by a duet sung by two of the young people from Graham. Mrs. L. E. Nance gave the welcome address, to which Mrs. Birdie Thompson of Burlington responded. Mrs. C. M. Huffman, as secretary, called the roll of the societies and reports were given from all.

Mrs. J. W. Black of Durham, mission study leader for the district, was introduced by the district secretary, Miss Florine Robertson and brought us a most vital message in the cause of "Mission Study." She urged the societies to be aroused to a clearer vision of the importance of our study of missions, for in it is the success and joy of our missionary endeavor.

Miss Florine Robertson, our district secretary, was present and made a most interesting talk on our objectives for the remaining year's work, after which Mrs. Somers presented to Bethel the attendance banner. Mrs. Somers presented the eight out of the nine presidents present, and each one made a five minutes talk on the current work of her respective auxiliary.

Mrs. L. E. Nance spoke very tender words of appreciation for the untiring efforts of our district secretary, Miss Robertson, for her faithful and most loyal interest in our zone work.

Rev. Mr. Cook pronounced the benediction.

THE MOORE ZONE MEETING

The Aberdeen church was hostess to the Montgomery-Moore zone meeting of Woman's Missionary Federation, September 7, with Mrs. E. R. Wallace of Troy presiding. The auxiliaries represented at this meeting were Aberdeen, Troy, Carthage, Mt. Gilead and Vass. Reports were given from each.

Mrs. G. Y. Jones of Laurinburg, who is district secretary, gave the principal talk of the morning session. Her message was very helpful, giving a full account of work of the district. Mrs. T. H. Sutton of Fayetteville also gave an instructive talk on the literature used in our missionary work. In the afternoon Mrs. J. C. Wooten, our enthusiastic children's worker, gave a splendid talk on that work, giving examples of how it could be made more interesting by using displays from foreign countries. She displayed several articles from Brazil.

The following officers were elected for the coming year:

Chairman—Mrs. H. W. Dowd, Aberdeen.

Vice Chairman—Mrs. W. L. Spence, Carthage.

Secretary—Mrs. H. E. Bowman, Aberdeen.

Supt. Children's Work—Mrs. R. T. Poole, Troy.

Supt. Mission Study—Mrs. H. A. Boist.

Supt. Christian Social Relations—Mrs. O. D. Bruton, Candor.

A delightful luncheon was served at the noon hour by the ladies of Aberdeen auxiliary. An invitation was extended through Mrs. U. S. Spence of Carthage to have the next meeting with them, which was voted to be in the fall of 1933.

Mrs. E. R. Wallace, Chm.
Mrs. S. J. Smitherman, Sec.

ACTIVITIES RICHLANDS AUXILIARY

In reporting our missionary activities we will give a brief detail of the July meeting, which was held at the parsonage, Mrs. L. A. Watts, president, in the chair.

The program was of vital interest:

"China Going Forward," by Mrs. J. E. Steed, Jr.

A solo, "My Task," beautifully rendered by Lewis Sylvester.

We all joined in prayer for China that she may go forward in the religion of Jesus Christ.

Being dismissed with our watchword, Mrs. Watts served delicious refreshments.

The August meeting was held at the home of Mrs. Guy Horgette, a lovely country home of old time hospitality, so beautiful in the shade of large oaks; and it was here that a warm, loving welcome was extended to the entire membership of the Hannah Koonce auxiliary.

The opening prayer was led by Mrs. Nettie DeFord.

Worship service, "Finding God in Great Personalities," was conducted by Rev. L. A. Watts, pastor, whose remarks on great personalities were beautiful in thought and diction.

A lovely duet, "How Long Must We Wait," rendered by Mrs. Norwood Cox and G. S. Nicholson, brought to us a message that meant more than mere words to the lovers of missions.

"Christ in China" was discussed by Mrs. H. B. Koonce. This was followed by the roll call by Mrs. J. E. Steed, Sr., and was answered with missionary items on China, 25 members responding.

There were five visitors: Mesdames Nora Thompson, Russell, Broadus, G. S. Nicholson and Ikie Brock—all the result of our guest meeting.

Interest seems to grow, as we have five new members to report.

Very interesting news was given from the Bulletin by Mrs. W. S. Erwin.

After dismissal the hostess, assisted by Miss Ruth Horgett Harrison, Mrs. R. D. Thompson, Jr., and Miss Mary Brown Koonce, served a most delicious salad courses with ices.

We see signs of increasing missionary interest. Let's all join in prayer that the time is not far when every woman in Methodism will enter into a new conquest for Christ in this day of spiritual awakening. Mrs. Nettie DeFord.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

A PRAYER

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Be our strength in hours of weakness;
In our wanderings be our guide;
Thro' endeavor, failure, danger,
Father, be thou at our side. Amen.

—Love M. Willis.

ZONE MEETING AT ASHEBORO

Mrs. B. F. Brittain, zone secretary, sends us the following account of a most profitable zone meeting recently held on the Greensboro district:

"This was the semi-annual meeting of the missionary societies of zone 6, and 13 churches are included in the zone. The meeting was held in the Methodist church at Asheboro with approximately 70 women in attendance. In the absence of Miss Lake Brown, zone chairman, Mrs. Banner of Greensboro presided over the meeting.

The interesting program, which had been arranged by Mrs. Banner, consisted of a mission study class conducted by Mrs. A. L. Thompson, conference superintendent of literature and publicity; a problem hour led by Mrs. Lynn Hunt of Pleasant Garden, district secretary; a talk by Mrs. M. R. Banner and a most interesting address on 'Christian Relations,' given by Mrs. W. A. Newell, Council superintendent of Christian social relations.

The devotionals were conducted by Mrs. J. W. Hadley of Asheboro, and a number of special vocal selections were contributed by Miss Bobbie Jean Truesdale, with Miss Ethel Johnson at the piana. Other special music was furnished by Mrs. V. L. James of Liberty.

The meeting was a most interesting and enjoyable one and those who attended felt it was good to have been there.

Mrs. Banner of Greensboro was elected zone chairman, with Mrs. B. F. Brittain of Asheboro as secretary and Mrs. Roy Smith of Liberty as program chairman. The next meeting will be held in Centenary church, Greensboro, in March, 1933."

ZONE MEETING AT BETHESDA

An interesting and helpful meeting of zone No. 2 of the Asheville district was held on Tuesday afternoon, September 13, with Mrs. L. C. Griffin presiding, and with representatives from four of the five churches included in the zone in attendance.

The meeting opened with a devotional by Mrs. T. L. Brooks of the Bethesda church, who used as her scriptural foundation extracts from the 22nd and 28th chapters of Matthew. Following the devotional, Mrs. W. R. Harris, conference secretary, gave a talk on the conference motto, "Have Faith—Go Forward," in which she stressed the necessity for deeper spirituality, closer communion with Christ and increased faith and an abiding confidence to carry on the work which has been committed to the women of the church..

A beautiful contralto solo, "In the Secret of His Presence," was sweetly sung by Miss Amy Hackney, former conference superintendent of children's work, who was a most welcome visitor.

The "Origin of the Bethlehem House" was the subject of a brief talk by Mrs. J .W. Hardin of Tabernacle church, who was followed by an interesting talk by Mrs. M. S. Bridges of Azalea, who told "How to Create Interest in the Missionary Society," emphasizing especially the help that comes through spiritual retreats, prayer groups and service.

Mrs. V. L. Stone, district secretary, was most interesting as she spoke of the work of the district, and stressed the necessity of prayer as essential to the progress of the work. She urged a larger number of subscriptions to World Outlook, the securing of life members, enlistment of new members, the payment of all obligations in full and the sending of supplies to Brevard Institute and Bethlehem House during this quarter. The program closed with a song, "In the Garden," sung by 30 or more of the members of the newly organized children's society at Bethesda. The next meeting will be held at Azalea during October.

Miss Mabel K. Howell of the faculty of Scarritt College in Nashville, Tenn., spent several days in Asheville last week as the guest of her brother and sister, Mr. and Mrs. Chester Howell. Miss Howell was en route to Nashville, following a visit to her sister, Mrs. Frank Tripp of New Bedford, Mass., the former Miss Blanche Howell who was the first missionary sent out by the Western North Carolina conference.

THE DYNAMIC OF HOME MISSIONS

The following excerpts are from an address delivered in Toronto by Dr. John McDowell of New York, president of the Home Missions Council of the Presbyterian Church, U. S. A.:

"The only adequate dynamic for home missions in our day is a spiritual dynamic that will make Jesus Christ a living reality in the life of all men, regardless of creed, color, or condition.

"If the future of North America is to be Christian we must recover the spiritual impulse that has been lost. Nay, it is not enough to recover it, we must have a far mightier spiritual power in this day of complex needs, multiplied problems and challenging conditions, than we have ever had in the past.

"We need as representatives of the home missionary enterprise, to hold our faith in the Holy Spirit as the dynamic of our work, not as a form of words, but as a living power, inspiring our lives, vitalizing our efforts and making us instruments in the hands of God for saving the world.

"'In this world of shallow believers and weary workers,' says Phillips Brooks, 'how we need the Holy Spirit. We may go on our way ignoring all the time the very forces we need to help us do our work. The Holy Spirit may help us, will surely help us as far as He can, even if we do not call upon him, but there is so much more He might do for us if we would only open our hearts to him.'

"The need of the hour is not more knowledge, but more action; not more campaigns, but more consecrations; not more statistics, but more spirituality; not more councils, but more co-operation with the Holy Spirit. This co-operation with the Holy Spirit demands of us in our missionary work:

1. A consecrated personality. Consecrated personality is the crowning wonder of this universe. Men make history, men make home missions, it is personal character that counts, and there is no substitute for consecrated personality in missionary service and civic service.

2. Creative thinking. The times are appealing to home missions to capture the thought of the lands; the most urgent appeal of our day to representatives of Christ is to bring every thought —social, political, economic, intellectual, national and international into captivity to Jesus Christ.

3. Commanding objectives. Home missionary work is always the immediate duty of the church, and the Christian church has no right to abate one jot of zeal or faith, or effort, in home missionary work, so long as there remains in the land one unchristian community, in the community one unchristian household, in the household one unsaved soul. If we capture the present for Christ the future of North America will be safe.

For Toyohiko Kagawa, the foremost Japanese leader of today both in Christian evangelism and in Christian social service, these two great interests have become fused in one invisible Christian experience. Mr. Kagawa bases his program on Jesus' first sermon, Luke 4:18-19, saying: "In the sense in which Jesus Christ used the word, the 'gospel' means 'emancipation.' . . . His gospel of emancipation meant five things: (1) Economic emancipation ('preaching to the poor'). (2) Psychological emancipation ('healing the broken-hearted'). (3) Social emancipation ('preaching deliverance to captives'). (4) Physical emancipation ('recovery of sight to the blind'). (5) Political emancipation ('setting at liberay them that are bruised')."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

TRUSTEES MEET

The annual meeting of the board of trustees of the Children's Home was held at the Children's Home Thursday morning, September 15, beginning at 10:30 and closing at 12:30. The following members were present: Dr. T. F. Marr, president; Rev. J. T. Mangum, vice president; George F. Ivey, secretary; Rev. R. M. Courtney, George L. Hackney, Rev. T. B. Johnston, Rev. J. F. Kirk, Rev. J. W. Moore, J. L. Nelson, R. G. Stockton, Fred N. Tate, and B. S. Womble. Charles W. Gunter of Gastonia was elected as a member of the board in place of Charles H. Ireland, deceased. All officers of the board were re-elected. The trustees expressed general satisfaction over the Home's condition of affairs, and at the conclusion of the meeting accepted Mrs. Woosley's invitation for luncheon at the superintendent's cottage. We were mighty glad to have our "boss men" on the grounds with us. They encourage us greatly.

ABBREVIATED

The following items are taken from the superintendent's report to the board of trustees:

Present enrollment 323—160 boys and 163 girls. Mother's aid department enrollment 104 boys and girls; making a total enrollment of 427 children. Total number now applying for admission 155.

Seventeen boys and 12 girls admitted during the present calendar year. Ten boys and ten girls placed elsewhere. Fourteen boys and girls are now in college.

Three hundred of our children are enrolled in school, 227 in our elementary school and 73 in the Winston-Salem high school. All buildings housing children have had interior ground floors painted, much new furniture provided. The laundry is too small and and is out of date.

A new water system installed at the Davie county farm, a new poultry house for 300 chickens constructed, milk house enlarged, eight breeding houses constructed for raising hogs, two new grounds cleared and the stumps pulled.

In the face of decreased receipts no indebtedness was reported. Assurance was given that if fall receipts were as good as those of last year the Children's Home could remain out of debt.

THANKS

There are 427 persons who are members of the official Methodist Children's Home family, yet the administration of the institution has managed to handle finances so the institution is out of debt. The statistical report of Supt. O. V. Woosley made at the Thursday meeting of the board of trustees was splendid. There are 323 boys and girls living at the Home, and an additional 104 who are with their mothers and have in their own homes the comforts of life.

Taking care of this large family of children is no small job. It is one that requires both insight and far sightedness. It means far more than mere bookkeeping, although in present times that is also an important item. The boys and girls living at the Home are well and happy, as one readily sees in passing and can more readily appreciate if he visits the institution.

We know the trustees felt gratified as they listened to the splendid reports made at their meeting. Congratulations are in order for all who had a share in making possible the outstanding success of the year reported upon.—Winston-Salem Sentinel.



Part of the family

FALL PURCHASES

We are now in our heavy purchasing season. Our canned goods for the winter and spring have already been purchased and we are now in the midst of securing our winter clothing. Due to the severe drought of the summer we will have to buy a good deal of feed for our herd and other stock. Heavy bills will face us as the cold weather comes along. We feel sure that our friends will not let us in their giving—thus enabling us to meet these bills. But for continued contributions through the year, most of them small but coming from various sections, we would now be in a very serious situation. Let us all work together towards supplying the needs of our children without having to borrow money.

COX & CO.

We had a big time yesterday with Rev. J. O. Cox and his good people on the Granite Quarry circuit. Arriving at Rockwell at 9:30 we faced a congregation that completely filled the spacious church. Following our program Brother Cox raised the ten per cent apportionment.

Hurrying away at 10:45 we arrived at Granite Quarry, five miles away, in time to place our children before a congregation that not only filled the church, but filled our hearts full of gratitude as they showed interest in our cause. At the conclusion of our program the pastor raised the ten per cent apportionment and then sent us out to take dinner with some of his choicest people.

At three o'clock we were at the other side of Salisbury at Mt. Tabor, where our good friends listened to our program, raised their ten per cent apportionment, and urged us to come back. We really had a mind to stay with our Mt. Tabor friends longer, but a picnic supper was waiting for us at Bethel, another point on the circuit. Arriving there we found a nice church, lovely shade trees, lots of good eats, and plenty of friends. The congregation at night overflowed the church. Following our program and the raising of most of the ten per cent apportionment we filed into the "singing bus" and hastened homeward. We had spent a good day with Cox & Co.

THE PICTURE

We are presenting this week the likeness of five of our girls. Four of them serve with Miss Smith, our nurse, at the hospital. The one with the hat on, a former member of the Children's Home family, is our office secretary. These are fine girls and are making a good record with us.

WE MISS HER

Mrs. Laura T. Spencer, who for the past three years has been our case worker, resigned her position with us on September 1 and has moved to Florida, where she will live with Mrs. Chas. H. Ireland and other members of the Ireland family. The departure of Mrs. Spencer from our working staff creates quite a loss in our family and we are missing her very greatly. She was well fitted for her work and served the Children's Home to a very high degree. Owing to lack of finances we are not now in position to employ anyone to take her place. The superintendent will do what he can at handling her work, having already taken over part of the work of two other persons. We feel sure that those asking for visitation and investigation relative to applicants for services from the Children's Home will be patient with us. We will have the to proceed as we can until we can do as we would.

Passenger (lighting from an airplane): "Thanks for de two rides, boss."

Aviator: "Two rides; what do you mean, we had only one ride."

Passenger: "No, sah, two rides; dat was ma first and ma last ride."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I am asking the churches, missionary societies, Sunday schools, organized classes, Epworth Leagues and all other agencies to do all that lies within their power to assist us in securing two million Octagon soap coupons. The campaign will continue until January 1. It is very important that we succeed in this worthy undertaking. Let's put a little more pep and enthusiasm behind this great movement.

* * * *

We have some big bills to pay, amounting to several thousand dollars. Our bank account is exhausted and we have had to borrow two thousand dollars already. Unless our churches send in a good portion of their orphanage apportionment we shall have to borrow at least six thousand dollars by the first of October. Brethren and friends, please come to our relief by responding to this urgent appeal!

* * * *

During these hard times I am putting in seven days to the week. There seems to be no chance to slow down. Work and responsibilities are on the increase. After each strenuous week I am called to preach and represent the Orphanage on Sundays. It is a great privilege, and I enjoy mingling with the pastors and friends who are supporting the Orphanage. At the same time, to look after the interest of the Orphanage for six days and preach two or three times on Sundays is a heavy tax on one's physical resources. This is not written in a spirit of criticism. I appreciate the opportunity of representing the Orphanage by sermons and addresses, and Sundays give me the best chance to speak to our great constituency. To have the confidence and love of our people is sufficient for putting all one has upon the altar of service.

* * * *

At ten o'clock on the second Sunday in this month I spoke to the men's Wesley class at Hay Street church, Fayetteville. At eleven o'clock I preached at Barker's church on the St. Paul charge. At three o'clock in the afternoon I preached and made an orphanage talk at Regan church on the same charge, and at the evening hour I spoke briefly in St. Paul church before Mrs. Rives put on our sacred concert. At each of these three churches I met many of our loyal friends.

That was a fine group of men that I addressed in Fayetteville. Brothers Walter Patten and J. B. Thompson spoke highly of our orphanage and showed me every possible courtesy. I had the privilege of taking dinner with Mrs. Frank Bethune, a former Methodist Orphanage girl. At the evening meal I was guest of Brother Thompson at the parsonage. Brother Thompson is making full proof of his ministry. His lot is cast among good people. I was pleased with the way he is raising his Orphanage apportionment. His method is a good one and I think will succeed. At each church he has a committee, and each one is to raise a definite amount by a certain time. For instance, at one church he had $70 to raise, and he asked each of



Left to right, Mildred Carney, Katherine Leathers and Jack Bostian. Methodist Orphanage.

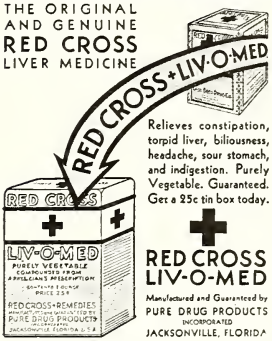
the seven who compose the committee to secure ten dollars. At another church he had $40 to collect for the orphanage, and here he had a committee of eight. Each member was to collect five dollars. These committees have two weeks in which to do their work. That is a business-like way to accomplish results.

* * * *

The trip the singing class took last Sunday to Red Springs was a very enjoyable one. The day was beautiful. We were warmly greeted by Rev. B. D. Critcher, the pastor of this wide-awake church. The Orphanage feels indebted to this congregation for the loyal support they are giving through their Sunday school, and the ladies in clothing some of our girls. I enjoyed a visit in the home of Mr. and Mrs. M. J. Covington and their interesting family. We left in the afternoon for the Methodist church in St. Paul, and were met at the parsonage by Rev. and Mrs. J. B. Thompson and Rev. A. S. Barnes, who had stopped with them for the evening service. Since our last visit here this congregation has moved into its pretty new church. We were glad to meet again with our friends of St. Paul. Large congregations greeted us in both churches.

Nellie B. Rives.

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And
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HELPS EDUCATE YOUR CHILD
(Carry Endowment to mature when child is 18)
CREATES AN ESTATE, A HOME FOR WIDOWS AND ORPHANS, AND INSURES WHILE DOING IT
INSURES YOUR INSURANCE
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Sunday School Lesson

SEPTEMBER 25

By F. B. Stockdale.

What the World Owes Moses

Deut. 32:48-52; 34:5-8.

Golden Text—Precious in the sight of the Lord is the death of his saints.—Psalms 116:15.

Lesson 1. Here we are taught that despotism raies up the one who will destroy it. This is true of all wrong. Whatever should be disrupted carries inside itself that which will disrupt it because wrong is disrupting. Everything in our economic system that ought not to be has in itself that which will destroy it. Wrong is destroyed not from without but from within.

Lesson 2. The twofold name of God: one is the sum of the thinking of Moses; the other is the common property of men as worked out in the experiences of their fathers. In the former name we have the Absolute Being from which there can be no subtraction and to which no addition can be made. This leaves no room for a limited God in being; his limitations are all in the realm of his relationships.

Lesson 3. The lesson here is that when God sends a man he sends him to disturb. He finds us where we ought not to be and doing what we ought not to do. His task is to get us out of the land of bondage and into a land of freedom. We also have the lesson that those who yield and those who enslave are under the shadow. The blood on the lintel saved from a real danger; the Jew as well as the Egyptian was under the shadow of the destroying angel.

Lesson 4. This lesson brings to us a very unequal picture. On the one side is the well organized and equipped army of Egypt. To their capacity for aggression nothing could be added. On the other hand are unarmed people. It is likely that their organization was not of a high order. So far as human eyes can see there is not a ghost of a chance for the pursued. This gives God a chance and he is equal to the deliverance of his people.

Lesson 5. The manna, bread from heaven, is not explained on any natural ground. While manna is found in many differing natural forms, none of these is sufficient for the manna of our lesson. We are here faced with the question of the more than human in the lives of God's people. How the more than human is manifested changes at every turn. In our last lesson it was a question of controlling the sea. Now it is a question of daily bread. It would be a strange arrangement if moving under the guidance of God gave no peculiar claim to the Guide. God is or he is not mixed up in the affairs of human life. If he is, we have the more than human in life. If he is not, we are a Godless people.

Lesson 6. There are laws that are the result of living; they are the fruit of the testing of experience. Our doing writes its conclusions and we have the laws of society. There are laws that are the children of perceiving minds and prophetic insight into the nature of things. Most of the laws of the Christian life are of the latter class. The Ten Commandments are largely of the latter class. Experience confirms the reliability of that which was conceived before it was tried.

Lesson 7. Our human relationships begin with father and mother. How we relate ourselves to them will, very largely, determine how we relate ourselves to all others. Honoring father and mother will develop a certain kind of individual. With such the state is not likely to have much trouble. The human relationships of life are grounded in our attitudes to father and mother. The ground on which their claim rests cannot be ignored; they are the human authors of our being.

Lesson 8. In this lesson we are taught the supreme necessity of self-isolation if we would hold fellowship with God. The most difficult thing for a human is to get away. It is far more difficult to shake off the grip of things than it is to get things. We pick them up lightly, but we cannot put them down easily. To achieve friendship and fellowship with God is the supreme capacity of finite beings; nothing bigger can be done. Nothing better will ever be accomplished.

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Lesson 9. A better building for a place of meeting God. Man has never succeeded in satisfying himself with his place of prayer. One would like to know how the Divine Father looks on men's attempts to build a habitation for God. He is not indifferent to anything we do because he cannot be indifferent to us. The fact that man's hands have never caught up with his desire is probably the greatest compliment to the race. It will be a sorry day for religion if man's handiwork ever rises to par with the inspiring spirit that dwells within him.

Lesson 10. Our lesson deals with the nature and results of strong drink. The habitual fruits of strong drink are always the same. No place, clime, or circumstance can ever change the progeny of strong drink. No civilization can be immune to the ravages of strong drink. While drinking is a personal matter the fruitage is a matter of social ruin. No foundations are too deep for strong drink to undermine and no social order too strong for strong drink to topple it into the grave. There can be no compromise with such a foe to social well-being. We should be very slow to give up the outlawry of such a social evil. No society can afford to give its approval to that which eternally undermines social well-being.

Lesson 11. One cannot help but wonder what Hobab had seen that restrained him from casting in his lot with Israel. Moses had good reasons for his invitation. Did Hobab have goon reasons for refusing? Was it a case of bad examples he had seen?

Lesson 12. This is a lesson on exploring God's gifts. He is perfectly willing we shall examine them from one end unto the other. The attitude we take with us will have much to do with the report we bring back about the land he offers. If we love the easy and are afraid, his gifts will be imposible. If we are earnest and have faith in him we are "well able to possess the land."

Lesson 13. Here we learn that great living makes of death a glorious occasion.—N. Y. Christian Advocate.

DON'T BE DISCOURAGED

Ol' Noah, he was all afloat
Up high above de groun'
'Mongst snakes an' fowls an' animals,
An' rain a-pourin' down—
But he come out all right!

Po' Daniel, he was in the den
With lions all about,
An' biggest standin' at de do'
So Daniel can't get out—
But he come out all right!

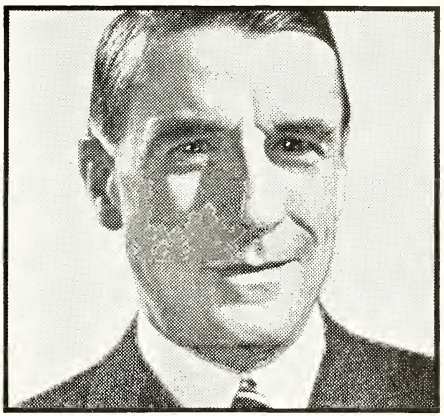
An' Jonah, he was in a whale,
An' up agin it right;
He hardly knowed where he was at,
Or where he gwine to light—
But he come out all right!

—The DeLavel Monthly.

Wife: "Are all men as stupid as you are?"

Husband: "No, my dear; look at all the batchelors there are."

How Old?



He doesn't look a day over fifty.
And feels like forty.
At the age of 62.

That's the happy state of health and pep a man enjoys when he gives his vital organs a little stimulant!

When your system is stagnant and you feel sluggish, headachy, half-alive—don't waste money on "tonics" or "regulators" or similar patent medicines. Stimulate the liver and bowels. Use a famous physician's prescription every drug store keeps. Just ask them for Dr. Caldwell's syrup pepsin.

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Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

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PAUL GREEN'S NEW NOVEL

The Laughing Pioneer, just from the press, is a well told tale of much interest to North Carolina readers.

Paul Elliott Green, associate professor of philosophy in the University of North Carolina, although still under forty years of age has much of genuine achievement to his credit already, and holds promise of greater things for the days ahead. It is quite a step from his birthplace on a farm in Harnett county in 1894 to the recognition he has already won as Pulitzer prize winner, and were he to do nothing more he would be deserving of much credit. While this is true, the hopes that he has aroused for greater things from him, and the promise he has already shown, hold us in expectation for still greater work from his hand than he has yet produced.

His first novel, The Laughing Pioneer, is just from the presses of Robert M. McBride & Co., New York City, and leaving out of consideration any state or local pride we may take in his work, any fair-minded critic must agree that it is an interesting, worth while tale, well told and well worth the telling. Green knows well the section in which the story moves, for he has himself been to the manor born in that eastern Piedmont region that drops towards the Atlantic from the central part of North Carolina. The poor white, the decaying and fading aristocrat, the negroes in their cabins—all these are known by a hundred living characters that he can easily name. The changing times when old things pass away and all things become new in an agricultural and industrial sense are familiar because he has lived his days as witness to these very things. He has the wisdom to try to tell us of the things that he feels he best knows. As yet, he is no "word artist," no painter of pictures that hold by their very charm, but he can tell a tale in a manner that holds the reader, and keeps attention fixed upon the story rather than upon the story teller. This is as it should be.

The characters of Miss Alice and Judge Long leave but little to be desired; they are admirably drawn, and stand as types well known to all who know the scenes of the tale. The negro characters are well done, and leave but little to be desired in interest, humor, pathos. Danny Lawton the hero is, indeed, "an appealing young cuss," but with all his rather startling ways and mannerisms there clings around him a sense of unreality, leaving one to surmise whether there was ever a Danny Lawton of this day just like this Danny. Could Danny have lived in the first part of the twentieth century in his particular section of Carolina and have been quite as naive? Perhaps, but hardly. Still, he is interesting, and he leaves us wondering what he will finally reach as he goes down the road with his guitar singing.

The Laughing Pioneer; a book worth the writing; worth our reading; and with some certain suggestions that may well be pondered when it is finished and laid aside. A book that does not have all the full strength and capacity of its author, but a book that may well stand aside many a more pretentious effort to fasten upon the pages of fiction such facts as come to the thinker, the dramatist, even to one who would look somewhat into the philosophy of things around him.

William Thornton Whitsett.

Whitsett, N. C.

REWARD OF BEING A PEACEMAKER

"Blessed are the peacemakers, for they shall be called the children of God."

Reader, are you a member of some church? If so we have a right to believe that you are a child of God, and to be known in your community as a peacemaker. Are you? Have you tried to be? Have you had any separation of husbands and wives by divorce? Did you, your pastor, presiding elder or anyone else try to make peace between them? Do you pray for or with them—with them is best? Did the church love and labor with them by earnest persuasion and prayer? If there were children was it not worth while to win for those children the continued benefits of parenthood?

What about law suits among church members in your church or community? Have you not known of some? Did you or any one in the church try to reconcile the parties—get them to drop it, or agree to arbitration among the brethren of the church, which is the "body of Christ," the forerunner of all peacemakers? By the prevention of brother going to law with brother much money is saved, peace made permanent, and best of all, old family grudges which "drown men in destruction and perdition" are prevented. Remember that no sin goes too far until some soul is sent to hell because of it. Right here get your New Testament and read Matt. 5:21-26, with 1 Cor. 6:1-8. Then get busy for your Lord. See your pastor; ask him. Beseech him to appoint a committee on peace making for your church. You may need two to start with; may need for the community an inter-church committee to settle fusses between litigants of different sects. The committee should be composed of discreet men and women of known Christian character and of business intelligence. The church must be up and doing just such work or it will lose the respect of all men, and God will spew the unprofitable church out of his mouth. Read Rev. 3:14-18.

D. H. Tuttle.

Only once did I pause to hear a deliverance throughout. It was a story, and ran as follows, in its conclusion at least: "Puir man, he got hurt in the heid; an' the doctors had to take oot a' his brains. But he got better. Only, he wannered away, an' for twa years they didn ken his whereabouts. But they sent oot searchers—an' they came up wi' him—they found him teachin' a school in England."

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Greensboro, N. C.

Children's Storyland



SUMMER PLAYTHINGS

By Emma Florence Bush.

Alice was going into the country for the summer. Aunt Elizabeth and Cousin Cora had come for her in the automobile and were to drive her to their farm, 45 miles away. How Cora laughed when she saw the big box of playthings that Alice had packed to go with her!

"You had better leave that box behind," she said. "You won't even open it, there are so many more interesting things to play with than those things you have played with all winter."

Aunt Elizabeth shook her head, too. "It is much too big a box for me to take," she said. "I have many things to buy and put in the car. Take Cora's advice and leave it behind."

So Alice had hastily picked up Coralee, her pet doll ,and held her in her arms all the way to Aunt Elizabeth's.

Hardly had Alice's dresses been unpacked and carefully put away, when Cora seized her hand and cried, "Come, Alice, let's play with some of the nice outdoor summer playthings we can find."

"I know," said Alice wisely, "daisy chains and daisy dolls and flower dolls of all kinds and things like that."

"Oh, those," said Cora carelessly. "Those are well enough if you have to play alone, or it is rainy and you have to sit still on the porch, but there are so many other things to do when there are two of us. Come, and I'll show you."

Away the two little girls ran to the north pasture. Cora began picking up the cones under the pine trees. She gathered a lapful, then dumped them on a bit of level ground well covered with grass. "Wait a minute," she cried as she scrambled over the stone wall that led to the orchard. Soon she was back again with her hands filled with small green apples she had found on the ground under the apple trees.

"Help me set up two sets of tenpins, Alice," she said, "one set for you and one for me. We will see which of us can bowl down our tenpins first. These little round green apples make lovely balls to roll. The one that wins the most games can choose the next game to play after we are tired of this one."

It was half an hour later that Alice suggested they play something else. "Pine-cone tenpins is great fun," she said, "and I shall want to play it again. But let's play something else now. I think it is just as well that you have beaten me, for you know things to do that I don't."

Cora thought several minutes, then she said, "Let's go over by the burdocks and get burs to make bur baskets. We will line them with leaves and pick blueberries that grow in the pasture, too. You see, most of my summer toys grow in the pasture or in the garden. There is plenty of time in the winter to play with store toys."

Alice could not believe her ears when she heard the supper bell. They had spent all the afternoon in making their bur baskets and filling them with berries.

"I just love your summer toys," she said to Cora. "Are there any more of them?"

"Why, you haven't even begun to see them," laughed Cora as she put her basket down carefully on the steps of the back porch. "Tomorrow we will go down to the brook and go in wading, and we will sail chips for boats. Father cut down an old tree last week, so there will be plenty of chips for us to use.

"Then I know how to make a doll's tea set out of the burs we used today. That will take a long time. And we can play jackstones with hazel nuts, and we can play store. We can have brown stones for potatoes, and sand for sugar, and there are all kinds of wild flowers like butter-and-eggs that we can sell for vegetables and fruit. Why, summer isn't half long enough to play with all the things we can find right here on the farm."

"And," said Aunt Elizabeth, who had come up unseen in time to hear Cora's program for the coming days, "there are so many things you can make to take home for the winter to remind you of summer days. There are leaves you can press, and if you paste one of each kind carefully on a sheet of paper and bind the sheets together, and write underneath each leaf what kind of a tree it came from and all you can find out about it, you will have a useful picture book of some of the things from Mother Nature's summer playroom. You can press flowers too. Some pebbles from the brook, if you are careful to choose small round ones, can be put into a little bag made of cretonne or gingham and you will have a pebble bag with which to play beanbag."

Both little girls laughed at that.

"Oh, Cora, you were right," cried Alice. "With all the interesting things to do I didn't need any ready-made playthings at all."—Zion's Herald.

WHY WORRY?

If worryin' could lessen the burden of the thing—
Could, fairylike, bid it be gone, as if on magic wing—
If worryin' could slay the beast
So it ne'er again could rise,
Could clear the black horizon,
Make it bright as April skies—
Then—I'd worry!

But worryin' don't lift the load for anyone a-livin'!
It just leaves a roarin' headache—a dull and ugly feelin',
And after sleepless nights—
Endless days at last are gone,
The ghost is just as GHOSTLY—
And what has WORRY done?
So—WHY worry?

—Selected.

RIDDLES

Why is "e" the most important letter in the alphabet? Because it comes before everyone and everything.

Why are pelicans extravagant? Because they always have big bills.

What has four legs and one foot? A bed.

Why is a nobleman like a book? Because he has a title.

What precious stones do ladies use in knitting? Purls (pearls).

What can you keep after you have given it? Your promise.

What bow can no one tie? A rainbow.

When does a door remind you of bread? When it is jammed.

What flowers are always under your nose? Tulips.

What band never plays? A hat band.

Why does tying a slow horse to a post improve his pace? It makes him fast.

Why does opening a letter resemble a strange way of entering a room. Because it is breaking through the sealing (ceiling).

What is the highest public building in town? The public library has the most stories.

If you saw a house on fire, what three poets' names would you pronounce? Dickens, Howitt, Burns.

What eats and eats and never gets full? A meat grinder.

Why doesn't an elephant go visiting? Because he has to carry his own trunk.

What is that which you and every living person has seen, but can't see again? Yesterday.

Tom came along and I gave him ten cents. Mary came along and I gave her ten cents. John came along and I gave him five cents, what time would it be? Quarter to three.—Richmond Christian Advocate.

Sunday School Teacher—"Who cammanded the sun to stand still?"

Archie—"Mussolini." — Allston Recorder.

Presiding Elders Appointments

North Carolina Conference

OURHAM OISTRICT
H. C. Smith, P.E., Ourham, N. C.
FOURTH ROUND

September
Calvary, 7:30 25

October
Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babana, 11 16
Brooksdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

FAYETTEVILLE OISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

September
Laurel Hill, a.m. 25
Laurinburg, p.m. 25

October
St. John-Gibson, Gibson, a.m. 2
Hamlet, p.m. 2
Rowland, a.m. 9
Red Springs, p.m. 9
Rockingham, a.m. 16
Roberdel, p.m. 16
Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November
Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6

ELIZABETH CITY OISTRICT
O. W. Oowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Currituck-Kitty Hawk, Mt. Zion, 11 24-25

October
Windsor, White Oak, 11 2
Williamston, night 2
Dare, Mann's Harbor, 11 9
Manteo, night 9
Wanchese, night 10
Columbia, Columbia, 11 16
Roper, Roper, night 16
Plymouth, Plymouth, 11 17
Ahoskie, Powellsville, 11 22
Aulander, Aulander, 11 23
Murfreesboro, Murfreesboro, night 23
Pasquotank, Union, 11 27
Perquimans, Oak Grove, 11 28

NEW BERN OISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

September
Jones Ct., Oak Grove, 11 and 2 24
Jones Ct., Trenton, 11 25
Pink Hill, 3 and 7:30 25

October
LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2
Fremont, 22 and 2 7
Fremont, 11 9
Grifton, 3 and 7:30 9
Greenville, 11 16
Aurora, Campbell's Creek, 3 and 7:30 16
Ocracoke, 7:30 17
Oriental, 11 23
Pamlico, Stonewall, 2 and 7:30 23
Snow Hill, Tabernacle, 11 30
Seven Springs, 3 and 7:30 30

November
Hookerton, 7:30 1
Ayden, 7:30 2
Atlantic, Springfield, 11 6
Morehead City, 7:30 6
Riverside-Bridgeton, 7:30 8
New Bern, Centenary, 7:30 9
Newport, Riverdale, 11 13
Kinston, 7:30 13
Vanceboro, Epworth, 11 20
Grimesland, 3 and 7:30 20
Goldsboro, St. Paul's, 7:30 21

RALEIGH OISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

September
Dunn, 11 25
Erwin, Angier, 8 25

October
Newton Grove, 11 1
Benson, 11 2
Smithfield, 8 2
Oxford, 11 2
Creedmoor, Grove Hill, 3 9
Jenkins Memorial, 8 9
Millbrook, 11 15
Mamers, Cool Springs, 11 16
Lillington, 8 16
Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

November
Franklinton, 8 2
Middlebury, Drewry, 11 4
Oxford Ct., Salem, 11 5
Four Oaks, Sanders Chapel, 11 6
Selma, 8 6
Clayton, 8 9
Youngsville, 11 13
Zebulon, 8 16
Henderson, 11 20
Tar River, Plank Chapel, 3 20
White Memorial, 8 20

ROCKY MOUNT OISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

September
Garysburg, Shiloh, 11 25
Rosemary, 7:30 25

October
Norlina, 11 2
Rich Square, 11 5
Nashville, 11 9
Rocky Mount Ct., Yorks, 3 9
McKendree, Pinetops, 7:30 9
Bethel,, 7:30 12
Rocky Mount, Clarke St., 7:30 13
Stantonsburg, 11 16
Spring Hope, White Oak, 3 16
South Rocky Mount Ct., 7:30 19
Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

November
Seaboard, Pleasant Grove, 11 4
Weldon, 11 6
Scotland Neck, 7:30 6
Warrenton, Warren Plains, 11 12
Warren Ct., Serepta, 3 13

WILMINGTON OISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

September
Burgaw-Burgaw, 11 25

October
Wallace-Rose Hill-Providence, 11 2
Chadbourn-Cerro Gordo, 11 9
Whiteville, 7:30 9
Town Creek-Zion, 11 16
Epworth, 7:30 16
Shallotte-Village, 11 23
Southport, 7:30 23
Elizabeth-Trinity, 11 30
Bladen-Bethlehem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November
Stedman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6
Fairmont, 7:30 6
Lumberton, Chestnut St., 7:30 7

Western North Carolina Conference

ASHEVILLE OISTRICT
O. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September
Sandy, Western, Sat. 11 24
Acton, 11 25
Area Meeting, Acton, 1:30 25
Skyland, Sardis, 8 25

October
Hendersonville, 11 2
Flat Rock, Edneys, 3 2
Fairview, Tweeds, 8 2
Candler, Mont. 11 8
West Asheville. 11 9
Oakley, night 23
Black Mountain, night 26
Central, 11 30
Saluda-Tryon, night 30
Weaver Ct., Pleasant Hill, 3 9
Leicester, 8 9
Brevard, 11 16
Rosman, 3 16
Swannanoa, 8 16
Marshall, 11 23
Ivy, 3 23

Sub-district meeting for Asheville area, Central church, September 11 at 1:30. For Hendersonville area in First church, September 18 at 1:30. For Candler area in Acton church, September 25 at 1:30.

CHARLOTTE OISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

Polkton, Polkton, 11 25
Unionville, Union Grove, 2 25
Calvary, 8 25

October
Weddington, Wesley Chapel, 11 2
Prospect, Trinity, 3 2
Brevard Street, 8 2
Marshville, Gilboa, 11 9
Myers Park, 8 9
Morven, 11 16
New Hope-Bethel, Long Pine, 3 16
Monroe, Central, 8 16
Wesley Heights, 11 23
Hickory Grove, 8 23
Big Spring, 11 30
Spencer Memorial, 8 30

Special County Meetings

The pastors and officers of every congregation in each county are urgently requested to meet in the interest of pressing needs of the whole church as follows:

Anson, Wadesboro, Saturday, Sept. 24, 3 p. m.

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GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

September

Mount Holly, 11 25
Belmont Maint Street, 7:30 25

October

Smyre, 11 2
King's Mountain, 7:30 2
South Fork, Zion, 11 8-9
Lincolnton First, 7:30 9
Gastonia Main Street, 11 16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

September

West Market, West Market, 11 25
Guilford, Pisgah, 3 25
Battle Ground, Joyner Memorial, night 25

October

Proximity, Proximity, 11 2
Stokesdale, Zion, 3 2
Wesley Memorial, Wesley Memorial, night 2
Reidsville, Central, 11 9
Wentworth, Carmel, 3 9
Ruffin, Ruffin, night 9

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

September

Elk Park, Banner Elk, 11 25
Avery, Linnville Falls, 3 25

October

Spindale, 11 2
Cross Mill, Pleasant Hill, 3 2
Cliffside-Avondale, Avondale, 11 9
Marion Ct., Providence, 3 9
Burnsville, night 11
Broad River, Wesley's Chapel, 11 12
Rutherfordton, night 12
Mill Spring, Maness Chapel, 11 15
Bakersville, Bakersville, 11 16
Spruce Pine, night 16
Bostic, Cedar Grove, 11 19
Forest City, night 19
Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Gilkey, Thermal City, 3 30
Marion, night 31

November

Morganton, night 2
Marion Mills, Clinchfield, night 3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

September

Warrensville, Warrensville, 11 25
Creston, Creston, 3 25
Jefferson, 7:30 (closing revival meeting) 25

October

Stoneville-Mayodan, Stoneville, 11 2
Sandy Ridge, Sandy Ridge, 3 2
Madison, Madison, 7:30 2
Danbury, Davis' Chapel, 11 9
Walnut Cove, Palmyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30 16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.

New River zone, Jefferson, 9 to 11 ..... Sept. 26
Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Gold Hill, Gold Hill, 11 25
Granite Quarry, Bethel, 3 25
East Spencer, Yadkin, night 25

October

Mt. Pleasant, Mt. Pleasant, 11 2
Concord, Central, night 2
Salem, Salem, 11 9
Kerr Street, night 9
Woodleaf, Woodleaf, 11 16
China Grove, night 16
Concord Ct., Rocky Mount, 10 22
Forest Hill, 11 23
Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Taylorsville, 11 25
Hiddenite, Pisgah, 3 25
Statesville Ct., Midway, night 25

October

Lenoir, First Church, 11 2
Lenoir Ct., Olivet, 2:30 2
Hudson, Hudson, night 2
Mooresville, Central, 11 9
Mooresville Ct., Triplett, 2:30 9
Troutman, night 9
Catawba, Hopewell, 11 16
Ball Creek, Friendship, 2:20 16
Olin, Macedonia, 11 23
Cool Springs, Rose Chapel, 2:30 23
Statesville, Race Street, night 23
Granite Falls, 11 30
Dudley Shoals, Grace Chapel, 2:30 30
Highland-Rhodhiss, night 30

November

Shepherd, Wesley's Chapel, 11 6
Elmwood, Ebenezer, 2:30 6

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

September

Jonathan, Shady Grove, 11 25
Canton, 7:30 25

October

Fines Creek, 11 2
Junaluska, Long's, 7:30 2
Robbinsville, 11 9
Andrews, 7:30 9
Murphy Ct., Ranger, 11 16
Murphy, 7:30 16
Macon-Maiden, 11 23
Glenville, 7:30 23
Franklin Ct., Iotla, 11 30
Bethel, 7:30 30

November

Hayesville, Tusquittee, 11 6
Franklin, 7:30 6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

Oak Ridge, 11 25
Thomasville, Fair Grove, 8 25

October

Erlanger, Reeds, 11 2
Ogburn Memorial, 8 2
Walkertown, 11 9
Kernersville, 8 9
Lexington, 11 16
Linwood, Reeds, 3 16
Centenary, 11 23
Sedge Garden, 8 23
Thomasville, 11 30
Hiatt Memorial, 8 30

IN MEMORIAM

KILLMEYER—Mrs. Rosa Peeler Killmeyer departed this life September 2, 1932, at the age of 46. She professed religion and joined Palm Tree church 32 years ago and lived a consecrated Christian life until God called her home. The last two years of her life was spent in suffering, but she always wore a smile; she never complained. As she expressed it, "God knows best." She was a lover of the Lord and her church. The funeral service was conducted by her pastor, Rev. E. E. Snow. L. W. Lee.

PEELER—Ammie D. Peeler was born March 14, 1888, and departed this life August 9, 1932, aged 44 years, four months and 25 days. He professed religion and joined Palm Tree M. E. Church, South, in 1915. Since that time he had been a faithful member of the church, a true and devoted Christian. There has been many souls led to Christ through his Christian influence and teaching in the Sunday school. The church has lost one of its best workers. We do not understand, but we submit to the all wise Providence and say, "Thy will be done." L. W. Lee.

NORTON—Mr. Evan Pristley Norton of Franklin, N. C., was born in 1847, and died in the home of his sister, the only one now living, Mrs. J. Z. Gottwalls, Monday, August 29, 1932. He is survived by five children, three sons and two daughters and 18 grandchildren and one sister. He united with the Highlands Methodist church in 1894, and remained a follower of Christ until death came. His age was 85 years, one month and three days. Brother Norton departed from this earthly life leaving an untold number of friends to mourn his loss. We rejoice because our loss is his gain in Christ Jesus. G. A. Hovis, Pastor.

LOWERY—On September 4 God sent his messenger to bear the soul of Glenn Lowery to the great white throne. He was the son of Mr. and Mrs. M. H. Lowery of Morven. Glenn was a boy of outstanding character. He professed faith in Christ at the age of six and united with the Methodist church in Morven—this faith was sufficient for him to the end of his earthly way. He was not one to merely talk of his religion; he lived it, always interested in people, could rejoice with them in joy and sympathize with them in trouble. An example of true Christian manhood in every respect it can well be said of him, "Here was a man." A Friend.

TROTMAN—Eva C. Trotman, wife of Rev. W. E. Trotman, was born February 7, 1875, at Norfolk, Va., and died August 9, 1932, at Chapel Hill, N. C. She was the daughter of W. H. and Mary L. Turner, deceased, of Norfolk. For seventeen and one-half years Mrs. Trotman performed faithfully the duties of an itinerant Methodist preacher's wife. She gave up this work for what she deemed a personal obligation, viz., to help her widowed daughter support and rear her six small children. Mrs. Trotman went to her daughter in Durham in 1925, and the family moved to Chapel Hill in 1927. Besides her husband she leaves three brothers, J. H., W. E. and T. L. Turner of Norfolk; one daughter, Mrs. V. L. Watson; six grandchildren and one great-grandchild, all of Chapel Hill. Mrs. Trotman was a woman of earnest faith, and she labored unceasingly in these last years for the welfare of her family. The family deemed it fitting to take her tired body for burial back to Spring Hope, the last charge her husband served. There on August 11 the writer, together with the pastor, Rev. L. C. Brothers, conducted her funeral in the Methodist church. Albea Godbold.

HAGER—As the sun was flooding the earth with beauty and glory April 21, 1932, the spirit of Mrs. J. W. Hager slipped out to be with God. Mrs. Hager was the only daughter of Mr. and Mrs. Joe Mayhew. She was converted and joined the Methodist church early in life and lived a devoted Christian until her death. She was married to J. W. Hager January 4, 1888. To this union were born four children, Mrs. J. P. Bost, Mrs. J. B. McCall, Lottie and Charlie Hager. Mrs. Hager leaves to mourn her death a husband, three daughters, eight grandchildren, and one great-grandson, James Walter Neill, and seven brothers. Mrs. Hager was a kind and loving wife, a good neighbor. In the passing of Mrs. Hager the community loses one of the best women.

COOPER—Mary Elizabeth Gillespie was born on East Fork, Transylvania county, February 14, 1839. She was married to Rev. W. H. Cooper, who for 20 years was an itinerant Methodist minister, October 6, 1863; died August 16, 1932. She was 93 years, six months and two days of age.

Four daughters survive her: Mrs. B. B. Henson of Whittier, Mrs. D. H. Keener and Mrs. H. V. Hipps of West Asheville, and Mrs. J. K. Terrell of Qualla. Three brothers, Messrs. S. H., J. A. and B. A. Gillespie of near Brevard survive her. She has 14 grandchildren and 10 great-grandchildren.

She professed faith in Christ at about nine years of age and joined the Methodist Episcopal Church, South. From the day that she was happily converted when a child until the day she fell asleep in Jesus, there was never a doubt or shadow of unbelief to mar her strong faith in her Lord, whom she served every day of her long pilgrimage until she was ushered into his presence to receive his smile of approval and be rewarded as one of his faithful children. During her last illness she sang several songs in praise to God and shouted his praise at different times. She longed to be released from suffering and depart to meet many friends and loved ones who preceded her to the heavenly home. She remarked many times that she loved everybody and wanted everybody saved.

She wanted no one to grieve at her departure; but desired that all meet her in heaven.

Her funeral was conducted in the Methodist church on the morning of August 18 by her pastor, Rev. J. A. Peeler, assisted by Rev. W. C. Reed and Rev. J. L. Hyatt. Her body was laid to rest in the cemetery at Qualla by the side of her husband, who passed away 19 years ago. Mrs. J. K. Terrell.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom saw fit to remove from our midst our friend and brother, Stamey S. Holdbrook, we, the members of the official board and Bible class of Kerr Street Methodist church, Concord, N. C., do resolve:

That in the passing of Brother Holdbrook the Bible class, official board and the church has lost one of our best and most beloved members. Words cannot express the sorrow which fill our hearts in the going of this brother; we pray that the heavenly Father comfort the hearts of his widow, son and host of friends. "Thy will be done."

That a copy of these resolutions be sent the family ,a copy be spread upon the official record and a copy be sent the N. C. Advocate for publication.

H. A. Polk,
N. M. Hall,
J. C. Howard.

RESOLUTIONS OF RESPECT

It seemeth such a little way to me across to that strange country, "The Beyond," and yet not strange, for it has grown to be the home of those of whom I am so fond, they make it seem familiar and most dear, as journey friends bring distant regions near.

Whereas, God in his infinite wisdom has seen fit to take from us Mrs. W. E. Trotman, our beloved friend and the wife of one of our former pastors, therefore be it resolved that the members of the Woman's Missionary Society of the Gibson Memorial Methodist church of Spring Hope, N. C., express their sympathy to the bereaved husband and family in the following resolutions:

First, That we feel that the life she lived among us was a benediction to those with whom she came in contact.

Second, That her devotion to her home and church was a beautiful example of service and sacrifice she lived for others.

Third, We commend the husband and family to the tender care of our heavenly Father who "doeth all things well."

Fourth, That a copy of these resolutions be sent to the N. C. Christian Advocate and one be recorded in the minutes of the missionary society of the Gibson Memorial Methodist church.

Mrs. John R. Baker,
Mrs. C. W. Lassiter,
Mrs. R. C. Murray.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to remove from our midst the gentle spirit of our beloved friend and co-worker, Brother R. P. Watson; and whereas, we, the members of the board of stewards of the First M .E. Church, South, Wilson, N. C., desire to express our deep sorrow at his passing; therefore be it resolved:

First, That we bow in humble submission to the will of God, realizing that he doeth all things well.

Second, That our church and this community have sustained an irreparable loss. We shall miss his faithful services, his wise counsel and his support in every department of the church work. His consideration for others, his unassuming manner and his kindly smile proclaimed him a true Christian gentleman.

Third, That we extend our deepest sympathy to the bereaved family and commend them to the care of a loving Father.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and to the Wilson Daily Times for publication, and that a copy be spread upon our minutes.

W. J. Davis,
F. N. Bridgers,
W. M. Wiggins.

IN MEMORIAM

Mrs. Clara Jane Forbes, 84, passed quietly away at her home on Evans street early Wednesday morning, August 31, following an illness of more than a year's duration. She was the daughter of James T. Williams and Clara Vines. In 1871 she married Alfred Forbes, merchant, philanthropist. He died 27 years ago.

She was the oldest member of Jarvis Memorial church, throughout her long life a loyal and faithful member. Hers was a beautiful Christian life adorned with a gentle spirit, tenderest graces and love. And these were graciously manifested in the home and among her friends.

The pastor and members of the board of stewards of Jarvis Memorial church share most deeply with the members of her family the great loss sustained in her passing from among us.

E. L. Hillman,
M. K. Blount,
J. L. Little.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, SEPTEMBER 29, Number 39

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"Where Shall My Wondering Soul Begin"

METHODISM has been in the world now for more than two hundred years, for the members of the Holy Club were first called Methodists at Oxford in or about the year 1729. It was not Oxford Methodism, however, that led to the Evangelical Revival. That dates from the Whit-Sunday experience of Charles Wesley and the Whit-week Aldersgate-street experience of John Wesley of 1738. We celebrated the Centenary of Methodism in 1839, because that was a hundred years after the Methodist Societies were separated from the Religious Societies as a distinct organization. Presumably the Bicentenary of a Reunited Methodism will be celebrated in seven years' time. Meanwhile the consummation of Union in Great Britain calls us to look back on all the way in which the Lord our God has led us. It is indeed a wonderful story. John Wesley himself never ceased to wonder at the Revival. "What hath God wrought?" was his favorite exclamation as he considered it. His brother greeted its beginning in his own experience with the words—

Where shall my wondering soul begin?

A critic of English literature once spoke of the great period that marked the end of the eighteenth and the beginning of the nineteenth century as the Renascence of Wonder. There had, however, been a rebirth of wonder in the hearts of the people of England before it kindled the imagination of our poets. The difference between modern Methodism and that of Wesley's day lies partly in the fact that our sense at the wonder of redeeming grace has been lessened, and that the word "rapture" has gone out of our vocabulary.

Eighteenth-century Methodism was carried along by the floodtide of a new awakening. Its energies have expanded since then all over the world. In this country the story has been one of half-a-century of secessions and divisions, followed by another half-century of consolidation. The twentieth century has brought with it a great movement towards Reunion, a movement that has been so marked and so rapid that before a third of the century is past we have practically reunited the whole family of British Methodists. This is a great achievement, since Methodism is the very essence of Protestantism, and Protestantism has been described as individualism **in excelsis.** This divisive individualistic tendency in Protestantism is only held in check by a very lofty spiritual conception of the Body of Christ. No branch of Protestantism experienced the meaning of that conception more powerfully or more beautifully than the Methodists did in their class meetings and band meetings, their fellowships and conferences, and their connectional system. One by one men were justified by faith only to enter at once upon the joyful privilege of sharing their new-found wealth with others; so the societies grew, and so the Body of Christ developed.

—Methodist Recorder, London.

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STAND BY THESE WORKERS

We have been urging our dry people to get ready to vote, to see that their poll taxes are paid and that they are duly registered and to do this promptly. Just ahead of us are the congressional elections and presently we shall be confronted with elections for the legislature and for governor of the state. It is also of the utmost importance that the dry forces should be organized in every community in North Carolina. This means that some central group must be active in securing these organizations. The only central group we have already functioning is the Anti-Saloon League of North Carolina. This organization is fortunate in its superintendent. George G. Burnett is a Tennessean. He is a man of character and intelligence and has had large and varied experience in temperance work. Wherever he is known—and he is widely known—he is thoroughly respected and trusted. Since he came to the superintendency he has been indefatigable in labor, wise and prudent in his contributions to the public press, vigorous, energetic and enterprising in calling these great matters to the attention of the people.

The league is conducted, as we know, with the utmost economy. There is no lavish expenditure. Every dollar is used for wise and worthy purposes. It must have money in considerable sums if it is to do its work successfully. It has no magic sources of income. It must rely entirely upon the good will offerings of the men and women who are interested. No group of the super-rich, such as can be found supporting wet organizations, is helping the league. The needed money for its wise and well managed activities must come in the main in modest contributions from a great many persons.

Let the drys organize! Let groups of men and women be formed not only in every county but in every community in this state. Let them have their regular times of meeting and consider this issue of tremendous moral significance. Let them get into communication at once with the league at its headquarters in Greensboro. Let them notify its superintendent that they are ready to render any service in their power. Within three months an organization can be perfected in this state that will give new hope and courage and power to the dry cause. Why should there be a day's delay? The King's business requires haste.—Religious Herald.

STRANGE THINGS HAPPEN THESE DAYS

William Ullman of Washington, in a syndicated newspaper article, tells us that estimates of how much bootlegging of gasoline is costing various governmental treasuries range from forty million to a hundred million dollars annually.

We are told that North Carolina lost over $1,000,000 last year in tax on gasoline, due to the bootlegger. This is outrageous. Why not repeal the law that lays a tax? This is the cure-all these days when a law is violated. Forty years ago the bootlegger of liquor stole from the government by night and by day. He is still abroad in the land.

Let the repealists turn their attention to gasoline for a spell. More men are bootlegging gasoline than ever before. The times are awful.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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New Leaders With Convictions Needed for These Flabby Days

Many feel that the present temporizing and compromizing so widespread must cease. A leader for the nation who can command the situation is longed for. This same feeling is widespread here in North Carolina. Foul abuse of the opposition, instead of men with vision and moral conviction, able to lead a people out of the present morass, is the policy of the would-be leaders in the state. Even in this hour when we are adrift some of them seem ready to endorse any course of action and to surrender any conviction for the furtherance of their own personal ambitions. But we are thinking now more especially of local leaders in these present spiritual and moral enterprises of such pith and moment.

* * * *

Local leaders, daring and aggressive, are sorely needed in almost every church. Officials gather and talk and plan but the desired results do not follow. They seem to be face to face with a stone wall—there is no Gideon with his eager band able to lead on to victory. Confidence has departed; moral heroism has perished; spiritual weaklings are on every hand. People have lost confidence in banks and bankers have lost confidence in the people; churches are incapable of moral indignation, though stealing, adultery, social injustice and crimes against decency are evident all about us; then spiritual weaklings wonder why Zion does not arise and shine. Surely the hour has come for us to go to our knees and then to get on our feet, standing close beside our Christ. No advance can be made by holding fast to ordinary, perfunctory religious rounds, for this is no ordinary situation that we face. The officials in many of our churches have not tried one heroic, startling measure. They are afraid to attempt a single daring advance. They will not even come together in such an hour as this for a three hours' prayer meeting, to say nothing of struggling and toiling up Calvary's hill. How can we expect to win a victory? This present serious moral and spiritual collapse has brought on spiritual paralysis and made of us moral weaklings.

* * * *

Men who stood for the educational, social, industrial and material advance of the state in the long and hard struggle against liquor are now consenting to the undoing of that to which loyal and devoted men and women gave their lives. Why? Because they put party fealty above moral conviction; they set political regularity above the moral and social welfare of the people. Every community needs a few men and women who dare to enthrone conscience above expediency and the Christ above the party boss. These would lead the people of their community in a fine way for moral and social advance. To call the people together in prayer meetings and gatherings for the common good would do much to save us from the perils of this present hour. The social, industrial and political unrest is simply fearful. Every patriot should be seeking the way out. These present politicains are not going to save us. Drink, lax divorce, defiance of law, repeal and other expedients will not do. Men of character, of moral conviction and of spiritual fervor are needed to lead out of this wilderness.

* * * *

If ever there was the time when preachers and good men and women should set themselves to save the day it is this hour. With song and prayer and spiritual fervor they should call the people together in every church community, seeking to find the way out. In village and town, the Sunday evening hour should be given over to these gatherings. More favorable times should be found in country places.

Anton Brees an Earthly Instrument

ANTON BREES, noted carillonneur of the Mountain Lake Singing Tower, Florida, at the close of his summer series of recitals at Duke University gave an expression regarding the bells and their place in the future life of Duke University. Mr. Brees writes:

"May for all times the carillonneur approach his office as Heraut (Herald) of this Duchy of Learning in a spirit of dignified humility, imbued with the feeling that not he produces the Song, but that he is only the passing earthly instrument who can help make Duke's Singing Tower a force of inspiration and a Standard-Bearer of Truth in Beauty. Only idealism and a love for the carillon can inspire the bells to deliver their message and create a deep communion between the spirits of those who listen and the spirit of the Symbolic Singer crowning the Sanctuary of Duke University."

Could each one of us take our place in the world dominated by the spirit of this noted artist in the bell tower, our lives would count more and more for truth and beauty and goodness. Each would then be a "passing earthly instrument" in the hands of God for the consummation of the divine plan—for forwarding the best in life.

The preachers stress the doctrine that we are all laborers together with God and many of us hold to the conviction that we are all a part of the divine plan, but how seldom do we in a spirit of dignified humility count ourselves earthly instruments in promoting creations's harmony? Would that our lives were so good and beautiful and true that we might be effective instruments in bringing in the new heavens and the new earth.

Personality is the only force that puts the world forward. Through great personalities God makes his most effective approach to the world. In these and through such we see his light and are able to rise. To give Anton Brees his well deserved title of world-renowned carillonneur is to speak of him merely in the way in which thousands of people in this country and Europe know him. But Anton Brees, the man, as well as Anton Brees, the musician, has made a decided contribution to the life of the university community, the city and the state during his visit to Duke as guest carillonneur. Among the other fine things he has done while here, Mr. Brees has impressed in a most effective way upon those who have come in contact with him the real message of the bells and their deeper meaning.

As a passing earthly instrument this lofty spirit did effectively promote a fellowship between the bells and the spirits of those who listened. Brees was more than a performer. A spirit such as Anton Brees cannot be limited to a college community; he has enriched the life of the entire state. His return to the bells of Duke will be welcomed by an ever enlarging community.

Folly of Rear Guard Action in the Church

THE business of the church is to advance; little attention need to be given to defense from enemies in the rear. Back-biting makes little headway against the true followers of the Christ. Rear guard action often becomes necessary for armies in retreat, but the army of the Lord is not expected to retreat. Onward, with the cross going on before, is the watchword of the Christian advance.

Let us never forget that rear guard action is as expensive to fight as is an advance, with the further disadvantage that it has to do with the psychology of defeat rather than the psychology of advance. Nothing succeeds like success. In an advance there is always the swing of conquest. Our sorest weakness in many places is right at this point. Instead of trying to hold our own with a sharp eye on the enemies that have brought us to a standstill, the bugle call should be for us to charge the foe. This demands the spirit of adventure at great cost. With fine enthusiasm and holy daring such advances must be made. Leave off the rear guard action and call for an advance all along the line.

Business is much reduced and many are out of work, but the work of the church has not been reduced—rather it has been increased. The marvel of this day is the faint-hearted way in which leaders in the church are facing the present situation. Paralyzed by a spirit of hopelessness bordering on despair, they fail to greet the morning with a cheer. The impact of the church should be felt in every community and the voice of the prophet should ring across the land. There is more work than ever for the church to do for God, for man and for social advance. The demand is for men and women who are made of the stuff out of which martyrs are made. Gandhi is putting to shame many who boast of being a part of a system with a cross at the center.

Put aside the cost of rear guard action and call for an advance. The psychology of defeat and the spirit of Christ is against retrenchment; let the folly of rear guard action be cast to the discard. The cross is going on before.

Can These Dry Bones Live?

IN THE days of Ezekiel by the power of the spirit of the living God the scattered bones in the valley came together and stood up a living army. In this present day the fearful material and moral collapse has left us in helpless desperation. Confidence has been destroyed. In plain Anglo-Saxon, stealing has gone on unrestrained. People mistrust bankers and bankers are afraid of the people. Evidence of moral and spiritual decay is all about us. This present stampede for repeal and the fearfully reckless disregard for moral standards and religious convictions are symptoms of the present loss of soul. The cure for this hurt is sought in eating and drinking, and in still more reckless abandon. Can we save our souls? Can life once more animate this body of death?

The men here and there within the church and without, weighed down by a burden of anxiety for which they can scarcely account, is one of the most hopeful features of this present hour. They have an unaccountable concern for the present situation that will not let them rest. Here and there is a voice that belongs not to earth and is not an echo of this present age. Just where and when the man who can speak the master word will appear no one knows, but many have a feeling that this day is drawing near. Gabble, gabble is on every hand; the compromisers in church and state fill the land with their contentions; but no one arises to rebuke the empty pretenses of those who would defy the laws of God and make merchandise of the finest and best of life. Where are those who will venture, take the risk, staking everything on God? Laymen who are distressed, awfully anxious for the message divine to break upon the ears of this generation, say this must begin at the house of God. Another voice of judgment and of salvation can cause the dry bones to live.

Social Progress at Snail's Pace

SOCIAL progress comes at a snail's pace by slow growth and hard struggle. There are many reasons for this. Among them are these: Men may not hate the truth, but they fear the truth, they cling tenaciously to old ideas and the ancient customs even when age alone commends them. For it is easier to move in a well worn groove than to blaze new trails in the wilderness. Faith has ever been characterized by great things, but men lack faith. Ignorance and fear hold them back, while faith says, "Get thee out into a country that I will show thee." The ultra conservative lacks most of all faith and vision. To him the country that is without beaten pathways made by the feet of former generations is a land of hobgobblines and bottomless pits and to that man wisdom cries, "Stay out, only the foolhardy will venture therein." Still we make some little headway. As Gilbert Massey well says:

"'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the vanguard camps today,
The rear shall rest tomorrow."

The Preacher Who Is Not Afraid

BOB SHULER of Los Angeles, Cal., is a fine type of the preacher who is not afraid. He is worthy of being numbered with the bravest of the early itinerent Methodist preachers.

"Dr. Shuler," says Dr. King of the Nashville Christian Advocate, "is a preacher who goes to jail for his convictions and helps send other men to jail for their rascality." This statement of the Nashville editor is not an oratorical flight, but a plain statement of facts as they took place in Los Angeles, Cal., where Shuler preaches.

Shuler in the recent primary became a candidate for the United States Senate from California. He was an independent, but his name appeared on the Republican, the Democratic and the Prohibition tickets, and he led all the rest. He received 50,000 more votes than Mr. McAdoo, the Democratic nominee. And if he runs in the November election as a Dry Independent he may be elected, since both the Democratic and Republican candidates are on a wet platform.

We do not approve a preacher's becoming a candidate for public office, because he already has a much more important job, but we do endorse most heartily the man who is not afraid. God cannot use pussy-footing preachers.

Methodism can not live on sand-papered sermonettes and easy-going rounds of religious activities. It has hard work to do and heavy loads to lift; it is given to the work of spreading holiness over the land and bringing in a better social order.

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

Now is the time to stress the church paper in all our churches.

The great danger in repealing or modifying the 18th amendment is the attempt that will be made by the makers and sellers of intoxicating liquor to exploit the young people—particularly the girls—with the same methods used in cigarette advertising.

"From my observation the work of the year on the Norwood circuit is very gratifying. Brother Fry, our very efficient pastor, has done a noble work and is in high favor with his people. We wish for his return for another year. He holds his own revivals and as a result 29 have been added to the church."—H. A. Hinson.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

Friday, September 23, 1932, Mrs. Irene Thompson Weeks, after long and severe affliction, passed peacefully away in her home in Southport, N. C., having survived her husband, William J. Weeks, some 26 months. The son and daughters have lost a good mother, and the Methodist church will miss an earnest, devoted member.

"The revival at Peachland church closed Sunday. Rev. C. R. Ross of Polkton did the preaching, and in keeping with the record of the apostle of old 'the people heard him gladly.' The church was revived, sinners converted, five young men received into the church by vows, and the messages a help to the entire village."—P. H. Brittain.

Dr. Wm. F. Quillian, general secretary of the general board of Christian education, announces that the program committee of the General Council on Education has fixed December 14-16 as the date for the holding of the council. Dr. R. Ira Barnett and Dr. Robt. H. Ruff are co-presidents of the council, and are preparing an excellent program. Bishop Paul B. Kern has agreed to deliver three addresses during the session of the council.

Pat Hooley was an immigrant. Pat rose to fame. First, in a gang of graders, he was only number nine. Next as a section hand he was "Pat." Later as section boss he was Hooley. Finally he was roadmaster and was honored by a Mister before his name. One Monday Pat recited all this, and with due astonishment exclaimed: "And it's getting worse! Yesterday I went to church, and as I walked down the aisle the choir rose up and sang, 'Hooly, hooly, hooly, Lord God Almighty!' "

Dr. Clarence True Wilson, secretary of the Board of Temperance, Prohibition, and Public Morals, has authorized the following statement in view of many items circulating in the public press and in conversations: "It has been reported that I announced I should vote for Norman Thomas for President. I named him in a private interview as a possibility for voting a protest against the betrayal of prohibition, but since reading his wet platform, reading his wet speeches, and looking up his wet record, of course I could not support him, and shall not suggest that it would be any protest for anyone to vote for him."

A remittance for the Advocate will aid us greatly just at this time.

"The fall quarter at Western Carolina Teachers' College opened on September 24 with the largest enrollment in the history of the college for this quarter, well over 300. A census taken by the local pastors reveals that there are more than 100 Methodist students enrolled here for this year. We hope to be able to make our church through its various workers and agencies a real source of help and spiritual blessing to these young people while they are with us here at Cullowhee."—Mark Q. Tuttle.

Dr. J. H. Barnhardt, pastor of Main Street church, Reidsville, N. C., will assist Dr. G. T. Bond, pastor of College Place church, Greensboro, in revival services beginning next Sunday. Cottage prayer meetings are being held this week preparatory to these services which are to continue two weeks. Dr. Barnhardt's friends in Greensboro will extend a warm welcome to this former presiding elder and pastor, who gave four years to the work of the district and four years to West Market church as pastor.

"We have had a very fine year on Walnut Cove charge. We had a good revival in each of the four churches; 180 people came to the altar and were graciously blessed; 69 have already united themselves with the church. Brother W. J. S. Walker, a man of God, preached the old time gospel with power. Brother Walker is a real good preacher. We can have revivals as in the days of old when people came to the altar and stayed there till they were blessed, when we preachers live it, preach it and hold it up before the people. No preacher who does not have a living experience with God and does not know that God is with him can do much in leading people to God."—J. B. Fitzgerald.

"Sunday school promotion day was observed at Randall church with the regular worship program observed as outlined in the Adult Student. Presentation of certificates, which included about 20, and an address by a senior student, using for a subject the word 'Promotion.' This service was filled throughout with interest—more than 98 per cent of its members present. The Randall Sunday school is growing, and this can especially be said regarding the juniors and intermediates, although we only have a one-room cottage building for classes. The pastor of this church and Sabbath school lend much valuable service, meeting with the class twice each month."—C. D. Allen.

Upon recommendation of the boards of stewards of Park Place church and West Market church respectively the church conferences of these two congregations voted to consolidate. At a joint meeting of the two quarterly conferences held Monday night a resolution was adopted requesting Bishop Edwin D. Mouzon to unite these two churches into a single charge. The final decision rests in his judgment. Park Place church was organized eleven years ago out of membership drawn from West Market church and has been worshipping in a temporary church on North Elm street. The reunion will be that of old friends and fellow workers. The two churches own much valuable real estate in Greensboro. Rev. H. G. Hardin is pastor of West Market and Rev. J. T. Mangum of Park Place.

Note the label on your paper. The date of expiration appears there every week.

A remittance for the Advocate will aid us greatly just at this time.

A comprehensive study is being made of religious education in the church and home throughout China by a special deputation of the World's Sunday School Association.

"We have held our revival services at each of our three churches on Forsyth circuit. At Mt. Tabor seven accessions to our church. Rev. R. C. Goforth assisted us. He preached well and we enjoyed his stay among us. The meeting at Pine Grove was held by the pastor. Four grown-up people joined our church. They are planning to remodel the front of the church. At Marvin Chapel Rev. W. Y. Stewart did the preaching, directed mainly at the church. Hope much good was accomplished. Brothers Goforth and Stewart are good help in meetings. Brother Stewart is an evangelist and would be glad to help any pastor in meetings. We held two Cokesbury schools with an enrollment of 101 and 58 credits. Rev. Walter L. Lanier was our instructor. Needless to say he captured the young people. We enjoyed his stay among us."—T. B. Johnson, P. C.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

The month of October has been observed for the past two or three years as 'church loyalty' month by the Methodist church of Morehead City. This year we are observing 'church loyalty and self-denial' month. The month begins with rally day, a great home coming day, the fall get-together day for the Sunday school and church. Every member and former member is expected to be present on that day, and every one who is not a member of some other school or church is cordially invited and will receive a glad hand and warm welcome. Vacation time is over, our children and young people are back in school, and everybody is more or less free from the summer distractions, and we are rallying all our forces for greater unity and loyalty, for creating a greater spiritual force and new enthusiasm for the fall and winter work.—Carteret County Herald.

"On Saturday afternoon, August 13, the four leagues of the Sparta union met in a meadow at the Elk Creek bridge for a picnic. Each league was well represented, there being 75 present. Play leaders for the afternoon were Miss Winnie Hash, Maple Shade League; Mrs. Enoch Osborne, Cox's Chapel; Mr. Joe Cox of Cox's Chapel (substitute for Miss Wilma Crouse of Piney Creek). They kept the crowd lively with many enjoyable games till five o'clock, when each league was asked to participate in a stunt contest, with judges appointed to judge for cleverness and entertainment. The Sparta league, because of few present did not enter contest, but the tiny members sang a song. Piney Creek's stunt was the playing of 'Old Black Joe' on the organ, Miss Inez Parsons organist. The organ notes being members who sang their note when pressed on the head by organist. Cox's Chapel showed how they got to league on time in a Ford, even though they did have two tires to mend and a spare to put on—the Ford composed of members and seats of 'pack-saddles' with tiny member passengers. The tires were represented by boys who could really flatten. Maple Shade gave a stunt emblematic of its name and that of church (Potato Creek church). The taller members represented maples swaying in the breeze while short members dug potatoes in their shade. Cox's Chapel won in the contest. A picnic supper was served with lemonade, after which Mrs. Vergil Cox, president, called the union together for a short business session for the purpose of electing officers for the ensuing year. Joe Cox was elected president; Miss Verna Parsons, vice president; Miss Grace Kirk, secretary; Mr. Nickols of Sparta, Miss Wilma Crouse of Piney Creek, Miss Grace Kirk of Maple Shade, Miss Mazy Cox of Cox's Chapel, recreation committee; Mrs. Vergil Cox, publicity agent."—Mrs. Vergil M. Cox, Pub. Agent.

A DAY AT CARR AND CALVARY CHURCHES

Last Sunday we had the pleasure of being present at the Sunday school of Carr church, Durham. This church was opened for service the previous Sunday, so we need not comment on the joy evident on every hand. This is a plant that meets every demand of the school, and the situation is such, on one of the best streets of Durham, that it guarantees a rapid growth.

Brother J. A. Russell and his people are to be congratulated. The preacher and the congregation are first class.

It was promotion day, followed by installation of officers and teachers at Calvary. Rarely does one see a more attractive lot of children and young people than those at Calvary. The same may be said of the officers and teachers.

The installation services in charge of the pastor, Rev. O. I. Hinson, were both appropriate and impressive.

We counted it a privilege to preach once more to this appreciative and loyal people. Both these pastors expect a good closing of the year's work.

CLIFFORD FRAZIER, CANDIDATE FOR GOVERNOR, SAYS

Moral principles are always paramount to political allegiance. One owes no fealty to false philosophies. Although the prohibition question should be non-political, every citizen has aright to know the convictions of all candidates upon this vital subject. I am unalterably opposed to repeal of the Eighteenth Amendment. I will never sanction the return of the saloon. If elected, and an amendment to the federal constitution is submitted to our state legislature, I will use all my influence to defeat such proposed amendment. I favor the constitution that now outlaws the drinking and making of liquor. I favor the enforcement of the law against illicit liquor as I favor kidnapping, or any other crime. The plan to make this great country a checkerboard of wet and dry states is preposterous. Surely the people will not permit it.

THIS SPECIAL WORD TO EACH PASTOR

If you are on the job you are just as busy as a man can be; such are the men who count. The man who is not on his toes now need not be considered when it comes to getting things done—he is too busy doing nothing to be enlisted in a special job. This is a word to the alert, busy man.

1. Get every subscriber possible on our special proposition. We want to help you, and also to get in touch with folks not now on our list.

2. Encourage every one possible to renew. We have come through a hard, busy year; we need your help to the limit.

Statement of Principles of Dry Forces in North Carolina at Greensboro, N. C., Sept. 12-13

The purposes of this convention of the Dry Forces of North Carolina is the promotion of loyalty to and support of the Eighteenth Amendment to the Constitution of the United States without regard whatever to political parties or their candidates.

Non-Political

The Eighteenth Amendment was the product of a great social, economic, moral nation-wide revolution. It was a non-political product, put into the constitution by the rank and file of both political parties and their representatives in Congress. It is supported today by men and women from the rank and file of both parties and their representatives in Congress. By the nature of the issue, it has no place in political platforms, and any attempt of political parties to capitalize it, in all reason, should not obligate or tie the hands of members of those parties in their voting on this issue. The attempt to bind the consciences of party adherents by platform planks is political intolerance and a most subversive innovation.

Wet Arguments Are Wet

We cannot follow the reasoning of those who demand the repeal of the Eighteenth Amendment. Desire for "change" is humanly normal, but we know from experience it is not a trustworthy guide. It is claimed that prohibition of the act invites violation of the rule against it. However that may be let it be remembered that the body of all law including the decalogue consists mainly of prohibitions, and that the ability to buy on any saloon or dispensary corner can hardly be expected to diminish drinking among young people, or social drinking in the home. The claim that increase in crime is chargeable to prohibition fails to take into consideration the universal influence of war upon crime, and fails to explain how legalizing the liquor traffic can accomplish a reduction in crime when the history of the liquor traffic proves that it has invariably increased it. The wet propaganda simply will not bear scrutiny and intelligent analysis and we warn the dry forces not to be misled by the loose thinking which goes under the name of wet argument.

North Carolina and the Eighteenth Amendment

We respectfully invoke for the Eighteenth Amendment the protection of the two major political parties in North Carolina and of all parties. It represents the greatest definite struggle this state has ever made for social, economic, and moral progress. Our fathers and their fathers before them put into this struggle their years and their lives. Let not their work pass into the discard until there is more valid evidence than has yet been produced that they did not know what they were doing.

Enforcement Co-operation by North Carolina

We insist that the government of this state under whatever party banner it operates shall adopt such additional legislation as may be needed to secure in good faith efficient and whole-hearted co-operation by the state of North Carolina and all its county and municipal subdivisions with federal government in the thorough enforcement of the Eighteenth Amendment.

Our Younger Generation—Sober Second Thought —Open Minded to Facts

In conclusion, we are convinced that the rank and file of all parties will more and more scrutinize the situation and sift the evidence, and more and more realize that opposition to the Eighteenth Amendment has been largely manufactured by ambitious politicians with axes to grind, and by self-centered financiers who have already counted their potential income tax savings, and whose purposes it suits well for the people of this country to be hysterical over an emotional subject like the control of alcohol, rather than to be looking squarely in the face the stern economic facts which would otherwise engage their attention. We have great confidence in the honest-minded sober second thought of the people. We have a similar confidence in the open-minded honesty of our young people. They are fair and have the mental habit of basing their conclusions on the facts. It is their constitutional respect for facts that warrants confidence in their ultimate distrust of a liquor control plan whose advocates do not say what they want or where they are going. It is the customary loyalty of our younger generation to the facts of any situation which justifies the belief that they are not without second sober thought, just for the sake of change, going to throw over a system of liquor control which was the orderly evolution of a hundred years experience, when they realize it means serious danger of a return of the discredited saloon or the engaging in the manufacture and sale of liquor by the state of North Carolina. The clear understanding of that unpleasant fact is the thing that is going to induce the second sober thought of our young people.

Vote Only for Dry Senators, Congressmen and Members of the Legislature

Finally let it be remembered that all amendments to the federal constitution have been proposed by a two-thirds vote of both houses of Congress of the United States and ratified by the legislatures of three-fourths of the states. The Eighteenth Amendment was ratified by a greater number of states than any other amendment to the constitution, that is by 46 of the 48 states. We, the dry forces of North Carolina are opposed to the untried convention plan of ratification as proposed by the platforms of the two major parties. Let the dry forces see to it that the men they vote for to represent us in Washington and Raleigh, senators, congressmen, and members of the legislature, are loyal, upstanding, courageous defenders of the Eighteenth Amendment. It is also important that men of dry record and convictions be elected to administrative offices of our state. For example, it would be an unfortunate day for North Carolina ever to have a governor who was out of sympathy with the aspirations of those who have made the fight against liquor. As to the candidates for President, our advice is carefully to study their respective records and their utterances from time to time, and for each citizen to vote for the man in whose hands he believes the cause for prohibition will be safest.

OPENING AT LOUISBURG COLLEGE

Louisburg College has had a fine opening. The enrollment to date is 14½ per cent larger than the corresponding period last year. There is a large increase in the attendance of men.

The new members of the faculty and administrative staff have taken hold of their work in the way that promises great success for the year. Dean Stowe, a young man of rare personality and educational qualifications, is handling the work in the manner of an expert. His presence here promises much toward the advancement of the academic standing of Louisburg College. Miss Lula May Stipe, formerly of Salem College of Winston-Salem, N. C., is without a superior as dean of women. In addition to her experience in that office at Salem College, she possesses personal qualifications which enable her to do this kind of work perfectly. Mr. Donald Hyatt, as physical director and supervisor of men, is also proving his worth in an unmistakable manner.

The music department is making a rapid advance under the skillful leadership of Prof. C. L. Jaynes of Delaware, Ohio. Mr. Jaynes is an accomplished pianist and experienced director of music in the Toledo Conservatory of Music of Ohio. Mr. Robert Fearing of Elizabeth City, N. C., a master of the violin, is building up his department. Mr. J. Robert Moore, cornet soloist and band master, is organizing both junior and adult bands in the college and town.

These three additions to the music faculty are making records and setting standards not hitherto reached in Louisburg College music.

Although the attendance is larger and there are many more male students in the school than last year, the school has never run so smoothly and pleasantly as it is now operating. The students are enthusiastic and loyal. The teachers who have been with us before have a new zeal and interest in the rapidly developing co-educational features of the new Louisburg College.

The outlook is excellent for continued increase until the school is filled to capacity. A. D. Wilcox, President.

A BUSY SUMMER ON PITTSBORO CHARGE

The revival at Moncure closed on the night of September 18,the last of eight revivals on the Pittsboro charge. Dr. Gilbert T. Rowe did the preaching during the services at the Pittsboro church. This immediately followed the Durham district conference last May. Brother J. A. Dailey, the senior pastor, and A. M. Williams, the junior pastor, shared equally in the preaching at the revival services of the remaining seven churches. The interest was good at all of these, resulting in a general revival of the church, with 12 additions to the church, two by letter and 10 by vows. A Cokesbury school was conducted at Brown's Chapel August 28-September 2, with William Asher, a Duke student, as the instructor. Thirteen credits were given in this school on "The Educational Work of the Small Church." Within the homes of the Pittsboro charge are found some of the best people of North Carolina and loyal supporters of the church.

This experiment of pastor and junior pastor on a large circuit has, I think, worked satisfactorily to all parties concerned. There are eight churches on the Pittsboro circuit, two having been added to the original six at the annual conference last November. The junior pastor has general supervision over the two newly added churches, from which he receives his financial support. He also fills appointments at the other churches on the charge, subject to the direction of the senior pastor.

My association with Brother Dailey, in the capacity of junior pastor, has been a most pleasant and helpful experience. In him I have found a congenial associate and helpful councilor. This plan is worthy of further consideration and experimentation. A. M. Williams, Junior Pastor.

EPWORTH LEAGUES GOING GOOD

Lee's Chapel was packed with young folks when it entertained the last meeting of the Greensboro City Union Epworth League. The Guilford Epworth League of Lee's Chapel, although the baby chapter of this union, having been organized and chartered only since spring of this year, is coming to have one of the largest representations in the Greensboro union. We had 54 present at this union and 60 present at Centenary church in Winston-Salem at the joint Winston-Salem-Greensboro union last Tuesday evening. The Guilford League has several quartets and duets and would like to challenge any chapter to out sing its young men's Epworth quartet.

David Tarver, Pastor Guilford Charge.

WILMINGTON DISTRICT ZONE MEETINGS

Zone 1—Clinton Methodist church, Monday, 2 p. m., Oct. 3.
Zone 2—Chadbourn Methodist church, Monday, 2 p. m., October 10.
Zone 3—Wilmington, Grace church, Tuesday, 2 p. m., Oct. 11.
Zone 4—Jacksonville, the date to be announced.

The pastors from all the charges together with their charge lay leaders, and one or more stewards from each church, are called to attend one of the zone meetings.

W. C. Martin, P. E.

MUCH DOING ON ACTON CIRCUIT

Just a brief report from Acton circuit, as we come to the close of another conference year. And we have much to be thankful for. Like all other sections we have been hit and hit hard, but we are coming out of it a better people.

In every phase of our church work we have made some progress. Attendance and interest with all our church folk is fine. Our good women of the W. M. societies and ladies' aid societies stay on the job and are rendering a great service.

During the month of August we had Brother John Green with us in two meetings, Oak Hill and Asbury churches, and they were real revival meetings. Brother Green did real gospel preaching. He hits sin and exalts the Christ. For ten days we had with us the Harris sisters quartet from Stewart, Tenn. They certainly know what to sing and how to sing in a revival, and they all do personal work. We hope to have them again. Many backsliders were reclaimed and unsaved people saved. Thirty-one professed faith in Christ and joined the church by vows and baptism and five by certificate.

Our lay leader knows how to lead, and most of our people will follow. So as Mrs. Thomas J. Harkins leads, we hope to have a good report for conference. We shall try to do something for every cause of our great church. T. A. Groce.

THE MISH GRAPE

Eastern North Carolina has a delicious grape which is not known in the hill country. It is nearly the size of the scuppernong but of a different color. This is dark, much the color of the James grape. Mr. W. A. Mish, not far from Washington, N. C., tells us that his grandfather developed this grape. He lived down the Pamlico river a few miles below Washington.

We remember a most interesting visit some years ago to the original vine of the Concord grape which has become so widely known and of such great commercial value. This vine is at Concord, Mass. In that land of tablets and dates, there is an inscription telling something of its history and development.

Might it not be possible for the Mish grape to gain some such renown were its culture to be encouraged? We were interested in getting this bit of history from Mr. W. A. Mish, Washington, N. C., on a recent visit to that section. We had enjoyed the grape but did not know its history. September is the month of the Mish grape.

TEMPERANCE PRAYER MEETINGS CALLED FOR

Your articles on prohibition appearing in the Advocate weekly are, I think, very timely; and this is one question in which every right thinking citizen should be vitally interested. I am proud of the fact that our church is taking a leading part in this fight on the repal of the eighteenth amendment, and I would like to offer a suggestion. Every one knows that within our own strength we are fighting a losing battle, and are probably in the minority. But with the Lord on our side we have, not only a majority, but a tremendous majority. Therefore, I say let us use this majority. Let's set aside certain days, preferably Sunday afternoons, to pray for help in this fight. We could have at least two or three such meetings between now and election day, at which time all Christian people who are interested in keeping our country dry could meet in our local churches, and under direction of our pastors ask for divine help in electing dry men to public office. If we have the faith, and work we can win. Arthur Johnson.

FRANCES OPHELIA VICK PASSES

It is with sorrow that we report the death of Frances Ophelia Vick, the 13-year-old daughter of Rev. and Mrs. G. W. Vick of Charlotte, N. C. The little girl died Monday night, September 19, of heart trouble and the funeral services were held in Calvary Methodist church, of which the father of the child is pastor, Wednesday afternoon, September 21.

Officiating at the funeral was Rev. J. W. Moore, elder of the Charlotte district of the Methodist church, assisted by Bishop Edwin D. Mouzon, Rev. W. D. Shinn, Rev. Elzie Myers, Rev. P. L. Shore and Rev. C. M. Short. Jack Frye, P. D. Moody, James Rogers, Banks Mayhew, Howard Fite and Jack Moore served as pallbearers.

Survivors include the parents, Mr. and Mrs. Vick; two sisters, Margaret Elizabeth and Anne, and three brothers, G. W. Vick, Jr., Joe and Marvin W. Vick.

A wide circle of friends will sympathize with the stricken parents and the other children in the death of this little girl.

MT. AIRY DISTRICT RALLY MEETINGS FOR ZONES NO. 2 AND NO. 3

The pastors, charge lay leaders, and at least one steward from each local church are called to meet on Monday, October 3. The Dan River zone meeting will be held at 9 o'clock at Madison. The Yadkin River zone meeting will be held at 2 o'clock at Elkin. W. E. Poovey, P. E.

Note the label on your paper. The date of expiration appears there every week.

HON. JAKE F. NEWELL CORRECTS AN ERROR IN THE WHITENER ARTICLE

Dr. A. W. Plyler,
North Carolina Christian Advocate,
Greensboro, N. C.

Dear Dr. Plyler:

Recently you have been publishing in your paper a serial article, written by Dr. D. J. Whitener of Chapel Hill, N. C., entitled "North Carolina Went Dry in 1908."

In the serial printed on September 8 there is a reference to me that is not in accordance with the facts. This reference is as follows:

"With the help of the National Liquor Dealers' Association, the wets were able to send many able speakers to address the people in the towns. Three of the most popular of these were W. A. Self, Jake F. Newell and Thomas Settle."

Your paper, I know, had no intention of doing me an injustice, and I feel sure the author of the article did not have any desire to do me injury. The inaccuracy, in my opinion, came about by an incomplete or hurried investigation on the part of the writer of the article.

It would not be necessary for me to give attention to this matter, perhaps, were it not for the fact that I am a candidate for the United States Senate from North Carolina. A number of newspapers of the state fostering the interests of the wet candidate for that office have, without investigation, taken this inaccurate statement and made political capital of it.

For these reasons, I feel that I must deny that I was ever paid as a speaker against prohibition in 1908 or at any other time. I have been in favor of national prohibition, on the other hand, for a number of years, and ever since the Eighteenth Amendment went into effect, about ten years ago, I have supported it in every possible way. I now earnestly advocate the retention of the Eighteenth Amendment and all laws for its enforcement, and I give hearty support to all anti-liquor laws now on the statute books of North Carolina.

On one occasion in May, 1908, Mr. W. A. Self spoke in Charlotte. At the request of some of his friends and as a courtesy to Mr. Self, I introduced him without committing myself one way or the other on the issue of prohibition. Beyond that, I do not recall having any part in the campaign of 1908.

Since the Republican party did me the honor to nominate me unanimously for the United States Senate on a bone-dry plank, which I myself had the privilege of writing into the state platform, I am standing squarely on that issue. I am opposed to the repeal of the Eighteenth Amendment and shall, if elected to the Senate and the question arises, vote to retain it and lend my influence at the same time toward the better enforcement of that amendment, as well as all the anti-liquor laws of North Carolina. That is where I stand as a man and as a candidate for the high office, and I pledge myself not to break faith with the people of this state.

In support of my statements as to the facts of the campaign of 1908, I am enclosing herewith a letter kindly written to me by Mr. Self, a Democrat, of Hickory, N. C., who did participate in the 1908 campaign as an anti-prohibition speaker and who is qualified to bear testimony as to my actions at that time. I will appreciate your printing this letter along with mine.

Requesting that you do me the courtesy to make publication of this material in your next issue, I am,

Very cordially yours,
Jake F. Newell,
Candidate for United States Senate.

Hickory, N. C., Sept. 21, 1932.

Hon. Jake F. Newell,
Charlotte, N. C.

Dear Newell:

Referring to the statement in the press that Thomas Settle, W. A. Self and Jake F. Newell were the most popular speakers against prohibition in the prohibition campaign in North Carolina in 1908, and that they received compensation for their services as such speakers from the liquor interests, I want to say to you that I know this statement to be false in many particulars. I know that you took no part in that campaign. You may have introduced me when I spoke in Charlotte. I know that I received no compensation, above actual expenses, from any source whatsoever. I am quite sure that Mr. Settle received nothing by way of compensation.

I have no apologies to make for what I said in that campaign. And while I do not agree with your position in support of the Eighteenth Amendment, I realize that we must all agree that you are entitled to fair play; and it is for that reason chiefly that I am sending to you this statement in correction of the claim that you fought prohibition in 1908.

Yours very truly,
(Signed) W. A. Self.

The Advocate most gladly gives its readers the letters of Mr. Newell and also of Mr. Self, and these letters will be accepted in toto by all people who desire the truth. We think Mr. Newell is correct also in his opinion as to how the inaccuracy occurred in the original article of Mr. Whitener. There certainly was no disposition on the part of the Advocate, and we think none on the part of Mr. Whitener, to misrepresent Mr. Newell or any one else.

The publicity that the opponents of Mr. Newell gave this statement is to us evidence that they can find nothing against the man. If Jake F. Newell had opposed state-wide prohibition in 1908, what of it? What man among us in this day, when it seems to be a virtue to have no fixed principles but to trim one's sails to each popular breeze, has not changed his opinion on political issues more than once in twenty-five years? If Newell had been against prohibition in 1908, that should not be held against him now. But it turns out that Mr. Newell took no part in that campaign of 1908 and that from the first he has been loyal to the 18th amendment and stands four square for the present prohibition laws of North Carolina. We speak freely because for long years we have known "Jake Newell," as his friends call him, and from personal knowledge can say that he is a delightful gentleman, attractive, gifted, an able lawyer and above all a man of high character. The Democratic lawyers of Charlotte and the Christian ministers of that city will alike bear testimony to his character and ability. And we are not surprised to hear that the dry forces in all sections of North Carolina are turning to him as the man to become a successor of Vance, Pritchard and Overman.

STATEMENT OF W. N. C. CONFERENCE EXPENSE FUND FOR YEAR 1931-32

Receipts

Balance brought forward	$ 24.70	
From assessment	4218.70	
Refund—bad checks 1931	270.00	
Interest	28.89	$4542.29
		4542.29
Deficit		977.84
		5520.13

Disbursements

Incidentals—		
Premium on bond	50.00	
Other sundry expenses	53.05	
		103.05
Treasurer's Office—		
Salary	300.00	
Postage	23.45	
Assistants at conference	26.00	
Bank box rent	2.00	
		351.45
Secretary's Office—		
Salary	250.00	
Assistants	90.00	
Office expense	54.31	
		394.31
Printing Minutes	1671.00	1671.00
Conference Entertainment—		
Incidentals	92.85	
Hotels	706.45	
Meals	2176.35	
		2975.65
Refunds	24.67.	24.67
		$5520.13

Estimated receipts on basis of last year—		
Asessment	$4218.70	
Interest	100.00	
Total	4318.70	
Less deficit last year	977.84	
Estimated net income	3340.86	
Total expenses last year	5520.13	
Less estimated income	3340.86	
Deficit	$2179.27	

The above, with my report in conference journal and published statements of the Chapel Hill-College Place fund, include all accounts handled by me. I shall be glad to hear from anyone who desires fuller information. My books have been audited by Mr. J. L. Hoyle, C.P.A., Charlotte, N. C.

E. O. Cole, Treas.

GOOD OPENING AT RUTHERFORD

Many of your readers will doubtless be interested to know something about the opening of Rutherford College. Registration to date has almost exceeded our expectations. We have registered approximately 30 more students than at the corresponding time last year. Reservations of students who have not arrived lead us to believe that the total enrollment will show an increase over last year. Since our facilities for accommodating young women are rather limited, we have registered only 15 girls this year, and only 12 of our students have registered in the high school departments. Hence our gain has been in young men in the two college years. This particular aspect of our increase in enrollment is very gratifying to us as we are working toward a large student body in the college, and gradually eliminating much of our high school work.

L. S. Weaver, Executive Secretary.

A GREAT BEGINNING AT COLLEGE PLACE CHURCH, GREENSBORO

Miss Idalene Gulledge, director of the Wesley Student Association at College Place church, swung into action Friday night of last week when she had a get-acquainted party for the new girls at the Woman's College of the University of North Carolina, and again yesterday when she met them for class in the large south room of the church set apart for their use, when every available seat was occupied.

At the church service, when the pastor, Rev. G. T. Bond, asked all students in attendance for the first time to stand, an impressive array of the youth of the commonwealth arose to the delight and inspiration of the great audience assembled. The service which followed seemed to reach the highest mark, in the estimation of leaders, in appropriateness and Christian



Miss Idalene Gulledge, Student and Young People's Director of College Place Church, Greensboro

fellowship of any in the church's history, thus marking the well consolidated ground as gained out of all the past experiences and progress of the congregation since the day when the church was founded by a few far-seeing and self-sacrificing Methodists led by Dr. W. L. Crawford, whose vision caused them to see what it would mean in the unfolding future to have a church strategically located just off the campus of a great and growing state institution, dedicated by its founders to the development and preparation for life of the state's womanhood.

The music for the service, the first following the opening of the woman's unit of the University of North Carolina, was directed by Mrs. Minor E. Marsh and matched in every way the timely and wholesome service as a whole. For the offertory Allen Stanley, Jr., a Duke University student, sang an impressive solo.

With all due respect to the many able pastors and preachers of the state, it would be hard to pick one so well suited in every way to head College Place church, with its dual responsibilities and possibilities, as the one who is at present at the helm—Rev. G. T. Bond, who is serving his fifth year of a second term in the highest of favor with his entire congregation. Throughout the state, and in Methodist circles in particular, there should be felt profound gratification that Mr. Bond and Miss Gulledge are succeeding so admirably with one of the hardest and most appealing charges in Southern Methodism. They are providing a real "church home away from home" for 500 Methodist students from all parts of our two North Carolina conferences and are holding their allegience to the things of the spirit while they are passing through the most difficult years of their lives. It would be impossible for them, as they are well aware, to measure up to the immeasurable possibilities of this situation without the moral and financial support given by the Methodist congregations throughout the state.

REAL PROGRESS AT BROOKSDALE

Allow me to say that we are now nearing the end of the fifth year on the Brooksdale charge. These five years have passed away so rapidly, they seem as only a few days. We can explain this only from the fact that we live in a most delightful community and have been permitted to serve on this charge some of the best people within the North Carolina conference.

In some respects this has been one of our best years. We have had good revivals. The pastor has done the preaching in all except two and was assisted at Trinity and Brooksdale churches by Brother Paul Root and Brother Kenneth Anderson of Duke University. These are two of the finest boys that we have ever met. They soon won their way not only into the heart of the pastor and his family, but into the hearts of our entire people who had the pleasure of meeting and hearing them preach. We had 30 accessions during the two weeks of their service with us. As long as Duke University sends out such men as Root and Anderson and each and every other boy that has helped us in our work the cause of the ministry will be honored, the cause of the kingdom advanced and Duke University looked upon as an institution where young men can get the very best training and equipment for God's service in his kingdom.

Our Cokesbury training school at Brooksdale church was a success from the standpoint of attendance and credit taken, fifteen certificates being awarded by Brother C. T. Thrift. Brother Thrift showed himself to be a teacher of ability and soon won the respect and love of our people.

We began early in the year to plan for raising our conference collections. Many of our farmers agreed to plant Irish potatoes, and the ladies of the church, about 65 in number, agreed to set hens, giving the proceeds of the entire brood to this worthy cause. I want to mention grandmother Ford of Webb's Chapel church who, about 74 years old, was one of the first to send in her amount of $4.70. If one sister of that age can do that much with one brood of chickens what could our entire membership of the church do with a definite purpose and a definite plan to meet the various causes of God's kingdom?

There were only two Sunday schools in the Brooksale charge four years ago, now we are glad to report five alive and active. Two woman's missionary societies and two young people's divisions.

We are beginning to plan for our fourth and last quarterly conference, which will be held at Allensville church the third Sunday, October 16. We plan to make this a great get-together day for Brooksdale charge, all day service with dinner on the grounds.

S. F. Nicks, Pastor.

GREAT CROWDS AT BALL'S CREEK CAMP GROUND

Ball's Creek camp meeting came to the close of its seventy-ninth meeting last week. This was one of the best.

The first meeting was held in 1853, and the following year (1854) an arbor was erected, which still stands. The arbor reveals the skill of master workmen. The timbers are fitted together smoothly and tied together with wooden pegs. Metal nails are absent.

The first meeting was under the leadership of Rev. Daniel May. Great men of God have preached at this old camp ground. Records reveal Bishop Edwin D. Mouzon as the only bishop.

A few tents were erected when the arbor was built. Over 300 tents are on the ground at present. New tents are added each year.

People from all sections of the United States were campers. States represented were Florida, Minnesota, Texas, South Carolina, Tennessee, California, District of Columbia, and various counties of our state. Twenty-six hundred tented on the ground. Numbers of old covered wagons were present. The Sunday school attendance was estimated at 12,000. Two thousand and twenty-three cars were counted parked on ground and along the highway. Check of the campers revealed two who had not missed a meeting in many years. Mr. Theodore Hewitt was present for his 77th consecutive year, and Mr. Tom Baumgardner for his 74th.

The most noticeable fact was the wonderful conduct of the tenters and visitors. Several older people stated what a contrast of the conduct 25 years ago and this meeting. I will only mention one phase that was related.

"Prohibition a failure?" Readers, open your eyes and absorb these facts. Twenty-five years ago, when distilleries and saloons were in operation, as many as 70 drunks were carried off the ground in a single day, not stating a week. Fights, brawls, shooting, cutting, and even killing are recorded. Whiskey was the cause of every one listed. Present statistics, only two intoxicants for the whole week, and they were strangers in this section of country. In one hour these two were arrested, tried, fined and shipped from the camp ground. Whiskey may be plentiful in some conventions and gatherings, but it was not in evidence at this meeting.

The meeting this year was a great success. The meeting was credited with its success under the leadership of Rev. Joe S. Hiatt, presiding elder of Statesville district, and his two assistants, Rev. Ed Ballard of Catawba circuit, and Rev. J. Max Brandon of the Ball's Creek circuit. Too much credit cannot be given the 12 trustees, whose leader is Mr. Walter Alley.

Messages from Revs. A. C. Gibbs, N. C. Williams, J. S. Hiatt, C. A. Tate and J. Max Brandon were of the best. The audience day after day was thrilled at the mighty power of these God called men. The arbor was packed practically every service. Mr. Lonnie Hefner from Maiden was the choir director. The Drum sisters from Catawba were pianists. Tenters of old stated that the music was the best ever heard at Ball's Creek.

J. Max Brandon.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

RADIO BROADCASTS

Through the courtesy of station WPTF, Raleigh, and Rev. E. C. Few, pastor of Edenton Street church, whose cooperation has made possible the use of this station, our board of Christian education is able to announce four radio broadcasts during the week of October 16-23 as a part of our church-wide observance of Childhood and Youth Week.

The initial broadcast will be on Sunday afternoon, October 16. He will announce the hour and speaker perhaps next week. Other broadcasts will follow on Monday, October 17, Wednesday, October 19, and Friday, October 21, from 3:05 to 3:15 o'clock.

Including other broadcasts in North Carolina arranged in the western part of the state through the Western North Carolina conference board, to which people all over North and South Carolina doubtless will want to listen, the Childhood and Youth Week radio broadcast schedule will be as follows:

Sunday, October 16

WPTF, Raleigh—Afternoon.
WBIG, Greensboro—8 to 9 p. m.

Monday, October 17

WPTF, Raleigh—3:05-3:15 p. m.
WBT, Charlotte—7:45-8:00 p. m.
WSJS, Winston-Salem—8:30-8:45 p. m.

Tuesday, October 18

WBT, Charlotte—11:45-1200 a. m.
WSJS, Winston-Salem—9:00-9:45 p. m.

Wednesday, October 19

WPTF, Raleigh—3:05-3:15 p. m.
WSJS, Winston-Salem—5:45-6:00 p. m.
WBT, Charlotte—7:45-8:00 p. m.

Thursday, October 20

WBT, Charlotte—11:45-12:00 a. m.
WSJS, Winston-Salem—5:30-5:45 p. m.

Friday, October 21

WPTF, Raleigh—3:05-3:15 p. m.
WBT, Charlotte—7:45-8:00 p. m.
WSJS, Winston-Salem—11-11:15 p. m.

"PART OF OUR OBSERVANCE"

It is to be noted that the radio broadcasts are announced as only a part of our church-wide observance of Childhood and Youth Week. It is expected that these will be supplementary to many other events which local churches will arrange to meet their needs in quickening interest in growing life in the home, the church, and in the community.

Suggested activities include the following, each church selecting its own activities: Worship services in the adult division during October or at least on October 16; four-minute speeches at church services and other public meetings; a special meeting of adults with program consisting of one of the following: (a) The suggested program (available in pamphlet form); (b) a play (see suggestions in October Church School Magazine); (c) Special program arranged by the local committee; radio study discussion groups; radio parties (see current announcements of local or nearby stations); displays of books, pamphlets, and magazines (see September Elementary Teacher); co-operation of teachers in carrying out the plans and in securing the interest and attendance of parents, through visits, telephone calls, or other contacts; appropriate sermon by the pastor on October 16.

STANDARD TRAINING SCHOOLS

Standard training schools for Vance and Granville counties were arranged at a meeting in Henderson Sunday, September 18, called by Rev. F. S. Love, presiding elder, and attended by the presiding elder, executive secretary, pastors, and a number of laymen.

The Granville school is scheduled to be held in Oxford October 16-21, and the Vance school in Henderson Oct. 23-28.

At least two standard schools will likely be held before conference. The Durham churches are getting together on plans for a school the latter part of October; and on this morning's mail came a letter from Rev. E. L. Hillman, pastor of Jarvis Memorial, Greenville, stating that his board of Christian education is requesting that a school be held for Pitt county before conference. We expect to make definite announcement concerning dates, courses and instructors for all these schools next week.

UNIFIED RECORD SYSTEM

The Cokesbury Unified Record System is an entirely new record system for the local church school, including Sunday school meetings and Epworth League meetings. The department of local church of the general board of Christian education, which prepared the system, and the Methodist Publishing House, which publishes the system at a most reasonable cost, have co-operated in its production.

There are several essential values in this system for the local church, as follows:

1. It is a good record system.

2. It meets the requirements of the legislation enacted by our last general conference, providing for the unification of the educational work in the local church.

3. The system has been made flexible so that it can be used in small churches, middle-sized and large churches.

4. This record system calls for all the data needed in connection with the local church school.

5. This record system provides for recording monthly missionary offerings and payments on missionary pledges.

6. The system is at once simple and comprehensive.

7. The system is reasonable in price. For example, the very small school with six classes can supply its needs for a total cost of 87 cents. The minimum required by the same small church if it used another well known record system would be $2.50. The prices for the other items of this system which should be used in the larger churches are correspondingly low.

Young People's Division

CENTENARY MAKES PLANS

The work of the young people's division received especial emphasis at Centenary church, New Bern, last week-end. Beginning with the meeting of the local church board of Christian education, of which Mrs. Dowdy (our "Miss Keene") is chairman, on Saturday night, and continuing through Sunday night, very definite plans were made for the reorganization of the young people's work of that church for the new year.

On Sunday night nearly 90 young people and workers with young people gathered at the church for a supper meeting, at which time Mrs. Brian spoke concerning the new program and organization of young people's work. There was a fine spirit of enthusiasm and interest manifest on the part of all those present, and definite plans were made for the election of the new officers in each of the two departments of the division. Centenary, New Bern, is fortunate in having a splendid group of young people, as well as of adult leaders, who are vitally interested in the church's program and who are doing their best to put that program into effect. Following the supper meeting, the evening church service was devoted to a special young people's program. The young people of the church sat in a body and took a special part in the program. Of special interest was the contribution made by the young people's choir under the direction of one of their counselors, Mrs. Fred M. Scott.

Mrs. Brian appreciated the privilege of talking at the various services and meetings which were held during the week end and especially enjoyed the fine fellowship she had with the workers and pastor of Centenary church as they planned together for the young people's work for the coming year.

WAYNE COUNTY UNION MEETS

The Pikeville young people's division was host to the Wayne county young people's union last Thursday night. Approximately 100 persons were present, representing the following churches: Daniel's Chapel, Elm Street, Falling Creek, Mt. Olive, Pikeville, Providence, and St. Paul, Goldsboro. The program for this meeting was planned and presented by the Falling Creek young people. Mrs. Brian was glad to be present and to have part in the meeting. Following several interesting reports from the groups present, the president, Mr. Paul Patten, announced that the officers for the new year would be elected at the next meeting, to be held at Rone's Chapel October 18.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

Children's Division

A GREAT AND GROWING WORK

As we strive to build a wall of defense about our children today, we feel as did Sanballot of Nehemiah's day, "I am doing a great work."

The reports given to the great and growing work done in two churches last year, through their Childhood and Youth Week program, are given here to suggest the variety of possibilities in this far-reaching enterprise.

Indian Trail

"Our discussion of program materials and plans for Childhood and Youth Week begun four weeks in advance of the date set for the observance, resulted in the following activities and outcomes:

"A thorough explanation of the purpose and plans was made to the entire church. Adults were urged to read all material found in the church papers and magazines and to give much thought and prayer to this subject.

"Two radio parties gave opportunity for groups to hear and discuss together the speeches broadcast in the interest of childhood and youth. During the week selected the Sunday school worship program and a splendid sermon by the pastor centered on this subject.

"Books, pamphlets, magazines were on display and many were taken into homes during the week. Fifty copies of the Children's Charter and 40 copies of the pamphlet, The Little Child and God, were given to interested parents. Quite a number of visits were made by teachers to strengthen the friendship and understanding of parents, pupils and teachers.

"At the close of the week there was a general meeting of adults when the play, 'The Second Mile,' was given and these on-going activities were agreed upon:

1. One book and one magazine on child study to be presented to church library.

2. One book and one magazine on child study to be bought and used in clubs.

3. A class in child study to meet at the regular Sunday school hour.

4. A reading circle organized, including adults of the entire community, using articles, pamphlets, etc., provided by this committee.

"Already there has been a noticeable interest in the child study class and a new interest toward the young people. Our pastor, Rev. J. B. Tabor, Jr., and superintendent, Mr. V. A. Moore, were whole-hearted in their co-operative support and Childhood and Youth Week program was a success in every way."

Much of the credit for this outstanding work is due Miss Kate Crowell, chairman of the committee, who has furnished us this report.

First Church, Newton

Mrs. G. W. Mann, the efficient chairman of Childhood and Youth Week committee, reports as follows:

Program, October 4-25—October 4

a. Talks at Sunday school. (1) Religious Education of Children. (2) The Church and Its Children.

b. Special sermon by pastor.

October 4-17

Home visitation weeks.

October 11

a. Talks at Sunday school. (1) How Children Learn Right and Wrong. (2) Child Study—When and How?

b. Special sermon by pastor.

October 18

a. Talks at Sunday school. (1) Outcomes of Childhood and Youth Week. (2) Child Study Conference.

b. Evening service. Pageant, "The Second Mile."

Report of visitation. Announcement of study groups.

October 19

Workers' Council and all adults of the church. (1) General Program on Child Study. (2) Forward Steps Selected.

October 21

Groups studying child guidance, 7:30 p. m. Group No. 1, Adolescent Problems. Group No. 2, Children's Problems.

October 22

Family spend evening together at home.

October 23

Study groups, 7:30 p. m. The same as on Wednesday.

October 25

11:00. Service. Program, "For Every Child." Report of committees.

Report

Program carried out as planned.

1. Three child study groups held. Adults attending 70.

2. Library containing nine books, 12 magazines and pamphlets on child psychology open the entire month. Sample copies of the latter for distribution.

3. Radio audience, 25.

4. Local newspaper articles 7, including one editorial.

5. Forward steps adopted by congregation at Sunday morning service as follows: (a) Adult classes contribute one or more books on child psychology to Sunday school library. (b) Adult classes study Childhood one quarter of this year. (c) Program on child study at each meeting of workers' council.

6. Results noted: New interest in understanding childhood and youth. Hastened the organization of our young people's division. Fine co-operation. The pastor, Rev. M. B. Woosley, said, "This is the best program I ever had in my ministry."

SUNDAY SCHOOL DAY OFFERINGS AUGUST 10 TO SEPTEMBER 21

Asheville District

Mills River	$ 2.70
Previously reported	38.67
District total	41.37

Charlotte District

Hawthorne Lane	59.43
Hickory Grove	4.00
Total	63.43
Previously reported	213.75
District total	277.18

Gastonia District

Central, Shelby	25.00
Cherryville	10.00
South Point	3.90
Total	38.90
Previously reported	38.29
District total	77.19

Greensboro District

Park Place	10.25
Main Street, High Point	3.18
Rehobeth	3.00
Old Union	2.00
Total	18.43
Previously reported	198.07
District total	216.50

Marion District

Rutherfordton	4.00
Rutherford College	1.65
Total	5.65
Previously reported	41.26
District total	46.95

Mt. Airy District

North Wilkesboro	10.00
Stokesburg	2.75
Rockford Street	2.00
Draper	2.00
Total	16.75
Previously reported	28.19
District total	44.94

Salisbury District

Central, Albemarle	10.00
Gold Hill	5.85
Mt. Tabor	2.12
Friendship	1.00
Total	18.97
Previously reported	120.75
District total	139.72

Stateville District

Friendship, Balls Creek Ct.	2.75
Olin	2.55
Troutman	2.00
Rocky Mount	1.21
Jones Memorial	1.00
Shiloh	.72
Bethlehem, Statesville Ct.	1.00
Trinity, Statesville Ct.	.75
Bethel, Statesville Ct.	.75
Chapel Hill, Statesville Ct.	.50
Midway, Statesville Ct.	.40
Total	13.63
Previously reported	85.74
District total	99.37

Waynesville District

Union, Macon Ct.	3.23
Franklin	2.50
Total	5.73
Previously reported	35.32
District total	41.05

Winston-Salem District

Ardmore	20.00
Grace	10.00
Fairgrove	6.00
Love's	4.40
Fairview	3.20
Hanes	2.00
Mt. Vernon	47.43
Previously reported	232.33
District total	279.76
Month's total	231.62
Previously reported	1032.37
Grand totals	1263.99

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ZONE MEETING

The Cumberland-Lee zone of Methodist women's missionary auxiliaries held its fall meeting in Steele Street Methodist church, Sanford, September 20. Mrs. Belmont Hedgpeth of Fayetteville, zone leader, presided. Mrs. Myrtie McPhail of Sanford in a few well chosen words welcomed the visiting delegates. Mrs. J. C. Wooten of Fayetteville responded.

The morning devotional was led by Rev. J. E. Blalock of Jonesboro Methodist church. Roll call by auxiliaries showed 52 delegates present, representing seven auxiliaries. Reports were made showing the work being done by each of these. Miss Maude Cotton of Sanford sang beautifully "Jesus, I My Cross Have Taken." Mrs. O. Y. Jones of Laurinburg, Fayetteville district secretary, was present and gave the district report. A round table discussion on various phases of missionary work was led by Mrs. Walter Patten of Fayetteville. The noon devotional was led by Miss Elizabeth Lamb of Fayetteville. Following this lunch was served in the basement of the church.

The afternoon session was given over to Miss Elizabeth Lamb, zone superintendent of mission study, who gave a demonstration of a standard mission study class. An invitation for the next zone meeting was given by the Broadway auxiliary.

OBSERVES GUEST DAY

The Woman's Missionary Society of Jarvis Memorial church observed guest day Monday afternoon, September 12, in the church. The meeting was promptly opened at 3:30. Mrs. E. L. Hillman welcomed and cordially invited the guests to join the society and told them something of its organization and duties. Mrs. George Hawkins of Hertford, one who is much beloved by missionary circles throughout the conference, led in prayer. Musical numbers were rendered in keeping with the occasion. Mrs. J. B. Kittrell led a very inspirational devotional. Mrs. H. E. Austin introduced the guest speaker, Mrs. W. C. Chadwick of New Bern, conference corresponding secretary. The women counted themselves indeed fortunate in having Mrs. Chadwick with them. She told of the inspiration, joy and spiritual growth one gets from being a part of an organization so big and so powerful as the Woman's Missionary Society of Southern Methodism. There are no thrills as great as those which come from helping others and being in contact with souls who are mutually interested in one great cause.

An informal social hour was enjoyed after the meeting. Each guest found an invitation in verse on her plate to join the society. Many of the women of the church were present and many new members will be added.

DURHAM DISTRICT MISSION STUDY DAY, OCTOBER 4

Durham district mission study day will be held at Cedar Grove church Tuesday, October 4. The program follows:

Greetings.

Hymn. "Onward Christian Soldiers."

Devotional, Mr. Dimette.

Sketch, "Living Issues in China. Mrs. Plyler, 30 minutes.

Solo, Mrs. Cade.

Sketch, "Lady Fourth Daughter of China." Mrs. Wrenn, 30 minutes.

Necessary Features of a Perfect M. S. Class. Mrs. Thrift, 15 miuutes.

Why Study the Missionary Message of the Bible? (Genesis for Bible study class). Mrs. Russell, 15 minutes.

Some Outstanding Women of the Bible. Mrs. Tippett, 15 minutes.

Luncheon social hour, 12:45 to 1:45.

Devotional, Mrs. Hickman.

Mission and Bible Study in My Zone. Zone leaders, 30 minutes.

Solo, Mrs. Weathers.

Children's Study. Mrs. Dimmettee, 10 minutes.

Conference Plans and Standards. Mrs. Black.

Appreciation and Benediction. Miss Robertson.

A DELIGHTFUL PILGRIMAGE TO GREEN HILL HOUSE

Sixty members of the Oxford and Henderson missionary societies of the M. E. church went on a delightful picnic August 15 to Green Hill House, where the first annual conference of Episcopal Methodism was ever held in America. Three annual conferences have been held there since. Green Hill House is located one mile southeast of Louisburg in Franklin county, overlooking the Tar river and commanding a splendid view of the surrounding country. So far as the exterior is concerned it is just as it was when Bishop Asbury called the conference to order in 1785. The interior is practically the same, except the large attic room in which the conference was held has been made into two rooms. If the old master of the house were to walk in he would recognize the place. The house is built of massive timbers, havhaving five rooms in the basement, four on the second floor and two in the attic. It stands, with a fresh coat of white paint, in a fine state of preservation.

Rev. E. H. Davis now owns Green Hill House and keeps it up beautifully. He had been notified previously that he would be stormed by the missionary ladies on the 15th and everything, even to the yards and cemetery, were cleaned for the occasion. Mr. Davis proved a most gracious host and made every minute of our stay a real joy. We arrived at 5 p. m., fellowshipped till 6:30, at which time a picnic lunch was served, preceded by the singing of "Nearer My God to Thee" in compliance with a request made by Mr. Davis. He returned thanks, after which each of us 60 ladies proved by healthy appetites that we were all in the best physical condition. We received both temporal and spiritual blessings by the contacts.

Mrs. J. Y. Crews.

CARY AUXILIARY HAS HEROISM

A mother walking about half a mile carrying a four-months-old baby; another walking two miles from her home in the country, despite bandaged limbs from "athlete's feet; both coming to the usual monthly meeting of the W. M. S. should shame some of us who make frivolous excuses for non-attendance. The above is what took place at Cary Methodist church Tuesday afternoon, September 13. In appreciation of the infant's coming a donation was made to put him on the baby roll, and his name should be mentioned here—David Ray Green, son of Mr. and Mrs. C. O. Green.

Our president is energetic and enthusiastic and is securing better attendance than heretofore. She attended the mission school at Junaluska and is helping the leader plan the mission study class which we hope to make the most helpful of any we have held. We will not begin, however, until after the state fair, as our members are busy getting ready for the booth which our church will conduct at that time.

PUBLICITY SUPERINTENDENTS

Won't all of you help us get together material for our Advocate page? This is a call to all the young people of our conference—send in happenings in your district, union, or department. To help out in this, one person from each district (in one district two) has been asked to collect news and send it in; so, if you can get in touch with your district representative give her your news, or send it directly to the publicity superintendent—just so we get it. For your convenience the following is a list of the district representatives:

Durham—Ruth Maness, Roxboro.

Elizabeth City—Helen Hinton, Gatesvill; Evelyn Wynne, Washington.

Fayetteville—Mary Crawford, Fayetteville.

New Bern—Nellie Spencer, Kinston.

Raleigh—Rowena Taylor, Oxford.

Rocky Mount—Anna Rebecca Michener, Rocky Mount.

Wilmington—Bevvie Gilbert, Wilmington.

Most of these I have already heard from, and they're telling me some interesting things, which we are going to use as rapidly as we can. Everybody help us make our page a live and interesting one.

Reba Cousins.

Durham, N. C.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

MORE NEW ORGANIZATIONS

Through the instrumentality of Mrs. J .B. Tabor, wife of the pastor, a woman's missionary society was organized at Woodleaf on the Salisbury district Wednesday afternoon, September 7, with nine members.

The following officers were elected: President, Mrs. Lela Harrison; vice president, Mrs. W. D. Painter; corresponding secretary, Mrs. Gerald Harrison; recording secretary, Miss Ellen Click; treasurer, Mrs. I. W. Benson; Supt. mission study, Mrs. J. B. Harris; Supt. publicity, Mrs. H. D. Bailey; agent of World Outlook, Miss Sadie Click.

On Sunday afternoon, following the organization, at the close of the preaching service, the first regular meeting was held and the officers were installed. We welcome these "sisters" to our missionary family and wish them much success.

Children's Society at Bethesda

On July 3, with Miss Amy Hackney, former superintendent of children's work of our conference, assisting a children's society was organized at Bethesda on the Swannanoa charge of the Asheville district with 20 juniors and eight primaries. This boys' and Girls' World Club has for its leaders Mrs. T. Y. Brooks and Mrs. Miller, and we are sure their enthusiasm and interest in the work will be an inspiration to these little folks.

The officers chosen are: President, Harry Burnett; vice president, Pauline Bell; secretary, Kenneth Epley; treasurer, John Cannon; agent for World Friends, D. A. Jones.

ZONE MEETING ON STATESVILLE DISTRICT

The meeting of the southeastern zone of the Woman's Missionary Societies of the Statesville district, which was held at Hiddenite on Wednesday, September 14, was featured by the election of officers for another year and the reports of the activities of this year.

The meeting was presided over by Mrs. Howard of Cornelius, chairman, and opened with a pleasing violin solo, "Serenade," rendered by Donald Leeper, Jr., with Miss Maloie Bogle as accompanist.

Rev. Wade Winkler, pastor of the Hiddenite church, conducted the devotional at the opening hour.

The election held during the afternoon resulted in Mrs. Shelton Miller being chosen as chairman and Mrs. R. H. Troutman as secretary, both of whom are from Statesville.

The attendance was highly gratifying, 169 being present, including representatives of 20 societies in the zone. Reports were heard from each of these societies and in addition two reports from visiting officers were heard. Mrs. G. M. Foard, conference superintendent of supplies told of the work of her department, urging that contributions to Brevard Institute and the Bethlehem House at Winston-Salem be sent during this quarter, and Mrs. T. V. Goode, superintendent of the district social service work, told of the activities of her department.

Mrs. A. D. Abernethy, district secretary, discussed plans for the work, emphasizing the thought "that the mission field is where Jesus is not"—it may be close at hand or far away.

A special feature of the afternoon program was the inspirational address by Rev. C. E. Rozzelle of Lenoir, who was presented by Mrs. Abernethy. In his talk Mr. Rozelle emphasized the beauty and helpfulness of a relationship with God, which means partnership with God. He announced as his subject Providence Plus, explaining that this meant Providence plus each individual.

The meeting closed with prayer by Mrs. Mary McConnell, who is the oldest member of the southeastern zone. A social hour followed adjournment and the Hiddenite society served light refreshments.

ZONE MEETINGS ON GREENSBORO DISTRICT

According to Mrs. Lynn R. Hunt, district secretary of the Greensboro district, the week of September 5 was a busy one with the zones in her district, five meetings being held during that week. Zone 3 occupied the first place on the week's program with its meeting held at Asheboro Tuesday, September 6; zones 4 and 5 met in Gibsonville on Wednesday, and Thursday a joint meeting of zones 1 and 2, at Muir's Chapel, brought the meetings to a close. Mission Study Leadership Training Day was held in connection with each meeting, with Mrs. A. L. Thompson, conference superintendent of literature and publicity, as leader. The program for the sessions were well planned and executed. Miss Nina Troy of Laura Haygood School in China was at the Muir's Chapel meeting, and Miss Ruby Satterfield, a Presbyterian missionary of China, was at Gibsonville. We are sure that these were occasions of rare interest and enjoyment.

Officers for the zones for next year were chosen as follows:

Zone 1—Mrs. E. L. Sides, Greensboro, chairman; Mrs. W. G. Brooker, Greensboro, Route 5, secretary; Mrs. J. W. Crews, Summerfield, program chairman.

Zone 2—Chairman, Mrs. C. H. Groome, Groometown; secretary, Mrs. E. F. Kearns, High Point; program chairman, Mrs. B. I. Hoffner, Greensboro.

Zone 3—Chairman, Mrs. M. R. Banner, Greensboro; secretary, Mrs. B. F. Brittain, Asheboro; program chairman, Mrs. Troy Smith, Liberty.

Zone 4—Chairman, Mrs. Chas. Hunt, Pleasant Garden; secretary, Mrs. F. E. Asbury, Glenwood; program chairman, Mrs. L. A. Wharton, Gibsonville.

Officers for zone 5 to be announced later.

MESSAGE OF CONFERENCE SUPERINTENDENT OF LITERATURE AND PUBLICITY

To Presidents and Publicity Superintendents:

The last of this month reports go out. Will the presidents at their executive meetings see that their publicity superintendents make their respective reports and mail to me by the first of the quarter? Blanks for reporting are found in the corresponding secretary's book, or may be obtained from Literature Headquarters, free of charge upon request. This is most important that you report your work, answering every question on the blank. If there has been no work done in answer to a question, please do not leave it blank but answer "No, nothing done." If there has been activity, please answer "Yes" and give the plan you follow, it may be helpful to pass on to some other auxiliary. We know you are doing a fine work; let us know your working plans. Your publicity report is the only way we have of checking up on the bulletin, literature and "The World Outlook" and giving a comprehensive report to our Council. There were some most interesting and encouraging reports last quarter, but not enough. Too many auxiliaries not reporting. Some districts not represented by report at all. Three districts sent in more reports than all the other seven districts added together. Co-operate with your district secretary and make your report at once.

It is most important that you appoint your nominating committee in October, have your election of officers in November and send me names and addresses of your presidents in order that I may get literature to them as early in December as possible for the first quarter of 1933.

Look on the last page of the September issue of the World Outlook and learn what it will cost you to do without it.

Remember the Advocate is being offered for a postage stamp a week. Take advantage of this offer this month.

If you do not receive bulletin and literature please let me know at once.

Thank you. Mrs. A. L. Thompson,
Supt. Literature and Publicity.

We are indebted to the wife of one of our Congregational secretaries for the following:

It happened at the wedding of a friend. A small guest, aged four, was little interested in the wedding ceremony, but much interested in a goldfish in a bowl, which he watched excitedly all during the ritual. Just the moment after the minister said the binding words, "I pronounce you man and wife," the little boy cried out, "Oh, the poor fish, he can't get out!"—Congregationalist.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

THE MORNING AFTER

Yesterday was Sunday, the busiest day of the week for the superintendent and the singing class of the Children's Home. Our activities called for a very early start on a journey of over 200 miles for visiting three pastoral charges, the writer doing the driving and the speaking, and the children the singing, as they were directed by Miss Bell, the music teacher. A return was made to the Home late last night.

This is Monday morning. A visit has been made to the school house and the children greeted as they came trooping in with smiles and prepared lessons. The little sick fellows at the hospital have been visited and have returned a smile of approval as their foreheads have been stroked, or the suggestion made that they might take up their beds and walk. The girls in the kitchen have been congratulated on the clean appearance of things and the good system that prevailed. The industrial building was next visited, where the children and workers in the laundry, mending room, and sewing room were congratulated over having their work well in hand. The small children at the baby cottage came running out to remind their friend that it was about time to be again taken for a ride. Such a round of personal visitation adds sweetness to the day's living, thus driving away tired feelings, tense nerves and fearful anxiety.

Before the day is over a visit will be made to the boys at the dairy, on the farm, in the workshop, and in the printshop, where the Home Chronicle is being gotten out. The morning after is a very important time. There are seven of them in each year.

ORPHANAGE WORKERS

The annual meeting of the North Carolina Orphans Association was held at the Methodist Orphanage, Raleigh, Friday, September 23, with W. M. Shuford, superintendent of the National Orphans Home, at Lexington, in the chair, and M. L. Shipman of Raleigh serving as secretary. Supt. A. S. Barnes and his corps of workers most hospitably entertained the 125 workers present, as has been their custom during the past 15 years.

Among the subjects discussed were the following:

What I Know About Orphanage Work, Mr. Guerney P. Hood.

Selling Your Institution to the People, Dr. B. W. Spillman.

Minimum Standards for Child Caring Institutions, Marshall I. Pickens.

Orphanage Schools a State Obligation, O. V. Woosley.

Rev. A. S. Barnes conducted a most fitting memorial service for Dr. M. L. Kesler, former superintendent of the Mills Home. Plans were decided upon for emphasizing a state-wide educational program for securing liberal Thanksgiving offerings for orphanages. The officers for the ensuing year are O. V. Woosley, president, I. G. Greer, vice president, M. L. Shipman, secretary.

LENOIR CIRCUIT

Our singing class appeared before a large congregation yesterday morning in the beautiful new auditorium of the Gamewell consolidated school, located on the highway between Lenoir and Morganton, delegations coming from all five of the churches on the Lenoir circuit. Rev. Roy T. Houts, pastor, assisted by Rev. C. A. Morrison, was concluding a successful two weeks' revival, these services having been held in the school building and attended by large congregations from various churches. Much interest and a great deal of good attended these services. Following the morning program a picnic dinner was served and Brother Houts and his good people sent us away with a good taste in our mouths and a fine feeling in our hearts. The Lenoir circuit has paid practically all of its ten per cent apportionment.



Patsy and Anne Joy

GRACE CHAPEL

At three o'clock we drove up to Grace Chapel, a commodious brick church on the Dudley Shoals circuit, and found so many present that we had some difficulty in finding a parking place, large delegations being present from every church on the charge. Rev. J. L. Ingram, pastor, promptly presented us to the congregation and our children received a most cordial hearing, following which the pastor and his good people took care of the ten per cent apportionment for the charge. Brother Ingram, like Brother Houts, is held in high favor by his people and is doing a most constructive piece of work. It was a delight to be with him and his associate workers.

STONY POINT

We arrived at Stony Point in time for Rev. C. M. McKinney and his good people to distribute us into their hospitable homes for rest and the evening meal, following which we assembled in the spacious church auditorium. After having been presented by Brother McKinney in a most gracious way our class received a good hearing from a large congregation, following which a good part of the ten per cent apportionment was raised by the beloved pastor and his good workers. By nine o'clock we were all in the singing bus headed for home.

EVERYBODY'S FAVORITE

The picture this week is that of Patsy Allen, one of our choice girls, and Anne Joy Murray, the little daughter of Mr. and Mrs. W. D. Murray. Anne Joy is everybody's favorite here at the Children's Home. She gives us joy, and then some more joy.

FOOTBALL

For nearly a month Mr. Murray and his football boys have been practicing with all their might. Two teams will this fall represent the Children's Home in contests with friendly rivals, the "varsity" team and the 100-pound team. This means that four squads are out practicing each afternoon with over 50 boys working earnestly to do their best in football prowess. A full schedule has been arranged for both teams. The "varsity's" first game, played with the Madison high school team, at Madison, last Friday was won by our boys by a score of 22 to 0.

AND HE WILL

"I thank you for your letter advising me of my election to the board of trustees of the Children's Home, and I appreciate very kindly the manner of presenting the fact to me. It will be a distinct honor to serve the institution, which has such a warm place in the hearts of our people. I trust that I may in some degree merit the opportunity tendered me.

"As I am informed the vacancy was caused by the death of Brother Charles H. Ireland of Greensboro. It is useless for me to say that it will not be possible for me to take the place of Brother Ireland, and I am sure it will not be expected of me, but I will endeavor to be faithful."—C. W. Gunter, Gastonia.

WE HAVE SOME MEASLES TODAY

We still have some measles at the Children's Home. In spite of all possible care we have had 75 cases during the summer. We have also had the usual quota of after effects. A fine little lad and one of the larger girls underwent mastoid operations last week. Both are doing well now, we are glad to report.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Every day the mail brings us a collection of Octagon soap coupons. If more of our friends will put their shoulders to the wheel and push with all their energy we will reach the goal that we have set for ourselves. So far we have received about two thousand dollars. We need and must have eight thousand dollars more in order to reach that ten thousand dollar goal. In this endeavor we must not grow weary in well doing.

* * * *

Several charges have responded to my appeal for a part of their orphanage apportionment. The checks have come in at a most opportune time. Next week we have our big monthly bills to pay. If our pastors can rally more of their churches to remember us just now when our need is so imperative, they will confer a lasting favor upon our Home when our treasury is empty. Here is hoping and believing that this appeal will meet with a generous response. Thanks.

* * * *

On Friday of last week the N. C. Orphanage Association met at the Methodist Orphanage. We were happy to be host to this splendid body of Christian workers and representatives. The presence of these consecrated men and women is a distinct blessing to us. We all missed the presence of that great leader, Dr. M. L. Kesler, whose tragic death was a great shock to the state. Supt. O. V. Woosley of the Children's Home was elected president of the association for the coming year. Woosley is making a most excellent superintendent and will make the association a most acceptable presiding officer. I think the deliberations of the association were highly beneficial to the large group present.

* * * *

I had my first opportunity to visit the Tabor charge on Saturday night and Sunday, the 17th and 18th of this month. Special evangelistic services were in progress at Lebanon church on the Tabor circuit, and Brother C. A. Jones asked that I preach for him at their church on Saturday night, which I did. It is very helpful to me to get in a good revival meeting and feel its warmth and inspiration.

On Sunday morning I spoke to a good congregation at Tabor Methodist church. This church is loyal and generous toward our home. I had the pleasure of spending Saturday night at the parsonage with Brother C. A. Jones. Every possible consideration was shown me. Brother Jones is a hard worker, and looks after every interest of his charge. He has special gifts as an evangelistic preacher.

On Sunday p. m. I spoke at Cerro Gordo church, which is on the Chadbourn charge. In my early ministry I preached at this church for four years. At the evening hour I was with the singing class in Chadbourn at the beginning of the service and made a short talk before the sacred concert was given. I also preached at this church four years and was pastor there when the church was built. Brother Freeman Heath is finishing four very successful years as pastor of these appreciative people. They would be delighted to have him returned for the fifth year.

After speaking to the Chadbourn congregation I drove to Whiteville for the eight o'clock service. It was a great privilege to conduct the service for Brother Phipps. In the congregation were many friends whom I knew and loved when I was pastor years ago. I spent Sunday night with Brother Phipps, where I enjoyed refreshing rest and good fellowship. Brother Phipps is closing four years' ministry which have been fruitful among these splendid people. He has the reputation of being a fine preacher and good pastor. Those qualifications make him a most acceptable preacher on any charge.

* * * *

Newton Grove Methodist church was the place of interest Saturday for the singing class. This is Rev. J. F. Starnes' charge. The several Sunday schools present rendered very pretty music, which we enjoyed. A splendid basket picnic dinner was served. After this the singing class gave a sacred concert. We went on to Whiteville for the night, where I spent pleasantly the time in the home of Judge and Mrs. Homer Lyon; the social feature of this visit was very enjoyable. Sunday afternoon Mr. and Mrs. Lyon, Mrs. Burkhead and I enjoyed a drive to Lake Waccamaw. We were glad to be in Rev. and Mrs. W. T. Phipps' work again. We gave our program at 11 o'clock. Late in the afternoon we left Whiteville for Chadbourn, our first visit on Rev. Freeman Heath's charge. We found him and his wife doing fine work here. They are young in our conference. Dr. and Mrs. W. F. Yates invited me to their home for a delicious supper. We had a most pleasant surprise on reaching the church. The building was filled and many on the outside. As we entered the church we were pleased to see Mr. Barnes there to help us with the opening service, after which he drove back to Whiteville to preach for the congregation he once served. He had already been in three services this day.

Mrs. Nellie Bynum Rives.

Farmer—What do you know about dairying?

Collegiate—Well, I kept a dairy for four years at college.



I remember when my clothes
Were much *too big for me,*
Now I am too big for them,
As you can plainly see.

I'm gaining 'bout an ounce a day,
And this, I understand,
Is quite the normal thing to do
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◆ ◆ ◆

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SOUTHERN RAILWAY SYSTEM

Sunday School Lesson

OCTOBER 2

By F. B. Stockdale.

The Means of Christian Growth

Scripture Lesson—Psalms 1:1-6, 119: 9-16; Daniel 6:10; Matthew 6:5-15; 2 Timothy 3:15-17.

Golden Text—Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3:18.

The purpose of the next dozen lessons is that we may discover some of the more important Christian standards of living and follow them in daily life.

A word about the devotional life. There is no Christian life without the devotional. The wooden Indian, at the door of a store as an advertisement, is as much an Indian as a non-devotional man is a Christian. All real values that have to do with personality are rooted inside. Things that are not rooted at the center of personality are incidental to personality. "Prayer is the Christian's vital breath." He breathes or he is not alive. The Christian prays. There can be no Christian without prayer, and by that I do not mean our formal prayers.

This is not a side of the Christian life; it is the Christian life, the very source thereof. Here is the dynamic of Christian living; the heart that pumps the blood through all the body of Christian living. One cannot be Christian without the spirit of Christ, and that spirit is to be obtained only by an intimate fellowship with God. It is quite likely that it was in hours of devotion that Jesus himself was surcharged with that other Spirit that made him so much unlike the world.

Nothing Instead

Nothing must be allowed to interfere with the devotional life, nor with the times of devotion. Daniel is an illustration of that fact. Men who were opposed to him were shrewd enough to know where to strike. If they shut out his prayer life they would have him on a par with themselves. It was not his superior intelligence alone that lifted him above his fellows. His fellowship with God was the biggest factor in his making. It was because of Daniel's habit that they seized on the idea of forbidding him to pray. Daniel knew that the source of his wisdom and strength was in God, and that he could obtain them only by prayer. Thus "when Daniel knew the writing was signed" he went, as was his wont, three times a day and prayed. This was not a case of bravado; it was a struggle for life. He must pray or cease to be the Daniel he had become. He was a Jewish captive plus what fellowship with God does for men. In prayer he derived the life that daily he spent elsewhere.

The plea, we are too busy, is on a par with the statement, "We do not have time to eat, or we cannot be troubled with breathing." It is not true; it cannot be true. If we are to live the Christian life we must be devotional.

The Rewards of Prayer

Even the wrong kinds of prayer—that is, prayers springing from a wrong motive—have their rewards. They are the wrong kind of rewards, but even hypocritical prayers have a hypocritical reward. Men who pray only in public places have the publicity that attends such prayers. Jesus does not indicate what these rewards may be. Neither does he point out what the rewards of real prayer will be; he simply emphasizes it will be rewarded. It is quite likely the rewards of prayer could not be catalogued. Most of them, probably, are of the kind that lose themselves in the blood current of the one who does the praying. No one weighed the potency that entered the Master's mind and soul as a result of a night spent in prayer. You cannot say, "This man was so strong before he went to pray, and now he is so much more so." There is no way of taking a picture of before and after; its results are too vivid to be catalogued by any of our clumsy ways of measuring.

Making one's self lonely is the first condition of being alone with God. It is not enough to enter one's closet; you must also shut the door. The purpose of so doing is not only to shut yourself in, but to shut everyone else out. This ability to make one's self lonely is a wonderful achivement.

Universals

Each petition is universal, as though the very breath of prayer lifted one above the singular in any request: "Our Father"—the great relationship; "Hallowed be thy name"—prayer is for God as well as to him; "Thy kingdom come" —the universal objective; "Thy will be done"—the great good; "Give us . . . daily bread"—the universal need; "Forgive us"—the great experience; "We forgive"—the great achievement; "Deliver us from evil"—the great deliverance.

Note the fact that the unforgiving are never forgiven. God's blessings are not brought to us by a form of words repeated either in public or private. Access to God is had as a result of a certain attitude; it is a matter of wanting more than of saying, and only a forgiving spirit can want what God wishes to give. Prayer brings us to that place where the God-like is possible to his children. If we forgive, we are forgiven. Forgiving and forgiven, we are in condition for fellowship with God; we are ready to commune in prayer. Forgiving is the most effectual prayer for forgiveness.

Paul to Timothy: "Continue in the things which thou hast learned." Things discovered by the ordinary way of discovering. Things of the Christian life can be mastered or neglected. Paul con-

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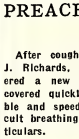
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North Carolina Christian Advocate

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The Southern Desk Company

HICKORY, N. C.

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Questions for Discussion

1. What is the purpose of this quarter's lessons?
2. What is the devotional life?
3. How important compared with other things?
4. What are the universals of the Lord's Prayer?
5. Of what importance is forgiving?
6. What are the rewards of prayer?

—N. Y. Christian Advocate.

REV. N. H. D. WILSON, D.D.

You carried as frontispiece a superb picture of Nathan and Minnie, which has gone into my scrap book along with the fine things folks write of them and articles from his pen.

He makes reference to my mother. We grew up side by side. When his father and mother went honeymooning, my mother took over his family. I see Nathan with his high chair pushed close to the long table at supper, luxuriating in hot cakes, molasses and creamy milk until sound asleep and his colored nurse, Sarah, carried him to bed.

The age at which he began his ministerial career I cannot state. He gathered the children of the neighborhood, white and black, for divine service. Elevating his stentorian voice he would sing as if leading the orchestra at a corn shucking, then pray as if the Creator was asleep and must be awakened, and then preach. His audience was impressed, subdued, silent, and when dismissed felt that any pranks or misdemeanors into which we might be tempted during the long day would be entirely excusable, for had we not done penance in advance?

And the sermon, what a sermon! It possessed one crowning excellence—it was brief. tI made a deep impression. I question if he has since preached like that. He crowded everything he knew into that one discourse. It controlled my thinking during the period of my early ministry, and has dominated my thought to this moment. He had only one sermon, and preached it every day. I shall never forget it. May I give it to you, word for word?

"Yesterday, today, tomorrow, next day and the day after." Then, "Let us pray."

Take that sermon into your pulpit next Sunday and try to elucidate it, and develop its full import. It is impossible. It cannot be done. It goes back to the very beginnings, brings you down through all the years with their joys and tragedies, moves on into the infinities and eternities, sweeping along as the airplane, as a ray of light, as a fiery comet, as the dust of distant nebulae, into depths which the thinking even of an Einstein would not venture to penetrate.

God bless Nathan and Minnie.

Robah F. Bumpas.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

Mother of 7—Still Young



THE woman who gives her organs the right stimulant need not worry about growing old.

Her system doesn't stagnate; her face doesn't age. She has the health and "pep" that come from a lively liver and strong, active bowels.

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The next time you have a bilious headache, or feel all bound-up, take this delicious syrup instead of the usual cathartic. You'll be rid of all that poisonous waste, and you haven't weakened the bowels. You'll have a better appetite, and feel better in every way. The constant use of cathartics is often the cause of a sallow complexion and lines in the face. And so unnecessary!

Would you like to break yourself of the cathartic habit? At the same time building health and vigor that protects you from frequent sick spells, headaches, and colds? Get a big bottle of Dr. Caldwell's syrup pepsin today. Use often enough to *avoid* those attacks of constipation. When you feel weak and run-down or a coated tongue or bad breath warns you the bowels need to be stimulated. Give it to children instead of strong laxatives that sap their strength. It isn't expensive.

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	2 per month
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	.50 per mo.
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	.25 per mo.
	$ per mo.

THE GIFT OF GENIUS

By Beverley R. Tucker, M.D.

(Reviewed by Dr. Albert Anderson)

"The Gift of Genius" is an interesting book. Dr. Tucker handles a well-worn subject in a fresh and original manner. He treats, as if they were human beings, the various personalities he analyzes. He discusses the background of genius, the question of heredity, the part that education plays in the life of the genius. In order to prove his assertions, he brings to his subject matter a rich flood of illustrative examples. He is, I believe, a doctor of nervous and mental diseases. Perhaps that is why he is more than a mere psychologist. But he is courageous as well. He discards as inconsequential various theories concerning the value of education. He laughs at the intelligence tests now often advocated for college applicants. He literally snaps his fingers at the most cherished conventions of modern universities. For, according to Dr. Tucker, these never have, never will make a genius.

In his chapter on Mental Levels, Dr. Tucker gives a vague but fairly satisfying definition of genius. "Our higher levels are only attainable," he says, "when there dawns upon us a sense of the life beyond our life, the level above our level. Then a vision comes to us that others cannot perceive. If we can adequately express this perception, whether through war or through statesmanship, whether with words or with music, we have genius."

We cannot account for genius, according to Dr. Tucker, by heredity or by chance environment. Nor does education play an important part.

John Bunyan, Marshal de Vouban, Faraday, the great scientist, had but little schooling. Lord Nelson had none after 12 years of age. Copernicus had "scant training in a lower school." Poe, Rousseau, Cowper, Hawthorne were irregular in their attendance and studies at school. Grant graduated in the lower half of his class at West Point, Rembrandt, Cortez, Berzelius, the chemist, were all deficient in their studies. Napier, the mathematician and inventor, went to the University of St. Andrews but took no degree. Balzac had "no aptitude as a scholar." Darwin was considered "an ordinary boy rather below the common standard of intellect." Agassiz was "not on a level with his class." Carlyle at Edinburgh, "made practically no headway" in classics and philosophy. Francis Bacon was a "medium scholar." Charles Dickens at the Academy "showed no indication of future literary ability." Disraeli "never could reach the first class and was not eminent even in the second." Gibbon was "desultory in study." Daniel Webster was "miserably prepared in Latin and Greek." Walter Scott was reported from time to time as "being behind his class," "doing inferior work" and averaging "poor in history." Chateaubriand, that brilliant French author, was "a dunce." James Watt, the inventor, was pronounced "mentally dull." Dean Swift failed to get a degree, and John Hunter, the famous English physician, was "impenetrable to everything in the form of book learning."

The education that is suitable for the average intellect is, therefore, not the education for an exceptionally gifted person. Genius is born rebellious, declares Dr. Tucker. Convention, the mass expression of expediency, has no hold upon him. He is sensitive to all kinds of stimuli.

"He may suffer intensely, he may be subject to periods of despondency bordering upon melancholia, and he may have mental aberrations and eccentricities reaching toward forms of the various psychoses, but he retains two abilities—his mental ability to escape to creative realms of his own and his ability to interpret these creations through some high mode of expression."

To judge a genius rightly then, one must take into consideration the fact that a highly endowed individual is never smug, never satisfied with his own achievements. He is, on the contrary, always uncomfortable, always rebellious, always fixing his eyes on higher ideals, always seeking higher levels than those about him.

"A man without ambition, whose environment is cloistered or protected deserves no possible credit for good behavior," says Dr. Tucker. In truth, such conduct should not be designated by the term 'good,' as it is simply ordinary behavior under existing circumstances. It is the man with desires, with conflicts, with impulsions, with temptations, with disease, who has to make the fight to conform and who, whether or not he fails in this fight, gives the world something beautiful or otherwise worth while that deserves the credit." Even if such a man is in the world sense bad, declares Dr. Tucker, the world is better because he has lived.

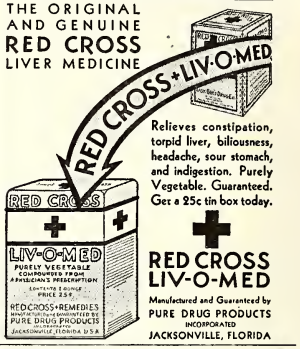
In discussing the nineteen personalities he has chosen for analysis, Dr. Tucker says that Shakespeare was nagged to opportunity; that Catherine the Great was a humbug; that Beethoven's temperamental aberrations were due to emotional instability aggravated by circumstances; and that Burns had an inferiority complex traceable to the harsh discipline of his father.

Leonardo da Vinci, Goldsmith, King David, Napoleon, Lord Byron, Keats, Shelley, John Randolph of Roanoke, Poe, Stonewall Jackson, George Eliot, George Sand, Chatterton, and Disraeli are also dissected.

Of these, Dr. Tucker believes that Leonardo da Vinci was the greatest "Supergenius," he calls it, and quotes Francesco Melzi who wrote: "Leonardo da Vinci was a man whose like Nature cannot produce a second time."

Most fittingly he ends his book with: "Genius knows not time, nor order, nor circumstance. Genius burns its candle at both ends. The only reward of genius is genius alone, indestructible, without heredity, without environment, without convention, inexplicable."

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Children's Storyland



"AND THE FATHER'S WILL"

By Arthur L. Rice.

Once upon a time there was a boy, very much like the boys whom we know. He was strong, and full of fun, and loved to run and play. One day after school he had played ever so hard, and had the best best time. When his mother called him into the house for supper he came quickly, for that was his custom, and besides, he was very hungry. And he had such a good supper! Oh, it was very plain fare, for they were not rich folks. In fact, that supper was only of milk and bread, but the hungry boy found that it was very good indeed.

After he had eaten, he went to his mother, threw his arms about her neck, and kissed her, and said, "Thank you, mother, for such a good supper."

His mother took him up into her arms, for he was not a very large boy, and said to him, "There are others, too, whom you should thank. I did only a part. There is your father who works every day in the factory, so that we may have money to buy milk and bread. Then there is the man who brings the milk each day. And there are other men who haul it in large trucks from the country. Out on the farms there are those who feed and milk the cows. But even farther back than that is the food which the cows eat—the hay, and grass ,and grain. The rain, and sunshine, and soil grow the food for the cows, and without them you could not have had your milk.

"There is a story quite like this back of the bread, too. A poet has said:

Back of the loaf the snowy flour,
And back of the flour the mill,
And back of the mill the wind, and the sun,
And the rain, and the Father's will."

"I wish I could say 'Thank you' to everything an everybody," the little boy replied.

And all at once there came over him the strangest feeling. He seemed to be ever so light—far lighter even than he had felt when he took off his shoes to go barefoot on the first warm day of summer. He grew so light that he floated away, out into places which he had never before seen.

And of all the strangest things! Here he met—whom do you think? It was a loaf of bread, but he had a face, and hands and legs, an he was walking just as anyone would. Here was a wonderful chance, so our lad hurried to meet him, and said, "Oh, thank you ever so much, Bread, for all the good supper I had tonight."

"Do not thank me," the bread replied. "Thank the flour. I could not feed you without the flour." And he smiled, and walked away.

Before long the boy met another sight stranger still. It was a sack of flour, and it, too, was walking along as fine as you please.

"Dear me," said our lad, "your face is so pale. Are you ill?"

"Not at all," the flour replied. "That is my natural color, just as yours is pink, or red, or brown."

"I want to thank you, Mr. Flour, for the lovely bread which I had for supper tonight. I was so hungry, and it did taste so good."

"I am glad you enjoyed it, my lad, but do not thank me. Thank the miller, who ground me in his mill." And he smiled, and walked away.

Soon the boy came to a large building, from which came a loud rumbling sound of much machinery. He entered the open door, and met a jolly-looking man, whose clothing was covered with white dust.

"I am so glad to find you, Mr. Miller, for I want to thank you for my good supper of bread which I had tonight."

"That is fine," the miller answered. "Bread will make your body strong, and you will become a fine man, but do not thank me. Thank the farmer who lives over the hill. He raises the wheat from which I make my flour. Thank him."

So over the hill to the farm went the little boy. There he found a large man, busy in the fields. Rather timidly he approached him and said, "Please, Mr. Farmer, I want to thank you for the good bread which was made from your wheat, which I had for my supper tonight."

The farmer bent down, and there was a kind look in his eye as he said, "Well, I'm glad that my wheat can feed such a fine boy as you. But, after all, I did not do it alone. Do not thank me. Thank the wind, and the rain, and the sun, and the soil." And he smiled, and walked away.

Just then a tiny breeze kissed the boy's face, and he cried out, "I am so glad you came, for I did not know where to look for you. I want to thank you for the good bread which I had for my supper tonight. The farmer said that you helped to make it for me."

"Yes, I did have a part in it. I brought aid and food to the growing plants, but the most that I did was to bring the clouds, which, in turn, brought the rain. Do not thank me. Thank the rain." And he was gone.

Just then a rain cloud floated by, so low that our lad had no trouble at all in scrambling upon it. "Oh, Mr. Rain Cloud," he said, "I am so glad that you happened along just then, for I surely want to thank you for watering the wheat, so that I can have good bread for supper each night."

"I try to do my share," the rain cloud answered, "but mine is only a small part. My raindrops fall into the earth, and the wheat roots take up the food which these drops dissolve. Do not thank me. Thank the earth." And as our lad climbed down the cloud sailed away.

"Earth, I am sorry that I never before thought to thank you. I have walked on you every day, but I did not realize how much I owed you. Thank you for my good supper tonight."

"Never mind. I am only doing what God bids me do. Once I was a part of a high mountain, towering up into the clouds, but the frosts and the rains loosened me, and the river brought me here, where I can help to feed the world. But I could not do it alone. Do not thank me. Thank the sun."

The little lad lifted his eyes, and it seemed that the rays of the sun were a ladder on which he might climb until he reached the place from which they came. He was about to start climbing when he heard a voice.

"No, little fellow. I wouldn't do that if I were you. At the sun it is too hot for you to live, but I am a mesenger from the sun. What can I do for you?"

"Oh, if you would please take a message back to the sun. I want to thank the sun for the good bread which I had for my supper tonight, for earth tells me that without the sun's help the wheat would never grow."

"Surely, I will take your message, but I know what the sun will say. He will reply that he is only doing the task which God gave him to do ages and ages ago: to shine ,and bring warmth, and make everything grow. He will say, 'Do not thank me. Thank the Father, God, who does so many good things for all the children of earth.' "

"And where can I find God, so that I many thank him?" the boy asked. And then, strange to say, he seemed to be floating again, and he opened his eyes and found himself—where would you guess? Right there, safe in his mother's arms.

And a few moments later, when a very tired boy was being tucked into bed, he added to his usual bed-time prayer these words, "And thank you, God, for all the lovely things you give me every day, and for all your fine helpers who help, and for the good bread which I had for supper tonight." And he fell fast asleep. —The Congregationalist.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

A. W. PLYLER ..... Managers
M. T. PLYLER

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

October

Durham Ct., Fletchers, 11 2
Hillsboro, 7:30 2
Duke Memorial, 7:30 4
Burlington Ct., 11 9
Webb Avenue, 7:30 9
Chapel Hill, 7:30 13
Babama, 11 16
Brooksdale, 7:30 16
Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 23
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

October

St. John-Gibson, Gibson, a.m. 2
Hamlet, p.m. 2
Rowland, a.m. 9
Red Springs, p.m. 9
Rockingham, a.m. 16
Roberdel, p.m. 16
Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November

Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6
Troy, p.m. 6
Wadeville, a.m. 13
Mt. Gilead, p.m. 13
Glendon, Fair Promise, a.m. 15
Hemp, Tabernacle, p.m. 15
Jonesboro, Broadway, a.m. 16
Carthage, p.m. 16
Parkton, a.m. 18
Raeford, a.m. 20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Windsor, White Oak, 11 2
Williamston, night 2
Dare, Mann's Harbor, 11 9
Manteo, night 9
Wanchese, night 10
Columbia, Columbia, 11 16
Roper, Roper, night 16
Plymouth, Plymouth, 11 17
Ahoskie, Powellsville, 11 22
Aulander, Aulander, 11 23
Murfreesboro, Murfreesboro, night 23
Pasquotank, Unlon, 11 27
Perquimans, Oak Grove, 11 28
Chowan, Center Hill, 11 29
Hartford, 11 30
City Road, night 30

November

South Mills, Trinity, 11 2
South Camden, Sign Pine, night 3
Gates, Zion, 11 4

The remaining days of the conference year reserved for adjourned sessions. With the help of certain pastors, the presiding elder expects to hold adjourned sessions in the entire district.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

October

LaDrange, LaGrange, 11 2
Dover, Dover, 3 and 7:30 2
Fremont, 22 and 2 7
Fremont, 11 9
Grifton, 3 and 7:30 9
Greenville, 11 16
Aurora, Campbell's Creek, 3 and 7:30 16
Ocracoke, 7:30 17
Oriental, 11 23
Pamlico, Stonewall, 2 and 7:30 23
Snow Hill, Tabernacle, 11 30
Seven Springs, 3 and 7:30 30

November

Hookerton, 7:30 1
Ayden, 7:30 2
Atlantic, Springfield, 11 6
Morehead City, 7:30 6
Riverside-Bridgeton, 7:30 8
New Bern, Centenary, 7:30 9
Newport, Riverdale, 11 13
Kinston, 7:30 13
Vanceboro, Epworth, 11 20
Grimesland, 3 and 7:30 20
Goldsboro, St. Paul's, 7:30 21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

October

Newton Grove, 11 1
Benson, 11 2
Smithfield, 8 2
Oxford, 11 9
Creedmoor, Grove Hill, 3 9
Jenkins Memorial, 8 9
Millbrook, 11 15
Mamers, Cool Springs, 11 16
Lillington, 8 16
Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

November

Franklinton, 8 2
Middlebury, Drewry, 11 4
Oxford Ct., Salem, 11 5
Four Oaks, Sanders Chapel, 11 6
Selma, 8 6
Clayton, 8 9
Youngville, 11 13
Zebulon, 8 16
Henderson, 11 20
Tar River, Plank Chapel, 3 20
White Memorial, 8 20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Norlina, 11 2
Rich Square, 11 5
Nashville, 11 9
Rocky Mount Ct., Yorks, 3 9
McKendree, Pinetops, 7:30 9
Bethel,, 7:30 12
Rocky Mount, Clarke St., 7:30 13
Stantonsburg, 11 16
Spring Hope, White Oak, 3 16
South Rocky Mount Ct., 7:30 19
Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

November

Seaboard, Pleasant Grove, 11 4
Weldon, 11 6
Scotland Neck, 7:30 6
Warrenton, Warren Plains, 11 12
Warren Ct., Serepta, 3 13
Rocky Mount, First Church, 7:30 13
Wilson, 11 20
Elm City, 7:30 20

WILMINGTON DISTRICT
W .C. Martola, P.E., Wilmington, N. C.
FOURTH ROUND

October

Wallace-Rose Hill-Providence, 11 2
Chadbourn-Cerro Gordo, 11 0
Whiteville, 7:30 9
Town Creek-Zion, 11 16
Epworth, 7:30 16
Shallotte-Village, 11 23
Southport, 7:30 23
Elizabeth-Trinity, 11 30
Bladen-Bethlehem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November

Stedman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6
Fairmont, 7:30 6
Lumberton, Chestnut St., 7:30 7

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Hendersonville, 11 2
Flat Rock, Edneys, 3 2
Fairview, Tweeds, 8 2
Candler, Mont. 11 8
West Asheville, 11 9
Oakley, night 23
Black Mountain, night 26
Central, 11 30
Saluda-Tryon, night 30
Weaver Ct., Pleasant Hill, 3 9
Leicester, 8 9
Brevard, 11 16
Rosman, 3 16

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Swannanoa, 8 16
Marshall, 11 23
Ivy, 3 23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

	October
Weddington, Wesley Chapel, 11	2
Prospect, Trinity, 3	2
Brevard Street, 8	2
Marshville, Gilboa, 11	9
Myers Park, 8	9
Morven, 11	16
New Hope-Bethel, Long Pine, 3	16
Monroe, Central, 8	16
Wesley Heights, 11	23
Hickory Grove, 8	23
Big Spring, 11	30
Spencer Memorial, 8	30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

	October
Smyre, 11	2
King's Mountain, 7:30	2
South Fork, Zion, 11	8-9
Lincolnton First, 7:30	9
Gastonia Main Street, 11	16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

	October
Proximity, Proximity, 11	2
Stokesdale, Zion, 3	2
Wesley Memorial, Wesley Memorial, night	2
Reidsville, Central, 11	9
Wentworth, Carmel, 3	9
Ruffin, Ruffin, night	9
Ramseur-Franklinville, Franklinville, 11	16
Randleman, Naomi, 3	16
Jamestown, Jamestown, night	16
Main Street, Main Street, night	17
Gibsonville, Gibsonville, night	18
Bessemer, Mt. Pleasant, night	19
Ward Street-Archdale, Archdale night	20
Randolph, Trinity, 11	22
College Place, College Place, 11	23
Pleasant Garden, Pleasant Garden, 3	23
Highland, Highland, night	23
West Market, West Market, night	24
Park Place, West Market, night	24
New Hope, New Hope, 11	25
Farmer, Farmer, night	25
Asheboro Circuit, Mt. Shepherd, 11	26
Coleridge, Coleridge, night	26
Holt's Chapel, Holt's Chapel, night	27

The last monthly preachers' meeting of the conference year will be held at Holt's Chapel on Tuesday, October 18, at ten o'clock in the morning. Dinner will be served by our hosts. A full attendance is imperative.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

	October
Spindale, 11	2
Cross Mill, Pleasant Hill, 3	2
Cliffside-Avondale, Avondale, 11	9
Marion Ct., Providence, 3	9
Burnsville, night	11
Broad River, Wesley's Chapel, 11	12
Rutherfordton, night	12
Mill Spring, Maness Chapel, 11	15
Bakersiville, Bakersville, 11	16
Spruce Pine, night	16
Bostic, Cedar Grove,	19
Forest City, night	19
Old Fort Ct., Bethel, 11	20
Old Fort, night	20
Table Rock, Oak Hill, 11	23
Rutherford College, night	23
Morganton Ct., 11	26
Glen Alpine, night	26
McDowell, Snow Hill, 11	30
Gilkey, Thermal City, 3	30
Marion, night	31
November	
Morganton, night	2
Marion Mills, Clinchfield, night	3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

	October
Stoneville-Mayodan, Stoneville, 11	2
Sandy Ridge, Sandy Ridge, 3	2
Madison, Madison, 7:30	2
Danbury, Davis' Chapel, 11	9
Walnut Cove, Palmyra, 2	9
Rural Hall, Antioch, 11	16
Pilot Mountain, Pilot Mountain, 3 and 7:30	16
Draper, 7:30 (Saturday night)	22
Leaksville, 11	23
Spray, 7:30	23

Zone Rally Meetings

To which the pastor is urged to bring his lay leader and one steward from each church on his charge.

Dan River zone, Madison, 9 to 11 ..... Oct. 3
Yadkin River zone, Elkin, 2 to 4 ..... Oct. 3

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

	October
Mt. Pleasant, Mt. Pleasant, 11	2
Concord, Central, night	2
Salem, Salem, 11	9
Kerr Street, night	9
Woodleaf, Woodleaf, 11	16
China Grove, night	16
Concord Ct., Rocky Mount, 10	23
Forest Hill, 11	23

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Write the Dean.

HENRY C. MORRISON, President F. H. LARABEE, Dean

Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

	October
Lenoir, First Church, 11	2
Lenoir Ct., Olivet, 2:30	2
Hudson, Hudson, night	2
Broad Street, Mooresville, 5:30	9
Stony Point, night	9
Shepherd, Vanderburg, night	10
Race Street, Statesville, night	11
Newton, night	12
Lenoir, First Church, night	13
Hudson (Ct. parsonage), night	14
Elmwood, Cleveland, night	16
Mt. Zion, night	18
Statesville Ct. (Ct. parsonage), night	19
Davidson, night	20
Taylorsville, night	21
Broad Street, Statesville, night	25
Hickory, First, night	26
Central, Mooresville, night	28
November	
Maiden, night	1
Bethel-Fair Grove, Fair Grove, night	2
Hiddenite (Ct. parsonage), 3	3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Fines Creek, 11	2
Junaluska, Long's, 7:30	2
Robbinsville, 11	9
Andrews, 7:30	9
Murphy Ct., Ranger, 17	16
Murphy, 7:30	16
Macon-Maiden, 11	23
Glenville, 7:30	23
Franklin Ct., Iotla, 11	30
Bethel, 7:30	30
November	
Hayesville, Tusquittee, 11	6
Franklin, 7:30	6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

	October
Erlanger, Reeds, 11	2
Ogburn Memorial, 8	2
Walkertown, 11	9
Kernersville, 11	9
Lexington, 11	16
Linwood, Reeds, 3	16
Centenary, 11	23
Sedge Garden, 8	23
Thomasville, 11	30
Hiatt Memorial, 8	30

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SOUTHERN RAILWAY

IN MEMORIAM

JONES—Mrs. Ophelia Jones was born January 3, 1864, and died July 25, 1932. For 34 years she was a consistent and faithful member of the Methodist church at Middleburg, N. C. She was a woman of fine character with good intelligence and had splendid gifts in conversation. She had many friends. She was sick several months before the end came. She is in the better world. The funeral service was conducted by the writer. There were many in attendance to pay their respects. Her body rests in the family cemetery. May God comfort the sorrowing. P. D. Woodall.

WRENN—Sister Mary Glenn, wife of Brother Will Wrenn, died August 18, 1932, in her 52nd year. In early life she joined Mt. Zion Methodist church, later moved to Brooksdale church, remaining there a consecrated member until the end. For some years her health had been frail. The aid of medicine, doctors and hospital only gave temporary relief during a long game fight. Realizing the end near she became reconciled to God's will. The burial service was conducted at the home by the pastor, assisted by Rev. W. L. Maness. The body was quietly laid to rest in the family cemetery there to await the summons on high. S. F. Nicks, Pastor.

WEBSTER — Mr. Robert Pleasant Webster, one of the best loved citizens of Madison, was born December 15, 1850, and departed this life July 16, 1932 at the age of 82 years, seven months and one day. On January 27, 1875, he was married to Miss Hartie Eliza Martin, who preceded him to the better land some years ago. Their married life was a very happy one. In mutual love and service they reared a fine family of boys and girls, now men and women, to bless and comfort them.

A part of the earlier life of Mr. Webster was lived in Winston-Salem, and as a tobacco market man he became an expert in that business, and in 1904 he came to Madison and established a tobacco market, which meant much to the financial interests and business development of Madison.

He took a great interest in the civic affairs of his community, and served as mayor and filled a number of places of trust in his town. He was a member of Madison Methodist church, was a steward for many years, and was a trustee of church property at the time of his death. He was strictly orthodox in his religious beliefs. He wanted the good old doctrine of Methodism proclaimed from the pulpit, and he laid great emphasis upon what he called "the faith of the fathers" and "the old time religion." He was one of the best loved men in Madison, one whom the young people and children loved and admired.

Since his retirement from actual business several years past, he continued to live in the lovely old southern home, one of the beauty places of Madison, where in the companionship of a son and daughter he kept open house for his friends, married children and grandchildren, whose tender care made his last years a joy and his old age a blessing. "He was," said one of his friends, "a gentleman of the Old South," which is a very high compliment to any man.

Mr. Webster was very strong and vigorous for a man of more than four score years, and his passing was not due to the infirmities of old age. A few months before his demise he stepped on a banana peel and in falling upon the hard pavement fractured a limb. He was given treatment in the Memorial Hospital at Winston-Salem, and was brought back to his home with every reason to believe that he would soon be back practically to a normal condition, but contracted pneumonia which brought on the end.

During his shut in time he often conversed with his pastor, and he told of the faith that sustained him and of the Saviour whom he trusted. He died in that faith and the end was peace.

E. E. Williamson.

DOUB—On March 4, 1932, at 10:50 o'clock God called home one who had served him well. Landon L. Doub was 78 years of age at the time of his death. At the age of 18 years he went to live with his grandfather—Bennett Taylor Blake—at Oaky Grove, where many of his ancestors had lived, and spent the rest of his life there. He was married to Pattie Anderson on February 23, 1887. There were nine children born to this union, two of which died in infancy. The others and his wife survive him.

For 50 years or more Mr. Doub was superintendent of Oaky Grove church Sunday school. In this capacity he spoke the simple truths of his religion to many, and encouraged many along the rugged road of life.

Father's pleasure in life was in the simpler things. To him the important thing was preparing to enter his Father's kingdom. He set a beautiful example for those left behind. To his children and wife his life was a benediction, which will forever abide with them.

The North Carolina Christian Advocate came to our home as long as I can remember, and was a great source of pleasure to father. He enjoyed good reading, and the magazine met with his approval.

Rev. W. F. Elliott, Rev. Robt. Bradshaw and Rev. Mr. Hough, the latter his pastor, conducted the funeral rites. Mr. Elliott paid a beautiful tribute to Mr. Doub in a very touching and simple way, stirring many hearts with its truth. The funeral was held in Oaky Grove Methodist church at two o'clock March 5. His body was laid away among the lovely floral offerings in the family cemetery at the head of Laura Ann Blake Doub, his mother. This was in accordance with his request, and there among the things he loves, under the shade of an old oak, with the pines murmuring around him, my loving father laid down to sleep. May God help us to keep up the faith and carry on the fight as he who has gone before us taught us to do.

Grace Doub Brown.

IN MEMORIAM

We, the members of the Lucy Closs Parker Missionary Society of the First Methodist Church, South, Henderson, N. C., wish to record simply and sincerely our deep appreciation of the life and work of our beloved friend and co-worker, in fact a life member of our society, Mrs. Fannie Spottswood Burwell Cooper, who after weeks of patient suffering fell asleep in Jesus, Sunday morning, August 28, 1932. And while we mourn her passing, we rejoice that she is freed from suffering and that her brave spirit is now unhampered by the ills of the flesh. Mrs. Cooper's faith in God was an inspiration and her gentle piety won the love of all who knew her.

Her kindness to all of high or low degree, her loyalty to family and friends and to her church were outstanding traits in her life. A life so beautiful and true stirs our hearts to thankfulness that she was permitted to spend so many years in our midst.

Our hearts are sad, and our heads are bowed in humble submission to the will of the Father who saw fit to take her to himself. Her place among us is vacant, but her influence will live on, and all who knew her will treasure a fragrant memory of a beautiful life. She has entered into a glorious eternity to be "forever with her Lord," whose child she was and whom she served so faithfully.

To her children we extend our deepest sympathy and commend them to the loving care of our heavenly Father.

Mrs. W. T. Cheatham,
Mrs. N. B. Thomas,
Mrs. J. L. Currin.

RESOLUTIONS OF RESPECT

We, the members of Lucy Closs Parker Hissionary Society, First M. E. church, Henderson, do truly mourn the loss of our beloved friend and co-worker, Mrs. J. H. Bridgers, whom our heavenly Father in his infinite wisdom has recently removed from our midst.

We see in this servant of God one who saw larger meanings of the Master's message and regarded the world as a field of challenging opportunity and worked continuously in whatever place she might serve. Her labors in the Sunday school, the auxiliary, and the missionary society were untiring and devoted. Her place in the church was never vacant when health permitted her to be present; she was loyal and always on hand for all services. Her hearty and pleasant greeting, her youthful service, her contingent goodness made life better while she lived.

Whereas, this society desiring to express our heartfelt sorrow at her passing, and to pay a tribute to her beautiful life and character, does hereby resolve:

First, That we have sustained an irreparable loss. Her life and labors as a Christian woman and her influence will rest like a benediction upon her friends, her society, her church, her town, and her community, inspiring them to greater loyalty and service.

Second, That to the bereaved husband and friends we extend our deepest sympathy and commend them to God, who alone can comfort and sustain them in their loss.

Third, That a copy of these resolutions be recorded in the minutes of this society, a copy be sent to the sorrowing husband, and one to the Daily Dispatch.

Mrs. N. B. Thomas,
Mrs. W. T. Cheatham,
Mrs. J. L. Currin.

RESOLUTIONS OF RESPECT

We, the members of the Fox Bible class and also the members of the young people's division of Newton church school, wish to express through the Advocate and town paper a tribute to one of our faithful members, Mr. Vincent Boyd Drum, son of Rev. and Mrs. G. P. Drum, who departed this life July 29, 1932. Mr. Drum was regular in his attendance to church and church school when employed here with us, and he took a great deal of interest in the programs of our division. We miss our friend who was taken away so early in life, and while we cannot understand all mysteries of life, we bow to the will of God in humility and submission and ask that God's will be done. Therefore be it resolved:

First, while we miss our friend and companion in the church and the community, we believe that the good in his life will live on in others, and that he has early in life received his reward of heaven.

Second, we wish to express our sympathy and love to those of the family and pray that God will comfort them in this hour of their loss.

Third, that a copy of this note be sent the North Carolina Christian Advocate, to the Catawba News-Enterprise, and to the family, and that a copy be spread upon the minutes of the class.

Ernest Bright,
Joe Robinson,
Robert Caldwell.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, [illegible] Number 40

Duke Univ Library 150C32

Sir Robert Perks Begins His Address on Characteristics of Methodism

SIR ROBERT PERKS, who received a great ovation on rising, said: Sir, I feel very greatly at a loss to know what to say after listening to that most instructive and inspiring address of yours. Unfortunately, I am not a theologian, and I know very little about theology, or even about things on which theologians do not differ. (Laughter.) I have to feel my way gently along that somewhat tortuous path whenever I venture, which is very seldom, to enter upon it. Indeed, I should feel lost—absolutely and utterly lost—and I should certainly mystify you if I tried to deal with any of those most interesting, and may I say in all honesty, necessary questions to which you have so brilliantly directed our attention this morning. Therefore, we will come down to mundane considerations. (Laughter). About thirty years ago I was sitting next to that wonderful man and great statesman, Mr. Gladstone. I was not really sitting next to him; Mr. John Morley was between us, but Mr. Morley had to go at ten o'clock to the House of Commons, and he said, "Take my seat and talk to the old man." I had never had any long discussions with him before, but no sooner was I seated at his side than he put his hand up to his ear and said, "Mr. Perks, you are a Methodist, are you not?" I said, "Yes, sir." "Well," said he, "tell me how many Methodist bodies there are, and what are their doctrinal differences, and what are their differences in constitution," and he put up his hand, leant his elbow on the table, and was waiting for me to reply. "Well," I said, "we do not call them bodies, sir; we call them churches." (Laughter). "Oh," said the old gentleman, "that raises a very wide question, Mr. Perks. Let us go on to the next question." (Laughter). So I tried to tell him in as brief terms as I could (and it was then past ten o'clock at night) what were the differences in the constitutions of the seven Methodist churches which then existed. I said, "Well, Mr. Gladstone, in the first place we have no doctrinal differences whatever—none." "Ah," he said, "I wish I could say that of my beloved church." He could not say it then; and he could not say it now. But we can say that of the three churches that were so united at that magnificent gathering of yesterday—a gathering which must live in the memory of all of us as probably one of the most eventful incidents in the history of religion in this country. (Applause).

—Methodist Recorder, London.

An Appeal to Every Pastor in North Carolina

We hereby make an appeal to the pastors of the churches of North Carolina to preach a sermon within the next thirty days against the beverage use of alcoholic liquors and the inherent iniquities of the liquor traffic. In other years this was a theme that the Christian ministry emphasized over and over again with the very finest results. The good people honored them for their fidelity to the task of moulding sentiment against this great social evil.

Let the pulpit again tell the people about the evils of strong drink, even as the Bible describes them, and we'll soon have a new condition of affairs in North Carolina.

It is not for us to suggest the day or the content of the sermon we ask you to preach—that is for you to determine for yourself. But we do insist that every pastor shall measure up to the demands of the hour.

The undersigned committee, selected by the Dry Forces assembled in Greensboro recently, makes this appeal to their brother pastors in our state and asks that they meet the present situation in regard to the evils of strong drink with earnestness and wisdom.

Signed: J. Lester Lane, Chairman,
W .C. Lyerly,
C. H. Rowland,
D. H. Scanlon,
T. A. Sykes,
S. W. Taylor,
J. Clyde Turner,
C. C. Weaver.

RELIGION THRIVES UNDER DEPRESSION

By Dr. Herman H. Horne.

Paradoxically, religion seeks to relieve the very conditions upon which it thrives. That is the gist of the matter.

It thrives because financial depression leaves the best things intact. Mammon is gone, but the service of God and man remains. Things, material things, are fewer, but the best things, those of the spirit, flourish.

Friends are still true, science is still illuminating, art is still refreshing, character is still invaluable, health is still a joy, family affection is still dear, helpfulness is still satisfying, and these spiritual values are felt as inalienable from the cosmic reality. Man may have lost what he has created, but not his ability to create.

Religion thrives under depression because man's extremity is God's opportunity. Man's religion is something to carry him, not something for him to carry. When the material things of life fall away, there is nothing left but the immaterial values to carry him. He is less tempted to put his trust in riches. The First-Century Christian Fellowship is going happily and prosperously on its way, with spirit undaunted and hope alive. The recent Eucharistic Congress in Dublin was attended by over a million from all parts of the world. Church services are popular radio features. Church attendance is climbing.

Religion is challenged by depression to seek the causes and to relieve them. Religion is in the world though not of the world. Its mission is to increase the values of all living. It neither runs away nor veils its face when evils appear. They are there to be fought and removed. Religion demands a just order on earth because its spiritual values are bound up with social values. So the Pope devotes an encyclical to economic ills. The Methodists in their conference at Atlantic City pronounce on the social questions of the day.

The issue is sharply raised in some quarters, "Christ or Marx." If love, brotherhood and human sympathy cannot remove economic injustices, then unbelief, class consciousness and physical violence will undertake the task. A committee of the Presbyterian Church says, "It is becoming more and more apparent that, unless democracy mends the distribution of wealth, maladministration of wealth will end democracy."

Depression is a fine sifter. It separates the nominally from the really religious. Those who are not kept by their religion may, under the strain of physical want, lose hope and morale, become despairing, turn to crimes against society, or even to suicide. Murders and suicide reveal a cheap regard for personality, which is inconsistent with all religion. Depression reveals how weak is nominal religion and how strong is real religion.

Through increased need and wider opportunity for sharing, the depression has brought the joys of practical sympathy and of benevolence into the lives of the economically privileged. The suffering of the deserving who have not makes those who have ashamed not to share to the limit. So a religious experience is born out of a brother's need.—N. Y. Advocate.

I would rather be defeated in a cause that is certain to triumph than I would triumph in a cause that is certain to be defeated.—Rev. A. C. Lockett.

People seem to think that God has fallen out of his heaven because the bottom dropped out of the stock market.—Bishop Barnwell.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

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On Friday afternoon, September 20, 1932, in the great Albert Hall, London, the members of the three conferences of English Methodism and a great concourse of Methodists gathered for the final act of union of English Methodism. Their Royal Highnesses the Duke and Duchess of York represented the King, the Bishop of London, the Lord Mayor and notables not a few were on the platform. These were representatives of world wide Methodism and of the ecclesiastical and civic life of London and of the nation. This gathering of the uniting conference in the afternoon and the evening at which the vast hall was filled to utmost capacity marked a historic day in the religious life of the nation.

* * * *

Messages from the Archbishops of Canterbury and of York, from the Bishop of London and the Church of Scotland were highly significant, but the one act that gave the event world-wide significance was the presence of the Duke and the Duchess of York, representing the King. In his message the King said, "I have asked my dear son, the Duke of York, to bring to you, Mr. President, on whom the high honor of presiding at the Uniting Conference has been deservedly bestowed, to the members of the conference, and to the churches which they represent, this message of my deep interest and heartfelt good wishes. . . . The Methodist people have always been marked by their zeal for a high standard of personal religion, for the spread of the Gospel of Christ, and for the moral, social and spiritual welfare of their fellowmen. I trust and pray that their union in one church may quicken and strengthen that zeal, and may enable them with increased efficiency and devotion to fulfill their service to the cause and kingdom of our Lord and Saviour Jesus Christ."

* * * *

His Royal Highness the Duke of York was fully as gracious as was the King in his message. "Mr. President, the Duchess of York and I wish to express the great pleasure it gives us to be here this afternoon. It is a high privilege to be called upon to represent His Majesty the King on such a historic occasion. The union of the Methodist churches marks the opening of a new era in the life of one of the greatest forces in the modern world. (Hear, hear). I doubt, indeed, if there is any movement that has made more rapid strides since its inception in the eighteenth century than the Methodists." Following the reference of the far reach of Methodism and its contribution to the youth movements of the world, its work among the poorest of the masses and "Methodism as a leading factor for world peace," His Royal Highness concludes, "Mr. President, the Duchess of York and I most warmly join in the prayers and good wishes of the King. May you go from strength to strength in the service of Christ until the victory over evil is won."

* * * *

The messages from Mr. Stanley Baldwin and the Right Hon. Arthur Henderson, as did those from the Archbishops of Canterbury and of York, stressed the promise of a glorious future to follow this notable event of union. A fuller fellowship and a quickened spiritual life were sure to result. As president of the Disarmament Conference, Arthur Henderson could not be present. In his message to the conference this remarkable man, who has come from the iron works of Britain, let fall these significant sentences, "It would have been a joy to me to witness the consummation of Methodist Union, which I have constantly supported for over forty years. As a young local preacher, endeavoring to testify for Christ in a Tyneside iron foundry, I soon found that one of the strongest weapons in the hands of my critics was the division of the ranks of Christians. I thank God that union has triumphed, and I pray that the United church may lead a great spiritual adventure and demonstrate that it can be such a force in the religious and social life of the country as to strengthen the desire for still wider union.

The Liquor Forces on Cloven Feet Run True to Form

JOUETT SHOUSE, president of the Association Against the Prohibition Amendment, has announced, says the Associated Press, that his organization will support Tallant Tubbs, California's youthful Republican nominee for the Senate, against William G. McAdoo, the Democratic candidate.

Jouett Shouse up till the Chicago Democratic convention was chairman of the executive committee of the national Democratic committee, of which John J. Raskob was the active head. At the memorable convention of 1924 in Madison Square Garden, New York, Mr. Shouse was floor leader for Wm. G. McAdoo in the long battle with Al Smith for the nomination, but now this big Democrat, former assistant to Wm. G. McAdoo, Secretary of the Treasury in the Woodrow Wilson administration, serves notice on this same McAdoo that he and his liquor association will do all they can to elect Republican Tubbs over Democratic McAdoo.

Mr. Shouse gives his reason in the following language:

"Our association believes that the cause of repeal will be distinctly advanced by the election of Mr. Tubbs; that it might be retarded or embarrassed by the election of Mr. McAdoo; and, therefore, it urges those who believe that the eighteenth amendment should be eliminated from the constitution to vote for Mr. Tubbs in November."

A few weeks ago the same Mr. Shouse gave to Washington correspondents the following interview: "We supported Mr. Reynolds in the primary and inasmuch as his Republican opponent, Jake Newell, is a dry we see no reason of changing our position in the coming election."

According to Mr. Shouse's own words he and his association supports a Republican in California and a Democrat in North Carolina and for no other reason than that they are for liquor. Yet it is the order of the day for political leaders to insist that for the sake of party regularity it is one's duty to support the nominee of his party, whether wet or dry. But the liquor folks do no such thing. It is further contended that there are other issues to be considered, besides the wet and dry issue, when one comes to vote. Perhaps so, but not with the liquor crowd, Mr. Shouse himself having become a shining example.

But all this is nothing new. The liquor forces have never known anything about loyalty to a political party. They use whatever party serves their purpose. Back in the days of entrenched and legalized liquor in North Carolina it was general knowledge among the well informed that Democratic leaders would meet in the back room of a leading saloon in Asheville, N. C., and nominate the ticket, then go into the Buncombe county convention and have it ratified, then the saloon forces with the help of liquor would see to the election thereof. That was in Buncombe, a Democratic county. The adjoining counties of Madison and Mitchell were strongly Republican and the liquor crowd took charge of the Republican party there just as they did the Democratic party in Buncombe. And similar practices were in vogue in every state and municipality in this entire nation.

Yet you will hear men who ought to know better and who do know better say, I must be loyal to my party regardless of these things. This blind party loyalty has served the purposes of the liquor forces of America more effectively than any one thing that we know of. But it is with great joy that we note a disposition on the part of many men and women to discard this folly and to vote their convictions, regardless of party catch words. We hope that even a greater number will learn wisdom and act accordingly in the approaching election.

The Silences of God

IN NATURE'S laboratories Silence reigns even as it rules amid the movement of the spheres. The Master artist utters not his voice as he saturates the rose with fragrance or puts the delicate tints in the pansy. The oak, the pine and the redwood become strong and tall without any herald having proclaimed that they were to be the monarchs of the forests. The trees grow in silence. "First the blade, the stalk, the full corn in the ear," but without noise the garners of Egypt and of America have been filled with corn. The peach blushes in silence and orchards, vineyards and fields are obedient to the universal law of growth. Only the forces that destroy are accompanied by sound. Harsh and sometimes terrible are the voices of the storm, the earthquake and the thunderbolt in its work of destruction. These evident facts serve to remind us that the man who makes the most noise is not necessarily

doing the greatest and best work. If vocal windstorms would put money in the treasury, North Carolina would not now be struggling with debts.

Shoddy Religion Accounts for Bad Politics

WHEN people are willing to be duped, satisfied with falsehood and content with a careless disregard of God's Word, all kinds of evils run riot in their national life. They dare not face the truth and do not care to know the fate that awaits them. In the days of the nation's peril, Isaiah found this state of things. The people said to the prophet, "Keep quiet in our presence about the Holy One of Israel." They were willing to trust to falsehood rather than to face the facts. They did not want men who would strip pretense off the reality of things; men who would call things by their right names, as Isaiah had set himself to do. They said to the prophets, "Ye shall not prophesy unto us right things; speak to us smooth things; prophesy deceits." For all such people, fair speech and big promises rather than true vision are of first concern. What the people are that will their politics be.

Were our religion of today to come up to the standards set by Jesus most of our evils in the body politic would end. The people of his day were very, very religious, but they did not ring true in the weightier matters. They prayed to be seen of men, they fasted for show, they gave alms to win favor; their religion was a matter of pretense, with the imminent judgments of God hanging over their heads. We now in this day set at naught the commands of God and make a pretense of our Christianity, careless of our moral and spiritual calamity.

A woman sacrifices her purity for coin and we cast her out as a woman of the street; at the same time we cherish a spirit that treats all things and men, high and low, as matters of profit as we proceed to sacrifice love and pity for a base wage. The man who shoots down one that gets in his way is made to answer in the courts for his life, but a group of men can quietly plan and scheme in an organized capacity to get gain, that big profits may come though weary, overburdened women and neglected little children must die a lingering death, due to bad living conditions and poor pay. There are men on the stump and on the tripod here in North Carolina making a loud and prolonged plea for the masses, claiming to be the friends of the poor laboring man, all the while doing their best to restore the liquor traffic. As every one knows, this takes the money from the masses and puts it in the pockets of brewers and distillers and other rich men who want to escape just taxes, even though women are left in sorrow and children in rags. Men who claim to be devout churchmen will do their utmost to elect unfit men to office and they will heap abuse upon men of character and standing simply because of the party stamp they bear. Had we a religion of reality rather than of pious pretense a new day would dawn for us in our politics.

No man is taken seriously in these last times who measures one's religion by the church to which he belongs. This is a big advance over the days of denominational abuse when the test of piety and devotion was determined by the character of the creed to which one subscribed. Had we a religion genuinely vital and entirely devoted to the welfare of all, the blind partisanship that allows us to see no good save in our own political party would go. More than this. We would be found voting for men and measures without regard to party. But this will not come until men and women put religion and human welfare above party loyalty. Had we even a minority of truly devoted men and women who would throw party edicts to the winds we would be able to so hold the balance of power that party demagogues would be forced to vacate their thrones.

"Vote as you pray" is an old slogan. The weakness here is that men do not pray when they go to the ballot box. Many would rather listen to the lying abuse and the empty promises of partisan politicians than to make answer to a good conscience in the support of men clean and honest and worthy to be followed in all the high hours of history. Our shoddy religion accounts for our bad politics. What a responsibility rests upon the religious leaders of this day!

The people demand that their prophets prophesy smooth things, rather than that they should face the truth and lay bare the falsity and the deception that obscure the fate that awaits them. We need real leaders who will strip bare the reality that the people may face the facts as they are. To prefer fair speech and big promises—provided these bear partisan stamp—is the way of ruin. Our sorest need is a better order of religion—a church life that puts the voice of God first.

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

"Home coming day will be observed at Tabernacle church, Maysville circuit, on the third Sunday in October. All friends, former members and former pastors are cordially invited to worship with us. Dinner will be served on the church grounds."—M. W. Lawrence, P. C.

Sunday, October 2, was observed by Race Street church, Statesville, as home coming day as well as members' day. Dr. H. K. Boyer, a member of the Western North Carolina conference and conference director of the Golden Cross Society for the general hospital board, assisted the pastor, Rev. E. J. Harbison, in the service.

With the patient, persevering presentation of gospel truths by pulpit and Sunday school in Trinity church, Southport, Wilmington district, there is humble, grateful feeling that there is a deepening of spiritual interest on the first Sunday when the sacrament of the Lord's Supper is administered morning and evening.

"We have just recently held a series of revival services in the Page Memorial church at Aberdeen. Brother E. C. Few of Raleigh was with us and rendered a valuable service. His preaching was of the highest type. Large crowds attended every service and I believe lasting good will be accomplished. As a visible result there is quite a nice class to be received into the church Sunday."—W. C. Ball.

Dr. David H. Scanlon, pastor of First Presbyterian church, Durham, has been discussing temperance and such themes that have to do with the public welfare at his open air services this past summer. Great crowds attended these evening services. The people are always interested when a preacher uses a live subject in which the people have a concern and to which he is giving his life. Dr. Scanlon sets a good example that many Methodist preachers could follow to good advantage.

J. E. Edgerton, nationally known manufacturer of Nashville, New York City, and Lebanon, Tenn., chairman of the board of directors of National Manufacturers' Association, has accepted an appointment to be head of the Paine College Jubilee Campaign, it is announced by the Methodist Board of Missions, from headquarters at Nashville, Tenn. Throughout the Southern Methodist denomination the year 1933 has been designated "Paine College Jubilee Year" and this movement will get formally under way February 16, 1933, during the annual meeting of the General Missionary Council at Augusta.

"We closed our meeting at Haw Branch church, Jacksonville-Richlands charge, this afternoon. Rev. H. L. Davis of Wilmington, N. C., has been with us all the week, doing the preaching. His sermons have been spiritual, constructive and helpful. The whole community has been interested in the revival and at every service we have had large crowds. As a result of the meeting we received seven into the church. This has been a busy year on this charge. At Richlands in the morning service we received seven into the church, and this afternoon at Haw Branch seven. God's kingdom continues to grow."—Lawrence A. Watts.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

It is impossible for present-day America to believe that Edison's cement, phonographs, and electric light bulbs may have been spiritual errors and done humanity harm. But tomorrow it is quite likely that people will be discussing to what extent the problem of man and machinery was solved by Edison and whether it might not be better to make a new start.—Richard Hulsenbeck.

Last Sunday the fourth quarterly conference for the Durham circuit was held at Fletchers church. This was indeed a rare day for the people of the churches of this charge, all of which were represented at Fletchers. Presiding Elder H. C. Smith preached a gripping sermon on the Sovereignty of God. Following the dinner hour, he held the quarterly conference to the delight of all. The spirit of the day and the reports made greatly cheered the pastor, Rev. B. H. Black. All look to a successful closing of the year.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

"Rev. R. E. Brown, pastor of the Queen Street church in Kinston, was with the pastor in a meeting in Pink Hill during the week of September 11. He preached interesting and powerful sermons to both young and old. Attendance was excellent throughout the meeting. Brother Brown is happily endowed with the ability to reach the people. He is a past master of the fine art of cooperation. Our missionary society presented the play, 'Farm Folks' in the high school auditorium on the evening of September 28. The proceeds will be applied on the church furniture debt."—LeRoy Harris, Pastor.

"The sixth and last meeting for the year was closed at Peace church on the Hallsboro circuit September 24. Through these meetings and through personal evangelism about 90 have been added to the circuit—76 on profession and 14 by letter. One hundred and sixty scheduled prayer services were held in the homes of the people in preparation for the six meetings. Three Coeksbury classes have been held with 51 certificates being awarded. Two vacation schools have been conducted with 117 pupils enrolled. Finances are behind, but not for lack of effort on the partof some who are greatly interested."—The Pastor.

The graduating exercises of the Davis Hospital, Statesville, N. C., was held Tuesday evening, September 27, in the Woman's Club on West End avenue. The graduates were Miss Joan Byford, Miss Beona Deal, Miss Maggie Gabriel, Miss Pansy Gilliam, and Miss Iva Marlin. A large number of interested friends filled the auditorium to enjoy the interesting exercises. Dr. David S. Asbill of the Davis Hospital staff presided, and Rev. B. E. Morris, pastor of the Western Avenue Baptist church, offered the invocation. Rev. J. S. Hiatt, presiding elder of the Statesville district, delivered the annual address, using as his subject, "Glorified Service." Glorified service, he declared, is the service which helps others to climb—it is a transformation service, a service that is loving, sympathetic, cheerful. He voiced the tribute to Florence Nightingale, whose nursing of wounded soldiers won for her the title of "The Angel of Crimea."

A remittance for the Advocate will aid us greatly just at this time.

ONCE MORE BEHOLDEN TO THE BAPTISTS

Dr. G. T. Lumpkin, superintendent of the North Carolina Baptist Hospital, speaks words of the Advocate which are most highly appreciated. This leader in the great Baptist brotherhood of North Carolina has brought us under renewed obligations to our Baptist brethren.

In writing of the North Carolina Christian Advocate, Dr. Lumpkin says: "Perhaps fifty to a hundred people read this paper each week. The editors are taking such a fine stand on moral questions and give such a fine, newsy paper I do not know anything that will do more good than this Advocate for our waiting room. In fact, I wish every Baptist in North Carolina could read it. The Plylers are doing a wonderful service for North Carolina."

Following the fine tribute and the good wish of Dr. Lumpkin, we are inclined, in good old Methodist fashion, to exhort our brethren of the ministry and of the laity to get busy and give their paper, which has such a high rating among the Baptist leaders, a larger circulation among our own people. One united effort would work wonders. To delay until a more convenient season never circulates a paper any more than it gets a man to the mourner's bench. The old exhorters insisted, "Today is the day af salvation."

PRESIDENT FRANK PORTER GRAHAM

Dr. Frank P. Graham, president of the University of North Carolina, is slated to become the president of the larger university, resulting from the union of the plants at Raleigh and at Greensboro with the plant at Chapel Hill. This was fully expected by all. The almost unanimous approval given by the press of the state indicates the unanimity with which the people have turned to this young educator for this important position.

Every thoughtful man knows that Frank Graham has not been selected for a place of leisured ease and of lofty eminence in the world of learning. This is a hard job with the many perplexities to be faced in securing the unity and effectiveness of a great institution that is to function in the life of the state. President Graham will doubtless have the fullest co-operation in the big work given him to do. He is so genuinely religious, so sincerely interested in all classes and conditions, and so anxious to render a service to his day and generation that the people look to him as an educator who is able to lead in a great way at the State University. The start he has made augurs well for the years to come.

SUNDAY MORNING SERVICE IN DUKE CHAPEL

Beginning with this session a regular Sunday morning service is held in the new chapel. The third of these at Duke University last Sunday proved to be an occasion full of promise for the long years ahead. Dean Elbert Russell led the service and Dr. Frank S. Hickman preached. Of the eighteen hundred present, composed largely of the college community, there must have been fully fifteen hundred students. What a fine group of young men and women!

The theme of the sermon, "Judgment—Then and Now," was eminently appropriate. The treatment of this theme which has so largely passed out of modern day preaching was such as to command attention and to carry conviction to all. The inevitable character of the judgments of God, as enforced by the preacher, was such as to win the attention of youth even in this day when the sense of a judgment to come has so largely faded out. Dr. Hickman met every demand of the hour.

The wonderful uplift that comes from such a service of song and prayer and sermon in the atmosphere of that chapel must count for much in the life of a college. This chapel should be the real heart of the university from which would flow the currents deep and full and strong. Academics need just such. Faculties and students should be made to realize that the deepest thing in life is religion. The culture of real religion is to give a new uplift to life. These services should do much for the general uplift of the life of Duke University.

We here in America have counted education the cure for all evils. Colleges and universities have stressed the arts and the sciences to the neglect of the real heart and core of life. Why not see that Duke has some one thing that is distinctive? The gothic arches, the organ and the bells are here—now for the living soul.

GRATITUDE

The evening star, a breath of woods perfume,
A leaf-bound road grey-sheeted in the rain,
Majestic pines, white moonlight in a room,
Night's ruffled curtain dark against the pane.

A child's gay laugh, swift flash or russet wings,
A crimson flower bleeding on a stem,
Tall trees a quiver with bright emerald things,
High hills crowned gold with late sun's diadem.

If only these the earth world had to give,
I would be glad for just one hour to live.

—T. Jordan.

NOTES FROM THE BESSEMER CITY CHARGE

On Wednesday evening, September 21, a real surprise was in store for the pastor of the Bessemer City charge. More than a hundred people assembled at the church for mid-week prayer service. But that wasn't all. At the close of the service Brother S. J. Durham spoke reassuringly of the esteem of the people for their pastor and then suggested that in an adjoining room was evidence of their interest in the case. Upon entering the room I found that a real pounding was there—indeed a fine supply of good rations. This was the third pounding this year, the first being given May 14, the second June 8 by Concord, the third September 21.

The charge has made splendid progress this year. Sunday school enrollment has increased 80 per cent, woman's missionary society enrollment increased 100 per cent. Sixty-six members have been added to the church and mid-week prayer service organized with an average attendance of around 50.

C. B. Newton, Pastor.

A REVIVAL MEETING CLOSED

Closed our revival meeting at Zion church, Elm City, Sunday afternoon after asuccessful series of ten nights. The Rev. J. Frank Morgan of Norfolk, Va., a college classmate of the pastor, came down and spent ten days in the parsonage, doing the preaching while here for the whole of the meeting.

People of the community were highly pleased with the preaching and services as a whole. Many of them say it was the best meeting Zion has had in a long number of years. Large crowds and fine interest prevailed from start to finish. Thirteen new members were received into the church fellowship Sunday afternoon. One or two others will come later.

J. Vincent Knight.

LITERATURE GUIDES

The attention of pastors, superintendents, and Sunday school secretaries is called to the new Literature Guides for Sunday schools. One guide is prepared for the small school of approximately 50 members, a second for the average school of about 159 members, and a third for the large school of 350 members and over. These guides are furnished free on request. When the drections which they contain are followed carefully, local Sunday schools are adequately supplied with literature. Pastors report that considerable saving is also effected. Write either to the Conference Executive Secretary or to the Editorial Department, General Board of Christian Education, 810 Broadway,, Nashville, Tennessee.

YOUTH AND THEIR PARENTS

By Rev. Richard K. Morton, S.T.M.

Youth has a right to choose good parents. They have a right to good physical and mental background; they expect parents to be able to provide for them and to supply guidance and leadership. From parents come their first ideas of love and God and social life. From parents come their first notions of sacrifice and responsibility.

Youth asks, first, that parents and elders speak in terms of wise "Do's" rather than stern and final "Don't," for which no reason can be given.

Youth asks for sincerity—that parents do not misinform them, even with good intentions.

Youth asks also to be taken notice of in public gatherings, and to have legitimate questions respected and adequately answered.

Youth asks for the right of private judgment, for the chance to see in what ways Christ and religious values can be real to them, and in what ways they can best react to their environment. Youth wants guidance, not orders; it wants examples more than abstractions. It wants personal leadership rather than theoretical advice.

Youth deeply desires love, confidence, encouragement, friendship, friendly help. They want intimate talks with parents, and in other ways to develop the common interests which should exist among those beloved of one another.

Youth respects experience, but cannot regard it as infallible, or even important when out of its field. Maturity to them is something more than a psychological inevitability. Youth resents it when parents and others withdraw behind their fortresses of greater age and experience to speak dogmatically and compel obedience.

Youth is not well served by mothers who unduly protect and coddle their children, or who on the other hand neglect them for clubs and societies and a "career." Youth is no better served by fathers who refuse to understand youth's conflicts and difficulties, and do not want to be bothered with queries.

Young people ought to respect parents and expect much from them. Many a father would do better in his business if his son kept telling him that he knew he would achieve great things. Young people do not really want their parents to do all the self-denial. They do not want to be foolishly idealized in their community by them.

Young people ought to feel it a supreme privilege to be able to make the later years of their parents' lives happier and freer to enjoy some of the good things. Mothers who have brought up children through sickness and in health ought to have a "scholarship" that would bring leisure and some of the pleasures they willingly denied themselves in years past. Youth's revolt for freedom should not go so far as to overlook elemental responsibilities and to cast aside the precious love they had in their homes. Apron-strings, as it were, may at times seem to be pulling intolerably strongly—but so soon there comes a day when young people would give anything they possess to feel their pull just once more. What a debt we owe our parents—and how little they look for reward! The little child shrinks from its mother's ugly hands—but loves them dearest of all when she learns that their ugliness was caused when she saved her child from a fire. The son learns of parental love when he eases his father's burden and hears him pay a tribute to him in a church meeting. Another promising young person feels all of a sudden his tremendous indebtedness and unworthiness, and pours out his heart to his mother, saying that he comes to her with life empty and unworthy, and hears her reply: "I know, but it is my life to fill yours and make it worthy to do a great work in the world."

A little girl plays with her doll house and furnishings on the living room floor. She cares for everything conscientiously, but leaves her little doll for a while unattended outside of the little house. Asked by her father if she is not afraid that something will happen to it, she replies: "Oh, no, 'cause you are here, daddy."

Between parents and children there should be perfect confidence and freedom and co-operation. Then the mutual influence will be the most precious in life.

THE OLD SALOON DAYS

Millions of the younger people now living never saw a liquor saloon. It was an unmitigated curse. Its stench rose to heaven. It ruled the politics of many states, made common gambling a pastime, and laughed at the virtue of women. The time has come when millions of people are clamoring to have some substitute for the saloon brought into our cities, towns, villages and country places.

Some advocate the return of licensed liquor because prohibition has not killed the rum traffic. These very people who want licensed liquor are largely responsible for the fact that prohibition has not worked more perfectly. Even laws prohibiting murder, arson and theft do not accomplish their purpose automatically. They must be enforced by the government with the aid of all good people. It is to the everlasting shame of multitudes of our people that they have connived at the violation of the liquor laws by actually purchasing liquor from bootleggers. We understand that sometimes this liquor is consumed by guests who are counted quite respectable.

Other people advocate the return of licensed liquor to add to the revenue of our hard-pressed country. Sufficient evidence is available to prove that in various ways licensed liquor costs twice as much as the revenue it produces. In poverty, crime, suffering, insanity and untimely death, there is really no way to estimate what any country pays for the privilege of licensing the sale of rum. Our country, to be sure, is in economic difficulties, but things would have to be much worse before we would agree to put the stamp of our approval upon rum by allowing men to sell it as an aid to running our national government.—Watchman-Examiner.

ALL SUFFERING IS LONELY

All suffering is lonely—we may be
Surrounded by a host of friends who would
Reach out with eagerness to minister
Within our solitude.

But oh, no human hand can touch the heart;
Our dearest friend is stranger to our need;
In utter loneliness we stand apart,
Uncomforted, indeed,

If it were not for One whose heart has known
The loneliest roads, the bitterest agony;
Whose friends slept soundly as He prayed alone
In dark Gethsemane;

Who climbed a lonely hill one April day
That we, through lonely hours might touch His hands,
To find we are companioned in the dark
By One who understands.

GOOD REPORTS FROM BETHEL IN HAYWOOD

According to official reports the Bethel charge is in better shape than it has been in years. Two churches report the best progress and state in 35 years; one the best in eight or ten years; two others the best in several years; another one the best in over ten years; Bethel, by a conservative, the best in 40 years; while Rev. R. A. Sentelle, 86-year-old Baptist minister, who has spent most of his life in Pigeon Valley, says that Bethel (or this valley) is in the best condition that he has ever known it.

While many things we had hoped to accomplish are not yet accomplished and failed our fondest hopes, and many things are not as we would have them, yet we are encouraged by these reports which come from those who have lived in these parts for a half century and longer.

Clark's Chapel church has recently purchased a heater for the church, also during the year Harmony Grove church has been better lighted. The League at Clark's presented "Hands Around the World" to a full house very interestingly and effectively at a recent regular meeting of the young people. All goes well at Clark's with the fine leadership and co-operation that is ever present there.

At a recent meeting of our workers' council at Clark's Chapel the new board of Christian education was set up. The pastor, Sunday school superintendent and president of young people's department, and the general secretary and treasurer of the local church school compose the organization at present —G. N. Dulin, Herschel Hipps, and Miss Kate Williamson, respectively. Other young people's departments and Sunday schools on the charge are being reorganized and wherever practical the new board is being set up. G. N. Dulin, Pastor.

MELVILLE B. COX CENTENNIAL

Under the direction of Dr. W. G. Cram of Nashville, general secretary of the board of missions, Methodist Episcopal Church, South, and the board of missions of the Methodist Episcopal Church, the centenary of Cox's sailing will be observed October 30-November 1 at Norfolk, from which point the young missionary sailed to Liberia 100 years ago, November 1.

An elaborate program is being planned to commemorate the event. On Sunday, October 30, Norfolk churches will be opened to visiting speakers. Monday will feature a pageant written by Miss Noreen Dunn of Nashville; and Tuesday, the centennial day, will be marked by addresses by Bishop Francis J. McConnell of the Methodist Episcopal Church, and Bishop Edwin D. Mouzon of the Southern Methodist Church.

When Melville Cox went to Africa, the Methodist Church, then one denomination, had done practically nothing in the way of foreign missions. Young Cox, a member of the Virginia conference, stationed at Raleigh, N. C., had volunteered to go as a missionary to South America, but consented to go to Africa instead, where a mission was to be established for a colony of American negroes in Liberia. Soon after his arrival on the field he was stricken with African fever and died after a brief missionary career of four months.

However, his zeal and interest were so remarkable that his life proved an incentive for succeeding generations of missionaries. And his injunction, "Let a thousand fall before Africa be given up," adorns every history of Methodist missions, and will doubtless be the central theme of many of the addresses to be given during the three day centennial celebration.

MINISTRY IN HOME SECTION

The ministry of Jesus Christ leads a man to unexpected events in life. Eight years ago the writer would scarcely have believed that he would have been appointed to a charge in his native county and would have stayed there four years. It may be true that every man believes his native section is the best to be found, but I am not saying that it is true. Many defects can be found in Richmond county just now. The industrial life is at a low point. Moral life is far from perfect. Money is not circulating as it should. But with all these defects, and others, I am saying Richmond county is a great county. Her people are kind and long-suffering and co-operative.

The writer is a better man by being appointed to his native soil. Some men have a dread toward carrying the gospel to their home land. Some difficulties have come to pass in this case, but for the most part we have had a good time. I can say that we are conscious of some permanent contributions. Congregations have increased at various times and places. The material equipment for worship is in better condition. The parsonage is in better condition—shrubbery around the home and a nice lawn in front. The fourth year can testify to strong friendships in various sections of the county, and the writer believes the membership of the charge can claim a strong degree of vital Christianity.

It is with regret that we are forced to admit the terrible calamity in regard to the industrial life of this good county. Business is paralyzed and that checks our church work. Annual conference is coming and we realize that our report will not be "in full," but it is going to be the best we can make it. We are growing spiritually and can leave Richmond county with the knowledge of trying to make it a better county. Our faith is stronger, our character is clean and our call is clear.

M. C. Ellerbe.

NO SLUGGARD ON THOMASVILLE CIRCUIT

Now six Epworth Leagues and young people's divisions organized; at the beginning of the year only two. Now six midweek prayer meetings; in the beginning of the year none. A charge union of the young people's divisions, meeting monthly with an average attendance of over 200. The pastor attends all the prayer services, reaching three churches one week and the other three the next; the average attendance on the prayer services ranges from 30 to 100. Fourteen weeks of revival services in which the pastor, Rev. John Cline, did all the preaching. Hundreds of conversions and reclamations; hundreds of young people and older beginning to lead in prayer, testimony and personal service for the Master; approximately 150 homes which began family worship; all past records broken of Sunday school membership and attendance on the charge; 103 new members added, with more yet to be received. The pastor has visited and prayed in the homes of all the members, more than once in most of them, and has visited and prayed with all the people residing in his territory whether members of his church or not—1,372 pastoral visits so far this conference year—and has preached 290 sermons on his own charge, besides holding three weeks of services for other pastors, visiting and working the same with their people.

J. P. Collett, Charge Lay Leader.

RECENT REVIVAL HELD AT INDIAN TRAIL

A splendid meeting that was, in every sense of the word, a revival has recently been held in the Indian Trail church, Weddington charge. The pastor, the Rev. J. B. Tabor, Jr., was fortunate in securing his father, Rev. J. B. Tabor of Woodleaf, N. C., to conduct the series of services. This faithful carrier of God's Word immediately won for himself a place in the hearts of the people of the entire community. Every sermon was indeed a gospel message—each message going out and bringing forth fruit. Many of the members of the church have voiced the sentiment that this was the best meeting that the church has had in years.

There were many visible results, but there was also a strong "under-tow," which was proof of the fact that the entire church was being stirred,, and that the Spirit was at work making sure the foundation of this little membership.

As a result 20 members have been received upon profession of faith and two members by certificate. It can safely be said that the church is ready to move forward in the Master's service and, under the able leadership of the pastor, Rev. J. B. Tabor, Jr., the church should accomplish much.

"Judge not always by the huge waves
That roar—and dash—and foam;
Think rather of the strong under-current
That slowly, surely draws the vessel Home."

By a Member.

GREAT PREACHING ON ROBERSONVILLE CIRCUIT

On the night of September 25 we closed the second of our revival meetings, which proved a spiritual feast for all of us. Two of the most popular, most outstanding and most successful preachers and pastors were in our midst for these seasons of refreshing. At Hamilton for a week Brother E. L. Hillman of Greenville ably led our people in inspiration and aspirations. His presence and words were a rich blessing to our people.

At Robersonville, Brother T. G. Vickers, our conference host, spared us a week out of his busy life to enrich us with the power of his divinely inspired thoughts and messages. Many of our people took advantage of this rare treat for this small church and on Sunday night every available seat in the church was taken. The entire community was lifted up on high by his presence and his words. These are great days when the able preachers of the city churches are willing to pass out into the rural areas to assist the smaller churches.

A. E. Brown, P. C.

BOB SHULER'S VOTE IN CALIFORNIA

In the primary election he received more votes than any other one candidate, having a total of nearly 300,000. He polled 25,000 votes more than McAdoo, and 7,000 more than Tubbs. In Los Angeles county, where he is well known and carried on his terrific battles for honesty and decency, where he fought plunderers and profiteers and the underworld, he received 179,366 votes or about 65,000 more than McAdoo, who lives in the same county, and more than 150,000 than Tubbs, his vote being more than theirs combined. In his home city of El Monte he received 1,419 votes to 500 for McAdoo, and 113 for Tubbs, and in his home precinct where his neighbors know him intimately, he received 96 votes to 35 for McAdoo and three for Tubbs.

The truth is, there is a splendid chance with Tubbs and McAdoo dividing the wet vote for Dr. Shuler to win, if his friends will do their duty and carry the good message of opportunity.

A remittance for the Advocate will aid us greatly just at this time.

Revive Thy Work

Merton S. Rice, in American Friend.

I have just been reading the earnest prayer of a prophet in the mist of a trying day. He turned through and out of it all, and called for what he fully believed to be the real deliverance. "Oh, Lord! Revive thy work in the midst of the years!"

Personally I have always believed that the greatest danger involved in any problematic period of life is the spiritual danger. We do not list it on our market reports. We call crisis years the years when stocks and bonds go tumbling in quotations. We are slaves of economics. Keep our markets strong and you cannot write crisis across our day. We however have come to realize of late that there is a stifling atmosphere about prosperity which chokes some finer things than mere economics.

Amid all the other crowding perils of this troubled hour through which we have been conscripted to carry the story of human progress, I am sure the spiritual peril is the greatest. It is not now for great civic reforms, and great industrial reforms, and great social reforms, and many more upon which we so easily can persuade folks to spend their enthusiasms, that I am to direct attention. Not that I do not favor the very highest development of every good ideal, but because I am fully convinced that the heart and hope of all good reform in this world lies in a genuine application of spiritual religion to the ways of man. I have been reading some very excellent historical estimates which boldly declare that the the Wesleyan revivals actually saved England in that hard day from the very same fate which crushed France in her red revolution. In the light of what has been done, I dare in the face of what needs doing, to declare my faith in the same Gospel they had, and in the same Christ they preached, and in the same salvation they experienced, and in the same triumph they wrought.

There is a waiting place today for a giant figure in the church to appear. We must not walk carelessly now. We must not walk uncertainly. The issue is between God's truth which must be championed by his church, and ease and indifferenee, and skepticism, and materialism, and flagrant sin.

We must not be afraid of deserting our calmness. These are enlisting days. There can be no neutrality. We indulge enthusiasm otherwise, in face we require it. Enthusiasm among salesmen is made an essential. Why should we cool toward an enthusiasm for God's kingdom on earth? As some one has said, "Why should a gladiator be sane and St. Paul mad?" I would say it modestly, and deny all comparisons personal that might seem to be involved in such a statement, but I have come to a time in my ministry when I can at least understand the feelings of splendid old John Knox, when in a perfect agony of soul he cried, "Oh God! Give me Scotland or I die!"

Not long before his death, our greatest psychologist, Prof. William James of Harvard, offered a very keen observation upon the condition of our evangelical faith when he said, the true spirit of the church evaporates under those able and rationalistic booklets with which we have in certain quarters begun to evaporate religion in intellectual terms. That is not an exact quotation of the great student body but it is the meaning of a very penetrating observation upon a very liable condition.

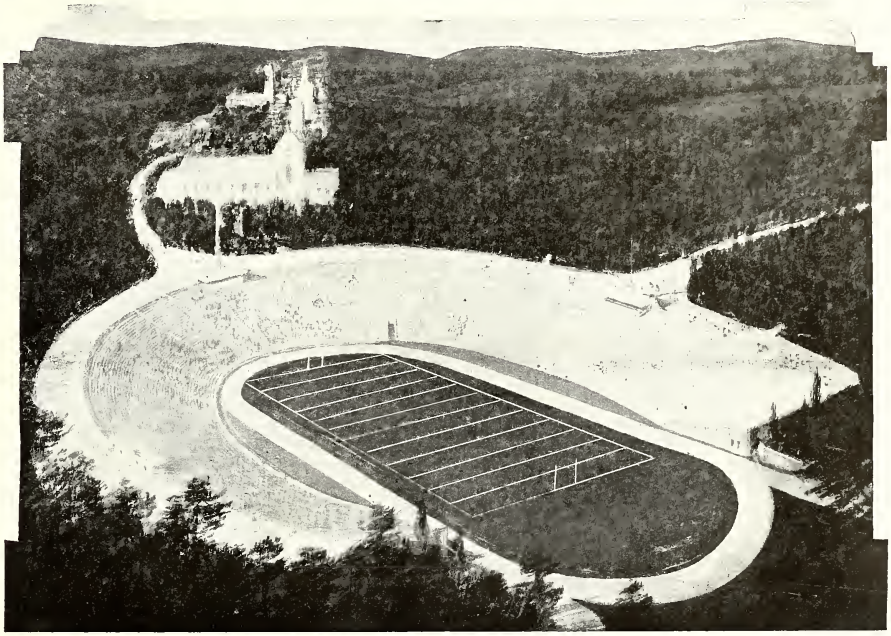
I am not concerned as to what type the new revival shall be. I am no stickler for form, or phrase, or manner of its propagation. The term, "Old time religion," is an easy term to use and a hard term to define. Religion is neither old fashioned nor new fashioned. It is not a question of fashion. It is little concerned with form. We are not doing other things as we used to do them. Why leave the expression of our religion to wear, alone of all our life expressions, the old manners and ways of yesterday?

I have a faith in Jesus Christ that cannot be outrun by any generation. I have faith in a gospel that cannot be laid aside by any problematic conditions that may arise. I am not for a Christianity that would be narrow, and severe, and conceited, and unprogressive. I would, however, have a living, aggressive, passionate church enjoying the communion of a personal Saviour from sin. After having done my best to give consideration to every phase of the present day demand upon the church, and after having fought my own day through a mass of suggestions in emphasis, I have arrived at a conviction which was most vigorously announced by Dr. Dawson a few years ago in a phrase somewhat thus: "Though much may have been shaken in the realm of thought, nothing has been shaken in the realm of my experience!" That may not be Dr. Dawson's exact wording, but the meaning is there. I cling to the message of evangelism. The form of utterance may differ, but the manner of statement is not the issue. I am far more concerned about the actual salvation of the soul than I am to discuss the speculations about truth, which, after all, may hold interest for but a very few and hold no ultimate help even to them. This I know, the power of Jesus Christ does save folks, and that is enough vital knowledge in itself to command all the power I possess and to consume my best energy in application.

I would call, from the most compelling conviction I have ever known, for a new and consuming passion for the evangel to come over the church. Enough for us to know that we have been entrusted with the message that will bring the broken hearted and the sinful to a sufficient deliverance. As never before, in my too little ministry, do I see and appreciate the meaning of this commission. I have never doubted its worth. I have never questioned its surety. I have never feared its ability. I do now see it however as I never did see it heretofore, as truly underlying all the stability of government and the hope of every reform. These are days for the declarations of the great fundamentals of our beliefs, shorn of all our bickering contentions. Nations are in upheaval. Whole systems are in revolutionary change. Governments and law and order are in perilous criticism and protest. Revolution is no word to be carelessly bandied about this world now. What we need is a gracious and a genuine revival of the religion of Jesus Christ, a religion that will plant the life of God in the hearts of men.

"Awake! Awake! put on thy strength, O arm of the Lord." We are waiting a consuming devotion to the task in which faith is unalterably set. Devotion to the faith has been the characteristic that has marked the outstanding ones in revived days. Bernard of Clairvaux,

Duke University Stadium, Where the Annual Home Coming Football Game Will Be Played, Duke Vs. University of Maryland, Saturday, October 15, 2:00 p. m.



This game, Saturday, October 15, bringing together two of the outstanding teams of the Southern conference, will attract thousands of alumni and other lovers of football.

Prices: Reduced section, $1.25; reserved seats, $2.00. (These prices include the tax). Ticket orders mailed to the Duke Alumni Office will be filled promptly. Add 20 cents for postage and registering.

Anslem of Canterbury, Francis of Assisi, Luther, Knox, Wesley, these may not have agreed in many of the details of doctrine, but in devotion they were in perfect step. What would avail a noble ideal to a nerveless, unheroic generation? But if the things we preach are true there can be no excuse for anything other than the most devoted work for salvation of a lost world. Our times we know are disturbed. We are troubled by vast and clamoring problems which will either work out our deliverance from all trifling matters that have confused us from the real truth, or will plunge us into abject failure. The very peril of this demanding hour is the irresistible challenge to our faith. It is not enough for us to have a sound system of social economics, important though that be. Well stated creeds and high-idealed politics are not enough. The very most practical and virile principles will weaken and faint unless they be motived in a character unique and irresistible because of an unbroken communion with God. This world never needed Jesus Christ more than now. That great deliverance will not be supplied by reading the splendid stories of the tireless characters who met the calls of other days. Today, when every street corner is made an orator's platform for the proclamation of some social theory: Today, when the press of the world is pouring out a flood of varied suggestions and speculations: Today when enthusiasm extreme stamps men and women who eagerly seek every ear into which to cry their proposed doctrines: Today when plastic nations and whole races of people are lying exposed to influences that can impress them: Surely at an hour like this we will not dare to fail as Christians to be solicitously loyal to our faith.

Metropolitan Church, Detroit, Mich.

A SIDELIGHT FROM CANADA

I have just returned from a vacation in Canada, and perhaps without trespassing on Dr. Thomas's domain I may venture to record an observation on the situation there which is of interest in the light of the present campaign. Ontario, as is generally known, in common with most other provinces of the dominion, abolished prohibition three or four years ago, and established "government control." At that time the Canadian wets insisted, just as ours are doing now, that they were strongly opposed to the return of the old-time barroom. Accordingly the Ontario law does not permit liquor to be consumed on the premises where sold. It is dispensed in bottles to be taken home. Now, however, the "Moderation League" (mark the term!), with large financial backing—the liquor interests no doubt subscribing heavily—and with impressive offices in every important center, is carrying on an active propaganda to end this restriction. They want drinking permitted on the premises, and there you have, of course, the old-time barroom, or saloon, whatever name may be given to it. The arguments used are devilishly clever. Drinking in the home is ruining our youth, therefore permit drinking where liquor is sold! We may as well be prepared for it. Whatever may be said now about opposition to the return of the saloon is said with tongue in cheek.—The Christian Century.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

N. C. STUDENT CONFERENCE

The first Methodist Student conference ever held in North Carolina will be held in Durham October 29-30, according to plans worked out by a group representing the two annual conferences at Greensboro recently. It is expected that 100 representative Methodist students from the Methodist and state institutions in North Carolina will be in attendance. The sessions will be held in Duke Memorial church and Duke University. Miss Idalene Gulledge, director of the Wesley Student Association of College Place church, Greensboro, is chairman of the committee making arrangements for the program. Warren Scoville of Greenville, a student in Duke University, has been chosen to preside over the conference.

SEE PROGRAM ON NEXT PAGE

Attention is called to the schedule of radio broadcasts appearing on the page of the Board of Christian Education of the Western North Carolina conference. On this page you will find the composite radio schedule of interest to radio fans in this entire section of the country, especially North Carolina, South Carolina, and Virginia. These broadcasts will constitute a part of their plan of observance of Childhood and Youth Week October 16-23.

GRANVILLE, OCTOBER 16-21

Approximately 20 representatives of the Methodist churches of Granville county, meeting at Oxford church September 28, completed plans for the Granville county standard training school to be held in Oxford October 16-21. W. W. Fuller, superintendent of Oxford Sunday school, was chosen chairman and Rev. P. H. Fields, pastor of the Oxford circuit, secretary of the board of managers. Mr. Gobbel was present and assisted in the planning. Courses to be offered, with instructors, are as follows:

"Missionary Education in the Local Church," Rev. F. S. Love.

"Program and Organization of the Young People's Division," Mrs. Earl W. Brian.

"Organizing for Christian Education in the Local Church," L. L. Gobbel.

TRINITY BOARD MEETING

The board of Christian education of Trinity church, Durham, at its last weekly meeting, adopted anew for the new year the church-wide plan for the monthly observance of Missionary Day. Trinity Sunday school will send its fourth Sunday offerings to Rev. C. K. Proctor, Treasurer, Oxford, for the support of the Home and Foreign Missionary Enterprise. Fifth Sunday offerings will be sent to our Methodist Orphanage at Raleigh.

Although she had no place on the program itself, Miss Ruth King, the church secretary, deserves much of the credit for its success.

Following the "church night" meeting, the new local church board of Christian education held its first meeting for the new year. Mrs. Brian met with the board and helped them make plans for the coming year, including plans for the observance of Childhood and Youth Week.

Children's Division

DURHAM UNION ELECTS OFFICERS

Mr. Thurman Taylor, Jr., of Trinity church was elected president of the Durham City Union at its regular September meeting. Other officers elected were: George Corbin, vice president; Edna Cousins, secretary; Carson Wicker, treasurer; Hazel Cockman, publicity superintendent.

The devotional program for this meeting was in charge of Mr. George Corbin, tion for the new year. The general superintendent, Mr. T. J. Casey, introduced Mrs. Virginia Thompson, superintendent of the children's division, Fred Smith, president of the young people's division, and J. C. Crone representing J. L. Wharton, superintendent of the adult division, who presented the officers and teachers in each of their divisions.

Mrs. Earl W. Brian, conference director of young people's work, spoke on "Faith," and Dr. C. H. Strosnider spoke on "Love." Short messages of greeting were brought also by Mr. C. B. Miller, chairman of the board of stewards, Mrs. T. B. Dameron, president of the Woman's Missionary Society, and Rev. W. V. McRae, representing the choir. The program was brought to a conclusion with some remarks on "Luck" by the general superintendent, Mr. T. J. Casey. Alleigh. Dr. W. K. Green is chairman of the board; Rev. G. R. Combs, pastor, and Prof. B. G. Childs, general superintendent.

ST. PAUL'S AT WORK

Approximately 125 workers of St. Paul church, Goldsboro, gathered for their regular monthly "church night" supper last Wednesday evening. The theme of the meeting was "The Four-Leaf Clover." Each place card bore a reproduction of a four-leaf clover, one leaf being called Hope, one Faith, one Love, and one Luck. During the supper Mr. Earl W. Brian of Durham sang "The Four-Leaf Clover." At the conclusion of the meal the pastor, Rev. W. V. McRae, spoke briefly on "Hope," and in connection with his talk introduced the general superintendent and members of the local church board of Christian education chairman of the worship committee. Special music was given by Miss Peggy Stroud and a boy's quartet from Trinity church. Miss Susie Pearl Moore read the Scripture, and Dr. W. A. Stanbury brought a very splendid message on "What the Pastor Expects of His Young People."

Following a word of welcome by the president of the Branson young people's division, Miss Eula Mae Daves, the union was entertained at a peanut party by the Branson young people.

MR. BAUM REPORTS

Another young people's division has been organized in the Elizabeth City district, Mr. Baum reports. The officers of the newly organized division at Mount Zion church on the Currituck-Kitty Hawk charge are: President, Otto Bateman; vice president, Mary Barco; secretary, Eunice Grandy; treasurer, Arvilla Dowdy. Our best wishes are extended to these young people at Mt. Zion, as well as to their pastor and district secretary.

17 NEW CHARTERS

During the months of July and August 17 new charters were issued to young people's divisions and unions in our conference. Those receiving charters are the following:

Durham district—Webb Avenue, West Burlington, and Durham City Union.

Elizabeth City district—Mackeys, Shiloh (Stumpy Point).

New Bern district—Queen Street, Kinston (Int. and Y. P. Depts).

Rocky Mount district — Bethlehem (Warren Ct.), Farmville.

Wilmington district—Fifth Avenue, Maysville (Int. and Y. P. Depts.); Warsaw, Antioch (Garland); Andrews (Roseboro); Clinton, Halls (Roseboro).

TREASURER'S REPORT

Our treasurer's report for the months of July and August shows the following remittances for the young people's mission special:

Webb Avenue (Int. Dept.)	$5.00
Arcola	5.75
First Church, Wilson (Int. Dept.)	2.95
Philadelphia, Gates	2.00
Moyock (Int. Dept.)	2.50
Holly Springs (Williamston)	6.65
Hertford	5.00
Duke Memorial (Senior Dept.)	4.70
Front Street, Burlington	2.32
Gatesville	3.07
Lea's Chapel (Person Ct.)	2.25

Now is a good time to make a payment on your pledge to the young people's mission special. And if you have not made a pledge for this year, please do so during October, reporting the amount of your pledge to Mrs. Brian or your district secretary. Don't forget that our treasurer is Mr. John O. Evans, Corner Morgan and Blount Streets, Raleigh, N. C.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

TO PASTORS AND SUPERINTENDENTS

Have you observed Sunday School Day yet? There is yet time if you have not. But the time is rapidly passing. Do not neglect longer. You will want to report on this matter at conference, so attend to it at once. Get programs from the conference office.

RADIO PROGRAM: CHILDHOOD AND YOUTH WEEK

The radio management in North Carolina and surrounding territory has been most generous in providing time for an interest that is nation-wide—religious education and youth.

October 16-23 has been designated as Childhood and Youth Week. Many churches are now arranging for radio parties where community groups will meet in some home to hear the various speakers and possibly remain for a time to discuss among themselves the subject to which they have just listened.

Since we have no way of announcing the radio schedule except through this page it becomes the responsibility of each church bulletin, daily press and other means.

LISTEN AND THINK!

WIS, Columbia, S. C.

Sunday, Oct. 9, 4:15 to 4:30 p. m.
Monday, Oct. 10, 5:00 to 5:15 p. m.
Tuesday, Oct. 11, 4:15 to 4:30 p. m.
Wednesday, Oct. 12, 9:45 to 10 a. m.
Thursday, Oct. 13, 12:15 to 12:30 p.m.
Friday, Oct. 14, 9:45 to 10 a. m.
Saturday, Oct. 15, 10:45 to 11:15 a. m.
Sunday, Oct. 16, 11:30 to 12:30 p. m.

WCSC, Charleston, S. C.

Sunday, Oct. 9, 2:15 to 2:45 p. m.
Monday, Oct. 10 through Saturday 15, daily 2:15 to 2:30 p. m.
Sunday, Oct. 16, 2:15 to 2:45 p. m.

WSPA, Spartanburg, S. C.

Monday, Oct. 10 through Friday, Oct. 14, daily 7:30 to 7:45 p. m.

Sunday, October 9

WSOC, Gastonia, 11 to 12 a. m.—Rev. J. B. Craven, pastor Main Street church, Gastonia.

Sunday, October 16

WBIG, Greensboro, 8 to 9 p. m.—"Potent Factors in Character Development of the Child in the Home," Prof. E. T. McSwain, principal Central Junior High School, Greensboro.
WPTF, Raleigh—Afternoon.

Monday, October 17

WSJS, Winston-Salem, 8:30 to 8:45 a. m.
WSOC, Gastonia, 12:15 a. m.-12:30 p.m.
WPTF, Raleigh, 3:05 to 3:15 p. m.
WWNC, Asheville, 7:00 to 7:15 p. m. —Rev. J. G. Huggin, pastor Asbury Memorial church, Asheville.
WBT, Charlotte, 7:45 to 8 p. m.—"Conservation of Childhood and Youth," Dr. W. W. Peele, chairman Board of Christian Education, W. N. C. Conference.
WSM, Nashville, Tenn., 7:30 to 7:45 p. m.

Tuesday, October 18

WSJS, Winston-Salem, 9 to 9:15 a. m.
WBIG, Greensboro, 11:15 to 11:30 a.m.
WBT, Charlotte, 11:45 to 12 a. m.—"Understanding the Child," Miss Corinne Little, director Children's Division of W. N. C. Conference.
WSOC, Gastonia, 7:30 to 7:45 p. m.

Wednesday, October 19

WBIG, Greensboro, 11:00 to 11:15 a.m.
WPTF, Raleigh 3:05 to 3:15 p. m.
WSJS, Winston-Salem, 5:45 to 6 p. m.
WSM, Nashville, Tenn., 6:45 to 7 p. m.
WSOC, Gastonia, 7:30 to 7:45 p. m.
WBT, Charlotte, 7:45 to 8 p. m.—"Parents and Youth—the Need for Mutual Understanding," Dr. E. H. Garinger, principal Central High School, Charlotte.

Thursday, October 20

WBIG, Greensboro, 10:45 to 11:00 a.m.
WBT, Charlotte, 11:45 to 12 a. m.—"The Home—the First School of Religion," Prof. Price H. Gwynn, professor of Education of Davidson College, Davidson, N. C.
WSOC, Gastonia, 12:15 to 12:30 p. m.
WSJS, Winston-Salem, 5:30 to 5:45 p.m.

Friday, October 21

WSJS, Winston-Salem, 11 to 11:15 a.m.
WPTF, Raleigh, 3:05 to 3:15 p. m.
WSOC, Gastonia, 7:30 to 7:45 p. m.
WSM, Nashville,Tenn., 7:30 to 7:45 p.m.
WBT, Charlotte, 7:45 to 8:00 p. m.—"Youth and Readjustments," Dr. John W. Shackford, pastor Hawthorne Lane Methodist church, Charlotte, N. C.

(Perhaps other speakers and subjects may be given this page next week).

Young People's Division

UNION COUNTY CAMPFIRE PROGRAM

The Methodist Young People's Union held a county-wide meeting on the evening of August 15 at Pleasant Grove camp ground.

The campus lent a beautiful setting for the campfire program in which ten churches took part.

Hebron, Weddington charge, and Center, Marshville charge, won first and second places respectively in the yelling contest, while Pleasant Grove, Waxhaw charge, won first place in special number, presenting an Indian wedding ceremony. Tepees, Indian chiefs, squaws, princesses and warriors were represented in great numbers.

The program as a whole was helpful and instructive. Large numbers of campers, who had come preparatory to the annual camp meeting which began the following night, were in attendance.

The closing vesper service directed by Miss Hartsell very fittingly ushered in the revival services.

Elizabeth Howie, Secretary.

JOINT RALLY

Representatives of the Methodist young people's departments in the Greensboro and Winston-Salem districts met Tuesday night, September 20 in a joint rally at Centenary Methodist church, Winston-Salem. This proved to be one of the largest attended and most successful meetings of its kind ever held in this locality. Two unions of the Greensboro district and three unions of the Winston-Salem district were well represented with a total attendance of almost 500.

The program of the evening was opened with a brief devotional led by James Underwood, president of the Forsyth County Young People's Union. During this part of the program Everette Neese, conference treasurer, spoke briefly on the theme. "So teach us to number our days" and stressed the importance of mission pledges. The invocation was offered by Rev. L. D. Thompson. A musical feature was a vocal solo, "God Be Merciful Unto Me," by John Lowery. The Greensboro assembly was welcomed by Miss Blanche Gluck, district secretary of the Winston-Salem district, to which Miss Gladys Grubb, secretary of the Greensboro district, responded. Rev. G. G. Adams, conference director of young people's work, talked about some of the major objectives relative to this type of work.

A most interesting and instructive feature of the program was an illustrated talk by Mrs. Hamilton Moore, who has spent some time in her work among the natives in Africa. The speaker held the attention of the assembly as she described in detail some of her experiences in the Dark Continent and told of the life and customs of its natives. An interesting fact she mentioned, and which perhaps is not generally known, was to the effect that Presbyterian missonaries were of great assistance to the Methodist missionaries during the opening of the Methodist mission work in Africa. Mrs. Moore closed her talk with a prayer of challenge to the young people that they might be inspired to give of their best to the cause of missions.

Adult Division

THE ADULT DIVISION AND THE PREACHING SERVICE

"Preaching has always had a distinctive place in the life of the church. It makes its greatest contribution to adults. Therefore adults especially should attend the preaching service. There should be no conflict between the preaching service and the period commonly set apart in the adult division for worship at the church school hour. The most nearly ideal service at the church school hour is not one that can be substituted for the preaching service, but one that supplements and prepares the way for the preaching service.

"Two things are necessary: First, proper emphasis on the preaching service should be placed in the services carried out in the adult division of class meeting; second, the teacher and president of each class should encourage the members of the class to attend the services, setting the example by their own attendance. The teacher or president of the adult Bible class is not carrying out the responsibility of his office unless he is concerned in a vital way about the success of the service of the church." —M. Leo Rippy.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

O Lord of love, to right my lot
Naught but thy presence can avail;
Yet on the road thy steps are not
Nor on the sea thy sail.
My "How" and "When" thou dost not heed,
But come down thine own secret stair,
That thou mayest answer all my need,
Yea, every by-gone prayer.

—George McDonald.

TRINITY, DURHAM, ENJOYS SOCIAL MEETING

The Woman's Missionary Society of Trinity Methodist church of Durham held its literary and social meeting for the third quarter on Monday afternoon, September 26, in the church parlor. Mrs. G. B. Malone, president of the auxiliary, presided over the meeting, which was attended by 75 members. The opening devotional was conducted by Mrs. Leon Nichols.

The main feature of the afternoon was an interesting talk by Mrs. Frank Hickman on her visit to the Holy Land and Egypt. Mrs. Hickman is a pleasing speaker and held the attention of the members throughout her address.

Another enjoyable feature of the program was the 30-minute program of dramatic readings and vocal selections rendered by Mrs. W. M. Huff of Raleigh. She was accompanied by Mrs. Bert Cunningham.

At the conclusion of the program a delightful social hour was spent, at which time afternoon refreshments were served by Mrs. Otho Lunsford and Mrs. Henry Linthicum, assisted by their committees.

AN INTERESTING MEETING IN CURRITUCK

The Sue Sawyer Missionary Society of the Currituck circuit met at Hebron church last Friday afternoon with 35 women in attendance. The devotional service from the World Outlook was conducted by Mrs. Henry Gregory, Mrs. Carlisle Wright singing "Where Cross the Crowded Ways of Life," and Mrs. Ada Parker being the reader. Mrs. A. B. Hampton presented the leaflet, "Christ in China," by Bishop Paul Kern. Mrs. H. B. Baum told the story of McTyeire School, illustrating it with pictures and posters. Mrs. Oscar Simons presented Stewardship very beautifully and effectively by telling the story of John Eagan.

Mrs. Ella Williams gave important items from the Bulletin, stressing the Mt. Sequoyah Retreat with its emphasis on creative prayer. The president then asked that all members who are vitally interested in our missionary work pray definitely for our meetings each morning at nine o'clock the week preceding the monthly meetings.

It was voted to take the money from the local treasury to send a year's subscription to the World Outlook to one of our members who is in the sanitorium.

The membership chairman reported five new members.

The study leader is planning for a standard study class in "Lady Fourth Daughter of China," to meet October 18-21 from 2:30 to 4 o'clock each afternoon at the parsonage.

It was voted to take $9 out of the local treasury to pay the Scarritt funds.

The Elizabeth Sneeden fund was again mentioned, her picture being shown on a poster, and several contributed to the fund.

The Pascurcan zone meeting will be held at Ebenezer church on this charge October 6. Everybody will be asked to bring lunch.

After the meeting was dismissed by prayer our hostesses, Mrs. Dan Wright, Mrs. C. A. Wright and Mrs. John Fisher, served delicious ice cream and cake.

Every visitor was given pamphlets to read concerning the value and importance of the Woman's Missionary Society.

There were many present to participate in this meeting. Mrs. L. C. Baum.

WORK IN THE POLISH MISSION

By Edmund Chambers, Supt. Wilmo Dis.

In discussing the work in Poland, one must agree that from the days of the first Christian missions the main obstacle to progress in winning the world for Christ is everywhere found in blindness of eye and hardness of heart caused by sin. No human ingenuity or loyalty can bring enlightenment apart from the aid of the Holy Spirit who alone can give life to dead souls. None the less in every land there are local conditions which hinder or help the spread of the gospel. It is the first business of the missionary, after having mastered the language, to learn these conditions and take them into account in all that he does. The following are a few of the conditions that affect our work in Poland:

First, Poland is mainly Roman Catholic. True, the census shows not quite 20 out of 31 million belonging to that church. Most of the others, however, (Jews, Greek Church, and Lutherans) belong to the minority national groups. They differ greatly among themselves, and so they cannot hope to set the tone to national life. Romanism here, as in every country, knows how to use to the full every political advantage. By discreetly keeping silent as to its more than friendly relationship toward the former despoilers of Poland, this church manages to pose as the only national and patriotic church. Possessing almost every privilege that could be thought of except that of persecuting other religius beliefs, it constantly asks for more privileges. It stands in the way of a national system of education (except under priestly control) of marriage reform, religious equality, and other long overdue changes. A few years ago, finding the people of Poland inclined to look with favor on America and American institutions (for most of the after-war relief came from Protestant countries and little or none from Roman Catholic peoples), a press campaign was begun by the Roman Church continuing more or less to this day against America as the home of "Sectarianism," the nursery of gangs, the land of dollar worship! Sectarianism, the gangs, dollar worship—all this is ingeniously laid at the door of Protestantism. A vivid imagination rather than the truth is the chief feature of these articles, which appear in popular daily newspapers of wide circulation.

Second, Poland is Slavic. The Slav temperament is in evidence everywhere. It is seen in the artistic and dramatic ability of the people, which makes them love anything in the nature of a demonstration—either religious or patriotic. Protestant emphasis on the inward life rather than upon outward show seems to many cold and cheerless. It is shown in their easily kindled and equally easily quenched enthusiasm. Their proverb dubs it, "a fire of straw." This ardor makes them despise caution and forethought. All must be done at once—or never! This tendency, coupled with a lack of organizing or administrative ability, leads many to disaster and justifies the proverb, "A wise Pole—after the harm is done." It is shown in a sort of lovable helplessness before the facts of life, which makes these people give all to retrieve what imprudence has lost and if too late to go down to death with a song upon their lips. Poland is "a knight among the nations," but what can a knight of former days do in the twentieth century?

Third, Poland is near Russia. Too near to Russia perhaps to be influenced by Bolshevik propaganda. Conditions in Sovietland are known by means of letters, from accounts of friends, and from personal experiences. Poland will not go Bolshevik. Yet contact with the masses of people in Poland enables one to understand the point of view, which with a little encouragement might easily become Bolshevist. Perhaps it is the result of ages of autocratic or paternal government by the rulers, breeding irresponsibility and hostility in the ruled. These age-long attitudes survive today, though the things that called them forth no longer exist. Any employer or almost any institution is considered fair game to be exploited as opportunity offers. The worker is protected and cared for to an extent undreamed of in America.

But the Slav is not destined to irreligion. His heart responds to a warm, vital, practical gospel. This Methodism can bring him. We must maintain our work so that in the day of opportunity we shall be able to go and possess the land.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

MRS. F. H. E. ROSS, TREASURER AT WEAVER COLLEGE

The hosts of friends in the conference of Mrs. Frances H. E. Ross of Greensboro and Asheville will be interested to know that she has recently become identified with Weaver College, holding the position of treasurer of that successful institution. She is starting her new work with great interest and enthusiasm and we predict that apart from her efficiency as treasurer, she by her consecrated life and beautiful Christian character will become one of the school's "favorites." Already she has won for herself the title of "Mother Ross."

Mrs. Ross was for years home mission treasurer and for 15 years treasurer of the Woman's Missionary Council, and there her name stands for wise and economical administration of millions of dollars contributed by the women of Southern Methodism. We congratulate both, Mrs. Ross and Weaver College.

INTERESTING VISITORS

During the past week three most interesting visitors have been in Asheville for a few days' stay: Miss Nina Troy, missionary to China, head of the music department of Laura Haygood Normal School; Miss Kwe Yuin Kiang, principal of the Laura Haygood School in Soochow, China, and Miss Annie Belle Williams, missionary to Japan, who is evangelistic worker at Lambuth Training School for Christian Workers at Osaka, Japan. These young women were house guests of Miss Amy Hackney as they were en route to Scarritt College in Nashville, Tenn., for special study.

GLENCO MISSIONARY SOCIETY RECENTLY ORGANIZED

Mrs. Lynn R. Hunt, secretary Greensboro district, writes us as follows: "It is my privilege to report a new society for Greensboro district at Glenco, on the Stokesdale charge. To Mrs. J. J. Edwards, the pastor's wife, goes the credit for the organization. They have seven members and the following officers: President, Mrs. S. M. Haynes; secretary and treasurer, Mrs. Charles Harris; Supt. Christian social relations and local work, Mrs. D. L. Wright. All addresses are Summerfield, N. C., R. F. D." Our good wishes for this new band of workers.

A MEETING OF INTEREST

Mrs. Lee Barnett of Liberty, N. C., sends us the following account of a recent interesting meeting:

"The third quarterly union meeting of the Methodist women of the Liberty charge was held on the evening of September 2 at Staley. The "World Friend" class of the young people of the church was in charge of the devotionals, and the service was conducted in a most dignified inspirational manner. The class ranged from 12 years down. The speaker for the evening was Mrs. Chas. C. Weaver of Winston-Salem, our beloved president of the Western North Carolina conference society. Mrs. Weaver brought a message of real value as she appealed to the Christian women to be in a more prayerful attitude toward the unsaved and in sending the gospel into all the world. She spoke of the value of Christian fellowship and emphasized the fact that if the world is saved it must come through prayers of the Christian people and a closer walk with God.

A "get acquainted" and social hour, with the ladies of the church serving ice cream and cake, closed the meeting."

BLANCHE HAUSER MISSIONARY SOCIETY

We are sure the following enthusiastic letter from Miss Margaret Perruman of Welcome, N. C., will be read with interest by our readers. She says:

"We organized a Woman's Missionary Society in our church in December, 1931, which was an answer to the prayers of many people for many years. We've never, in the history of our church, had a missionary society, so you see how brand new we are. We have been wondering why our organization was not mentioned on the woman's page of the North Carolina Christian Advocate, not knowing that it was because we had not reported to the right place, for we are learning some of our good women are reading conference minutes and studying the hand book. So don't tell on us, and we promise to do better.

"We had a fine delegation at the annual meeting at Charlotte, also at the district meeting in Winston-Salem and the zone meeting in Thomasville. Our women are eager to learn to show themselves approved.

"We have the zone meeting September 29 at Mt. Olivet church. We are hoping to have a mission study class this fall and winter. Our enrollment has reached 25 and others coming in soon. This society is named in honor of the missionary to Korea, supported by the Winston-Salem district—the Blanche Hauser Missionary Society of Mt. Olivet church, Winston-Salem district. President, Miss Margaret Perryman; vice president, Mrs. S. M. Needham; corresponding secretary, Mrs. F. M. Welsner; recording secretary, Miss Blanche Roper; treasurer, Mrs. Carl Matsinger; Supt. publicity, Miss Pearl Hege; Supt. Christian social relations and supplies, Mrs. W. F. Roper."

APPEAL FROM CONFERENCE SUPT. OF SUPPLIES

In comparing the donations through the supply department of this quarter with those of the same period last year I am saddened by the fact that we are very much behind, but am so glad that we have yet a little more than a quarter in which to make up the deficit.

This letter is to urge you to put forth an extra effort during the next three months to send money or supplies to both Brevard Institute and our Bethlehem House at Winston-Salem. These institutions belong to us and we are justly proud of them, and I'm sure we will all want a hand in helping to supply their needs, which are many. Brevard Institute needs its inside walls freshened with paint and if your auxiliary could just send them a few dollars with which to have this work done they will appreciate it more than you can know.

They and the Bethlehem House will be glad to receive any kind of canned fruits, vegetables, jellies and preserves. If you have a minister in your community who needs help, couldn't you send him some supplies, thereby making his heart glad as well as enriching your own lives? I am sure you will want to do this, so I'm going to look for a great many reports of supplies sent during the next quarter. Mrs. Geo. M. Foard,
Conf. Supt. Supplies.

GOING FORWARD IN KOREA IN SPITE OF DEPRESSION

Miss Kate Cooper, working in the Woman's Evangelistic Center, Wonsan, Korea, in a letter dated July 6, 1932, says:

"We have just closed a wonderful woman's missionary conference in Seoul. There was an attendance of 300 women, including the visitors. All of our missionaries supported by the Korea Missionary Society were present and gave most inspiring reports. We have two women working in Manchuria, one among Koreans in Osaka, Japan, and two home missionaries, one of whom was stationed in the Chulwon district and one in the Wonsan district.

"Our meeting lasted for three days and there was a wonderful spirit among the women, for we are now working in union, as you know. Although our ways of carrying on the work had been quite different from the Northern Methodist women in many respects, we have been able to harmonize and reunite under the new church in a manner most gratifying to all.

"We now have 350 adult missionary societies with a membership of 4,217; 49 were newly organized this year; 13 young people's societies with a membership of 977; 55 junior societies with a membership of 1,769, 10 organized this year. The women raised this past year yen 4,179.78, an increase of yen 600 over last year. We thank God that even in this time of great depression we have not fallen behind, but that in faith through prayer the women have gone forward."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SCARED

A fellow had just as well be frank about it and say that he is scared, and scared badly about the financial situation at the Children's Home. No money is yet coming in to any great extent and bills are coming in very plentifully without respect to our ability to pay. We now have bills payable amounting to over $8,000 and the end is not in sight. We have to make the purchases. Our children must have shoes to wear, clothes to keep them warm, books to study, coal to warm their study halls and directors to lead them in their thinking and in their actions. They, of course, must have food to eat. A family of 350 needs quite a lot of food in the run of a day. Then when one day is gone it is all to do over again.

We think we are doing everything within reason towards managing the Children's Home in an economical way. We also think that our purchases have been made wisely. Certainly there are no laggards around here. Everybody is busy. We look to our friends for help. This is a mighty fine time for our friends to show their friendship, honest-to-goodness friendship, for orphan children. To fail now would be tragical.

THUD

Last week the writer of these scribblings in one of his paragraphs had quite a bit to say about how much there was to do in one day at the Children's Home. When he had presented the matter in a fairly emphatic way he concluded by saying that there were seven such days in a week. When the Advocate came out the paragraph read that there were seven such days in a year. The writer's idea was let down with a thud. But who cares about how busy a fellow gets? What most people are interested in is what is accomplished by being busy.

CENTRAL, MT. AIRY

Our singing class went to Mt. Airy yesterday morning and had a mighty good time with our Central friends. Rev. C. S. Kirkpatrick, pastor, arranged for us to use his 11 o'clock hour, and his usual large congregation was present to encourage our youngsters to do their very best. We have lots of friends in Mt. Airy and they remember us in various ways. It was a pleasure to be with them again. It is always quite a satisfaction to hobnob with Brother Kirkpatrick and his interesting family. Mt. Airy, like other points, is hard hit by the depression. But the white flag has not yet been hoisted.

DOBSON

After having been entertained in the hospitable homes at Mt. Airy for dinner our singing class assembled in the blue bus and we were rolling along towards Dobson, the county seat of Surry county, where a lovely new Methodist church almost filled with choice people invited us to stop for an hour and mingle in the pleasant surroundings. Rev. M. A. Lewis, pastor, gave us right of way and the congregation listened intently as our girls rendered their program. We regretted to learn from our good friend, Brother Grady Cooper, superintendent of the Sunday school and one of the Children's Home apple friends, that there were hardly any apples in that section of the country. We shall hope to go to see Brother Lewis and his good people again whether they have apples or not.



Helen is one of our cheer leaders

ELKIN

In line with agreement entered into with Rev. L. B. Abernethy our singing bus rolled up in front of the Elkin Methodist church and parsonage promptly at five o'clock Sunday afternoon, where we were distributed by the pastor among his choice and hospitable people. Following rest and the evening meal our singing class appeared before a large and interesting congregation. Our Elkin friends have been mindful throughout the year of the needs of orphan children and they have showed no signs of growing weary in their well doing. Brother Abernethy, their pastor for the past eight years, is much beloved. Our girls greatly enjoyed their visit to the Chatham Memorial Hospital, a monument to Brother Abernethy, Hugh Chatham, and others who assisted in its erection.

TWO GAMES WON

Mr. Murray and his fooball boys are beginning to reap some of the results of the hard and intensive training carried on through the past month. Our "varsity" team won over a hard fighting team from the National Orphans Home, at Lexington, here Friday afternoon of last week by a score of 32 to 0. On the following day our team of 100 pounders went over to Barium Springs Orphans Home and won over a similar team by a score of 20 to 6. Our boys are somewhat pepped up over these two wins. However, they have some other very hard games to play and may not be so successful in all of them. At any rate, they are playing the game on the square, whether they win or lose.

WELCOME VISITORS

Among our visitors last week was an interesting group of junior boys and girls from Midway Sunday school, on the Welcome circuit. These youngsters have as their teacher Mrs. C. L. Fishel, wife of the superintendent of the Sunday school at Midway. Early in the year six youngsters in this group took ten cents apiece, and began to project with it. The result of their manipulations was a contribution of $4.31 to be applied to some meritorious need at the Children's Home. Thanks, young friends, thanks.

AN ENJOYABLE PARTY

Mrs. H. T. Prosser, superintendent of the beginners' department at West Market Street, Greensboro, her associates and the fine little folks in her department, gave the members of our baby cottage family a most enjoyable party recently as they assembled on the lawn about the West Market Street Sunday school building. Following an hour of games and other happy experiences the little folks were served refreshments and souvenirs, and then our little youngsters scampered into the singing bus thrilled beyond measure as all of them tried to tell your humble servant, the chauffeur, at one time about their happy time. We are greatly indebted to Mrs. prosser and her department for continued instances of kind remembrances.

HER NAME IS HELEN

Some of our girls have been fortunate enough to secure a kodak and have been quite interested in taking pictures. We are presenting this week one of these taken in the person of Helen Campbell, one of our tenth graders. She is near the top of her climbing process here at the Children's Home. Helen is a likable girl.

WE HAVE NO MEASLES TODAY

Last week we had some measles. This week we have no measles. A visitor to the hospital found only one little youngster kept in bed as a result of the epidemic of 75 cases of measles, which has been annoying us for the past three months. It is quite a satisfaction to note the empty beds, particularly so after the recent epidemics of measles and summer influenza, causing us to equip an emergency infirmary for those who were crowded out of our hospital. These fine fall days are helping all of us, especially our little sick folks.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here designate the bequest) .....

Remember our Octagon soap coupon campaign is on in full force. I am expecting our friends to rally the forces and obtain coupons in large numbers. We cannot do the necessary repairing unless we make this coupon campaign a great success.

* * * *

It is just about potato digging time. Every year our good farmer friends remember us by donating sweet potatoes. I am trusting that our Sunday schools and churches will continue to remember us this fall. A kindly word spoken by the pastors and Sunday school superintendents reminding our farmer friends of our need will be all that is necessary to get a fine response.

* * * *

Mrs. Daisy W. Smith, our head matron, is sending out the fall lists of clothes for our children. It is sincerely hoped that there will not be a single society, Sunday school, class or an individual that will not respond to this urgent need. If there has ever been a time for presenting a solid front that time is here now. The orphanage can not carry on unless our friends continue to stand by us in these critical times. I am counting on 100 per cent response to this most worthy cause.

* * * *

The annual conference will soon be here. Much remains to be done before November 23. In order to put over the program of our conference, all church members should co-operate with the pastors and official boards. Unless all pull together for a "clean sheet" many worthy causes will suffer. Here is hoping that all salaries of our preachers and the benevolences will be raised in full. The Methodist Orphanage is badly in need of funds. Unless we receive several thousand dollars by the 10th of October, the trustees will be forced to borrow at least $5,000. Friends and brethren, please heed this urgent appeal!

* * * *

One of the most desirable appointments in the North Carolina conference is Oxford station. The fourth Sunday morning in September I had the privilege of preaching to a congregation that filled the church auditorium. Having lived in Oxford three years some time before coming to the Orphanage, and having made many pleasant contacts with the people of the community, it was a great joy to me to renew these relations. Oxford station through the Sunday school, Woman's Missionary Society, Epworth League and church membership is clothing and supporting several of our children. Brother E. J. Rees is an enthusiastic orphanage supporter. For the past four years his church has raised large sums of money for specials. He has a unique method which he has adopted for raising this year's orphanage apportionment. It will bring in the $300 which Oxford is to raise on its ten per cent assessment. Brother Rees is a hustler and will be in demand at our approaching conference. I had the pleasuhe of taking dinner with him and his interesting family. I was glad of an opportunity to call on several of my friends in the afternoon. I am grateful for the fine support which the Methodist Orphanage is receiving from our many Oxford friends.

* * * *



Jesse Parker Stagg, Methodist Orphanage

The people of Knightdale Methodist church gave us a good hearing last Sunday. We were there in time to enjoy the Sunday school with them. Our concert was given at the 11 o'clock hour. It was pleasant to meet with these people again. We came home for dinner and spent the afternoon. After supper we drove to Garner for the evening service. Rev. E. R. Shuler had a large congregation to greet us. There were other churches on his charge well represented. This was the beginning of the revival services to be conducted in his church in Garner. We enjoyed the fellowship of these people. Before leaving for Raleigh we were invited to Mr. and Mrs. John Broughton's home to eat watermelon. The scene in the back yard was very pretty and inviting. The yard was well lighted, and the large tables were filled with sliced melon, the red meat and dark brown seed looked good, and we found them sweet and luscious. Mr. and Mrs. Broughton never forget to have melons or fruits of some kind ready to serve the class after our concert. We appreciate their thoughtfulness.

Nellie B. Rives.

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Sunday School Lesson

OCTOBER 9

By F. B. Stockdale.

Making the Home Christian

Scripture Lesson—Genesis 50:17-21; Luke 2:40-52; 10:38-42.

Golden Text—I will walk within my house with a perfect heart.—Psm. 101, 2c.

For our illustration of the Christian in the family rightly we go to the first of the Christian breed: Jesus who became Christ. The first thing to be noted is we have the Christian in a non-Christian home. It was a godly home, but not a Christian home. By Christian we mean a collection of folk who are motivated by the spirit of Jesus and who would not in either thought or action be guilty of anything that would not jibe with the spirit of Jesus, the Author of the Christian life.

His home was Jewish in both its ideas of God and human relationships. Possibly the best type of home the world had known, but not Christian. Jesus found neither his ideas nor his inspiration in the home to which he belonged. No doubt he found many things that helped him; he surely found many things that tried him. He was better than his home.

Jesus was always ahead of where he was, save when he was in his Father's presence. He was always in the process of becoming. We often think of the Christian as a finished product—a kind of work of art, an ornament to society, so that those about him may copy him. Jesus is not to be copied—he is to be followed. He is a moving individual. His spirit is always within the reach of men. His unchanging purpose at all times is to do the will of God. We often forget the growing Jesus—becoming "strong in spirit, filled with wisdom, and the grace of God abiding upon him."

The Source of the Christian Life

Here we have the source of the Christian life as Jesus lived it, as it always will be lived. The term, "The grace of God," is one of those which we accept without any attempt to measure its meaning. It is so rich in significance that we never empty it, no matter how much we take from it. The beauty of God, the effulgence of the moral grandeur of the divine nature was on him and ripened daily toward the fullness of the possible as expressed by a human life. The kindness of the divine nature was on him and constantly seeping into every fiber of his growing nature. The opposition to wrongs of every kind that the divine nature knows was always upon him. He not only became good, but grew to be an expression of the divine goodness towards wrongs of every sort.

Nothing like him ever grew before or since in human dwelling. Because we can neither watch the process nor understand it, we are not allowed to forget that he was always in the process of becoming. At the very root of the subject with which we are dealing, being Christian, we are in the presence of the mystery of growth and its cause. Here we have God becoming human—the growth of the divine into human form; divine ideas coming into a human brain; divine dispositions shape human sensibilities so that when we are in his presence we are in the presence of the divine disposition, and neither the human nor the divine are finished in manifestation.

It is not too much to say that this process was in operation when Jesus was marched to his cross. He never ceased to be Christian, and Christian always means becoming. Growing is the law of the universe, and becoming Christian is to be growing in and into the divine nature—always to be full, but with increasing capacity for holding.

Attitude Toward Opportunity

His journey to Jerusalem illustrates the avidity with which the Christian seizes the opportunity life offers. There is neither disrespect nor disobedience to parents in the story. There is the simple manifestation of an overbearing avidity to grasp any opportunity that offers a better knowledge of the Father. The time came for the yearly journey to the temple, and we can form no adequate conception of the joy with which he received it and the faithful use he made of it when he was fully in its presence. His attitude to the synagogue was of the same order.

To personalize it: our home life brings us the special occasion. We have a chance to attend, say, the annual conference. The use we make of that opportunity not only shows our attitude to opportunity, but also manifests the strength of our purpose to become Christian. The Lord's Day dawns every week, and the way we relate ourselves to the privileges it brings is a declaration of the strength of our purpose to become more growingly Christian. Measured

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thus, not many of us are deeply Christian. That we allow so many other things to take the place of the religious opportunities is not so much a comment on the folly of the fathers as a manifestation of the weakness of our moral purposes.

Did Jesus Fail?

We could wish that the first Christian in the home had won his brothers and sisters to his way of thinking and life. That he did not so succeed does not mean that he failed. With him, living the Christian life meant the severance of those natural ties that should bind us. It cost him far more than has been catalogued. The gulf between himself and those with whom he lived constantly widened until his own household was the authors of the idea that being Christian is a form of insanity.

Questions for Discussion

1. Did Jesus have a Christian home?
2. Did he find his ideas and inspiration therein?
3. Is he to be copied or followed?
4. What does the visit to Jerusalem show?
5. How would you personalize his attitude?
6. Did he fail?

—Cincinnati Christian Advocate.

BIBLICAL TRANSLATIONS DIFFER

There are several of the new translations that have misled earnest seekers after the truth. The Revised Version leaves off "thine is the kingdom and the power and the glory forever." Could one set err and another not err?

In the Schofield translation he says of Esau: "In many respects he was a nobler man than Jacob." By what authority does he say this? Is getting a birthright that was already his as low as preparing in his heart to kill his brother? The Bible is the only authority of which we are sure it is inspired. In it we can find "Jacob whom I have chosen." In the book of Obadiah (one book given to him) we find, "How are the ways of Esau reached out. And we see his end." Were they equally entitled to the birthright? A young preacher spoke lightly of Jacob recently. One of our best preachers devoted a sermon to the sins of Pilate, and did not one time mention the Scribes and Pharisees who delivered Christ for envy, and he said of them, "they have the greater sin."

This letter does not require an answer. I shall not trouble you again.

Mrs. W. F. Reade.

Tommy was hopeful, but doubtful, as he handed in his exercise to his teacher. Seven times he had worked the same long sum, and seven times he had been told to repeat it.

Teacher was sympathetic, but the figures were still wrong, "I'm very sorry, Tommy," she said, "but it is still twopence out."

Wearily Tommy searched his pockets and then proffered two coppers. "Here you are Miss," he said, "I'll pay the difference."—Pearson's.

Fifty and Fit



A MAN is as old—or as young—as his organs.

At fifty, you can be *in your prime.*

Why go along with "fairly good health" when you might be enjoying vigor you haven't felt for years?

There's a simple little thing anyone can do to keep the vital organs stimulated, and feel fit all the time. People don't realize how sluggish they've grown until they've tried it. The stimulant that will stir your system to new life is Dr. Caldwell's syrup pepsin. It will make a most amazing difference *in many ways.*

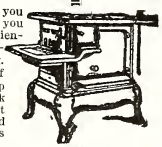
This famous doctor's prescription is a delicious syrup made with fresh herbs, active senna, and pure pepsin. It starts its good work with the first spoonful. That's all you need to drive away the dullness and headache of a bilious spell, and rid the system of that slow poison that saps your strength. It's better than a tonic for tired bowels, and unlike habit-forming laxatives you can take it freely or give it to any child. And it isn't expensive.

Get some syrup pepsin today, and take a little tonight. Don't wait until you're sick to give your system this wonderful help. You can *avoid* those spells of biliousness or constipation. A spoonful every now and then is better than constant worry about the condition of your bowels, or fear of auto-intoxication as you grow older. Dr. Caldwell's syrup pepsin protects the system. All druggists keep this preparation.

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Write the Dean.

HENRY C. MORRISON, President F. H. LARABEE, Dean

IN MEMORIAM

RESOLUTIONS OF RESPECT

We, the members of the Jane Wiggins Bible class of the Methodist Episcopal church, wish to express our appreciation for and love of our former member and friend, Mrs. Annie Seay, who passed over the river Friday, September 16, 1932.

Resolved first, That while we deeply deplore her going away, we bow in humble submission to the will of God. We shall miss her, but we will not fail to cherish her memory and the influence she leaves behind her.

Second, That we hereby extend our sympathy to the family and friends who mourn her loss.

Third, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate, to the Bryson City Times, and a copy be written in the minutes.

Mrs. J. R. Long, Chm.
Mrs. O. J. Jones,
Mrs. Ora H .Daugherty.

HORN—Mr. Bedford M. Horn was born June 16, 1861. Early in life Mr. Horn professed faith in Christ and united with the Methodist church at Bethel, Franklin circuit. He remained a true member of this church until August 6, 1932, when the great Head of the church called him hence to take his place in the church triumphant. On December 22, 1889, Mr. Horn was married to Miss Lavada Jennings, and to this union have been born nine children, four of whom preceded the father to the grave; five children and the companion await the summons. Then they expect to be reunited around the throne of God and the Lamb. Burial service was conducted by his pastor in the presence of a host of friends and the body of clay was laid to rest in the cemetery near the church that he loved and had assembled with the congregation many times to worship the King Immanuel. "Mark the perfect man, and behold the upright, for the end of that man is peace."

H. C. Freeman, Pastor.

STYRON—Mrs. Styron, widow of the late A. J. Styron of Portsmouth, N. C., quietly fell asleep on the second Sunday in April and entered into eternal rest.

"She saw the golden city,
Her everlasting home,
And shouted loud, 'Hosanna,
Deliverance has come.'"

In the presence of her loved ones and friends she said "Good night." In a moment she was on the way to her home in the skies. She looked forward with great joy in possessing the place which Christ had gone to prepare.

In her youth she gave her heart to Christ and her life to the Methodist church. She ever kept in her reach her Bible and her church paper (the N. C. Advocate). She was a devout and active Christian to the end of her days. Her home was the preacher's home. And no soul got more joy and happiness out of service to the ministry than she. Like her consecrated husband she gave her best to Christ and his kingdom.

Her home was so pure, and the climate and atmosphere so rich the children grew up like flowers in a "holy garden." Her children were a source of pride and happiness down to old age. Her children like their parents are singing, "Faith of our fathers, holy faith; We will be true to thee till death."

Mrs. Styron lived most of her life on the little island, Portsmouth, N. C. Here she drank from the fountain sweet in ministering to sorrowful and troubled souls. Through all the years of her pilgrimage she lived for others. She enriched the soul of humanity. As a child, wife and mother her Christ-likeness was ever in evidence. Through all the 81 years of her eartly life she was pure and good. At no time was her faith and consecration more pronounced than during her sickness and declining health. In spirit and soul she was highly cultured. In holiness and righteousness she reached the apex of human possibilities. Servant of God, well done.

Former pastor, J. J. Boone.

RESOLUTIONS OF RESPECT

In the death of Mrs. Rachel Armfield the Woman's Missionary auxiliary of Central Methodist church of Monroe has lost one of its most beloved members. For many years she has been a most useful member of the society and by her beautiful life and spirit has been an inspiration to all who knew her. Though her passing brings an irreparable loss to this group of her associates and friends, their heritage in the memory of her ripened richness of Christian character will abide as an enriching example of a triumphant Christian life. So we resolve:

First, That while we sorrow for her going, we are comforted by the assurance that all is well with her.

Second, That we offer to her bereaved family and grieving friends our heartfelt sympathy, and pray that the comfort of God's Holy Spirit may be theirs.

Third, That a copy of these resolutions be sent to the family; that one be written in our minutes, that one be sent to the Monroe papers, and that one be sent to the North Carolina Christian Advocate.

Mrs. W. J. Rudge,
Mrs. W. S. Blakeney,
Mrs. R. B. Redwine.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Central Methodist church, Spencer, N. C., being deeply bereaved by the loss of one of our most faithful members, Mrs. John L. Hughes, who entered into larger life July 28, 1932, do hereby express our sincere appreciation of her life and works.

First, she was devoted to her home and lived by her lovliness in the center of her family composed of her husband, one daughter, Pauline, and two sons, Granville and Perry, all of whom remain to mourn her going.

Second, she loved, cheerfully served, and was sincerely loyal to her church.

Third, she was beautiful in spirit. Her unfaltering faith and the radiance of her Christian character never failed her and abide as a beacon and benediction among us.

Mrs. C. M. Bobbitt,
Mrs. Wade Johnson,
Mrs. Lizzie Carrick.

RESOLUTIONS OF RESPECT

On the morning of July 11, 1932, the gentle spirit of Miss Dellie Roberts passed into life eternal. For many years a most consecrated member of the Methodist church at Washington, N. C., she has left behind the influence of a godly life and we, the members of the Woman's Wesley Bible class of which she was a member hereby resolve:

First, That we follow the example of the beautiful Christian life she set before us.

Second, That we extend our sympathy to those so closely connected with her by ties of mutual love.

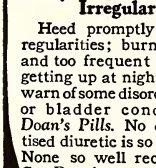
Third, That a copy of these resolutions be sent to Mrs. Walter Credle and family and one to the North Carolina Christian Advocate for publication.

Mrs. T. G. Moore,
Mrs. Minnie Gurganus,
Miss Sarah Tripp.

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Deal Promptly with Bladder Irregularities

Heed promptly bladder irregularities; burning, scanty and too frequent passage and getting up at night. They may warn of some disordered kidney or bladder condition. Try *Doan's Pills*. No other advertised diuretic is so widely used. None so well recommended. Get *Doan's* today.



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Liquid

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Children's Storyland



THE BUSY BEES

"If I were a bee I would gather honey from roses only," declared Dorothy as she inhaled the fragrance of the white ones that bloomed on the bush by the doorstep.

"If you were a busy bee you would 'gather honey all the day from every opening flower,'" reminded mother with a smile. "Roses do not remain in bloom long, and after their petals fall how could you continue to 'improve each shining hour'?"

"But surely bees like some flowers better than others," insisted Dorothy.

"Yes, and there is a common field flower of which they are especially fond. As it is very abundant and blooms all summer, they have a good opportunity to gather honey from it. This plant has numerous species. Farmers sut one kind and dry it for hay."

"Oh, you mean clover," said Dorothy. "And I do know how sweet the red clover is, for very often I have pulled out the tiny flowers from the heads and sucked the tubes."

Mother added: "Other species are: white clover; yellow, or hop-clover; rabbit-foot clover; buffalo clover; sweet clover, and alfalfa. You remember we ate some alfalfa honey when we visited Uncle Henry."

"My father bought some thistle honey," said Agnes Rowe, Dorothy's playmate, "and we all thought it was very nice indeed."

"I've seen bumblebees on the great pinkish-purple thistle heads," laughed Dorothy, "and I wondered if the bees got pricked. That might make them so mad they would sting the poor thistles!" At this idea they all laughed heartily.

"My cousin in Florida sent us some wild-flower honey," Agnes told them. "It had a very delicious flavor. I suppose bees can gather honey not only 'all the day' but all the year, in Florida. I want to visit my cousin and see some of the sweet wild flowers, as well as the cultivated ones. And they have orange honey from orange blossoms."

"But our apple blossoms are very sweet and lovely," declared Dorothy. "Even the crab-apple tree has beautiful pink-and-white blooms. If I ever am a bride in May I shall wear apple blossoms."

"But of course you will be a June bride and wear roses, as they are your favorites," reminded Agnes.

"Yes, I do like roses even better, and I suppose they would seem especially sweet then," admitted Dorothy.

"Bees are fond of the flowers of the buckwheat," said mother, "and make nice honey from them."

"Last summer, I spent my vacation at the Wescott farm, and they served some sage honey there," said Agnes.

"The large, showy flowers of the sage attract the bees," explained mother. "Its flavor is very delicate and refined in honey."

"The rarest honey on the market," she added, "is that which the bees make from the flowers of the eucalyptus tree, which we have never seen. Eucalyptus honey is said to be not only very delicious but especially nutritious. We will buy some, for you will like it on muffins and waffles. But we must purchase it of reliable dealers, to be sure that it is unheated. Heat impairs the quality and flavor of all honey."

"Well, I'm sure that bees must be very busy if they 'gather honey all the day from every opening flower,'" declared Agnes.

"And what a sweet old world this is!" exclaimed Dorothy. At which they all laughed happily.—Zion's Herald.

OUR SLOGAN

There's always a "did" in "didn't"
And a "will" in every "won't,"
While plain is "must" in "mustn't"
And the doughty "do" in "don't."

Remember the "was" in "wasn't,"
Don't forget the "can" in "can't,"
Take note of the "dare" in "daren't,"
And the "shall" in every "shan't."

So, while there's a "bar" in barley,
And plenty of "straw" for votes,
We'll keep the "mend" in "Amendment,"
'Til Gabriel sounds his notes.

—T. Alden Stancliffe.

It was a fact that the minister was rather long-winded. During his "Sixthly" a young wife in the congregation remembered that she had left the gas on. She slipped a note to her husband, who happened to be an usher. Instead of reading it, he thought it was for the minister. So he went down the aisle and handed it to him. The minister paused, took the note with a smile, which turned into a terrifice frown as he read: "please hurry home and shut off the gas."—Watchman-Examiner.

"John," said Mrs. Dumbell, "what do they mean by a politician carrying water on both shoulders?"

"Right now it means he is trying to carry plain water on one and firewater on the other," he replied.—Cincinnati Enq.

A CART FOR LESLIE

Leslie wanted a little cart more than anything in the world. Not a real cart, just one of those little wooden boxes fixed on two strong wheels.

How useful a cart like that would be, he would think, watching other boys pulling one here and there, sometimes full of wood which they had collected for their home fires. And how Leslie longed to take his baby sister for a ride up the road under the green elms!

"I suppose I could never have a little cart," he said once to Aunt Georgie, who came to stay, as they looked at a wooden box being trundled past the door by its lucky owner.

"I never saw one for sale," Aunt Georgie answered vaguely.

But about four months after that Leslie went to stay with Aunt Georgie in her cottage in the country. He had never been there before, and when he arrived at the station, full of excitement, he was met by Aunt George's kind old cook.

"Your aunt told me to tell you that she's having a carpentry lesson, and you are to go along to meet her," she said. "She's in that house over there," and Cook pointed to a large yellow building on the hill.

Leslie gladly left his suitcase with Cook and hastened along. Through the open door of the big hall he saw his beloved aunt, dressed in a big blue overall, bending over a carpenter's bench near many other ladies. She was shaping a long piece of wood.

When she had seen him and greeted him warmly, she said, "This is a handle, Leslie. You see, one is already fixed on." And she waved her hand towards a small wooden box-cart, all complete but for one handle, with wheels ready fixed.

"Oh, auntie! Is this what you've made?" cried Leslie, all delight.

"Yes, I'm just finishing it, and the carpentry mistress says I shall be able to take it home with me today. That's to say, if you will wheel it along the road for me, and I can fill it with my tools. Do you mind?"

All Leslie's holiday rose before him in delicious prospect. That darling little cart: to have it every day for the seven days of his stay! His cheeks got very red.

"Yes, you must wheel it home," repeated Aunt Georgie, selecting a big nail and hammering away.

"R-rather," stuttered Leslie, and presently he wihspered, "Aunt Georgie, perhaps I might come and stay with you pretty often?"

Aunt Georgie looked up and smiled, and nodded her head."—My Magazine.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

	October
Burlington Ct., 11	9
Webb Avenue, 7:30	9
Chapel Hill, 7:30	13
Bahama, 11	16
Brooksdale, 7:30	16
Yanceyville, 11	22
Milton, New Hope, 11	23
Leasburg, Union, 3	23
Lakewood, 7:30	23
Roxboro, 7:30	26
South Alamance, 11	30
Holt's Chapel, 7:30	30
West Burlington, 4	30

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

	October
Rowland, a.m.	9
Red Springs, p.m.	9
Rockingham, a.m.	16
Roberdel, p.m.	16
Goldston, a.m.	23
Biscoe, p.m.	23
Ellerbe, Norman, a.m.	30
Piedmont, p.m.	30
	November
Caledonia, a.m.	1
Maxton, p.m.	1
West End, a.m.	6
Troy, p.m.	6
Wadeville, a.m.	13
Mt. Gilead, p.m.	13
Glendon, Fair Promise, a.m.	15
Hemp, Tabernacle, p.m.	15
Jonesboro, Broadway, a.m.	16
Carthage, p.m.	16
Parkton, a.m.	18
Raeford, a.m.	20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Dare, Mann's Harbor, 11	9
Manteo, night	9
Wanchese, night	10
Columbia, Columbia, 11	16
Roper, Roper, night	16
Plymouth, Plymouth, 11	17
Ahoskie, Powellsville, 11	22
Aulander. Aulander, 11	23
Murfreesboro, Murfreesboro, night	23
Pasquotank, Union, 11	27
Perquimans, Oak Grove, 11	28
Chowan, Center Hill, 11	29
Hartford, 11	30
City Road, night	30
	November
South Mills, Trinity, 11	2
South Camden, Sign Pine, night	3
Gates, Zion, 11	4

The remaining days of the conference year reserved for adjourned sessions. With the help of certain pastors, the presiding elder expects to hold adjourned sessions in the entire district.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	October
Fremont, 22 and 2	7
Fremont, 11	9
Grifton, 3 and 7:30	9
Greenville, 11	16
Aurora, Campbell's Creek, 3 and 7:30	16
Ocracoke, 7:30	17
Oriental, 11	23
Pamlico, Stonewall, 2 and 7:30	23
Snow Hill, Tabernacle, 11	30
Seven Springs, 3 and 7:30	30
	November
Hookerton, 7:30	1
Ayden, 7:30	2
Atlantic, Springfield, 11	6
Morehead City, 7:30	6
Riverside-Bridgeton, 7:30	8

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Oxford, 11	9
Creedmoor, Grove Hill, 3	9
Jenkins Memorial, 8	9
Millbrook, 11	15
Mamers, Cool Springs, 11	16
Lillington, 8	16
Princeton, Fellowship, 11	23
Bailey, 8	23
Fuquay, 8	26
Edenton Street, 11	30
Garner, 8	30
	November
Franklinton, 8	2
Middlebury, Drewry, 11	4
Oxford Ct., Salem, 11	5
Four Oaks, Sanders Chapel, 11	6
Selma, 8	6
Clayton, 8	9
Youngsville, 11	13
Zebulon, 8	16
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Nashville, 11	9
Rocky Mount Ct., Yorks, 3	9
McKendree, Pinetops, 7:30	9
Bethel,, 7:30	12
Rocky Mount, Clarke St., 7:30	13
Stantonsburg, 11	16
Spring Hope, White Oak, 3	16
South Rocky Mount Ct., 7:30	19
Farmville, 11	23
Kenly, Kenly, 7:30	23
Robersonville, Stokes, 11	30
Tarboro, 7:30	30
	November
Seaboard, Pleasant Grove, 11	4
Weldon, 11	6
Scotland Neck, 7:30	6
Warrenton, Warren Plains, 11	12

WILMINGTON DISTRICT
W .C. Martoln, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Chadbourn-Cerro Gordo, 11	9
Whiteville, 7:30	9
Town Creek-Zion, 11	16
Epworth, 7:30	16
Shallotte-Village, 11	23
Southport, 7:30	23
Elizabeth-Trinity, 11	30
Bladen-Bethlehem, 3	30
Garland-Ingold, 7:30	30
Clinton, 7:30	31
	November
Stedman-Cokesbury, 11	1
Roseboro, Roseboro, 3:30	1
St. Paul, 11	6
Lumberton Ct., 3	6
Fairmont, 7:30	6
Lumberton, Chestnut St., 7:30	7

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	October
Candler, Mont. 11	8
West Asheville, 11	9
Oakley, night	23
Black Mountain, night	26
Central, 11	30
Saluda-Tryon, night	30
Weaver Ct., Pleasant Hill, 3	9
Leicester, 8	9
Brevard, 11	16
Rosman, 3	16
Swannanoa, 8	16
Marshall, 11	23
Ivy, 3	23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

	October
Marshville, Gilboa, 11	9
Myers Park, 8	9
Morven, 11	16
New Hope-Bethel, Long Pine, 3	16
Monroe, Central, 8	16
Wesley Heights, 11	23
Hickory Grove, 8	23
Big Spring, 11	30
Spencer Memorial, 8	30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York St., Gastonia.
FOURTH ROUND

	October
South Fork, Zion, 11	8-9
Lincolnton First, 7:30	9
Gastonia Main Street, 11	16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

	October
Reidsville, Central, 11	9
Wentworth, Carmel, 3	9

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Ruffin, Ruffin, night 9
Ramseur-Franklinville, Franklinville, 11 16
Randleman, Naomi, 3 16
Jamestown, Jamestown, night 16
Main Street, Main Street, night 17
Gibsonville, Gibsonville, night 18
Bessemer, Mt. Pleasant, night 19
Ward Street-Archdale, Archdale night 20
Randolph, Trinity, 11 22
College Place, College Place, 11 23
Pleasant Garden, Pleasant Garden, 3 23
Highland, Highland, night 23
West Market, West Market, night 24
Park Place, West Market, night 24
New Hope, New Hope, 11 25
Farmer, Farmer, night 25
Asheboro Circuit, Mt. Shepherd, 11 26
Coleridge, Coleridge, night 26
Holt's Chapel, Holt's Chapel, night 27

The last monthly preachers' meeting of the conference year will be held at Holt's Chapel on Tuesday, October 18, at ten o'clock in the morning. Dinner will be served by our hosts. A full attendance is imperative.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

Cliffside-Avondale, Avondale, 11 9
Marion Ct., Providence, 3 9
Burnsville, night 11
Broad River, Wesley's Chapel, 11 12
Rutherfordton, night 12
Mill Spring, Maness Chapel, 11 15
Bakersville, Bakersville, 11 16
Spruce Pine, night 16
Bostic, Cedar Grove, 11 19
Forest City, night 19
Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Gilkey, Thermal City, 3 30
Marion, night 31

November

Morganton, night 2
Marion Mills, Clinchfield, night 3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FOURTH ROUND

October

Danbury, Davis' Chapel, 11 9
Walnut Cove, Palmyra, 2 9
Rural Hall, Antioch, 11 16
Pilot Mountain, Pilot Mountain, 3 and 7:30.....16
Draper, 7:30 (Saturday night) 22
Leaksville, 11 23
Spray, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

October

Salem, Salem, 11 9
Kerr Street, night 9
Woodleaf, Woodleaf, 11 16
China Grove, night 16
Concord Ct., Rocky Mount, 10 23
Forest Hill, 11 23
Kannapolis, Trinity, night 23
Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

October

Broad Street, Mooresville, 5:30 9
Stony Point, night 9
Shepherd, Vanderburg, night 10
Race Street, Statesville, night 11
Newton, night 12
Lenoir, First Church, night 13
Hudson (Ct. parsonage), night 14
Elmwood, Cleveland, night 16
Mt. Zion, night 18
Statesville Ct. (Ct. parsonage), night 19
Davidson, night 20
Taylorsville, night 21
Broad Street, Statesville, night 25
Hickory, First, night 26
Central, Mooresville, night 28

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

October

Robbinsville, 1. 9
Andrews, 7:30 9
Murphy Ct., Ranger, 11 16
Murphy, 7:30 16
Macon-Maiden, 11 23
Glenville, 7:30 23
Franklin Ct., Iotla, 11 30
Bethel, 7:30 30

November

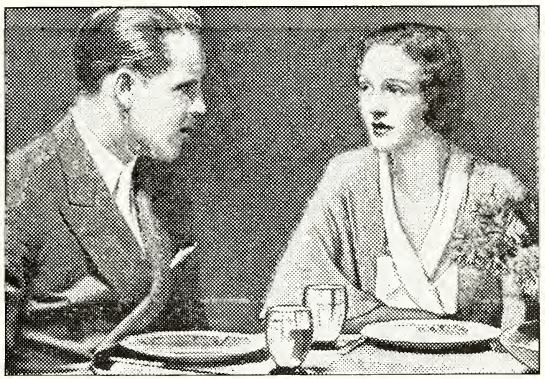
Hayesville, Tusquittee, 11 6
Franklin, 7:30 6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

October

Walkertown, 11 9
Kernersville, 8 9
Lexington, 11 16
Linwood, Reeds, 3 16
Centenary, 11 23
Sedge Garden, 8 23
Thomasville, 11 30
Hiatt Memorial, 8 30

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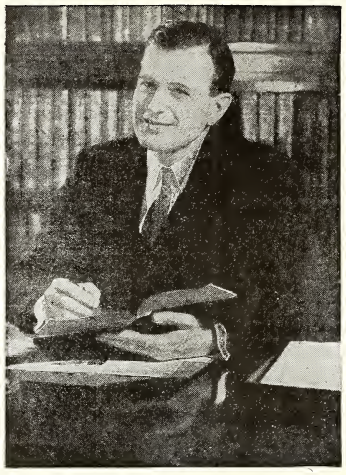
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GENESIS 22:1

CHAPTER 22.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 15 *He is blessed again.* 20 *The generation of Nahor to Rebekah.*

AND it came to pass after these things, that God did tempt [prove] Ă'-brā-hăm, and said unto him, Ă'-brā-hăm: and he said, Behold, *here* I *am.*

1 Co. 10.13; He. 11.17; Jam. 1.12; 1 Pe. 1.7.

EXODUS 5:18

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale [number] of bricks.

19 And the officers of the children of Ĭs'-rā-ĕl did see *that* they *were* in evil *case* [were set on mischief], after it was said [when they said], Ye shall not minish [diminish], *ought* from your bricks of your daily task.

Facsimile of type showing corrected renderings in brackets and references after each verse.



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Pastor, Madison Avenue M. E. Church,
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The work on the NEW ANALYTICAL BIBLE has been well done, and compresses into manageable form much material which otherwise could hardly be got at all by the ordinary reader—I mean the man without a considerable Biblical library.
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Methodist Episcopal Church,
New York City.

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ELAM F. DEMPSEY,
Editor, Wesleyan Christian Advocate,
Atlanta, Georgia.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 13, 1932 Number 41

More Than Toys, Motor Cars and Cocktail Parties

"Why don't you give your poor soul a chance with God? You need more than three square meals a day. You are not all dining room and kitchen. You need more than a change of raiment. You are something more than dummies to be put in a window to show off clothes. Bricks and mortar will not satisfy you. You can't buy a home. A home is created. It is built out of an atmosphere, made out of love, understanding, sympathy, God; made out of little cradles, with babies in them. Home is a bit of heaven; you can't buy that.... Are you worried, tantalized, in agony, blistered by the terrible scorching fires of the world, the flesh, and the devil? Face up to God. He knows your capacities. You are built out of the stuff out of which he built the eternities. Your immortal soul needs something more than toys, motor cars, cocktail parties. The world is beautiful, the world is music, the world is purity. Don't confuse God's world with the devil's world—the world which would go to Communion on Sunday morning and give the rest of His day to frivolity; the world that despises the Bible, and ignores family prayer; the world that gets into and ruins the church. Oh, somebody will have to rise in the church in this country and, like John the Baptist, risk his head in calling the church back from its perilous worldliness. . . ."

—Gypsy Smith.

ROOSEVELT IN THE WHITE HOUSE

Thirty years ago, with Theodore Roosevelt in the White House, the repeal crowd was trying to repeal the law prohibiting liquor sold on Sundays. Prohibiting the saloons to sell liquor on Sundays, they said, increased crime, fostered bootlegging, ruined business, deprived the poor man of his club. They used exactly the same arguments to reopen the saloons on Sundays as they now use to restore the whole legalized liquor business.

The saloons sold liquor on Sundays, of course, but they did so illegally; they said they were going to sell liquor anyhow, so they might as well be permitted to sell it legally, as selling it illegally caused so much crime. Many eminent and fashionable leaders joined the liquor interests in the 1902 for repeal of Sunday closing laws; and the W. C. T. U. reprinted the remarks of President Roosevelt who, as Commissioner of Police in New York had been criticised for enforcing the laws against the sale of liquor on Sundays. This is what Theodore Roosevelt said:

"Many of the demagogues who have denounced us, have reproached us especially because we took away 'the poor man's beer,' and have announced that, law or no law, the poor man had a right to his beer on Sunday if he wished it. These gentry, when they preach such doctrine, are simply teaching lawlessness. If the poor man has a right to break the law so as to get beer on Sunday, he has a right to break the law so as to get bread on any day. It is a good deal more important to the poor man that he should get fed on week days than that he should get drunk on Sundays. The people who try to teach him that he has a right to break the law on one day to take beer are doing their best to prepare him for breaking the law some other day to take bread.

"But, as a matter of fact, all the talk about the law being enforced chiefly at the expense of the poor man is the veriest nonsense and hypocrisy. We did not hurt the poor man at all. The people who we hurt were the rich brewers and liquor sellers, who had hitherto made money hand over fist by violating the Sunday law, with the corrupt connivance of the police.

"There is small cause for wonder that they should grow hot with anger when they found that we had taken away the hundreds of thousands of dollars which they had made by violation of the law. There is small cause for wonder that their newspaper allies should have raved. But it is a wonder that any citizen, wishing well to his country, should have been misled for one moment by what they have said. The fight they have waged was not a fight for the poor man; it was a fight in the interest of the rich and unscrupulous man, who had been accustomed to buy immunity from justice.

"As a matter of fact we have helped the poor man, and, notably, we have helped the poor man's wife and children. Many a man who before was accustomed to spend his week's wages getting drunk in a saloon, now either puts them up or takes his wife and children for a day's outing. The hospitals found that their Monday labors were lessened by nearly one-half, owing to the startling diminution in cases of injury due to drunken brawls. The work of the magistrates who sat in the city courts for the trial of small offenders was correspondingly decreased. All this was brought about by our honest enforcement of the law."—W. C. T. U.

EDWIN L. BROWN PASSES SUDDENLY

The press dispatches last Wednesday morning carried the following startling announcement:

"Edwin Louis Brown, 53, president of the Brown Book Company, and one of Asheville's most prominent citizens, died shortly after five o'clock Monday afternoon of an acute heart attack at his residence on the Beaverdam road."

From his youth he has been an active and useful member of the church. For years he has been a leader in Central church, and active in the affairs of the Western North Carolina conference. He was a very busy man, but never too busy with his financial affairs to give his best services to the church. He will be greatly missed in the business and religious circles of Asheville.

His wife before his marriage was Miss Jane Hess Nichols of Asheville, a charming young woman, and they had a delightful home in the Beaverdam suburb of Asheville. Mrs. E. K. McLarty, the wife of Dr. E. K. McLarty, pastor of Central church, Shelby, is a sister of Mr. Brown.

To the stricken family we extend our warmest sympathies and we feel a sense of personal loss in the departure of this good man who has been called away in the midst of a remarkably useful life.

DR. FORNEY HUTCHISON TRANSFERS TO WASHINGTON, D. C.

Dr. Forney Hutchison, the most popular preacher west of the Mississippi and for years pastor of St. Luke's church, Oklahoma City, has been transferred to Mt. Vernon church, Washington, to succeed Dr. W. A. Shelton, who is transferred to the North Georgia conference. We are without any information as to Dr. Shelton's appointment, but venture the guess that he will finally land at St. Luke's, Oklahoma City.

We are glad Dr. Hutchison is coming east. His ministry has been spent in the west, where he is an outstanding figure. The last general conference was about to elect him bishop, but when he saw what was coming refused to allow his name to be further considered. The Washington church is to be congratulated in securing this faithful pastor and excellent preacher of the gospel, who is a delightful gentleman and the friend of all who know him.

WILL IT COME BACK?

Upton Sinclair says of the saloon of the "good old days": "Now and then in this blissful throng you would note some child who had slipped in by the rear door, and stood searching the place with frightened eyes; or perhaps a foreign woman with a shawl over her head. If they did not find their man in one saloon they would go to the next, stopping to peer at men who came staggering up the street or who were vomiting in the gutter, or seeking an ash barrel or a deserted alley in which to crawl. Some fathers and husbands when found were weeping drunks and would demonstrate affection; others were fighting drunks and committed the impropriety of beating their wives before they got home."

Do you want to see these days and these institutions come again? That is where we are headed if we repeal the Eighteenth Amendment, regardless of the statement of any candidate that he does not endorse the saloon.

NORTH CAROLINA
CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 13, 1932 Number 41

The Axe is Laid at the Root of the Tree

The tree that does not bring forth good fruit must be cut down and cast into the fire. The pretense in religion and the injustice among men led Jesus to pronounce the doom awaiting his generation. Greed, tyranny and falsity cursed civil and religious life. Lawyers devoured widows' houses, soldiers rode rough shod over the weak, and rulers played false with the people. Their religious acts, such as prayer, fasting and giving alms were hollow pretenses. They engaged in these religious acts to be seen of men. Long prayers on the street corners, almsgiving in public and the big ado over fasting did not have the marks of genuineness. Their religion did not ring true —life was false at the core. Such a tree could not stand. It must be cut down.

* * * *

The greed that holds sway in this present generation, the militarism that dominates the nations of the earth and the formalism in religion, so widespread among the best, are the fruits of the same tree at whose roots lay the axe in that far off day. But for the greed of the rich, the cost of wars and the appetite for drink, bread lines would be unknown in this land. The rich revel in luxury while the poor starve; seventy per cent of all our taxes go for wars, past and prospective, and the appetite for drink leave the poor in want and little children in rags. Fruits meet for repentance is the need of our day and generation. Devouring of widows' houses, oppression of soldiers and the want of sincerity among leaders take other forms, but it is the same old hurt that called forth the doom of that ancient day. Men do not ring true and they play false with their fellows.

* * * *

Evidence of this hypocrisy is all about us. Leaders such as Governors Jarvis and Aycock and scores of other Democrats who have passed on, to say nothing of many men still with us, lead in a great crusade against liquor here in North Carolina twenty-five years ago. Now many who were in this struggle for a better day are strangely silent or they are actively engaged in undoing that which they and others achieved. In Ohio, the state ever in the forefront of the fight, had Republicans who stood bolt upright at all times for the better day. But now for the sake of political expediency they are in the same boat with the Democrats in North Carolina. What is to be the lot of a nation betrayed by the rulers of the people? Leaders that have not the convictions that enable them to make answer to a good conscience can not be relied upon in any crisis of a nation's life. Such conduct as this lays the axe at the root of the tree. No people can endure who have leaders such as those Jesus rebuked with blistering words in his day. Our need is to heed New Testament standards.

* * * *

Tax gatherers and prostitutes in Jesus' day went into the kingdom before the highly favored so wanting in the essentials. Were the leaders of this day in church and state to bring forth fruits in a crusade against stealing at the polls and lying on the stump; were they to stand resolutely against the greed that fosters socialism and communism because of the abuses of a capitalistic society; were they to let ring across the land the demand for disarmament among the nations until the burdens of war should cease; were they to ring true in all that makes for the glory of God and the welfare of man, we would escape the present moral and spiritual slump that leaves us in such chaos and confusion. Woe unto the hypocrites that have neglected the weightier matters of the law, judgment, mercy and faith. Tax gatherers and prostitutes go into the kingdom ahead of such as these. Let judgment begin at the house of God—before the final blow of judgment falls.

On Country Road and City Street

EVERY one in the morning time must be impressed with the buses on the roads and the children on the streets, a great procession moving on to the school houses of the land. These are the men and women of tomorrow in training for the work of the world. Some of these are dull eyed and uncouth in appearance, with little promise for the years, often due to their unfavorable background and hereditary lines; others are alert, clear-eyed and eager, anxious for the demands of the day. In this varied throng is held the fate of the nation and the good or ill of the race. Well may our eager interests center here.

Back of this bouyant and promising young life, in the fields and in offices, stores and mills, are the great mass of men and women who are carrying on today. These boys and girls are the inspiration of those who toil and sweat in the effort to meet the demands upon them. The love they bear their children constrain them to seek the highest and best and urges them to strive for the noblest in church and school and society for these whom they follow with deepest solicitude from day to day. As we greet the groups on eager feet in the town and in the crowded buses on the country roads both pride and anxiety fill the breast—pride for the wealth of our possessions, anxiety as to the use we will make of our present opportunities.

The schools are doing more than the average man knows and they would do much more had they the united backing of all those who have so much at stake. Apart from the courses laid out in the books, the schools are fully set to the task of building a better citizenship. The effort to encourage prevention of fires and to help in securing safety on the highways—what can be more important?—will serve to illustrate the varied undertakings of our schools. Body, mind and soul enlist the interests of all school men and women who are genuinely committed to their tasks. God bless and encourage those who are striving to bring in a better tomorrow.

The one need of the schools at all times is that the homes and the churches should reenforce these efforts after every fashion possible. Special stress should be laid upon this just now when the tendency is for the family to farm out the children to other agencies for culture and training. The church and the ministry especially should do all possible to keep fresh and strong a new sense of parental responsibility. Marriage was never intended to make life easier but better; the care and responsibility of children is one of the essential elements in the best family life. These make the home the citadel of the nation. The nation of tomorrow is now moving on the feet of the school boys and girls heading into the school houses of town and country. This multitude will determine the public acclaim of the next generation. On every stump the politicians will be shouting themselves hoarse in proclaiming what they think are the thoughts and feelings of the voters about them. Will not parents and teachers and preachers see the opportunities of this day and set themselves to meet the responsibilities crowding upon them?

Visit the schools, look with sympathetic eye on the children as they pass on city street and country road, and offer an earnest prayer for your own and your neighbors' children.

Yet a Few People Scoff at Religion

DR. CHAS. R. BROWN has put enough truth in a single paragraph to cause one to fall in love with religion and to regard it the one thing needful. Listen to the dean emeritus of the Yale Divinity School in the following:

"We are told that the world has entirely outgrown religion, but we are not told if it has grown too small or too large for religion. Religion has built the most beautiful structures in the world. Religion has furnished most of the best poetry we have. Religion has furnished the theme and inspiration for the greatest music and the greatest paintings. More people have traveled great distances to see the Sistine Madonna than any other painting. Now they say we are so intelligent and so scientific that we no longer need religion. Certain phychologists who have not lived very long or grown very tall contend God is only a defense mechanism. Look at the hills and the beauty of nature and then say, 'A defense mechanism created the heavens and the earth.' Go to some one in sorrow and say, 'A defense mechanism is our refuge in time of sorrow.' Test the claims of religion by the experience of its ministry in all the most desperate needs of life and its validity is fully demonstrated to you. There are some things I know by experience and you can't tell me they are not true. You can't tell me there is not an immense dynamic force for life in belief in Jesus and the power of prayer."

The Preacher Holds the Keys

NOT the preacher who has been taught by flesh and blood, but by the Father of Jesus Christ, is the preacher who holds the keys. Here is the inspired Word on the subject in Matthews' gospel: "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I will give unto thee the keys of the kingdom of heaven."

The preacher that is taught not of man, but of God, and who fears God so much that he cannot fear any man, is truly the key man of the kingdom of God. The most pitable, we were about to say contemptible, object on earth is a man commissioned to be a prophet of the most high God with ears to the ground listening for the tramp of the multitude to see which way they are going so that he can fall in with the procession.

But the men who are not afraid hold the keys. John Calvin has been dead a long time, but through the centuries he has ruled Geneva and his voice is heard to the ends of the earth. They mobbed John Wesley and spit upon him, but the generations following are taking care of his reputation.

The preachers of the several churches right here in North Carolina hold the keys to the situation. If lawlessness enthrones itself, as it is about to do, the preachers are responsible. If the legalized sale of liquor returns to this good old state which led in its overthrow, the preachers will be to blame. If worldliness, as a deadly blight, falls upon our people, while the ministry is mumbling meaningless prayers about cold altars, the preachers should, and must, be made to shoulder the blame. "Like priest, like people," is an ancient saying that is very much more than a half truth. Brethren, give heed to where you stand. Are the keys of the kingdom in your keeping?

Childhood and Youth Week

OCTOBER 16-23 has been designated as Childhood and Youth Week. This might most properly be designated fathers' and mothers' week since parents and children are one and the same when it comes to well ordered family life. In the wide extended plans on the part of the churches and others who are interested in the welfare of youth, the radio broadcast will be used. On the Christian Education pages of this Advocate will be found the schedule of these broadcasts. By this means the fine discussions and other features of the observances will be brought into the homes of the people. This will be a distinct favor to all who can not get to the churches and other places where these programs are being rendered. Surely all parents who have an interest in their children will take advantage of this privilege made possible by the radio management in North Carolina and beyond.

We are much inclined at this point to exhort the parents in the interest of their children. But what is the profit? Fathers and mothers who are not moved by a love for their children and have a sense of responsibility for their children will not give heed to any words of ours. Still we must insist that all who have at heart the best interests of childhood and youth should co-operate in this nation-wide effort. The people that care for the youth and will train the present rising generation aright will make secure the future. The key to this whole situation is parental interest. Let us put the home solidly back of the effort of October 16-21.

Can You Think These Through?

EDUCATION aims to give a religious, an ethical, and an intellectual foundation for life's aspirations and achivements.

"Our love for God should be intellectual as well as emotional.

"With liberty is to be linked obedience; with equality, superiority; with fraternity, piety.

"Worship is to give dignity to cultivation. Cultivation is to fill emotional worship with a sense of intellectual value.

"We have no right to take from civilization more than we give. In the boat of life you should pull at the very least your own weight."

The foregoing are choice thoughts from Dr. Thwing, president emeritus of Western Reserve University. Can you get the full implications of these sparks from Thwing's intellectual anvil? Sit and meditate upon them. If able to think and meditate upon the truth your soul will be fed. We have quoted these not for the benefit of movie fans but for those who delight to dwell in the secret place of the Most High.

Evangeline Booth, Commander of the Salvation Army in America, declares that even in the Bowery, New York City, the most untamed spot in the Western World, "Drinking has dropped 60 per cent."

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

A record not often made is that of Rev. N. P. Edens on the Hallsboro charge. In the last four years as pastor he has received into the church 323 on profession of faith.

"Announcing the arrival of Carlos Poynor, Jr., on October 7, 1932; weight, eight pounds. Rev. and Mrs. Carlos Womack." Congratulations to all.

"We recently closed a meeting at Pine Creek (Glenville charge) with splendid results. There were 19 professions of faith, with a real revival among the church as well."—A. A. Somers, P. C.

Bishop Edwin D. Mouzon preached last Sunday morning at Chapel Hill and in the evening at Trinity church, Durham. These two congregations as well as their pastors greatly appreciated this visit of our bishop and leader.

Rev. Leon C. Larkin, pastor of Trinity, Wilmington, is to assist Rev. Robert H. Broom, pastor of Trinity, Southport, in a meeting during the last week in October. Let many earnest hearts tarry at the mercy seat for the endowment of the power that saves.

A remittance for the Advocate will aid us greatly just at this time.

"Home coming day will be observed at Mount Pleasant church, Bailey circuit, on the fifth Sunday in October. All friends, former members and former pastors are cordially invited to worship with us. Dinner will be served on the grounds."—J. C. Williams, P. C.

"We have just held our fourth quarterly meeting. The reports were very good. Our presiding elder on the Raleigh district preached a fine sermon. He was at his best that day. Our people are highly pleased with him. They think their new elder is one of the best in the conference."—J. F. Starnes.

"The Hallsboro church on the Hallsboro circuit will observe home coming day for the church and rally day for the circuit on the fifth Sunday in October. The church and Sunday school building will be dedicated at that time. All former members and pastors are invited to be with us on that day. We are expecting one of the Advocate editors to be with us."—Pastor.

"We closed a very fine meeting here at Clayton last week. Mr. I. W. Medlin of Smithfield did the singing and did it well. The pastor did the preaching. The attendance was large throughout the ten days. The messages were directed especially to church members and the response was splendid. Eight were added on profession of faith and seven by certificate."—B. H. Houston. P. C.

"A revival of more than usual interest closed last Sunday night in the Lillington church. The members of the various denominations in the town united with us in fine Christian spirit, and the pastor of the Presbyterian church, Rev. J. F. Mennins, did some of the preaching. Two other revivals have been held also on this circuit, and in all three much good seems to have been done, even though there were not many accessions to the membership of the churches."—E. M. Hall.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

Rev. G. T. Bond, pastor of College Place church, Greensboro, on Wednesday evening of this week closed ten days of revival services in his church. Dr. J. H. Barnhardt, pastor Main Street church, Reidsville, did the preaching. It was the writer's privilege to hear him last Sunday morning deliver an excellent sermon to a very large congregation. Emphasis was placed upon the sympathetic burden bearer who invited all men unto him for help. The sermon was a most helpful gospel message effectively delivered.

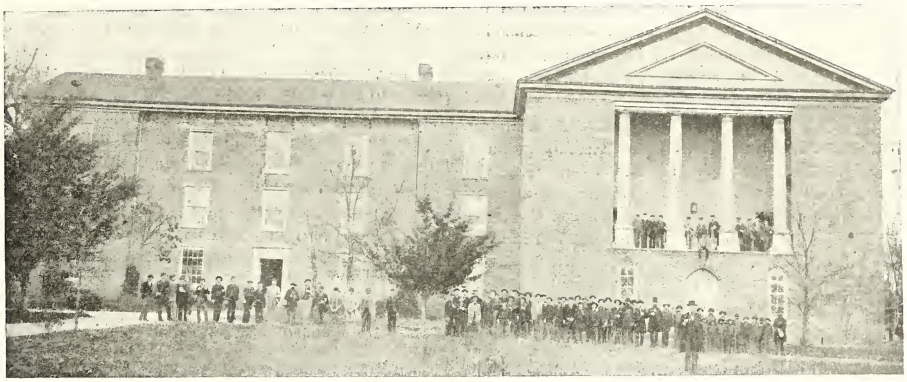
"Last Sunday night we closed a series of revival services at Warren Plains church. The writer did the preaching. The church was filled at almost every service with an appreciative and responsive people. Methodists and Baptists worked together beautifully. The music was excellent. Those people showed their appreciation of the pastor's work by coming to the parsonage two nights after the meeting closed and leaving there too many good things to mention. The doors of the church will be opened next Sunday for the reception of members."—E. C. Durham.

"The special effort on the South Mills charge to bring the pastor's salary paid up to date brought good results. The stewards of the following churches made their reports yesterday: New Lands $47.50, Trinity $42.75, Sharon $48.50, McBride's $52.55. A splendid campaign under the direction of the pastor is being conducted for the raising of the general and conference work. Gracious revivals have been held on this charge. The pastor, Rev. J. M. Jolliff, is in high favor with his people. His dear daughter, Miss Ruth, gets no better. Our love and sympathy go out to this anxious father and mother. You can count on South Mills stewards to work hard."—O. W. Dowd.

"Just closed a meeting at Smyre church, Brother R. A. Taylor helping me; 138 conversions and reclamations at the altar. Yesterday we received on profession of faith 48 adults and five children. We had a great meeting. At fourth quarterly conference Sunday night, October 9, the church treasurer reported that the entire church budget for the year had been paid in full and there remained a few dollars surplus. This represents real sacrifice and loyalty on the part of the church membership, who in spite of mills' curtailment and wage cuts have remained loyal to the church and to God."—T. H. Swofford, Pastor.

"Sunday night, October 9, the pastor closed the last of the seven revivals held on the Belwood circuit this year. This meeting was held at David's Chapel, where we had only 26 members at the beginning of the meeting. There were 60 professions of faith in Christ and 20 united with the church, almost doubling the membership. In all there has been more than 400 professions of faith and reclamations on the circuit this year. We have received 105 into the churches this year, 80 on profession of faith and 25 by letter. This brings the membership of the circuit to a little more than a thousand. The pastor held four of the meetings and was ably assisted in three by Rev. A. C. Swafford, Rev. J. W. Groce and Rev. C. E. Williams. All these brethren rendered efficient and effective service and led us forward in great revivals."—E. E. Snow.

Home Coming Week at Duke University to Be Observed October 14-15



The Trinity College of Randolph Fifty Years Ago Is the Duke University of Today

"Mrs. Benjamin Franklin Fincher announce the marriage of her daughter, Daphne Isabelle, to Mr. James Franklin Staton on Wednesday evening, October fifth, nineteen hundred and thirty-two, Charlotte, North Carolina. At home Route 7, Statesville Road, Charlotte, N. C."

"We held a prohibition and temperance rally at Stem Methodist church last Sunday night with great attendance and a great service. Politics as such was left out, but the evils of liquor was set forth, also the gains the temperance forces have made by the 18th amendment. The people at Stem will not vote or work for the return of liquor in our great nation."—C. H. Kelley, Pastor.

"We have just closed a meeting at Zion church on Town Creek charge. Brother L. M. Hall of Fifth Avenue church, Wilmington, did the preaching. Brother Hall did some very plain and forceful preaching, and while there were no additions to the church we feel that great good has been done. One thing sure, he has a standing welcome from the people of this church. Brother Parker of Wilmington led the song service in a fine way. Brother Parker and the preachers of the Wilmington churches have been very kind and thoughtful and helpful in helping me during the two years I have been on this work. I greatly appreciate their help and wish to express the same through the columns of the Advocate."—E. H. Measamer, P. C.

"Rev. J. H. Lanning, pastor of City Road church, Elizabeth City, closed a very successful revival October 30 in City Road. Mr. Lanning had Rev. J. H. Danner of Florence, S. C., to do the preaching and Rev. Henry Collins of Clio, S. C., to lead the singing. Brother Danner preached real gospel sermons twice a day for ten days, and Brother Collins brought a gospel message in song twice a day. The pastors of all the churches and their congregations co-operated in all the services in a fine spirit. The church and annex were filled every night. Everybody spoke highly of the meeting and the fine work of Brother Danner, also of Brother Collins for his splendid service in song. Mr. Lanning and City Road feel that the meeting did a wonderful lot of good spiritually. Just before the revival began the missionary society did fine personal work in visiting and taking a church census. Sunday will be promotion day in the Sunday school and the members will be received in the church on that day."—A Member.

"Zone one of the Wilmington district met in Clinton Methodist church Monday, October 3, at the call of the presiding elder, Rev. W. C. Martin. Approximately 50 pastors and laymen attended the meeting. The charges represented were: Clinton, Faison-Kenansville, Garland, Roseboro, Stedman, Wallace-Rose Hill, and Warsaw-Magnolia. A fine spirit of optimism and hopefulness dominated the meeting. Both pastors and laymen spoke enthusiastically of the hopeful spirit which exists among their members. The reports revealed that four charges were in as good financial condition as they were at this time last year. The financial standing of the other three, however, were found to be much better than last year. More than half the pastors in this zone of the Wilmington district expect to go to the annual conference with a better financial report than was made by their charges to the last annual conference."—M. E. Cunningham.

AT THE END OF THE DAY

Under clear skies last Sunday afternoon in the little cemetery at Chapel Hill the earthly remains of Dr. W. D. Moss, so long the pastor of the Presbyterian church in the old university town, were laid to rest. This good man and lover of youth had become a most vital part of the community. He and I went to Chapel Hill the same day—he as pastor of the Presbyterian church and I as pastor of the Methodist—so I knew him well and esteemed him highly during the nearly quarter of a century of his sojourn there. Though a native of Canada, Chapel Hill was the one home he knew. He had so institutionalized himself that he was a vital part of the university.

The feeling the young men had for him is well expressed by a former student, Mr. Arnold A. McKay:

"Parson Moss" never seemed to care very much whether you came to hear him on Sunday or not. Indeed, he did not seem to be concerned about saving your soul, but he was tremendously interested in helping you search for yours and in leading it along ways that make for usefulness and power. Express an interest in some vital spiritual matter, and he would talk with you half the night about it. If he had any theology he was too intelligent and polite to force upon his friends. He prayed a bit more fervently on Sundays for the thousands of people who have never had, and probably never will, have a chance in this world than he did for the President of the United States.

M. T. P.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

GOING DEEPER IN JAPAN

A circular letter—yes, but I am writing it and it is my personal message to you. I'm printing my name to save postage. Three cents each on two hundred letters amounts to something. So I hope we understand each other from the outset.

Recently when Miss Nannie B. Gaines (from Leesburg, Florida, by the way) lay dying in Hiroshima where she had given herself for forty-five years to the cause of Japanese women's Christian education, in one of her luminous moments she said, "We have touched the outside but we have not touched the inside yet." Perhaps some such idea was behind the promoters (Mr. Kagawa and others) of the "Kingdom of God Movement," which was launched in Japan in January, 1930. For seventy years missionaries had been working along with Japanese Christians, and some 250,000 members had been gathered into the various churches. But Mr. Kagawa and the other leaders feel that with a population of 70,000,000, increasing annually by more than a half million, the church must quicken its pace, till at least we have a million members, if it wishes to get a real hearing from the Japanese nation. To make an impression on this materialistic, atheistic, Marxian age, we must have the impact of a larger Christian force. Two- thirds of all the Christian churches are now united in this "Kingdom of God Movement" and are carrying it on vigorously.

One by-product of this movement has been the creation of a new and deeper interest in the rural people and in the laboring people. A layman's gospel school recently enrolled some two hundred men and women for a period of eight weeks. An earnest effort is being made to train lay workers for the evangelization of the 40,000,000 dwellers in rural Japan. The past year has seen the holding of thirty-one training institutes and upwards of eighty farmers' gospel schools throughout the country. They give training in Bible, rural economics, sociology, methods of agriculture, sanitation, and care of the health. Government experts help in these schools, which are training the leaders who will carry the Christian message to the twelve thousand villages of Japan.

Preaching the gospel is a difficult task in any country today. While you fight against materialism, cynicism and hedonism there, we have materialism, militarism, and Marxian atheism here. The rider on the red horse here, Rev. 6:3, the rider on the black horse with you are both alike difficult to combat. But don't think for a minute that men like Kagawa are going to be silenced. They have the only gospel for this war-cursed Orient, Christ in the heart, the power of love. Christianity started in a war-torn age. It still uses the same dynamite of love. A war-weary world surely needs the message of the Christ.

Since Mrs. Stewart and I came to Korea for work among the Japanese here, we have had some interesting experiences. Recent meetings held in various places up this East Coast brought new inquirers into the churches. A few weeks ago in a restaurant we met two soldiers, on leave for a day. After talking awhile one of them, a university graduate, told us that he reads the Bible for comfort when he has spare time. He got interested in it from his reading of Carlyle's "Sartor Resartus" in college. The other had heard of Christian teaching from his primary teacher in his village. They are both reading Christian books now, and they wrote that that short meeting in the restaurant was a "bit of heaven" in their monotonous lives.

A letter came, a short time ago, from a Japanese man in southern Korea. He had just been converted and baptized and he thanked me. Twenty years ago he had been in my Bible class in Mitajiri, Japan. I had forgotten him, but he had not forgotten the message. I am thankful for the privilege of preaching this gospel of Jesus here. We appreciate your standing with us. Your prayers and your faith make us strong. S. A. Stewart.

ROPER CIRCUIT NEWS

Closed two very fine meetings, one at Pleasant Grove and the other at Roper. Rev. R. L. Hethcox, former pastor of the Methodist Protestants at Creswell, did the preaching. He has helped in meetings at Pleasant Grove, and all the other churches, before and is very popular. He is an excellent speaker and good evangelist. We ran a truck to get people to church who had no conveyance of their own. The church was filled to overflowing at practically every service.

At Roper Rev. C. T. Rogers, our pastor at Williamston, aided. He gave us some plain, straightforward preaching. Did the people like it? Well, they attended like they must have enjoyed it. The people from all denominations filled the big church house. The response, too, was very encouraging. These meetings were by far the best since we have been at Roper, and the spiritual condition of the churches and community has been vitally effected, for which we are truly grateful to Almighty God. Church attendance has shown a marked improvement.

In Washington county the Methodists are numerically small in comparison to the Disciples. But our folks are of the finest type of Christians and citizens. And we feel that Methodism is really stronger now than it ever was in the county. Most of those received into church membership this year have been young people, not children. An unusual thing occurred last year when father and young son joined together, just the two; and this year three different couples at different times, a young man and woman, took the sacred vows of church membership. One young man united with the church just before he left for school. We have stressed confession of Christ and uniting with the church at all times during the year, at Easter and at other times, as well as after the annual revival. The results have been very gratifying. But there are others who should do the same. God help them to take that noble step soon.

I am closing my fourth year. They have been four hard years, but happy years. God has given me health, physical, mental, and spiritual. My wife and children have also been blessed. The people have been good to us, and we love them. While financially the churches are in bad shape (and what church is there in our conference that has not been up against it in such times as these) yet we are doing the very best we can, to carry on the work of the kingdom, although in dollars and cents it looks very small. No one knows the difficulties of a pastor like a pastor himself. But God knows; and it is his sustaining grace that keeps us in so hard a service. Yet it is joyous. The right man will find this a fine little work to serve. These people are not hard to suit, because they have borne with me (whether I have suited them or not) for quite a spell. I trust that I may be privileged to serve another good people in a larger and better way for a similar period, if it is God's and the conference's will. So long until conference.

J. Bascom Hurley.

LENOIR CIRCUIT IS GOING GREAT

This has been a very profitable and busy year on Lenoir circuit. Four daily vacation Bible schools have been held, with an enrollment of 250. Courses in Bible, missions, forestry, art, expression and basket making were offered in the schools. Four Cokesbury schools, led by Brother Allen Tew, were held on the work. Seventy-nine credits were issued. Four revivals with fine results have been held—one more revival to hold. We have three Sunday schools on the work that now have the largest enrollment and attedance in their history. All our churches save one have paid the Children's Home assessment and more has been paid on benevolences than the last two years at this time. One church, Olivet, has all their budget in hand. Our young people have been very active. For the first time we had ten attending the Junaluska Assembly. One log hut at Olivet is nearing completion. Members have been added to all the churches on profession of faith. At our fourth quarterly conference we had the best report of the year and our good people said, "We are going over the top!" It is a great pleasure to serve such loyal people.

R. T. Houts.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

THE OLYMPIAD MOVES ON

This is denominational week. The Presbyterians took Monday night and to demonstrate the effects of the eternal decrees they exhibited two ladies 94 and 95 years of age. Tuesday the Baptists came on, and not to be outdone they brought forward two ladies 96 and 97. Someone had the temerity to inquire how it could be that in an enlightened age they could still cling to the obsolete doctrines. One of the ladies, in modest but clear tones, replied that she was taught when young to read the Bible. That pleased the Baptists and they gave her a rousing hand, all of us joining in heartily.

The Methodists next night took a different line, putting it upon a doctrinal basis. The bishop is a living dynamo, physical, mental, spiritual. He pours himself into the scriptural narrative until he and the writer are one. He told of a Virginia girl, her life empty, entering the inquiry room she said: "I shall not rise until I find that which you say will make me over, or prove there is no such thing." She afterwards saw him at the hotel and asked him to preach to her friends; 400 were present, they sobbed, wept, many saved. He extended his first invitation and while we sang the first verse 25 came forward and soon 100 had passed into the room for prayer, many of them to begin a new life.

However, next morning a belated delegate appeared, 104 years of age, whose seamed face and wrinkled brow indicated that he was familiar with the Methodist altar.

Friday was the sixth day of the meeting and the places were miles away. I listened to the bishop the sixth time. That was young people's night—I dared not miss it. The tabernacle was thronged, the preacher gave us a tender and effective sermon, and results were in keeping.

The birds out here talk to me. There came a black night with high fog. At 3 a. m. a mocking bird in the palm outside started twittering, then called loudly until at last he fairly screamed. I arose to see what was the matter and saw a ball of fire suspended to a floating airship. I went out and gazed until satisfied, then returned to my room, extinguished the light, and was soon fast asleep. Next morning I found that no one in this vicinity save myself had observed this olympic display. I should not have seen it but for the mocking bird, but he was not willing that I miss it. Robah F. Bumpas.

FACTS GO BEYOND FALSE TEACHINGS

It is being taught at Duke University that preachers do not get old fashioned poundings any more; it was my professor of rural sociology who made such a statement. I trust that he will not think his humble pupil too smart if he contradicts that statement. For Mrs. Warren and I have been the gracious recipients of two of the finest poundings possible for a Methodist preacher to receive, and both of them came within a week of each other.

I would like for the good people of the other churches to know how wonderful my people on the White Memorial and City Road charge have been to Mrs. Warren and me. My car was filled with all kinds of good things to eat last night when I started home after service, and I was just as surprised as I was happy when I found what had happened. It is needless for me to say just how grateful I am to my good people at White Memorial and City Road for the two grand poundings they gave us. And I might take this opportunity also to thank the members of the Woman's Missionary Society for the nice shower which they gave to our new boy, Millard Whitfield, Jr.

Mr. Editor, I would also like to tell of our work on White Memorial and City Road charge, Henderson. Both churches on the charge have adopted the "new plan" and it is working fine. The Ladies' Aid Society at City Road church was reorganized into a Woman's Missionary Society, and it is doing well. The Epworth League at the same church took on new life after being reorganized, and it is doing splendidly now. Both of these organizations have made substantial pledges on the benevolences of the church and are making desperate efforts to meet them.

The league and missionary society at White Memorial have been established for quite a while and are both doing fine work. The Sunday schools at both churches are doing excellent work.

Both churches have recently closed two successful revivals. Brother Ed. Earnhardt did the preaching, and as usual he gave us all a bigger and holier conception of God. A great deal of interest was shown throughout the entire revival. There were twelve new members received and many others consecrated themselves to God. Millard W. Warren.

GOOD TIMES ON BETHEL CHARGE

From the beginning of our work on the Bethel charge in the Charlotte district, I have enjoyed my work with the people at Boger's Chapel. They love to discuss the Bible in the home and elsewhere, and show that the Bible has not been a lost book in their midst. They have given me much encouragement in my efforts to preach to them, and love to tell of their former pastors and their good sermons.

The people there have painted their church this summer and we hope to make other improvements soon. But the best thing of the summer was the revival meeting there. We had with us Mr. George Hawks of Cornelius, who led the singing. He did his work well and made everybody love him. Had four professions and three renewals. On Friday afternoon we had a real spiritual meeting, and it was good to be there. The meeting closed that night. The pastor did the preaching.

Interest has increased at Love's Chapel. We had a successful revival there the last week in August. Rev. Fred L. Kiker did the preaching and the people said that it was some of the best preaching they had ever had. There were six professions and renewals; three additions to the church, two by vows and one on profession of faith.

During the summer the people have put a new roof on the church, painted it inside and out, and have the material on the ground to put concrete steps to the front and to underpin it. There has been some increase in church attendance there.

F. W. Kiker, P. C.

FROM THE FIRING LINE

It may be helpful to Advocate readers to know how the Lord has been blessing us of recent months in revivals. It is truly wonderful to witness his glorious works. I believe I can truly say we have not been so wonderfully happy in him in many years as for the last ten months. So many answers to prayer, such remarkable evidence of his presence and power. In June we preached three weeks in Alliance tabernacle in High Point. Eighty souls were blessed—a happy and gracious revival. We later had a good week with my brother, Joe Green, in a meeting at Jonas Ridge. In February we had a wonderful nine days with Brother R. E. Ward at Epworth church near Mt. Airy.

Camp Free, August 1 to 7, was the fullest of campers in its history. Great power was upon us. Many were saved or sanctified. Among them two or three dear ministers entered in the experiences of sanctification.

Last of August we spent a week at the well known Eureka church near Elizabeth City. I believe this the best seven days' meeting we have witnessed in ten years. Wonderful to see the altar filled with souls getting saved and sanctified. Those scenes will not be soon forgotten. Praise God.

September 5 we opened Bible school here in Greensboro. The opening day was like a glorious camp meeting. Souls were melted and stirred. Only last week at chapel the Holy Spirit came upon the school. The altar was filled. All day was given to prayer, altar services and waiting upon the Lord. Did not have a lesson all day. The experience of that day cannot be described. Almost every student is saved. God be praised. He is supplying our needs, blessing our souls and helping us on toward glory. Jim H. Green.

FOREST HILL SUNDAY SCHOOL CELEBRATES ANNIVERSARY

On Sunday morning, October 2, Forest Hill Sunday school celebrated its fiftieth anniversary. The Sunday school was organized the first Sunday in October, 1882, and the first Sunday in this month marked its fiftieth birthday. The occasion was duly celebrated w... an appropriate program consisting of talks by charter members and music by a well known local male quartet. Brother W. R. Odell made the principal address, telling in an interesting way of the early days of the school. Among other things Brother Odell told an amusing incident relative to Brother Wheeler, one of the earlier pastors of Forest Hill. The story had to do with a dilemma faced by Brother Wheeler, brought on by the conversion of a three hundred pound woman and her subsequent desire to be baptized by immersion.

There were eleven charter members present at the service and there were three others in town who were prevented by sickness from attending. Fourteen others had attended the Sunday school for more than forty years and still seventeen more who had attended over thirty years, making a total (accounted for) of forty-five people who have been members of Forest Hill Sunday school for more than thirty years.

Beginning with about 150 members the Sunday school now has on roll more than three times that number. Its growth has never been phenomenal but always steady.

ANNIVERSARY CELEBRATIONS

On Sunday, October 30, St. Luke's Lutheran church located at Tyro, Davidson county, will hold an anniversary celebration of the one hundred and forty-fourth year of its history with appropriate exercises to commemorate this interesting event. Eleven a. m. is the hour for these services. St. Luke's church is one of the older and larger Lutheran churches of the state, and much interesting history clusters around it.

At 3 p. m. of this same day, October 30, the Lutherans of Davidson county will sponsor a celebration to be held in the Carolina Theatre in Lexington, when the four hundred and fiftieth anniversary of the Reformation of the sixteenth century will be celebrated.

The speaker for both the above occasions will be Dr. W. T. Whitsett of Whitsett, N. C., who has for many years been active in collecting early church history throughout the state.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

The Methodist Church

Editorial in The Methodist Recorder, London

The Methodist Church has now come into existence. The names Wesleyan, Primitive, United, belong to what are now things of the past, though that past will always be remembered, loved, and cherished. But we would understand very little of the true nature of the union which has just been accomplished who fancied that the three adjectives were done with. Unless our hope is but a cheat, they will have yet more significance in the future. The new church is united, as Methodism has not been for more than a century. It is primitive, as any dispassionate reader of its official documents will agree; and nothing has been more striking, as step after step has been taken towards union, than the renewed admiration and understanding of the great man whom his early followers loved to call their father in God.

We have described elsewhere the solemn and dignified proceedings of last Tuesday. We shall not comment on them here, save to acknowledge the calm and reverent beauty of the morning service in Wesley's Chapel, ending with the call that the church must see Christ first of all; and the simple, dignified, and solemn procedure of the great Act of Union, to which the gracious presence of the representatives of the Throne helped to give a national and a world significance.

We have avowed a hundred times, throughout these twenty years, and with perfect sincerity, that our motives have not been born of hostility to other churches, or of pride in the thought of the strength and prestige that would come to our own. We have not been insensible to the absurdity of maintaining divisions between churches which, in all the aims for which a church must stand, have never been at variance. Nor have we been blind to the necessity of avoiding overlapping and the countless little rivalries and ambitions that follow it, in order "that nothing be lost." We have felt shame when we have been reminded of the conflicts—almost forgotten, at least by Wesleyans today—of eighty years ago. And everything that has occurred to draw us into contact with one another has given rise to a friendliness and a warmth of appreciation that—to tell the truth—had hardly been expected, and has kindled a new enthusiasm for the coming together of the three churches.

But these have only been subsidiary causes. By themselves they would never have carried us to the journey's end. More important and profound has been the loyalty which we have discovered in our own hearts, and in the hearts of each other, to the evangelical principles of the Methodist Revival. That revival was born in preaching; but it was not the mere activity of preaching that produced it, even the preaching to the hitherto forgotten and neglected; it was rather the conviction at the heart of that preaching—that no one was beyond the reach of the mercy that could make him a child of God, and lead him on to perfect love. Side by side with this went a deep concern for souls. The gratitude and love which bound a man to his Redeemer drove him, of itself, to passionate anxiety for the well-being of his neighbors. Every man felt himself to be a "home-missioner," bound to bring others to the light.

Nor was this impulse confined to what may be called the religious needs of men. From the first, Christianity has been an impulse to share—to share all that is felt to be of worth. The early Methodists were primitive Christians in that respect; and when Wesley, a pioneer in philanthropy as in so much else, taught his followers the meaning of social service, they were not slow to learn the lesson. Lastly, the Methodist knew that he could entertain but one aim, to spread the principles of Christ, which he rightly called Scriptural holiness, through the land; and that for the sake of this he must put aside everything else, laying up no treasures on earth, and treating his own private interests as if they did not exist.

Such devotion was embodied in dozens of the hymns he sang. We sing the hymns today. But the hymns without the devotion that fired them will be a positive danger. We rejoice in the legacy of our hymns. But Charles Wesley's hymns are hymns that only the brave can sing. "By all hell's host withstood, we all hell's host o'erthrow." It is magnificent; and it is war! Ours is a church. Wesley preferred to speak of his societies. A society is properly an alliance of men who must stand together, or they will fall. The church, we say, is the body of Christ; whose members, "limbs," must carry out, in this tangible, concrete world, what He himself did when he was here below. What a demand upon the best of us!

But there is a further point which we cannot venture to forget. Our union has come about when the world around us is in a dangerous, a critical condition. Our youth knows little of the last war, and talks lightly of another. On the continent, they say that war must come. Ireland and India are rent by misunderstanding and divergent, tumultuous loyalties. The passions that lead to war are rife in every quarter of the globe. Trade that should bind the nations together, builds barriers that keep out everything except fear and hate. Central Europe is more feverish than in 1914. Russia turning her atheism into fiery religious propaganda, is crying out, like Germany before the war, that she is being encircled and must be ready to strike the first blow. The poverty that is pressing on vast masses of men is whispering hoarsely to them that violence and force might make them happier, but could not make them more miserable.

Compared with all this, the problems of the eighteenth century were little more than child's play. Then, the world was witnessing the birth of a new order. Now, it trembles lest it should be watching the decay of the old. True, year after year has passed, and the crisis has not yet come. But the international scene is a chaos of seething billows; as one sinks into the trough, another rises high and threatening.

We do not suggest that our new Methodist Church, by any action she may be inspired to take, will calm these billows. Nor will any church. To attempt to do so, indeed, is not the church's task. But two hundred years ago, when a new epoch was beginning, Methodism, under God, lit a torch which before the century was out illuminated the whole world. Not that Wesley, for all his audacity in claiming the world as his parish, had any idea that this was being done. But the simple yet far-reaching obedience to the heavenly vision, that was born in a study in an Oxford college and passed to Fetter-lane and Hanham Mount and Gwennap Pit and every wild and uncouth region in the country, was used by God

to create one revolution, and control another, in a fashion that even today our historians can only wonder at.

If our new Methodist Church can show such devotion, we shall find the world waiting for it, now as then. The story of the first Oxford group seems strangely paralleled by the Oxford groups of today. Wherever men believe that life can be fundamentally changed; wherever a band of friends desires "each other's cross to bear," and would their "little stock improve," wherever they set themselves to be serious and sincere, the same results appear to follow. We can see the beginning; only God can see the end. But because we cannot ourselves see the end, it is stupid, and worse, to refuse to make the beginning. The religion that asks "how can I bring the peace and the love of God to those around me who have it not?" is the religion that will yet move the ends of the earth.

But who is sufficient, even for this? Are we ready, we who are now joining together in the name of this common inheritance of ours, to test its demand in this way? That is not the question. Of course we are not sufficient, even for this. But God is. God is as potent for us as for the world. It is the temptation of the most vigorous of his servants to imagine that they must do it all for him, until they forget him in their very zeal for him. The succeeding temptation, though it comes to fewer, is to wait for him and do nothing. We can afford neither to forget him nor merely to wait for him. We have to set ourselves to the task of commending our Saviour, in his name. Methodism was sent into the world to take risks. So was Christianity from the beginning. To put him first is to have him within us, whether we feel him or not. It is not schemes that we want; it is obedience and faith. He calls us to launch out into the deep; and, soon or late, over the turbulent ocean, will ring out his voice, "Peace, be still!"

A DITCHED AUTOMOBILE

A ditched automobile with a yellow metal sign, "Repeal the Eighteenth Amendment," on its crumpled fender and two fuddled inmates trying to extricate the car from its awkward plight—that is a sight that requires no comment. But what shall we say of the windshield stickers, not uncommon in these parts, which demand "Beer, Bonus, and Prosperity"? Who is it that conceives such slogans, which libel the public intelligence? Many are thirsty and would welcome their beer, with or without prosperity. If they had beer enough it would drive dull care away. Prosperity might go hang. And as for those veterans who demand cash bonus, by that very act do they not show that they are willing to risk the general prosperity for the sake of a few hundred dollars cash to them in hand paid? It has been repeatedly shown that the revival of the brewing industry would have no appreciable effect on employment, on the grain market, or on the glass and cooperage industries. The false "prosperity" which some wet forecasters have predicted is based on the excise taxes of so many dollars per barrel which would pour into the federal and state treasuries. But what kind of prosperity is it that depends on taxing the poor man who wastes his wages on drink? Every honest economist has rejected that theory of wealth. A twelve-year-old knows it can't be true. As Dan Poling says, "You can't get beer and prosperity out of the same schooner!" The only way for America to "drink herself prosperous" would be by wasting more money on beer than she ever did before the Volstead Act was written into the federal statutes. Yet the fact that men intelligent enough to steer an automobile will advertise their unwisdom by pasting such placards on their cars is enough to make one doubt the basic theory of a self-governing democracy.—N. Y. Christian Advocate.

A PARABLE OF THE MAN WHO ROBBED GOD

Annanias came to church occasionally. But the one part of the service which the minister called "worshipping God with the morning offering" always brought a cold chill down his back. "Surely of all things religion ought to be free," he would say to himself. "The very idea of one having to pay to sing hymns to God, to hear the Bible read, and prayers offered, it was unreasonable," he continued to think. And in this manner Annanias justified himself and let the plate pass by habitually and some one else made his offering or else it was not made at all.

Annanias loved his money. "It was his; he had earned it," he would argue to himself. It would buy him gas to drive his new car, buy him clothes like the kind he enjoyed wearing; it would pay the rent on the house he took pride living in, and would care for his insurance. Besides this there was a steady growing bank account which would be his pleasure some later day; though he often told the church collector when he was called upon that he could not pay even a dollar this time. Annanias argued with himself so long until he really came to the conclusion that for the church to suffer because of financial handicaps, and the minister and his family to go without necessities, and for the benevolences to go unpaid, were no responsibilities of his. Yes, he had taken the vows to be faithful in his support of the church, but it was different now. He needed his money and would spend it like he pleased and if he was called upon too often he would quit the church. Even now he was acting as if going to church was a compliment paid to God.

But the trial of life ended one day, and as it came to an end Annanias began to look around for God to carry him over the dark valley to the shades of rest on the other side. Where was God? Others said they found him in good deeds they had performed, and sacrifices for the cause of righteousness which they had made. Where was Annanias to find him? He owned his home, but God was not there for no place was given God there. His wife was left a substantial income, but that consideration of her was no more than a non-believer would have shown. On his church was his hope! But where was his church? Why, it had been two years since he had been to church. He had gotten mad because the collector had asked him for a subscription which had been made six months before but never paid. Where was God? Annanias sought him but could not find him; not because he had given less to the church than some others, but because he could have given more and would not; because he could have been more faithful in church attendance but was not, because he loved himself and what he possessed more than his God and his church. Now he who had robbed God of his interest, his time, his worship, his money and a life, was now himself robbed of God in a dark hour. So it was that Annanias went out into darkness alone only to awaken and find himself in a world of selfishness, a world which desired with all its soul to know God but could not.

Weyman C. Huckabee.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

CHILDHOOD AND YOUTH PLANS

Radio broadcasts from Station WPTF, Raleigh, have been arranged during Childhood and Youth Week as follows:

Sunday, October 16, 11 a. m.—Rev. E. C. Few, pastor Edenton Street church, on "Discovering the Child."

Monday, October 17, 3:05-3:15, p. m. —Dr. N. C. Newbold, State Department of Education, "The Child and the Public School."

Wednesday, October 19, 3:05-3:15 p. m.—Prof. H. E. Spence, Duke University, "The Child and the Church."

Friday, October 21, 3:05-3:15 p. m.—Dr. Elbert Russell, dean Duke School of Religion, "The Child and the Home."

Following is a list of broadcasts from the various stations in North Carolina co-operating in our Childhood and Youth Week plans:

Sunday, October 16

WIS, Columbia, S. C., 11:30-12:30 p. m.

WCSC, Charleston, S. C., 2:15-2:45 p. m.

WBIG, Greensboro, 8 to 9 p. m.—"Potent Factors in Character Development of the Child in the Home," Prof. E. T. McSwain, principal Central Junior High School, Greensboro.

Monday, October 17

WSJS, Winston-Salem, 8:30 to 8:45 a. m.

WSOC, Gastonia, 12:15-12:30 p. m.

WPTF, Raleigh, 3:05-3:15 p. m.—"The Child and the School," Dr. N. C. Newbold, Raleigh.

WWNC, Asheville, 7:00 to 7:15 p. m. —Rev. J. G. Huggin, pastor Asbury Memorial church, Asheville.

WBT, Charlotte, 7:45 to 8 p. m.—"Conservation of Childhood and Youth," Dr. W. W. Peele, chairman Board of Christian Education, W. N. C. Conference.

WSM, Nashville, Tenn., 7:30 to 7:45 p. m.

Tuesday, October 18

WSJS, Winston-Salem, 9 to 9:15 a. m.

WBIG, Greensboro, 11:15-11:30 a. m. —"Social-Moral Development of Young Children," Dr. Elizabeth B. Young, head profesor of education, Greensboro College.

WBT, Charlotte, 11:45 to 12 a. m.—"Understanding the Child," Miss Corinne Little, director Children's Division of W. N. C. Conference.

WSOC, Gastonia, 7:30 to 7:45 p. m.

Wednesday, October 19

WGIB, Greensboro, 11 to 11:15 a. m.—"Know Your Child," Dr. Faith Gordon, Psychiatrist North Carolina college for Women.

WPTF, Raleigh, 3:05-3:15 p. m.—"The Child and the Church," Prof. H. E. Spence, Duke University.

WSJS, Winston-Salem, 5:45 to 6 p. m.

WSM, Nashville, Tenn., 6:45 to 7 p. m.

WSOC, Gastonia, 7:30 to 7:45 p. m.

WBT, Charlotte, 7:45 to 8 p. m.—"Parents and Youth—the Need for Mutual Understanding," Dr. E. H. Garinger, principal Central High School, Charlotte.

Thursday, October 20

WBIG, Greensboro, 10:45-11:00 a. m. —"The Home as a School in Christian Living," Dr. Charles Darsie, director leadership training, United Christian Missionary Society.

WBT, Charlotte, 11:45 to 12 a. m.—"The Home—the First School of Religion," Prof. Price H. Gwynn, professor of Education of Davidson College, Davidson, N. C.

WSOC, Gastonia, 12:15 to 12:30 p. m.

WSJS, Winston-Salem, 5:30 to 5:45 p.m.

Friday, October 21

WSJS, Winston-Salem, 11 to 11:15 a.m.

WPTF, Raleigh, 3:05-3:15 p. m.—"The Child and the Home," Dr. Elbert Russell, Duke University.

WSOC, Gastonia, 7:30 to 7:45 p. m.

WSM, Nashville, Tenn., 7:30 to 7:45 p.m.

WBT, Charlotte, 7:45 to 8:00 p. m.—"Youth and Readjustments," Dr. John W. Shackford, pastor Hawthorne Lane Methodist church, Charlotte, N. C.

STUDENT MEETING PROGRAM

The tentative program of the first North Carolina State Methodist Student conference ever held, to be conducted in Durham, October 29 and 30, is as follows:

Saturday, October 29—Duke Memorial Church

1:30-2:00 p. m.—Registration.

2:00-2:15 p. m.—Address of Welcome. President.

2:15-2:45 p. m.—Words of greeting. Dr. J. M. Culbreth, Rev. John F. Kirk, Mr. L. L. Gobbel.

2:45-3:30 p. m.—Address, "The Christian Ideal," Dean Elbert Russell.

3:30-4:00 p. m.—Discussion.

4:00-4:15 p. m.—Announcements.

4:15-5:00 p. m. — Worship service. Greensboro College and N. C. C. W. delegations.

6:30-7:30 p. m.—Banquet.

7:30-8:00 p. m.—Address, "The Methodist Student, Relating Himself to the Local Church," Dr. J. L. Cuninggim.

8:00-8:45 p. m.—Address, "Certain Applications of the Christian Ideal to Special World Problems," Dr. H. Shelton Smith.

8:45-9:15 p. m.—Discussion.

Sunday, October 30—West Duke Campus York Chapel

9:30-10:00 a. m.—Worship service. Delegation.

10:00-10:45 a. m. — "Applying the Christian Ideal to Campus Problems," Dean H. J. Herring.

Duke Chapel

11:00-12:00 a. m.—Dean Elbert Russell.

Gray Building

1:15-2:15 p. m.—Business meeting.

2:15-3:00 p. m.—Worship service and communion. Dr. W. A. Stanbury, Dr. J. L. Cuninggim.

ROCKY MOUNT VACATION SCHOOL

A vacation church school was held in First church, Rocky Mount, August 22-September 2, under the direction of Rev. Henry G. Ruark, assistant pastor, with 16 volunteer workers comprising the faculty, and with 106 children between the ages of 9 and 15 enrolled. Forty-five of the children were not church members, but practically all were regular attendants at Sunday school. A record has been kept of the non-church members and an effort will be made to draw them into the regular church relationship.

The school session ran from 6 to 12:30 each day, the time being divided between Bible study, handwork, worship, and recreation. The junior department studied the meaning of Jesus' teachings as to the kingdom of Love. and the intermediates studied the writing and history of the Bible. The handwork classes had four major projects: note books in the form of Hebrew scrolls depicting the parable of the sower, a relief map of Palestine, a replica of the Hebrew tabernacle, and a puppet show dramatizing the story of Cinderella.

The work of the faculty was very satisfactory, their attendance being nearly 100 per cent and their interest high. The attention and interest of the pupils were also quite gratifying.

Young People's Division

WHAT'S HAPPENING?

Durham District

At the last Alamance county union meeting there was a most interesting program on "Prohibition," the discussion being led by Mr. L. L. Gobbel. The Durham city union likewise engaged in a study and discussion of "Prohibition" at its October meeting.

Front Street division, Burlington, recently sponsored a concert given in the church by J. Hubbard Harris, a negro who has studied at Paine College (which, by the way, is included in our young people's mission special) and has recently graduated from the Boston Conservatory of Music, having won there a scholarship to Naples, Italy, for further study. Miss Virginia Bradshaw is the newly elected president for the young people's department of the Front Street division, with Mr. C. E. Buckner as adult counselor.

There was a splendid attendance at the league meeting held at Helena, Mt. Tirzah circuit, last Sunday night, at which time Mrs. Brian was present and spoke to the group concerning the new plans of our church for young people's work. There were present representatives from the other churches on the charge, in addition to visitors from other denominations and from the Brooksdale young people's division. Special music was given by the Brooksdale young people. Following the league meeting the church was filled for the evening service, at which Mr. Noh of Korea, who is doing graduate work at Duke University, spoke.

At the evening service at Duke Memorial last Sunday the officers of the young people's division for the new year were installed, following which the entire group joined in the sacrament of the Lord's Supper. Mr. Jay Phillips is president of the young people's department and of the division; Miss Margaret Ormond of the senior department; and Miss Joyce Sneeden, of the intermediate department.

Watch this page for news from other districts next week.

Teacher: Willie, what is an embassy?

Willie: A place where transatlantic fliers change their clothes.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

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* See Radio Program on page *
* 12. This schedule has been *
* slightly revised since last week. *
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HONOR ROLL MISSIONARY OFFERINGS, AUG. 31 TO SEPT. 21

Asheville District

Haywood Street	$ 8.42
Asbury Memorial	3.09
Saluda	2.29
Mills River	1.84
Avery's Creek	1.65
Total	17.29

Charlotte District

Hawthorne Lane	16.97
Central, Monroe	13.81
Morven	3.50
Indian Trail	2.55
Bethel	1.25
Harrison	1.25
Total	39.33

Gastonia District

Smyre	4.71
Polkville	3.23
Kadesh	3.00
Laboratory	3.00
Goodsonville	2.60
Fallston	1.29
Total	17.83

Greensboro District

College Place	11.81
Randleman	10.84
Centenary	10.26
St. Paul	5.66
Naomi	2.10
Lee's Chapel	2.09
Summerfield	1.17
Old Union	1.00
Total	44.93

Marion District

Marion	10.18
Alexander	4.20
Nebo	3.26
Bakersville	2.71
Rutherford College	2.50
Connelly Springs	2.21
Bethlehem	1.14
Total	26.20

Mt. Airy District

Central	10.72
Rockford Street	2.73
Walnut Cove	1.50
Mariah's Chapel	1.29
Total	16.24

Salisbury District

Central, Albemarle	14.43
Central, Concord	7.99
Bethpage	2.00
Gold Hill	1.33
Bethel, New London	1.00
Total	26.75

Statesville District

Stony Point	3.76
Rose Chapel	3.40
Vanderburg	2.59
New Salem	1.75
Littlejohns	1.50
Hudson	1.38
Wesley Chapel	1.15
Williamson	1.00
St. John's	.94
Total	17.47

Waynesville District

Canton	10.29
Andrews	4.00
Pisgah	1.25
Total	15.54

Winston-Salem District

Mocksville	3.84
Sedge Garden	3.00
Brookstown	2.88
Linwood	2.60
Farmington	1.89
Smith Grove	1.00
Total	15.21

District totals	236.79
Y. P. Divisions	36.77
Previously reported	5507.39
Less S. S. Day offerings	60.15
Grand total for year	5720.80

AN ACTUAL OCCURRENCE

In one of our average conference churches—average in number of members, and about an average as to financial conditions—there occurred last week an incident typical of a limited number of congregations in our conference at this season of the conference year:

Pastor and Church Treasurer.

Pastor: How are you coming out on collections this week?

Treasurer: Not as well as we had hoped. But there is one item that we had overlooked. We have on hand some missionary money collected by the Sunday school that we could apply on the regular budget. That would help us considerably at this time.

Pastor: Do you mean you have not sent to Mr. Dunham the Home and Foreign Missionary offering each month as it was collected?

Treasurer: Yes, fortunately for us we have quite a tidy little sum that we can save back to go on the collections.

Pastor: But you cannot possibly do that. It is against the law of the church, and besides it is a plain misapplication of funds. In the business world, the old-fashioned word for this is embezzlement.

Treasurer: But it is all missionary money. It really makes no difference.

Pastor: It does make a difference. You will please find out the exact amount of these Home and Foreign offerings you have on hand, and you make out a check to H. A. Dunham and send it to him for the full amount at once. This is important.

BIG DAY AT SANDY RIDGE

Sunday, October 2, was a big day at Sandy Ridge in the Mt. Airy district. It was rally day for the charge. With all five churches of the charge represented in large numbers and with carefully prepared programs the day was truly a rally for the entire charge.

Beginning at 10:30 in the morning a brief devotional period was conducted by the pastor, Rev. G. F. Hood. After this there were two programs by the Sandy Ridge and Snow Hill Sunday schools. Following their presentations Rev. W. A. Kale, extension secretary, preached on an educational theme.

During the noon hour a fine period of fellowship and feasting was enjoyed. The several hundred guests gathered around a bountifully filled table and were filled. But the food was not all. Meeting old friends and making new ones was a major activity.

At 1:15 all the Sunday school officers and teachers assembled for an institute led by Mr. Kale. It was noted that all the superintendents were present and many more than a majority of the teachers and other officers. These reported that the local church board of Christian education has been organized in each church. There are five Epworth Leagues meeting regularly each Sunday as a part of the activity of the young people's division. It was also reported that five Cokesbury training classes were conducted during the summer period, with forty-five credits earned. These are all signs of progress.

Following the institute programs from Delta, Mt. Zion, and Mt. Herman Sunday schools were given.

At three o'clock the presiding elder, Rev. W. E. Poovey, came and announced that following such a program as had preceded it would be necessary for him to preach a "whale of a sermon." This he ably did to the satisfaction of all. After the sermon he conducted the quarterly conference.

The Sandy Ridge charge is doing well. George Hood, as pastor, has started off well. So we say it is well with Sandy Ridge and extend our best wishes for the future.

LOOKING BACK, LOOKING FORWARD

An old painter of Siena, after standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head reverently low, turned away, saying to himself, "May God forgive me that I did not do it better!"

Thus opens a message to young men which J. R. Miller once broadcast in a booklet. There is something tragic in the incident of the painter and his canvas. Think of the weeks and months spent on it—time which could never be recalled.

More tragic still is an old man looking back on his own misspent life and regretting that he did not live it better. We who are young may learn from the experience of others and avoid mistakes that bring regrets.—Forward.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NEWLY ORGANIZED AUXILIARIES IN RALEIGH DISTRICT

There are two new societies on the Raleigh district, one at City Roads, Henderson, with Mrs. J. E. Hamlet, president; and one at Bunn with Mrs. R. H. Johnson, president. We are so glad to welcome these two new auxiliaries into our missionary family. We also have two young women's circles recently organized—one at First church, Henderson and one at Plank Chapel. We feel that these young women will be a great asset to our work, and we give them a hearty welcome.

FIRST CHURCH, ROCKY MOUNT, STUDIES "LADY FOURTH DAUGHTER"

The woman's auxiliary of the First church, Rocky Mount, held an all day mission study Wednesday, September 28. "Lady Fourth Daughter of China," Mrs. Mary Brewster Hillister, was studied. Twenty-five women took part in presenting the thought of the book.

Rev. L. B. Jones, P.E., of the Rocky Mount district, Rev. T. G. Vickers, pastor of the First church, and Rev. Henry Ruark, assistant pastor of the First church, all helped with the program. The devotionals and special music added much to the spirituality of the meeting.

Luncheon was served at the church. More than 30 women attended this meeting.

This study of foreign missions finishes our mission study work for the year.

Mrs. W. C. Liverman, superintendent of mission study, has been a very efficient officer. Last spring a home mission study was held and later in the year a week of Bible study was conducted. The women who have attended these study classes have been richly benefited.

The auxiliary is very grateful to Mrs. Liverman for her splendid work.

Mrs. N. B. Dozier,
Supt. of Publicity.

WARREN ZONE FAVORED

The fall zone meeting for Warren county was held in Warrenton Methodist church Wednesday afternoon, October 5. The attendance was very good. Probably never in the history of the church has there been given two such inspirational addresses as were given there by Miss Elizabeth Lamb of Fayetteville, and Mrs. A. M. Gates, our conference president. Of course we needed them and they seemed doubly appreciated. Miss Lamb brought out the point that we did not deserve praise when we have only accomplished part of a job, when we had the ability to have done the whole and the whole job was what was expected of us. So God is not going to receive us in these times of our bringing a half-way offering to him of either ourselves or our money. Another thought was that as God gives us blessings and opportunities and we fail to avail ourselves of them, we become hardened and cannot when we would later. The failure to attend the hearing of God's Word, the failure to share in doing his work, bring upon our own souls an indifference that finally results in inability on our part to have the desire to do so. Mrs. Gates' message of "Go Forward" was likewise full of warnings, but wonderful words of courage if we let God go with us. With her message ringing its challenge to greater faith, greater effort and greater consecration every one felt it was indeed a great blessing and privilege to have had these ladies with us. Mrs. John Nowell of Macon presented the World Outlook in a most delightful and impressive manner, and Mrs. E. N. Harrison likewise led the devotional in just the right way to prepare our hearts for the truths of Miss Lamb and Mrs. Gates. It was just a great meeting.

DURHAM DISTRICT STUDY DAY AT CEDAR GROVE, OCTOBER 10

The chairman, Mrs. B. H. Black, had arranged a program well adapted to present the possibilities of mission and Bible study according to the highest conference standards.

Despite an early morning shower and overhanging clouds, a good crowd assembled for the opening at ten o'clock. The church, attractively decorated with ferns and autumn flowers, gave a glad welcome to all.

Mrs. B. H. Black extended greetings and spoke of the purpose of the meeting.

The pastor, Rev. J. W. Dimmette, conducted the devotional, using as his theme, "My people perish for a lack of knowledge."

A discussion of "Living Issues in China" was given by Mrs. M. T. Plyler.

Mrs. Junius Wrenn presented an interesting sketch of "Lady Fourth Daughter in China."

A large map was used by Mrs. W. A. Stanbury to give the geographical features of China. She also applauded the political situation of China and displayed interesting curios of the Chinese.

Mrs. Cecil V. Pickett of McMannins Chapel spoke of "Some Outstanding Women of the Bible." The charm of her own womanliness made a pleasing background for the portrayal of five women of Biblical history, namely, Jochebed, Miriam, Hannah, the Queen of Sheba, Mary, the mother of Jesus. Mrs. Pickett cited Jochebed as the type of the resourceful woman; Miriam, as a promoter; Hannah, the self-sacrificing mother; the Queen of Sheba, the woman seeking knowledge; Mary, combining the good qualities of womanhood, having vision and high ideals and possessing spiritual strength to endure trials and disappointments.

In the absence of Mrs. Russell of Carr church, Mrs. Lineberger of Rougemont talked on "Why Study the Missionary Message of the Bible."

Using a clean poster on which she had emphasized all the features of a standard study class, Mrs. C. T. Thrift of Branson auxiliary gave a most excellent presentation of a perfect study class.

A delicious luncheon and social hour was enjoyed after the adjournment of the morning session.

Rev. C. T. Thrift led the afternoon devotional service.

Mrs. J. M. Ormond gave a most instructive outline of "Great Souls at Prayer."

The zone leaders were asked to make brief talks on study work in their respective zones.

"Children's Study" was emphasized by Mrs. J. W. Dimmettee.

Mrs. B. H. Black set forth in a clear, concise way the conference plans and standards of the study department as they should be employed in the Durham district.

Mrs. W. A. Cade contributed greatly to the morning and afternoon sessions by her lovely voice. As a solo in the morning she used "Must I Empty-handed Be?" In the afternoon she gave a refreshing spiritual message in her use of "Take Time to Be Holy."

Miss Florine Robertson was present throughout the day and spoke at intervals, stimulating the leaders in the several departments of work.

There are good workers at Cedar Grove who are keeping a high standard in their auxiliary. Miss Maud Vaughan is president and informed me that her group had raised their quota on the Elizabeth Sneeden fund. E. S. P.

OAK GROVE AUXILIARY HAS BIBLE STUDY

The Woman's Missionary Society of Oak Grove church, Person circuit, studied the book of Leviticus for its Bible study this quarter. We had 11 members enrolled with an attendance average of over 90 per cent. We had excellent teachers and the study was inspirational and very helpful to each one present. We have enrolled one new member this quarter. Mrs. N. M. Jordan,
Publicity Supt.

When the woman motorist was called upon to stop, she asked, indignantly, "What do you want with me?"

"You were traveling at forty miles an hour," answered the police officer.

"Forty miles an hour? Why, I haven't been out an hour," said the woman.

"Go ahead," said the officer. "That's a new one to me."—Exchange.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

Mrs. H. D. Johnson of Prentiss, N. C., send us the following account of recent zone meeting:

"The mid-summer meeting of the Macon county zone was held at Clark's Chapel in August, with Mrs. H. C. Freeman, zone chairman, presiding. Mrs. Olin P. Ader of Franklin conducted the opening devotional.

"Mrs. G. L. Hampton, district secretary, of Canton, a welcome visitor, introduced Mrs. B. W. Lipscombe of Nashville, Tenn., Council secretary of education and promotion, who made the principal address of the day. She told in her message how the woman's missionary work had welded the women of the world into a closer Christian fellowship. Her talk was most interesting and inspiring.

"Mrs. Lipscombe presented to Mrs. Josephine Poindexter a life membership certificate which had been given her by the children's society. At the close of the program delicious refreshments were served, after which the hostesses invited the guests to go on a tour of investigation of their new stone church which has been recently built to replace the church destroyed by fire a few years ago."

MEETING OF FOURTH ZONE, GREENSBORO DISTRICT

Mrs. J. W. Burke.

Every missionary society in the fourth zone of the Greensboro district was represented at an all day meeting of the zone held Wednesday, September 7, in the Gibsonville M. E. church. The churches in this zone are Bessemer, Bethlehem, College Place (Greensboro), Proximity, Carraway Memorial, Holt's Chapel, Glenwood, Pleasant Garden, Rehobeth, and Gibsonville.

Mrs. W. L. Smith, president of the local society, extended greetings to the visitors and Mrs. J. R. Moose of College Place church conducted the devotional. At the morning session Mrs. J. H. Wheeler of Greensboro spoke on "Christian Social Relations," and Mrs. A. L. Thompson, also of Greensboro, spoke on "Mission Study." A dialogue, "Disarmament," was given by Miss Selwyn Wharton and Rev. D. D. Holt of Gibsonville.

At noon the local association served lunch in the high school cafeteria. At the afternoon session Mrs. J. S. Gibbs of Carraway Memorial church spoke, using for her subject, "The Challenge of Missionary Work to Our Women." Miss Ruby Satterfield of Mebane, missionary to China, who is home on furlough after ten years' service in China, spoke to the group and in a most interesting manner told of the mission work in China; she told of the great work that has been done and stressed the fact that while much has been done, there is much yet to be done for China by the Christian people of America.

Problem hour was conducted by Mrs. Lynn Hunt of Pleasant Garden, district secretary of the Greensboro district. Mrs. Charles Hunt, zone president, presided and Mrs. L. A. Wharton of Gibsonville, zone program chairman, arranged and had charge of the program. An added feature of the program was a solo by Miss Mary Ruth Huffman of Gibsonville and Miss Ruth Maynard of College Place church, Greensboro.

Miss Elizabeth Moore, negro principal of Farm Life Institute, a school for mountain negro girls at Hiddenite, was present and asked for help in her work.

During the business session the following officers were elected for the coming year: Mrs. Charles Hunt, president; Mrs. L. A. Wharton, program chairman; Mrs. T. E. Asbury, secretary, and Miss Lena Loman, publicity chairman.

The next zone meeting of this zone will ge with College Place church in Greensboro in March, 1933.

WEEK OF PRAYER SPECIALS

November 6-12, 1932, is the date of the annual week of prayer services, and the specials for the week to which our prayers and contributions will be directed are the McDonnell School at Houma, La., and Ewha College in Korea.

The October Bulletin of Missionary News contains some interesting questions on these schools, and some valuable information regarding them, while the World Outlook for October carries splendid articles on these two institutions which will be of great value to our missionary societies in carrying out their missionary programs.

"Praying for Missions" is the title of a booklet for personal use during the week of prayer. It contains a vital message for each of us, and may be had for five cents from the Literature Headquarters, 706 Church Street, Nashville, Tenn. Let us begin early to prepare our programs for a proper observance of this week of intercession, which should be observed by every society in the conference.

My Dear Friend:

I am hurrying this letter to you to remind you of the plans for your October meeting. As you have perhaps already seen from the Bulletin, the first week in October has been set aside as "Enrollment Week," at which time we want to make a special effort to bring into the membership of our society every woman who was invited to the "guest day" meeting who has not yet joined. I am enclosing an attractive leaflet to help you in presenting the invitation. I trust that you may receive many new members as a result of your efforts. As you enroll these new members, you will have a fine opportunity to decrease the average age of your auxiliary. It may be that your auxiliary will be the one to win the $5 offered by your district, and in turn your district may win the $10 offered by the conference. Let us put our best effort into making this project a wonderful success.

I am sure I need only remind you that October is also mission study month. If your auxiliary decides to study the book, "Facing the Future in Indian Missions," I certainly hope they will make a special study of the Indians in our own state. They will find it a most interesting study.

November is the time for the observance of the week of prayer. You may secure envelopes for your thank offerings from Literature Headquarters only for the asking. November is also the time for the election of officers. Please do not fail to elect your officers and send their names to the proper conference officers. This will save time and money and will certainly be greatly appreciated by all concerned. If you did not get to send your boxes of supplies to Brevard and the Bethlehem House during the past quarter, please send them during this quarter. They will be most acceptable.

Very intensive work must be done by every missionary auxiliary during the next three months if we are to be saved from great disappointment and embarrassment regarding our finances for the year. For some reason, each quarter's collection has shown a decrease as compared with the corresponding quarter of last year, and our total for the year will fall far below our imperative needs unless we do something unusual during the few months that are left. Will you not make the most vigorous appeal in your power to your auxiliary for full and even overpayments of all missionary funds? Surely we cannot fail in the face of such great need as confronts us. Under the new financial plan which removes a stated membership offering even in the midst of financial difficulties, we can go out with an appeal to every woman in our church to join us in the great work to make Christ known. And now, I have saved an important item until the last —that of reporting. It is time to report as soon as you hold your September meeting. I wish you could realize the importance of this and what it means. You are a link in the great chain that is encircling the world for the kingdom of Christ and any work undone hinders the advancement of his work and breaks that chain. I know that you do not wish to break the link, so please send your reports to the different officers not later than October 1.

As you see from this letter, the fall of the year is a busy time in our missionary work, but I know nothing finer than to be busy about our Master's work.

May our Father richly bless you as you press forward and may joy and peace fill your heart.

Mrs. C. C. Weaver.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A FALSE IMPRESSION

In mingling with some of the brethren I sometimes hear the statement expressed that the management of the Children's Home need not have a concern about finances, since the Home is not in debt and is, therefore, in good financial shape. As a matter of fact the Home is quite heavily in debt when bills payable are considered. If these bills are not paid in the immediate future money will have to be borrowed and then we will have to report quite a good sized debt. At the present we are not in good financial shape.

Because of a desire to live within our income we are not in position to employ a case worker to carefully investigate the numerous requests for the admission of children into the Home. A case worker is an essential part of an institution desiring to be of service beyond the confines of its own walls. Through the aid of such a worker the Children's Home has functioned with increasing effectiveness through institutional care of children, through its mother's aid department, and through the placement of children in foster homes. Much of the essential work our institution should be doing is not now being carried on because of a lack of funds. Will it be necessary to report a big debt in order to secure aid from our friends?

SPRAY

At nine-thirty yesterday morning our singing class arrived in front of the Methodist church at Spray ready to render their program before the opening services of the Sunday school, this arrangement having been entered into by Rev. W. H. Willis, pastor, and J. T. Smith, superintendent of the Sunday school. Following our thirty minutes' program presented to a group of friends that comfortably filled the entire church we hastened on to the next engagement, but not before we had had time to note that Brother Willis had his usual attractive "eye openers" placed at advantageous points about the church. Being quite an artist and having the ability of writing in printed form, Brother Willis is quite effective in the use of placards and bulletin boards. Everything seemed to be in good shape at Spray.

LEAKSVILLE

At ten-thirty the singing bus parked on the beautiful grounds about Leaksville Methodist church and parsonage, and our children were welcomed by Rev. R. G. Tuttle, whose kind invitation had brought us to fill his 11 o'clock hour with our program. After having been fittingly arranged in the chancel about the pulpit our children rendered their program before a group of people who gave visible evidence of their personal interest in them. Following the program the remaining part of the unpaid ten per cent apportionment was over-raised. Leaksville not only raises its ten per cent apportionment and gives its fifth Sunday offerings as a bonus, but two circles in the missionary society clothe two of our little girls. We were mighty glad to be with Brother Tuttle and his good people. They seem to love one another.



We call him Peter

MT. CARMEL

Hurrying away from the hospitable Leaksville homes into which we had been placed for rest and refreshments we arrived at Mt. Carmel, one of the five churches on the Wentworth circuit, in time to fill a three o'clock engagement. A tremendous congregation, filling every nook of the spacious church and coming from every church on the charge, was present, these good friends having come to hear our girls render their program and to enjoy the quarterly meeting held under the direction of Presiding Elder W. A. Newell. Rev. T. V. Crouse, pastor, and each of his five Sunday school superintendents, together with other officials, presented some very encouraging reports. It has been a long time since I have seen such a wonderful quarterly conference. Brother Crouse presented us with quite a nice amount of cash, which was raised following our program, to be applied on the charge's ten per cent apportionment.

DRAPER

At five o'clock we were back into the Mt. Airy district and were in front of the Methodist church at Draper, where Rev. G. E. White directed us to the homes of his hospitable people for rest and the evening meal. At seven-thirty a congregation assembled in the church that overflowed its seating capacity, and every one listened intently as our girls sang and recited to them. Brother White and his superintendent, W. J. Squire, had everything in nice shape for us and following our program raised quite a large amount on their ten per cent apportionment. Our Draper friends seem to be happy in Christian fellowship and in their desire to serve their foster children. After all our children had been safely gathered into the singing bus amid a large group of admiring friends we started rolling towards home again, tired but happy.

WILLIAM BRASWELL

The picture this week is that of William Braswell, a five-year-old member of our baby cottage family. William is a likeable and impulsive little youngster, and also because he has two brothers here by the name of James and John I call him Peter. William is claimed and clothed by the Susanna Wesley class of Granite Falls.

FOOTBALL

Outweighed 23 pounds to the "man" our "varsity" football team lost to a similar team from Mills Home last Friday afternoon by a score of 14 to 7. Our boys acquitted themselves most creditably and reflected the splendid training being given them by W. D. Murray, our coach. We thoroughly enjoyed the visit of our friends from Mills Home and will look forward to their coming again.

Last Saturday here on our grounds our 100-pound team defeated a similar team from Oxford Orphanage by a score of 6 to 0. The fine youngsters from Oxford won over our boys in the two games played last year between the two teams. Our youngsters will want to even the score in the second game to be played between them this year, this game to be played at Oxford. There is a congeniality and a fellow feeling exhibited between orphanage teams not generally noted between other teams. We were mighty glad to have our young friends with us.

"IT MAKES ME HAPPY"

Following one of our inspirational meetings held in the second building recently, at which time our fourth graders presented a little play and some good songs were sung, one of our junior girls came up and took the writer by the hand saying, "Mr. Woosley, I just love to sing. It makes me happy." Many of us may take the little girl's experience as ours and sing away our anxieties.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

The Methodist Orphanage is grateful to Mrs. M. T. Plyler for calling the attention of the women of our conference to the importance of joining hand and heart in our campaign to collect two million Octagon soap coupons. Since I came to the Home I have learned to value most highly the splendid service the women of our conference render us. I feel that it is extremely important that we succeed in this laudable undertaking. We need to do much repairing and furnishing cottages and putting in new equipment in our laundry. There is not a dollar available from other sources for this necessary work. We can get ten thousand dollars if we get two million coupons. So far we have received about two thousand dollars from our campaign efforts, which is just one-fifth of the needed amount. I appeal to all the friends of our Home to lend us a helping hand NOW.

* * * *

I want all the pastors and churches which have sent checks for Orphanage apportionment to know that I sincerely appreciate their timely help. Because so many of them have responded to my appeal we only had to borrow three thousand and five hundred dollars to supplement the amount we had on hand to pay the September bills. We had to borrow two thousand dollars to help pay off our August accounts. We are now in the red for five thousand and five hundred dollars, which must be paid back by the first of December. If all the charges will send me a part of the amount which they are due the Orphanage we will not have to borrow much more before the meeting of our annual conference. We have some big bills to pay the first of November due to the fact that we must buy many of our fall and winter supplies. I want all of our pastors and churches to know that I am profoundly grateful to them for their co-operation in making it possible to carry on this all-important work of the church which we have so willingly and beautifully assumed in His name.

* * * *

Our friends must not overlook the fact that the ten per cent Orphanage assessment is not sufficient, if paid in full, to meet our operating expenses. Uninformed church members may think if churches pay their Orphanage assessment in full that takes care of all our needs. Without many specials running into thousands of dollars we would become hopelessly involved in debt. For nearly eighteen years I have striven with all my heart to prevent such a calamity from befalling our Home. So far I have never reported a dollar of indebtedness to the Orphanage board of trustees at the end of the fiscal year. For this record I am grateful to the pastors and churches who have stood by me in such a loyal and generous manner. We must maintain this record and not suffer our home to become seriously handicapped by piling up a crushing debt. We are facing the most serious situation now that has stared us in the face since the Methodist Orphanage was founded, a third of a century ago. The question uppermost in the minds of many is, Shall we weather the storm? Are we going to run up the white flag and surrender? If I have not misread and misinterpreted the spirit of the leaders of our church, both lay and ministerial, I can affirm with a conviction which amounts to a certainty that we are going to rise to the occasion in the name of Him whom we serve and love. To accomplish this will call for a most heroic and self-sacrificing spirit. Such a spirit is the crowning glory of our holy religion. Those who put their all upon the altar of service are the ones who best interpret and demonstrate the spirit of Him who made the supreme sacrifice for the world's redemption.

* * * *

Through the invitation of Prof. J. M. Ormond, who is filling in as pastor of West Durham Methodist church, the singing class of the Methodist Orphanage worshipped with the large congregation Sunday morning, October 2. We were quite happy with the reception given us. When we rode up to the church Mrs. J. C. Dailey was there to meet us and not for a moment did we lack for the best of attention. It was with pleasure we presented our program to these people who are so loyal to our home. They are clothing one of our children, and a class of young ladies are taking another. We are hoping another class will soon join in this work by taking another to clothe. I was graciously entertained in the home of Mr. and Mrs. J. W. Burton. We thank Professor Ormond and his congregation for giving us this appointment to worship with them again.

Mrs. Nellie B. Rives.

Penitent—"I have stolen a fat goose from a poultry yard!"

Priest—"That is very wrong."

Penitent—"Would you like to accept it, Father?"

Priest—"Cer'ainly I will not receive stolen goods. Return it to the man from whom you stole it."

Penitent—"That I have offered it to him and he won't have it."

Priest—"In that case you may keep it yourself."

Penitent—"Thank you, Father."

The priest arrived home to find one of his own geese stolen.—Hummel.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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Sunday School Lesson

OCTOBER 16

By F. B. Stockdale.

Home Ideals for Today and Tomorrow

Scripture Lesson—Genesis 18:17-19; Deuteronomy 6:4-9; 1 Samuel 1:24-28; Mark 10:13-16; 2 Timothy 1:3-6.

Golden Text—Train up a child in the way he should go, And even when he is old he will not depart from it. (Proverbs 22:6).

Helping to make our homes better is the shortest way of blessing the world. To better the world in the bulk is beyond the power of any man. Bettering the group with which he is directly related is within the power of all. He who makes a better home blesses the race.

Our references teach us that God related himself to Abraham because of Abraham's relation to the future. God looks at no man in light of now only. Now gets its worth because of its value to then. Thus what Abraham is not now worthy to receive he receives because of what he is to be. God looks at and treats him because he is to influence the days that are to follow.

This is not treating Abraham in any way that singles him out from the rest of mankind. God has no particular treatments for any man in that sense. These stories reveal laws by which we live and by which God relates himself to all. They are not stories of favored folks, but of sensible peoples. It is a startling thought: One, any one, may be a blessing to all the nations of the earth. The forward reach of a human life is as dazzling as the thought of his history. How far back in the dim years does the relationships of a man go? When the first man lifted his eyes and crawled out of the muck of things, I was there. When he whispered or shouted "God," he expressed the impression from which no human flees. I have been influenced by all that has belonged to the race. How far that reaches no man now will say; it is likely that it reaches through all the activities of God.

In the other direction, who will say how far? Here man is revealed to us as a molder of all that follows him. We know him to be the product of all that went before. After becoming a product he then became a producer. No future is beyond the reach of a man's molding fingers.

Means of Reaching

Then we have the methods by which man will reach and influence the future: First by his children. We say Abraham had two sons. Millions of sons root back in the loins of Abraham. You could not bleed the blood of Abraham out of the world; today it flows in the veins of countless millions.

Then he will influence the future by the habits he sets and teaches. He will command them to keep the ways of the Lord. He will not only give his blood, but more than his blood he will bestow. He will bequeath his moral concepts; impress them with his religious ideas. His greatest gift to the race will not be in the natural, but the spiritual realm. It should not be forgotten that we are indebted to this man for the most influencing thought of God that had dawned on the race. The Oneness of the Divine. The undividedness of the Eternal is a thought about God with which we are still struggling. This man gave it birth. No wonder he commanded his children and his household to keep the ways of the Lord. He saw clearly that life reveals God's ways of doing things, as do the stars. God has his way in the unseen ways of life, as well as his habits in the realm of things. Human actions come within the scope of his law as surely as the swinging planets.

What Are His Ways?

Ways of justice and truth. Read verse 19 of chapter 18. "For I know him . . . THAT the Lord . . ." That has the force of "in order that." What Abraham does will make it possible for God to keep his promises to Abraham. Unless man will follow truth and justice, God is not able to keep his promise. The promise is made because the man is following truth and justice; the assumption is that he will continue so doing. God is neither independent nor isolated. He can do as he wishes only in connection with men who will follow truth and justice. God's commandments are not in order that God may have his own way so much as that he may do for men what he has promised for them. Abraham could be blessed of God only as he followed the command of God; that is true of all. God's commands are the way by which the blessings of God reach those he would bless.

Jesus and Children

Two attitudes to children are here set forth: that of the disciples and that of Jesus. As they went along the way they kept bringing children to Jesus, and his disiciples kept sending them away. With the disciple it was not an incident, but an aptitude. The disciples did not like children to keep bothering Jesus, so they rebuked those that brought them. Jesus kept his attitude; the disciples maintained theirs until Jesus was angry with the disciples.

We speak of children as related to the future. They are the future. The future we have with us and shape it as we will in our attitude and what we do for children. In human society, every day makes its tomorrow; every now shapes what will follow. Jesus would redeem the race by blessing the children. The compound blessed them is used only here in the New Testament. It is stronger than the simple form, and expresses the earnestness of Christ's interest.

N. Y. Christian Advocate.

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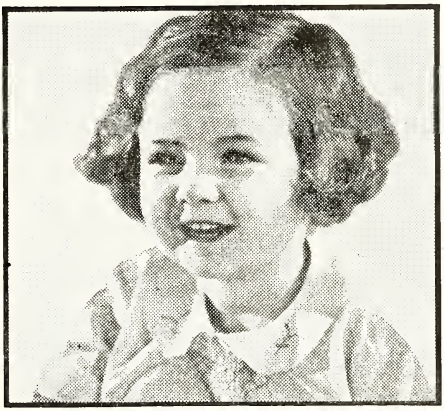
REMINISCENCES

By Zadok Paris.

I wonder how many of our preachers and people remember Robert P. Bibb. He was the first itinerant Methodist preacher I remember. I suppose I was nine years old. We had no church and he had to preach in a residence. He had no teeth and the saliva flowed freely. A little playmate and I got right in front of him on the front bench and he did not fail to spray us. The old gentleman seemed to enjoy the respect of the people, as did most of the preachers of that day. We looked upon the preacher as a man of God, too holy to approach, and too sacred to talk about. They were men of one work, the ministry of Jesus Christ. They always had prayer where they spent the night or took a meal. My father had prayer, but Uncle Bibb was the first preacher to have prayer in our home. He was the first I remember. He was traveling at that time the old Neuse circuit. I presume it was in the New Bern district of the North Carolina conference, M. E. Church, South. The exact location was Lower Broad Creek in Craven county, N. C. I have a very indistinct recollection that he took my sister into the church. The itinerant wheel of Methodism rolled him away, and I saw no more of him till I saw him at Old Trinity in 1885. Having served the church as an itinerant for 50 years he had been superannuated, and was an object of pity. I think he was dying with what we now call tuberculosis. His daughter, with whom he was living, was poor and had to do her own work; hence he got very little attention. That was a day when the church gave very little to her worn out preachers, and he did not look like he did 15 years before. My Uncle Paul J. Carraway preached the theological sermon that year, and he said to me, "Let's go around and see Uncle Bibb." We went, and the old gentleman appeared to be temporarily demented. But my recollection is he had Uncle Carraway to pray with him, and expressed the hope of heaven. In a short time he died, and his dust sleeps in the cemetery at Old Trinity. I do not know whether his grave is marked or not, but it should be. His name was never written on the scroll of fame, but I have no doubt it is written in heaven. When I saw him neglected by his church in his old age I said something should be done for the worn out preacher; and when I took collection for the conference I always tried to raise the assessment for the worn out preacher. Brethren, do your best to bring up all the collections, and do not forget the worn out preacher. Many of them are hard up against it.

A young girl came to the late Father Healey of Dublin and confessed that she feared she had incurred the sin of vanity. "What makes you thing that?" asked her father confessor. "Because every morning when I look into the mirror I think how beautiful I am." "Never fear, my girl," was the reassuring reply. "That's isn't a sin; it's only a mistake."

Diet Didn't Do This!



HAPPY little girl, just bursting with pep, and she has never tasted a "tonic!"

Every child's stomach, liver, and bowels need stimulating at times, but give children something you know all about.

Follow the advice of that famous family physician who gave the world Syrup Pepsin. *Stimulate the body's vital organs.* Dr. Caldwell's prescription of pure pepsin, active senna, and fresh herbs is a mild stimulant that keeps the system from getting sluggish.

If your youngsters don't do well at school, don't play as hard or eat as well as other children do, begin this evening with Dr. Caldwell's Syrup Pepsin. This gentle stimulant will soon right things! The bowels will move with better regularity and thoroughness. There won't be so many sick spells or colds. You'll find it just as wonderful for adults, too, in larger spoonfuls!

Get some Syrup Pepsin; protect your household from those bilious days, frequent headaches, and that sluggish state of half-health that means the bowels need stimulating. Keep this preparation in the home to use instead of harsh cathartics that cause chronic constipation if taken too often. You can always get Dr. Caldwell's Syrup Pepsin at any drug store; they have it all ready in big bottles.

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North Carolina Christian Advocate, Greensboro, N. C.

IN MEMORIAM

WATSON—On the morning of June 25 the soul of Mrs. Margaret Watson slipped from the earthly tabernacle to take up her abode in the home prepared by our Lord. Sister Watson was a devout member of the Engelhard M. E. Church, South. Her faith increasing as the years passed. She always considered it a joy to give and work for her church and home. To one she wrote: "The Holy Spirit is to me an increasing comfort and joy amid earth's problems and sorrows." She has left a legacy to her church and family that will increase our spiritual life. Her Pastor.

DRYMAN—Mr. John Mantooth Dryman, fourth child of Uncle Billie and Aunt Mary Dryman, was born February 10, 1854. He departed this life on September 16, 1932, to be at home with his mother. He is survived by five children, one daughter and four days. In early manhood he was converted and became a member of the Methodist church, in which he has had an official position for more than 50 years. In all of his business dealings he was never known to do a shady or dishonest act. As to his church and kingdom work, he has been known to give his last dollar more than once. Brother Dryman is greatly missed, but glad to say that our loss is his gain in Christ Jesus.

G. A. Hovis, Pastor.

DAVENPORT—Edwin Calvin Davenport was born near White Plains, Surry county, June 7, 1854, and died September 25, 1932, aged 78 years, three months, and 19 days.

He was married to Mariah Chandler December 24, 1875. To this union six children were born: C. W. and E. H. Davenport of Rockford, Mrs. J. H. Hardy and P. S. Davenport of Rural Hall, Mrs. C. L. Clark of Kernersville, and Mrs. W. E. Wall of West End. He is survived by his six chilren, 25 grandchildren and five great-grandchildren. His devoted wife passed on Nov. 5, 1926.

For the last 15 years he lived in Rural Hall with his son, P. S. Davenport. He was a consecrated and faithful member of the Methodist church at Rural Hall. He said he was ready to go, and that there was nothing in his way. He lived such a life before his children as to give them assurance that he has gone to a better world.

The funeral was conducted in the Methodist Episcopal church at Rural Hall on September 27 by Rev. D. C. Ballard, pastor, assisted by Rev. W. R. Jenkins of Salisbury, a former pastor, and in the presence of a large gathering of friends and relatives. A Friend.

HARDY—Mrs. Laura Alice Hardy, wife of Brother J. C. Hardy, editor of The Norlina Headlight, daughter of G. L. and Rosa Knight of Halifax county, N. C., was born May 2, 1869; married to J. C. Hardy, also a native of Halifax county, May 21, 1893. In her youth she gave her life to Christ and joined Lee's Chapel Methodist Protestant church, and after her marriage she joined the Methodist Episcopal church, with her husband, in Warrenton. Eighteen years ago the family came to Norlina and they identified themselves with the church at this place and Sister Hardy entered heartily into the work, doing her best to be helpful in every way she could, both in church and community.

The funeral service was conducted by this writer, assisted by a former pastor, Rev. J. L. Midgette of Fuquay Springs, and Rev. J. F. Roach of the Norlina Baptist church. The interment was made in the Norlina cemetery and was attended by a large concourse of relatives and friends. The floral offerings were very pretty.

There are left behind to mourn her going her devoted husband, four children, Roy D., Mary Alice and Rosa Cornelia Hardy of Norlina, and Marvin W. Hardy of Franklinton, and two grandchildren, Edith Mae and Marguerite Hardy of Norlina; also three sisters, Mrs. E. N. Perkins of Portsmouth, Va., Mrs. John W. Shearin of Essex, Mrs. W. A. Del bridge of Norlina; two brothers, C. R. and W. E. Knight of Hollister, and a host of other relatives and friends to look forward to meeting her again bye and bye. B. C. Thompson.

MANN—On Tuesday night, September 20, 1932, God took away the spirit of Brother Beverly Waugh Mann, who had been for 70 years a loyal member of Mt. Pleasant church on the Haw River charge. "Uncle Beverly," as he was known by so many, served this church to the best of his ability just as long as he was able to attend its services. He served as superintendent of the Sunday school in this church for about 30 years. Twenty-four years of this service was given without a single break (in years).

Uncle Beverly died in the same room in which he was born 84 years, three months and four days ago. He leaves a wife, Lydia Harris Mann; one son, Joe W. Mann of Newton, N. C.; one daughter, Mrs. Alice Mann Perry of Pittsboro, N. C., R. F. D.; fiive grandchildren, and two great-grandchildren.

Uncle Beverly lived a most normal life and seemed to die a most normal death. His going marked the climax, for he regarded it a great victory and looked forward to it with great anticipation.

We shall not think of him as being dead, but rather as the poet, James Whitcomb Riley expresses it, "Just away." His pastor,

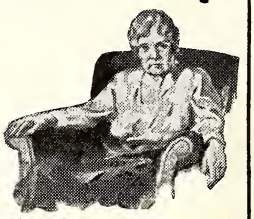
L. A. Tilley.

BROWN—On July 4 in Montreat, N. C., while playing with a cousin L. E. Brown, Jr., was the victim of an accidental gunshot wound, which sent him to the Mission hospital in the city of Asheville where he uncomplainingly suffered for about six weeks, and then the end of a beautiful life, which came at the dawn of a day that typified the rest upon which he entered. He was approximately 14 years of age, and was the son of Mrs. Onilee Brown, for two years the dean of girls in Brevard Institute. She is also superintendent of Christian social relations in the Western North Carolina conference, and a most efficient and untiring leader. Mrs. Brown has been the recipient of multiplied expressions of sympathy not only from friends and acquaintances in this state, but also from South Carolina, where she resided for a number of years. L. E. Brown, Jr., was an unusual boy. He was a manly youth, exhibiting traits of character not often seen in the life of one so young. His unselfishness was the most beautiful characteristic of his life. He with his mother was a devoted member of the Brevard Methodist church. His body was carried to Waxhaw, N. C., the home of his mother before her marriage, and was laid to rest in the local cemetery.

The following ministers assisted the writer in the funeral service: John W. Moore, presiding elder of the Charlotte district; A. L. Latham, pastor of the local Methodist church; Mr. Kenny, pastor of the local Lutheran church, and J. E. B. Houser, pastor of Jefferson Methodist church, Mt. Airy district.

The funeral was held from the girlhood home of Mrs. Brown, in the presence of a multitude of relatives and friends. They said it with a profusion of flowers, which were suggestive of his abounding life. J. H. West.

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Children's Storyland



THE VISIT TO OLYMPIC VILLAGE

By Clarence R. Gale.

"Daddy, is there any other village in all the world like this one?" asked Gib as he and his younger brother, Cope, and their two girl cousins, Tossie and Bobbie, stood eagerly looking through the gates into Olympic Village. "No," said daddy, who had accompanied the boys and girls to the Village as their chaperon, "I don't think there is any other village like it anywhere." Here on Baldwin Hills in Los Angeles were the 500 pink and white cottages in which here to live during the Olympic Games 1,836 athletes from forty-eight nations. "But why can't we go inside?" asked Cope, always wanting to get close up to people and things. "Well, look at the sign on the gate," said Gib. And there it was in plain sight—"No visitors allowed beyond this gate." And there stood the big gatekeeper in uniform, who, no one could possibly get by him without a pass or an athlete's badge. The young folks were just a little impatient to think they had come so far and now had to look at so interesting a sight as Olympic Village only from the outside. But daddy explained to them that these little pink and white cottages were really the private rooms of the athletes, where they could rest and relax and be by themselves while they were our guests. And just as in a big hotel or in their own homes, it would not be proper to go to guests' rooms uninvited, so the proper thing to do now was for visitors to keep on the outside. "But we can look and look," he said, "as long as we want to. And if we had a relative among the athletes we might send in our card, and then it's likely we'd be invited inside." Tossie said Helene Madison was from her very own city of Seattle, and maybe Helene would like to see someone from Seattle. And Bobbie said that maybe Bobby Pearce, the rowing champion, was a relative of hers. But when daddy (of course he was really her uncle, though they all called him "daddy") reminded her that her own name was not "Bobbie" but Barbara Jeanne, she thought that maybe Bobby Pearce wasn't her relative, after all. But even if visitors weren't allowed inside the gates, the pretty cottages were well worth looking at from the outside. Five hundred of them, all the same size, all painted alike, pink below and white above, standing in rows along the avenues, with here and there beds of bright flowers and waving palms! At one side were the big club house, the outdoor theatre, the community dining halls, the hospital, the training quarters and everything needed for the comfort of the athletes. To the north were the high Sierras; to the east, the tall buildings of the city's skyline; to the west, the blue waters of the peaceful Pacific, and all around the cozy homes of the hospitable city that was acting as host to these two thousand guests from foreign lands.

The girls kept wishing they had one of the pretty cottages for a playhouse, and the boys thought what fine cabins for camping out the cottages would make. Gib was saying by this time that he thought it really was nicer where they were, outside the gates, where all the flags of the nations were flying from their masts. There they were, two rows of them, with a driveway between. The official Olympic flag, in red, green, black, yellow and blue, was in the center ,and beside it the American flag, now looking more beautiful than ever; and alongside of these, as companion flags, the ensigns of the other nations, of all designs and colors, snapping from their halyards in the cool ocean breezes. "A galaxy of the nations!" exclaimed daddy. It was easy enough for the boys to pick up some of the flags—the Union Jack of Great Britain, the Tricolor of France, the Rising Sun of Japan, and, of course, their own beloved Stars and Stripes—but when it came to naming the other flags, it was a good deal of a study and puzzle to pick out each nation's ensign. They declared when they got home they would study up on flags. "But prettier than even the beautiful flags," said Tossie, "I think, are these beds of golden and scarlet zinnias, and of pink and purple petunias."

Daddy had a hard time getting the group willing to leave this fascinating approach to the Village. But presently they all went into the Administration building near-by, where they found a postoffice and a big fireplace and a reception room full of people. The room was furnished with California rustic easy chairs and lounges, around which were such crowds of people that the boys could hardly squeeze through. Sitting on the lounges were several real live athletes, writing their names on cards and in albums as fast as they could write. Standing up straight and looking very brave, Gib and Cope held out pieces of paper to each of two swarthy athletes, saying, "Please, Mister." The athletes wrote their names and handed the papers back with a smile. One athlete was from Italy, and the other from Greece. "From Greece!" almost shouted Gib, "the very place where the Olympic Games were first held." The girls had been busy, too, and had found a big red man, a real Indian from New Mexico, who signed his name "Snow White."

On either side of the Administration building were long wings, or annexes, with little office rooms, all the same size, all furnished alike, for the use of the managers of the athletic teams and for the newspaper men. The boys began reading the names on the doors of these offices—Argentina, Australia, Sweden, New Zealand, on and on till they came to CZECHOSLAVAKIA, at which they stopped short. "Ah, you trip on that hurdle, do you?" said daddy. "Such awful names!" said Gig. "How can people ever twist their tongues around such names!" Such a babel of tongues—English, German, French, Spanish, Swedish, Italian! "It's like being in a foreign land," said Cope. "Yes, like being in several foreign lands at once," added Gib.

As daddy turned the auto down the hillside leading into the boulevard the young folks kept looking wistfully back at the beautiful flags still snapping in the breezes, and the bright flowers still nodding their welcome to all visitors, and the colorful crowds still lingering on the hilltop before the gates of the Village. On their way to grandpa's, where they were to spend the night, and later make a real visit, they passed through the business section of the city, where the tall buildings and the principal streets were decorated with the flags of the nations, colorful with bunting and banners of all sorts and designs, and in all the hues of the rainbow. The boys thought that never before had they seen such gay streets and such throngs of people hurrying to get somewhere. They were all glad enough to get to grandpa's, where grandma had supper all ready for them.—The Congregationalist.

A PRAYER

Open my heart that I may give
The real things of life that make one live—
The real things I get from constant prayer,
From friends and Christians everywhere.

Open my eyes that see, I may,
A heart that is crushed with a load today;
Let me lift it, though humble the task,
Let me be more like the Master, I ask.

Open my eyes that I may hear
A murmur or whisper that thou holdest dear;
Show me my duty and make me obey
Just what thou would have me do today.

Mrs.J. H. Taylor.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

	October
Chapel Hill, 7:30	13
Babama, 11	16
Brooksdale, 7:30	16
Yanceyville, 11	22
Milton, New Hope, 11	23
Leasburg, Union, 3	23
Lakewood, 7:30	25
Roxboro, 7:30	26
South Alamance, 11	30
Holt's Chapel, 7:30	30
West Burlington, 4	30

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

	October
Rockingham, a.m.	16
Roberdel, p.m.	16
Goldston, a.m.	23
Biscoe, p.m.	23
Ellerbe, Norman, a.m.	30
Piedmont, p.m.	30
	November
Caledonia, a.m.	1
Maxton, p.m.	1
West End, a.m.	6
Troy, p.m.	6
Wadeville, a.m.	13
Mt. Gilead, p.m.	13
Glendon, Fair Promise, a.m.	15
Hemp, Tabernacle, p.m.	15
Jonesboro, Broadway, a.m.	16
Carthage, p.m.	16
Parkton, a.m.	18
Rasford, a.m.	20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

	October
Columbia, Columbia, 11	16
Roper, Roper, night	16
Plymouth, Plymouth, 11	17
Ahoskie, Powellsville, 11	22
Aulander, Aulander, 11	23
Murfreesboro, Murfreesboro, night	23
Pasquotank, Union, 11	27
Perquimans, Oak Grove, 11	28
Chowan, Center Hill, 11	29
Hartford, 11	30
City Road, night	30
	November
South Mills, Trinity, 11	2
South Camden, Sign Pine, night	3
Gates, Zion, 11	4
Moyock, Memorial, 11	5
North Gates, Parkers, 11	6
First Church, night	6

The remaining days of the conference year reserved for adjourned sessions. With the help of certain pastors, the presiding elder expects to hold adjourned sessions in the entire district.

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

	October
Rural Hall, Antioch, 11	16
Pilot Mountain, Pilot Mountain, 3 and 7:30	16
Draper, 7:30 (Saturday night)	22
Leaksville, 11	23
Spray, 7:30	23
Rockford Street, 7:30	26
Central, 7:30	27
Dobson, Dobson, 10:30	29
Yadkinville, Yadkinville, 2	29
Jonesville, Ronda, 11	30
Wilkesboro, Wilkesboro, 3:30	30
North Wilkesboro, 7:30	30
Moravian Falls, Miller's Creek, 10	31
Jefferson, West Jefferson, 1:30	31
Todd, Blackburn's, 3:30	31
Boone, Boone, 7:30	31
	November
Watauga, Henson's, 10:30	1
Creston, Sutherland, 1:30	1
Warrensville, Warrensville, 3:30	1
Helton, Helton, 7:30	1
Laurel Springs, Mt. Zion, 10:30	2
Sparta, Sparta, 2:30	2
Ararat, Mt. Hermon, 11	3
Mt. Airy Ct., Oak Grove, 2:30	3
Stoneville-Mayodan, Stoneville, 7:30	5
Sandy Ridge, Mt. Hermon, 9	6
Madison, Madison, 11	6
Danbury, Pine Hall, 1:30	6
Walnut Cove, Stokesbury, 3:30	6

Final check-up, Stewards' Room, Centenary Church, Winston-Salem, Wednesday, 5 p. m., November 9.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	October
Greenville, 11	16
Aurora, Campbell's Creek, 3 and 7:30	16
Ocracoke, 7:30	17
Oriental, 11	23
Pamlico, Stonewall, 2 and 7:30	23
Snow Hill, Tabernacle, 11	30
Seven Springs, 3 and 7:30	30
	November
Hookerton, 7:30	1
Ayden, 7:30	2
Atlantic, Springfield, 11	6
Morehead City, 7:30	6
Riverside-Bridgeton, 7:30	8
New Bern, Centenary, 7:30	9
Newport, Riverdale, 11	13
Kinston, 7:30	13
Vanceboro, Epworth, 11	20
Grimesland, 3 and 7:30	20
Goldsboro, St. Paul's, 7.30	21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Millbrook, 11	15
Mamers, Cool Springs, 11	16
Lillington, 8	16
Princeton, Fellowship, 11	23
Bailey, 8	23
Fuquay, 8	26
Edenton Street, 11	30
Garner, 8	30
	November
Franklinton, 8	2
Middlebury, Drewry, 11	4
Oxford Ct., Salem, 11	5
Four Oaks, Sanders Chapel, 11	6
Selma, 8	6
Clayton, 8	9
Youngville, 11	13
Zebulon, 8	16
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	October
Rocky Mount, Clarke St., 7:30	13
Stantonsburg, 11	16
Spring Hope, White Oak, 3	16
South Rocky Mount Ct., 7:30	19
Farmville, 11	23
Kenly, Kenly, 7:30	23
Robersonville, Stokes, 11	30
Tarboro, 7:30	30
	November
Seaboard, Pleasant Grove, 11	4
Weldon, 11	6
Scotland Neck, 7:30	6
Warrenton, Warren Plains, 11	12
Warren Ct., Serepta, 3	13
Rocky Mount, First Church, 7:30	13
Wilson, 11	20
Elm City, 7:30	20

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Town Creek-Zion, 11	16
Epworth, 7:30	16
Shallotte-Village, 11	23
Southport, 7:30	23
Elizabeth-Trinity, 11	30
Bladen-Bethlehem, 3	30
Garland-Ingold, 7:30	30
Clinton, 7:30	31
	November
Stedman-Cokesbury, 11	1
Roseboro, Roseboro, 3:30	1
St. Paul, 11	6
Lumberton Ct., 3	6
Fairmont, 7:30	6
Lumberton, Chestnut St., 7:30	7

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Western North Carolina Conference

ASHEVILLE DISTRICT

O. M. Litaker, P.E., 20 Highland St., Asheville, N. C.

FOURTH ROUND

	October
Oakley, night	23
Black Mountain, night	26
Central, 11	30
Saluda-Tryon, night	30
Weaver Ct., Pleasant Hill, 3	9
Leicester, 8	9
Brevard, 11	16
Rosman, 3	16
Swannanoa, 8	16
Marshall, 11	23
Ivy, 3	23

CHARLOTTE DISTRICT

John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.

FOURTH ROUND—IN PART

	October
Morven, 11	16
New Hope-Bethel, Long Pine, 3	16
Monroe, Central, 8	16
Wesley Heights, 11	23
Hickory Grove, 8	23
Big Spring, 11	30
Spencer Memorial, 8	30

GASTONIA DISTRICT

R. M. Courtney, P.E., 606 South York St., Gastonia.

FOURTH ROUND

	October
Gastonia Main Street, 11	16

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.

FOURTH ROUND

	October
Ramseur-Franklinville, Franklinville, 11	16
Randleman, Naomi, 3	16
Jamestown, Jamestown, night	16
Main Street, Main Street, night	17
Gibsonville, Gibsonville, night	18
Bessemer, Mt. Pleasant, night	19
Ward Street-Archdale, Archdale night	20
Randolph, Trinity, 11	22
College Place, College Place, 11	23
Pleasant Garden, Pleasant Garden, 3	23
Highland, Highland, night	23
West Market, West Market, night	24
Park Place, West Market, night	24
New Hope, New Hope, 11	25
Farmer, Farmer, night	25
Asheboro Circuit, Mt. Shepherd, 11	26
Coleridge, Coleridge, night	26
Holt's Chapel, Holt's Chapel, night	27
West Greensboro, Muir's Chapel, 11	30
Summerfield, Summerfield, 3	30
Centenary, Centenary, night	30
Reidsville, Central, night	31

The last monthly preachers' meeting of the conference year will be held at Holt's Chapel on Tuesday, October 18, at ten o'clock in the morning. Dinner will be served by our hosts. A full attendance is imperative.

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FOURTH ROUND

	October
Mill Spring, Maness Chapel, 11	15
Bakersiville, Bakersville, 11	16
Spruce Pine, night	16
Bostic, Cedar Grove, 11	19
Forest City, night	19
Old Fort Ct., Bethel, 11	20
Old Fort, night	20
Table Rock, Oak Hill, 11	23
Rutherford College, night	23
Morganton Ct., 11	26
Glen Alpine, night	26
McDowell, Snow Hill, 11	30
Gilkey, Thermal City, 3	30
Marion, night	31

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mt. Airy, N. C.

FOURTH ROUND

	October
Rural Hall, Antioch, 11	16
Pilot Mountain, Pilot Mountain, 3 and 7:30	16
Draper, 7:30 (Saturday night)	22
Leaksville, 11	23
Spray, 7:30	23

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.

FOURTH ROUND

	October
Woodleaf, Woodleaf, 11	16
China Grove, night	16
Concord Ct., Rocky Mount, 10	23
Forest Hill, 11	23
Kannapolis, T	
Westford, 11	
Harmony, nig	

J. S. Hiatt,

Lenoir, First
Hudson (Ct.
Elmwood, Cle
Mt. Zion, ni
Statesville Ct.
Davidson, ni
Taylorsville,
Broad Street,
Hickory, Firs
Central, Moo

Maiden, nigh
Bethel-Fair G

WAYNESVILLE DISTRICT

L. B. Hayes, P.E., Waynesville, N. C.

FOURTH ROUND

	October
Murphy Ct., Ranger, 11	16
Murphy, 7:30	16
Macon-Maiden, 11	23
Glenville, 7:30	23
Franklin Ct., Iotla, 11	30
Bethel, 7:30	30
	November
Hayesville, Tusquitte, 11	6
Franklin, 7:30	6

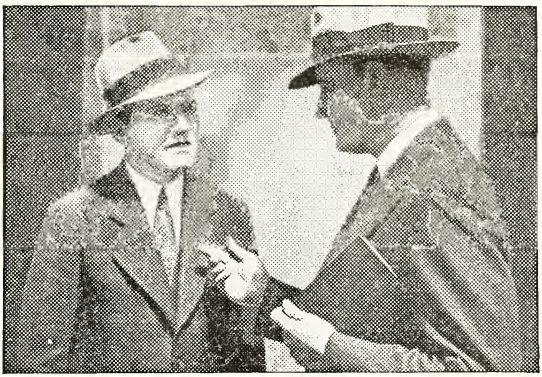
WINSTON-SALEM DISTRICT

mpson, P.E., Winston-Salem, N. C.

FOURTH ROUND

	October
	16
3	16
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8	30

Relief From Neuralgia In Few Minutes



Quick Dissolving Property of BAYER ASPIRIN Starts Relief 3 or 4 Minutes After Taking

Think of a headache going in three or four minutes. The pains of neuralgia, neuritis or rheumatism being eased, often, in that little space of time!

Due to important, scientific developments in the famous Bayer Aspirin laboratories, millions of people are enjoying this almost unbelievably quick relief from pain.

That is because Bayer Aspirin dissolves almost instantly in the stomach. And thus almost INSTANTLY starts to ease pain. The average headache, for instance, eases in as little as four or five minutes. Think of what a time saver this is to busy people.

Remember it is Genuine BAYER Aspirin which provides this unique property. So see that you get the real article when you buy. See that these three words "Genuine Bayer Aspirin" are on any box or bottle of aspirin that you buy. And that the name "Bayer" is stamped in the form of a cross on any tablet that you take.

Remember that when you buy. And remember, too, that Genuine Bayer Aspirin cannot harm the heart. Take care you get the genuine.

NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

© 1932, The Bayer Co., Inc.

TIRED EYES

After a hard day's work, refresh your eyes with

DICKEY'S OLD RELIABLE EYE WASH

At All Druggists

Dickey Drug Co., Bristol, Va.

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

666 SALVE for HEAD COLDS
Most Speedy Remedies Known

QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of itch. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Asheboro, N. C. Your money back if it fails.

Woman of refinement and ability desires position in church work or as companion to older woman. Varied experience. Best references. Address "Experience," care N. C. Advocate, Greensboro, N. C.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom saw fit to remove from our midst our friend and brother, J. E. Stimson; we, the members of the Westford Bible class of the Westford Methodist church, Concord, N. C., do resolve:

That is the passing of Brother Stimson, the Bible class and the church has lost one of its best and most beloved members. Words cannot express the sorrow which fills our hearts in the going of this brother.

We pray that the heavenly Father will comfort the hearts of his sons and daughter and the host of relatives and friends.

That a copy of these resolutions be sent the family, the North Carolina Christian Advocate, and the Concord Tribune. To be sent to the last named two for publication.

C. E. Gray,
J. H. Wade,
N. N. McQueen.

Send a Name

For Our Soothing and Comforting Baby Talc



FREE GIFT TO ALL

To every person who sends me a suggestion for a name for our Baby Talc, I will send

ABSOLUTELY FREE

a gift size can of this wonderful Baby Talc. Made for babies; soothing to tender skins of adults, too.

I Will Pay $250.00 Just for a Name

We must have a name for our Baby Talc, to be used in advertising and publicity. Will you name it for us? Baby Talc is blended in our own laboratories from the raw materials and under the supervision of our own chemists. Baby's little skin is so sensitive that Baby Talc **must** be the best that we can produce. It must be—and is—clinging, soothing, delicately scented and smooth as finest silk. Minor irritations, surface tenderness and discomforts of the skin incidental to babyhood must be allayed and soothed. Baby is happy only when comfortable.

Name This Talc

—It's Easy . . .

Simply send us a name—any name you think is good. It may be only a single name, a catchy phrase, or it may be descriptive. For example, *Bo-Peep, Cuddle, Daintee Babe, Hush-a-Bye, Babee Bunting, Dream Dust.* Think! A single name may be worth $250.00 to YOU. It's simple as A, B, C. Write your suggestion for the name, sign your own name and address. Use the coupon, any piece of paper, or a postal card. Mail it today.

I Want Your Reply Promptly So I Can Tell You How To Qualify For The Opportunity To

Win $3,500.00 Cash

or a Studebaker 8 Sedan and $2,000.00 Cash

This big prize is separate and distinct from the Cash Prize offered for the Baby Talc name. Picture for yourself — $3,500.00 all yours and to spend as you like. Start in business, pay your debts, cash for that rainy day, clothes, education—MAKE YOUR DREAM COME TRUE. Rush your name for Baby Talc to me now — today. Yours may be the winner. All replies become the property of Richard Day, Manager.

CHARACTER ANALYSIS FREE

From Your Handwriting

A personal character analysis from your handwriting by the American Institute of Graphoanalysis will be sent FREE to everyone who sends me a name for Baby Talc. This will interest and perhaps amaze and amuse you at the seemingly uncanny accuracy with which your character is portrayed. Turn your talents to good account. Correct your shortcomings. It may be your turning point to success. A chart such as used by Dr. Bunker in the Institute's work sent you free will help you entertain by reading the characteristics of your friends.

BE PROMPT!
I WILL SEND YOU A $100.00 Cash Certificate AT ONCE

I'll make it worth your while to send me a name for Baby Talc. I will mail you a Cash Promptness Certificate entitling you to an extra $100.00 in Cash, should yours be the prize winning suggestion, if you send me your name within three days after you read this announcement.

RICHARD DAY, Manager
Dept. BB- 90-K
909 Cheapside St., Cincinnati, O.

READ THESE SIMPLE RULES

Only one name may be submitted by a single person and only one in a family may send a name. Use the coupon, any piece of paper or a postal card. Style, penmanship or ingenuity of presentation do not count. The prize of $250.00 will be awarded to the person sending in the name for Baby Talc which, in the opinion of the judges, is most suitable. Letters must be postmarked not later than January 31, 1933. Duplicate prizes will be awarded in case of ties.

PASTE THIS COUPON ON A PENNY POSTAL AND

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 20, 1932 Number 42

Duke University Library 15Oct'32

King George V to the Methodist People

The Message from the King which was read by the Duke of York at the Reuniting Methodist Conference in London, September 20, 1932

"I have heard with the greatest interest and satisfaction that the Wesleyan Methodist Church, the Primitive Methodist Church, and the United Methodist Church, through their chosen representatives, are meeting in conference to consummate the Union between them which has been reached after long years of careful preparation. I can well understand the many doubts and difficulties which must have seemed to stand in the way, and I rejoice to know that by patience, considerateness, and resolute purpose they have been overcome. I congratulate the Uniting Churches on the attainment of this happy result. They may well see in it a token of Divine guidance and blessing. I welcome it as marking one step toward the unity of all Christian people—a cause which is always near my heart.

"I have asked my dear son, the Duke of York, to bring to you, Mr. President, on whom the high honor of presiding at the Uniting Conference has been deservedly bestowed, to the members of the conference and to the churches which they represent, this message of my deep interest and heartfelt good wishes.

" 'The Methodist people' have always been marked by their zeal for a high standard of personal religion, for the spread of the Gospel of Christ, and for the moral, social and spiritual welfare of their fellow men. I trust and pray that their Union in one Church may quicken and strengthen that zeal and may enable them with increased efficiency and devotion to fulfill their service to the cause and kingdom of our Lord and Saviour Jesus Christ."

BUSY AND USEFUL LIFE ENDS ABRUPTLY

The Monday morning papers of this week carried this notice: "Dr. Albert Anderson, for 19 years head of the State Hospital for the Insane at Raleigh, died yesterday morning at 3 o'clock of uremic poisoning after an illness of ten days."

Thus ended the career of one of the most active and useful men North Carolina has known. Buried the day before his 73rd birthday, his wonderful activity had known no abatement until ten days before the end.

The tribute of his pastor, Rev. Robert Bradshaw, a part of which we quote, is sympathetic and striking:

"There are thousands in North Carolina and elsewhere who join in the thought to which I give expression when I say, 'I loved Dr. Anderson.' Those of us here have known him in different relationships. Some have known him as a companion, and in the blessed union of their lives known with him a happiness that years have moulded into infinite sweetness. Some have known him as 'Brother,' 'Uncle,' 'Cousin,' and have felt in such relationship an affection and a love that even blood ties could not demand.

"Some have known him as doctor, whose gentle touch, sympathetic mind, and tender heart have ministered to their sufferings in far greater measure than was required by the ethics of his profession. Some have known him as superintendent, whose firm, yet kindly and understanding, administration found in them not mere puppets to obey his order; but men and women to whose lives he added the richness of his experience as he led them to help in building the wonderful institution to which he devoted so much of his life. Some have known him as trustee, whose trusteeship was not a form, but a responsibility and a joy that secured from him the same loyalty and effort that his private duties received.

"Some have known him as a leader in the cause of Christ, whose words, whose prayers, whose teaching but most of all whose life were a revelation of his love for the Master, whom he delighted to serve. Whatever the relationship—all knew him as a friend. All loved him. Men of high estate, men of low estate, strong and weak, rich and poor, well and sick, all lifted this man in their hearts above the position of ordinary men, above most men, and gave to him a place in their affections.

"Why? One does not seek for the answer. Endowed with a body that withstood the rigors of 72 winters and more without a faltering step, blessed with a mind alert to facts, scientific formula, the problems of management incident to his work and at the same time keenly alive to the needs of men, imbued with a spirit that looked upon every man as a brother and the world itself as his parish, Dr. Anderson dedicated all—body, mind and spirit—to his God, the personal father, his Supreme Friend. And the rededication was not so much by word of mouth as by life. . . .

"Yes, his life was his religion and his religion was a love of God, expressed and exhibited in love of man. In his daily tasks this love snowed itself in the mending of broken bodies, broken minds, and broken hearts. In his outside activities, it was evidenced in friendships, warm and true. On the walls of his office are pictures of many friends whom he rejoiced to think of in terms of deepest devotion. And on the walls of the hearts of men and women throughout this state is the picture of a man who went the first and the second and even the third mile in ministering to the needs and in adding to the joy of their living."

Dr. Anderson was born at Eagle Rock, Wake county, October 18, 1859, his parents being Jesse and Mary Anderson. His father was a farmer and his early life was that of the average farm boy of that period. His boyhood came during the trying days of Reconstruction when times were hard. It was on the farm that he formed the habits of industry that never deserted him.

He attended such public schools as were available in his community, later going to the Raleigh Academy, and in 1883 graduated at Trinity College (now Duke University) when that institution was in Randolph county.

Upon leaving college Dr. Anderson became principal of the Middleburg Male Academy at Middleburg, serving in that capacity for four years. While engaged in school work, he took up the study of medicine, later entering the University of Virginia and graduating from this institution in 1888. He began the practice of medicine at Wilson immediately after the completion of his medical course and securing his medical license.

Always a man of many interests, Dr. Anderson was ever zealous in the practice of his profession, and availed himself of every opportunity to advance himself in knowledge of it. In 1892 he was appointed by the State Board of Health to attend a special course given by the United States government. Though not generally known, he did the first bacteriological work for the State Department of Health.

Within ten years after his entrance into the medical profession, he was elected for a term of four years as a member ofthe State Medical Examining Board. He served as president of the Seaboard Medical Society in 1902 and in 1903 was elected a member of the House of Delegates of the American Medical Association. Later he served as president of the Tri-State Medical Society, North Carolina Medical Society, and also served as president of the Wilson and Wake county medical societies, and at the time of his death was president of the Raleigh Academy of Medicine.

When the Jefferson Standard Life Insurance Company was organized in 1907, Dr. Anderson became its medical director, and came to Raleigh to live. He held that position for five years.

Soon after Governor Craig was inaugurated governor of North Carolina in 1913, Dr. Anderson was named as superintendent of the State Hospital in Raleigh and there he continued in active service until his death. He entered upon the discharge of his new duties with characteristic energy and it was not many years before he had made for himself a new reputation as a psychiatrist and alienist.

He looked upon diseases of the mind as he did the diseases of the body, some being incurable and some curable. If there was a possibility of restoring minds to normality, it was his constant purpose to accomplish this and many men and women in North Carolina owe him a debt of gratiude for what this institution did for them. While seeking the best knowledge available, he believed that his was not enough and sought divine aid and stressed the spiritual as equally necessary.

At the funeral of Dr. Anderson last Monday afternoon high officials of state, notable physicians and educators, joined with members of his family, numerous friends and employes of the State Hospital in paying tribute to his memory. The services were in charge of Rev. Robert Bradshaw, pastor of the Jenkins Memorial Methodist church, of which Dr. Anderson was a member, assisted by Rev. F. S. Love, presiding elder of the Raleigh district of the M. E. Church, South, and Rev. Eugene Few, pastor of Edenton Street Methodist church.

SUCH WORK COUNTS BIG

Rev. James W. Sneeden in sending a $10 check for twenty new subscribers on the special proposition states: "These subscriptions are the result of a canvass by Mrs. Bonner Thompson and Mrs. Henry Broome of Aurora church." This is all very fine in its immediate results, and then think of the possible good to come from putting the Advocate into twenty homes! Many devoted, good women could do a wonderful work in this way were the pastors to enlist them as did Brother Sneeden.

Would that we in a most serious and persistent way might set about circulating the church paper. Ponder again the words of Bishop Blake: "Make an earnest and determined effort to put the Advocate into every Methodist home. Advertise it from the pulpit. Present it to the people personally. Enlist solicitors to canvass for subscriptions. The price is not excessive—$1.00 for six months, $2.00 for one year. Keep the Advocate before your congregation. Use its material in your sermons. Try it on the prayer meeting. Refer to it in the Sunday school. Use it in the Epworth League. Make your church Advocate-minded and watch the results that will follow."

A TRAGIC AUTOMOBILE ACCIDENT AT STATESVILLE

Billy Rayle, seven-year-old son of Rev. and Mrs. Paul Rayle of Statesville, was killed last Sunday in an auto accident and other members of the family suffered minor injuries.

Brother M. T. Smathers, pastor of Broad Street, Statesville, sends us the details of the deplorable accident, which are as follows:

"Billy, the seven-year-old son of Rev. and Mrs. Paul Rayle of Statesville, was fatally injured in an automobile accident about five o'clock p. m. Sunday on the streets of Statesville. The child was rushed to Dr. Long's Sanatorium, but died within a few minutes, his head having been crushed. Brother Rayle had a rather serious wound in the left leg just above the ankle on the outside. Blood vessels and some tendons were cut. The injury was dressed at the hospital and he was conveyed to his parsonage in an ambulance. He will be on crutches for several weeks. Mrs. Rayle and the little girl were badly shaken, and Mrs. Rayle especially was seriously shocked, but escaped other injury."

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 20, 1932 Number 42

Election Day Only an Incident in Nation's Life

Many look on election day as the cure for all ills, especially if there is prospect of a change. The great American remedy is trying something new. So widespread is this conviction that the usual changes made prove to be such a sore disappointment that the same remedy must be employed at the next opportunity. This is especially true of us when it comes to politics and the campaigns in which all the ills of society are charged to the party that happens to be in power. As a matter of fact, the elements that really determine national destiny lie much deeper than the shifting currents of political life. Politicians usually are weather vanes rather than the determiners of destiny.

* * * *

With the increasing unity of the race and the intimate relationship of the nations, the incidentals of election day count for less and less. The man who promises a remedy for the ills of life by his being placed in office is either ignorant or means to mislead. Good lawyers say that cases are won before you go into the courthouse, successful coaches teach their boys that games are won before they go on the field, statesmen know that the future owes much to the inheritances of the past. We of the South for a half century struggled to escape the wreck and ruin of the Civil War; now we as a nation are in the midst of the collapse following the World War. Yea, the whole world is in agony. How perfectly absurd is the effort to escape without due regard for the causes of the evils that overtake us. War and drink is the burden that is crushing Europe; this is the shadow that rests upon us. Even Woodrow Wilson could not keep us out of war.

* * * *

In our keeping is the next generation that is to determine the course of our national life. What are we going to do for the boys and girls in our homes and our schools and our churches? These are to carry the loads and to shape the destiny of America. The election days will do nothing more than indicate the trend of things. The extent to which we are to have a world relieved of the carnage of war and the curse of drink will depend upon the use we make of our opportunity with the youth of the land. The work of education is so slow and so free from the spectacular that many do not care to have a part in it. For almost a generation we have been silent on the curse of liquor; our failure to inform and to guide the young is now in evidence even in our own state. In other days rarely did a preacher let a month pass without denouncing the evils of liquor, and the effects of alcohol had a foremost place in the school, but for more than a decade we have been strangely silent. Now the invasion of the Goths and the Huns from the north is upon us.

* * * *

Allow us to suggest that the conferences in their sessions at Winston-Salem and Rocky Mount give the most careful attention to plans for informing the youth of every community and enlisting the young men and women in this crusade against liquor. The next few years can be used to fine advantage. The pulpit and the board of Christian education should lead in this. Let us junk much that usually appears in the report on temperance and social service and plan for action. Most profoundly do we believe in moral suasion backed up by legal suasion. Both go together in civilized society. God uses those who are willing to be used to bring victory in the efforts for the welfare of humanity. The victory is ours. Militant Methodism has always led the van for the welfare of men and women and little children. To surrender would be treason. Let the conferences plan wisely and act heroically. We are not in hasty and rash attack; ours is a siege against the intrenched evils of the race.

Teachers, Lawyers and Preachers

MORE is expected of certain classes of citizens in the work for the common weal than of others. This is strikingly true of teachers, lawyers and preachers. The teacher deals with youth, striving to awaken the soul and to guide and discipline both soul and body for the work of the world; the lawyer has to do with man in his relationship to his fellows, seeking to secure justice in all the relationships of organized society; the preacher is concerned primarily with man's relationship to God and his right relationship one to the other, stressing especially holiness of heart and righteousness of life. But these are not isolated groups, each having to do with a certain segment of the world's life. Civilized society is so organically one that we all are members of the same body, each one to function in his place.

The work of the teacher centers about the school house, that of the lawyer about the courthouse and that of the preacher about the church; but the obligations of these several groups are not confined to school, courthouse and church. All of these have an important place in our day, so necessarily the fate of the nation rests largely with these select groups dedicated to high and noble endeavor. Our hope for the future lies in the fact that the school teacher is abroad in the land, the permanency of our government and of well ordered society is largely in the hands of the lawyers, and the strength and sufficiency of our moral and spiritual forces rest with the preachers. One need not argue as to the character, efficiency and standing required of those who are thus the security of our life and the guardians of the future. Teachers dedicated to the training of youth, lawyers under oath in their profession, and preachers with the sacred vows upon them dare not trifle or shirk; to be corrupt or criminal or hypocritical should be a reproach among all high souled and self-respecting citizens.

Judge McRae of the University law school was accustomed to say to his classes that the study of the law made a man a good citizen and the study of equity made a man a gentleman. How far do many lawyers fall below the standard set by the good preceptor! The same is true of teachers and of preachers. But the shortcomings of the many who fail to measure up to their calling do not in any way relieve the situation; in fact, this adds to the peril of the day.

Why should not the teachers and the lawyers and the preachers of every community meet together without regard to creed or political affiliation that they may become more and more a unit in the effort for individual and social advance? Co-operation and sharing, rather than conflict and profit, are the watchwords of this day. The profit motive and the contest of the courthouse will not do in the decade ahead of us. There must be an entirely new approach. Why not let this begin with the teachers, lawyers and preachers leading? Occasional conferences with free discussion by sensible men and women would make for mental stimulus, a finer sense of justice and a desire for better living.

When Mother Sang "Happy Day"

E. W. CURTIS of Des Moines, Iowa, tells a story of his mother and of some incidents in her life that cannot fail to touch all the fine and tender sentiments of the human heart, especially of those who have known a Christian mother and the daily life of an old fashioned home. Curtis says:

"Mother was a Christian. She was converted at the age of thirteen. That was her testimony. We all believed she was a Christian. When she died and we returned home from the funeral, we all knelt around the old family altar and thanked God that mother had been a Christian. But the picture I have in mind is mother running the spinning wheel and singing 'Happy Day.' I can see her now. How beautiful she was! She sang with a good soul in it, and was happy. When she sang 'He taught me how to watch and pray, and live rejoicing every day,' we knew she sang her own experience.

"At her funeral her friends sang her favorite hymn, 'Oh, Happy Day That Fixed My Choice.' I would like to go back to the old home and sit down on the little box among the cobs and ears of corn, and shell corn, and see the balls of yarn, and mother's bright face, and hear her sweet voice as the spinning wheel hummed. It would be heaven. The thought makes me happy. If I could get their ear at Congress on radio legislation, I would say: 'Concentrate not on London, nor on Mars, but on Paradise. Open an upper air line of the divine kingdom.' Jesus is the way. By faith and hope we can almost catch the notes, 'He taught me how to watch and pray, and live rejoicing every day.'"

Spirit and Attitude More Than Ability

THE spirit and attitude of a preacher to his work have more to do with his success than his ability. The same is true of the layman in his church. For these live and move and have their being in the realm of the spirit and they have to do with spiritual conquests rather than with material achievements. Even in so gross and yet essential work as collecting money at the close of the year, the spirit and attitude of the steward rather than the ready money in sight will determine the success of the effort. One man with a glad and hopeful spirit, thankful for the sacrificial giving of the faithful, succeeds when another, who goes with a tale of woe and a spirit of complaint because of the heavy demands, fails.

Preachers and officials should keep these facts in mind these coming weeks when so much is to be done in the face of complaints among the many who are really sorely perplexed. Much prayer and the finest spirit possible will win victories. Many of the poorest and hardest pressed churches will go far ahead of some of the well to do simply because of the different attitude of those in charge. Again and again have we seen victory follow the jubilant spirit of conquest.

God is going on with his work. A thousand ages are the same with him. Even though the demands are heavy and the times are hard make the most of the situation, fully assured that yet the clouds will break, and the path will grow brighter and brighter with the perfect day. We are now in the judgment day; how well we can stand the fires of the final judgment will appear.

A Change of Climate Needed

BISHOP FRANCIS J. McCONNELL says that when he was a boy he was agitated at the thought of prehistoric monsters like the dynosaurus. It seemed to him terrible that animals with tiny brains and a body as big almost as a cathedral should exist. When he learned that they had ceased to exist he wondered who killed them. And he found that nobody killed them. The climate changed, and they died. It is for the church to effect a change of climate which could make it impossible for the evils which they deplored today to exist.

That is a truth forcefully expressed. We hear about the atmosphere of a home and the atmosphere of a college, and no one of intelligence would question the value of these to the child or the college student. Why then should not our young people enjoy the benefits of fine social climate? And to the Christian church has been committed most largely the task of creating such a climate.

Teachers and Preachers, Humble Men and Women

THESE are tense times. Din and confusion are on every hand. Men's hearts are failing them. The multitudes are distracted and know not the way out, while those who should lead, and claim to be leaders, have their ears to the ground instead of fixing their gaze upon the stars.

The world seems to have gone mad because of lack of faith, moral stamina and spiritual vision. Yet we should not lose heart, for there are teachers and preachers not a few and men and women of simple faith and humble and contrite hearts who still hold fast to the "faith of their fathers, known of old."

The tumult and the shouting dies:
The Captains and the Kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

World Temperance Sunday

OCTOBER 30 is World Temperance Sunday. What are the churches going to do about it? Are they going to ignore it, or join in properly emphasizing the evils of strong drink? In other days of recent years we have been inclined to think of temperance as an academic question, and of little interest to practical people interested in the every day affairs of life. But not so now. It is one of the momentous issues of the present hour, and church leaders should take advantage of the day to put in a lick for temperance and sobriety. Brother, what are you going to do about it?

The Sunday Schools Will Take Notice

ON PAGE 13 of this issue of the Advocate it is stated that about $1,000 is needed to balance the budget of the board of Christian education of the Western North Carolina conference. We write to bring this to the attention of the Sunday schools of the Western North Carolina conference.

Read the whole story on page 13 and act so that there may be a balanced budget.

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

Born to Mr. and Mrs. Robert M. Varner at the City Hospital, Gastonia, a sweet little baby boy, Monday morning, October 9. Mother and baby doing fine.

"We had a most gracious revival at Camp Nelson, Kentucky. Our congregations were large and appreciative. On the last night of the revival a class of 23 young people were received into the church."—Sam Maxwell.

"The Seaboard charge will observe church loyalty and home coming day on the fifth Sunday in October. All former pastors and members of any of the churches on this charge are most cordially invited to be present on this occasion."—R. R. Grant.

Von Hindenberg, President of the German Republic, celebrated his 85th birthday on October 2. He attended church, dedicated a gift of a new altar Bible given by him, received many letters and telegrams of congratulation. President Hoover cabled: "On this 85th anniversary of your Excellency's birthday I send you my cordial congratulations. May your future have in store for you a long continuation of good health and happiness."

"The problem which once was 'What will the nation do with its returned soldiers?' now has become, 'What will the returned soldiers do with the nation?' says Marcus Duffield in King Legion. A Republican senator and an official of the administration sat down to consider the monetary demands the veterans are asking. They arrived at the almost fantastic forecast that within the next decade or so the government would be paying out $3,000,000,000 every year. If they were right, each man, woman and child will be paying $30 a year to former warriors."

Rev. J. D. Stott sends the following note. His friends will do well to jot down this address: "This is to notify you of our change in address, something which I should have done a month or more ago, for we arrived here, 22 Sasa Machi, Uwajima, Japan, last week. We shall begin another year of regular language study class work tomorrow morning. Because we are in a town where no other foreigners live—six hours and a half from our nearest foreign neighbor—we ought to learn language very fast this winter."

"The West End church, Gastonia, has just closed the second successful revival of the conference year. Rev. M. T. Hinshaw of Rutherford College did the preaching. Mr. Hinshaw delivered soul stirring messages each evening for two weeks. All his messages were original and forceful. The church was greatly revived and strengthened by the messages. A dozen or more persons have already been received on profession of faith with others to follow. More than 75 members have been received into West End church already this conference year under the leadership of the efficient pastor, Rev. R. E. Hinshaw. With the annual conference just ahead, our pastor and people are working hard to meet the financial obligations of the church. Home coming day will be observed next Sunday (October 23). All former members and friends are cordially invited to attend the services."—A Member.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

"We are planning to dedicate the Highland church of Hickory on October 30. Presiding elder, Rev. J. S. Hiatt, will be with us to preach and officiate at the dedication at 11 o'clock. Lunch will be served on the grounds and in the afternoon there will be several short speeches and music by a visiting quartet. All friends of the church are invited to be with us on this day."—I. L. Roberts.

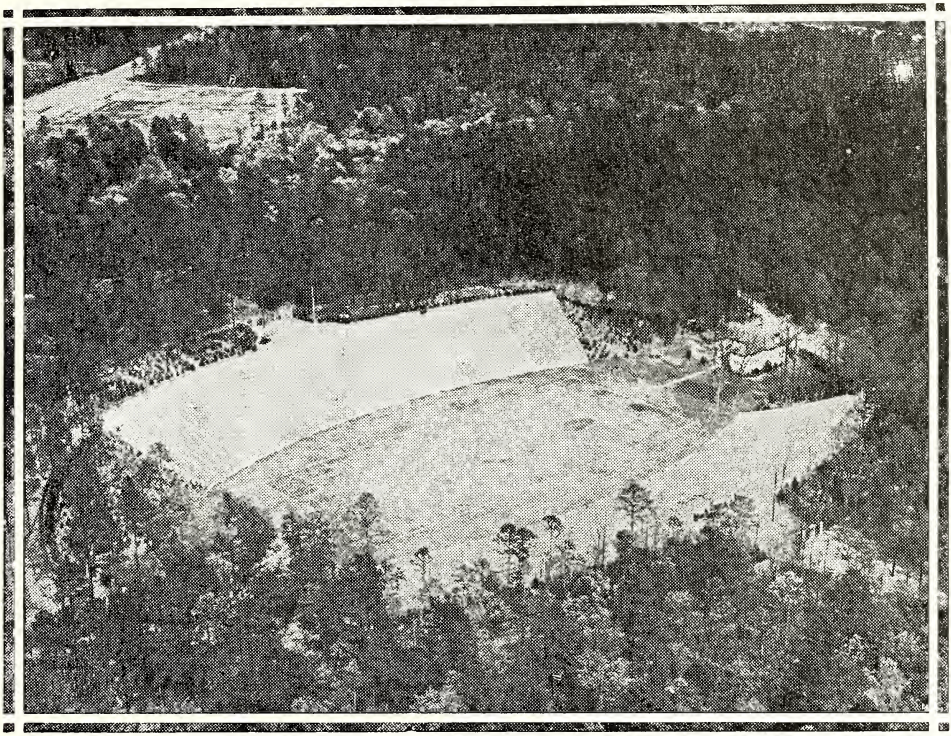
"Thursday evening, October 27, Bishop Mouzon will preach for us here at Central church, Mooresville. We are looking forward with delight to his coming. We are expecting a large congregation to hear him. I am sure, too, that the bishop never had a more appreciative audience than he will have here. In many respects our church has made progress here during this year. We have had a hard time financially, but a good time spiritually. We have thus far received 37 on profession of faith and there will be others. Our people are faithful, loyal and earnest. They love the Lord and desire the coming of his kingdom."—N. C. Williams.

Brother Lazenby, editor of the Alabama Christian Advocate, learns from a football game. Listen to the editor: "There's some money left in the old country yet! Let a football game be played in one of our large cities. Take, for example, the recent Duke-Auburn game. Special trains were run; thousands of people came to town; everybody was dressed up, cafes were crowded; hotels full; automobiles everywhere; thousands of people on the grandstand; not a sign of depression, not a depressing note until you ask for a contribution for 'conference collections.' Then, for the first time, you learn that there is a depression on."

It was the writer's privilege last Sunday morning to preach for Rev. J. B. Fitzgerald at Walnut Cove and to enjoy the dinner hour with the pastor and his family. What a delightful hour it was! A good dinner and fine fellowship. Mr. and Mrs. Fitzgerald have four beautiful and interesting children—two girls and two boys, and all are in school except the youngest. Brother Fitzgerald has made more than 1400 pastoral visits this year and it goes without saying that he is in high favor with his people. There has been 180 conversions this year and 71 new members added to the church, 66 of these on profession of faith. The rain poured down last Sunday, but notwithstanding, a large congregation attended and the services were most inspiring.

Mrs. C. L. Steidley of High Point who has been assisting the pastor of Main Street Methodist church, South Boston, Virginia, in a series of evangelistic services, delivered her final message on the first Sunday evening to an overflow congregation. The last service was held in the Baptist church in order to accommodate the large number who desired to hear her. The meeting is considered by many to have been the best which has been held in South Boston in many years. About 25 persons will unite with the Methodist church and an even larger number will probably go to other churches. The greatest good was done in deepening the religious life of the church. The work done by this consecrated woman will abide.

Co-operation is our watchword. Thanks to all who have enlisted. One dollar a week from every pastor for the next twelve weeks will put us over the dull summer months.



Kenan Stadium in which, Saturday, October 22, Carolina and Georgia Tech meet in their annual tussle. Home Coming Day is always a great day at Chapel Hill for the old Grads.

WHY NOT LET THE QUARTERLY CONFERENCE ELECT STEWARDS?

The law says the pastor nominates and the quarterly conference elects, but the practice amounts to the appointment of the stewards by the pastor. Would it not be better for the pastor to nominate, say double the number of stewards that is desired, and then let the conference elect by ballot the number desired? This would be easy to do in the stations where all are well acquainted.

We tried this out in our last pastorate to good advantage. We needed 18 stewards, the pastor nominated 3 and then the members of the quarterly conference elected by ballot, writing 18 names on each ballot. Most of the 18 needed were elected on the first ballot.

The advantage of this method is apparent. The pastor nominates; the quarterly conference is still allowed the element of choice. It adds interest to the conference and allows the members to determine who is to go on or who is to be left off the board. Why not try it out?

STUDENT CONFERENCE AT DUKE

The North Carolina Methodist Student Conference will hold its first annual meeting in Durham October 29-30. "Is the Christian Ideal Practicable?" is the general theme of the conference. The conference is to be a delegated body, membership to be based on enrollment of Methodist students in higher institutions of learning in this state, one delegate for each 5 Methodist students. On this basis the Woman's College of the University of North Carolina is entitled to ten delegates.

The Saturday sessions of this conference will be held at Duke Memorial church. The high spot of the afternoon session will be an address by Dean Elbert Russell of the Duke School of Religion on "The Christian Ideal." A worship service led by students from the Woman's College of the University of North Carolina and Greensboro College will bring the afternoon session to a close. Dr. J. M. Culbreth of Nashville, Tennessee, Wesley Foundation director for the Methodist Episcopal Church, South, will be the speaker at the banquet Saturday evening. "Old Morals in a New World" is the subject that Dr. H. Shelton Smith of Duke University will discuss at the Saturday evening session of the conference.

All Sunday services will be on the new campus of Duke University. At the church school hour Dean H. J. Herring will speak on "Applying the Christian Ideal to Certain Campus Problems." Dean Elbert Russell will preach in the new Duke chapel at the 11 o'clock hour on "Can the Kingdom of God Come in This World?" The conference will close Sunday afternoon.

WESTERN NORTH CAROLINA CONFERENCE PROGRAM, 1932

The conference will convene in Centenary church, Winston-Salem, on Wednesday evening, November 9, at 7:30 o'clock. Bishop Mouzon will deliver an address after which he will, with the assistance of the presiding elders, administer the Sacrament. Then the conference will be organized and reports of the presiding elders will be made.

Thursday, November 10

9:00 a. m. The conference will convene.
2:30 p. m. Historical address by Rev. W. E. Poovey. Subject, "The Beginning of Methodism on the Branches of the Yadkin—and Beyond."
7:30 p. m. Christian Education Anniversary.

Friday, November 11

9:00 a. m. Conference will convene.
12:00 m. Lay Activities Anniversary.
2:30 p. m. Meeting of Conference Brotherhood.
7:30 p. m. Missionary Anniversary.

Saturday, November 12

9:00 a. m. The conference will convene.
12:00 m. Church Extension Anniversary.
7:30 p. m. Anniversary of Board of Temperance and Social Service.

Sunday, November 13

9:30 a. m. Conference love feast conducted by W. H. Willis, chairman, G. D. Herman, T. J. Rogers, Ebenezer Myers, and P. W. Tucker.
11:00 a. m. Sermon by Bishop Mouzon, followed with ordination of deacons.
3:00 p. m. Memorial service with address by Dr. E. K. McLarty.
7:30 p. m. Sermon by one to be chosen later, followed with ordination of elders.

Monday, November 14

9:00 a. m. The conference will convene in final business session. The appointments will be read at close of this session.

William L. Sherrill, Secretary.

PAINE COLLEGE GOLDEN JUBILEE

In 1933 Paine College, which was founded in 1883, will celebrate its fiftieth birthday with a golden jubilee. The celebration will include fitting programs, a campaign to inform the nation of the unique service rendered by the institution, and an appeal to various interested persons and groups all over the country for needed funds.

The movement will be led by a Jubilee Commission, formed according to the instructions of the General Conference of 1930. In accordance with the historic policy of the college, this commission will be composed of representatives of the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church.

Bishop W. A. Candler will be the honorary chairman. Other members are now being selected.

The jubilee celebration will be a historic event in the South. It will conclude fifty years of cordial co-operation between Southern white people and Southern colored people for the service of the Negro race. Plans are already under way and will be announced in detail later.

[redacted]

and near that gather to worship and hear what is usually a great deliverance from the bishop. The social mingling of preachers and former parishioners and the renewals of friendships and the inspiration of a great occasion has had much to do with sending out both preachers and church leaders to victorious conquest in the new year's work.

I can think of no change that might be better than the proceedure we are to follow this year but one. I believe it would be better if we would meet Thursday evening instead of Wednesday evening and devote all day Sunday to spiritual purposes and adjourn some time Monday afternoon or night when the business had been completed.

We would thus be able to make conference Sunday doubly effective spiritually, do away with much of the restlessness among the preachers and laymen regarding the appointments and have a better observance of the Sabbath.

W. T. Phipps.

PROHIBITION PARTY'S PRESIDENTIAL TICKET

We would suggest that all who are interested and may desire to vote the Prohibition ticket should file the list of electors appearing below. Full instructions are given. Doubtless this will be interesting to many who do not care to vote for either Hoover or Roosevelt.

Let's Vote Dry

For President ..... William D. Upshaw
For Vice-President ..... Frank S. Regan

Write in and *check* on the Official Ballot the following list of Presidential Electors:

ELECTORS AT LARGE

X Wm. L. Knight
X Miss Fannie B. McCoy

DISTRICT ELECTORS

First District
X J. W. Martin

Second District
X Mrs. H. B. Lane

Third District
X Mrs. Flora M. Kendall

Fourth District
X Miss Vara L. Herring

Fifth District
X J. Ernest Murphy

Sixth District
X Miss Florine Robertson

Seventh District
X Mrs. Walter Patten

Eighth District
X Albert Allison Michael

Ninth District
X Thos. P. Johnston

Tenth District
X Mrs. Mattie M. Fogle

Eleventh District
X Mrs. F. M. Felmet

(1) (a) *Write each name* in the above list in the blank space below the corresponding name printed in any column (preferably the first) on the Official Presidential Ballot.

(b) *Follow* the *arrangement* of names *given* above.

(2) *Check each name* written in, by placing a cross mark X in the square at the left of the written name.

(3) *Do not check the circle* at the top of the ballot, after the word Democratic, Republican, or Socialist.

We *can't vote wet* and *keep dry*.

THE PROHIBITION PARTY.

DRYMAN CLOSES FINE QUADRENNIUM AT CLYDE-JUNALUSKA

We are closing our quadrennium at Clyde-Junaluska. Nothing of a spectacular nature has broken in on the even tenor of our work save the wonderful patience of a loyal people with their preacher folk. However, this fine spirit, for the most part, has been so constant as that the preacher has had to constantly remind himself of it lest he take it all as a matter of course. I believe one of the fatal temptations of preachers is to accept the kindnesses of their people as though they were due it. Nothing cheapens his life more, in my opinion; and soon or late his people will see it. If it should be determined that we are to remain here we will be glad; if another should come he will find it a pleasure and inspiration to serve.

Our revivals this year were successful. L. B. George assisted us. The meeting at Long's Chapel was one of unusual success. This was due to the earnest preaching and leadership of Brother George, the ready co-operation of the congregation, and the evident approval of the Holy Spirit. A large class of young men and women was received into the church as a result. George is to ask for admittance into our conference this coming November and we could make no mistake in receiving him. We are one hundred per cent for George.

Frank Siler did his work here during the quadrennium previous to our coming so thoroughly as that the momentum of it is still pushing us on. When we came ground was being broken for our beautiful new church at Lake Junaluska. In less than a year we were in the church using the main floor in its entirety. The entire church is now usable without debt. This was made possible by the untiring efforts of Frank Siler and his building committee and congregation. This preacher just sat back and beheld with great joy the progress of the work. Surely no preacher ever inherited such a job! I take it that in this we have made a record. Brethren, do not set your affections on things too Junaluskan, lest you be disappointed. We may stay! Fred O. Dryman.

IMPRESSIONS OF COLLEGE PLACE, GREENSBORO

Looking in on the service at College Place church, this city, on a rainy and disagreeable day, like last Sunday was, one gets the impression that the old, old story when told in sermon and released in worship and set forth with living animation and spiritual force will never lose its grip upon a people in whose breast is kept alive the reality that their greatest help comes from the God and Father of Jesus and the human family.

The attendance was surprisingly large in spite of the inclement weather. The sermon by the pastor, Rev. G. T. Bond, was of high order and delivered with divine unction and carried a wholesome and inspiring influence to the large audience which heard him attentively throughout.

Every choir seat was filled and the music and the worship were of a most uplifting character. It always seems good to be at College Place church, and especially so, at the 11 o'clock service.

Majoring, as the pastor does, on building up and rounding out the morale of his congregation and the strengthening of the spirit of the inner man through the power and love of the Infinite, there is no surprise that, simultaneously with this spirit of upbuilding, the interior of the church auditorium should be undergoing a renovation and treated to a new coat of paint, the same to be continued by classes and departments to all parts of the spacious building which was planned and built to provide for the development of a model as well as modern Sunday school under the very shadow of the Woman's College of the University of North Carolina, and vitally related to it by the employment of a whole-time student director, made possible by contributions from loyal Methodists of the two conferences and the general board of Christian education.

PASTOR AT KINSTON HIGHLY COMMENDED

After months of observation in the pew and as a member of the official board, Queen Street church, I am convinced that bad Bishop Mouzon spent days in prayerful deliberation over filling the vacancy at Queen Street church caused by the transfer of Rev. E. C. Few to Raleigh, he could not have selected a man more universally acceptable to the Methodists of Kinston than Rev. Robert E. Brown, who has proven himself a worthy successor to Brother Few. He is a versatile character. His preaching is of high order and he impresses those with whom he comes in contact that his one ambition is to help others.

I would not fail to mention the head of the parsonage, Mrs. Brown, who is making her contribution to the preacher's success by keeping the parsonage in order and has already proven herself an asset to the church as a leader among the women, where she is rendering valuable service.

Brother Brown has just closed a revival at the Queen Street church, where he did all the preaching. His messages were inspiring and uplifting and showed special talent as a pastoral evangelist. A special feature of the night services during the meeting was his ten-minute sermon to the children, in which he evinced special tact and originality. He sowed gospel seed in the lives of the children that will some day bring forth much fruit in the service to their church and Master. As a result of the meeting many church members were revived and resolved to live closer to their Lord. Twenty-one additions to the church, ten by profession of faith and eleven by certificate were received during the meeting, making a total of forty-nine received into the church by Brother Brown during his short stay here. He is always on the alert to any movement that will increase the spiritual life of his people.

T. C. Ethridge.

FOUR YEARS ON THE FRANKLIN CIRCUIT

We are approaching the close of the fourth year on the Franklin circuit. These have been years of toil and hardship, but crowned with happiness and success. We have had a favorable increase in membership on profession of faith each year. When we came to the work no one on the circuit had had a chance of earning credit in a Cokesbury training school; but now there has been more than 100 credits issued to members on the Franklin circuit. This has been made possible by the help of the board of Christian education and the Duke Foundation. Another but very much needed step of advancement has been made by improving the church property. We have built two new modern church buildings with educational department and made noticeable improvement on other church property. This work has been done without plunging our people in debt. We expect to go to conference without there being any indebtedness against our church property.

On October 30 at 11 o'clock we will dedicate the new church building at Clark's Chapel. This edifice is of native stone, erected at a total cost of $12,500. For the erection of this building the Duke Commission made the largest single contribution, $2750. The Lord has been good to us in all our labors and to him we give praise and honor. Rev. L. B. Hayes, our beloved presiding elder of the Waynesville district, will be the speaker for the dedication service. The public is invited to attend. "Come thou with us and we will do thee good."

H. C. Freeman, Pastor.

LOWESVILLE CIRCUIT ACTIVE

The fifth Sunday in this month is to be rally day at Hill's Chapel of the Lowesville circuit. All the other congregations are invited to come together. This is the time of our adjourned session of our fourth quarterly conference.

Our elder, Dr. Courtney, is to preach at 11 o'clock and Dr. Craven of Gastonia is to speak after lunch. There is to be picnic dinner on the grounds. We are to have some fine music. A quartet from Thomasville is to be with us. Perhaps another from elsewhere. Then our own congregations are to furnish part of the music. We are expecting a big crowd and a big time.

We have just had a very delightful surprise; for the Woman's Missionary Society gave us a splendid pounding. This is so much like these good women. Their membership is not large, but they are very active and have a real good society. This is New Hope church. The preacher and family know how to appreciate this act of kindness on their part in thinkof those in the parsonage. E. N. Crowder, P. C.

GREAT RECORD OF SMYRE METHODIST CHURCH, GASTONIA

During the quarterly conference conducted at the church Sunday night by the presiding elder, Rev. R. M. Courtney, the treasurer of the board of stewards, Marshall Dilling, superintendent of the two plants, reported the last dollar raised Sunday morning to cover all conference causes, assessments and all current expenses for the year, including pastor's salary and all items of local expense, with a balance of $30 in the treasury.

Rev. T. H. Swofford is closing his third year of service as pastor of the church and both he and Mrs. Swofford have endeared themselves to all of the people. Mrs. Swofford has taken an active part in the women's work of the communities and the Sunday school. Rev. R. A. Taylor, a former Gastonia pastor, assisted Mr. Swofford in a series of evangelistic services that closed Wednesday night. Sunday morning Mr. Swofford received 53 into the membership of the church, 48 of whom were adults. At the beginning of this church year there were 150 members on the roll; today the membership has climbed to 225, with 352 enrolled in the Sunday school and 330 present Sunday morning. Mr. N. W. Holland is chairman of the board of stewards.

CONFERENCE BOOK EXCHANGE

Some of the brethren have asked me to take charge of the Conference Book Exchange again. I will be at the conference at Winston-Salem and will be glad to do what I can for the exchange. I will have some books there and there will probably be some whole libraries on exhibit, too. Bring your books. Put your name in them. Mark your price in each one. If you will do this it will be a help to all concerned. The terms are ten per cent on sales. No sale no charge. You have the privilege of selling your own books if you prefer. The exchange is run for accommodation. Use it.

A. R. Bell, Reidsville, N. C., R. 5.

An Ancient Call to Penitence

By C. L. Goodell

"But Jonah rose up to flee unto Tarshish from the presence of the Lord."

The book of Jonah is one of those which Washington Gladden used to call "The Seven Puzzling Books of the Bible." The critics are interested in settling the question whether this book is history or allegory; whether it was written by a living prophet who describes his own experiences, or whether it is a story and a poem.

For many years the book of Jonah was used to divide the sheep from the goats among the critics. The literalists affirmed its truth as a Bible story, and Professor Townsend of Boston University, to whom I listened in my student days, the author of many books on Christian apologetics, affirmed its historical credibility and had no question at all concerning the facts of Jonah's first and only whaling voyage, as narrated in the Book.

Those who represent a different school of criticism affirm that the book was written when Nineveh was but a memory, else the writer would not have said, "Now Nineveh was a very great city." They cannot believe in the historicity of a revival which was so sudden as to empty the palaces and fill the streets with men in sack cloth, the king included, in a brief forty days. Those who are inclined to be critical have made the whole book turn upon the size of a whale's throat and the time it would take to chyme and chyle a prophet.

But the fact of the case is that the message of the book is one and the same whether historical or allegorical. I suppose no one would affirm that a man named Christian passed through the personal vicissitudes as depicted by Bunyan in his "Pilgrims' Progress." But from Bunyan's day until now that book has been a guide to thousands who passed on the road from the City of Destruction to the Delectable Mountains. This much is true, that the book of Jonah is the most Christian book in the Old Testament. Nowhere are such principles maintained, or such broad and noble sympathies set forth as animating the heart of God.

There are two great lessons in the Book of Jonah. The first is that any man who attempts to run away from God and duty will get into trouble. That is as modern a message as your own last pang of conscience. It is as true today as in Jonah's time. The second lesson is the complement of the first; this, namely, that if any man or any nation who has turned from God will sincerely repent and return unto him in penitence and real humiliation, God will forgive and restore unto them the joy of his presence.

As a help for our own observance of a season of penitence let us study for a little the story of Jonah. Jonah was a country preacher. He was born about nineteen miles north of Nazareth. He was a prophet of God and on one occasion at least was a court preacher before the king of Israel. The record says, "The word of the Lord came unto Jonah." I do not know how it came, and it is really of no importance as to how the message was delivered. It may have come from one of God's angels, as real a presence to him as the angel which prompted the Magnificat. It may have come as a dream in the watches of the night, or God may have used some humble follower of his to tell the country preacher what he ought to do. At any rate, he got the message and insisted that he got it from the Lord, and this was the message: "Arise, go to Nineveh, that great city and cry against it for their wickedness has come up before me." Nineveh was far away, a capital city, rich and mighty. Why should a countryman from Cape Cod range the streets of Boston as a prophet? Why should a woodchopper from the forests of the Adirondacks or a fisherman from the shores of New Jersey descend upon New York? Why should Jonah, the countryman, go to Ninevah? It is no concern of his what Ninevah is doing; that is an alien city, an enemy of Israel. Why should he bother himself in any way? If it is going to hell, let it go. It will be reaping the reward of its hostility to Israel. But no, God's spirit will not let him act that way. He cannot shake off his responsibility. But he is not willing to undertake what seems such a tremendous task, so instead of going to the east, he goes to the west; instead of taking a land voyage, he undertake to wrestle with the sea. He is not the first man who has thought if he could get out of God's country he could get away from God's message. If I wanted to run away from God, the last thing I would do would be to go to sea. I know the sea too well. If there is anywhere where man's authority is abated and the heavens rule, it is on "the desolate rainy seas," where the billows mount up to the heavens and the breath of God is heard sounding through the skies.

Jonah bought his ticket for Tarshish, but they put him off in the middle of the sea. The devil never delivers a through ticket to happiness. He throws you overboard when you get into trouble. Jonah went down in the hold of the ship and went fast asleep. I have wondered how he could go to sleep under those circumstances, but there is something hardening in sin. A man's conscience becomes calloused and he can fall asleep on the slippery edge of the sulphurous pit. The voyage which was begun in quietness soon became one of tumult. The waves run high. The ship is tossed to and fro. The officers are getting anxious and the sailors begin to call on their gods. I never knew a sailor who did not believe in God. He has been alone with him too often on the sea to doubt his presence. I have known sailors who were glib with their oaths on the wharf, but I have seen them quick to pray in the day of storm and tempest at sea.

The captain of the ship, already at his wits end, looks around for his passenger and finds him fast asleep. He cries out, "What meanest thou, oh sleeper. Arise and call on thy God. We have called on our gods. If yours amounts to anything more than ours, call upon him, for we are in dire stress. We want to know why this trouble has come upon us. Are you the man, or some other?"

So the sailors drew lots. In general terms I am not in favor of drawing lots. The Bible has a few illustrations; even the disciples drew lots to see who should take the place of Judas, but they were not so successful as to make it a matter of special joy to hazzard one's future on the throwing of dice. In this case the lot seemed to fall on the right man, and they said to Jonah, "Tell us what you have done." He was frank enough to say that he was a renegade from duty and that it was Jehovah who was sending the storm in punishment for his cowardice.

You are familiar with what happened and I need not take time to describe what they did to Jonah, or what haven he made. Enough to say that the experience through which he passed so moved him that when he got ashore a great transformation had taken place in his heart. The record says that the word of God came to him a second time. I thank God that I have that kind of a gospel to preach—the gospel of a second chance. Jonah was recreant to his first opportunity, just as we have been, but the infinite mercy of God said, "I will not cut you off forever until I have given you one more opportunity." It is the great comfort of my soul that I can stand up before men who have run away toward Tarshish and whose sin his found them out, "Come now, let us reason together. Though your sins be red like crimson, they shall be as white as wool." I thank God for the Gospel of a second chance!

After his strange experience, Jonah at last reaches Nineveh. Now Nineveh was to Jonah what New York or Chicago would be to some country preacher, only it was the center of a heathen nation that had oppressed Israel again and again. For many years Nineveh was a puzzle which the sceptics called upon the church to explain. Nineveh had sunk out of sight like a pebble in the sea. No one knew where it had stood. The critics said that the city of Nineveh was a dream of the writers of the Old Testament. They said no such city could have existed and entirely disappear, and the Christian apologete had to make the best answer he could, but almost within the memory of men now living the shovel and pick axe of Layard and Botta were busy and at last they stripped from that ancient city its winding sheet of sand. They found her marble columns, like scattered locks shorn from her abundant tresses. They uncovered the ruins of her palaces and there she lay in all the glorious dimensions and splendor of which the prophets spoke. When next you go to the British museum, for all you or any one else knows, you may lean against the very sphinx on whose marble ear smote the call of Jonah when he cried, "Yet forty days and Nineveh shall be overthrown!" And perhays this very image against which you lean felt the touch of the sack cloth as the king who passed down the palace steps calling on Nineveh to repent.

One of the reasons why critics think this book of Jonah is drama and not history is that for Nineveh to repent from the greatest unto the least, and proclaim a fast and put on sack cloth is an example of immediate conversion of an entire population from one faith to another greater than has ever been known; but there is not much of an argument there. The individual case was no stranger than the conversion of St. Paul, and it is the individual that makes the masses. If the power of God could stampede the hosts of Assyria in open battle, why may not the same susceptibility have swept the nation into repentance?

But Jonah has yet much to learn about the mercy of God to the world. The Jews thought Israel was God's chosen people, and one Jew was of more value to him than all the rest of the world. The book of Jonah shows that the mercy of God is as wide as human need, unrestricted by ties and bonds of nations or creed.

Strange to say, when Nineveh repents Jonah is disconcerted and troubled. He values his prophetic reputation more than the souls of the people. He tells God his message has been discounted, forty days have passed and Nineveh has not been destroyed. It was nothing to him that God had forgiven them. He is troubled because God has proven himself a gracious God, slow to anger and abundant in mercy.

In the story of the gourd which sprang up in a night and withered away, God showed his great purpose and he said, "Should I not have regard for Nineveh, that great city wherein are more than one hundred and twenty thousand people, who cannot discern between their right hand and their left, and also much cattle?" If I wanted to preach a sermon for the prevention of cruelty to animals I think I should use that last clause for my text. It seems that the mercy of God is broad enough to have sympathy even for the cattle of the field. Where will you find, even in modern writings, more of divine gentleness shown than in this old writer in the twilight of the centuries before the coming of Christ?

Talk about the book of Jonah, no higher or purer spiritual conception is found anywhere. "I have read the book of Jonah," says a learned professor, "one hundred times, and I still publicly avow, for I am not ashamed of my weakness, that I cannot even take up this marvelous book, nay even speak of it, without tears rising to my eyes and my heart beating faster." This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who preaches it, "Take off the shoes from thy feet, for the place whereon thou standest is holy ground."

We do not know what became of Jonah. We wish we did, but that is not necessary. The loving kindness of God has been shown forth and the mercy which is from everlasting to everlasting to those who fear him. It will be a pity if we cannot learn the greatest of lessons from this so human a prophet, and, ourselves humbled by our failure accept with gratitude a second chance, go out to preach to others the mercy which has redeemed our own lives. What better incentive to our own penitence can we have than to ponder this lesson of penitence out of the long ago?

READ AND HEED THE WISE WORDS OF BISHOP BLAKE

The Advocate is the only medium we Methodists have to counteract the destructive influences of the day. We have no other means by which we can present to our own people a truthful interpretation of the moral issues of the times.

I am therefore writing to urge that we begin at once an earnest and determined effort to put the Advocate into every Methodist home in Michigan. Advertise it from the pulpit. Present it to the people personally. Enlist solicitors to canvass for subscriptions. The price is not excessive—$1.00 for six months, $2.00 for one year. Keep the Advocate before your congregation. Use its material in your sermons. Try it on the prayer meeting. Refer to it in the Sunday school. Use it in the Epworth League. Make your church Advocate-minded and watch the results that will follow. Out of thirty-seven years' experience in the ministry I give it as my deep conviction that the intelligent reader of the church press as a rule makes the most faithful and devoted member of the church. Yours for the Advocate,

Edgar Blake.

I know of no quicker way of destroying civilization than the way we have at present of turning out our young folk without anything to do.—A. E. Heath.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

GREENVILLE, NOVEMBER 6-11

The Methodist churches of Pitt county have planned a standard training school to be held in Jarvis Memorial church, Greenville, November 6-11, at which three courses will be taught, including "Organizing for Christian Education in the Local Church," "Program and Organization of Young People's Division," and a Bible unit.

FOUR WEEKS IN A ROW

Four weeks, beginning October 16, will be spent by our staff in standard training work, including a school for Granville county at Oxford this week, a school for Vance at Henderson October 23-28, a standard class at Chapel Hill October 30-November 4, and the school at Greenville November 6-11. In all four places Mr. Gobbel will teach "Organizing for Christian Education in the Local Church," the new course dealing with the plans of our Methodism for a unified program of Christian education. In the three schools Mrs. Brian will offer the course on the "Program and Organization of the Young People's Division." In both the Oxford and the Henderson schools Rev. F. S. Love, presiding elder of the Raleigh district, will teach a course on "Missionary Education in the Local Church."

CHILDHOOD AND YOUTH REPORTS

First church, Washington, through Rev. H. I. Glass, the pastor, is the first church in the North Carolina conference to report the observance of Childhood and Youth Week. This church had its observance ahead of schedule; most churches observing this special occasion will do so October 16-23. We are desirous of having full reports from all churches promptly. Our congratulations to Washington, and our thanks!

THE BEST SCHOOL EVER HAD

A local training class taught by Mr. E. E. Wiley, Jr., for the Roberdel charge, Rev. M. C. Ellerbe, pastor, netted this charge 19 credits and a better appreciation of the life and ministry of Jesus Christ. A card from the pastor reporting the receipt of the certificates contains the statement: "It was the best school we have ever had."

ROXBORO LEADS IN NUMBERS

In line with the excellent progress being made in all phases of church work in Edgar Long Memorial, Roxboro, especially in its program of Christian education, this church reports the largest vacation church school held in the North Carolina conference this summer. The enrollment was 141. Thirty workers served in the school, Rev. J. F. Herbert, the pastor, serving as superintendent. "Homes," "Children of One Father," "How Nations Share," and "Our Church" were used for the beginner, primary, junior, and intermediate groups, respectively. The teachers, who were chosen early and made thoroughly acquainted with their responsibilities, found the courses very teachable and enjoyed the two weeks spent in the intensive cultivation of their pupils. An incidental outcome, according to the pastor, has been the better organization and administration of the Sunday sessions of the church school. And it may be added that one of the best student training schools of the year was held in Roxboro.

FOR THE FOURTH YEAR

For the fourth successive year on the Chadbourn charge Rev. C. Freeman Heath has conducted a vacation church school at each of the four churches of the charge, or 16 vacation schools.

His interest and experience date back to 1924, when at Gordon Street Christian church in Kinston he conducted his first vacation school. For three years in succession he conducted schools in Kinston; then at Dunn for two years he conducted such schools. In all he has conducted 21 vacation schools in the past nine years.

"Through these schools children and whole families have been led to the church," says Mr. Heath. Sunday schools have been strengthened. During these years we have used various types of literature, but we believe the literature put out by our own Methodist Publishing House to be the best we have used."

KENLY VACATION SCHOOL

Our church in Kenly joined with the other churches of the town in conducting a vacation church school this summer for two weeks. There was an enrollment of 90, about half of whom were Methodist boys and girls. Rev. F. A. Lupton, the pastor, reports that the school was a pronounced success, and plans are being made for another school next summer.

Young People's Division

DISTRICT NEWS

Rocky Mount District

Miss Catherine Bell is the newly elected president of the young people's department of First church, Wilson. Twenty-seven new members were added to this department on promotion day.

Two new charters were issued in this district during September: McKendree church, and Holden Memorial, Kenly.

In the Cokesbury training school held at Halifax this past August 23 of the 34 persons receiving credit were members of the young people's division at Ebenezer church. Miss Clyde Hux is counselor for this division.

The Arcola young people's division has recently elected officers for the new year. Miss Lottie Neal is president, and Miss Margaret Hunter, counselor.

Miss Naomi Dickens is president of the Halifax young people's division. This division carried on a most interesting program during the summer months.

Wilmington District

There is an organized young people's division in each of the five churches on the Garland charge. Rev. R. G. Dawson, district secretary, is pastor. Three of these divisions have received their charters ,and the other two expect to secure theirs before conference. All five divisions have made a pledge to the mission special.

Miss Mildred Roberts is the newly elected president of the young people's division of Trinity church, Wilmington. This division gave a "bubble" party the first part of September in honor of the college boys and girls of the church.

At the September meeting of the New Hanover county union, which was held at Federal Point church, plans for the new year's work were discussed. The cup and banner were awarded to Grace and Epworth churches.

Following the study of "The Educational Work of the Small Church" in a Cokesbury class, the young people's division of the Southport church was organized. Miss Dorothy Bell is the secretary of this group.

Mr. J. S. Oliver, Marietta, is the president of the newly chartered young people's division of Olivet church on the Robeson charge.

Fayetteville District

The young people's division of Rowland has pledged $15 to the mission special for this year. Miss Mary Kate Webster is president of this division, and Mrs. T. W. Carmichael, counselor.

CHURCH CO-OPERATION

What can the young people's division do in the way of co-operating with the church in its regular work? Here are some of the things that are being done in our own conference:

Special young people's choir, to help out during the summer to relieve the regular choir—Trinity, Wilmington.

Provide for regular and substitute teachers for other departments of the Sunday school and keep volunteer workers in touch with those who need them. —Duke Memorial, Durham.

Join the whole church in a festival to raise money for the Sunday school building fund, the young people's department being responsible for carrying on certain features of the project and helping in all of it.—Queen Street, Kinston.

Doctor Piccard, the famous strathoscopic balloonist, says that from a height of ten miles the earth resembles a huge dish, which confirms the common belief about the depression.

Do You Realize

that Sunday, October 23, is the last Missionary Sunday for this Conference year?

Do you know that fewer than 175 schools are on our Honor Roll of those having sent in a contribution on

Home and Foreign Missionary Enterprise

for the present conference year? According to our records, there were 175 schools contributing to this cause in 1930-31, and 155 up to present date for the conference year 1931-32.

Our records for last conference year show that we had received up to October 12 the total of $6,519.59. This year our total to October 12 is $5,992.10. From October 12 to November 12 of last year we received $1,203.50, making a grand total reported for last year $7,723.09.

To Balance Budget

To do as well on Home and Foreign Missionary Enterprise this year as we did last, 20 schools not yet making a report must send in their contribution for the year. These with other schools already contributing this year, must be sufficiently generous to send in between now and conference the total sum for October of $1,730.99. Our 40½ per cent would net the conference board on the above figure the sum of $701.05. Your board needs about $1,000 to balance the budget for this year.

An Offering From Every Charge On October 23 Will Prevent Deficit

Board of Christian Education, W. N. C. Conference,
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

The Raleigh Central zone will hold a meeting at Jenkins Memorial church on Wednesday, October 26, opening at 10:30 o'clock. Luncheon will be served at the church. Mrs. A. M. Gates will be present and other prominent speakers are on the program.

Every auxiliary in this zone should have a large representation. The zone meeting features the auxiliary and there is great profit in these meetings. Mrs. Gurney P. Hood, district secretary, expects a large crowd. Ava Crowder.

Trinity, Durham, conducted their study class last week, using "Lady Fourth Daughter" as the text book, with Mrs. Frank S. Hickman as teacher. Mrs. Hickman heard the author lecture last summer and she also drew from her vast reading and past experience to make the class especially interesting.

Miss Alice Green, now on furlough from China, is visiting relatives at Jonesboro, N. C.

Miss Josephine Dameron, music teacher at Ewha College, Korea, is on furlough visiting her family at Warrenton.

There are in round numbers 8000 adult members of our society. If all these would collect Octagon soap coupons and forward to Rev. A. S. Barnes, Methodist Orphanage, Raleigh, N. C., it would in no wise interfere with our own financial program, but it would help wonderfully in raising the $10,000 needed for repairs to our Methodist Orphanage. Brother Barnes has so far received $2000 from coupons sent in and he needs $8000 more to do necessary repair work. Our next annual meeting is in Raleigh. It would be gratifying for us to visit our orphanage at that time and feel that we had helped to furnish the two million coupons to enable our orphanage to secure better equipment. Let's pay our debts to the missionary cause and send our soap coupons to our orphanage. Sending soap coupons is an excellent social service project. Send them at once.

CHATHAM ZONE AT BYNUM

The afternoon of October 9 furnished all the glory of the autumnal season—a great flood of sunlight, a stimulating atmosphere, and a riot of color on the hills.

The district secretary had driven from Burlington in the early morning and dined with the pastor's wife, Mrs. Tilley. Mrs. Gates, being so accustomed to attending church at the 11 o'clock service, taught her Sunday school class and afterwards went up in the church auditorium and took her seat, forgetting that she was due in Bynum early in the afternoon. But it is fortunate for a conference president to have a husband like Dr. Gates. Our president hadn't been seated long before her husband came to church and took his seat. He looked at his wife in astonishment, gave her a nudge and asked: "Don't you have to go home?" Promptly Mrs. Gates left church and was ready when your editor drove by to take her to Bynum.

The local pastor, Rev. L. A. Tilley, conducted the devotional service, and it was also the privilege of the women to have Rev. J. W. Dimmette present.

Every auxiliary in the zone was well represented. The women listened attentively while conference officers talked. Mrs. Plyler talked publicity. Miss Florine Robertson exhorted them to the attainment of conference standards, and displayed admirable posters showing the record the district is making. Miss Robertson uses posters most effectively and she has a new one on "Prohibition." Every publicity superintendent can profit by Miss Robertson's use of posters. And now is the time for every one to make a poster on prohibition. Miss Robertson stated in her talk: "You women are pledged three times to vote dry; you were pledged at Council by Mrs. Gates, you were pledged by your delegates at the annual meeting, and you were pledged at your district meeting in May." There is no alternative for the Durham district women; three times is certainly binding.

Mrs. Gates gave a deeply spiritual message which was greatly appreciated.

The chairman and the secretary and the local women had all made a distinct contribution to this good meeting. However, the separate auxiliaries should each have had a part on the program. The zone meeting is the opportunity for the auxiliary to be exalted. E. S. P.

HILLSBORO SOCIETY ENTERTAINS

The Woman's Missionary Society of the Hillsboro M. E. church entertained the women of the church Friday afternoon, September 30, at the home of Mrs. N. W. Brown. Beautiful flowers made attractive the large living rooms thrown open for the occasion.

Between 35 and 40 women gathered to spend a pleasant and profitable afternoon. Mrs. J. Clyde Ray led the devotional in a very impressive manner, followed by prayer.

Mrs. W. E. Steward, president of the society, welcomed the guests in a few well chosen remarks, after which the popular little play, "Modernizing Young Mrs. Patton," was presented, the following ladies taking part: Mrs. J. R. Roach, Mrs. George Gilmore, Mrs. J. J. Ward, Mrs. O. G. Crawford, Mrs. O. L. Thomas, Mrs. C. C. Cole, with Mrs. Herbert Riley as soloist. An hour of social enjoyment followed. Fruit punch, home-made cakes, and delicious home-made mints were served from a beautifully appointed table in the hall. Many expressions of delight and appreciation were heard and much enthusiasm displayed. We feel that such Christian fellowship will result in new strength and zeal in the Master's service among our women.

Mrs. N. W. Brown, Cor. Sec.

ACTIVITIES OF THE ELIZABETH CITY DISTRICT

A leadership training class for the superintendents of study in the eastern part of the Elizabeth City district was held at City Road church Tuesday, October 4, begining at 10 o'clock. Approximately 40 women were present, representing ten auxiliaries.

The opening worship service was conducted by Mrs. H. B. Baum of Poplar Branch, the district secretary, who used as the theme a sentence from the text book, "Jesus-people are never lonely or afraid. God makes company with us."

"Lady Fourth Daughter of China was the book used in this demonstration class. Mrs. R. D. Nixon of City Road church presented the first chapter, Mrs. Forrest Hedden of Old Trap the second; Mrs. J. R. Edwards of Gatesville, assisted by Mrs. Norfleet Cross of Sunbury and Mrs. T. W. Costen of Gatesville gave the third; Mrs. C. P. Morris of Hertford the fourth. During the afternoon session Mrs. John Small of Edenton explained how the fifth chapter should be taught, and five girls from Mrs. Wesley Foreman's newly organized young woman's circle very effectively presented the sixth chapter in play form.

Maps and posters were exhibited showing how our classes may be made more interesting and effective because of them. Methods and standards and problems were discussed and good ideas were exchanged. The importance of prayer is preparation for the task of leadership was stressed and the meeting was closed with earnest prayer for China's millions.

A certain man once resolved to pray for China for one week—earnestly and intelligently. When asked what that week of prayer meant to him he replied, "The first partof the week I saw the millions of China walking across the heart of God, the last few days of the week I felt the millions of China walking across my own heart." As a result of this day spent in study and prayer together ,this group study leaders are resolved to pray more intelligently and to study more prayerfully, allowing the millions of China to walk across their hearts as they undertake the task of leading their auxiliaries in the study of this great country.

The pastor and the ladies of City Road church did all in their power to make the day a joyous, happy one in every way. The beautiful flowers, the delicious lunch, the graciousness and hospitality of these good folks were enjoyed and appreciated by all who came.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION AT BELMONT

Mrs. Joe Nixon, secretary of the Gastonia district, writes us:

"Mrs. C. V. James of Park Street church, Belmont, writes me that the ladies of her church went out to Ebenezer church recently and organized a Woman's Missionary Society with nine members."

They are already beginning their work with a great deal of interest and we hope to hear many good things from their organization. We are sorry we do not have the list of their officers, and ask that we may have them very soon.

THE CLOSING OF OUR MISSIONARY YEAR

Almost one month of the closing quarter of our 1932 missionary year has gone and just a few weeks remain in which to finish up the work of our missionary society. How does your society stand as to the budget for the year? Has your auxiliary paid the three-fourths of the amount of budget which should have been paid during the past three quarters? Is your society going to have a "paid in full" record for 1932?

From the reports that have been received for the third quarter, we find that if our conference and our districts meet the obligations which have been asked of them, there is a great deal of work to be done during these remaining few weeks between now and December 31. There has never been a time, perhaps, when our missionary task was more difficult than now—a time when the burden of advance was so heavy and we need to be "up and doing" if we come out victorious? These are testing times with our societies. How shall we meet them? Shall we advance in this great missionary work which has been committed to the women of the Southern Methodist Church, or will we retrench? Are we going to fail our missionary leaders at this time when the appeals are so many and the demands so great? Surely we will do our best to meet this trying situation. Let us rally to our missionary cause!

ZONE MEETING AT TRYON

We are indebted to Mrs. A. H. Houston for the following account of zone meeting held at Tryon, Asheville district, September 30, with Mrs. O. H. Orr, zone chairman, presiding:

"This was the second meeting of the zone for the year, and 'Faith of Our Fathers' was used as the opening song. An inspiring devotional service with Christian Courage as the topic was conducted by Mrs. J. F. Black of Tryon, and was followed by a vocal solo, 'This Is My Task,' by Mrs. Eunice Watson, with Mrs. E. E. Missildine as accompanist.

A cordial welcome was extended the visitors by Mrs. J. S. Cromer, president of the Tryon auxiliary, with response by Miss Bessie Allen of Hendersonville.

At the roll call by the secretary it was found that more than 40 delegates representing six societies were present.

A round table discussion on many phases of our missionary work was led by Mrs. Orr and entered into freely by various members of the delegation. Mrs. W. R. Harris, conference secretary, a visitor for the day, explained the Christian social relations, and stressed the importance of each auxiliary having a special project for which to work.

The absence of Mrs. V. L. Stone, district secretary, who was unable to be present because of recent illness, was deeply regretted, and a written message from Mrs. Stone was read by Mrs. Orr, and a fervent prayer was offered by Mrs. L. B. Haynes of Brevard for her complete recovery.

A most interesting and instructive talk on 'The Importance of Mission and Bible Study Classes' was given by Mrs. L. B. Haynes, who pointed out many of the benefits derived therefrom, closing her talk with a beautiful and appropriat verse, 'O God, Wash Me.'

The morning session closed with an inspiring address on 'Putting First Things First' by Rev. O. L. Robinson, pastor of the Tryon-Saluda charge, who emphasized prayer as a medium through which we could always be sure of the things of prime importance in our lives.

During the noon recess an appetizing luncheon was served in the basement of the church. The afternoon session opened with the song, 'I Am Thine, O Lord,' and a Bible lesson from St. Paul was read by Mrs. Orr, and was followed by a number of sentence prayers. A beautiful vocal solo, 'Others,' was sung by Mrs. N. R. Rector, accompanied by Mrs. J. H. Stackhouse. Miss Daisy Ritter, superintendent of Brevard Institute, was introduced and gave an interesting talk on the work and the needs of the school. 'The Missions of the New Day' was the subject of a most interesting and uplifting talk by Miss Mary Floyd, one of the youngest deaconesses at Brevard Institute and teacher of Bible on the Brevard faculty.

After one verse of the beautiful old song, 'Sweet Hour of Prayer,' Mrs. W. R. Harris of Asheville gave a talk on 'The Importance of Prayer,' stressing the necessity for deeper spirituality and a daily communion with God, closing her message with the reading of that beautiful hymn of consecration by Frances Ridley Havergal, 'Take My Life and Let It Be, Consecrated, Lord, to Thee.'

(Continued on page 20)



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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

QUALITY

For a number of years the Duke Endowment has forwarded to the trustees and executives of orphanages in the two Carolinas statements showing comparative costs of various departments of work in these institutions. Last fall Mr. Marshall I. Pickens, head of the orphanage section of the Duke Endowment, made the first investigation of the quality of work being done in these institu-



At the front gate

tions. In the grading resulting from this investigation the Children's Home rated as one of the best five of the forty-five child caring institutions in the two states. This good record was made in the face of a decreased number of workers, at a time when we were living down a sizeable debt, and at a time when we were having to give much consideration to fundamentals.

Recently Mr. Pickens visited the Children's Home on his second round of personal investigations, and resulting from this investigation will come a new gradation for the ensuing year. In all probability the Children's Home will rate even higher in the next report gotten out by the Duke Endowment.

BELWOOD CIRCUIT

Our singing class returned late last night from four engagements on the Belwood circuit. Arriving at Fallston late Saturday afternoon Rev. E. E. Snow, pastor, greeted us most cordially and allocated us to hospitable homes in that hustling little village. Following our program in the public school building at night we were distributed in the homes of Fallston, Kadesh and St. Peter's congregations. Next morning in a downpour of rain we greeted good sized congregations at St. Peter's at 9:45, at Palm Tree, twelve miles away, at 11:15, and at Kadesh at three o'clock. Our Palm Tree friends served us a bountiful picnic dinner in the basement of their lovely new church.

Our friends on the Belwood circuit are real friends. They paid their ten per cent apportionment at the very beginning of the present conference year and in addition send their fifth Sunday offerings. Yesterday liberal contributions were made in addition to the other gifts coming from these good people. Brother Snow and the Belwood circuit membership of over one thousand members are winding up a most happy and successful year.

NEWTON

It was still raining when we left Cleveland county for Newton, via Lincolnton, thus getting the benefit of hard surface roads. When we arrived at Newton loving friends with smiles and cars took us to their homes for some rest and the evening meal. At 7:30 quite a good sized congregation assembled to listen to the program rendered by our girls. We were glad to thank our Newton friends for having long ago raised their ten per cent apportionment, for their liberal fifth Sunday offerings and for clothing two of our children. Rev. M. B. Woosley and his congregation have had a good time together during the present conference year and will wind it up in good fashion by the time the annual conference meets.

TAKE SOME SHARES

The average cost of a pair of shoes for our children is $2. How many pairs will your Sunday school buy on next fifth Sunday, October 30? The average cost of our larger girls' nicest dresses is $3. How many dresses will your Sunday school buy? The average cost of a suit of clothes is $6. How many suits will your Sunday school buy?

INASMUCH

With the exception of one girl, who is severely ill, following her second mastoid operation, our family is almost well again; after weathering a severe measles epidemic, our third annoying epidemic of the year. These epidemics have brought us much anxiety and heavy expense. Remember us, kind friends, in your prayers and with your cash. Let the words of our Saviour ring in your ears, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

DISTRICT RECORD

The following ten per cent apportionment receipts by districts have been received at the Children's Home up to October 14:

Asheville	$ 708.31
Charlotte	2104.80
Gastonia	2741.21
Greensboro	3233.94
Marion	1494.21
Mt. Airy	1372.46
Salisbury	2474.78
Statesville	2447.35
Waynesville	744.20
Winston-Salem	3464.42

MOTHER'S AID

Our mother's aid family now numbers 118 children. The last family to be added to this list includes a mother and nine promising children, ranging in age from two to 14 years, six of these children attending public school. This mother with good health and plenty of children offers a very fine opportunity for the limited investment we can place with her. Some time in the near future letters from our mother's aid mothers will be printed on this page, giving the Advocate readers some first-hand information relative to the value of this good work.

Glands Wear Out

Here's a New Gland Tonic

Science has now found a way of supplying the body with gland secretions which certain glands often fail to produce sufficiently and which are absolutely necessary for building health, strength and vitality. You can have *free proof*. Send today for this new wonderful GLAND TONIC—GOLDGLAN—and

Try It 20 Days—FREE

This successful treatment has brought pep and strength to thousands of run-down weak men and women. It should quickly do the same for *you!* NO LETTER NECESSARY. Just send this ad with name and address and 10c for postage and packing. Medical Aid, 529 S. La Salle St., Chicago, Dept. GN-2

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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

From now till the meeting of the annual conference in Rocky Mount next month our pastors and official boards will be putting forth every possible effort to raise their church obligations in full. Because of the difficult situation which confronts us, half-hearted efforts will not succeed this year. Unusual conditions demand perseverance and prayer. Here is hoping that the salaries and all the benevolences will be raised in full by every church in the North Carolina conference. The money is badly needed and will go to worthy causes.

* * * *

For a long time I had been promising Rev. J. L. Midgette to visit his prayer meeting at Fuquay Springs some Wednesday night. Last week I had the privilege of being present in his mid-week service. His attendance has been unusually large during the whole year. Any preacher who can secure and hold a large number of persons at a Wednesday night service is to be congratulated. It would be very helpful to many of our preachers if they would see Brother Midgette at our annual conference and get him to tell just how he has succeeded in solving this difficult problem.

* * * *

The Methodist Orphanage mourns the passing of Dr. Albert Anderson. For several years he has been one of our most effective trustees. Being superintendent of the State Hospital and having to do with institutional problems, he had a clear insight into the workings of our Orphanage. The last official act that he performed was a service in behalf of our Methodist Orphanage the afternoon before he was stricken that night. We shall sorely miss his wise counsel and congenial spirit. As superintendent of the State Hospital he performed a monumental service to his state and to his God.

* * * *

Many churches, missionary societies, Sunday schools, organized classes and individuals have given us fine co-operation in our effort to secure two million Octagon soap coupons. If a large host of others who love the Methodist Orphanage will go and do likewise we can reach the goal we set for ourselves some time ago. We have to January 1 to complete the task. There are some who are under the impression that we will not get anything unless we secure the entire number. Please remember that we get pay for every coupon sent to us whether we reach the goal or not. This fact ought to stimulate our people to renewed efforts along the line of getting all the coupons possible before January 1, 1933.

* * * *

A most cordial invitation from the Rev. C. B. Culbreth to visit Divine Street Methodist church, Dunn, on the second Sunday in this month and to speak to his congregation on the needs of the Orphanage was gladly accepted. One of our singing classes accompanied me and rendered several songs and readings. The main auditorium was filled with interested worshippers who gave us a fine hearing. I remained over for the night and preached for Brother



Lucile Pepper
Methodist Orphanage, Raleigh, N. C.

Culbreth. Our children were invited out for dinner among our friends. I took dinner in the lovely home of Mr. and Mrs. D. L. Pridgen, where I had delightful fellowship. For the evening meal I was at the parsonage. Here I enjoyed delightful association with Brother Culbreth and his interesting family. Brother Culbreth is doing a splendid work in Dunn. He will have a good report to make at our approaching conference in Rocky Mount next month.

ALL DUES PAID BUT—

I've paid my dues to the D. A. R.,
Colonial Dames and the Eastern Star,
The P. T. A. and U. D. C.
American Legion Auxiliary,
College Alumnae—that check's been made—
Country Club statement is due and paid;
Everything's settled — a clean-wiped slate.
My Church pledges?—well,
They'll just have to wait.

—Dorothy Brown Thompson, in North Carolina Christian Advocate of recent issue.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
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Sunday School Lesson

OCTOBER 23, 1932

By Henry W. Tiffany.

Problems of the Modern Home

Joshua 24:14-15; Ephesians 6:1-9

There are symptoms of disorder in the American home. Children are less and less subject to parental guidance and control. More and more people look on marriage as a private contract between two parties, and divorce as a matter of personal rights. Divorces have increased fourfold in fifty years. While the ratio of divorces to marriages is one to seven, the ratio in religious families is less than one in fifty, showing that divorces in America are mostly among non-religious people, and that the Christian religion is the best possible insurance against divorce.

1. The Choice of God (Joshua 24:14-15)

Man must have a god. Man must choose his god. The choice cannot be evaded. Neglect or refusal to choose the right is choice of the wrong. Man is called on to choose his God today. It is a personal, present choice. "Choose ye this day." The present hour is of sacred, solemn and infinite value. "The present hour is the decisive hour, and every day is doomsday." The decision for God determines the destiny. The life hereafter depends on the life here. Man may choose the true God today. "As for me and my house, we will serve Jehovah." Joshua stood before the people of Israel and confessed Jehovah as his God. There was neither hesitation nor half-heartiness in his devotion. He was not afraid to stand alone. He would do right regardless of others. He chose to serve God, and led his family to make the same choice. How happy the family united in the worship and work of God!

2. The Conduct of Parent and Child .(Eph. 6:1-4)

Children are to obey, honor, esteem, reverence and respect parents. They are to love their parents, confide in them an do everything to promote their comfort and happiness. Share your successes with parents. No beauty of person, no brilliancy of intellect, no accumulation of accomplishments can compensate for lack of respect for and obedience to parents. Parents are to avoid irritation of their child. Violent reproof, unreasonable demands, and capricious treatment that provoke children to wrath are prohibited. Know the child and deal properly with him. No not idolize him until his whims and humors become the law of the home. Instill in him permanent principles of living, train him in good habits, encourage him in prayer, Bible reading, church going, Lord's Day observance, and lead him to Christ. Exercise common sense and pray for tact in training your child. Do not nag. No not be given to nervous explosions that break the child's spirit. Do not cause him to think he cannot please you, no matter how hard he tries, or he will cease to obey.

3. The Considerateness of Master and Servant (Eph. 6:5-9)

These servants were slaves. Multitudes of slaves were attracted to the gospel. They were given equal privileges in the church. Paul commands these slaves to put their souls into their work. Work in the fear of the Lord and work as if the labor were done for the Lord. Look beyond the human to the divine Master and do your task heartily and with good will. Each employee is to do his best work and do it cheerfully. "Whatsoever ye do, work heartily, as unto the Lord, and not unto men." The Christian employee may serve Christ as well as his employer. What a change would come in the community if eveybody lived up to this standard! Employers are to render unto their employees what is just and equal. Paul places his finger on the crowning evil of both sides. Employees are tempted to lack conscience in their work, to do their best only when the employer is looking—a service inconsistent with honesty and fidelity to the truth. The employer is tempted to disregard human rights and mercilessly exploit oppressed humanity for his own selfish gain. Christianity demands a square deal. Employer and employee are reminded that the Lord will reward. Christ is the Lord of both, and he is no respecter of persons. Fair wages and fair work are required. Let the employer treat his employee as he will want to be treated when he faces his Lord. Let employer and employee trat each other as brothers in Christ, and neither will have anything to fear.—The Watchman-Examiner.

AMONG THE JAPANESE IN KOREA

By Rev. S. A. Stewart.

The work among the Japanese people in Korea seems hopeful. Our field at present is up the east coast as far as the Manchurian border. Just below us are the famous Diamond mountains, a region of wonderful beauty. Many tourists come every year. This is the southern end of our field. When railway facilities are available we may go up into Manchuria as far as Kirin. This country is going to develop rapidly and I think our work will grow. Already we have small churches established on this coast—Genzen, Kanko, Ranan, and Seishin. Some 20 years ago I helped to open our work in these two last named places, but we have never been able before this to spare a missionary for work here except for an occasional visit. So far we have no Japanese church in Korea that is entirely self-supporting, but I think the Genzan (or Wansan) church will become so in a couple more years if the present pastor can be held there. The other places will take longer.

Mrs. Stewart and I are now on a trip up north, taking things leisurely, visit-

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ing the homes of the Christians and getting acquainted with the work. Having been tied up with house repairs till recently we could not do this kind of work.

Two encouraging incidents have happened recently. While in Seoul we went into a big Japanese department store one day to get lunch and accidentally sat down at the table with two soldiers. We got to talking with them and found that they had been lonely. To our surprise one of them proved to be a Kyoto University graduate and the other a man from a village in the Okayama Prefecture, in which prefecture we were stationed before coming to Korea. The latter has very little education, and why the two men became pals we could not figure out. The university man said he often read the Bible for inspiration, that he got interested in it from his study of Carlyle's "Sartor Resartus." Well, both of them have been corresponding with us since then. Both say that meeting helped them at a critical time—"was a bit of heaven" to them. Both are now studying the Bible. I trust that both may become genuine Christians.

Recently I had a letter from a man in southern Korea—a Mr. Yoshimura. He told me of his repentance and baptism (in May) and of his joy in being a Christian. This man was in my Bible class in Japan 23 years ago. He left that place and came to Korea and I had lost track of him. He says that he never quite forgot that Bible class. His pastor writes that he wanted me to baptize him but I was not near enough, so the presiding elder performed the ceremony. These two incidents have brought a bit of encouragement to us. "Cast thy bread upon the waters; for thou shalt find it after many days."

MOODY BIBLE INSTITUTE

The Moody Bible Institute Correspondence School announces the recent release of a new course in Scripture memorizing which is available now. This new course—the title of which is SCRIPTURE MEMORIZING FOR PERSONAL WORK—has been prepared by Rev. Oscar Lowry, who is internationally known, both as a Bible Teacher and an Evangelist. The basis of the lessons is taken from the lectures given by Mr. Lowry at the Institute in the Day and Evening Schools. The course, consisting of 10 lessons, covers not only the memorizing of Scripture, but also its application to personal Evangelism, which will be of practical help to people of all ages in its aid to their own religious work. It is the first course of its kind ever given by correspondence and is already proving very popular. Many examples of its application to Christian service are given, especially in personal soul-winning. A large number of students who are already taking, or have finished the course, indicate their gratitude for a way to so easily master Scripture memorizing. One student reports having memorized more than 1600 passages, with locations, before completing the sixth lesson in the study. The course will surely be a boon to those who have never been able to retain in memory the passages from the Bible that they would like to have for instant use. Readers who are interested are invited to write for full details to The Moody Bible Institute, 153 Institute Place, Chicago, Illinois.

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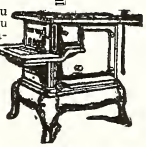
Get a bottle of this delicious syrup and let it end that constant worry about the condition of the bowels. Spare the children those bilious days that make them miserable. Save your household from the use of cathartics which lead to chronic constipation. And guard against auto-intoxication as you grow older.

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BISHOP F. D. LEETE'S NEW BOOK

Houghton Mifflin Company, Boston, permit me to release information to any Methodist papers which may care to use it that a new book from my pen will appear at some time during the month of November, it is hoped early in the month. The title is "Palestine, the Land of the Light." Rome has been considered the source of law and Greece of wisdom. Palestine is the home of religion, Christianity and Judaism having been born there and Mohammedanism being a derivative from the other two faiths.

The book contains twenty-three chapters. There are two maps, one of the physical contour of the land and the other of the important travel routes and towns. There are a few select illustrations. Much of the material is unusual. Palestine is pictured, with illustrative proof, as the world's living Bible. Great spectacles are described, among them the Latin, Greek, and Protestant Easter celebrations, the Jewish Passover, the foot-washing service, the miracle of the Holy Fire, and baptisms at the Jordan. Visits to notable personages include the High Priest of the Samaritans, the Mohammedan Grand Mufti, Emir Abdallah of Transjordania, one of Colonel Lawrence's heroes of "The Revolt in the Desert," together with leaders of the Zionist movement, and the American Colony.

A chapter is devoted to the flowers of the Holy Land; another to the homes of the Giants and Wee Men of ancient Palestine. Sacred places of Jerusalem, Bethlehem and Nazareth, visions from Olivet, Carmel, and Gilead, quaint old Jerusalem streets, and walks about the walls of the capital, treasures of paleontology, stories of Philistia, Sharon, and Esdraelon, facts about the Zionist Crusade, and scenes about Blue Galilee are among the features of this colume.

Those who have traveled in Palestine will be able to renew old memories. Those who intend going there will find exact directions as to the most important objects to be seen. The book also furnishes illustrations for Bible students, teachers, and ministers of the gospel.

F. D. Leete.

W. N. C. WOMEN

(Continued from page 15)

An invitation to hold the spring meeting in Hendersonville was accepted and a rising vote of thanks was given the Tryon group for the splendid hospitality and the many courtesies extended during the day.

After the reading of the minutes the meeting was adjourned with prayer by Rev. O. L. Robinson."

The following excerpts are from a letter written by Miss Leila Judson Tuttle of Soochow University, China, to her Woman's Missionary Society of Concord, of which she is the "adopted daughter." This letter which is of more than ordinary interest describes a trip to Peitai-ho Beach by Miss Tuttle and a friend, where they spent a part of the summer:

"We spent 24 hours in Nanking and went to see the Sun Yat Sen memorial tomb and the old Ming Emperor tomb, as well as the educational institutions. The Sun Memorial is situated on the side of a low range of mountains facing the Yankste valley and another city and is a very impressive building. There is a wide granite terraced approach consisting for the greater part of steps, and it took us 20 minutes to climb up; so you see it is rather magnificent. The tiles on the walls, rest pavilions and tomb are all dark blue in color and stand out like a lovely high relief from the shadowy green of the mountains. It is worthy of China's noble collection of tombs.

"We had planned to stop off a day and night at Confucius' grave at Chu-Fu but time forbade, but we did stop at Tai-An at the foot of Tai-Shen, the oldest sacred mountain, it is said, in the world. We were five hours ascending it in chairs borne by Mohammedan coolies. The ascent up the mountain, which is chiefly of stone steps, follows the line of the gorge of a swift torrent which comes down in a series of cascades and waterfalls. The peculiar structure of the Tai-Shan chairs adds to the comfort, charm and interest of the mountain climb and descent. These chairs rest on the shoulders of the men, who are changing positions every few minutes—one face forward, two right shoulder, three left shoulder, four sideways—and they do all these in a rhythmic sort of way, even swinging the chairs to the shoulders of new carriers without pausing in the ascent or descent. By this method the occupant faces north, south, east and west. On the top of the peaks are many shrines and temples where pious pilgrims burn incense and count their beads, and if one wants to lay up great merit one climbs on hands and knees up the long flight of steps and stops at each shrine for prayer. For long centuries this mountain has been regarded as a person and considered sacred.

"From Tai-Shan we came on to Tientsin where, during our three days' stay we were shown over the city, which is as foreign in buildings and customs as Shanghai. All of the western nations of any importance excepting America have concessions there."

We saw Diogenes the other day with his lantern.

"Still looking for an honest man?" we asked.

He shook his head mournfully.

"No; I gave that up long ago. I wish I'd stuck to it. It wasn't half so hopeless as what I'm doing now."

He certainly did look despondent, and our heart went out to him.

"What are you looking for now, then?" we asked.

He sighed.

"I'm looking for a congressman who made out his income tax without anybody's help."

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This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

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Children's Storyland



THE CAVE-BOY

(An Old Legend)

By Ruth Mowry Brown.

[Editor's Note: In the old, old days there were no books and the people told stories by word of mouth. Fathers told them to their boys, and they, in turn, told them to their children. Sometimes the stories were told to explain something the people found hard to understand. These stories that have been told to generation after generation are called legends. Many of these legends have a beautiful truth, even if they are not true stories.]

Long, long centuries ago there was a boy who was born and lived in a cave until he was sixteen years of age. For some unknown reason he had never left the cave and knew nothing about the outside world.

Then one night he came out from the darkness of the cave. It was a beautiful, clear night. The moon was full and shone softly on the trees and the water. Stars twinkled in the sky, and the boy stood amazed at the scene about him.

"All my life so far," said the cave-boy to himself, "has been wasted. For sixteen years I have lived in the cave and never knew that there was all this wonderful world about me. It is beautiful! I think it must be the moon that makes everything look so lovely. The light comes from the moon and floods everything. How different it is from the dark cave where I have always lived!"

All night the cave-boy watched the moon as it slowly moved across the sky, and it seemed to him a miracle. "It is a god," said the boy to himself. "It surely is a god," and he fell on his knees and worshipped. The stars moved slowly over his head as he watched, and he became more and more sure that he had found a great marvel. Again he said to himself, "I have found gods. The moon is a great god and the stars are all lesser gods; perhaps they are the children of the moon." He continued to worship.

Hour after hour the boy knelt in silent worship. Then the darkness of night began to give way to the dawn of day. Gradually the stars paled, the light from the moon grew less as she sank nearer the horizon and the day began to break. The boy was puzzled and then greatly troubled. He began to fear the moon was not the great god he had thought it, since it was losing its power. He hid his face in his hands and sat still, sorrowing over the loss of what he had thought a god.

When he again looked the sun was just coming up in the east, making everything brilliant with a light such as he had never imagined. He said to himself, "The soft radiance of the moon was nothing to the glorious splendor of the sun." The great ball of fire changed from red to orange, and then to a golden color. The clouds changed from a deep purple to crimson and rose, and then to pink. The sun was so much greater than the moon that the cave-boy felt sure he had found a great god. Again he knelt and worshipped. All day the boy spent in watching and admiring this new marvel. As the sun rose higher and higher, and the heat from its rays increased, the boy said, "At last I have found a god, a truly great god. The sun is not like the moon. That was but a pale thing compared to this glorious sun."

At length the shadows grew longer and longer as the sun began to sink toward the western horizon. The cave-boy again became troubled. "Will the sun disappear as did the moon? Am I again mistaken in thinking the sun a god?" A queer feeling of dread stole over him and he began to shiver, but he still watched the clouds as they began to color up from the rays of the setting sun. Then the sun began to slip out of sight. Soon it was half gone, then three quarters, and, at last, it slipped entirely out of sight. For a while the clouds remained beautifully colored, but soon these, too, began to lose their lovely shades, and again the cave-boy was terribly disappointed. "The moon was not a god," he said, "neither was the glorious sun a god. I felt so sure the wonderful sun must be a god, but that, too, has disappeared."

Then came to the cave-boy a new and tremendous thought, that there must be a God so great that he could make the moon, the stars and even the sun, though he was never seen. "Such a God," said the cave-boy to himself, "must be the greatest possible God." Again he knelt and worshipped, and he thanked God for showing him so great and wonderful a power. He had discovered God, and ever since then men have been learning more and more about God.

This is the old legend of the cave-boy, and this boy was Abraham.—The Congregationalist.

THE VALUE OF A NAME

By William H. McCance.

[Editor's Note: Mr. McCance was formerly a missionary, stationed at Satari, India.]

A new school year has just begun. The first question which the teacher probably asked was, "What is your name? Will you tell it to me? James, John, Paul, David, Ruth, or Mary? Yes! That's fine!" And soon the teacher will come to know who you really are. What will your name mean then?

In India all the children's names have a real meaning. Our friends there are called Prakash, meaning light; Anandi, meaning joy; Dhya—grace; Sundar — beautiful; or Purushuttam—a good man.

One day toward the end of the school year a teacher asked her class who was the best boy in school. After thinking for a moment, they replied, "Purushuttam." "Why?" "Because he is honest, helpful, happy, and good," was the answer. He was living up to his name, you see, and he had given his name its real meaning.

Bible names are full of meaning. David stands for courage because David slew the big giant, Goliath. David sometimes means friendship also, because he was such a good friend of Jonathan—you remember that beautiful story of the friendship between Jonathan and David. Paul is a common name, and, hearing it, we think of the faithful, hard-working missionary who brought the gospel to the Gentile world, and from Asia it came on to us. Mary, too, is a lovely name, and you all know that Mary was the mother of Jesus. So Mary signifies purity and love. But whether you have a Bible name or not, your name means something. Look it up in the dictionary. And you are all Christians. This is something for you to consider carefully, for Christ brought the good news that God is here in our midst. He taught that God was Father and that all men are brothers, but every boy and girl hasn't yet heard this good news or learned this fine lesson.

Recently a friend of mine, comment-on the failure of a group to have its picture taken, stated that he intended to write the names of the members of the group on a piece of cardboard and frame it. "The names," he said, "will not be as attractive as your faces, but they will stand for you." Hearing this story about names, my little six-year-old son asked, "What does my name mean, daddy?" So I told him he was named for his grandfather, who was a fine, kind, generous, hard working man. I told him that he had inherited these traits and should develop them and hand them on to his children. So it is with all of you.

Create new meaning for your name by your daily deeds. For what you are speaks louder than what you say. Suppose everybody was named according to his actions. Would you be Miss Selfish or Miss Generosity? Would you be Mr. Fearful or Mr. Courageous? Mr. Cheater or Mr. Truthful? You see how it works, don't you? And it is never too early to start making a name for yourself. Begin today, and you will always be glad that you started right.—Congregationalist.

Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

October

Yanceyville, 11 22
Milton, New Hope, 11 23
Leasburg, Union, 3 23
Lakewood, 7:30 25
Roxboro, 7:30 26
South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

November

Person Circuit, 11 6
Haw River, 11 6
Pittsboro, 3 6
Graham, 7:30 6
Carr, 7:30 9
Branson, 7:30 10
Mebane, 11 13
Siler City, 7:30 13
Duke Memorial, 7:30 14
West Durham, 7:30 15
Duke's Chapel, 7:30 16
Calvary, 7:30 17
Mt. Tirzah, 11 20
East Roxboro, 7 20

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

October

Goldston, a.m. 23
Biscoe, p.m. 23
Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November

Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6
Troy, p.m. 6
Wadeville, a.m. 13
Mt. Gilead, p.m. 13
Glendon, Fair Promise, a.m. 15
Hemp, Tabernacle, p.m. 15
Jonesboro, Broadway, a.m. 16
Carthage, p.m. 16
Parkton, a.m. 18
Raeford, a.m. 20

ELIZABETH CITY DISTRICT
D. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Ahoskie, Powellsville, 11 22
Aulander, Aulander, 11 23
Murfreesboro, Murfreesboro, night 23
Pasquotank, Union, 11 27
Perquimans, Oak Grove, 11 28
Chowan, Center Hill, 11 29
Hartford, 11 30
City Road, night 30

November

South Mills, Trinity, 11 2
South Camden, Sign Pine, night 3
Gates, Zion, 11 4
Moyock, Memorial, 11 5
North Gates, Parkers, 11 6
First Church, night 6

The remaining days of the conference year reserved for adjourned sessions. With the help of certain pastors, the presiding elder expects to hold adjourned sessions in the entire district.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

October

Oriental, 11 23
Pamlico, Stonewall, 2 and 7:30 23
Snow Hill, Tabernacle, 11 30
Seven Springs, 3 and 7:30 30

November

Hookerton, 7:30 1
Ayden, 7:30 2
Atlantic, Springfield, 11 6
Morehead City, 7:30 6
Riverside-Bridgeton, 7:30 8
New Bern, Centenary, 7:30 9
Newport, Riverdale, 11 13
Kinston, 7:30 13
Vanceboro, Epworth, 11 20
Grimesland, 3 and 7:30 20
Goldsboro, St. Paul's, 7:30 21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

October

Princeton, Fellowship, 11 23
Bailey, 8 23
Fuquay, 8 26
Edenton Street, 11 30
Garner, 8 30

November

Franklinton, 8 2
Middlebury, Drewry, 11 4
Oxford Ct., Salem, 11 5
Four Oaks, Sanders Chapel, 11 6
Selma, 8 6
Clayton, 8 9
Youngsville, 11 13
Zebulon, 8 16
Henderson, 11 20
Tar River, Plank Chapel, 3 20
White Memorial, 8 20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Farmville, 11 23
Kenly, Kenly, 7:30 23
Robersonville, Stokes, 11 30
Tarboro, 7:30 30

November

Seaboard, Pleasant Grove, 11 4
Weldon, 11 6
Scotland Neck, 7:30 6
Warrenton, Warren Plains, 11 12
Warren Ct., Serepta, 3 13
Rocky Mount, First Church, 7:30 13
Wilson, 11 20
Elm City, 7:30 20

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

October

Shallotte-Village, 11 23
Southport, 7:30 23
Elizabeth-Trinity, 11 30
Bladen-Bethlebem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November

Stedman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6
Fairmont, 7:30 6
Lumberton, Chestnut St., 7:30 7
Hailsboro, 3 9
Tabor-St. Paul, 7:30 9
Carver's Creek, 7:30 10
Faison-Kenansville, Faison, 11 13
Warsaw-Magnolia, Trinity, 3 13
Grace, 7:30 14
Trinity, 7:30 15
Scott's Hill, Scott's Hill, 3 16
Fifth Avenue, 7:30 16
Epworth-Wesley, Wesley Memorial, 7:30 17
Swansboro, Queen Creek, 11 20
Jacksonville-Richlands, Jacksonville, 3 20
Maysville-Pollocksville, 7:30 20

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Hot Springs, Fri. 3 21
Sandy, Parsonage, Sat. 3 22
Marshall, 11 23
Ivy, Laurel, 3 23
Oakley, 7:30 23
Biltmore, Mon. 7:30 24
Weaverville, Tues. 7 25
Asbury, Tues. 8 25
Central, 11 30
Black Mountain, Sun. 3 30
Saluda-Tryon, Saluda, 7:30 30
Haywood Street, 7:30 31
Skyland, Avery's, 3 31

November

Hillside, Tues. 7:30 1
West Asheville, Wed. 7:30 2
Flat Rock, Moores, Thurs. 4 3
Hendersonville, Thurs. 7:30 3
Central, Fri. 7:30 4

Pastors are requested to call at district parsonage Saturday or Monday before conference and leave their reports.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

October

Wesley Heights, 11 23
Hickory Grove, 8 23
Big Spring, 11 30
Spencer Memorial, 8 30

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

October

Ward Street-Archdale, Archdale night 20
Randolph, Trinity, 11 22
College Place, College Place, 11 23
Pleasant Garden, Pleasant Garden, 3 23
Highland, Highland, night 23
West Market, West Market, night 24
Park Place, West Market, night 24
New Hope, New Hope, 11 25
Farmer, Farmer, night 25
Asheboro Circuit, Mt. Shepherd, 11 26
Coleridge, Coleridge, night 26
Holt's Chapel, Holt's Chapel, night 27
West Greensboro, Muir's Chapel, 11 30
Summerfield, Summerfield, 3 30
Centenary, Centenary, night 30
Reidsville, Central, night 31

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

Old Fort Ct., Bethel, 11 20
Old Fort, night 20
Table Rock, Oak Hill, 11 23
Rutherford College, night 23
Morganton Ct., 11 26
Glen Alpine, night 26
McDowell, Snow Hill, 11 30
Gilkey, Thermal City, 3 30
Marion, night 31

November

Morganton, night 2
Marion Mills, Clinchfield, night 3

"Rids Self of
ASTHMA"
Says O. W. DEAN

If Asthma is getting the best of you and is slowly tearing down your health, I want you to try a treatment that saved me from a life of torture and agony, after everything else, even Doctors, failed to help me. I could not get life insurance because I was considered hopeless. But this treatment performed a miracle in my case. Within 24 hours I could lie down and sleep in comfort all night long. All choking and wheezing stopped almost instantly. It is really astonishing how quickly I got well and I have not had an attack since. My recovery was so complete I had no trouble in getting my life insured for Ten Thousand Dollars. The Doctor could not even find a trace of Asthma. I will prove this by a sworn affidavit from the Doctor who examined me. Now I want to help every one suffering the torture and agony of Asthma attacks. I will gladly send a generous free trial treatment to every sufferer who will write for it. If anything you have tried has given only temporary relief, write me today for a free trial of my treatment and proof that I got rid of Asthma after suffering six years. Remember the trial treatment is free. Don't delay. Write today. O. W. Dean, 769-A Dean Bldg., Benton Harbor, Michigan.

It Kills the Germ
of
Athlete's Foot
YAGERS
LINIMENT
Prevents
Its Spreading
For All Muscular
Aches and Pains
Rheumatism
LARGE BOTTLE AT YOUR DRUGGIST
35c

Train . . . . Travel
Bargain Fares
Saturday, November 5th

NEW YORK $8.50
PHILADELPHIA 7.50
WILMINGTON, DEL. 7.00
BALTIMORE 6.00
WASHINGTON 5.00
via Washington & B. & O.

Limits Washington and Baltimore Nov. 7th, to New York, Philadelphia and Wilmington Nov. 8th to start return trip before midnight.

Tickets good in Pullman cars to Washington and coaches beyond.

ASK TICKET AGENTS
Southern Railway System
TRAVEL BY TRAIN
COMFORTABLE ECNOMICAL SAFE

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

	October
Draper, 7:30 (Saturday night)	22
Leaksville, 11	23
Spray, 7:30	23
Rockford Street, 7:30	26
Central, 7:30	27
Dobson, Dobson, 10:30	29
Yadkinville, Yadkinville, 2	29
Jonesville, Ronda, 11	30
Wilkesboro, Wilkesboro, 3:30	30
North Wilkesboro, 7:30	30
Moravian Falls, Miller's Creek, 10	31
Jefferson, West Jefferson, 1:30	31
Todd, Blackburn's, 3:30	31
Boone, Boone, 7:30	31
	November
Watauga, Henson's, 10:30	1
Creston, Sutherland, 1:30	1
Warrensville, Warrensville, 3:30	1
Helton, Helton, 7:30	1
Laurel Springs, Mt. Zion, 10:30	2
Sparta, Sparta, 2:30	2
Ararat, Mt. Hermon, 11	3
Mt. Airy Ct., Oak Grove, 2:30	3
Stonesville-Mayodan, Stonesville, 7:30	5
Sandy Ridge, Mt. Hermon, 9	6
Madison, Madison, 11	6
Danbury, Pine Hall, 1:30	6
Walnut Cove, Stokesburg, 3:30	6

Final check-up, Stewards' Room, Centenary Church, Winston-Salem, Wednesday, 5 p. m., November 9.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

	October
Concord Ct., Rocky Mount, 10	23
Forest Hill, 11	23
Kannapolis, Trinity, night	23
Westford, 11	30
Harmony, night	30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

	October
Davidson, night	20
Taylorsville, night	21
Broad Street, Statesville, night	25
Hickory, First, night	26
Central, Mooresville, night	28
	November
Maiden, night	1
Bethel-Fair Grove, Fair Grove, night	2
Hiddenite (Ct. parsonage), 3	3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Macon-Maiden, 11	23
Glenville, 7:30	23
Franklin Ct., Iotla, 11	30
Bethel, 7:30	30
	November
Hayesville, Tusquittee, 11	6
Franklin, 7:30	6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

	October
Centenary, 11	**23**
Sedge Garden, 8	**23**
Thomasville, 11	**30**
Hiatt Memorial, 8	**30**

"Wet or Dry," by Francis D. Nichol, published by the Review and Herald Publishing Company, Takoma Park, Washington, D. C., is the name of a brief yet comprehensive examination of the question of prohibition. Such questions as how good were the "good old days," prohibition and crime, and science and alcohol are treated and supported by documentary evidence. This can be secured inexpensively. Another good, brief treatment of the liquor question is "Dry America" by Atticus Webb.

QUICKEST WAY TO CURE ITCH

Take a warm bath, use Reaves Sanitary Lotion one time, take another warm bath, and you are positively and completely rid of itch. No need to worry along with slow remedies that don't remove the cause. Ask your druggist for Reaves Sanitary Lotion, or send 75c to Reaves Laboratories, Asheboro, N. C. Your money back if it fails.



WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, V[illegible]

Quicker Relief For Headaches



Because of Quick Dissolving Property* BAYER ASPIRIN *Starts "Taking Hold" 3 or 4 Minutes After Taking

Due to important, scientific developments in the world-famous Bayer laboratories, almost INSTANT relief from headaches, neuralgia and rheumatic pains is being afforded millions.

Because of a unique process in making and tableting, Genuine Bayer Aspirin is made to dissolve almost INSTANTLY in the stomach. *Hence it starts to work almost instantly.* And thus "takes hold" of the average pain or headache in as little as three or four minutes after taking. The fastest, safe relief, it is said, ever known for pain.

Remember, it is Genuine Bayer Aspirin which provides this unique, quick-acting property. So be sure you get the Real Article—GENUINE BAYER Aspirin when you buy. Naturally you want the fastest, possible relief—and that's the way to get it.

To identify the genuine, see that any box or bottle of aspirin you buy is clearly marked "Genuine Bayer Aspirin." And that any tablet you take is stamped clearly with the name "Bayer" in the form of a cross. Remember—Genuine Bayer Aspirin cannot harm the heart.

NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

"Copr." 1932, The Bayer Co., Inc.

How One Man Lost 22 Pounds

Mr. Herman Runkis of Detroit writes: "A few lines of thanks from a rheumatism sufferer—my first bottle of Kruschen Salts took all the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now I feel like a new man."

To lose fat SAFELY and quickly take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drug store in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.

Try Lydia E. Pinkham's Vegetable Compound



Felt Terribly Nervous

Fagged out . . . always melancholy and blue. She should take Lydia E. Pinkham's Vegetable Compound. Its tonic action builds up the system. Try it.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

WANTED You to get our prices before buying that cemetery work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

IN MEMORIAM

IN MEMORIAM

In memory of Leo Nan Wagner, who died at Detroit, Mich., September 15, 1932. The body was sent to North Carolina and was laid to rest in the Midway cemetery September 19, 1932.

RESOLUTIONS OF RESPECT

We, the board of stewards of Dover M. E. Church, South, wish to express or love for Brother Herman B. Civils, who faithfully served with us as steward and worker in our church which he loved.

We are grateful to our Master for his useful life and will ever cherish his memory. We feel keenly our loss and with Brother Civils' family we deeply sympathize.

W. H. Ormond, J. A. Ormond,
Will L. Bell, Neal Wallace,
Claude B. Morning, J. P. Arnold.

WOODS—Esther Lou Woods, daughter of Mr. and Mrs. William C. Woods of Weaverville, N. C., was born November 13, 1918, and died May 30, 1932. She joined the Methodist Episcopal Church, South, when eight years of age and lived a most beautiful Christian life. She loved the Sunday school, the Epworth League, and was especially devoted to the Sarah Brown Missionary Society of which her grandmother, Mrs. C. C. Brown, has been superintendent for 30 years.

Esther Lou had an ideal Christian home life. And it is seldom that religious teachings are seen so attractively as they were in the life of this earnest young Christian. The Methodist church and the whole town of Weaverville were deeply and tenderly touched by the going of this gentle Christian girl. She has gone to join her little brother and little sister in the church above. Her life here was short, but a rich heritage to her parents and all who knew her.

A. P. Ratledge.

GILLIAM—John M. Gilliam died suddenly July 12, 1932, while working in his garden. As a boy he gave his heart to God and led a prayer service the very day he was converted. He continued to serve cheerfully, willingly, and faithfully until the end. He loved his church. He attended every service regularly and took his family with him. He devoted much of his time to his Sunday school class of 60 young men. He was always interested in people, rejoiced and sympathized with them, and tried to show them the Christian way. He not only talked religion, but he lived religiously every day. Truly he was a "man of God."

As a husband, he was kind and loving; as a father, he was generous and devoted; as a neighbor, he was helpful and honest; as a man, he was sincere and noble. He made friends easily and held them securely. Because Mr. Gilliam was consecrated to his God, devoted to his family and friends, his life was a blessing to all. He is missed so very much in his home and in his church, but we rejoice in the assurance that he has gone happily and unafraid to be with Jesus.

A Friend.

RESOLUTIONS OF RESPECT

On July 11, 1932, God in his love and wisdom saw fit to remove from this life to a life triumphant the spirit of Mrs. R. Pinkney Taylor. Her sweet Christian life was such that we have no doubt but at that hour there was a chorus in heaven singing "Our Beloved One Is Coming Home." Mrs. Taylor was not a member of our auxiliary on account of declining health. She could not attend. But was always anxious for us to hold our meeting in her home. Knowing our God is too good to err and too just to be unkind, therefore be it resolved:

First, That we bow in humble submission to his will.

Second, That we, the members of the missionary auxiliary of Oak Hill M. E. church, have lost a loyal friend, but the community and church will cherish her memory.

Third, That we extend to the bereaved family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to Mrs. S. L. Ballard, who is a member of our auxiliary, a copy recorded in the minutes, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. W. C. Daniel,
Mrs. Pearl Starnes,
Mrs. S. L. Holbrook.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Centenary church, Greensboro, do sincerely mourn the loss of our dear friend and sister, Mrs. A. T. Bell, who recently passed on to her heavenly home. Handicapped by ill health, she was unable to take an active part in our society, nevertheless she was vitally interested in every phase of our church work. Her place in church was never vacant when health permitted her to be present. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members and we acknowledge our loss with sorrow.

Second, That we express our sympathy to her two sons and other loved ones.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be sent to each son and his family, and a copy sent the North Carolina Christian Advocate for publication.

Mrs. B. E. Smith,
Mrs. L. L. Glascock.

RESOLUTIONS OF RESPECT

We, the members of the Missionary Society of the Fremont Methodist church, desire to express our love and appreciation for a deceased member, Mrs. Emma Thompson Shackelford, who after weeks of patient suffering passed from this life March 17, 1932.

She was a devoted wife and mother, a good neighbor, a steadfast friend, always desirous of helping others. It can truly be said of her that those who knew her best loved her most. Therefore be it resolved:

First, That we bow in humble submission to the Father's will, knowing that he doeth all things well.

Second, That in the passing of Mrs. Shackelford our society has lost one of its oldest and most loyal members. We shall miss her, yet we are submissive to the Father's will.

Third, We are grieved but do not doubt His love and wisdom. We know it is well with her and that she has received the approving "well done" accorded to the faithful one.

Fourth, That we extend to her faithful husband and devoted sons our deepest sympathy and pray that her pure life may be an inspiration to others because she walked honestly and worthily and that our Father having denied them her presence may give them other blessings instead.

Fifth, That a copy of these resolutions be put on our records, one sent to the family and a copy be sent to the North Carolina Christian Advocate.

Mrs. C. D. Hooks,
Mrs. K. F. Duvall,
Miss Lula Perkins.
Committee.

Have to Get Up at Night?

Deal Promptly with Bladder Irregularities

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on *Doan's Pills*. Recommended for 50 years. Sold everywhere.



Doan's Pills

A Diuretic for the Kidneys

for **HEADACHE**

A Liquid Remedy is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

Liquid

CAPUDINE

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NEW, EASY METHOD

You can now learn to memorize Scripture for Personal Work by a new and amazingly easy way. A few minutes of study at home each day is all that is necessary. It is intensely interesting, easy to master and will give you great spiritual and practical aid in religious work.

"Scripture Memorizing for Personal Work" was prepared by Rev. Oscar Lowry, nationally known Evangelist and Bible Teacher. It constitutes a course in both Scripture memorizing and in Personal Evangelism. Hundreds have already found it of great benefit in its application to their own Christian work

Ability to correctly quote God's Word will make you a better Christian worker and a more inspiring leader in your own church and community. It will promote your spiritual growth and give greater power as a soul winner and in giving comfort to others in its application to their Christian life.

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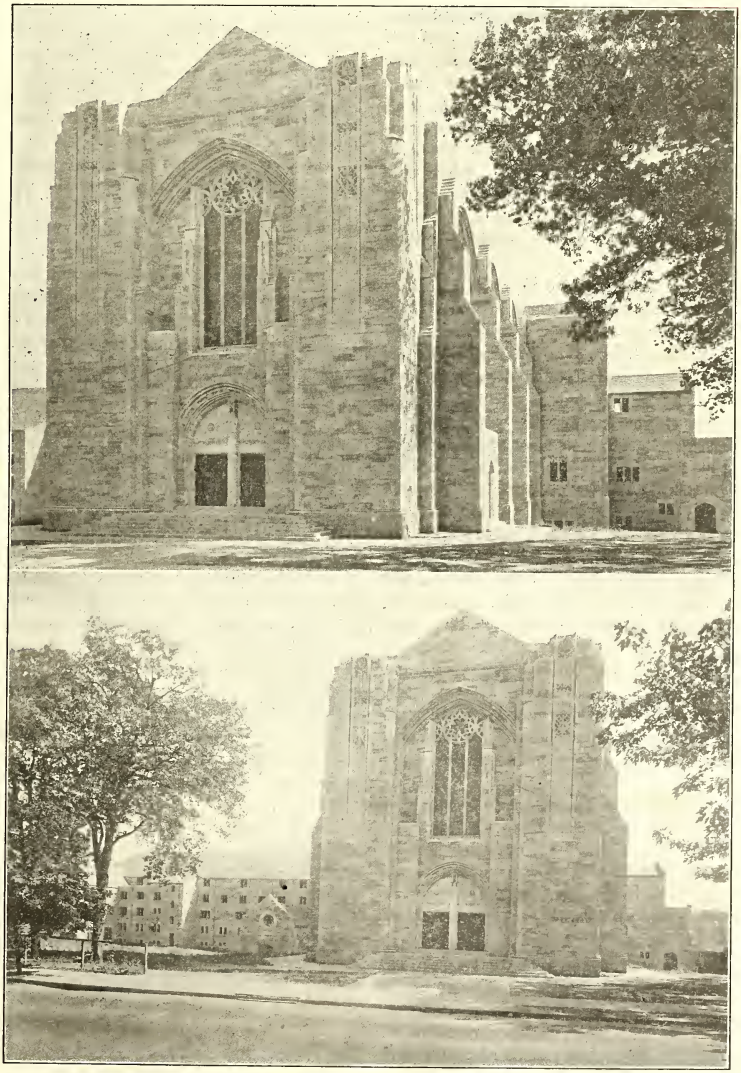
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 27, 1932 Number 43

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NEW CENTENARY CHURCH, WINSTON-SALEM, WHERE THE WESTERN NORTH CAROLINA CONFERENCE WILL BE IN SESSION NOVEMBER 9-14, 1932

A LATE APPEAL TO DO YOUR BEST

By C. W. Hunt

Indication are that salaries and benevolent collections in all Southern Methodism will be no nearer paid this year than last year, if as well paid, while the needs of those getting help from mission boards and superannuate funds will, if possible, be more pressing. I am aware and fully appreciate the fact that these collections have not faced such a condition as they face at this time since the Southern Methodist Church set up its benevolent work and under stress of touching appeal sought to carry the gospel to the heathen and preachers to those unable to pay in the home land, and to provide a part of a living for the old ministers when their days of usefulness had ended. To do these things zealous men have worked from the standpoint that business would always be good; at least that men would not let God's cause suffer, and they could go the limit; but it has been shown that God's ways are not man's ways, and a halt has been called all along the line. Churches which formerly took care of any reasonable assessment have seen the means of those who kept these going dwindle to the minus point; so much that these seem to do well if they get three-fourths of salaries paid. That is the difference, and the cause is not going to be helped by scolding. Men know real conditions when they meet them.

Allowing for all the above and for all other claims of dearth of income, and it is minus in thousands and thousands of circles where it was formerly easy, there is just one question to ask those expected to gather these collections: Have you as pastor and steward done your level best? Have you?

If you have done all you can do, then you are not to be blamed or censured; but if you have not seen every one expected to give something and put the real needs up to such in the sight of God and for his work, and not seen many who should and might give a small amount on these, then you cannot so easily say I have done my all. The great majority to whom this plea is directed will not see it, for the reason they do not read the Advocate and will not see this plea from a layman to laymen and pastors, and this small effort on my part will fall on desert air; but there are those who will see it, and to these I am saying: Make the few days or few weeks between now and your annual conference days and weeks of real work. You can accomplish much where you now see small prospect if you will really work. Give God some of your real time, not waste time, and plead for sacrifice to help carry on his work.

I said in the beginning that the zeal of those who have tried to lead us may have overstepped proper limits and overestimated your ability to carry on, but allow for human shortsightedness and do not allow a burden to kill your love for the causes of the great church or dampen your zeal for all that can possibly be gathered into these funds so necessary.

The pastor poorly paid and not paid what was promised naturally feels he will be unwelcome in many homes when he comes asking for money for these great benevolences, but he owes it to himself, to his church, to his God to brace himself for any rebuff and do his whole duty in this last effort to save the kingdom.. He certainly can truthfully say it could be so much worse. In that way he will strengthen his own courage and help those he carried such a thought to.

These burdens, many heavy burdens, will not always be so. Business knowledge coupled with common sense will finally even up all these inequalities and the church will get back to it real ability, so that allotments will fit in with ability and willingness to carry on; and unless we have committed the unpardonable sin in the sight of God he will prosper his people again. Feeling that way, go forth in God's name to do everything possible, remembering that many poor preachers will have to move this fall who will not have the means to pay for moving. What will you do? Yes, what will you do? Surely your very best, your very all.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION

Greensboro is highly honored this week in having the North Carolina W. C. T. U. to hold the annual meeting in this city. No organization of women on the whole earth has a more glorious record than these perpetual enemies of strong drink and of everything that hurts the human race.

They have from the beginning of their history been called "bigots" and "hypocrites" by the liquor crowd, but steadily, intelligently, and unperturbed have these wives and mothers of America given themselves most effectively to the welfare of humanity.

But they are not alone in receiving the vituperations of the liquor politicians. The Salvation Army, the Methodist preachers and other anti-liquor forces have been counted worthy of being called "bigots" and "hypocrites." The liquor crowd has at all times been shy on arguments and they substitute hard names and wordy abuse for sound logic.

To our co-laborers and associates in a common cause the Advocate extends a cordial welcome to these leaders of the W. C. T. U.

VERY IMPORTANT NOTICE ABOUT CONFERENCE

Reports must be in on first day of conference. The session is one day shorter, making this more urgent than ever. We anticipate trouble with only about one per cent. If these possible delinquents will give the matter a little thought now it may save them from being embarrassed or offended later. A glance at page 57 of minutes will indicate the amount of work necessary—the books to be balanced and distributions made after the last report is in. The work of boards will be stalled till they get this information. I hope pastors will understand why we have to be so urgent.

Send money for Children's Home, Kingdom Extension and other special causes direct or pay to representatives at conference. If any checks for causes other than general and conference work and Chapel Hill-College Place are inclosed make these checks payable to me also, and plainly marked. Make postal orders payable in Winston-Salem. Please, please do not make payments in currency. Buy a check or money order. Inclose just as few checks as possible, one to cover everything is best. Do not inclose your receipts or canceled checks. Now is the time to begin. E. O. Cole, Conf. Treas.

It is always nice and strengthening to hate and despise something, and patriotism gives you the whole outer world for that sustaining use.—H. G. Wells.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, OCTOBER 27, 1932 Number 43

Living Methodism Plans New Ventures at Conference

In the early days of our Methodism conference meant a marshalling of the forces for an advance into new territory. No one was expected to rest content with past achievements; such had no place in the ranks of the heroic leaders set to the task of taking a continent for God. No longer are our tasks measured by extent of territory; the conquests to be made at present are less tangible but none the less real. Our adventures are into the vast reaches of the individual and the social, the economic and the political, the national and the international. The field is much more difficult and far extended than any our fathers knew.

* * * *

Our conferences at Winston-Salem and Rocky Mount should plan new ventures for proclaiming the old Methodist witness of God's power to save. In the midst of this present sense of failure, we need to be able to tell the age with new assurance that God has not failed. We need to find God afresh in all our churches. The Sesqui-Centennial celebration just ahead of us should lead us to review our history that we may know God, mighty to save. To meet the future, bristling with problems, new plans must be laid to foster the youth movements in caring for the men and women of tomorrow. A new sense of God, a better acquaintance with the past, and the union of all our forces for the care of youth will make evident the power of living Methodism. May we become passionately anxious at Winston-Salem and at Rocky Mount to echo and re-echo what the gospel did for England and for America when Methodism did not fear to venture.

* * * *

Why should not the pastor, aided by his local board of Christian education, determine to make the Wednesday evening service a power in the church? The old time prayer meeting is gone. To get something vital going in its stead is no easy matter; but it is most essential for securing a living and going Methodism. A review of our history would make vivid the spirit and genius of the Wesleyan movement and would enable the people to understand the secret of the Methodist success. That fighting spirit of Methodism made possible the romance of the first hundred years of our history. Why not utilize the best that is in us to guide and inspire the youth of today? Under the auspices of the young people we should hold great gatherings in town and country in favor of temperance, social uplift and missionary conquest. In a most definite way, following much thought and prayer, the conferences should set out definite plans for the year ahead. The call is urgent; the opportune time is at hand.

* * * *

Let the board of Christian education, the committee on spiritual life, and the committee on Sesqui-Centennial celebration work out a plan that will stress our history, our spiritual conquests and our care of youth so that every pastor will go back to his place with a definite adventure for the year. This will be a challenge to all who would conquer new territory by making fresh and strong the spirit that wins. Simply to rubber stamp existing plans with no daring efforts for fresh conquests usually ends by marking time in the same old dull, uneventful rounds. But even new resolutions and fresh schemes count for little unless out of the depths, as deep answereth deep, there break songs of rejoicing and the willingness to spend and be spent for spiritual conquest. Not in the reports made and the struggles through which we have passed so much as in the spirit cherished and the attitude assumed towards the future will we be able to judge of the power of our Methodism for conquests in the year ahead. Living Methodism is never content with the record of the years. It ever plans for new ventures; it makes fresh conquests.

May Methodism's Songs Never Cease

IN REPORTING the great Union Conference of Methodism for the British Weekly, Dr. S. G. Haywood said, "As I left, conference was singing again. May its songs never cease." Would that we on this side of the water might make this sentiment the inspiration of our life.

Following the Union Conference in London, at which time British Methodism became one church, the synods over England have met and organized to carry on. Also special meetings, composed of groups of circuits, are being held. Thousands gather in some of these for song and prayer and discussion of the issues demanding attention. Dr. Maldywn Hughes prayed at the great gathering in Albert Hall that Methodism might be holy in life, catholic in spirit, and apostolic in faith and zeal. To make actual the prayer of this ex-president may well enlist the best efforts of all. Then there is the youth movement and others akin to this to be fostered. Should not the same considerations press upon American Methodism? Yea, more than these crowd upon us and call for the best we have to give.

Methodism must not lose its ability to mass the folks. We have meetings by the score, but these are largely delegated groups, too often composed of the same persons from year to year. Some of them need an infusion of new blood. This is especially true of our conferences. A special effort should be made to enter new fields and to make new friends. Ours is a bouyant and free church. A free church must be aggressive and evangelical. The inevitable tendency at all times is for the church to be bound by the past and fettered by those who have fallen into the grooves of habit. Methodism has been able to sing and to shout because of the fresh enthusiasm that stirs in the souls of new adherents. It should still gather the crowds for song and fellowship, and the discussion of issues vital for all. Youth must be there. Aliens to the organic life of the church as well as those of other communions should be made welcome. Everyone should feel free as the free life of Methodism with its doctrine of free grace and never dying love.

Might not the presiding elders take the lead in holding county-wide gatherings of Methodists and of all others who would come? The county unit in many places determines right largely the community life of the people. Such could be made great occasions for stimulating youth, in generating religious enthusiasm and for promoting the moral and social movements of the day. The women of the missionary societies are doing a fine work in their zone meetings, but we have in mind far more comprehensive gatherings than the missionary group. Such as these could become a mighty power for spreading scriptural holiness over the land in these last days so wanting in a glad, free gospel in which glad tidings go along with the demands of a gospel at the center of which is a cross. May Methodism never cease to sing.

Where Political Campaigns Fail

DISCUSSION of politics from the viewpoint of the several political parties should do untold good in relieving the unrest and discontent that gathers in the body politic as well as prove to be the occasion for educating the electorate in all the demands of citizenship. But instead the discussion in the press and on the stump partakes largely of abuse and foolish rant. Every one who has watched the reports of the present campaign in North Carolina must be impressed with two things: the continuous abuse and denunciation of the other party, and the daily assurance of victory for the national candidate at the polls. What does the average cross-road politician know about the outcome of the national election more than any other average citizen? How much better would it be for all such to discuss the present situation at home and let the people know what is going to be done for their good after the election.

Admiral Byrd, speaking for the Economic League, said last week that the chief burden of taxation is local. On the other hand, speakers on the stump everywhere would lead us to believe that relief at Washington would cure every ill, though every one who has given attention to the ills of today know that these are both local and national. Why not the man running for office inform the people about the duties and responsibilities of his office rather than indulge in foul epithet and foolish raving? Then a campaign would prove valuable for civilized society rather than excite contempt among honorable and high souled men and women.

Not until all deal with some degree of fairness and honesty and have some regard for the character and standing of candidates can we

hope for a better day. How can people have respect for the so-called leaders who will support men devoid of character and ability for high office simply because they wear the party label? Some of them will wink at stealing at the ballot box and then wonder why the people do not appreciate the sanctity of the ballot. Many who in other respects are good citizens should be ashamed of themselves when it comes to politics.

The Western North Carolina Conference

THE Western North Carolina conference will meet in Centenary church, Winston-Salem, November 9, with Bishop Edwin D. Mouzon, D.D., LL.D., presiding. This conference including the young men on trial has a membership numbering 373 ministers and almost 200 lay delegates. This is a great body of militant Methodists and each year grows larger and we trust grows in wisdom, as well as stature, as the years go by.

It has been amusing to a man with even a small sense of humor, to hear a few men lamenting that the Methodist Church is destroying itself by daring to speak its mind on moral and social questions when the public health is involved. If these men who have been leaning against the wailing wall lamenting the departed glories of Methodism will just come to Winston-Salem in November, they will discover that those fears and tears were all in vain.

And this great conference is to assemble in the new million dollar Centenary church—a church with no equal south of Baltimore. In this estimate we do not include the Cathedral in process of construction in Washington, or the Duke University Chapel at Durham. But we do include all other places of worship within our knowledge in the territory already indicated. The building in which the conference meets in Winston-Salem will provide added interest to an otherwise interesting occasion.

Methodism is strong in the Twin-City. In addition to Centenary there are seven other pastoral charges in the city with each and all doing a fine and effective work.

The annual gathering in Winston-Salem, where the Methodist tribes will assemble even as the tribes of Israel were accustomed to go up to Jerusalem, should be a profitable and inspiring assembly of the people in Western North Carolina who are called Methodists. Visitors will be on hand by the hundreds each and every day of conference.

God in Ritual and Religious Clothes

WALTER LIPPMANN is certainly not far afield when he says: "Many reasons have been given to explain why people do not go to church as much as they once did. Surely the most important reason is that they are not so certain they are going to meet God as they once were. If they had that certainty they would go."

Will elaborate ceremonials and ecclesiastical garments aid people in finding God in his own house? Possibly so, but not necessarily. If so Roman and Greek prelates clothed in high pontifical robes would have a monopoly of holy fellowship with God. This we cannot accept. Neither will we agree that the more clothes, the less religion .

A writer in the Congregationalist tells of Alexander Dowie at the time he was in the heights of his glory in Chicago when he passed as the prophet of God. This writer says: "When the time came for the opening of the service, from either side marched in the choir of some two or three hundred dressed in white and purple. Then at the psychological moment came in the High Priest himself with his flowing white beard and hair, clad in the most magnificent gown of white and purple silk. Dowie was no fool and he knew his humans. When the service had proceeded far enough and the crowd had been worked up sufficiently to the proper heights and had feasted their eyes on the robed splendor, Dowie came to the front of the platform and said, 'I am God's prophet. I am Elijah, the representative of God on earth. All who believe this stand on their feet.' As one man, the audience stood up."

Yet Dowie after one brief generation is little more than a memory. And like him pass all those who depend upon cheap theatrical.

Dowie claimed to be a modern Elijah, but he was as much unlike him in character as he was in the garments he wore. The old mountain preacher of the desert, who lived in caves and lamented under juniper trees and was fed by ravens would not have been at home in silken robes amid a choir robed in white and purple. The trappings of worship must not be substituted for the spirit. These may be a help, or they may be a hindrance. Elijah and John the Baptist were one sort of prophet. Philips Brooks was another. But they were men of God and true speakers for the Eternal. After all there is not much in clothes and ritual. It is primarily in the spirit.

Evangeline Booth Sounds Alarm

"No Surrender" Is the War Cry of the Commander-in-Chief of the Salvation Army in America

By EVANGELINE BOOTH

We face a supreme crisis in the history of our nation. It is a crisis that affects our homes. It is not an attack by a foreign foe, but an enemy that lurks on the doorstep. Nothing—disarmament, debts and reparations, tariffs and currency—is so vitally important to men and women and children in our country as the demand that we shall submit again to the domination of the legalized liquor traffic which inevitably means the saloon.

The question that confronts us is as simple as it is far-reaching. Is the Eighteenth Amendmen to be enforced or is it to be repealed? I stand where I have always stood. I refuse to surrender to any underworld in any country on this planet.

The Salvation Army is consecrated wholly to the saving of human life, and the promotion of the health and happiness of all peoples. It is not prejudice—it is not narrow Puritanism —that impels us to support prohibition. It is inherent in our calling that we must fight every evil of the body and soul of man. Our decision is fortified by more than half a century of daily and intimate experience of the liquor traffic throughout the world. And our 6,000 officers and social service managers in this country stationed in every city from coast to coast, the servants of the poor, without exception testify to the overwhelming value of prohibition.

They tell us that the volume of drinking has increased. Nothing of the sort! Out of bravado a few may drink, and some of them may be prominent in society. But nine days out of ten, nine people out of ten are dry as tinder, and it is the law-abiding majority, not the law-breaking minority that makes the nation.

It is sometimes suggested that the speakeasies are today more numerous than the saloons used to be. The question is not how many speakeasies there are, but how much business they do. The testimony of our Salvation Army officers is that they would rather fight a half-dozen speakeasies than one open and legalized saloon flaunting a cheap and well-advertised temptation before every passerby. It is not a question between the saloon and speakeasy. The question is, shall we have them both? Before prohibition, the saloon was in full swing. But the speakeasies could be counted by the thousands in New York alone.

If you wish to bring criminal law into contempt, repeal the Eighteenth Amendment. Such a repeal would be a concession to the underworld which would encourage every evildoer to redouble his misdeeds. Repeal gives motive to every ganster, every racketeer, every kidnapper of the innocent babe, that he has only to threaten society, and society will hold up its hands and surrender to an organized rebellion against God and man.

I am against such a program. I stand for the grocer, I stand for the baker, I stand for the automobile, I stand for the athletic field, I stand for round faces for childhood and tearless eyes for mothers, I stand for the college education, I stand for all healthful recreation, against the devasting, early-grave-digging competition of the entrenched saloon.

The indulgence which may seem a mere detail in a house party, where there is plenty of money, is not a detail in the house of the poor man whose cause I champion and in the interest of whom the Salvation Army has a right to speak. That indulgence sends little children to school without breakfast. It puts them to bed on pieces of sacking and pallets of straw. It sends their shoeless feet to walk on frozen pavements. It passes their warm little coats and dresses across the counter of the pawn shop. It breaks their mothers' hearts and drives them to despair. It sows the seeds of insanity in the baby's brain. It tempts the young boy and girl to a sacrifice of modesty. It is the enemy of all progress along the path of wholesome happiness.

I stand for enforcement, not repeal.

The "big ones" are said to feel that the Anti-Saloon League and the churches are no longer equal to the task of keeping the dry amendment in the constitution. That is a mistaken notion. There is more prohibitoin power in the Baptist, Methodist and Presbyterian churches and Sunday schools than in all the big names in the country. Separate prohibition from religion and it will be as helpless as a child lost in a great city.—Arthur Brisbane.

THE JUNIOR ORDER OF NORTH CAROLINA AGAINST LIQUOR

I have been requested as an official of the Jr. O. U. A. M. to make a statement for publication as to how this fraternal organization stands in regard to prohibition. The Junior Order is not a political organization and is strictly non-denominational. Nevertheless, it stands for and helps to promote our system of government and endeavors to develop law-abiding American citizenship. To become a member one must be a believer in a Supreme Being as Creator and Preserver of our Universe.

Now as to the stand this organization takes in regard to prohibition I can do no better than to quote to you a clause from oneof our regular application blanks that every one must sign and subscribe to before his name can be presented as a candidate for membership: "Not a saloon-keeper, bartender, or a wholesale or retail dealer in spirituous or malt liquors as a beverage." Speaking for the membership of this organization, which is now around fifty thousand strong in the state of North Carolina and more than four hundred and fifty thousand within the United States, it should be a mighty force in helping to stamp out from our state and nation this awful curse.

I had the honor of presiding at our last state meeting held at Morehead City, August 23-24, where a delegation of one hundred and fifty or more gathered from the various parts of the state and I never saw a man that showed the least sign of being under the influence of whiskey. The proprietor of Atlantic Hotel, which was headquarters for the convention, said that he never smelt the breath of a man that seemed to be drinking. This he remarked was very unusual in entertaining such a large number of men. However, such is the record of our membership at our last state convention.

S. F. Nicks, Past State Councilor.

IS THIS WHAT IS AHEAD?

"Drink a quart of Sap's beer twice a day and visit your neighborhood whiskey shop at least once a week!" This is the sort of slogan that the nation may soon be listening to over the radio, if the fears of the national committee on education by radio, as expressed in its bulletin for October 13, are realized. Nor is the warning of this body, which is closely connected with the National Education Association, nothing but scaremongering. The committee quotes from an article in Broadcasting by the assistant director of sales of radio station WOR of Newark, New Jersey, calling on the commercial stations to get ready for the advent of beer advertising on the air. "There is no question," says this radio executive, "that every famous rendezvous, or at least its modern counterpart, will spring into existence with the repeal of Volsteadism and they will want to get on the air. And the consensus of opinion in broadcasting circles is that they will get on the air; that the breweries will broadcast, and the distilleries as well, if the repeal of the eighteenth amendment is accomplished." At the same time Tide, one of the nation's most widely circulated business journals, prints a first-page story in its October issue, telling of the way in which the executive director of the "Beer for Prosperity" campaign is stirring up newspapers and advertising agencies to prepare for a flood of beer advertising. "Millions of people do not know what good wholesome beer is like," writes this gentleman. "A new market of consumers must be created." This may look good to our commercialized radio stations, to our newspaper business managers, and to our advertising agencies. Does it look so good to the fathers and mothers of the nation? —Christian Century.

SHOULD THE CONFERENCE LOVE FEAST BE JUNKED?

Yes; if it is as an anachromism, if it is an outworn tradition, if it is a useless cog in our modern Methodist machine.

But is it? Has it outlived its usefulness? Should this ancient landmark be debunked? Is there not still a need for this visible symbol of the love which Methodist preachers have for each other? Does not fresh twentieth century religious experience need to be expressed? Do not the feverish spirits of conference Sunday need the tonic of this quiet deeply religious morning hour?

But frankly, if the trend manifested in the last two or three occasions cannot be changed, we had as well begin to think of sending for the undertaker and the florist.

Your committee will try again. Suffer this kindly suggestion: Let the attendance of the unregenerate, the curious, the self-advertiser, the long-winded, and of those who are not willing to sit through till the closing hour (10:30) be discouraged.

Let us vote as dry as possible on Tuesday that our consciences be fit and fine for the coming Sunday morning.

W. H. Willis, Chairman.

WOMEN TO SAVE CIVILIZATION

After this fashion muses A. J. W. in the Texas Christian Advocate:

"In these wild hours the women of America have it in the power to save their country. Some of their sex helped get the country in the mess it is in and some of them are helping keep it there. Whenever you see one of these sisters with a brief case, a cigarette and a pup going smirkingly out to organize the daughters of liberty, or the defenders of the Republic so the young people can be saved from Puritanical sobriety, you may know that some pretty vigorous deviltry is afoot. But these form the minority. Over against them are millions of loyal hearted, clear headed American mothers, wives, and daughters who can and will hold the line against the evils that would wreck their homes and turn this generation back to savagery."

REV. W. C. MARTIN IN SERIOUS AUTO WRECK

Monday of this week Mrs. H. S. McGirt and Miss Lizzie Otten were killed and Rev. W. C. Martin and Mrs. Martin were seriously injured when their car collided with a truck four miles north of Wilmington on highway 30. The accident occurred about one o'clock while the party was en route to Jacksonville, where Brother Martin had an appointment to preach that night. He is presiding elder of the Wilmington district and was driving the ill-fated car.

Mrs. McGirt is the wife of Mr. H. S. McGirt of Wilmington. Miss Otten made her home with Brother Martin. All of these are well known in Wilmington and in the North Carolina conference as great church workers and devoted to all good causes. We are distressed beyond measure. Our sympathies and prayers are theirs. A wide circle of relatives and friends are greatly grieved.

The latest report from the hospital is that Brother and Mrs. Martin are doing well.

ARE MINISTERS LAZY?

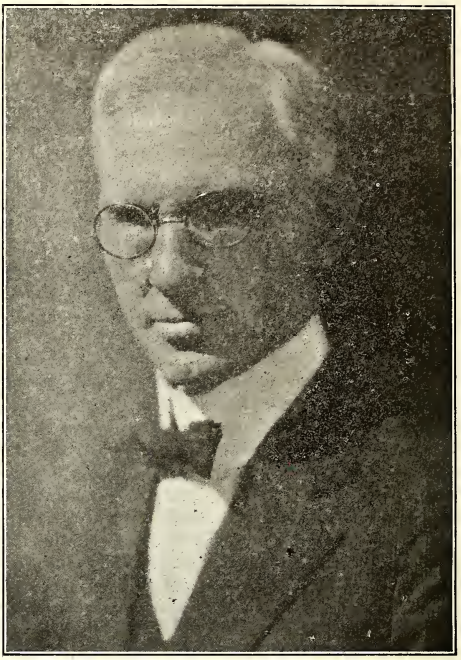
Of course ministers are lazy—that is, some of them are. And lawyers are shysters, and bankers are dishonest, and doctors are quacks—that is, some of them are—but few in proportion to the number of the upright and honest. I have known a few ministers who could fairly be called lazy, but many more who were habitually industrious in their calling, and some who were as hard-working men as I have ever met. The case was stated some years ago by a distinguished British churchman who said, "The hundred laziest men in England are clergymen; and the hundred hardest worked men in England are also clergymen." Of our own ministers a few excuse themselves for over-indulgence in golf by thinking that thereby they establish closer contacts with the men of their churches; a few waste their time over inconsequential trifles; a few loaf about their studies without putting their minds to work. But that the charge of laziness can fairly be brought against our group of ministers as a whole I do not believe.

If the layman thinks that the minister is lazy, it is perhaps because he does not see him going down town to business in the morning. A day at home is a day off duty for the layman; he forgets that the minister's office is his study. The layman, when he goes on his vacation trip of two or three weeks generally cuts pretty completely the ties to his daily work. He sees the minister go off for six, eight, or ten weeks—oh, what a snap!—but he does not realize that the minister is carrying a load of work with him. Most ministers use their vacations not only for recreation but also to plan the coming winter's sermons, to work up articles and lectures, and to catch up with their professional reading.

Of course a lot of people don't think of reading and writing as work, because they never do either except in their leisure moments. They are like Rudyard Kipling's maid-servant. A visitor called at the author's home in Sussex, and asked to see Mr. Kipling, adding—"But don't disturb him if he is working." "Working?" said the maid, with a toss of her head; "he don't do no work; just sits in his library all day, writin', writin'." But the powers that be in Soviet Russia know better. They have assigned a six-hour day to brain-workers, whereas manual workers have eight hours, because brain work, when thoroughly done, is more exhausting than hand work.

The average layman does not think of parish calling as work. A labor union man in Boston a few years ago made some sneering remarks about the ministers who spent their afternoons drinking tea with old ladies. (In my own experience the afternoon cup of tea is a rather rare, though welcome, luxury). Parish calling is the means by which the minister maintains his personal relationship with his flock. It involves a rapid succession of adjustments to very various temperaments and problems, full of interest and often of inspiration, but also often requiring an outlay of understanding and sympathy which leaves the minister at the end of the day drained of vitality and burdened with cares and anxieties of his people. I have never been able to see why it should not be considered work as truly as the doctor's interviews with his patients, or the lawyer's consultations with his clients, or the salesman's visits to the merchants to whom he sells goods.

Many of the ministers of my acquaintance serve not only their churches in pulpit and in pastoral care, but also the larger denominational and community life of which they are a part. They are on this or that committee, helping one or another need, pushing forward some cause that has as yet insufficient popular backing. The trouble with them is not that they are lazy, but that they are overwhelmed by too many and too diverse demands upon their time and attention. And their precious evenings at home, when they get them, are spent at their desks until the neighbors have all gone to bed, except for those who are enlivening the night by holding a bridge-and-cocktail party.



REV. WILLIAM L. SHERRILL, Conference Secretary
Thirty-nine years in succession has he been the efficient secretary of the Western North Carolina Conference

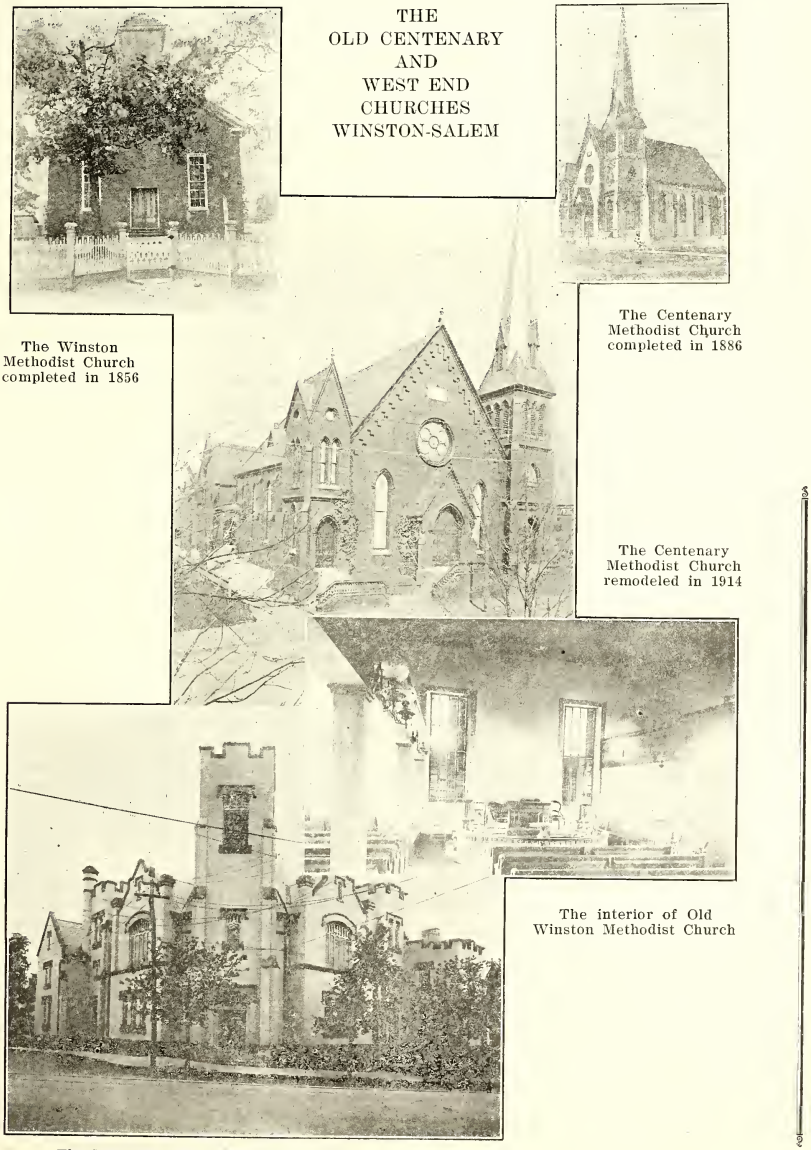
Of course it is true that the minister, above all, a minister in one of our free parishes, must be self-disciplined. He has no time-clock to punch, no one to check upon how he spends his time. He is not a "hired man," but a professional worker in a field which requires that he be free to expend his strength along those lines which his judgment indicates to be most urgent. His conscience is his time-keeper, and he alone can keep it in good repair. If he fails to do so his church will slip away from him, or he will slip out of the ministry. The great majority of the ministers of my acquaintance are not slothful in business, but fervent in spirit. Those of their parishioners who are wise pay small heed to the parrot repetition of the stock charge that "ministers are lazy." They know that the welfare of the church is served when they release their minister from the petty chores of parish administration which need doing and which are liable to fall to him because no one else will take the responsibility, and when they protect him from being overloaded with all sorts of calls from the community. For his most important function is to interpret to his people the significance and value of human life in a perplexed and distracted world, and no man can do this who does not have time for

study and reflection, and for the hard intellectual toil which is the price of that clarity of thought and speech which seems so easy and so effortless.—Henry Wilder Foote, in The Christian Register.

BE RIGHT WITH GOD

The mother of Moses laid the ark in the flags by the river's bank. Ay, but before doing so she laid it on the heart of God! We are often surprised at the outward calmness of men who are called upon to do unpleasant and most trying deeds; but could we have seen them in secret we should have known the moral preparation which they underwent before coming out to be seen of men. Be right in the sanctuary if you would be right in the market place! Be steadfast in prayer if you would be calm in affliction! Start your race from the throne of God itself if you would run well, and win the prize!—Joseph Parker.

Where the Western North Carolina Conference Met in Other Days



People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

Read what Evangeline Booth says on another page about prohibition and the liquor traffic. Then read it a second time.

The address of Rev. and Mrs. W. E. Tabb is 87 Sherman Street, Hartford, Conn. Mrs. W. E. Tabb is a daughter of Rev. and Mrs. Ebenezer Myers and is home on furlough from her missionary work in Africa.

"Money collected for superannuate endowment up to three days before conference should be mailed to Dr. L. E. Todd, Security Building, St. Louis, Mo. Bring money received at the wind up to conference and I will give you a receipt for it."—C. S. Kirkpatrick.

Dr. E. K. McLarty, pastor of Shelby's Central Methodist church, has according to the Monroe Inquirer missed only one Sunday sermon in 30 years. Sickness kept him out of the pulpit that day, relates the Cleveland Star. And Union county is proud to number Dr. McLarty as a native son.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

"I fear some, yes many, failed to read what Brother R. A. Taylor said in last week's Advocate about his work on South Fork charge, Gastonia. That was the largest piece of news in the paper, when you think that the charge has eight appointments. See page seven."—C. W. Hunt.

"Prof. J. M. Ormond of Duke University will preach for us next Sunday, October 30, for the home coming and rally day at the Hallsboro church. Professor Ormond will also dedicate the Hallsboro church and Sunday school building on that day. All friends, former members and pastors are invited to with us on that day."—The Pastor.

Dr. J. S. Hiatt, presiding elder of the Statesville district, writes that Mrs. J. G. W. Holloway died October 9 and that the funeral services were conducted at Granite Falls Monday afternoon, October 10, by Revs. T. R. Wolfe, J. S. Hiatt, A. C. Gibbs and C. A. Morrison. Rev. and Mrs. Holloway had been married 22 years. They had no children.

The Ham-Ramsey evangelistic campaign begins in Greensboro next Sunday. A tabernacle that seats over five thousand has been erected in the central part of the city and the campaign will continue eight weeks. These widely known evangelists last Sunday closed an eight weeks' meeting in Roanoke, Virginia. Before that they held a similar campaign in Danville, Virginia. Evangelist Ham never fails to get a big hearing wherever he goes.

"Mrs. Thompson, wife of Rev. L. E. Thompson, who went to his rest a little less than a year ago, passed to her reward and to be with those she had loved and lost early this morning about five o'clock. She had been ill but a few days and few outside of her immediate family knew of her illness. The funeral was held from the home in Lexington, N. C., Tuesday, the 25th, at 11 o'clock. A fuller and more extended appreciation of this good and highly esteemed woman will appear later."—J. B. Hurley.

Hand to your pastor before conference back dues to the Advocate.

"Just a word from my report made to the conference from Haven Street, St. Louis: Averaged over 100 pastoral calls per month. Received 147 into the church—51 on profession of faith. Averaged attendance in Sunday school 20 per cent above the preceding year."—C. C. Barnhardt.

"Center church on the Battleground charge has been greatly revived and strengthened by the soul stirring messages of Rev. T. H. Williams, who assisted the pastor in a successful revival. Seven persons have already been received on profession of faith and two by certificate."—W. C. Dutton.

First church, Wilson, is in the midst of a successful observance of October as loyalty month. On the first Sunday, Sunday school day was observed, the officers of the school installed, and a week of special services begun with a different preacher each evening. The special services were closed with a sermon by Dr. Frank S. Hickman on the second Sunday morning. Others who preached during the week were L. B. Jones, A. J. Hobbs, Jr., W. C. Wilson, E. L. Hillman, and James G. Phillips.

In his address at the dedication of the Sterling Divinity Quadrangle of Yale University, on October 3, Dean Luther A. Weigle said: "The old quarrel between education and religion must be transcended if civilization is to endure. We need ministers who unite breadth of culture with depth of understanding and height of spiritual devotion; who can think clearly, speak wisely, and live truly; who are as sensitive to the revelation of God in the discoveries and duties of today as they are mindful of the prophetic voices of the past; who are able not only to adapt themselves to new conditions but to enter creatively into the making of the new world of tomorrow."

"Rev. J. J. Boone of Erwin has just closed a revival here at Webb Avenue church in Burlington. For 11 days he preached to an appreciative audience some very heart-searching sermons, and the church members who heard him have been deeply stirred. Nine have handed in their names for membership, and there are other immediate prospects. Previous to this revival we had already received 36 into the church, 30 of them on profession of faith. It was a real joy to have Brother Boone here to work with us, and as an evangelistic preacher he is hard to surpass. His messages are direct, convincing and fervid."—R. L. Jerome.

"We have had a very pleasant and I trust a profitable year at Epworth, Concord. A good number of people have been converted and brought into the church—several of them converted in the home during pastoral visits. Some were sick people who could not come to church. In all we have received 40 members this year, a good number of them on profession of faith. We have some fine loyal people who stand by the church. No building has been done except good hen house and wash house. Our church and parsonage are out of debt, for which we are thankful. We are working for full collection. May the Lord of the harvest give us full harvests along with the other churches of our conference."—E. Myers.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

No man or woman in this nation can speak with such fullness of knowledge about liquor and prohibition as can Evangeline Booth, the head of the Salvation Army in this country. Read what she says on another page and see if you can with a good conscience vote for liquor, or the friend of liquor.

"We just closed our revival conducted by Dr. H. C. Morrison of Louisville, Ky. There were hundreds of visitors from places near and far to hear this great preacher. There were many preachers also, some coming a great distance. Much good was done, quite a number of souls being saved or sanctified. There have been 52 additions to our church by letter and vows with others to come. We have had a gracious year of blessing from above and a fine spirit of love and harmony. The finances have also come along quite well. To Christ be all the glory."—C. E. Williams, Pastor Goodsonville.

Hand to your pastor before conference back dues to the Advocate.

"We just finished a meeting at Shiloh church on the Town Creek circuit. Brother G. B. Webster of Wilmington, N. C., did the preaching and he did it in a great way. I feel that the church was greatly revived. This finished the series of meetings on this charge. We have had 12 addifions to the church this year and hope to have more by conference. We had our fourth quarterly conference at Zion church October 16. We were glad to have Brother Martin and his wife. Brother Martin brought a great message. He is not only a good presiding elder but a fine preacher."—E. H. Measamer, P. C.

"The young people's division of West Durham Methodist church raised their African special mission pledge of $40 at their meeting last Sunday night. A large map of Africa was displayed on a black cardboard divided into 160 squares. These squares were auctioned off at 25 cents each. The entire map was sold. The young people at West Durham are showing more enthusiasm in their work than ever before. The number taking an active part is constantly increasing. Henry Woods, as president, is setting a pace hard to equal by anyone. The whole division is greatly in love with their pastor, Rev. J. M. Ormond, and his co-operation has done much to bring about the accomplishments of the division."—W. G. Carrington, Counselor.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

Changchow, China, is an ancient walled city of about 200,000 people—a walled city with both land gates and water gates which are closed and locked every night, for the wall still protects the city as of old. The streets are just like they were hundreds of years ago—narrow and dirty—and the only modes of conveyance are the rickshaw, pulled by man, and the wheelbarrow, pushed by man. No motor cars, street cars, or even carriages have ever been seen in this old town. In Changchow the Southern Methodist Church has a fine church—Carriger Memorial church with 420 members—and also several primary schools and a splendid Christian hospital, now called the Stephenson Memorial Hospital in honor of Mrs. L. L. Stephenson of San Antonio, Texas, who last year gave $25,000 in gold toward the erection of much needed new hospital buildings at this center. Last year this hospital with its totally inadequate old buildings took care of 1,119 in-patients and a total of 16,472 patients in both clinic and hospital.



MR. O. V. WOOSLEY
General Superintendent of the Children's Home, Winston-Salem, N. C.

All of an individual's life depends on the answer to one question: "Do you want to make a dollar?" There are two answers, "Yes" and "How?"—Deems Taylor, composer.

The New York Times writes the following comment about the return of Mrs. Roosevelt to the school room: "Mrs. Franklin D. Roosevelt left her husband's campaign party in Georgia on Sunday and flew to New York because she had to teach school on Monday. But if we know anything of child nature, Mrs. Roosevelt's pupils would have cheerfully sacrificed a few days' schooling for the sake of their country."

The men's Bible class of Mount Zion church of which Rev. W. Arthur Barber is pastor, has just completed a beautiful new building for their class home. The auditorium of the building is 30x50 feet and a kitchen 10x16 feet is attached. The building is rustic type, made of selected poles and has a large granite chimney and five-foot open fireplace. The lighting is very unique, being lanterns electrically wired and placed artistically about the building. The room will seat 250 people, and will be a great addition to the various organizations of the church. Especially will it serve the large Mount Zion Epworth League composed of 115 young people. The men occupied the building for the first time last Sunday, having 163 present. The class has a regular attendance of about 100 and with the new building the attendance is expected to increase. The class attended the preaching service in a body last Sunday, the service being in their honor, with special message by the pastor. Prof. B. M. Brown is the popular teacher of this fine class. Dr. H. B. Arbuckle of Davidson College teaches the class the third Sunday of each month. Mount Zion church is closing a most successful year. Sixty-seven members have this year been received into the church, 57 of these on profession of faith. The church has been greatly improved by repairs, painting and the placing of new windows throughout.

What I Saw In Manchuria

By E. Stanley Jones

When I was handed my program for China I was surprised that the first place I was to go to was Mukden, the center of war-torn Manchuria. Could anything be done there? All the schools and colleges, except the mission schools, had been closed by the Japanese until they could produce new school books which would support the new regime. A great many of the leading business men had fled to China proper. The foreigners too were leaving. One German engineer, who was moving to China, said to me, "The 'open door' in Manchuria now means for the foreigner the open door to get out." Besides there is a guerilla warfare being carried on by the Chinese "volunteers" and so-called "bandits." They are harrassing the Japanese everywhere.

A Region in Chaos

The fact of the matter is that Japan, while taking over Manchuria, has succeeded after a year's effort in only very nominally holding the country as a whole. It has been estimated by a careful foreign observer that Japan probably holds only about 400 square miles out of the 375,000 square miles of country. She holds the railways. But even these railways are more like a battel line. Every railway station is like a fortress with sandbag redoubts, trenches and Japanese soldiers everywhere. Armored trains camouflaged as in war time move up and down the lines. Airplanes buzz overhead looking for roving bands of attackers. The train on which I traveled from Mukden to Shanhaiwan was more like a fortress than a regular train. One of the coaches was filled with Japanese soldiers and sandbags were piled up before the windows and doors. Yes, Japan is holding the railways, but that is about all. She is not even holding all of them. Within 30 miles of Mukden there is a railway operated by the "volunteers." Outside of the railways and large cities the old government has been destroyed and no new one has taken its place. So it is given over to bandit rule.

Japan took over the country to clear it of banditry and misrule, so she said. There is no doubt that there was misrule and a good deal of banditry. But I was told from reliable sources that banditry now is a hundred times worse than it was under the old rule. This foreign informer told me that there were about five thousand real bandits in Manchuria before it was taken over by Japan. That it has increased a hundred fold seems not an exaggeration. There are 200,000 refugees in the city of Liaoyang alone who have fled from the surrrounding districts and have come into this city because of the bandits destroying and looting their villages. If Japan took over the country to rid it of bandits she has failed after a year's tremendous military effort. A hundred thousand well trained and equipped Japanese soldiers are in Manchuria and the state of the country outside of the railway centers is chaos. While I was there, there were not less than a dozen instances of the railway trains being wrecked or fired on by the volunteers. The trees have been cut down alongside of the railways and the farmers have not been allowed to grow the tall broom-corn, kaoling, for the attackers hide in it.

The "young marshal," Chang Hsueh-liang, when governor of Manchuria endowed the University of Mukden with ten million dollars. This was invested in a coal mine. The Japanese took over the mine, closed the university and now cannot run the mine because of insecurity.

Japanese Militarism Fails

The Japanese are failing in their strongest point, namely militarism. A number of poorly trained and equipped soldiers held off the Japanese war machine for six weeks in Shanghai when they had expected to settle the whole matter in four hours. That holding off of the Japanese has done more to speed up militarism in China than any one thing that has happened. Men were sick of militarism in China before this happened. But now they speak of it with pride and say that the only way is the way of modern armaments and force to the limit. This Shanghai incident, instead of cowing China, has thrilled China with the possibilities of military power. When I spoke of Christian pacifism before a group of Y. M. C. A. secretaries more than half of them opposed me, saying that this teaching was dangerous to the best interests of China.

Militarism is not only wicked, it is stupid. For over twenty years China has tried to unite herself by military force. She produced one of the most nearly Christian armies that the world has ever seen in General Feng's army. But even it failed. The method was wrong. All of these twenty years of military effort to unite the country has ended in disunity worse confounded. Force produced force, war produced war. And now Japan comes along and when the whole thing was sickening unto death revives it by attacking China. Yes, she has failed in her strongest point. This overbearing militarism spoils the rest of her program.

Is It Paradise?

There are signs up in Manchuria for propaganda purposes: "Welcome to the Paradise of the new Manchukuo." They depict Chinese entering with enthusiasm into this new heavenly paradise. I saw no signs of paradise. If this is paradise then most of the people will ask for the other place as relief. Another sign says: "Welcome to the new-born state of Manchukuo and help her to take her place among the family of nations." But everyone knows that there is no intention of carrying this out. Japan rules and intends to rule. At least the present signs point to it. The Japanese flag flies over the administration building in Mukden and not the Manchukuo flag. The fact is that I did not see a Manchukuo flag in Manchuria except on one of these propaganda posters. All the flags were Japanese. The new Japanese official who has just come to take the place of General Honjo who carried on the military operations is called "H. E. Ambassador Governor Muto." Who ever heard of an "ambassador" also being a "governor"?

The Japanese newspapers call the Chinese in Manchuria "Manchus," a name which the Chinese despise. But calling the 30,000,000 Chinese another name will not change the fact that they are Chinese and will remain so. The Japanese have bitten off a good deal; whether they will be able to chew it remains to be seen. Historically the Chinese have proved to be rather "tough." They will probably prove to be so again.

Two Wrongs Not One Right

I recognize that the government of Manchuria was bad. But two wrongs never have made one right. They do not do so in this case. I recognize that all Japanese do not agree with this policy of aggression on another nation. I could speak of Kagawa of Japan in China and the Chinese responded with affection and respect. The Japanese news papers cynically point to the fact that other nations have broken pacts and treaties in their dealings with each other. True, the United States not excepted. But again I answer that two wrongs do not make one right. And the spirit of the world is changing in these matters. A conscience is being created. We cannot steal internationally the way we used to, and Japan seems surprised and aggrieved at this. But that conscience is there, and it will grow and Japan will be included.

But to return to my evangelistic meetings. At a meeting held to welcome me and my two Chinese colleagues an airplane swooped down low to see what this crowd of people on the lawn meant. The people looked at each other and smiled when this took place. One night while I was in Mukden seven hundred Manchukuo troops mutined, killed their Japanese officers and burned thirteen airplanes and the arsenal. Two other bands of "volunteers" attacked the city at two other points. The battle went on for some hours. Two nights later there was worse firing. Some of the missionaries had to sit up all night with the bullets whistling around their houses. There was firing practically every night, some very near, and yet we carried on the evangelistic meetings during the day and night as though nothing were happening.

Chinese Courage

The Chinese Christians and the missionaries were wonderful in their poise and in their good humor. Many of these Chinese leaders had come from bandit-infested regions and they would probably lose all before getting back, and yet they carried on with cheerfulness and courage. One young man's sister had been carried away and was still being held by the bandits as a concubine. And thus the story went. But discouraged? Not a bit of it. They laid their plans day by day for this new kingdom of God on the ruins of old kingdoms. My admiration of them was unbounded.

Getting Beneath the Surface

The morning meetings were for these Christian leaders gathered from all Manchuria. At night the meetings were for the non-Christians, mostly intellectuals. The gates of the city were closed at seven and many had to get through these gates or remain outside, so we wondered if they would come. They came. They packed the building and some who could not get in sat outside. When I asked, on the last night, those who would like to become Christians to sign cards two hundred and fifty did so. This decision was made after five nights of unfolding to them the meaning of the gospel.

When I was in China ten years ago I was told that China would not stand for the discussion of things that were not immediately practical. There was no use dropping beneath the surface things and discussing the great issues of life. This may have been true then. But I find this now changed. The soul of China has matured. She is facing deeper issues. Youth does not want a popular address, but an address dealing with the really great things of life. They were most quiet and riveted when one was dealing with the deepest things. This may not hold good for the rest of China, but it will certainly hold true of Manchuria. The pain which China is going through is making her ask for some Deep that would answer her deep, some Wounds that would answer her wounds.

I have not met the real issue as yet, namely communism. That is to come. In Manhuria it is suppressed. But in the rest of China there is a race on between communism and Christianity, with communism leading. The student is the center. Whichever way he goes China will go. Tomorrow I begin with him here at Pieping. I have tasted enough to know that this whole thing has the feel of a real battle in it. The stakes are high. I would not be elsewhere for worlds. My only regret is that I haven't two lives, one that I might give to India and the other to China.—The Christian Century.

THE SAME OLD FIGHT, MY FRIENDS!

One of the congressional candidates in my state says, as to prohibition, "I'm for repeal, and no saloon." He is also for gas without filling stations, shells without shotguns, and newspapers without presses; to say nothing of toeless corns and electionless candidates.

It's too hot to argue now the pros and cons of a new amendment, but all this talk about whiskey without "evils" and beer without brewery politics is what my sophomore niece calls "horsefeathers."

There's a fight ahead of the drys, of course. But take the word of a seasoned campaigner, with a few scars still visible on his person from battles long ago, it's no new fight.

Neither Hoover nor Roosevelt can make good on their promise to start the scrap with new rules.

The old trade had only one rule--and that was to rule the roost, so as to guarantee all the booze-revenue and political power that could be clubbed, gouged, or sandbagged out of the common people.

The hope that the trade may change is an infantile expectation of magic.—Northwestern Christian Advocate.

LATE REPUTATIONS

There are many examples of slowly arriving reputations. Wordsworth had no adequate recognition until the last twenty years of his life. For thirty years he had been singing lays to the deaf ear of literary England. But at length appreciation came with tardy feet. In his old age he was England's laureate. Matthew Arnold's championship of Wordsworth gave him greater vogue in the fifty years after his death than he ever had in lifetime.

Browning, too, rhymed away for thirty years before he was known outside of a small circle. But here there was a reason. Browning's cryptic style made him incomprehensible.

When Browning married, Wordsworth said: "So Robert Browning and Elizabeth Barrett have gone off together! Well, I hope that they may understand each other—no one else could." Browning came into his own late in the sixties, but his gifted wife did not live to see his triumph. She died in 1861. He lived until 1889.—Catholic Citizen.

Now is the time to stress the church paper in all our churches.

OUR CHILDREN'S HOME: AN OPEN LETTER FROM R. B. CRAWFORD

I wish that every preacher and layman within the bounds of our conference could visit our Children's Home often. I live close by and it is my privilege to do so every month in the year. What an inspiration it is to mingle with this big family of 323 children from the little tots in the baby cottage to the high school boys and girls. Well housed, well clothed and fed, well cared for when sick, well disciplined and trained, well schooled, well ministered unto spiritually—what a happy and joyous group I have always found them growing into Christian manhood and womanhood.

I do not know of any position that calls for more diversified talents than the superintendent of an orphanage. He must be a man who can shoulder great responsibilities. He must know how to be a father to the fatherless and a mother to the motherless. His life must be above reproach, always striving to be Christ-like. He must be endowed with an inexhaustible supply of common sense to meet difficult problems daily. He must be a good provider and to do so within the means provided; he must be not only a good bus driver and a good farmer, but a man with keen business ability. He must also be a good preacher, a good editor and a super-presiding elder, covering all the districts, knowing and visiting the folks, making friends everywhere and presenting his messages in an effective way.

Brother Woosley is doing these things in a wonderful way. He is the right man in the right place. Let's give him and his splendid corps of assistants the joyous support they deserve not only for present needs, but to open more doors to the little hands that are knocking and begging for admittance in overwhelming numbers.

NEW YORK IN THE GOOD OLD DAYS

In September, 1929, the Saturday evening Post contained an article by George P. Hammand, who was chief of county detectives for New York before national prohibition. Hear him:

"Our women folk passed to and fro from church through a lane of saloons with drunken, boisterous men standing on the sidewalks, commenting on their appearance and sometimes addressing insulting remarks to them. Often there were drunks stretched out on the sidewalks sleeping off a Saturday night spree. I liked a drink as well as the next man; but I did not like to escort my family to church in the frame of mind of a Pilgrim watching for hostile Indians. At that the breath of an Indian was sweet compared to the reek that came from those saloon-front loafers."

And this is what will come back far and wide over this country if we repeal the Eighteenth Amendment.

REV. W. F. ELLIOTT WRITES ABOUT LIQUOR

"Your article last week headed, "Roosevelt in the White House," hits the bull's eye. I read it to my West End congregation last Sunday. You will see Mr. Roosevelt's article about that incident in this week's Sunday School Times. Look it up. 'Our Bob' is making a great deal of fuss just now about certain contributors to the Republican campaign fund four years ago being rewarded by the return to them of taxes in large sums. What he is saying in that connection may be all true. I do not know. But somebody should tell 'Our Bob' that those who live in glass houses should not throw stones. His campaign is being financed right now by those who expect to profit by the sale of liquor. And he is promising them that very thing. If I were called upon to choose between the sins he is charging the Republicans with and his own I would take theirs. They did not do anything but take the people's money; but 'Our Bob' proposes to rob them of their money, their peace and happiness, and their souls by the legalized sale of liquor. But those who would again drench this country in strong drink care nothing for either consistency or sound argument or truth. They are not in position to make use of either of these."—W. F. Elliott.

CHURCH DEBT PAID—OTHER ITEMS OF INTEREST

The Bethel church of the Charlotte district is a great country church, in a splendid community that is almost solidly Methodist. This church has a wonderful history from her old brush arbor days to the present excellent brick church. The people here remember the long line of good, consecrated pastors that have served them in the past so faithfully and successfully. They rejoice that there have gone out from this church a number of fine preachers and noble laymen. While all the things are good and true, it is with regret that we cannot claim for Bethel the high state of spirituality that has so well characterized her in the years gone by. But we believe that there is a sound of an abundance of rain in the spiritual horizon, and there is sign of the appearing of the little cloud on the sea of God's love. We are looking with an eye of faith for the rosy tint of a dawning morning of a new era in the spiritual life of Bethel. Our year's work may be limited in the measure of its attainments, but we have done something.

Early in the conference year we raised $1,518.53 on the church debt, made improvements equal to $250 and by the aid of the Duke Foundation, which gave us $1,500 as the last payment on the debt, we were able to get the church out from under the mortgage held by the Building and Loan.

We have an active Sunday school with an enrollment of 190, and fairly good attendance on preaching services. We have organized three leagues, and they are active and going on. We have three prayer meeting groups each week in different sections of the Bethel church territory. These were not started until in the spring, but they have shown more signs of spiritual life than any other phase of the year's work. One of these grew into an old time brush arbor meeting after the early Methodist style, and had that kind of results—36 professions and renewals at the altar. In another one of the groups I have conducted the services but three times, and in these three times we have had 23 professions and renewals, all made at the altar. Our revival at the church was not what we had hoped for, but from it we received five on profession of faith and baptized at the close of the meeting seven infants. From one of the prayer meeting groups we have received nine on professions of faith, and there will be some members from one of the others. We appreciate the good people at Bethel and the year's work with them has not been a drudgery, but has been a pleasure. F. W. Kiker, P. C.

METHODISTS LEAD DENOMINATIONS AT WOMAN'S COLLEGE, DUKE UNIVERSITY

North Carolina and the Methodist church are most numerously represented on the campus of the Woman's College of Duke University, according to a study of the registrations. There are 698 undergraduates enrolled.

Tar Heels number exactly 300, while Pennsylvanians are next most numerous with 47 in their group. New Jersey and Virginia have 41 students each, while New York has 29 and Florida 20.

Other states with 10 or more students each include Georgia, 17; Maryland, 16; Kentucky, 15; South Carolina, 15; Connecticut, 13; and Tennessee and West Virginia with 11 each.

Of the 14 religious denominations represented Methodists rank highest with 250. Presbyterians number 106, Baptists are third with 78, and Episcopalians are close fourth with 73. Other denominations are represented as follows: Catholic, 17; Lutheran, 13; Christian, 11; Congregationalist, 11; Jewish, 10; Christian Scientist, 6; Reformed, 6; Quakers, 4; United Brethren, 2; Universalist, 1; and unaffiliated, 40.

These figures represent the entire undergraduate registration. Other statistical material, taken from the registration cards of 269 new students indicate that 50 per cent have made their vocational choices.

Teaching leads the list of preferred vocations, with social work, business, jornalism, medicine, nursing, commercial art, law, dramatics, advertising, nursing, library and personnel work coming next in preference.



THE HUGH CHATHAM MEMORIAL HOSPITAL, ELKIN, N. C.
In the rear beyond the clump of trees will be noted the new Nurses' Home just completed. A picture of this Home with a description thereof will appear in next week's issue of the Advocate

A DAY AT THE VIRGINIA CONFERENCE

Durham and Richmond are now in close proximity over the East Coast Stages. Four times a day, trips can be made each way in five hours' time on safe and comfortable buses. Last Saturday morning, leaving Durham at 7, I was in Centenary church, Richmond, as the conference adjourned its morning session. All were enthusiastic over the stirring address of Bishop Mouzon against liquor. Some counted this amongst the greatest temperance address they had ever heard.

The first man I met was Dr. E. L. Bain, who took me in hand in good Virginia fashion—all the social courtesies received due consideration. The next man that I recognized was the versatile editor of the Richmond Christian Advocate, Dr. J. M. Rowland. These two ex-Tar Heels gave me a genuine home feeling at once—a good introduction to that fine old conference.

The conference for the week had been largely attended, at times the big church would not accommodate the crowds. Saturday afternoon the house was well filled in a session devoted largely to the hearing of reports from the pastors. These were not up to the standard held for many years by the Virginia conference—that, too, following a year of hard work.

The board of Christian literature reported a good year for the "Old Richmond," and the conference pledged full support to their church paper. Dr. Rowland is giving great satisfaction as editor. Bishop Mouzon took occasion to say that the Richmond and North Carolina were the two best conference papers in the church. A brother near me added, "Yes, and both of them are edited by North Carolinians."

Before eight o'clock I moved on up to the church, expecting to see the usual thin Saturday night assembly that had come to hear the report of the board of temperance and social service. To my amazement, the church was packed, above and below, with hundreds crowded into the corners and standing around the walls. Many were also being turned away. A clear cut plan for carrying on was presented for the year ahead. Then Bishop Cannon spoke for an hour and forty-five minutes. The temperance cause in the "Old Dominion" is not dead if the temper and tenacity of this vast crowd is an index to the situation. The spirit of crusaders still remains. They are determined to meet the situation in the years ahead.

One accustomed to Methodist traditions in the "Old North State" misses the Sunday morning love feast at conference. A packed house, with song and prayer and testimony is far removed from Centenary church last Sunday morning at ten with but a few early comers in their places. (By the way, this in almost every respect is a duplicate of Edenton Street church, Raleigh). Eleven o'clock found every seat taken, with many forced to stand. Bishop Mouzon met every demand of the hour—an hour that will long be remembered by many.

A new spirit is stirring in the conference these hard years under the leadership of Bishop Mouzon. He does not spare himself and he expects work from others. But this is not the occasion to enter into a discussion of the plans local and the spirit manifest among the Methodists of this conference that has now reached its 150 years of heroic life.

M. T. P.

As a matter of history life has rarely been accused or denounced by really deep sufferers. Like our Lord, all the deep sufferers, the martyr-spirits, have not cursed life, but have blessed it.—Dr. J. A. Hutton.

There is a sense in which the Spirit of God dwells in every believer, but it is only a believer who is living in fellowship with Christ who realizes what the indwelling of God actually means.—G. H. C. Macgregor.

Alcohol and Health

Is Alcohol a Food?

An international conference on alcohol was held in London in 1909. Leading scientists and representative medical men from the great nations were delegates to this conference which issued this statement: "Exact . . . research has demonstrated that alcohol is a . . . poison ,and its use as a beverage is destructive and degenerating to the human organism."

Does Alcohol Make Young People Grow?

Biologists tell us that the human body is made up of millions of very tiny cells. These little cells grow larger until they divide into two, those two into four, and so on. When they are healthy these cells are very active and grow rather rapidly. This is the way the body grows. There are some very tiny animals which have only one cell. They are so small that they can be seen only under a high-powered microscope. They live in water.

A scientist named Richardson, who was very anxious to find out whether alcohol did make the body grow, took a number of these little animals, which are called amoebae. He kept them for some time in water from the faucet and watched them carefully. They seemed quite healthy. Then he took part of them and put them in a tube that contained one part of alcohol to one thousand parts of water. The others he left in the test tube where they had been all the time. At first the ones in the tube with alcohol in it were much more active than the others. Then they began swimming more and more slowly and in two minutes were quite still. He took them out and put them into a tube with fresh water from the faucet in it, but they did not revive. They were dead. The others meanwhile were still quite healthy and normal. He took some more of them and put them into a new test tube. This time he only put in half as much alcohol, that is one part to two thousand parts of water. In four minutes they had stopped and did not revive when he put them into fresh water. Still he was not discouraged. He took still more of the amoebae which had been thriving in the tube of fresh water. This time he put them in a tube with only one part of alcohol in four thousand parts of water. The same thing happened. They were very active at first, but in eight minutes they were dead.

Another scientist tried to make seeds grow in water which had alcohol in it. He took two seeds from the same pod. One he put in pure water and the other into water with a little alcohol in it. The first grew but the second did not. After the first was well started he put it in the tube with the alcohol in it. It turned yellow but continued to grow very slowly for some time. It did not make a healthy plant.

White rats and guinea pigs seem to demand much the same kind of food and environment as humans. For this reason, when scientists want to find out how something will affect man, they try it on one or the other of these animals. Dr. Hansen of Washington University studied ten generations of white rats. If they had been humans that many generations would have covered a period of about five hundred years. He started with the children of one pair. He divided them into two groups. One he put into an ordianry cage and gave the best possible care. The other he cared for in the same way with one exception. He put them into an airtight tank over evaporating alcohol. At first they were very lively, then they became sullen and quarrelsome, then very drowsy, and finally unconscious. Then he took them out, revived them and in a day or two put them back again. He did this as long as the rats lived. He found that the rats which had the alcohol treatment grew more slowly, their coats were discolored and ragged. In general they looked like bums. There were many cases of paralysis. The thing most affected was their eyes. Almost all of them became totally blind. This did not seem to be hereditary, that is, the baby rats' eyes were quite normal. After exposure to alcohol they, too, became blind.

Professor Laitein of Helsingfors studied over 20,000 children in more than 5,000 families. He found that the children of moderate drinkers averaged less in weight at eight months of age and were slower in learning to walk and talk than the children of abstainers. Of course some children of drinkers developed more rapidly than some children of abstainers. He took the ages of all children of each group and averaged them. Many other factors may have entered into the situation. There may have been more poverty in one group and so they may not have been so well nourished as the other group. He attributes it to alcohol.

In Birmingham, England, an investigation found that of 250 defective children in the special schools 115 had either a father or mother who was alcoholic. Of 250 normal children in the public schools of the same city only 43 had parents who drank.

Do People Who Drink Die Younger Than People Who Do Not?

Is there any relation between death rate and alcoholism?

Insurance companies say there is. They do not insure heavy drinkers. For moderate drinkers they say the expectation of life is less than for abstainers. This does not mean that all abstainers live longer than all drinkers, but that a man who drinks can expect to live a year or two less than he could if he did not drink.

What Effect Does Alcohol Have on the Brain?

" . . . we are frequentlty told that the milder alcoholic beverages do no bodily harm; but it is difficult to find a scientific basis for such a conclusion. All careful experiments seem to show that alcohol depresses the central nervous system, decreases mental and muscular efficiency, weakens will power and self-control, and finally the sense of moral responsibility."—Charles A. Ellwood.

"It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor."—Dr. Charles Mayo.

The British Medical Research Council reported they found that in a small class of whiskey produces a slowing down of the eye or hand by not less than two fifths of a second, which in the case of an automobile going 50 miles an hour, would mean that his car will travel about 30 feet during that time.

Dr. Arthur Dean Devan, a former president of the American Medical Association, says: "At the Presbyterian Hospital in Chicago where we take care of more than 12,000 patients a year, we have not yet prescribed through the drug room of the hospital a single bottle of alcoholic liquor since the passage of the prohibition amendment . . . (this) is due to the fact that there is little or no logical or scientific reason for the internal administration of alcohol in the modern treatment of disease."—Baltimore Southern Methodist.

WHERE THERE'S DRINK THERE'S DANGER!

Write it on the liquor store,
Write it on the prison door,
Write it on the ginshop fine,
Write, aye, write this truthful line,
"Where there's drink, there's danger!"

Write it on the warehouse gate,
Write it on the schoolboy's slate,
Write it in the copy book,
That the young may at it look,
"Where there's drink, there's danger!"

Write it on the churchyard mound
Where the drink-slain dead are found,
Write it on the gallows high,
Write it for all passersby—
"Where there's drink, there's danger!"

Write it underneath your feet,
Up and down the busy street,
Write it for the great and small,
In the mansion, cot and hall,
"Where there's drink, there's danger!"

Write it on your ships which sail,
Borne along by steam and gale;
Write it in large letters plain
O'er our land and o'er our main,
"Where there's drink, there's danger!"

Write it in the Christian's home:
Sixty thousand drunkards roam
Year by year from God and right,
Proving with resistless might,
"Where there's drink, there's danger!"

I found this poem many years ago; dont' know author—don't care. I have always loved it—it is true.—William Forbes Emery.

A MOTHER UNBURDENS HER SOUL

Brothers and sisters in Christ, what are we going to do for prohibition? Are we going to keep our mouths closed, arms folded, and let Satan have full charge of our country?

We know that Satan is always trying to deceive some one. Now he comes out with all his power fighting prohibition.

Some say prohibition is a failure and times would be better if open saloons were back again. Brothers and sisters, don't let the devil deceive you. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

There is no argument that man can bring before us in upholding strong drink that is plausible. The history of strong drink is one of crime, heartache, waste of time, talent, and money. Strong drink makes paupers out of men of wealth, and fools out of those who have been wise. It leads to anger, imprisonment and death; also wrecks homes and populates hell.

Men who drink are unfit for any place of responsibility. If they are placed in the lead they are sure to bring our country to wreck and ruin. "When the righteous rule the people rejoice. When the wicked rule, people mourn."

No, prohibition is not a failure as some may say. It has done much to save our country from drunkards. Knowing this to be solid facts we as praying people should pray much for God to give us men who are sober to run our government, schools and churches. We need more honest, upright, righteous men.

Drunkards have never uplifted or moralized the world, and now they are praying, "Give us the reins, let us rule." This is Satan himself trying to get things under his control. Therefore, let us keep on our guard. Watch and pray. The situation we are now facing is a serious one. Times are bad enough now, but you can expect lots worse when our country is flooded with liquor.

Dear people, are we going to vote for something to send our children to an untimely grave and an awful hell? Satan cares nothing at all for our children, our peace and happiness in our homes. It is terrible to think of the return of whiskey, and it will be lots worse to know about it. The return of whiskey means the enlargement of jails, hospitals, cemeteries and a greater enlargement of hell. These things being true, I say, come on good praying people, let's fight it to a finish with all our God-given power. Fight it with the sword of the spirit as long as God lendeth us breath.

If every true Christian will pray earnestly to God to help us down liquor, I believe our prayers will go up to God and he will give us the victory. It cost much to place the 18th amendment in our constitution, and let us pray much to keep it there.

I for one mother will stand firm against it in any form. Light wines, beer and whiskey all go together with me. Mothers and fathers, if we have voted for whiskey to come back in reach of our boys and girls, what do you suppose they will look up to us and say some day?

I am trusting and praying that these thoughts may arouse the interest of some mother who has not thought very seriously over the return of whiskey.

Mrs. Bettie Sharpe.

DEMAND FOR BOOKS

Today more people than ever in the United States are reading books despite the remarkable development of radio, according to a library survey undertaken by the Federal Office of Education. Within six years, between 1923 and 1930, there yas an increase of 33,500,000 books in nearly 11,000 public, society, and school libraries.

The total number of books in American libraries—public, society, and school—is now approximately 162,000,000.

With the increasing demand for books has come also an expansion in professional service. Libraries of more than a thousand volumes now employ 31,230 librarians; in 1923, only 18,713 were employed.

One of the most notable gains revealed is in the school libraries of three thousand or more volumes. Since 1923 there has been an increase of more than one hundred per cent in such libraries. The school library movement in the past few years has been gaining decided momentum, which has been accelerated in many states by legislation requiring trained librarians.

A TENDER TRIBUTE TO MOTHER

In memory of my mother, who suddenly slipped away from us into the heavenly reward October 5, 1922.

Ten years have passed since mother died;
I seem to miss her more and more;
When I go home on Sunday now
She does not meet me at the door.

Dear "mother" whose love was so sweet,
We miss thy watchful care;
No one can fill thy vacant seat,
None to say a mother's prayer.

Thou art gone to realms above,
With Christ to ever rest;
To share with him eternal rest,
To be forever blest.

The hymns you used to sing
Grow sweeter every day;
Such precious memory each doth bring,
They teach us how to pray.

Mother, sweet mother, thy memory still dear,
Thy watchful care we see;
And soon the trumpet we shall hear,
Calling us to dwell with thee.

God gives us friends, and that means much,
But far above all others,
The greatest of his gifts to earth
Was when he thought of mothers.

Her daughter,
Mrs. Clay Lambeth.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

THANKS FOR CO-OPERATION

Thanks to the co-operation which our churches have given our board of Christian education this year and that which we have every reason to expect they will give between now and conference, we are expecting to close out this year's work without a deficit. In spite of the fact that we have had to operate with a reduced staff we shall be able to report at conference a volume of work greater than last year and substantial progress in the promotion of our conference's program of Christian education.

We are pleased to note that approximately twice as many Sunday schools have remitted to Rev. C. K. Proctor, our treasurer, Oxford, N. C., Sunday School Day offerings as remitted last year; and there has been a substantial increase in the amount of money sent in for the Home and Foreign Missionary Enterprise. These facts, together with the rigid economies practiced by our board and pledges of offerings to come in between now and conference, will enable us to make a creditable report when the annual conference convenes at Rocky Mount.

It is to be noted that this anticipated report, as indicated in the above paragraphs, is contingent upon the continued hearty co-operation of our churches between now and conference. We therefore would respectfully urge all treasurers handling Sunday School Day offerings and funds contributed for the support of the Home and Foreign Missionary Enterprise, to make proper remittances of all funds which should be sent to Mr. Proctor, including the October fourth Sunday missionary offerings, and missionary and Sunday School Day offerings which have been previously taken but not yet remitted to Mr. Proctor.

SUCCESSFUL OBSERVANCE

Although not many official reports have yet reached us concerning Childhood and Youth Week observance in local churches, we have received sufficient information to lead us to believe that the week has been observed by a large number of churches and that much good will come from it.

Beginning with the sermon broadcast from Edenton Street church Sunday morning, October 16, by Rev. E. C. Few, the pastor, on the subject "Discovering the Child," continuing Monday afternoon with a broadcast from WPTF by Dr. N. C. Newbold on "The Child and the Public School," and Wednesday afternoon a similar broadcast by Prof. H. E. Spence on "The Child and the Church," and concluding Friday afternoon with a broadcast by Dean Elbert Russell on "The Child and the Home," our radio program made its contribution, supplementing programs arranged by local churches.

Illustrative of what some churches did is the childhood and youth Week program of St. Paul church, Goldsboro. Following a thorough discussion of the week's program by the local church board of Christian education, a committee was appointed to work out a detailed program. Features of this program included a radio party in the educational building Wednesday afternoon to hear Professor Spence's broadcast on "The Child and the Church," a home visitation campaign during the week, and "Home Night," Thursday, at which time every family group was requested to lay aside all other engagements and spend the evening with the family. Mrs. Virginia Thompson, superintendent of the children's division, was chairman of St. Paul's committee, and was ably assisted by Miss Ruth King, church secretary.

OUR OXFORD SCHOOL

The Granville county standard training school, conducted at Oxford last week, enrolled a band of as faithful workers as ever assembled on a rainy Sunday night. The extraordinary downpour of rain Sunday and Monday nights cut deeply into the enrollment, but the approximately 50 who were there came regularly and many of them did the work for credit. Oxford, Oxford circuit, and Creedmoor circuit churches were represented, including Banks, Bethel, Salem, Herman, Creedmoor, and Oxford.

Teaching in the school were Rev. F. S. Love, presiding elder, who offered a course on "Missionary Education in the Local Church," Mrs. Brian, who taught "Program and Organization of Young People's Division," and Mr. Gobbel, who offered "Organizing for Christian Education in the Local Church."

Our thanks are due and hereby given to the pastors, superintendents, and others who stood faithfully by the school from beginning to end and to Rev. F. S. Love, the presiding elder, who gave of his time near the close of a busy conference year in order that he might interpret to the workers of Granville county our church's program of missionary education.

Young People's Division

TREASURER'S REPORT

Following is our treasurer's report of remittances to the young people's mission special during the month of September:

Whiteville	$ 5.08
First Church, Wilson (Int. Dept.)	1.46
Garland	1.00
Edenton St. (Int. Dept.)	5.00
Fifth Avenue, Wilmington	5.00
Concord, Person Ct.	5.00
Moyock	5.00
Branson, Durham	25.00
Graham	3.00
Duke Memorial (Senior Dept.)	1.95
Sharon, Kitty Hawk	3.33
Front Street, Burlington	5.07
Total	$65.89

Let us make our report for the month of October even better than this! Our treasurer is Mr. John O. Evans, corner Morgan and Blount streets, Raleigh, N. C.

NEWS FROM THE FIELD

Rev. H. K. King, secretary of Christian education in the Orient, sends us the following interesting items concerning young people's work in China:

"At St. John's church in Soochow the young people's department of the church school, eager to do something to help lift their own church on Sunday afternoons for the coolie class of people who would not attend the regular services.

"At Moore Memorial church in Shanghai, probably the outstanding Christian church in all China, a start has just been made to organize the young people's division according to our new program in America. The superintendent of the young people's department is Mr. Z. S. Zia, a young former teacher in our university at Soochow. He is 'on the job' with all his heart.

"Although we have only begun the new program of work in China, the young people have planned their first annual assembly for early in October. At this time we hope to complete the district and conference organization.

"In my work we held five district training schools this spring. The young people were active in every one of them. We had a course on the young people's division in each school and this class was 'to the front' with a social, pageant, entertainment, or special music in every school."

Surely as we read such encouraging and inspiring reports concerning our young people's work in China, we are happy that we have some share through the Young People's Mission Special in this great work.

PAID ONE-HALF

There have been many fine results of our Young People's Assembly held at Louisburg College in July. Among them is an increased interest in the young people's mission special. Although the young people's division of Branson church, Durham, made no pledge to this special during the assembly, they returned from Louisburg with so much enthusiasm for the new year's work that they immediately made a pledge of $50. And the interesting thing about this pledge is that one-half of it has already been paid!

If you haven't made your pledge to the mission special for the new year, won't you do it at once, reporting to your secretary or to Mrs. Brian the amount of your pledge?

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

"WE'LL DO OUR BEST"

Last week on this page a statement was made concerning the importance of contributing to the HOME AND FOREIGN MISSIONARY ENTERPRISE, and our people were asked to make a special effort on October 23, the last missionary Sunday of the present conference year. Many of our workers have responded saying, "We'll do our best." This is the spirit of the W. N. C. conference. We believe in doing our best.

This week we present another report of the honor roll of missionary offerings. This does not include the offerings of October 23. Our needs demand the $1730.99 mentioned in the display last week. Churches are sending in their amounts now and the next report of the honor roll will show the results of this "doing our best."

An Offering From Every Charge Will Prevent Deficit

The conference board is counting on every charge for at least one offering on the Home and Foreign Missionary Enterprise. No amount of money has been mentioned to any church. The plan is to give the offering from the Sunday school, whatever it is, once a month to this fund. Many churches have been following this plan all year. Many others have neglected to do so. Now the call is for every charge to give at least one Sunday's offering.

One offering from every charge will save the board from a deficit for the present year.

With pastors, general superintendents, young people, and others "doing their best" there will be no deficit for your board.

One more word. It is most important to send in all offerings immediately. A number of churches have been holding back until now. Let there be no further delay. The end of the year is almost here. Now is the time to forward all money for the Home and Foreign Missionary Enterprise to Mr. H. A. Dunham, Treasurer, Asheville, N. C.

Ditto for Sunday School Day

Sunday School Day offerings are also important. Some churches have not yet responded to this call. Now is the time to make the final report on Sunday School Day.

PROGRAM FOR N. C. METHODIST STUDENT CONFERENCE

Following is the program for the first annual meeting of the North Carolina Methodist Student conference to be held at Duke University, Durham:

Saturday, October 29

Place: Duke Memorial church.
1:30-2:30—Registration.
2:30-2:45—Call to order. Invocation, Dr. W. A. Stanbury. Address by president, Warren Scoville.
2:45-3:15—Introduction of and words by representatives of the boards of Christian education, Dr. J. M. Culbreth, Rev. J. F. Kirk and Mr. L. L. Gobbel.
3:15-3:20—Appointment of committees.
3:20-4:00—"The Christian Ideal," Dean Elbert Russell.
4:00-4:30—Round table discussion.
4:30-5:00—Worship service led by students from Greensboro College and the Woman's College of the University of North Carolina.
6:30-7:30—Banquet. "The Methodist Student Relating Himself to the Local Methodist Church," Dr. J. M. Culbreth.
7:30-8:00—Get-acquainted hour.
8:00-8:45—"Old Morals in a New World," Dr. H. Shelton Smith.
8:45-9:15— Round table discussion. Announcements.

Sunday, October 30

Place: Duke University.
9:30-10:00—Worship service led by Duke University students.
10:00-10:40—"Applying the Christian Ideal to Certain Campus Problems," Asst. Dean H. J. Herring.
11:00-12:00— Sermon in the Duke Chapel. "Can the Kingdom of God Come in This World?" Dean Elbert Russell.
1:30-2:30—Business meeting.
1:15-3:00—Communion service led by Rev. W. A. Stanbury and Dr. J. M. Culbreth.

HONOR ROLL MISSIONARY OFFERINGS, SEPT. 28 TO OCT. 19, 1932

Asheville District

Haywood Street	$ 5.33
Asbury Memorial	4.31
Mills River	1.31
Azalea	1.15
Saluda	1.00
Total	13.10

Charlotte District

Dilworth	220.00
First Church	50.00
Myers Park	43.61
Hawthorne Lane	18.89
Morven	3.78
Waxhaw	2.15
Indian Trail	1.97
Bethel	1.69
Harrison	1.60
Total	343.69

Gastonia District

Clover Hill	4.86
Smyre	4.79
Polkville	2.93
Goodsonville	2.43
Fallston	1.33
New Hope	1.00
Kadesh	1.00
Total	18.34

Greensboro District

Wesley Memorial	44.51
College Place	9.74
Centenary	9.50
St. Paul	5.37
Joyner Memorial	4.69
Friendship	3.00
Lee's Chapel	2.60
Ebenezer	2.05
Summerfield	1.83
Whitsett	1.70
Center	1.50
Total	86.49

Marion District

Morganton	11.89
Wesley Chapel	4.05
Alexander	3.25
Rutherford College	3.18
Bethel, Morganton Ct.	3.10
Bakersville	2.79
Spindale	1.76
Nebo	1.40
Total	31.42

Mt. Airy District

Central, Mt. Airy	11.90
Rockford Street	3.39
Palmyra	1.65
Mariah Chapel	1.61
Pine Hall	1.00
Potato Creek	.35
Total	19.90

Salisbury District

Norwood	28.38
Central, Albemarle	16.09
Forest Hill	10.17
Central, Concord	9.51
Central, Spencer	7.00
Gold Hill	2.56
Total	76.71

Statesville District

Broad Street, Statesville	20.16
Lenoir	15.68
Vanderburg	3.59
Triplett	3.32
Hopewell	1.96
Cool Springs	1.78
Wesley Chapel	1.50
Hudson	1.47
New Salem	1.30
Ebenezer, Dudley Shoals	.70
Grace, Dudley Shoals Ct.	.69
Williamson	.65
Total	62.80

Waynesville District

Long's Chapel	5.98
Canton	6.40
Bryson City	3.33
Pisgah	1.25
Total	16.96

Winston-Salem District

Centenary	102.81
Mocksville	5.21
Prospect	5.00
Sedge Garden	4.55
Linwood	3.62
Brookstown	2.86
Farmington	2.70
Wesley Chapel	1.47
Smith Grove	1.35
Total	129.57

District totals	785.98
Y. P. Divisions	19.27
Previously reported	5720.80
Less Sunday School Day	15.00
Grand total for year	6511.05

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TO CALL TO MIND

We are approaching the annual season when all auxiliaries are called upon to observe the week of prayer. This should be an opportunity when our membership is strengthened and refreshed through prayer and meditation; when the needs of our week of prayer specials are considered and emphasized. The Council furnishes excellent literature for the observance of this occasion and no one can afford to pass it by unheeded.

Our pledge must also be checked up. There are now two months to complete the sum total of our conference obligations on the pledge. Women can do all sorts of things within the space of two months to redeem our promise to Council. Let each woman take it upon herself to assume some part of this obligation.

The time is near for the election of officers. It is not my task to tell you the kind of officers to elect, but let me speak for the office of superintendent of publicity.

1. Don't elect any woman for superintendent of publicity who doesn't read our Woman's Page of the Advocate and also The World Outlook.

2. Do not elect any woman who hasn't persuasive powers sufficient to secure subscribers to the periodicals.

3. Don't elect any woman who isn't willing to take time to study something of the history of our missionary movement, or a woman who isn't informed of current events of missionary activities on our various mission fields.

4. Elect a woman who is consecrated and desires to devote herself, her time and her talents to the enlargement of her auxiliary and the building of the kingdom. E. S. P.

MEMORIAL ENJOYS A FULL DAY OF STUDY

Anyone who might have looked in on the group gathered at Memorial church on Monday, October 10, would have been convinced of the great possibilities of an all-day study class.

Mrs. W. A. Stanbury, superintendent of study, had made careful preparations for a day of pleasure as well as profit. The commodious church parlor had been arranged to take away the school idea, for the room was profusely decorated with roses and dahlias, and comfortable chairs were arranged about the room so that the members of the class could see each other as well as get a good view of the speaker's table. A large map of China was hung across the front wall and attractive posters were also conspicuous.

At the opening hour Dr. W. A. Stanbury lead in prayer.

Dr. Nelson Blake of Duke University gave a comprehensive lecture on "The Political Situation and International Relations."

Miss Jean Marget, whose father is a medical missionary in China, spoke on "The Religious Awakening in China."

The morning devotional was conducted by Mrs. A. M. Gates and an inspirational solo was given by Mrs. E. D. Weathers.

An hour intermission was given for luncheon, which was served in the church to 50 women.

Mrs. M. T. Plyler opened the afternoon session with the devotional, using as a theme, "We are His workmanship, created in Christ Jesus unto good works," showing how God had thus used Dr. Young J. Allen in China.

A beautiful and appropriate solo was sung by Mrs. D. W. Newsome, whose rich contralto voice is always enjoyed.

The closing period of the day was allotted to Mrs. James Cannon III, who discussed "The Social Conditions of China." She had made an exhaustive study of her subject and her talk was wonderfully illuminating. E. S. P.

OXFORD AUXILIARY COMPLETES STUDY

The study class of the Woman's Missionary Society of the Methodist church has completed a most interesting study on China.

These meetings were held on three successive afternoons in the church parlors under the leadership of Mrs. J. Robt. Wood, assisted by a number of co-workers.

"Lady Fourth Daughter" of China was the text book selected, and as an introduction to this study Mrs. John Ray Watkins, assisted by several members of the young woman's class, presented a one-act play, "Beneath the Sign of the Lan-Hwa," on Monday afternoon, which was greatly enjoyed.

The close of the series of study was held on Thursday afternoon at the home of Mrs. T. G. Stem. The welcome and cordiality of the hostess was expressed by the array of bright autumn flowers and glow of the open fire in her spacious living room.

The society had as its honor guest for the afternoon Mrs. Benjamin W. Parham, who after the devotional, gave a review of "The Young Revolutionist," by Pearl Buck. The presentation of the story, as well as the brief synopsis of Mrs. Buck's life, was characteristic of Mrs. Parham's best. She supplemented her own interpretation of the novelette with frequent readings from the author, making the review very impressive to her hearers. This was most appropriate conclusion to the week's study on China and her present day condition.

At the close of the program Mrs. Stem, assisted by Mesdames F. F. Lyon, J. Robt. Wood, and Miss Helen White, as joint hostesses, served Russian tea and wafers to the 30 guests present. During the social hour a number of curios from China were displayed. This brought to a close the fall study of missions which has been delightful and instructive.

NEW SOCIETY, AURORA CHARGE

Just a few lines from the New Bern district. On September 30 the Wayne County Federation of W. M. Societies met at Yelverton's church. Mrs. B. W. Bailey, our new president, added much to the success of the day by her enthusiasm and lively manner of pushing things along. It was a splendidly arranged porgram. I don't think I ever heard Mrs. Gates make a better talk than she did that day. Her visit to the zone was most helpful. We needed just the talk that Mrs. McKinne made along financial lines. Mrs. Craven, district superintendent of mission study, was on hand with her pasters to stir up the women "by way of remembrance," and the children, led by Mrs. Arthur Yelverton, put on an interesting program at the afternoon session. It was a day well spent.

Following close upon this meeting Mrs. Chadwick and I went to Aurora, meeting with the auxiliary in the afternoon, and at night Mrs. Chadwick addressed a public meeting in the church. Our pastor, Rev. Mr. Sneeden, Elizabeth's father, prepared the way—consequently not only the folk from the town but people from other churches on the charge were present.

As a result of that meeting the following extracts from a letter of Mrs. Sneeden's tells the good story:

"It affords me much pleasure to advise you that a Woman's Missionary Society has been organized at our Campbell's Creek church. . . . It was a great pleasure to have with us at this meeting Mrs. J. H. McCracken, and her helpful suggestions and inspirational message got us off to a good start. We are expecting to develop this into a great auxiliary."

On the way home Mesdames Chadwick, Matthews and I visited Riverside auxiliary, one of our newest, in New Bern, found them much enthused and looking forward to the Tri-County zone which meets with them November 2. The next day was spent with Mrs. J. K. Dixon in Trenton, meeting the auxiliary in her home in the afternoon.

Three days last week were spent visiting Snow Hill, Hookerton, Maury and Mt. Herman auxiliaries. Two other visitations in the district are planned for.

Mrs. Flora M. Kendall,
District Secretary.

Dead is the religion which does not aim at these two things, personal purity and active charity.—Thos. Guthrie.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

MORNING PRAYER

"Happy is he who hath the God of Jacob for his help" (Ps. 146-5). We rejoice, O God, that we are not lonely orphans in the world. We gladly realize that we can look to thee and call thee "our Father." Lead us to note thy nearness. In the midst of the hurry and flurry of the day, quiet our lives and prompt us to listen to thy voice, and to interpret aright thy message. We thank thee for the bright sunshine and the blue heavens, for fresh air and wholesome food. We praise thee for the privilege of study and meditation; for uplifting books and ennobling thoughts. We are grateful for good friends and loving companions. May our lives, as well as our lips, tell of thy gratitude. Speak with our tongues; work with our hands; send our feet on thy errands; possess our whole being; "let that mind be in us which was in Christ Jesus."

Save us from listlessness and laziness; keep us from flimsiness and frivolity; deliver us from selfishness; fill us with cheer; and lead us to brighten all the lives we meet. Remove from us all malice and meanness. Help us to flee from evil, follow after righteousness, fight the good fight of faith. Broaden our vision, deepen our earnestness, lengthen our love, intensify our reverence, and increase our usefulness, we ask in our Master's name.—Francis Harvey Green, A.M., Litt. D., West Chester, Pa.

ANOTHER NEW ORGANIZATION

Shiloh church on the Winston-Salem district is the latest organization to be reported to us. This society was organized on June 11, 1932, and "is composed of an earnest crowd of women, anxious and eager to do their bit for the advancement of the kingdom," says their district secretary, Mrs. J. G. Sterling, who with Mrs. T. H. Redmon and Rev. and Mrs. O. L. Brown were present for the organization meeting. The society has doubled in membership since it was organized.

The following are the officers: President, Mrs. L. M. Wilkins; vice president, Miss Mary Bowman; corresponding secretary, Mrs. Preston Bowman; treasurer, Mrs. T. M. Bowman; superintendent of Christian social relations, Mrs. W. M. Bowman. Congratulations and good wishes for this new group of interested workers!

YOUNG PEOPLE'S CIRCLE ORGANIZED AT WAYNESVILLE

On Tuesday evening, October 18, the young people of the Waynesville church were guests at a delightful dinner tendered them by the Woman's Missionary Society, and quite a goodly number gathered to enjoy "the feast of good things" which had been arranged for them.

Following the dinner Mrs. James Atkins, who presided, called the crowd to order and stated that in addition to wanting the pleasure of entertaining these young ladies, the woman's society felt that they needed the enthusiasm, the inspiration and the initiative that would come from having these young folks identified with them in a Y. P. circle and expressed a desire that such an organization might be effected. She introduced Mrs. W. R. Harris, conference secretary, who made a talk on "The Value of the Young People in the Missionary Work," urging their affiliation with the auxiliary as a circle. Following the talk, a motion was made and carried that a circle be organized, and without a dissenting voice it was done. Mrs. Dewey Stovall was chosen chairman and Mrs. H. M. Bowles was elected secretary. Other officers will be named at the first meeting to be held with Mrs. Stovall on the fourth Tuesday in October.

We are glad to add these capable young people to our young women's circles and hope that they may increase in numbers and interest until they have enrolled all the younger women of the church.

ZONE MEETING AT BURKHEAD CHURCH

Approximately 100 women were present at the Winston-Salem district zone meeting held at Burkhead church on Thursday afternoon, October 13, with Mrs. T. B. Holcombe, zone chairman, presiding and Mrs. K. M. Yokeley acting as secretary. The opening prayer was offered by Mrs. C. C. Weaver, conference president, and the devotional was conducted by Mrs. G. H. Hastings.

Mrs. J. W. Hoyle, Jr., gave the mission and Bible study and a vocal solo, "Lead Us, O Christ," was rendered by Miss Mary Lois Moser.

An impressive consecration service was held with the auxiliary presidents offering a chain of prayer.

Mrs. J. G. Sterling, district secretary, gave an interesting report of the activities of the year, using "Faith" as the foundation of her remarks. She announced the week of prayer, the membership enlistment day, and explained many phases of the missionary work.

Mrs. T. H. Redmon made a brief talk stressing the importance of the missionary work and pronouncing missionary duties as official church work.

Encouraging reports were given by the representatives of the various societies in the zone, and a count of members showed Burkhead had the largest representation present.

In explaining the department of Christian social relations, Mrs. T. H. Williams of Thomasville emphasized the duties of the missionary women, and urged that a co-operative spirit be exercised in carrying on the work.

Mrs. Weaver urged a larger membership in all the missionary organizations, after which a group of children and the junior choir of Burkhead church, under the direction of Miss Grace Franklin, gave several musical selections. The next meeting of the zone will be held at Centenary church, date to be announced later. At the close of the session the guests were invited into the recreational room, where a delightful social hour was enjoyed and refreshments served.

JUBILEE CELEBRATION OF PAINE COLLEGE

We are in receipt of the Paine College Bulletin, which carries the announcement of the celebration of the fiftieth anniversary of this institution with a golden jubilee early in 1933.

The movement will be led by the jubilee commission formed according to instructions of the general conference of 1930. In accordance with the policy of the college this commission will be composed of representatives of the M. E. Church, South, and the colored M. E. Church.

Bishop W. A. Candler is honorary chairman of the commission and the Bulletin says "it is fitting that this outstanding leader of the South, the senior bishop of the M. E. Church, South, should head the celebration of the South's leading experiment in the co-operation of Southern white people and the Southern colored people. He has ever been interested in the welfare of the 'brother in black' and in Paine College. He was pastor in Augusta when the college was established and gave it his deep sympathy and energetic support. No man did more in the beginning days to foster Paine College than did Bishop Candler, and for 50 years it has had no truer friend."

Arrangements for the jubilee which will be launched formally in February are going forward rapidly, and the occasion will be a historic event in the South. The main objective of the jubilee is educational, though there will also be a financial feature, the exact nature of which will be conditioned by the business situation.

The organized women of Methodism are behind Paine College and will participate in the arrangements for the jubilee. "Methodist women have already given," says the Bulletin, "$280,000 to Paine College. They have erected two buildings and support a member of the faculty. They built and maintain also the magnificent Bethlehem Center, a great social center near the college, which the students use as a social clinic."

The beauty of symbols is that they mean everything and define nothing.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A CORDIAL WELCOME

The Children's Home family extends a cordial welcome to all attendants upon the sessions of the approaching Western North Carolina annual conference, not only to Winston-Salem but to the Children's Home grounds. We shall be glad to see our friends at such times as they can find it convenient to visit us. We shall have no formal occasions for enticing conference members into our grounds, but will offer our interesting family with its usual performances as an inducement for coming our way. For the convenience of those not having cars we will have our singing bus in front of Centenary Methodist church each afternoon at 4:30 for transferring those desiring to visit the Children's Home.

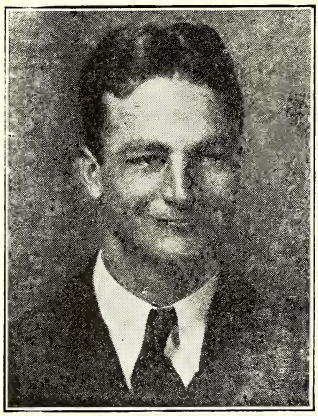
REPORTING PAYMENTS

It is hoped that our pastors in reporting what amount has been raised for the "orphanage" will include only those items which have been raised under the direction of the pastor in charge from his congregation. This, of course, means that such a report will include only the amount on the ten per cent apportionment and special offerings from the congregation as in the case of a visit by the singing class. Fifth Sunday offerings should not be included in this report, since such are recorded under the head of what the Sunday schools have raised. Special gifts by individuals should not be included, unless same is reported to the pastor as a church contribution. We are not overly exercised about the pastor's report, but would suggest that uniformity prevail. A great majority of our pastors follow the foregoing suggestions.

MORGANTON CIRCUIT

"Jump in girls, we must travel over 100 miles before we can appear before our friends at Salem, on the Morganton circuit. We have received many reminders of the friendship of those good people for us and we must be there on time with a good program." Such were the words expressed by the writer to our singing class early yesterday morning as we hastened away for two engagements with Rev. H. M. Wellman and his good people. At eleven o'clock our children sang to an appreciative congregation at Salem, following which a liberal special offering was given the Children's Home, this offering being in addition to the payment of the ten per cent apportionment and liberal fifth Sunday offerings, together with other special gifts from time to time. Miss Ruth Roper, daughter of Supt. E. C. Roper, leads her Sunday school in Children's Home interest and giving.

Following a bountiful picnic dinner we left our Salem friends for a visit with other good friends at Zion, on the other side of Morganton, stopping for a short social visit with the Wellmans in their lovely new parsonage. Arriving at Zion we were greeted by a congregation that not only filled the church, but filled our hearts with gratitude as they responded to the program rendered and to the call for the raising of their ten per cent apportionment. Another fine young lady, Miss Mary Ann Abernethy, heads up the Children's Home interests at Zion. It was a pleasure to be again in the good company of Brother and Sister S. M. Asbury, who for years have been leading spirits in Western North Carolina circles. We found Brother wellman and his people happy in their associations and a good report will be made at the annual conference.



W. D. MURRAY
School Principal and Coach, Children's Home

FIRST CHURCH, HICKORY

As per agreement with Rev. A. C. Gibbs, the beloved pastor of First church, Hickory, our singing bus rolled up in front of the church promptly at five o'clock in the afternoon and our children were soon distributed among loving friends for rest and refreshments. At seven-thirty our children appeared before a congregation that not only filled the spacious auditorium, but the Sunday school annex. We had a lovely time with our Hickory friends. Following our program a liberal response was made to the pastor's appeal for the completion of the ten per cent apportionment payments. Before leaving representatives from the Philathea class decided to clothe one of our little girls, this good work being headed up by Mrs. A. C. Gibbs, the pastor's wife, and A. M. West, the excellent teacher of his class. Brother Gibbs and his congregation have had a good year together. Each loves the other.

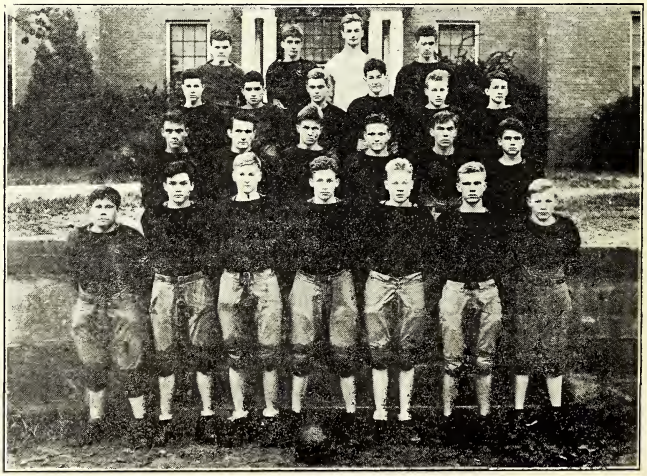
FOOTBALL

Our football teams had a big scoring day last Saturday. Our 100-pounders defeated a similar team from Barium Springs Orphanage on our grounds Saturday morning by a score of 25 to 0. In the afternoon on the same grounds our "varsity" team defeated a much heavier team from Harmony high school by a score of 28 to 0. Coach Murray has his teams clicking in fine fashion.

A BOY'S THOUGHTS

Mrs. H. G. Folger, one of our teachers, placed the words of a given day's spelling lesson on the blackboard and asked her children to use them in writing a little composition, giving them three minutes to think as their heads were placed on their desks. Harold Bean wrote as follows:

"We like to go to school. The Children's Home is a good place to live. I like the Children's Home very much.



Children's Home "Varsity" Football Team

The Anna Hanes cottage boys have a little cat. We call him Tom. I am glad that there are homes for us when our mothers and fathers die. There are many people who have no mother and father to look after them, but they come to our home. I like to stay at the Children's Home because I have many friends to play with. I love my friends and they love me. I play with my friends and they play with me."

FRANKLIN DANIELS

We are presenting this week the picture of one of our promising little primary boys, Franklin Daniels by name. This little youngster is claimed and clothed by a class of teen age girls at Mt. Vernon, on the Randolph circuit, Mrs. J. D. Bulla being the leading spirit in this fine work. Franklin is proud to be claimed by these fine girls.

TWO GIRLS

Two of our high schools, for whom we have had keen anxiety for the past long while because of serious operations, are this week being released from the Baptist hospital, where they were operated on, to return to the Children's Home hospital to convalesce. We are mighty glad to have these girls back with us and to know that with proper care their recovery is most certain.

IS ALCOHOL A DRUG?

By Prof. Haven Emerson, M.D.

Yes, it is a narcotic drug and a depressant. Quite apart from the use of alcohol in the body as an immediate fuel it can and does influence body processes and actions in other ways. Such effects we speak of as drug-action, and by this we mean not necessarily harmful, but chiefly temporary modifications in the usual healthy and normal activities of the body organs and tissues.

Alcohol has a drug action similar to that of ether, used to produce unconsciousness for surgical purposes, but differing in the degree and duration of its effects. Alcohol, ether, and chloroform are all narcotic drugs, alcohol exerting its effect most slowly and gradually of the three, and requiring a longer time for elimination from the body. Chloroform acts most quickly, causes a brief effect, and is most rapidly eliminated.

Alcohol is distinguished from these other two narcotic drugs by the facts that it is a habit forming drug the use of which is small and apparently pleasant and harmless amounts in the diet tends commonly to create a desire for a frequent repetition of the drug effect, the use of larger doses and doses of greater concentration.

Peoples accustomed to use beer and wines in moderation in their diet and as partof their daily food meals, have generally developed the habit of using the stronger alcoholic liquors and using them quite apart from meal times when they can afford the expense. This has been the experience of most nations of Europe and certainly of many of those who have brought European habits to this country. Alcohol is properly described then as a habit forming narcotic drug, and its uses as such are taught in medical schools and schools of pharmacy everywhere.

In addition to or rather as a part of the narcotic or dulling effect of alcohol upon consciousness and the higher centers of brain, alcohol has a depressant action upon practically all tissues it reaches in its progress through the body, from the time of its absorption in the digestive tract to its elimination in the breath and urine.



There are more at the Children's Home like these



Going to Sunday school

DELEGATES TO THE METHODIST STUDENT CONFERENCE

Delegates from the Woman's College of the University of North Carolina to the Methodist Student conference which is to be held in Durham, October 29-30 are:

Lucille Tyson, Gastonia.
Cleone Dulin, Charlotte.
Josephine Kiker, Wadesboro.
Anna Mae Kornegay, Mount Olive.
Wilna Shinn, Mooresville.
Asenath Cooke, Huntersville.
Mary Angley, Lenoir.
Ruby Paschall, Wilson.
Florence Stalcup, Franklin.
Kathryn Payne, Lenoir.
Ruth H. Long, Port Allegany, Pa.
Jean Skaden, Port Allegany, Pa.
Clyde Norcum, Greensboro.
Lucile Byrd, Elizabethtown.
Dean Babcock, Asheville.
Eugenia Lanier, Norwood.
Anne Townson, Murphy.

Miss Idalene Gulledge, student and young people's director of College Place church, this city, will be in charge of the above delegation.

The governor of Arkansas was visiting the state penitentiary. A colored woman inmate asked for a pardon. "What's the matter, Auntie, haven't you a nice home here?" asked the governor. "Yassuh," she replied, "but Ah wants out." "Don't they feed you well here?" "Yassuh, Ah gits good vituals; dat ain't hit." "Well, what makes you dissatisfied, then?" "Ah is only got jis' one 'jection to dis here place, Guvnor. An' dat's de repitation hit's got out ovah de state."

Sunday School Lesson

OCTOBER 30

By F. B. Stockdale.

The Christian Observing the Law

Scripture Lesson—Proverbs 23:29-35; Romans 13:1-7; 1 Corinthians 9:19-27; Galatians 6:1-10; 1 Peter 2:11-17.

Golden Text—Whatsoever a man soweth that shall he also reap. (Galatians 6:7).

Law Observance

Observing the law for the sake of others is both possible and praiseworthy. No one, however, has, or can have, the right to break the law. There are certain things that God has ordained, ordered; made them so. They express his wish and reveal his way; for that reason their claim is universal, and every creature should be subject thereto. Not to make one's self a subject is to array one's self against the highest power.

Paul is not claiming that all laws express the mind of God. No one would be foolish enough to claim that all laws are God appointed. To charge the apostle with such folly is equal to claiming that he did not know the nature of the gospel he was preaching. His Christian message was diametrically opposed to many of the laws under which he lived. We must not confuse his attitude with his mind. He knew that his gospel would change many of the laws of his day, but his attitude was that of obedience to law.

He recognized that for man to misuse God's method did not invalidate the method. A foolish use of money does not lessen the intrinsic value of gold. Paul saw clearly that God's method for men's rule among themselves was by human laws; if the laws were foolish or short-sighted that did not invalidate the method that was God's wish among men. When a lion stalks his prey and "makes a kill," he is following the ways of God for lions. When larger fish chase smaller and catch and eat them, they are in perfect line with God's will for fish. When man stoops to brute strength, as the lion, or better speed, as the fish, he is not doing as God intended men should. He intends that men shall use their higher capacity and try out the best way they know, and change it when it does not work. God made man an experimenter, and experimentation is the history of all laws. Man is to do the best he sees until the better is revealed and converted into law. Government by law is the divine order among men. God intends man to play the game of life according to the rules of the game when he is playing. Thus Paul looks at the powers appointed among man as being in the stead of God. The rule of men by the experimentation of law is of God's appointment as surely as the processes of the stars.

The attitude of the "wets" reveals the lack of intelligence on a large scale. If they had respected the law and fought for a change, one could have have respected them. To break law and thus bring it into disrepute is a blow against the method of rule and not against a law. The whole American idea has meant nothing to them because this law has disregarded their taste. To bring the method of government into disrepute is quite another thing than opposing the Eighteenth Amendment.

Don't Be Fooled

"Be not deceived, God is not mocked." "Be not deceived" is advice; "God is not mocked" is a revelation. We are warned not to be fooled by others, and not to fool ourselves; never be guided by a lie. Remember that all who play tennis against the Almighty never get further than a "love set." Batters, when He is pitching, always strike out. To "buck the line" of the side He is on is utterly useless. None who play against Him ever get "around the end" or "go through the center." Every play is "a throw back." Do not be fooled in the game of life; it is impossible to cheat.

If we could learn this lesson today it would be a great accomplishment. None will ever be able to laugh at God—"he is never mocked." "Whatsoever a man sows he will, reap." That is the law of the universe. It is as true in all worlds as in our own. You can't sow thistles and have figs for market; you cannot sow meanness and reap kindness.

Paul makes a division that is all embracive: "sow to the flesh," the lower tastes and appetites, but remember the harvest will bring you back just what you scattered plus what the sowing has come to be. Every sowing means a harvest ;all things grow. Evil as well as good has the capacity for increasing. Sow light wines and beer and reap what they have forever produced—drunkenness and all that goes therewith. Do not be fooled with any idea of regulating. It is self-regulating, and is forever true to form. To the flesh corruption follows. To the spirit, everlasting life is the fruitage. You can make your choice, but you cannot change the nature of the things with which you are dealing.

A Deduction

Seeing that life is to be trusted, let us never tire of well-doing. Here life is looked at as toil with a reward to follow. Do not be deceived with the specious statement, "It is this life only with which I am concerned." The mistake with that statement is in putting the emphasis on this, which refers to time. The emphasis must be on the nature of the world with which we are dealing. This life is for doing. We are living under opportunity; reward will follow. Let men say what they will, "is to come" is a part of living. We can no more escape the future than we can shake off the law by which now we live. "God is not mocked."

—Christian Advocate (N. Y.)

WITHIN OUR HEARTS

By Ethel M. Milner.

We must keep faith within our hearts,
As armor for the soul,
In which not one of Satan's darts
Can ever make a hole.
Reflection of this inner life
I see within the eye.
The soul that lights the face of man,
Shall live and never die.

We must keep hope within our hearts,
When cares our lives surround;
A soul that learns this hidden truth,
A source of strength has found.
All other men who pass his way,
Will find, he strength imparts.
With words of cheer he'll help implant
His hope in other hearts.

We must keep courage in our hearts
When right would seem to fail.
The righteousness and truth of God
Must in the end prevail.
No workers of iniquity
Can face Eternal light;
They'll find on them the wrath of God
And perish by his might.

We must keep Christ within our hearts,
If we would love and lift
The souls of men who do not know
His sacrificial gift.
In hearts of men may there be found
Our Lord's abiding place,
Until we're called to higher realms,
And see him face to face.

SUNSET ON THE PACIFIC

By Arthur J. Hansen.

Overlooking the Pacific Ocean at Palisades Park in Santa Monica, California, stands one of those rare monuments that are useful as well as ornamental. It might be called a monument to the sunset as it bears the following inscription: "In the evening of his life John P. Jones used to come each day to sit in this spot and watch the sunset over the ocean." The semi-circular seat of the monument offers an alluring spot to rest, and watch the changing colors and shifting shadows until the evening star appears and the day closes with heaven's benediction.

To the passer-by the name of John Jones on the monument may represent the average person who enjoys the every-day romance of a sunset. To the initiated John P. Jones was an honored citizen, founder of Santa Monica, and the distinguished senator from California for thirty years. Just across the boulevard is his mansion which has been converted into the exclusive Miramar Hotel. About five years ago his fellow-citizens erected this monument in his honor, and as a testimonial to his delight in the enduring glories of the setting sun. So they have assured that this favored spot will remain a shrine in which to worship while "heaven touches earth with rest."

Sometimes when the sky is clear the sun will fall like a ball of fire into the sea. Sometimes the clouds will play with the sunbeams until their radiance is diffused over the entire western hori-

zon. Sometimes the fog will obstruct the sunset, for while the clouds may help, the fog hinders. And that too is a parable.—Watchman-Examiner.

DIPLOMATIC

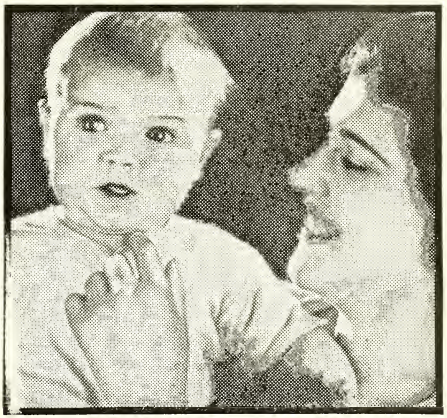
A successful politician has been defined as one who finds out in time which way the crowd is moving, and then elbows his way to the front and yells like the dickens. The hero of this little story must have been of the successful stripe. He was a candidate for senatorial honors, and was scheduled to speak in a small town. Anxious to discover the religious affiliation of the majority of his audience, he addressed them in this manner:

"My great-grandfather was an Episcopalian (silence), but my great-grandmother belonged to the Presbyterian church (more silence). My grandfather was a Baptist (silence), but my grandmother was a Congregationalist (continued silence). But I had a great-aunt who was a Methodist (loud applause)—and I have always followed my great-aunt!"—The Prism.



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A World's Record



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North Carolina Christian Advocate, Greensboro, N. C.

HALL OF RELIGIONS TO BE BUILT AT CHICAGO WORLD'S FAIR

One of the outstanding features of the great Century of Progress Exposition to be held in Chicago next year will be a large and beautiful Hall of Religions. This building will be erected on the Lagoon, adjacent to Lake Michigan.

The Hall of Religion will house the exhibits of and be the headquarters for Protestant denominationalism. The growth of the Protestant Church during the past centnry will be vividly portrayed through exhibits brought from all corners of the earth. Statistical data, such as has never before been placed before the public, is being compiled and will astound those critics who declare that "Christianity is on the wane"—and that the "Church is losing ground." Refutation of these unwarranted assaults against the church in general, is the main object of the Committee on Progress through Religion in the erection of this beautiful building.

A program of many conferences will be directed to clarifying the objectives and methods for the solution of present social problems. Emphasis will rest upon co-operation and not upon propaganda for special religious affiliations. These conferences will have for their subjects many phases of religious education, the attitude of youth toward religion, changing forms of worship, the methodology of charity and social service, the co-operation of religious bodies for peace, and the organization of religious leaders for the reduction of poverty.

In the light of these possibilities the Committee on Progress Through Religion bespeaks the co-operation of the religious bodies of today, with the purpose that together they may make visible the service which religious bodies have rendered in the past and the continuing service which the new century may be expected to open unto them.

In order to fully realize the opportunity here presented one must visualize the tremendous and awe aspiring spectacle of hundreds of beautiful buildings, now constructed or in progress of realization, occupying over 700 acres of land—all devoted to progress during the past century—religious, scientific, agriculture, education—in fact a complete coverage of the wonders of the past century—all portrayed in the great buildings of the World's Fair.

It is estimated that during the five months — June to November, 1933 — over seventy-five million visitors from all corners of the earth will attend this Exposition. Hundreds of thousands will attend in the interest of gaining knowledge for the betterment of their fellow men. Volumes could be written, and no doubt will be, so that future generations can read that which is possible for us to see and enjoy.

The World's Fair is to be held during vacation time. For the purpose of assisting church groups and individuals planning to attend, a Tour Bureau has been established so that by a system of easy weekly payments your vacation can be enjoyed, without a large financial outlay, all expenses provided for when you leave your homes, to enjoy a never to be forgotten visit to one of the most beautiful cities in the United States and the Chicago World's Fair, without worry or anxiety. Applications may be made through the business department of this paper or direct to George P. Magill, D.D., 10 N. La Salle Street, Chicago, Ill. It is hoped our readers will ask for this information as many church groups are already planning for the summer of 1933 in Chicago.

WESLEY'S CHAPEL—THE CHURCH AT THE END OF THE ROAD

There is a little church in the southern end of Camden county, near Elizabeth City, N. C., that you will never pass going to another village, for the road ends at the Pasquotank river and the Albemarle Sound, just a short distance beyond the church. Due to the probability that you will never see it, and be in the midst of these faithful people, and see this garden spot for the farmer, I would dedicate this poem to the church that serves in its seclusion—the church at the end of the road.

Before the darkness of the eve
Within the twilight spell,
When faintest lights are burning
And silence speaks its knell,
There comes the silent worshippers
From over distant hill.

They are the memories of the dead—
The servants gone before;
They are the burning altar lights,
They are the wide swung door,
The silent listener hears them speak
Of Christian love of yore.

On sacred walls of Wesley
Their shadows often fell;
Their whispered prayers and music
In consecration tell
Of those who prayed for us who live
To enter here and dwell.

God built those walls of Wesley,
For out of love they're borne,
To bless this favored countryside,
To comfort those who mourn,
To send His sacred spirit—
A shelter from all harm.

And all about the chapel,
The yard, the trees, the graves,
The passing road, the paths they walked,
Are songs of yesterdays;
And whispering winds and blowing rains
With sunshine lend their praise.

God beckons from this chapel yours,
From countryside to come;
From labors hard, from troubles sore,
His spirit to condone;
To feed you with His bounteous good,
To point you to His home.

Forrest D. Hedden.

Mrs. G. H. Winslow of Pasquotank county raised 299 white leghorn chicks out of 300 hatched. One was lost by smothering while teaching the chicks to roost.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo. writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

We were pleased to see Mr. Charles Early on our campus a few days ago. He came to Raleigh on a business trip and brought with him a box of nice clothes for one of our small boys, donoted by a splendid class of men in Grace Street church, Wilmington. Mr. Early is teacher of this growing Sunday school class ,and we trust they will soon be writing us for another boy to clothe.

* * * *

At the beginning of fall we are compelled to buy a large amount of supplies. Several hundred tons of coal must be put in our coal bins. All these things necessarily call for large expenditures. To meet these pressing obligations I am looking to our church which has never failed us in the past. When our need is greatest I feel confident that our people will continue to make real sacrifices for those we have obligated to care for.

* * * *

This coming Sunday is a fifth Sunday. I am asking every Sunday school within the bounds of the North Carolina conference to take a special offering next Sunday for our 330 fatherless children. If all would respond to this request we would not be driven to the necessity of going further into debt for our operating expenses. It costs us nearly $200 per day to carry on our work. Unless our friends give us their united and enthusiastic support we shall be driven to curtail our work and thus greatly reduce the effectiveness of our Orphanage.

* * * *

If there should be any church treasurers or pastors who have any Orphanage assessment in their possession, they would confer a great favor if they would send it to me at their earliest convenience. We have had to borrow over five thousand dollars this fall for operating expenses. If we could get five or six thousand dollars by the first of November we could pay our big October bills and not be forced to borrow that amount and have to pay interest on same. Some pastors and church treasurers may think that it will answer just as well to wait till they go to conference to turn over their money to me. It will be far better for all to send me their checks just as soon as they collect any appreciable amount of their orphanage apportionment. We need the money NOW to pay our pressing bills.

On the third Sunday in this month the singing class gave sacred concerts in the Methodist church in Cary at the morning hour and at Jenkins Memorial church at the night service. At each place I made a short talk setting forth the needs of our work. The day was disagreeable by reason of excessive rains. Those who came regardless of the rain were very attentive and expressed themselves as being highly pleased with the services. Brother F. B. Joyner is finishing his fourth year on the Cary charge. He has made good and many of his members want him returned for another year. Brother Robert Bradshaw is loved by every member of Jenkins Memorial church. The children and



Elizabeth McDonald—From Baby Cottage, Methodist Orphanage

officers at the Orphanage think they have the best preacher in the conference. All of us are requesting and confidently expecting his return for another year.

* * * *

It is to be regretted that our annual conference will be in session on Thanksgiving week. Here is hoping that all the Sunday school superintendents and presidents of organized classes will bring to the forefront the needs of our Methodist Orphanage on Sunday following Thanksgiving Day. On that day all the preachers will be absent from their churches attending conference. It will be an opportune time to have a special service in behalf of our home in all the churches. It is absolutely necessary for all the friends of the Orphanage to do something for our cause during the Thanksgiving season. If all the Methodists in our conference could give one dollar each we would be in a fine position to carry on our work for our 330 fatherless children who are looking to us for support and Christian training. I am confidently expecting our people to make a generous response to the appeal that comes from His little ones whose feet we are endeavoring to train to walk in His ways.

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Poor girl . . . she has the same old headaches . . . backaches . . . and blues. She ought to try Lydia E. Pinkham's Vegetable Compound in tablet form.

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Athlete's Foot
YAGERS LINIMENT
Prevents
Its Spreading
For All Muscular
Aches and Pains
Rheumatism
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Children's Storyland



THE BEAR THAT WENT TO THE HOSPITAL

By Luella Bruce Creighton.

"Operation," the Doctor said.

"He's so little," the Little Boy's mother said.

"Better now than later," the Little Boy's father said.

"Hospital," the Doctor said.

"Of course," the Little Boy's father said.

"I suppose if he takes the Animals he won't be too lonely," said the mother.

"All that menagerie? Nonsense, it's only a few days." The Little Boy's father tried to look as if he believed it was really nothing at all, and was not very clever at it.

The Blue Rabbit and the Bo-Bos went in the black suitcase, with the sleepers and the shirts. But Bear was too big for the black suitcase. He had a new striped sweater put on him, and rode in the back seat of the car with the Little Boy. He tried to remember all he saw to tell the others about it.

"It must be very trying," he said, "to be stuck in a black suitcase." The Bear began to feel a little superior.

Bear knew first, and then the other animals knew, that the Little Boy was on his way to the hospital. The Little Boy didn't know at all until he was right there, with his hat and coat off. The Little Boy was a bit dismayed at all the bigness and the bareness. But then he looked at Bear, and Bear didn't seem to care. He looked at the Bo-Bos, and they didn't seem to care. He looked at the Blue Rabbit, and the Blue Rabbit liked hospitals.

"Oh, well," the Little Boy said. "I'll put on that nightgown thing, if you like.

They put a three-cornered cloth, all pinned up with safety-pins, on the Little Boy's head. He looked very small and young under it. The Little Boy's mother was inclined to cry.

"I don't like that hat," the Little Boy said, and reached up and pulled it off.

"Bear does," the Nurse said quickly, and made a tiny hat out of a three-cornered cloth, all pinned up with safety-pins, for Bear.

"Oh," said the Little Boy, "I'll put on that hat thing, if you like."

The Bo-Bos and the Blue Rabbit looked out of the black suitcase in a jealous rage.

"Where's our hat?" the Bo-Bos asked crossly.

"With my ears," explained the Blue Rabbit, "I particularly need one."

But nobody paid any attention, and the Bear began to look even more bored and superior.

They brought in a rolling-bed thing.

"What's that?" the Little Boy asked.

"That's a truck," the Little Boy's mother said. "Chug-chug-chug."

"I don't like it," the Little Boy said. "I don't like trucks." Out in the street he liked them so much.

"Bear does," said the Nurse quickly, and put Bear on the rolling-bed, hat and all.

They covered him up with a blanket, and strapped him down with a strap. Bear began to feel a little frightened, although of course he couldn't show it

RAINDROPS

Raindrops falling all around,
Raindrops splashing on the ground;
Raindrops falling thick and fast,
How I hope it will not last.

Pitter-patter goes the rain—
On the ground and window pane;
Here and there are raindrops falling,
And I hear the wind a-calling.

Go away raindrops, go and stay,
So that I may go and play
In the meadows on the hay;
Go away raindrops, go and stay.

Sarah E. Ashley.

on account of the Little Boy. The Little Boy laughed at Bear on the truck.

"All right," he said, "I'll go with Bear."

So the Little Boy and the Bear went right up on the elevator to the Operating Room.

"Who's this?" the Doctor asked.

"That's Bear," the Little Boy said.

"Well, well," the Doctor said. "Going to have his tonsils out?"

"Yes," said the Little Boy, not knowing very well what tonsils were.

"I don't suppose," said Bear to himself, "that there's ever been a Bear with tonsils out before."

It was a most luxurious thought.

"We don't, as a rule," said the Doctor, "have Bears about in the Operating Room."

"This," said the Nurse, "is an Exceptional Bear."

"So that's what I am," said the Bear with immense satisfaction. A Ceptional Bear. Ceptional Bear. I don't think Blue Bear is Ceptional. I never heard of the Bo-Bos being Ceptional. But I am. Lovely!"

"Smell this," the Doctor said to the Little Boy.

"I don't like it," the Little Boy said.

"Bear does," said the Nurse quickly, so Bear took a long sniff.

"All right," said the Little Boy, and took a long sniff, too.

"I think I'll growl now," thought Bear. "I haven't growled since I'v been in the Hospital, and maybe they think I can't.

So he growled, but it didn't sound like his growl at all, only a very inferior, far-away growl.

"Smell this," said the Doctor, and when Bear sniffed again he couldn't hear his growl at all. There seemed to be long, cool tunnels all about him, and he was flying through them. At the other end of the longest one he came to a big chair, all made of honey. Bear sat on that, and ate the arms off it. Occasionally it seemed to him that he was hearing music. Just like bits of something about a Bear. It sounded as if it were sung by rabbits. Blue Rabbit's beautiful tenor was leading:

"The Bear is Grand,
He's Big and Fat,
He rules the land,
And eats his Hat."

Then Bear noticed that there was a crown on his head. So he took the crown off his head and ate it. "It's rather nice being a King," he said. Then there was more music, more like bits of songs about a Bear. It sounded as if it might be sung by Bo-Bos.

"A Ceptional Bear,
A Ceptional Bear,
A Fair Bear,
A Rare Bear;

All in all a Ceptional Bear."

"Thank you," said the Bear politely and modestly before he ate up the rest of his chair.

"Who would have thought that the Bo-Bos and the Blue Rabbit had really felt that about me?" ruminated Bear. "I fear that I've been misjudging the Other Animals. I mistook their silence for jealousy this morning when the Nurse put the hat-thing on me. Now I realize that it was only respect and admiration all the time. They doubtless feared to speak."

The Bear tried a growl again. Superior this time.

"Naturally they do feel a little awed in my Royal Presence," he mused. "I must be kinder to them."

All the way back to the Little Boy's room on the truck (chug-chug-chug) the Bear hummed to himself. "Ceptional Bear, there, there." He regretted that he had helped shove the Blue Rabbit into the bathtub, to change his ears and character. He regretted that he had ever been impatient with the extreme youth of the New Bo-Bo. He didn't miss his tonsils at all.

The Blue Rabbit and the Bo-Bos were sitting at the foot of the Little Boy's

bed. There was that about their attitude which caused the Bear to wonder, momentarily, if his new idea about them could be correct. Then he remembered about the songs, and prepared to be gracious.

"You may speak," he said, bowing graciously toward them.

"Wha-a-t?" roared the Other Animals, all together. Bear began to be afraid that there was some hideous mistake.

"You may speak," he said again, a little less confidently. "I don't want you to be afraid of me, just because I am a Ceptional Bear and have had my tonsils out."

"G-r-r-r!!!" growled both Bo-Bos at once, most unkindly and unexpectedly. The Blue Rabbit turned his ears disdainfully to listen out of the window.

"Don't you remember the songs?" Bear asked anxiously.

"What songs?" demanded the Blue Rabbit, suddenly and with suspicion.

"Why, the ones about Ceptional Bear," said the Bear piteously, and "The Bear is Grand, he's Big and Fat."

"Muddled," the Blue Rabbit said. "Completely muddled."

"Too bad," the Bo-Bos said.

"I don't understand what you're talking about," said Bear with a great deal of dignity. "But I'd like you to know that I have had my tonsils out, which is a great honor, and a rare one for any animal."

"Poor thing!" said the new Bo-Bo, pityingly.

"Seems such a shame," said the Blue Rabbit, not looking very sorry.

"Don't you really know a song about Ceptional Bear?" asked Bear very earnestly.

"Certainly not," said the old Bo-Bo.

"Decidedly not," said the new Bo-Bo.

"What kind of a Bear is that?" said the Blue Rabbit rather indifferently; and before Bear could explain how important it was, the Blue Rabbit was listening out of the window again and the Bo-Bos were talking secretly together.

"It must have been a terrible operation," said the Old Bo-Bo.

"Too bad they made that dreadful mistake."

"I don't notice much difference," Old Bo-Bo said, looking closely at Bear.

"What are you talking about, please?" Bear asked, quite forgetting that he was Ceptional and Rare, and Fair, and had his tonsils out.

"Just about a mistake," said the New Bo-Bo.

"Is it about me?"

"Well, it is, rather," admitted Old Bo-Bo. "But we won't talk about it any more."

"Yes, we will!" said Bear fiercely.

Old Bo-Bo and New Bo-Bo put their heads together and began to sing a puppy cradle song, not even looking at Bear. Bear began to be very nervous.

"Please tell me," he begged.

"Oh, no," said the Other Animals, indifferently.

"What is the matter with me????" roared the Bear, worried now beyond all endurance. It seemed such a long time since he had been just a big, comforable old Bear.

"I think it will grow again," said the Blue Rabbit maddeningly.

"If he keeps perfectly quiet, of course," Old Bo-Bo said meaningfully.

"Please, please tell me, do," said Bear.

"On one condition," said Blue Rabbit, firmly.

"Anything. Oh, anything you say," said Bear.

"You musn't ever say a word about your tonsils," said Old Bo-Bo.

"Or being in the Operating Room," said the Blue Rabbit.

"Or having the hat-thing on," said New Bo-Bo.

"Or riding on the truck (chug-chug)," they all said together.

"Oh, I won't, I won't," promised the Bear, wishing he had never heard of tonsils, since they seemed to bring about such dreadful results.

"You didn't have your tonsils out at all," the Blue Rabbit said. "The Doctor only cut your ear off by mistake. You look rather funny."

"Is that all?" asked Bear in the greatest chagrin. "Why, I've often had my ear off!"

The Animals all lay down and kicked with laughter.

"It worked! It worked!" They laughed and laughed. "Now we won't have Bear being superior all the rest of our lives!"

Bear growled and growled, because he knew that he had promised never to talk about his operation. And he had been so looking forward to it.

And it was very curious about those songs.—The New Outlook.

EACH DAY A MASTERPIECE

A famous English artist, Sir Joshua Reynolds, was asked what he thought was the secret of his success. He replied, "The fact that I tried to make every picture my best."

Just recently a prominent judge has made a list of the ways to find happiness. One of them is, "Make each day a masterpiece."

This is a good motto for every boy to adopt and try to live by. If, each morning as you enter upon the day, you will pray, "Help me, dear Father, to make this day a masterpiece," you will find that it will be a great inspiration. Then you need to keep that motto before you all the day. When a temptation comes or you feel like losing control of yourself and doing something that is not right, remind yourself that you are trying to make that day a masterpiece. A masterpiece has few if any flaws and that is the ideal for each day of your life.—Youth's World.

Little Bobby was traveling in a Pullman car for the first time. He awoke during the night.

"Do you know where you are?" asked his mother.

"Sure I do," answered the young traveler, "I'm in the top drawer."

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

October

South Alamance, 11 30
Holt's Chapel, 7:30 30
West Burlington, 4 30

November

Person Circuit, 11 6
Haw River, 11 6
Pittsboro, 3 6
Graham, 7:30 6
Carr, 7:30 9
Branson, 7:30 10
Mebane, 11 13
Siler City, 7:30 13
Duke Memorial, 7:30 14
West Durham, 7:30 15
Duke's Chapel, 7:30 16
Calvary, 7:30 17
Mt. Tirzah, 11 20
East Roxboro, 7 20

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

October

Ellerbe, Norman, a.m. 30
Piedmont, p.m. 30

November

Caledonia, a.m. 1
Maxton, p.m. 1
West End, a.m. 6
Troy, p.m. 6
Wadeville, a.m. 13
Mt. Gilead, p.m. 13
Glendon, Fair Promise, a.m. 15
Hemp, Tabernacle, p.m. 15
Jonesboro, Broadway, a.m. 16
Carthage, p.m. 16
Parkton, a.m. 18
Raeford, a.m. 20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Pasquotank, Union, 11 27
Perquimans, Oak Grove, 11 28
Chowan, Center Hill, 11 29
Hartford, 11 30
City Road, night 30

November

South Mills, Trinity, 11 2
South Camden, Sign Pine, night 3
Gates, Zion, 11 4
Moyock, Memorial, 11 5
North Gates, Parkers, 11 6
First Church, night 6

The remaining days of the conference year reserved for adjourned sessions. With the help of certain pastors, the presiding elder expects to hold adjourned sessions in the entire district.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

October

Snow Hill, Tabernacle, 11 30
Seven Springs, 3 and 7:30 30

November

Hookerton, 7:30 1
Ayden, 7:30 2
Atlantic, Springfield, 11 6
Morehead City, 7:30 6
Riverside-Bridgeton, 7:30 8
New Bern, Centenary, 7:30 9
Newport, Riverdale, 11 13
Kinston, 7:30 13
Vanceboro, Epworth, 11 20
Grimesland, 3 and 7:30 20
Goldsboro, St. Paul's, 7.30 21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

October

Edenton Street, 11 30
Garner, 3 30

November

Franklinton, 8 2
Middlebury, Drewry, 11 4
Oxford Ct., Salem, 11 5
Four Oaks, Sanders Chapel, 11 6
Selma, 8 6
Clayton, 8 9
Youngsville, 11 13
Zebulon, 8 16
Henderson, 11 20
Tar River, Plank Chapel, 3 20
White Memorial, 8 20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

October

Robersonville, Stokes, 11 30
Tarboro, 7:30 30

November

Seaboard, Pleasant Grove, 11 4
Weldon, 11 6
Scotland Neck, 7:30 6
Warrenton, Warren Plains, 11 12
Warren Ct., Serepta, 3 13
Rocky Mount, First Church, 7:30 13
Wilson, 11 20
Elm City, 7:30 20

WILMINGTON DISTRICT
W .C. Martin, P.E., Wilmington, N. C.
FOURTH ROUND

October

Elizabeth-Trinity, 11 30
Bladen-Bethlehem, 3 30
Garland-Ingold, 7:30 30
Clinton, 7:30 31

November

Stedman-Cokesbury, 11 1
Roseboro, Roseboro, 3:30 1
St. Paul, 11 6
Lumberton Ct., 3 6
Fairmont, 7:30 6
Lumberton, Chestnut St., 7:30 7
Hallsboro, 3 9
Tabor-St. Paul, 7:30 9
Carver's Creek, 7:30 10
Falson-Kenansville, Falson, 11 13
Warsaw-Magnolia, Trinity, 3 13
Grace, 7:30 14
Trinity, 7:30 15
Scott's Hill, Scott's Hill, 3 16
Fifth Avenue, 7:30 16
Epworth-Wesley, Wesley Memorial, 7:30 17
Swansboro, Queen Creek, 11 20
Jacksonville-Richlands, Jacksonville, 3 20
Maysville-Pollocksville, 7:30 20

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Central, 11 30
Black Mountain, Sun. 3 30
Saluda-Tryon, Saluda, 7:30 30
Haywood Street, 7:30 31
Skyland, Avery's, 3 31

November

Hillside, Tues. 7:30 1
West Asheville, Wed. 7:30 2
Flat Rock, Moores, Thurs. 4 3
Hendersonville, Thurs. 7:30 3
Central, Fri. 7:30 4

Pastors are requested to call at district parsonage Saturday or Monday before conference and leave their reports.

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave., Charlotte, N. C.
FOURTH ROUND—IN PART

October

Big Spring, 11 30
Spencer Memorial, 8 30

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Grensboro, N. C.
FOURTH ROUND

October

Holt's Chapel, Holt's Chapel, night 27
West Greensboro, Muir's Chapel, 11 30
Summerfield, Summerfield, 3 30
Centenary, Centenary, night 30
Reidsville, Central, night 31

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

McDowell, Snow Hill, 11 30
Glikey, Thermal City, 3 30
Marion, night 31

November

Morganton, night 2
Marion Mills, Clinchfield, night 3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October

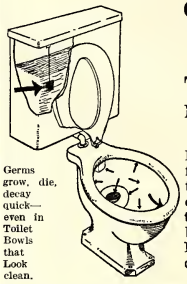
Central, 7:30 27
Dobson, Dobson, 10:30 29
Yadkinville, Yadkinville, 2 29
Jonesville, Ronda, 11 30
Wilkesboro, Wilkesboro, 3:30 30
North Wilkesboro, 7:30 30
Moravian Falls, Miller's Creek, 10 31

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Todd, Blackburn's, 3:30 31
Boone, Boone, 7:30 31

November

Watauga, Henson's, 10:30 1
Creston, Sutherland, 1:30 1
Warrensville, Warrensville, 3:30 1
Helton, Helton, 7:30 1
Laurel Springs, Mt. Zion, 10:30 2
Sparta, Sparta, 2:30 2
Ararat, Mt. Hermon, 11 3
Mt. Airy Ct., Oak Grove, 2:30 3
Stoneville-Mayodan, Stoneville, 7:30 5
Sandy Ridge, Mt. Hermon, 9 6
Madison, Madison, 11 6
Danbury, Pine Hall, 1:30 6
Walnut Cove, Stokesburg, 3:30 6
Final check-up, Stewards' Room, Centenary Church, Winston-Salem, Wednesday, 5 p. m., November 9.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

October

Westford, 11 30
Harmony, night 30

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

October

Central, Mooresville, night 28

November

Maiden, night 1
Bethel-Fair Grove, Fair Grove, night 2
Hiddenite (Ct. parsonage), 3 3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

October

Franklin Ct., Iotla, 11 30
Bethel, 7:30 30

November

Hayesville, Tusquittee, 11 6
Franklin, 7:30 6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

October

Thomasville, 11 30
Hiatt Memorial, 8 30

AUTOMOBILES CAUSE OF HARD TIMES

Take heed before it is too late. You cannot blame Mr. Hoover or any one that holds office. Remember you are doing it yourself—you are taking the last dollar out of your pocket to buy an automobile for a trap for your boys to get on the chain gang to make roads for you to ride your cars. Over a million would still be living today if it had not been for automobiles.

Remember if you take your money that you throw away in automobiles you can take the mortgage off your home and fix up your house; then you will find that you have plenty of money left, so that you can buy the farmers' products. You cannot expect to have good times while you put your money in automobiles, gas and oil; you will find your tax will be cut 25 or 50 per cent. You must remember that high tax is to build roads for you to run your car over.

W. C. Cox.

"I went to church last Sunday. A collection was being taken up for some purpose. The preacher asked every one to give until it hurt. I don't believe that is a good rule. I knew one of our head deacons could but out any ten members of the congregation, yet the giving of a quarter would occasion him more pain than the giving of a dollar would most anyone else. I think somebody like him started this 'giving until it hurts' business."—Oak Grove Banner.

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

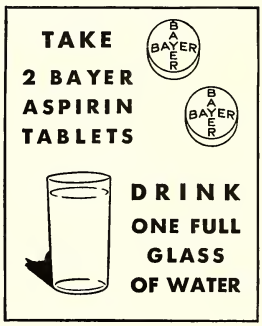
What Can You Do For The Pains Of *Rheumatism?*

Pain Ended In Few Minutes, This Way

It has now been discovered by thousands of rheumatic sufferers that the pains of that distressing disorder can be eased in as little as a few minutes . . . relief and comfort in almost as little time as it takes to tell!

Doctors advise two tablets of Bayer Aspirin taken with a full glass of water. Then a rest of a few minutes . . . and that is all. Pain is eased quickly—sometimes almost unbelievably.

Relief comes so fast because of the peculiar quick-dissolving property of Genuine Bayer Aspirin. The tablets you take dissolve almost INSTANTLY in your stomach. And thus you get practically instant relief. The fastest, safe relief—it is said.





Remember it is Genuine Bayer Aspirin which claims this quick-dissolving, quick-acting property. So be careful that you get the real article when you buy. See that any box or bottle you purchase is clearly marked "Genuine Bayer Aspirin." And that any tablet you take has the name "Bayer" stamped on it in the form of a cross. Then you will get quick relief.

Remember that when you buy. And remember, too, that Genuine Bayer Aspirin Does Not Harm the Heart.

THE TABLET WITH THIS CROSS BAYER DOES NOT DEPRESS THE HEART

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NORTH CAROLINA CHRISTIAN ADVOCATE

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Write the Dean.

HENRY C. MORRISON, President F. H. LARABEE, Dean

IN MEMORIAM

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Centenary church, do sincerely mourn the loss of our dear friend and sister, Mrs. A. I. Bell, who recently passed on to her heavenly home. Handicapped by ill health she was unable to take an active part in our society. Nevertheless she was vitally interested in every phase of our church work. Her place in church was never vacant when health permitted her to be present. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members and we acknowledge our loss with sorrow.

Second, That we express our sympathy to her two sons and other loved ones.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be sent to the sons, and a copy sent the North Carolina Christian Advocate for publication.

Mrs. B. E. Smith,
Mrs. L. L. Glascock.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has removed from our midst the gentle spirit of our beloved friend and co-worker, Mrs. Olar Lowder, a loyal member of Kerr Street M. E. church, who fell asleep on September 3.

And whereas, we, the members of the Ladies' Aid Society, desire to express our heartfelt sorrow at her passing; therefore be it resolved:

First, That we have sustained an irreparable loss. Her life and labors as a Christian woman and her influence will rest like a benediction upon the friends, her church, her community, inspiring them to greater loyalty and service.

Second, That we shall endeavor to emulate her virtues and trustworthiness, her zeal for her church and community.

Third, That we hereby extend our sympathy to the family and friends who mourn her passing, assuring them that their loss is our loss also.

Fourth, That a copy of these resolutions be sent to her family, to the North Carolina Christian Advocate, and that a copy be spread upon the minutes of our Ladies' Aid Society.

Miss Opel Barber,
Mrs. S. C. Rowland,
Miss Nellie Reavis.

LINDSAY — On Saturday afternoon, September 10, 1932, after a lingering sickness of several months, Mrs. H. D. Lindsay, Taylorsville, N. C., passed to her reward.

As a final tribute to her, it is not amiss to call attention to some of her outstanding characteristics:

Like all true mothers, she sought and found her chief happiness in the home. She never shirked any of its tasks, duties, or responsibilities, but was ever found seeking ways and means by which she might rise to the privileges and opportunities of the home. Her intense love for the home was one of her most striking traits; and the love she bore for her children was something too deep for expression; and they in turn adored her and believed in her sincerity and goodness with all their hearts.

Mrs. Lindsay, having been a member of the Methodist church of Taylorsville for a great number of years, was truly a great lover of her church. She had a strong sense of her duty as a member of the church, and in the discharge of her duties she was ever true. She was no shirker in any sense of the word, in the home, in the church, nor in her civic duties. She always did not merely her part, but as a rule much more. Many times she was known to "carry on" when her health bid her cease. She was not only no shirker, but also no quitter.

She had a strong, personal, living, and abiding faith in the Bible, and in the Christ of the Bible. In him she believed, to him she committed her life, and in him she was resigned in death. While she did not want to leave her loved ones she held no fears for the welfare of her soul. She believed that he was able to "keep her against that day."

Sister Lindsay was a possessor of strong convictions, and if necessary, the courage to defend them. Yet she always sought the quiet, peaceful and unpretentious life. She ever avoided gossip and strife, ever considering others before she considered herself.

As a formal capstone to her life, it may truly be said that she was a good woman, a lovable neighbor, an esteemed citizen, a true follower of his, a faithful wife, and a tender and devoted mother.

She leaves to mourn her passing her husband, Captain H. D. Lindsay; two sons, Lieut. Hugh Lindsay, U. S. N., and Joe Lindsay, Fielddale, Va.; two daughters, Mrs. Eugene Shaw, Greensboro, N. C., and Mary Lee Lindsay, Taylorsville, N. C.; two grandchildren, and a host of relatives and friends who morn their loss.

R. L. Young, Pastor.

RESOLUTIONS OF RESPECT

We, the stewards of City Road Methodist church, Elizabeth City, N. C., wish to express our heartfelt loss in the death of Brother P. E. Dozier, one of our devoted fellow stewards. In his own quiet but deeply interested and effective way Brother Dozier had served with us in the great work of the kingdom. We miss him more than words can tell. We are confident that the Father above whom he loved and served was made glad by his living and that this same heavenly Father who understands all things may well have welcomed him home with "Well done."

Whereas, we shall always miss Brother Dozier; his love of his church and fellowmen and his God shall always be an inspiration to us to be our best and to do our best. We are more determined that by the grace of God we will do our best to carry out share of the mantle that has fallen upon our shoulders.

Therefore be it resolved, that these resolutions be sent to the family. Furthermore, that a copy of them be sent to the North Carolina Christian Advocate, and that they be spread upon the minutes of this board as a lasting token of appreciation of his life.

F. K. Kramer, Chm.
A. P. Alston, Sec.

RESOLUTIONS OF RESPECT

On the evening of October 6, 1932, the sweet spirit of Mrs. Pattie Morris, widow of the late Mr. Calvin Morris of Colerain, passed from earth to the heavenly home. Until her last illness confined her to her room Mrs. Morris was ever active in the work of the Methodist church, of which she was a most loyal and faithful member. She was one of the most zealous workers of all of the organizations of her church. She was an inspiration to the members of the Woman's Missionary Society of Windsor Methodist church; therefore we resolve:

First, That we ever strive to profit by the example of her consecrated life.

Second, That we extend our sympathy to her family.

Third, That a copy of these resolutions be written in the minutes of our missionary society, and one be sent to the North Carolina Christian Advocate for publication.

Mrs. W. H. Darden,
Mrs. Bessie Dunstan,
Mrs. T. W. Lee.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Englehard Methodist church, wish to pay tender tribute to one of our oldest and most beloved members, Mrs. Margaret M. Watson, who passed to her heavenly reward on July 25, 1932. Therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we feel deeply the loss of her and shall miss her friendly smile of greeting, her words of encouragement in the work of the Master.

Third, That we extend our heartfelt sympathy to the bereaved family.

Mrs. Belle Credle,
Mrs. R. E. Windly,
Mrs. C. S. Guthrie.

IN MEMORIAM

The sweet, gentle spirit of Mrs. Margaret E. Giles passed to its reward October 2, 1932, at her home in Washington, N. C. A woman of rare intellect, high ideals and noble aspirations, who will be greatly missed in the community and life of the church which she loved and honored. Active always in good works, she has left an example worthy of emulation, and a noble legacy to her loved ones far surpassing pearls and rubies. With a radiant and undimmed faith until the last conscious moment, she slipped quietly away while asleep (as had been her desire) to be with God.

We, the members of the Woman's Wesley Bible class, which she taught many years, shall ever miss her, but rest in the assurance that "all is well with her soul."

Our hearts go out in deepest sympathy to the bereaved family, and with them may we look up through our tears and "kiss the rod that smites," knowing that "God doeth all things well."

Mrs. P. A. Nicholson,
Mrs. C. G. Morris,
Mrs. W. M. Parvin.

RESOLUTIONS OF RESPECT

Mrs. Emma Townsend, widow of the late C. C. Townsend, departed this life September 2, 1932, on the afternoon of her eightieth birthday. She passed away at the home of her daughter, Mrs. J. B. Pleasants. She had long blessed the world by her consecrated Christian life. She was an invalid for some years, though not a great sufferer. Little by little the Lord took down the tenement of clay until he said, "It is enough, come unto me." She was a faithful member of Centenary church and when able was always in her place at the services. She was a useful member of the missionary society and in every way she could was ready to lighten the burden of others, and to build up the kingdom of her Lord and Saviour. She was a devoted mother, a kind neighbor, a loving friend and a true Christian. "Blessed are the dead who die in the Lord." Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society, realize the great loss we have sustained and that we express our appreciation of her life of unselfish service in the Master's cause. Though she could not be with us, yet the remembrance of her zeal and faithfulness has been a constant inspiration to us.

Second, That we extend our heartfelt sympathy to her bereaved family and pray that God's richest blessing may abide and comfort them, and that her life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

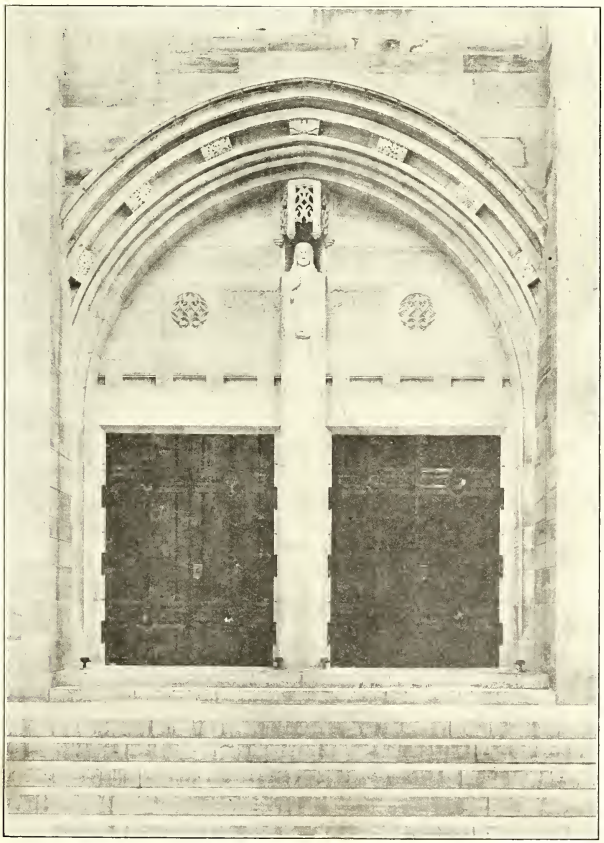
Third, That a copy of these resolutions be sent to the family, a copy be sent to the North Carolina Advocate for publication and a copy be recorded in our minutes.

Mrs. R. S. James,
Mrs. E. A. Long.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 3, 1932 Number 44

DUKE UNIV. LIBRARY DURHAM, N.C.



THE BEAUTIFUL DOORS OF CENTENARY CHURCH, WINSTON-SALEM, WILL BE OPENED WIDE TO RECEIVE THE W. N. C. CONFERENCE

REPORT OF THE COMMITTEE SELECTED BY THE DRY FORCES OF NORTH CAROLINA IN STATE-WIDE MEETING IN SEPTEMBER

REPORT ON CANDIDATES FOR ELECTION

After a most careful canvass, we are able to present a list of candidates for United States Senator, Governor, Congressmen by Districts, and others concerned in prohibition legislation. Where a candidate favors a change, it is so stated; where one is satisfactory, that fact is set down; where no definite information has been secured, that is noted.

Read the list; inform your neighbors; vote yourself and get others to vote.
This election is IMPORTANT. Election Tuesday, November 8th.

This information is given regardless of party affiliations of the candidates. Its findings are on the Wet and Dry issue alone, without regard to any other issues.

In many places the word "satisfactory" appears. That means the candidate opposes any change in state or national prohibition laws.

REPUBLICAN	DEMOCRATIC
FOR GOVERNOR	
CLIFFORD FRAZIER—Satisfactory.	J. C. B. EHRINGHAUS—"Personally and politically dry." "Standing upon the platform of my party."
LIEUTENANT GOVERNOR	
BOONE T. TILLETT—No answer.	A. H. GRAHAM—No answer.
SECRETARY OF STATE	
C. R. BRADY—Satisfactory.	STACEY W. WADE—"Personally and politically dry." "Standing upon the platform of my party."
ATTORNEY GENERAL	
H. S. WILLIAMS—Satisfactory.	DENNIS G. BRUMMITT—No answer.
UNITED STATES SENATOR	
JAKE F. NEWELL—Satisfactory.	ROBERT R. REYNOLDS—Recognized leader of the wet forces of the State.
UNITED STATES CONGRESS	
First District	
JOHN B. RESPASS—Satisfactory.	LINDSAY C. WARREN—On the Democratic platform.
Second District	
B. B. HOWELL—Satisfactory.	JOHN H. KERR—No answer.
Third District	
H. B. IVEY—Reported to be dry.	CHAS. L. ABERNETHY—No answer. Reported to stand on the platform adopted at Chicago.
Fourth District	
L. P. DIXON—Satisfactory.	EDWARD W. POU—Strong dry record. But stands squarely on the Democratic national platform.
Fifth District	
L. L. WALL—Satisfactory.	FRANK W. HANCOCK, JR.—No answer. In the last Congress voted "wet."
Sixth District	
WILLIAM I. WARD—Satisfactory.	WM. B. UMSTEAD—Stands on Democratic platform.
Seventh District	
J. M. BYRD—Satisfactory.	J. BAYARD CLARK—"Personally dry. Prohibition laws a failure; favors re-submission."
Eighth District	
A. H. RAGAN—Satisfactory.	J. WALTER LAMBETH—No answer. Has a dry record.
Ninth District	
P. P. DULIN—Satisfactory.	ROBERT L. DOUGHTON—No answer. Reported to be dry.
Tenth District	
CHARLES A. JONAS—Satisfactory.	A. L. BULWINKLE—"Favors repeal under certain conditions."
Eleventh District	
CRAWFORD F. JAMES—Stands on the Republican National Platform but is a strong dry.	ZEBULON WEAVER—Strong dry record. Will probably support a re-submission amendment along the line of Senator Glass of Virginia.

Candidates for President and Vice President

REPUBLICAN

The Republican candidate for President, Herbert Hoover, is for modification of the Eighteenth Amendment and for its enforcement by both Federal and State governments.

The Republican candidate for Vice President, Charles Curtis, is against repeal.

DEMOCRATIC

The Democratic candidate for President, Franklin D. Roosevelt, is for the repeal and doom of the Eighteenth Amendment and for immediate beer.

The Democratic candidate for Vice President, John N. Garner, is for repeal.

A. J. BARTON, MRS. W. B. LINDSAY, A. W. PLYLER, Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Preachers of the Gospel, $1.00

Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 3, 1932 Number 44

Justus Timberline in the Central Christian Advocate says an Episcopalian wish becomes good for Methodists. Here is the wish in question: "I was listening to an Episcopalian not long ago. Said he: 'Our church puts much stress on the doctrine of apostolic succession, but I wish it would come down a little harder on the more important doctrine of a succession of apostles.' Which goes, as far as I can size up my own church, for the Methodists, too."

Most significant are the reports carried to conference, for they are an index to the labors of the year, but the definite plans laid for the new year count for most. These are largely the measure of success. A year's work well done makes possible still greater achievements. Careful attention should be given at conference to make possible the triumphs of the year ahead. Make Winston-Salem and Rocky Mount gateways to glory.

Edward H. Cotten, backed by the five Unitarian organizations, in the Christian Register, calls one hundred thousand Unitarians to the work of a "grand spiritual forward movement." He closes thus: "Face the east. Night is passing. Dawn greets you through the trees. Day is here. Meet it as an army with banners." Why should not the leaders of North Carolina Methodism make some such call? Are those liberals in religion going to outdo those of evangelical faith?

Harvest day! Self-denial week! Week of prayer! Whatever the designation of these special occasions the invitation is to high service that calls for the best thought, the best prayer and the best effort. The ordinary levels of life are not sufficient to meet the urgent calls of the present demands. Every Methodist alive to the sacred trusts of our church knows what this means about conference times. Orphan children, laborers at home and abroad, the worn and broken, are all to be cared for. Great is harvest day!

The vigor and freshness and joy of revival has been the record of conquering Methodism. This is the enthusiasm that wins. Why not make this the mood of the closing weeks of the conference year? Paul rejoiced in the hilarious giver. May this tribe be greatly multiplied. This is no time for a dead march.

Men and women, loyal and true to God and to human welfare, should be found to speak at these times on the most urgent themes of the hour. This is the way to discover those of moral convictions and desirous of human welfare. All that is needed to make a success of these occasions is a few leaders in each community that will strive for the common welfare. Such meetings would count for more than do barbecues and political harangues.

We have all heard of that well known hot abode which is paved with good intentions, but have you heard of the land where so many things that we prize most dearly are stored away? Some writer unknown to us tells about it in the following lines:

"I know of a land where the streets are paved
With the things we meant to achieve.
It is walled with the money we meant to have saved,
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there, in that land somewhere,
The land of Pretty Soon."

"How much joy do you exhibit? Oh, there is so much jaw, when there should be joy! Do you get to the prayer meeting with joy? If not, why not? What sort of a religion have you really got? You are not a Christian because you have your name on a piece of paper. You are not a Christian because you take the collection, or sing in the choir or stand in the pulpit. Does your religion mean doing anything for anybody? Can people all around you see that you belong to Jesus? If the life of God is in you, it will come out." Ponder well these words of Gipsy Smith.

The Acme of Human Folly

MILLIONS of lives and billions of treasure, with the wreck and ruin of two continents, is the price paid for the great war. But this waste of life and treasure does not tell the tale. We are told on good authority that at the rate we are going during the next twenty years we will have paid out four times as much as the actual cost of the war. No nation can stand such a drain on its treasury, no people can carry such a load. The burden is already about to crush us. Yet men talk glibly about the next war and shut their eyes to the dire consequences that are upon us.

Many are led to believe that election day will remedy all the ills and a glorious era, free from the present burdens and sorrows, will dawn. How foolish are all such! A long and hard road is before us. We have inherited too much waste of blood and treasure to make such easy escape. War is a cure for nothing; it is death and hell on the fields of carnage and a crushing load on the backs of the generations following.

In the midst of these dire consequences following this one curse of the race, some would find relief by restoring the curse of drink. Let the liquor trade, they say, be allowed to bring in the better day. Thus the race would be left to stagger on under the curse of war and also of drink. Can one imagine more consummate folly than this?

Absolutely the only hope for the race in the new order characteristic of this modern world is for us to put away these two ancient enemies of human kind. War and liquor must go if humanity is to endure.

The struggle for the average man to gain his rights has been long and weary, with many a revolt of one kind and another, but the day has come when the divine rights of man are placed beyond and above the divine rights of kings. The same is true of human slavery. After long centuries the right of man to be free from the bondage of the task-master ended the institution of slavery. Men had to give up slavery or give up Christianity. The same is true of war and of liquor. Both of these run counter to all the teachings of the Carpenter of Nazareth. He is the Prince of Peace and the enemy of human greed and lust and appetite. A better order of Christianity will make for disarmament among the nations and hasten the end of the rum trade. The reproach of the church through the centuries has been its tolerance of these enemies of the race. Our present moral and spiritual slump accounts for the depths into which we have fallen. Church folks that cry Lord, Lord, around the altars of God and then show themselves traitors to the highest and best won the condemnation of Jesus. To shirk in the time of need and to prove a Judas in the hour of trial brand with infamy the leaders of a people.

The best news of these days is the assurance that a number of the nations of Europe are moving to accept President Hoover's suggestions for disarmament. Even this would do much for the relief of a burdened world.

Who Are You Going to Vote for Next Tuesday?

WE HAVE no reference here to Democrat, Republican, Socialist, or Prohibitionist. These are little more than political catchwords—party tags ,if you please. What has a tag got to do with personal character? And it is the personal character of the candidate that concerns us. Furthermore, we believe it should be the chief concern of every voter when he enters the voter's booth.

It would be well to make sure how many living wives and ex-wives the man has who offers for public office. It would be well to know whether a man walks straight in his home town and among his own neighbors so that we may know what to expect when he gets to Washington or Raleigh.

We do not recall a single time when there has not come out of Raleigh during the sessions of the state legislature stories of misbehavior on the part of some members of the legislature. The people are to blame for this state of affairs. For most of the members of the General Assembly are elected by a single county, and the voters with a little inquiry can find out what are the reputations of these candidates as to good moral character.

If a man has not the ability to successfully manage his own affairs how can he be expected to make an efficient public servant either for state or county?

What we insist upon is that each and every voter cast his ballot only for men of high moral character who have the ability to meet the demands of the office which they seek. Let us all remember that voting should be done in the fear of God and with an eye single to the welfare of the state. "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn."

Listen to His Matchless Plea

FIFTY years ago Henry W. Grady was the most eloquent voice of the new South. His address in Boston upon "The New South" was not only one of the most memorable orations ever delivered in the history of our nation, but it marked the beginning of a new era in this country, an era of good will between the North and the South.

It is not surprising that this apostle of a new and more glorious nation should be opposed to strong drink, at that time the unspeakable curse of both the North and the South. Atlanta, Georgia, after trying prohibition a few years made an effort to bring back the legalized traffic. It was at this time Grady urged that liquor should not be allowed to return. What he said then about Atlanta applies now to North Carolina.

"My friends, hesitate before you vote liquor back . . . now that it is shut out. Don't trust it. It is powerful, aggressive and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this republic in the halls of Congress.

"Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage humble enough to escape it—no palace strong enough to shut it out.

". . . It is the mortal enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho. . . .

"It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children, and to stifle all the music of the home and fill it with silence and desolation.

How Dry Am I?

WHEN taking a man's measure it is all important to have an accurate yardstick. It should be just thirty-six inches, no more, no less. To measure accurately, we repeat, one must have an accurate measuring rod.

What then is the measuring rod by which you can judge a man's and woman's opposition to liquor and learn just how dry they are? There is one infallible rule. And that rule is not how vehemently he abuses old John Barley Corn, neither is it determined by the unction of his or her prayers for the success of prohibition, nor how they stand up in church meetings to endorse temperance resolutions. The acid test is how they vote when they enter the polling booth. If they vote for men who are wet they are for liquor, if they vote for a man who is dry they are dry.

Emerson said, "What you do speaks so loud that I cannot hear what you say." A greater than Emerson has declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus over and over again declared that not what you profess or say, but what you do really counts.

What are you going to do about liquor next Tuesday when you come to vote?

Are We Bigots and Hypocrites?

HONORABLE ALFRED E. SMITH, a man of remarkable natural and acquired gifts but at the same time with conspicuous weaknesses, delivered a sensational address Monday evening, October 24, in Newark, N. J. As a summary of his long and heated tirade against prohibitionists and prohibition he said:

"For hypocrisy, for deceit, for double-dodging, for double-dealing, double-crossing, it probably has nothing to equal it in all the annals of American history."

One cannot fail to be reminded of what occurred in 1928 when from almost every stump the cry of bigot and hypocrite was hurled at all men and women who did not choose to vote for Mr. Smith. It seems never to have occurred to some people that a man in this country can vote for, or refuse to vote for any and every candidate for office without becoming a bigot or hypocrite. Furthermore, calling people hard names did not win votes in 1928, and the same law will hold good in 1932, 1936, 1940 and on and on. False and hateful charges, vile epithets, if you please, are not vote getters.

Mr. Smith, like every man or woman who undertakes to advocate the making and the sale of liquor, is short on argument and there is nothing left for him to do but abuse his opponents. He is only running true to form and we put him with every other man who is fighting for the legalized sale of liquor. But we will vote for none of them.

CONFERENCE DOINGS OF 76 YEARS AGO

By Alan Browning.

The coming session of the Western North Carolina conference to be held at Winston-Salem recalls some interesting history of 76 years ago, as gleaned from the "Annals of Southern Methodism for 1856, Edited by the Rev. Charles F. Deems, D.D., of the North Carolina Conference." This publication gives proceedings of the North Carolina conference, held in Greensboro, November 12 to 20, 1856, Bishop John Early, D.D., of Lynchburg, Va., presiding.

The presiding elders appointed were:

Raleigh district—Robert O. Burton.
Greensboro district—N. H. D. Wilson.
Salisbury district—William Barringer.
Danville district—Junius Moore.
Washington district—Robert J. Carson.
New Bern district—Ira T. Wyche.
Wilmington district—D. B. Nicholson.
Atlantic district—John Jones.

Rufus T. Heflin was re-elected editor of the North Carolina Christian Advocate, and William Closs, agent for Greensboro Female College.

Some of the principal appointments of pastors are noted:
Raleigh—James H. Wheeler.
Hillsboro—John W. Pearson.
Chapel Hill—H. T. Hudson.
Greensboro—Numa F. Reid, Joshua Bethel, supernumerary.
Franklinville—Marcus L. Wood.
Salisbury—Robert G. Barrett.
Winston—James E. Mann.
Williamston—Henry H. Gibbons.
Wilmington, Front Street—C. F. Deems.
Sampson—Joseph B. Martin, A. D. Betts.
Roberson—Paul J. Carraway.
Cape Hatteras Mission—Arthur F. Harris.

The minutes record the death, while attending the conference, of Rev. M. L. Douglass.

Under the head of "Dedication of Churches" appears the following quoted from the North Carolina Christian Advocate of August 8, 1856:

"The new Methodist Episcopal church in Winston was dedicated to the service of God on Sunday last, by Rev. Charles F. Deems, D.D., of the N. C. conference. A very large congregation were in attendance, and Dr. Deems delivered a most eloquent and appropriate sermon on the occasion. A collection of several hundred dollars was taken up to discharge the debt contracted in the erection of the building. The edifice is large and commodious, tastefully and comfortably arranged, and is an honor as well as an ornament to our town."

A GOOD WOMAN PASSES TO HER ETERNAL REWARD

In the afternoon of September 28 at one thirty-five o'clock my mother, Mrs. J. B. Bridgers, passed to her reward, To us, her family, she was the center of our life and the inspiration of our union. To many of her friends she was known as "Mother Bridgers."

She was the wife of Rev. J. B. Bridgers, who was a member of the North Carolina conference, and who died while he was pastor at Bath. She was his co-worker. Her's was a life most beautiful and unselfish. The work of the Lord was her very life. The earliest memories of my life are of her; her zeal, unfailing faith and holy life. She never compromised her convictions but was true to the teachings of Wesleyan faith and doctrine.

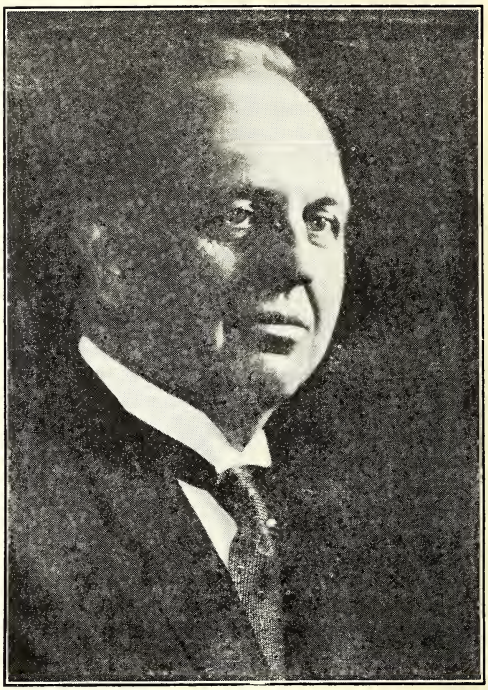
For many years she and my father and I were engaged in evangelistic work. She led thousands to Christ. There are about 25 preachers whom she led to Christ and inspired to enter the ministry. Many will rise up at the judgment and call her blessed. She never wavered. Her face was set like a flint toward God. Her remarkable life was beset by many battles. Suffering, pain and sorrow often mingled with the shadows which crossed her path; but withal she was radiant and ever looked forward. She was faithful to the end.

I shall never forget the last mile of her journey. The shadows of death closed in upon her. She suffered much. For days she was hardly conscious of her surroundings, but every time she came to herself, she was singing and talking about going to meet her Lord. She constantly sang "There Waits for me a Glad Tomorrow" and—

"My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun."

When the end came, her paralyzed side with its closed eye, which had not been open for several days, seemed to regain its strength. She straightened her head, opened both eyes wide, looked up and smiled and breathed her last. She was buried at Marion, S. C. She loved her thousands of friends and thought of them to the very last. She asked me to write this and say good-bye to them.

Her son, Luther Bridgers,
(North Georgia Conference). Gainesville, Ga.



DR. CHAS. C. WEAVER
Pastor of Centenary Church and Conference Host

HON. J. WALTER LAMBETH STATES HIS VIEWS ON PROHIBITION

Since the tabulated report that appears on page 2 of this Advocate went to press and in which it is indicated that Mr. Lambeth had sent no report, there has come into our hands a letter from Mr. Lambeth in which he states his attitude toward prohibition legislation. We think that in fairness to Mr. Lambeth this letter should appear so that the voters of North Carolina may know where he stands on the question.

Mr. Lambeth writes:

"Regardless of one's personal views, it seems to me that further progress in dealing with the liquor problem requires a fresh mandate from the people.

"If those who favor retention of the 18th Amendment cannot muster a majority of the voters of thirteen states, then we cannot hope for successful handling of the problem on the present basis. On the other hand, if the amendment is sustained by the votes of the states, it will receive a new impetus and we can go forward with renewed assurance.

"I, therefore, favor resubmission of the 18th Amendment with proper safeguards for the protection of dry states.

"Pending submission, I shall oppose any modification of the Volstead Act to increase the alcoholic content unless it is proven to my satisfaction that such a beverage would be non-intoxicating. In other words, I shall resist any attempt to nullify the 18th Amendment so long as it remains a part of the constitution.

"I am opposed to the return of the saloon."

ANNUAL CONFERENCE NOTICES

BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education will meet in the designated room Wednesday afternoon, November 9, at 2:30. All members are urged to be present promptly.

The executive committee of this board will meet at the same place at 10 o'clock Wednesday morning, November 9.

R. Dwight Ware, Secretary.

CLASS OF SECOND YEAR

The Committee on Examination, class of the second year, will meet in the room designated at three o'clock Wednesday afternoon, November 9. All men in the class of the second year will please take note and be present.

Paul Hardin, Jr.

COMMITTEE OF THIRD YEAR

The Committee on the Third Year will meet Wednesday afternoon at three o'clock, November 9. O. L. Robinson.

CLASS OF FOURTH YEAR

The Fourth Year Committee of Examination will meet at three o'clock Wednesday afternoon, November 9, in the room designated in Centenary church, Winston-Salem. All those who expect to appear before this committee are requested to be present at that time. R. M. Hauss, Chm.

MEETING OF FIRST YEAR COMMITTEE

The members of the class of the first year will meet with the committee in Centenary Methodist church at the place designated on Wednesday afternoon, November 9, at 3:30. Please bring all certificates of credit and a written sermon on Repentance. Howard P. Powell, Chm.

TO THE COMMITTEE ON ADMISSIONS AND APPLICANTS FOR ADMISSION ON TRIAL AND FULL CONNECTIONS

The Committee on Admission will meet at the Centenary church at Winston-Salem on Wednesday, November 9, at 10 o'clock a. m.

As the conference session has been shortened one day, there will only be one session of the committee on admission, lasting from 10 o'clock and closing with the meeting of the bishop and his cabinet at four that afternoon. All applicants must appear before this committee at this time for their approval. L. B. Abernethy, Chm.

COMMITTEE ON ADMISSIONS

The Committee of Examination for Admission on Trial will meet in Centenary Methodist church, Winston-Salem, on Wednesday afternoon at two o'clock, November 9. All candidates for admission will meet said committee and present credit for the course of study as per the 1930 Discipline, paragraph 886.

E. L. Kirk.

CHARLOTTE DISTRICT PASTORS' MEETING

The pastors of the Charlotte district will please meet in Dr. Smith's office, Centenary church, at 5 p. m. Wednesday, November 9, for final check up of reports.

John W. Moore.

SPRAY SPLASHES

By W. H. Willis.

Since it is customary for climbing young pastors to rush into their church paper just before conference to chronicle their remarkable ministerial exploits, I am hastening to take my superannuated Waterman in hand.

* * * *

I have been moving over these sunlit hills now for most a year. Have made visits—1200 of them—all the way from Matrimony Heights to Tackie Branch and from Tackie Branch to Blue Creek, in 60 cases stopping for a meal.

* * * *

"A good year, Bishop." Accessions 80; net increase 50; 30 on profession of faith. The names of 20 resident Methodists —names off of the roll without their knowledge—have been discovered and restored. (Did they neglect to invite some former pastor to dinner?)

* * * *

Lost my job last year because of excessive zeal in raising the benevolences. This year, you bet, I have soft-peddled. And yet we hope to show an increase of 999 per cent over last year's record here. Figure it out for yourself. Nothing reported last year, $102 this year. What percentage of increase is that!

* * * *

My stewards, in two bands, Reds and Blues, have on the "annual tug." "Bear fights" and "hide and tallow meetings" are in the offing. That the pastor go not up empty-handed.

* * * *

Back in the days when knighthood was in flower the writer wore some honors among his conference brethren—of these nothing is left but the deanship of the croquet fraternity. How fickle is fame! In the latter field, however, he is giving a good account of himself.

* * * *

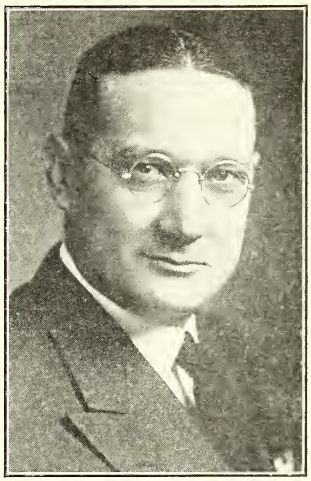
Took time from our favorite sport recently to go and hear "Our Jake" present some good prohibition doctrine—and was well pleased.

* * * *

These people have their faces toward the sunrise. They breathe the ozone of good cheer. The very names they give their babies reveal this. For instance: "Sunshine," Maybud," "Nightingale and "Rosebud" appear on my register.

* * * *

My Hoover cart hitting on all four cylinders will be rolling into Winston-Salem Wednesday afternoon. The occupant will be about as happy as anybody, even if the state has gone senatorially wet.



REV. J. W. HOYLE
Pastor of Green Street Church, Winston-Salem

UNDERGRADUATES OF NORTH CAROLINA CONFERENCE WILL TAKE NOTICE

The joint Committee on Ministerial Training of the North Carolina conference in session at Greenville laid down the following requirements for undergraduates:

1. Prompt attendance upon the meeting of the class at the time and place as set by the class chairman.
2. Written statements from the divinity school, pastors' school or correspondence school showing credits.
3. All books required to be read completed by the opening of the annual conference.
4. Written sermon on the subject assigned in the book of Discipline. The committee recommends that careful thought be put on the sermon.

The joint Committee on Ministerial Training composed of all members of the committees of the conference course will be glad to help in any way possible. Every year the educational requirements are becoming more and more important as entrance requirements in our conference and we are counting on the men now in the classes to hold up the high standard.

J. M. Ormond, Chairman,
R. E. Brown, Secretary.

REV. AND MRS. W. C. MARTIN ARE HOME FROM HOSPITAL AND IMPROVING

The many friends of Brother W. C. Martin and his good wife are, no doubt, anxious to learn of their condition since their sad and tragic automobile accident of last week which resulted in the death of two occupants of his car and painful bodily injuries and severe shock to Brother and Sister Martin. I am writing, therefore, to say that their condition is very satisfactory under the circumstances. They returned home from the hospital yesterday, and able to be up and to walk in the house some today. Brother Martin hopes to be able to resume his work in about ten more days. In the meantime, the pastors and faithful laymen over the district are co-operating with him in the finest of spirits and offering every possible assistance in concluding the work of the conference year in a creditable manner. H. B. Porter.

How the Negro Spiritual Helped the Slave

By A. O. Steele

Negro spirituals were born of the suffering and sorrows of slavery to lift and heal a people. They are the voice of the slave crying to God for deliverance and God's answer to that cry.

The evils which the spirituals helped the slave to bear were many. The life of the Negro slave was on the lowest plane. He was a chattel bought and sold. His home was a cabin not so good as the stable for his master's horses. His food was the fare of a pauper. His family was not his own. Often even the consolations of religion were denied him.

Out of this night of suffering and death came the spiritual to save him from despair. God came to him at midnight in his secret meeting. In those stolen hours of communion he gained courage and faith from singing his songs of sorrow:

Keep me from sinking down,
O Lord, O my Lord!
O my good Lord!
Keep me from sinking down!

The great horror of slave-life was the constant danger of separation:

Mother, is master going to sell us tomorrow?
Yes, yes, yes!
Mother, is master going to sell us tomorrow?
Yes, yes, yes!
O, watch and pray!

Thus runs the sad song of the slave child.

Against this fear, the spiritual steeled the slave, so that when the doomed ones began their long, dusty tramp to the far South, away from home and kindred, those bidding them good-bye could sing with a degree of consolation:

Let us cheer the weary traveler,
Let us cheer the weary traveler,
Let us cheer the weary traveler,
Along the lonesome way.

Only death lay ahead. But beyond that was God. Often, in order to escape, the slave resolved to commit suicide:

Before I'd be a slave,
I'd be buried in my grave,
And go home to my Lord and be saved.

But his religion enabled him to wait for the coming of God's chariot.

All ills are not physical. The slave felt the chains of sin grip his soul as firmly as the shackles of bondage: "O, Wretched Man That I Am, Who Will Deliver Poor Me!" Sin was a wilderness in which one wandered and suffered away from God. Out of its perils and loneliness the lost one came with shouting and rejoicing:

Didn't I shout when I come out the wilderness,
Leaning on the Lord!
I bowed so low when I come out the wilderness,
Leaning on the Lord!
My chains fell off when I come out the wilderness,
Leaning on the Lord!

The spirituals gave to the singer patience, endurance, consolation, joy, love for his fellow men and hope in eternal life. Singing his songs of sorrow and joy, he forgot for the moment that he was a slave and remembered only that he was a child of God.

When life grew more dismal and the chains tightened upon his soul, when he felt the sting of the lash upon his back, when his wife and children were sold, and his heart broke, his spirit could slip out of its prison of sorrow upon this whispered chant:

Steal away, steal away,
Steal away to Jesus;
Steal away, steal away home,
I ain't got long to stay here!

The slave was not always sorrowful. Religion lifted him above his woes. In his darkest hours he sang:

Sometimes I feel like a motherless child,
A long ways from home.

But he could also sing with a note of spontaneous joy: "There's a Little Wheel Turning in My Heart," or again:

O, walk together children; Don't you get weary;
Walk together children; Don't you get weary;
Walk together children; Don't you get weary;
There's a great camp meeting in the Promised Land.

Life was a long, rocky road, but the journey was almost over:

It's a mighty rocky road,
But I'm most done traveling here.
It's a mighty rocky road,
But I'm most done traveling.
Bound to carry my soul to the Lord.

The burden upon him was not light, neither was his yoke easy, but one day it would be lifted:

By and by, O by and by,
I'm goin' to lay down this heavy load!

In spite of his many woes and injustices, the religion of the slave did not allow him to hate. In this, he achieved the spirit of the Master:

Give me that old-time religion,
It makes me love everybody.

Or again:

Lord, I want to be a Christian in my heart,
In my heart, in my heart,
Lord, I want to be like Jesus,
In my heart.

But whatever his patience and endurance, his hope was in the future. Death might be a lonesome valley, but through it the soul walked to its God:

We shall walk through the valley of the shadow of death,
We shall walk through the valley in peace;
If Jesus shall be our Leader,
We shall walk through the valley in peace.

Earth was the place of his pilgrimage, but heaven was his home:

Soon-a-will be done with the troubles of this world,
Goin' home to live with God.

He who now walked with bare and cracking feet through the ice and snow would then wear golden slippers. He whose only garment here was a dirty sack or a ragged shirt would then be clothed in spotless white. He whose gray and weary head was bent beneath the sorrows and storms of life would then be given a shining crown.

The bare cabin of his earthly existence, with the wind whistling through its ill-daubed walls and his children crying on its floor of dirt, was to be changed for a mansion in the sky. Into that glorious home sorrow could not enter.

The lash of the master was to be forgotten. The haunting specter of the auction-block was to be unknown. There he was to know joy, freedom, and love, and to

dwell in peace with God. Little wonder then that he could sing with rapturous joy:

Lord, I know I have another building,
It's not made with hands!

This help came from God. God was good and powerful and would secure justice in the end. The song that thrilled him and held him like the blast of a trumpet calling the world to its deliverance was this:

Go down Moses!
Way down in Egypt land,
And tell ole Pharaoh,
'Let my people go!'

Sometimes it fired him to strike for his own freedom. Sometimes it struck fear into the hearts of his masters. But always it steeled his soul and enabled him to wait for the coming of the Lord.

However, if the flaming God of Moses was to strike off his chains, it was the God of Jesus who came to him to heal his wounds.

Nobody knows the trouble I see, Lord;
Nobody knows the trouble I see.
Nobody knows the trouble I see, Lord;
Nobody knows but Jesus.

God's help did not come unaided. He who would receive it must endure:

Keep-a-inching along,
Keep-a-inching along,
Jesus will come by and by.
Keep-a-inching along like a poor inch-worm,
Jesus will come by and by.

Though he lived in the dust and ashes of life, the slave must strive to be more humble:

In that great getting-up morning,
We are going to face the rising sun,
Lord, help me to live more humble in this world!

The last burden laid upon the slave that he might gain the help of God was that he should suffer with Jesus. To him, the suffering of his Master whom he loved so well, was a symbol of his own crucified race:

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O, sometimes it causes me to tremble—tremble—tremble,
Were you there when they crucified my Lord?

As Jesus suffered, so must he until he gained the crown:

I've got to walk my lonesome valley,
I've got to walk it for myself;
Nobody else can walk it for me,
I've got to walk it for myself.

But that journey was not alone. God walked it with him. And at the end of the way, the great camp ground and peace.—Selected.

BILLIE RAYLE

Sunday afternoon at 5:30 o'clock the golden key that opens the place of eternity turned in the lock of life and the soul of Billie Rayle, only son of Rev. and Mrs. Paul R. Rayle, passed to that undiscovered country from whose bourne no traveler e'er returns. He was born at Hudson, N. C., August 18, 1925; died October 16, 1932, being seven years, one month and 28 days old. He was dedicated to the Lord by baptism February 19, 1926.

In this world God cultivates many beautiful flowers. Some bloom early, some bloom late, but all bloom to shed their beauty and fragrance on the evening air. Then a divine hand gathers them to dwell in the eternal garden of his love. Thus little children die, some in the sweet bud, some in fuller blossoms, but never too early to add



BISHOP EDWIN D. MOUZON, D.D.
Who will preside over the Western North Carolina Conference

beauty and glory and make heaven fairer and sweeter and tender with their immortal bloom.

Billie Rayle was a typical parsonage boy who loved the great outdoor world. His playmates were many. His fondness for his pets, especially his little dog, attracted the attention of neighbors and friends. He loved his school and his instructors. When the Sabbath day dawned he was up and ready for a trip with his father out to the churches in the country. The day that he went home to play with the children on the evergreen fields of eternity, he had sat at the 11 o'clock hour with his mother and sang the hymns of the morning worship. All who knew Billie loved him, and life is riper, richer even in the hour of bereavement than it was. Billie's light burned with a pure flame, and taught a sweet lesson. He was a dispenser of sunshine and kindness. Billie's earthly ministry was well done. He has lifted us just a little nearer the eternal. He is not dead, the child of our affection, but gone to dwell in a land untouched by sin. "For of such is the kingdom of heaven."

Billie was given to Brother and Sister Rayle as a pure gem. They have kept him unsoiled by sin through the seven years of his stay with them. They have returned him to the Father of love pure as a white rose to bloom in the flower garden of eternal love.

"The little hands are folded like white lilies on his breast,
The busy feet, so noisy once, are evermore at rest;
The snow drift of his little bed is stainless, smooth and still.
As if waiting for the laddie back, his cozy place to fill.
The hobby-horse is saddled, and gives forth a hearty neigh,
But the rider does not heed it, for he is far, far away.
He is dwelling with the angels, and though I may be late
I know he will not forget me but be watching at the gate.
His toys are laid upon the shelf, his clothes are put away,
The little rug is folded up, on which he knelt to pray—
His empty chair is by the hearth, as if expecting him,
And when I see that vacant chair my eyes with tears are dim.
I listen, wait, and listen for a voice that never calls.
For a step along the hallway, but the footstep never falls.
But this comfort I have always, that though I may be late—
I know Billy will not forget me, but be watching at the gate."

J. S. Hiatt.

American preaching and sermons have a tyrant; its name is timely topics.—Dean Gates.

There is something fundamentally disturbing about an earthquake.—Dr. Henry Howard.

People and Things

Western N. C. Conference, Winston-Salem, November 9
North Carolina Conference, Rocky Mount, November 23

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

"Eva Gray, born October 28, 1932. Rev. and Mrs. R. G. McClamroch, Crabtree, N. C."

"Rev. and Mrs. M. W. Lawrence of Maysville announce the birth of a daughter, Margaret Patterson, on Tuesday, October 25, at St. Luke's Hospital, New Bern."

We are amusement crazy. When Maxim Gorky saw Coney Island, he said, "What an unhappy people it must be that turns to this for happiness."—Dean Brown.

Rev. Wade Johnson, pastor of Central church, Spencer, is closing the conference year with a revival meeting in which Rev. J. B. Tabor is the preacher.

If another war comes, I shall not, I think, be sure enough there is any reason in it to fight in it till fifteen years after it is all over. No chaplaincy, either.—Eliot Porter.

"The home coming and rally day at the Hallsboro church was a success. Prof. J. M. Ormond of Duke brought us an inspiring message, the ladies brought us a fine dinner, and the fellowship was uplifting. The church and Sunday school building were dedicated."—The Pastor.

"Three years on the Bethel charge has resulted in 95 Cokesbury and standard credits, N. C. Christian Advocate in all homes, increase in membership in the churches of 156, or a net gain of 134. This is an increase of about 55 per cent for the charge. The organization of three Leagues and four Sunday schools, with growth of old ones, and considerable material improvements and collections above previous years."—G. N. Dulin.

Hand to your pastor before conference back dues to the Advocate.

"Rev. Edgar P. Billups, former president of Rutherford College, delivered the address at the formal opening of Morris Harvey College here September 20. His subject was "What Is True Greatness?" Those who heard him speak declared that his address was one of the best ever delievered at Morris Harvey. Rev. Mr. Billups is a former student and teacher at Morris Harvey College. Among his schoolmates here was Rev. Leonard Riggleman, who is now the president of the institution."

"Our church in Southport, with many Christian friends from other churches, have recently been greatly revived, the meeting having been led by Rev. L. C. Larkin, pastor of Trinity church, Wilmington. He earnestly preached the Word, the gospel was soulfully sung, and the Holy Spirit came with quickening and saving measure upon the great congregations who gathered day and night to worship together in the house of prayer. Though the pastor, Rev. R. H. Broom, was taken sick near the beginning of the meeting, Brother Larkin nobly bore the responsibility of leadership. Many members heartily gave him their good moral support, and church and community were made to rejoice with great refreshing from the presence of the Lord."

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

The mid-week services at the North Wilkesboro church continue in interest and helpfulness. The average attendance during this conference year has been 123. The average for three years has been 119. Rev. J. H. Armbrust is the pastor of this good church.

On November 1, 1932, Asbury College will begin broadcasting by remote control over station WHAS, Louisville, Kentucky. Each week day morning there will originate in the Hughes Auditorium on Asbury's campus a devotional program which will be carried all over the nation by this new powerful transmitting station. Tune in on station WHAS each week day morning. Two 15-minute periods—7:00 to 7:15 a. m., 7:30 to 7:45 a. m., Central Standard Time. Be sure to hear these Asbury programs.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

"John J. Knox of Brunswick county died suddenly October 28, 1932, while milking his cows. Mr. Knox was well known in both the religious and political life of his community. During the 68 years of his life he made it a practice to live his religion. He is the father of ten children, all of whom I know have been educated and are now Christian young men and young women. Mr. Knox will be greatly missed by all who knew him, for to know him was to love him. Our heartfelt sympathy goes out to his family."—E. H. Measamer, N. C.

One of the sterling examples of clean living, square sport, and honor to the body as a spiritual temple, after more than forty years of service at Chicago University, has been retired by reason of reaching the age limit established for active work—Mr. Alonzo A. Stagg. To think of football is to think of Director Stagg always. The university authorities term him "a crusader for the values of character that underlie true sportsmanship." He has been a staunch defender of sobriety and truth. Only seventy years of age he anticipates years yet of special work. He will be the university's representative on inter-collegiate bodies dealing with athletics.—Cincinnati Advocate.

"Regardless of the fact that every one says that there has been and still exists a depression, the First Methodist church of China Grove has accomplished some very worth while things. The attendance both at the worship services and at church school has increased. Improved worship service, regular choir rehearsals, prayer services started and stabilized. Conference collections in full last year for the first time in 20 years. Electric bulletin board erected, unified program of Christian education adopted, ladies' parlor furnished. Membership increased from 239 to 362, by vows 89, otherwise 65; total to date 154, net increase 123. Piano purchased for the Y. P. division, new electric light fixtures for church auditorium, weekly bulletins, new equipment for children's departments. Y. P. fellowship hour, daily vacation Bible school. Church debt refinanced and much paid off. Annual laymen's service, children's story sermon each Sunday. Sixty-seven children baptized. Bath room furnished and new plumbing for the parsonage, parsonage painted inside and out. And many other material things, to say nothing of the spiritual development of the church which has greatly improved."—Fred A. Sides.

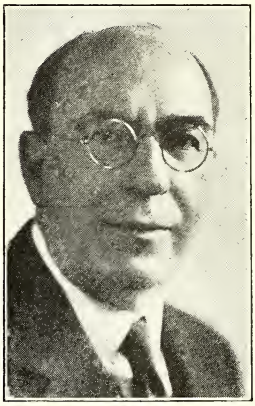




Above—Rev. O. L. Brown, pastor Ogburn Memorial Church, Winston-Salem.

Right—R. B. Crawford, Charge Lay Leader of Centenary Church, Winston-Salem.

Left—Raymond A. Smith, Director Religious Education, Centenary Church.



MRS. J. R. SPANN, DAUGHTER OF BISHOP AND MRS. MOUZON, PASSES AT HOME IN TEXAS

Mrs. J. R. Spann, wife of Rev. J. R. Spann, pastor of the First church, Big Springs, Texas, died at her home in Big Springs Monday afternoon, October 31. She had been ill for some time. Bishop Mouzon left the Virginia conference before its adjournment October 24 to be with his daughter and remained till the end. The funeral services and the burial were in Dallas, Texas, Wednesday morning, November 2.

Mrs. Spann was formerly Miss Julia Mouzon. She was 37 years old and had been ill for some time. She is survived by her parents; her husband, Dr. J. R. Spann; one son, Edwin; three brothers, Dr. James C. Mouzon of Duke University, Dr. Edwin D. Mouzon, Jr., of Southern Methodist University at Dallas, Texas, and Olin Mouzon, a senior at Southern Methodist University, and two sisters, Mrs. Hattie Thomas and Mrs. Garland Puerlfoy of Dallas, Texas.

To Bishop Mouzon and to the entire family North Carolina Methodism will extend its warmest sympathies in this hour of their bereavement and pray that the God of all comfort may sustain them.

VERY IMPORTANT NOTICE ABOUT CONFERENCE

Reports must be in on first day of conference. The session is one day shorter, making this more urgent than ever. We anticipate trouble with only about one per cent. If these possible delinquents will give the matter a little thought now it may save them from being embarrassed or offended later. A glance at page 57 of minutes will indicate the amount of work necessary—the books to be balanced and distributions made after the last report is in. The work of boards will be stalled till they get this information. I hope pastors will understand why we have to be so urgent.

Send money for Children's Home, Kingdom Extension and other special causes direct or pay to representatives at conference. If any checks for causes other than general and conference work and Chapel Hill-College Place are inclosed make these checks payable to me also, and plainly marked. Make postal orders payable in Winston-Salem. Please, please do not make payments in currency. Buy a check or money order. Inclose just as few checks as possible, one to cover everything is best. Do not inclose your receipts or canceled checks. Now is the time to begin. E. O. Cole, Conf. Treas.

AT PLEASANT GROVE IN NORTHAMPTON

Pleasant Grove is one of the old churches in a fine section of Northampton county a few miles north of Jackson, the county seat. Last Sunday, Rev. R. R. Grant and his people came together for a home coming which lasted all day. Not often do a people have a more successful and interesting day. Good fellowship, the varied services, the pointed discussions and the sustained interest contributed to the success of the occasion.

It was a delight to preach to that fine congregation at the 11 o'clock hour. Such a gathering can not be assembled in many sections of the state. This county has been noted for its substantial citizenship from the early days of the commonwealth. The hardy pioneers settled this land in the early days of the colony.

In the afternoon Mr. F. W. Piland, lay leader of the charge, spoke. He was followed by Prof. A. W. Oaks of Weldon, who gave a capital address on stewardship. Then Mrs. M. T. Plyler presented the missionary work of the women. The full house, the music rendered and the varied program sustained the interest of the day to the very last.

The Pleasant Grove church with its beautiful windows, its steam heating plant, its adequate Sunday school rooms and comfortable sittings ranks among the best country churches in the state.

Four miles north at Seaboard is the parsonage and a brick church that would do credit to a town with ten times the population. Baptists, Methodists and others came together for the evening hour, at which time the visiting preacher was pressed into service.

This is Brother Grant's fourth year. Some are talking of his return for the fifth year. If this beloved brother does not return some one will fall into a good place with these four churches so well located on the Seaboard charge.

Of our stay at the parsonage and of the thousands of stacks of peanuts in the fields of that section and of incidents by the way we could write at length, but this is not the time and place for such.

What Is A Saloon?

By J. E. Smiley

In the days when these lines are written, midway between the June circus staged by the major political parties in the genial atmosphere of Chicago and the relatively dour and cheerless November election, the multicolored regiments of patriots fighting in the various armies for and against prohibition find themselves in an embarrassing situation. In a field that properly should be hotly contested, every single organization, from dripping wet to desert dry, has entrenched itself, declaring that it will hold that position against all comers. The position is that there shall be no return of the saloon.

The cheering, ranging from saintly hallelujahs to hurrahs with a slight suggestion of hiccup, has been a source of national inspiration. Our courage and defiance as we have shaken our fists in the face of all opposition has been magnificent. The trouble is there is no opposition. It is hard to keep the campaign going when no one but ourselves hears our cheering and no one will lend his face as a foil for our fists. On our chief battleground we are all brethren, dwelling together in unity. Or are we? Let us ask ourselves a few simple, searching questions.

The Search for a Definition

There must be no return of the saloon. Well, exactly what is a saloon? Obviously, it is something more than a place where liquors are publicly and legally sold, for public, legal sale as a substitute for the present legal prohibition is exactly what is now contemplated by millions of our people who at the same time declare themselves irrevocably against the saloon. What is that "something more" that we unanimously are determined to eliminate when and if we reinstate the public, legal sale of liquor?

Our study of the liquor problem to date has concerned itself almost altogether with the buyer of liquor. We know that the buyer buys to drink. We have studied his case with convincing thoroughness, but we have given astonishingly little thought to the motives, the objective, of the seller. Why does the seller sell? Because somebody wants to buy? Not at all. Because he wants to meet the individual or social demand for liquor? Again not at all. He sells to make a profit—a financial profit—and for no other reason. The answer is as obvious as the reason for the buying by the buyer, but we have never followed through to the consequences of the seller's making a profit. When we do, and not until we do, we shall find that "something more" that makes the saloon the element in the liquor business unwanted by wets and drys alike.

A saloon is, or was, an institution for the legal, public sale of liquor for the purpose of making money, a profit, for a private owner. To maintain and increase that profit, the profit-makers used every device known to business for enlarging trade. Advertising appealed to the whole public. The places of sale—saloons—were adapted to attract men out of every level of society, from the cheap and sordid to the exclusive and refined. Social customs, notably treating, were fostered to develop recruits to the ranks of drinkers. Control of every phase of government was diligently sought and not infrequently obtained. Everyone who can remember the old days can extend the list of degrading practices indefinitely from his personal observation. Strange as it may seem, not many realize clearly the driving motive back of it all—the making of money, a profit, for the owners of the liquor business.

A Result of Profit-Seeking

Viewed in this way, the money phase seems so obvious that the first impulse is to dismiss it with an impatient, "Of course." It cannot be so easily dismissed when we remember that unanimous decision of ours that the saloon shall not return, even if the sale of liquor should be legalized. If the motive, the driving power, back of the old saloon was, of course, the making of money for the private owners, then equally of course the new dispensary of liquor, not a saloon, that we are to create must not make one dollar for any private owner. That cuts deep. It takes in territory that we have considered but little.

Once good physicians tried to combat typhoid fever by reducing the fever of the patient, by restraining him in his delirium, by nursing him back to strength if by a miracle he survived his "crisis"—only to see other members of their community mysteriously being stricken and going their way to untimely death. No one had discovered the germ that silently assailed and destroyed men. Then it was found and our fight now is against the germ rather than against the fever. Wherever the germ exists, men in increasing numbers are in danger, and wherever it is ignored, no matter how earnest our declaration that the fever shall not return, nor how persistent our care of individual sufferers, nor how great our grief when we lose our battle for the life of those we love, men sicken and die.

Fighting the Germ, Not the Fever

The germ, the cause of the fever, must be destroyed. The germ that made the saloon a consuming fever was the money, the profit, it returned to its owners. If we really mean that the saloon must not return, then we must mean, with deadly earnestness, that no man shall be allowed to make a dollar of profit out of the liquor business. Wherever liquor is publicly, legally sold to make money, a profit, for the private owner, there we have that "something more" that we have all agreed must be forever banished.

When we face the problem of allowing the public, legal sale of liquor and at the same time barring private profit, two obstacles at once present themselves. The first has to do with the price of liquor to the consumer. If profit is to go out altogether, we buy and drink our liquor at the exact cost of production—and remember, it will be efficient mass production on a national scale. That would seem to mean cheap and abundant liquor. Disquieting doubts arise when we face our own record as resisters of a bargain sale. It does not give promise of achieving that true temperance of which we have recently heard. Also, the promised stream of revenue that is to liquidate our debts to the complete relief of the now burdened taxpayer, would be choked at its source.

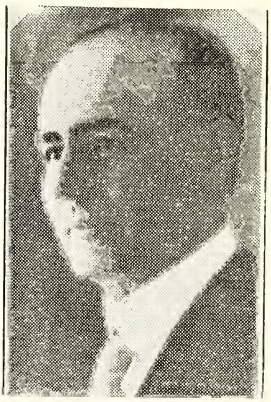
Social and economic considerations seem to demand that a profit be exacted from the consumer. If so, there will arise the question of the amount of profit to be taken and the further problem of the relative increase of price



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Pastor of Grace Church,
Winston-Salem, N. C.



RICHARD B. STOCKTON
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REV. M. F. MOORES
Pastor of Ardmore Church,
Winston-Salem, N. C.

for the various kinds of liquors. Shall beer be dispensed at little profit and so-called "hard" liquors be made to bear the burden of high cost to the consumer? How shall balance be maintained between dispensing liquor at a price so low as to invite increased consumption and demanding a price so high as to put the bootlegger and speakeasy back into business? The whole problem is vexatious. Probably the solution, if found, will grow out of experience and cannot be fully conceived in anticipation of actual practice. But evasion of the trouble is impossible if we are to bar the saloon, and admittance of the private profit seller only augments the inherent difficulties that, first or last, we must face if we are to have legal, public sale of liquor.

Government in the Liquor Business

The second obstacle to which reference has been made is even more damaging to the sensibilities of the conscientious drys, and it trips up numerous well-known gentlemen of the common, hardheaded species who hold firmly, on certain occasions, to theories about government in business. We must remember again that we have prefaced the possible abrogation of prohibition with the unanimous declaration that the saloon must not return. It will require all of us to fill that order, and we may as well begin now to be patient with each other. The saloon will return if any private person is allowed to make a profit out of the public, legal sale of liquor, and across the shining path of our new resolution lies one simple question that we cannot get over or around but must somehow get through if we are to continue on our radiant way. The question is, Under our proposed plan, who will make and sell liquor?

No one who knows our American business and social life and ideals will believe that individual citizens, associations of individuals, or corporations can be found who will volunteer to manufacture and sell liquor as required for legal, public sale, without profit. It is simply unthinkable that patriotism or philanthropy should take that form of expression. If any organization that could be legally recognized should come forward with such an offer, it would be overwhelmed by a wave of cynical suspicion. That mixture of motives America cannot be induced to swallow. The national government, and the national government alone, can undertake the task of realizing the purpose of our proposed new program of liberalism and restraint in the liquor business.

If anyone objects to the national phase of control, let him remember that our professed unity against the saloon is national in scope. Where is the politician or the reformer, of whatever brand, who will declare that his state should be privileged to restore the saloon if it so desires? We have announced a national purpose, everyone concurring. If any one wants exemption for his county or his city or his state, let him say so plainly. Is somebody hoping to dispose of his brewery or distillery by selling stock to thousands of individuals, and thus obligating himself, on a high ethical plane, to pay to them his dividends accruing from sale of liquor at a profit? Or does some one hope to sell direct to Uncle Sam, at a profit, of course, as a wholesaler? If so, let us hear from him, with his plan for filling his pocket but not allowing the saloon to return.

One of These Three!

Such thoughts are jarring to millions of our people—those who on moral grounds hate the thought of our government's being in the liquor business, and those who for economic or political reasons oppose the entrance of our government into business of any kind. We may as well face the facts. If we go on to a conclusion with our recently suggested plans, such objections will be held to be merely theoretical and they will be crushed beneath the weight of the practical. After a hundred years of experiment and trial of various systems of legal, public sale of liquor, with the saloon operating in its characteristic method throughout the whole period, prohibition was adopted as our national policy. On only one phase of our problem are we in national harmony, and that is that the saloon shall not return. Where liquor is made and sold for private profit there will be a saloon. And only the federal government can operate a liquor system without a private profit.

Prohibition—the saloon—absolutely exclusive federal ownership and operation. It will be one of the three. If we are to abandon our present system, we can wisely decide on a substitute only when we have thought through the problem of private profits.

The saloon shall not return. Do we mean it?

America At The Cross Roads

By G. Clifton Ervin

"Which way shall we go?"—II Kings 3:8.

In more than one respect does America stand at the cross roads today. "Which way shall we go" in regard to political action, in regard to lawlessness, in regard to economic change? Above all, on this World Temperance Sunday, let me ask: "Which way shall we go" in regard to liquor and temperance? Certainly this is one of the most critical cross roads at which we now stand.

As we stand debating whether to take the road of license or temperance, or repeal or continuance of the eighteenth amendment, there are a number of serious questions to be asked and answered. The most serious and the fundamental question is this: Is liquor-drinking right or is it wrong? Is liquor an evil or a good? Is it a curse of a blessing?

I take it that few people would deny the harmful physical, social, and moral effects of alcohol. All the scientific, medical, and historical evidence is against it. We know that alcohol is a dangerous, habit-forming, depressant narcotic harmfully affecting every organ of the body. We know that strong drink narcotizes the spiritual sensibilities and benumbs the moral nature. We know that it destroys self-control and unbridles the appetites. We know that even a small amount reduces physical and mental efficiency. We know that alcohol inflames the throat, dilates the blood vessels, poisons the muscles of the heart, paralyzes the nerve and brain cells, and blunts the senses. We know that alcohol is not a stimulant in any dose or under any conditions, but that it is an always harmful, efficiency-destroying poison whose effect on the more important body cells is exactly the opposite of water. We know that liquor multiplies one's aches and pains, subtracts from his health, divides his powers of concentration and initiative, and adds to his difficulties and weaknesses. We know all that and much more about the harmful physical and mental effects of strong drink.

And do I need to even intimate what we know concerning the vicious social and moral effects of alcohol? With the possible exception of war, alcohol has been and is the greatest social curse of the ages. There are no blacker pages in all history than those that have been written by the ghastly hand of King Alcohol. The story of alcohol is the diabolical story of debauched men and women, of wrecked homes, of immorality, of children crying for bread and shivering with cold. It is the story of crime and lawlessness, of human misery, of social injustice, of disease and poverty, of shattered lives, and of national decay.

The story of alcohol is, in addition, the tragic story of its mastery of human beings. It is the sad story of men and women, made in God's image, bound by the chains of evil habit. The Japanese have it right when they say, "First the man takes a drink, then the drink takes a drink, then the drink takes the man." No man ever intended to be a drunkard or thought he would be one. But he took a drink, and the drink took another, and after a while drink took the man. Yes, wine has always been a "mocker," mocking men's dearest hopes and their most cherished ambitions! All this and much more we know concerning the moral and social effects of alcohol.

Indisputably then, strong drink is a tremendous evil, and its use is sinful and wrong. Our first and primary question is now answered. Liquor drinking is eternally wrong! If that be true, then the next question is, What shall we do about it? And that question the American people have already decided by an overwhelming majority They have said by their votes that the only place for this hydra-headed monster of drink is outside the pale of law and of decent society. There and there alone does it belong, and there, please God, as far as America is concerned, it is going to stay! In common with dueling, gambling, slavery, war, and every great social curse, alcohol must remain forever an outlaw.

Liquor's status in America today as a criminal and an outlaw is its only logical and proper status. To give it again a legal status of any kind would simply be legalizing the greatest social wrong of the ages. The use of liquor is wrong, and all the legal enactments in the world could not make it right! Those people who, in the face of all the facts, propose to relegalize an outlawed liquor traffic would do well to heed the words of the psalmist of old when he cried: "Shall the throne of iniquity have fellowship with thee, who frameth mischief by a law?" Those who would legalize strong drink of any kind should consider very seriously whether by so doing they will have fellowship with "the throne of iniquity" or with the throne of righteousness.

The use of intoxicating drink is wrong as wrong can be, and that fact is what makes it, above all, a moral and religious question. And simply because the liquor traffic is primarily a moral issue, the churches and Christian people have fought it from the very beginning, and by the help of Almighty God they are going to fight it to the end! With this tremendous evil there can be no compromise, if we are true to our Christian ideals and convictions. We cannot and we must not tolerate it. The only reasonable thing to do with anything that is both evil in itself and which is the cause of many other evils is to finally and forever prohibit it. The liquor traffic can never be reformed; it must be abolished. The giant legal traffic has been abolished. It now remains for us to abolish the pigmy illegal traffic.

Surely all human experience should have taught us by this time that there is but one way to deal with the drink evil, and that is to ruthlessly stamp it out. Just as there is only one way to deal with a rattlesnake or a mad dog, so there is but one way to deal with the slimy serpent of the liquor traffic. And that way is to so completely annihilate it that it will never again rear its ugly head in human society! If that be dry bigotry and dry fanaticism, then let the Jouett Shouses, the Mrs. Sabins, and the Alfred Smiths make the most of it! I pray God for more dry "fanatics" who will take their stand for the integrity of the constitution of our land, and who will say, like Martin Luther: "Here I stand! I can do no other! God help me!"

"Which way shall we go?" Shall we continue to advance along the road that leads to the final obolition of the drink evil; or shall we, as many people are so raucously demanding, take the road that will inevitably lead backward to all of the terrible evils of a legalized liquor

traffic? Our duty as Christians is clear. We shall not only refuse to surrender any of the ground we have gained at such tremendous cost, but we shall continue the advance until the final victory is won.

Never, except during the hysterical war days, has our country been so flooded with distorted propaganda as it is today. Someone wrote a book after the war concerning war propaganda under the title, "Lies! Lies!" Of course! That is exactly what made it propaganda. And that is exactly the nature of the wet propaganda today. It is simply lies, lies! There is not a single argument of the opponents of the prohibition law that can stand the blazing light of the facts! But, of course, the wet propagandists do not reason from the premise of the facts—if indeed they reason at all. They argue rather from the premise of their ignorance or their appetites—or both.

Let us consider very briefly some of the things the repealists are telling us today—some of these naive assumptions that pass for profound argument! One of the most moronic of these assumptions is that prohibition has helped to bring about the depression and conversely that the repeal of prohibition would immediately restore prosperity! "Repeal the Eighteenth Amendment and restore prosperity!" I submit, my friends, that there has never been a more idiotic slogan used to influence the thinking and voting of supposedly intelligent people! If there were such a thing as beer-prosperity, then certainly England and Germany should be extremely prosperous in spite of the world depression. They have the largest breweries in the world running full blast. If the prosperity of a nation were in proportion to its beer production and consumption, then these two nations would be the most prosperous in the world. But it is to the "dry" United States that both these countries have turned for financial aid.

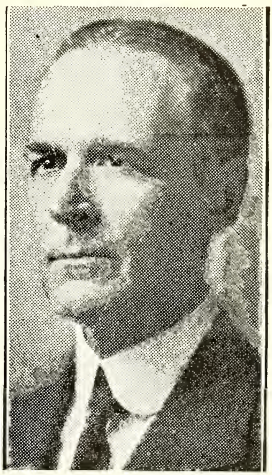
The utter absurdity of the beer-prosperity argument is vividly illustrated in a cartoon I saw recently. The cartoon represents a cheap politician standing on a platform by Mr. Beer Bottle. He is orating volubly on this wonderful panacea for all our economic ills, saying: "He will end unemployment! He will balance the national budget! He will reduce taxes!" Just in front of the platform are Germany and England seated at a table, each with a big stein of beer, and Germany is saying to England: "Vot a pity ve neffer found dot out yet!" Underneath the cartoon is this caption: "It's the old medicine show!"

Incidentally, where is most of the anti-prohibition clamor coming from? Who is it that is so anxious to bring beer back? It is a small group of millionaires and multimillionaires and, of course, the big brewers. The first group want the Eighteenth Amendment repealed so as to reduce their income tax obligation. They want to shift a large part of the burden of taxation to the back of the poor man and the backs of his wife and children! On May 1, 1930, William H. Stayton, chairman of the board of trustees of the Association Against the Prohibition Amendment, was called to testify before the Senate lobby committee. A part of that testimony is very illuminating. Let me quote it:

Senator Caraway: "The thing I am getting to is, Mr. Irenee Dupont is one of your heaviest contributors?"

Mr. Stayton: "Yes, sir."

Senator Caraway: "And he thought if you could get the Eighteenth Amendment repealed, that he could lift $10,000,000 tax off his corporation?"



DR. LOY D. THOMPSON
Presiding Elder of the Winston-Salem District

Mr. Stayton: "That $10,000,000 of taxes would be lifted from that corporation; yes, sir."

Senator Caraway: "That would be a strong consideration?"

Mr. Stayton: "I should think so, yes, sir; since he is an officer of the corporation."

Take away the motives of greed and profit from the repeal boom, and you would see it collapse very suddenly and very finally! But the great tragedy of it all is that so many poor people do not seem to be able to realize just what is back of most of the anti-prohibition ballyhoo. They swallow the most patent lies without a question. Somehow they seem to think that because these lies are repeated so often and so glibly, they must be true after all. But a lie is a lie, and no amount of vehement repetition can change it into the truth!

America at the cross roads! Yes, we have come to the cross roads in our dealing with the liquor traffic—the greatest single social evil of all time. "Which way shall we go?" Shall we go the way of repeal and license, or shall we go the way of enforcement and the final abolition of the liquor curse? For us as Christians there is but one answer. For the church of Almighty God there is but one answer. For myself I paraphrase the lines of William Blake and say:

I will not cease from moral fight,
Nor shall my sword sleep in my hand,
Till we have driven the liquor curse
From America's green and pleasant land!

DEDICATION OF BETHEL METHODIST CHURCH

We are planning to dedicate our church at Bethel, Rocky Mount district, on the first Sunday in November. We cordially invite the editor of the Advocate, all former pastors and friends of this church to be with us. Dr. Gilbert T. Rowe of Duke University will preach the dedicatory sermon.

This service is preceded by a series of services running through the week. Special out-of-town speakers will preach each evening. We had a splendid day yesterday. Mr. W. L. Knight spoke at the morning hour. In the evening the colored choir from the Methodist church here sang spirituals and the pastor preached. Other speakers for the week are: Revs. E. L. Hillman, H. I. Glass, H. L. Hendricks, R. E. Brown, T. M. Grant and Dr. R. H. Wright.

J. O. Long, Pastor.

"A Slump in Morals" Says Brother Ebenezer Myers

The great change in so short a time on the question of prohibition forces upon me the conclusion that there has been recently a great slump in morals of our country or some very crooked thinking, or both.

That people who used to say they were for prohibition who now say they are for repeal and will vote that way is a strange thing to me; but when I begin to think of the fickleness of humanity and the readiness to follow leaders of the same type it all comes out clear. Who are the leaders in this wet propaganda? They are the wet politicians, who have trained themselves to jump from one side to another of any question that comes up for consideration, for or against owing to their interests.

These politicians are great hands to jump on the band wagon. When the churches, Sunday schools, the Anti-Saloon League, and women organizations created the sentiment and conviction that crystalized into the prohibition laws these politicians jumped on the "dry band wagon" and proclaimed themselves prohibitionists, and when the old distiller crowd aided by multimillianaire wets and the wet press seem to have sentiment their way, they jump on the wet band wagon and cry for repeal or modification.

Morally and intellectually they are made of rubber and therefore can stretch any way to make a fit.

Now, why am I saying all this about these politicians? Because they are the leaders in all this repeal question.

Many of them profess to be dry, but they will sell this country of ours into the hands of the legalized liquor traffic for political power, pie, and pelf, and if one of their number who has enough conscience and conviction to stand for the right they will crucify him; that is what they tried to do for Frank R .McNinch and what they did to Hon. Cameron Morrison. They cried, crucify him! crucify him! and release unto us Barabbus—and so they have Barabbus. Let us see what is involved in this question of repealing the liquor laws.

It means the return of the legalized liquor traffic (saloon or what not). Straight thinking and correct moral action will never legalize the liquor traffir. No state or nation any more than the individual can afford to premeditatedly go into moral wrongdoing. And if there is anything in the world that is wrong it is selling liquor, one of the worst evils of the whole catalogue of evils—it is worse than highway robbery, and is murder plus, it carries such a multitude of other evils with it.

Now it is settled, let it stay settled. If we have to fight (and there will be a fight, continuous fight) let it be at Washington. With the 18th amendment in our constitution there can be no open saloon or legalized liquor traffic. Repeal it and throw it back on the states and there will be a fight between the wets and drys of the states every election, and the sittings of every state legislature keeping the country in a seige of warfare all the time. Let us have peace. Now it is settled, let it stay settled.

If you are going into the repeal business just take the whole list of laws regarding morals—evils of the liquor laws, laws against the opium traffic, those against the white slave traffic, the black slave traffic, the 13th amendment, and let each state have state's rights in the slavery question as well as the prohibition question.

The Protestant world condemns the Catholics for selling indulgencies or the right to commit sin. Now will we Protestants turn around and repeal the 18th amendment and legalize the sale of liquor, thus selling the right to commit sin for taxes to run the government? Shall the United States or a single state become bartender? If so every citizen becomes a bartender also. Further, you had as well sell liquor to your boy yourself as to vote someone else the authority to do it.

There is a clamor for state's rights and state control of the liquor question. There can be no such thing as a state's right to commit a moral wrong, and there can be no such thing as state control of the liquor traffic. With flying machines and high powered automobiles New York state could flood all the other states with liquor overnight.

No state could afford a police force sufficient to keep it out. Just think of the cost of it!

When you legalize the liquor traffic you legalize public drunkenness. Now it hides to sell it, it hides to drink it, and it knows it must keep under cover; but when made public men and women will go into the place (saloon or what) and drink openly. These places may be filling stations along the highways. So they go in, tank up and come down the road meeting you, and you will want to take to the woods rather than meet them.

Oh, you say we have more liquor now than they will then. Then why are you drinkers not satisfied with it? You know that it is not true, that is why you clamor for a change.

The difference is this: one is public and brazen faced and the other hides and appears as though it is not.

Some are clamoring for the Canadian plan—keep a decent place where it is sold; no drinking there, and it is bought, carried home and drunk at home so wife and children get to share in the drinking. But they are now waking up to what that is doing for them and working for a change so it can be drunk at the place of sale rather than wreck the whole home. The old time saloon is much preferable; it only got husbands and sons, and wives and little children escaped while dad and big brother went saloon way.

Why don't the modificationists and repealists give us a tentative plan? The answer is clear. They have none.

A tag on some automobiles says, "Repeal the 18th amendment and bring prosperity." I ask to whom will prosperity come? Certainly not to the drinker; but big prosperity will come to the maker and seller of liquor.

It must be a liquor soaked brain that would advocate such a scheme to bring prosperity. He is either a fool himself or thinks others are stupid enough that he can fool them.

Some say that prohibition has failed. I answer it has failed no more than any other important law has failed. In the same sense the ten commandments have failed, for people break all of them constantly. If it has failed the laws against murder, theft, burglary, racketeering, kidnapping, etc., have failed. All this is wet political bosh and is being propagated in the interest of the sorriest politics that has ever confronted this country of ours, and if successful will wreck the country, and will seal the doom of the political party that is successful in putting it over.

How would this bit of history read 50 years from now? "This ———— party was responsible for the repeal of the 18th amndment and other liquor laws and bringing back the saloon in America in 1933 and 1934." Committee of lawyers: a committee composed of lawyers was appointed to study and report on the moral, social and political conditions involving crime and its causes, made their report, giving the cause of all the crime and delinquency was due to prohibition. They could have reported just as well before they went to make the investigation they knew before they went at the task what their report would be. The idea that a perfectly good law, with many supreme court decisions upholding it, and one that is for the good of all the people, being the cause of the crime wave. I wonder if these lawyers had studied logic, had studied the laws of cause and effect. Prohibition may be the occasion but never the cause. Are they sufficiently educated to know better than this report indicates? Yes, they know better, but they are wet, and determined to put away the prohibition laws, and so they will risk their reputation in such a way. What is the matter with them and many of their kind? It is character. I can appoint a committee of lawyers that would not bring in such a report.

I said that a great moral slump has come about, and I think no one will deny this. Then if it is a fact, what is the cause of it? I think we preachers will have to shoulder a large share of it. When the ministry fails to preach a straight, whole gospel for a considerable length of time there is always such a slump in morals and religion. Like priest, like people is a very true adage. Some few of us have been trying to do



THE NEW NURSES' HOME AT HUGH CHATHAM MEMORIAL HOSPITAL

The Nurses' Home, a three-story structure built of tile faced with brick, has quarters for Dr. Harry L. Johnson and for the nurses, with rooms on the bottom story for all colored help, place for laundry and storage rooms for all provisions. The second story has kitchen, dining room, living rooms for both Dr. Johnson and the nurses, a sun parlor, two bath rooms and four sleeping rooms. The top story has ten bed rooms and two bath rooms. The building cost $21,500. Of this amount the Duke Foundation furnished $8,000. Our general hospital board furnished $5,600, leaving $7,900 which was contributed by the friends of the institution. The building is complete, the walks are complete and the lawn sown in grass, but the funds have not been secured for the furnishing. It is hoped that the rooms can be furnished by friends in memory of some loved one.

our duty, while many in high places and in low places as well have somehow failed. Are they afraid of salary or position? Let them answer to Him who hath called them. But if we are to hold the lines and keep the church's grip on our country not only with the prohibition laws and liquor evil, but on every moral and religious question, we have got to open our mouths and take up our pens, cry aloud and spare not. The country right now needs some Daniels, Jeremiahs, and Amoses—men who are not afraid and ready to serve, suffer and sacrifice for the welfare of our country. Also we need some statesmen who would rather be right than be President. Patriots and statesmen and ministers of the gospel who are not afraid is the need of the hour.

HOMELESS BOYS: MOST OF THEM SLACKERS

I was very much interested in the pictures in your Rotogravure Section of the so-called "homeless boys" now roaming the country. In the summer of 1927, being interested in the Boy Scouts and for my own satisfaction, I made a journey of some 8,000 miles up and down this country to see for myself the condition of these "homeless boys." I traveled with them, slept and ate in their jungles and got to know them really well.

The majority had left home for the greater glamour and adventure of traveling about the country on other people's money and sympathy and "to get something for nothing." Most of them came from middle class families and had left home of their own free will and still had the homes to return to. Most of them are slackers and think the world owes them a living. I remember when about fifteen of us were given supper by a Minnesota farmer on condition that we would work in the grain fields next day at $3 a day. That night we slept in the barn and in the morning there were three of us, because the others had sneaked off in the night.

Last summer at my camp six miles below Bear Mountain I found a jungle of them on my property, all young, robust fellows who thought they had the world by the tail. I offered them work about the camp and out of nine, two accepted. They did indifferent work for a couple of hours, stole my watch and money and fled. We immediately surrounded the jungle and gave the remaining "homeless boys" a good, solid, old-fashioned licking. The two others were caught by some of my boys and given the same "cure."

What is to be done with these boys? is asked. They should be gathered up by the local authorities and forced to do some honest-to-goodness hard work like the rest of us. But, of course, this is such harsh treatment for these "poor, weak, homeless boys," and so we'll carry these youthful slackers on our backs!—Mario E. Lapenta, in N. Y. Times.

"Daddy," said his little five-year-old, "I want to ask you a 'portant question."

"Well, dear, what is it?"

"Tomorrow is my birthday, daddy, and I'd like to know what you think I'd like to have for a present."—Brooklyn Eagle.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

STUDENT CONFERENCE SUCCESS

Exceeding expectations not only in attendance but in the sustained interest and enthusiasm with which the delegates did their work, the first state-wide Methodist Student Conference ever held in North Carolina, meeting in Duke Memorial church and Duke University, October 29-30, voted unanimously to hold a similar conference in Greensboro in 1933.

The two-day program, including addresses and discussions, centered around the theme: "Is the Christian Ideal Practical?" and "The Methodist Student Relating Himself to the Local Methodist Church." Leading discussions and speaking on the program were Dr. Elbert Russell, Dr. W. A. Stanbury, Dr. H. Shelton Smith, Dr. J. M. Culbreth, Assistant Dean Herbert J. Herring, and others.

A delightful feature Saturday evening was the conference banquet attended by over a hundred people. Mr. Warren Scoville, president of the conference, acted as toastmaster. In the decorations, place cards, and program the Halloween idea was carried out.

Officers for the new year were elected as follows: Miss Katie Sue Taylor, Greensboro College, president; James Rink, Duke, vice president; Miss Sally Cahill, Davenport, secretary; and Van Shuping, State, treasurer.

VISITORS IN ROCKY MOUNT

Judge James L. McLemore, teacher of the men's class of Main Street church, Suffolk, Va., and a prominent layman of the Virginia conference, addressed the men's Bible class of First church, Rocky Mount, recently. Accompanying Judge McLemore to Rocky Mount were Dr. J. L. Rawls, Mr. H. E. Story, and Dr. W. G. Gobbel, workers in Main Street church, Suffolk.

OPPORTUNITY OF PARENTS

"The Opportunity of Modern Parents" was the subject of an address by Dr. E. R. Groves of the University of North Carolina, which featured the observance of Childhood and Youth Week at Chapel Hill Methodist church. Besides the adult meeting, other features in Chapel Hill's observance included visits by Sunday school teachers to homes of pupils and listing of books suggested for child study. It is believed that this observance tended to bring about a closer understanding and co-operation between parents and teachers.

IMPROVEMENTS AS A RESULT

Training work is more than a matter of a day or a week. It is leaving in its trail results in character and in efficiency that are making for anew day in many churches. The following are excerpts from letters of pastors and other workers:

"A number of our workers have two or more Cokesbury credits. Several have one course each. I think the foundation has been laid for some constructive work and also some improvements have been made, especially in the worship periods. We are enthusiastic for the training program and hope to get one course off this year."

"We have five regular teachers who have taken two or more courses and they and the schools will agree that it has been a help to them and a help that could have been secured from no other source. I have been committed to training work for some years. The day is here when Sunday schools cannot afford to neglect this work."

"The improvement made after training courses have been taken is astounding. This improvement is especially evident to one familiar with the work of the circuit previous to the beginning of the training program. There have been some material changes; no doubt there would have been more had finances been different. People are hunting for the place where they can best fit in, others are specializing in certain lines. Some are beginning to see that they cannot do everything well and are willingly dropping off some work and putting their full time in one field. I think the greatest change is to be found in attitudes. Those who have been studying with us all along are earnestly trying to build a circuit that moves forward as one, helping to make the world Christian. We are gradually moving forward. It takes a long time to grow a man, and we are not expecting perfection to be reached in a year's time. We are, however, continuing to grow."

Young People's Division

NEW BERN DISTRICT

Officers of the young people's division of St. Paul's church for the new year were installed at the morning church service, at which time all officers and teachers of the church school engaged in a very beautiful installation and consecration service followed by the sacrament of the Lord's Supper. Fred Smith is president of the division and of the young people's department, and Bushnell Andrews is president of the intermediate department.

Morehead City is beginning the year's work in a fine way, according to the report recently sent in by Ethan Davis, the new publicity superintendent. At the first young people's department council meeting for the new year it was decided to have six standing committtees rather than four, and to have 20 minutes for worship on Sunday morning, thus allowing 40 minutes for the class period. Under the leadership of the pastor, Rev. B. B. Slaughter, and the adult counselor, Mrs. R. W. Taylor, the department gave a party recently in honor of the new members who had been promoted from the intermediate department. Billy Chalk is president of the young people's department, and judging by the interest and enthusiasm which he and his coworkers showed in a meeting which Mrs. Brian recently attended in Morehead City, there will be some more interesting news from this quarter.

A recent issue of the New Bern Sun Journal gives a most interesting account of the launching of the new year's work in Centenary young people's division. All three departments of the division have been completely organized and interesting programs of work are being carried on under the leadership of capable adult counselors and student officers, in co-operation with the pastor, Rev. A. J. Hobbs, Jr. Miss Julia Foscue is president of the young people's department and of the division, Miss Mary Brent Holland of the senior department, and Miss Alicia Caroon of the intermediate department. Adult counselors include Miss Laura Roberts, Mrs. D. S. Willis, Mrs. Gertie Matthews, B. M. Potter, Mrs. Fred M. Scott, and Rev. A. J. Hobbs, Jr.

RALEIGH DISTRICT BUSY

During our recent training school in Oxford the organization of the young people's division of Herman church, Oxford circuit, was completed. The pastor, Rev. P. H. Fields, who is also the Raleigh district secretary, had discussed with the young people of the church the plans for the new organization, so that when Mrs. Brian met with them last week the group was ready to set up the division and elect officers. Miss Alma Sadler was chosen president; Mr. Moses Lloyd, vice president; Miss Rachel Fuller, secretary; Miss Virgie Matthews, treasurer; and Miss Clarice Parham, agent and publicity superintendent.

It is worthy of special comment that six representatives of Herman church, including the pastor, took for credit the course in "Program and Organization of Young People's Division" during the Oxford school. Two of this number were among those chosen as officers of the young people's division: Miss Sadler and Miss Fuller. Congratulations to Herman church for the fine start they are making in their young people's work!

PLANK CHAPEL REORGANIZES

An interesting letter has just come from Miss Ruth Gill, publicity superintendent of the young people's division of Plank Chapel church, which has recently been organized according to the new plans of our church. These young people have applied for their charter and are beginning their work very enthusiastically. Mr. Wayne Woodlief is president of the division, and Mrs. A. B. Deans is counselor.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

COUNTRY CHURCH NIGHT AT CONFERENCE

BOARD WILL EMPHASIZE RURAL WORK AT ANNIVERSARY

Dr. Jensen to Speak

Thursday night, November 10, will be Country Church Night at conference.

The Board of Christian Education has been assigned this night for its anniversary program and has decided to use the night to give prominence to the work of the rural church. The special committee on circuit work, which has been studying the rural church situation during the past year in co-operation with the extension department of the board, is promoting this program.

As a feature of Country Church Night Dr. Howard E. Jensen, professor of sociology in Duke University, will deliver an address on "The Place of the Church in Building an Adequate Civilization." Below is a statement of the full program for the evening.

Program of Country Church Night

Sponsored by Board of Christian Education, Western North Carolina Conference, Winston-Salem, November 10, 1932, Dr. W. W. Peele, presiding.

Organ prelude, church organist.

Hymn No. 207, The Church's One Foundation.

Prayer, led by Rev. E. E. Snow.

Special music, church choir.

Scripture lesson.

Message from the Board of Christian Education, Dr. Peele.

Hymn No. 214, The Church, the Same.

Presentation of speaker, Rev. W. A. Kale.

Address, Dr. Howard E. Jensen. "The Place of the Church in Building an Adequate Civilization."

Hymn No. 208, I Love Thy Kingdom, Lord.

Benediction.

HOWARD EIKENBERRY JENSEN

Dr. Howard E. Jensen, chief speaker on the Country Church Night program, has a background of thorough training and wide experience which will aid him as he presents "The Place of the Church in Building an Adequat Civilization." He holds the A.B. and A.M. degrees from the University of Kansas and the B.D. and Ph.D. degrees from the University of Chicago. During 1919-20 he was the director of the Latin American Survey for the Interchurch World Movement. From then until 1931 he taught sociology in Butler and Missouri universities. In 1931 he was brought to Duke University as professor of sociology.

Professor Jensen is the author of Systems of Welfare, with Odum and others; and Social Progress and Christian Ideals, with W. P. King, et al. He is a member of the National Board of Social Welfare, Disciples of Christ.

Prof. J. M. Ormond, author of The Country Church in North Carolina, says of Dr. Jensen: "Both as a sociologist and a speaker he is well fitted to serve on your country church program. He will bring a message you ought to hear."

COUNTRY CHURCH BOOTH AT CONFERENCE

In the reading room at conference the extension department will have a country church booth. Here will be displayed posters relating to country church work and describing certain phases of this work in our conference. There will also be on hand a large supply of free leaflet material. The publishing house is supplying a book display for this booth.

EXTENSION SECRETARY POINTS OUT HIGH SPOTS IN YEAR'S WORK

As extension secretary I have been chiefly interested during the past year in the following things:

1. Helping communities not adequately or properly churched.
2. Conducting institutes in rural and industrial churches.
3. The special committee on circuit work.
4. The Home and Foreign Missionary Enterprise.
5. The Cokesbury training program.

All that has been done through my department is related to these important matters. In this report I am indicating only the most outstanding activities and accomplishments.

The Unreached Communities

While the influence of our conference reaches all of western North Carolina there are a number of communities where no constructive church program exists. In some areas this is true because of too many churches, in others because of no active churches. To discover the needs and possibilities of these communities a special investigation was made in twelve communities during the past year. In four of these an exhaustive religious survey was made. It was learned that in two communities there are too many churches. In eight communities there is a definite need for either a new church organization or a revival of an abandoned organization. A beginning toward a union of churches has been made in one of the areas having too many churches. No such step seems possible at present in the other community investigated. In the unreached territory three new Sunday schools have been organized and two formerly active groups have been reorganized.

Institutes

Local church institutes were conducted on 40 rural and industrial charges during the year. At these institutes local conditions were discussed freely and suggested plans for future work were given. Notes were made and filed in the conference office which have been used as guides in later developments at these places.

The Special Committee on Circuit Work

One of the most significant enterprises of the year was the work of the special committee on circuit work. Composed of pastors and laymen from rural charges together with the presiding elders this body studied through the year all the activities of a circuit. Specific problems were assigned to each member. The results of individual thinking and investigation were compiled by the extension secretary and sent to rural pastors and published in the Advocate. The committee had a meeting in Statesville on April 12 and studied together the various problems and made a number of recommendations concerning circuit work to the conference. The committee also issued a leaflet called "Points of Emphasis on a Circuit," which has been distributed to the country pastors and laymen.

The Home and Foreign Missionary Enterprise

While the board of Christian education receives forty and one-half per cent of the money contributed to the Home and Foreign Missionary Enterprise there is a greater reason why our board is interested in this mission special. Through the Home and Foreign Missionary Enterprise some very definite missionary education is carried on in our churches. I have attempted through training courses, sermons, addresses, institutes, personal interviews, and regular correspondence to guide our churches in supporting the Home and Foreign Missionary Enterprise as a major feature of their missionary education. I have met with both success and failure. A large number of our churches are supporting this mission special, but a greater number have yet to be convinced of is high value.

The Cokesbury Training Program

Specialized training for small churches is a familiar activity in this conference. For a number of years we have emphasized this feature and have been pleased with its success. The year just closing was another successful period of training for the small schools. Working with the extension secretary were a number of pastors and laymen and eight Duke University students (the last named giving their full time for ten weeks during the summer) who taught in the Cokesbury schools. At a number of places local classes were conducted by pastors or their Duke assistants. Our records show that 93 schools and classes were conducted. In these 183 churches participated and 1901 units of credit (including those taken by correspondence and in standard schools) were earned.

W. A. Kale.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ANNOUNCEMENT

The southern zone of the Raleigh district will hold its fall meeting at Four Oaks, Tuesday, November 1, at 10:30 a. m. The northern zone will meet at Plank Chapel, Friday, November 4, at the same hour. Practical problems will be discussed, and we hope to have good representation from each society in the respective zones.

Mrs. Gurney P. Hood, Dis. Sec.

The fall zone meeting for Caswell county was held in New Hope M. E. church Sunday p. m., October 16. The attendance was very good for a rainy day. Only three churches were represented—New Hope, Bethel, Hebron and Yanceyville. Mrs. Ernest Murphy, zone leader, presided, and Mrs. J. O. Gunn of Yanceyville led the devotional. Mrs. Arch Thomas gave the welcome address. Mrs. Giles Mebane called the roll of the societies and reports were given from all. Miss Robertson, our district secretary, was present and made a most interesting talk on our objectives for the remaining work, after which Mrs. Murphy presented to Yanceyville the attendance banner. Mr. Hyler pronounced the benediction. Miss Beulah Warren,

Cor. Sec.

The fall zone meeting for Chowan and Perquimans counties was held in Oak Grove church October 11 at 10 o'clock. Rev. Forrest Hedden of Old Trap conducted the devotional and used as his theme, "Jesus Says, Consider the Lilies."

Mrs. James Towe extended greetings of welcome and made a very impressive talk. Mrs. J. B. Roach of Winfall responded to Mrs. Towe's welcome.

Rev. J. L. Smith of Winfall made an interesting talk on "What It Means to Me as a Pastor to Have a Missionary Society." Rev. B. P. Robinson of Hertford added a few remarks on the same subject.

Miss Grace Bundy sang a very pretty solo, after which Mrs. Forrest Hedden of Old Trap gave a wonderful talk on "Jerusalem."

Mrs. Geo. Hawkins made a strong and stirring talk on "Prohibition."

An illustrated lecture by means of posters was given by Mrs. H. B. Baum of Poplar Branch, which was greatly enjoyed by all. She stressed the need of family altars.

A delicious luncheon and social hour was enjoyed after the adjournment of the morning session.

Rev. J. L. Smith led the afternoon devotion.

A very interesting playlet was given by a group of young people of Oak Grove church.

Mrs. Forrest Hedden presented an interesting sketch of our study book, "Lady Fourth Daughter of China."

Christian literature was presented by Mrs. R. H. Willis.

After the business session and election of new officers Mrs. H. B. Baum closed the day's program with a consecration service for the new officers.

Mrs. Chas. Skinner, Sec.

CITY ROAD CHURCH, ELIZABETH CITY, HOSTESS AT DISTRICT MEETING

The Sarah Crawford Missionary Society of City Road church entertained the district leadership training class recently in City Road church.

The meeting was opened at 10 o'clock with Mrs. H. B. Baum of Poplar Branch, the district secretary, presiding. The hymn, "O Master, Let Me Walk With Thee," was sung. Mrs. Baum read the Scripture lesson and made a beautiful talk on "Keeping Company With God," after which a silent prayer period was given. Mrs. Baum then spoke on the work of missions and introduced each speaker as they gave the chapters on "The Study of China." Mrs. D. R. Nixon of City Road church gave the first chapter, Mrs. Forrest D. Hedden of Old Trap gave the second chapter, and Mrs. J. R. Edwards of Gatesville the third, with Mrs. Norfleet Cross of Sunbury and T. W. Costen of Gatesville taking a part. Mrs. C. P. Morris of Hertford gave the fourth chapter. After each chapter Mrs. Baum led the round table discussions. Each chapter was given splendidly. The study of China consisted of the different conditions existing and the great help the Christian missionaries had given. Mrs. G. R. Barrow of the First church closed the devotional with an earnest prayer.

Mrs. L. L. Brown of City Road gave the address of welcome and invited the guests over in the annex, which had been beautifully decorated, and the women of City Road served a delicious lunch consisting of chicken salad, sandwiches, saltines, pickles, hot coffee, cake and pineapple sherbet.

A social hour was greatly enjoyed. At 1:45 they assembled back in the church, where the evening session was held. The meeting was opened by singing "Lead On, O King Eternal." Mrs. John G. Small of Edenton was introduced and gave the fifth chapter. Mrs. J. W. Foreman of the First church had five young girls of her circle to give the sixth and last chapter in a play, "Sharing the Unfinished Task in China." The girls were dressed in Chinese costumes. The church was decorated in potted plants, cut flowers and posters across the chair loft and one on the walls representing China which was very interesting. Those taking part in the play were: Mrs. Constant Fearing, Jr., Mrs. Wilfred Hopkins, Mrs. Larry Skinner, Jr., Mrs. Laurance Aydlett and Mrs. William Jennette.

Mrs. Baum in her sweet way expressed her appreciation of each one being present, which was about 60, and thanked the City Road ladies for their splendid hospitality. She closed the meeting with an earnest prayer.

The Richmond zone held its fall meeting at Green Lake church Wednesday, October 12, Mrs. Clayton Gibson presiding. The morning devotional was conducted by Rev. M. C. Ellerbe, using for his theme, "Building for God." Mrs. T. J. Fletcher welcomed the zone to Green Lake. Mrs. Allen Powers of Hamlet responded. Report of the nominating committee, read by Mrs. J. W. Covington, was accepted by the zone. Mrs. G. Y. Jones of Laurinburg, district secretary, gave an interesting report on the work of the district. In the absence of Mrs. Walter Patton of Fayetteville an interesting round table talk was given by Mrs. Jones. Rev. J. H. Shore of Hamlet conducted the noon hour devotional. He preached a most helpful and inspiring sermon, using as his theme, "The Supreme Need of the Church a Missionary Conscience." During the intermission lunch was served in the grove. The afternoon session was opened with devotional led by Rev. M. C. Ellerbe. Mrs. J. C. Wooten spoke most interestingly on the children's work. An instructive talk on mission study was made by Mrs. J. LeGrand Everett of Rockingham. The zone gave a rising vote of thanks to the ladies of Green Lake for their part in making the day a most pleasant and helpful one. After a closing prayer by Mrs. W. R. Royal the meeting adjourned to meet in Rockingham in the spring.

ZONE MEETING AT WILSON

The Wilson-Johnson zone meeting was held in the Methodist church in Wilson October 4.

This was one of the most interesting meetings of the kind ever held in this section. The meeting was called to order by the chairman, Mrs. H. M. Grizzard at 10 o'clock Tuesday morning. Rev. L. T. Grant led in a short worship service, thus starting the meeting on its way to a most successful session.

Our own conference leader, Mrs. A. M. Gates, was with us, also our district chairman, Mrs. B. C. Thompson, and Mrs. Paul Mallison. Each of these fine women gave some real inspiring talks during the day. Mrs. G. T. Whitley gave some splendid tohughts for the zone work. Mrs. Jack Cordray outlined a model study class. Mrs. E. C. Blount told of the need of keeping the proper literature in the homes and explained how the periodicals sent out by the Methodist church helped meet these needs.

The meeting was greatly enriched by the noon worship conducted by Mrs. Gates, who brought the women a won-

(Continued on page 31.)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

WEEK OF PRAYER AND HARVEST DAY

In the list of quarterly events arranged for special observance during the year we find that the week of prayer and harvest day are the events claiming special attention of our auxiliaries for the fourth quarter. Every society in the conference is asked to observe these days and to have programs of interest appropriate to each occasion.

The week of prayer is scheduled for the first week in November (6-12) and the objects for which we are asked especially to pray and to which our contributions go are Ewha College in Seoul, Korea, our foreign special and the McDonnell School, Houma, La., our home special. Programs for these days have been distributed throughout the conference and we insist that the presidents and their committees carry out as much as possible these interesting programs.

The World Outlook for October carries the following interesting account of the beginning of the week of prayer, which we quote for the benefit of our readers:

"The week of prayer had its beginning —not in need of money, as dire as that need must have been, hut in the desire for a deeper understanding of the resources of God. In the very beginning there was a call to prayer—'new occasion for our gratitude to God.' In 1887 the question faced us, 'Can we carry forward the work already begun?' With sorrow and shame it was confessed that the half million women in our church were not contributing enough to keep 20 foreign missionaries in the field. A call was made for offerings and as a result the gifts amounted to $6,813.77.

"In 1893 the Woman's Parsonage and Home Mission Society set apart a special period for intercession. The first day was to commemorate the landing of Wesley in America, the second his learning from Peter Bohler of a deeper spiritual life. The report says: 'One date is the anniversary of the coming of Methodism and the other of its spiritual birth. Hence our week of prayer fitly begins with these dates.' It was in these special seasons of prayer that guidance was sought for blazing the trails in both home and foreign work. When the trail blazers of our woman's work had passed off the scene, the gifts of the week of prayer and self-denial became the means by which the work was enlarged and new buildings were erected. Since the organization of the Woman's Missionary Council this has been the only means of enlargement except the Centenary."

Since the initiation of the week of prayer and self denial, the combined gifts of the foreign and home mission societies have amounted to $1,007,715.35. What will the auxiliaries of the Western North Carolina conference add to this grand total for 1932?

Harvest day is to he observed in Decemher, at which time we hope that all the societies will be ready to bring in their final reports. So much remains to be done during these next few weeks of our year 1932. Let us be up and doing and may God give us the results for which we are hoping and praying.

STANLY COUNTY ZONE MEETING

Mrs. J. D. Bivins, Secretary.

The zone meeting of the missionary organizations in Stanly county held recently in First Street church, Albemarle, was led by Mrs. T. A. Hathcock of Norwood and marked by an unusually good attendance. An outstanding feature of the program was the beautiful and inspiring devotional conducted by Mrs. G. G. Adams of Gold Hill, whose countenance radiated the true meaning of her theme, "Let Your Love Be a Real Thing." A cordial welcome was extended by Miss Ruth Long of First Street church, to which Mrs. Neely of Badin aptly responded. This was followed by a vocal duet by Mrs. L. O. Parker and Mrs. W. W. Talhert. It was interesting to note that in the reports of the various societies several young women's circles have been organized.

A short talk on "The Week of Prayer" was made by Mrs. W. A. Smith and Mrs. W. H. Whitley gave some high lights on the mission study book, "Korea, the Land of the Dawn." The district secretary, Mrs. Z. V. Moss, reviewed the goals for the year and made a plea that each one do her part to attain these. A soprano solo was sung by Mrs. L. O. Parker, accompanied at the piano by Mrs. J. D. Bivins. An invitation to hold the spring meeting at Badin was unanimously accepted. after which the meeting adjourned. Delicious refreshments were served by the ladies of First Street church.

MESSAGE FROM CONFERENCE SUPERINTENDENT MISSION STUDY

Dear Mission Study Leaders:

I quote you a letter just received from a study class which is so full of enthusiasm and originality that I want it passed on to other classes using the same study. The letter comes from Cliffside and says:

"We have heen studying 'Facing the Future in Indian Missions,' and we had such a wonderful class I feel that you will enjoy knowing more about it than the blank tells you. We had 17 members enrolled and had 100 per cent attendance, and we enjoyed it so much. In the beginning, committees were appointed for the different parts and everyone was asked to do something. Indian pictures, relics, baskets, posters, and numerous other things were put on exhibit in our class room. I taught the book at each session, hut always had someone else to give something she had prepared. For weeks the women had collected magazine articles, newspaper clippins, or anything else they could find. On the last night we had letters read by a sixth grade teacher of our town who had the children in her grade write to the same grade at the Cherokee Reservation and received replicas, which were very interesting. For the last night we served an Indian supper to about 50 husbands and teachers who were specially invited. This supper was served on the church lawn. Chicken stew and big hominy were served from a big black pot. Corn sticks, coffee, ginger snaps and parched corn were served, the corn and snaps being passed in Indian baskets. As a farewell we gave two Indian songs." (This letter was written by Mrs. C. B. Edwards).

I also pass on to you an invitation issued by another class, which says: "Mission Study Boat Sets Sail for China. FROM—First Methodist church; WHEN —Oct. 21st and 28th; November 4th and 11th CRUISE, from 7 to 8:30 p. m.; SUPPER—served helow deck at 6:15; CAPTAIN—W. C. Hodgdon; GUIDE BOOK—'Living Issues in China'; COST GUIDE BOOK, 60 cents; SUPPER—15c or 20c."

To this class was "invited the junior adult department of the Sunday school, which contains a number of young women who should be members of our missionary society. The superintendent of local work has agreed to give suppers to us at cost and that will give us a 45-minute period before the study class begins for supper and fellowships."

That helps the spirit of the group as well as the attendance. You see one class reached the "husbands and teachers' 'and a sixth grade in two communities.

The other took in the junior adult department of a large church school. This class had an average attendance of 40 last year. Do you wonder?. I have requests from several societies for study hooks that have been used, and can be sold for half price or less. If you have such books, current titles, please write me.

There is time yet to get in a study class before Christmas. Send me the name of your new superintendent of mission study as soon as she is elected, and should you not elect one send me the name of your president. May I have your reports in December?

Mrs. M. B. Goodwin.

The people of New York city gave, during 1930, more than twenty million dollars for general philanthropic uses, more than twenty-seven million dollars for educational purposes, and nearly two million dollars for religious uses of various kinds.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IN GOOD HANDS

Before another issue of the Advocate appears the 43rd session of the Western North Carolina annual conference will be under way and the records for the present fiscal year will have been made. Pending the opening of our conference session on November 9 much earnest effort and systematic work will have been done in the interest of the causes sponsored by our conference. We feel sure that the Children's Home will not be lost sight of. Many evidences of interest and devotion have been manifest during the present year as our friends have rallied to the calls of the Children's Home. The needs of our children are in good hands.

GIBSONVILLE

Our singing class went to Gibsonville yesterday morning in response to a kind invitation made some time ago by Rev. D. D. Holt, pastor in charge. On arrival at the church Brother Holt took our youngsters over to the parsonage, where Mrs. Stough, the wife of the school principal, provided for their comforts, pending the arrival of the 11 o'clock hour. The Stoughs live in the parsonage while Brother Holt completes his work for a B.D. degree at Duke in June of next year. Our girls sang and recited to a congregation that completely filled the church. Following the program the pastor raised the ten per cent apportionment and then sent our children out among his hospitable people for dinner. Brother Holt, J. W. Burke, his Sunday school superintendent, and others are bending every effort towards being able to render a good report for the present year's work. We were mighty glad to be with our Gibsonville friends.

BATTLE GROUND CIRCUIT

Leaving Gibsonville friends at 1:30 we hurried over to Center, on the Battle Ground circuit, where we went to fill an engagement made with Rev. W. C. Dutton, pastor, four months ago. On arrival we found a church completely filled with friends not only from the home church, but from Gethsemane and Joyner Memorial, the two other points on the circuit. Our girls rendered their program before this appreciative congregation. Brother Dutton is a great friend to the Children's Home and to every good cause. He is making a wonderful record on his charge. Every church on the charge has paid its ten per cent apportionment, gives its fifth Sunday offerings, and the young people at Center clothe one of our little girls. It was a great pleasure to be with Brother Dutton and his good people.

GOOD FRIENDS

Led by D. W. Alexander and E. L. Martin, superintendents of the Sunday school at Connelly Springs and Bollinger's Chapel, respectively, two churches on the Burke circuit, over 100 choice friends from these two Sunday schools visited us yesterday, giving the entire day to their visit to see us. They brought with them liberal fifth Sunday offerings, the one from Bollinger's Chapel amounting to $21.35 and that of Connelly Springs totaling $16.25. These two Sunday schools always remember us in a very liberal way. Among other gifts they brought with them a lovely silk quilt made by Mrs. A. E. Connelly, 91 years old. I regret that I could not be



Annie is an orphan, but her doll is not

with these friends personally, but Miss Gray and others here made them feel at home. Our Burke county friends have a cordial invitation to return another time to visit their foster children.

BAKED BEANS

Betty Welborn, an attractive little curly headed girl in our singing class, not only sings well but recites very well. She puts a lot of expression in what she says and has so far never found a time when she hesitated at what was to be said next. Yesterday while over at Center she came in her reading to "baked beans," and after having said it three times with some hesitation she went along with her reading in a very pleasing way. On the way home inquiry was made of Betty as to why she hesitated and this is what she said: "You know there was a great big man sitting there in the audience with his eyes wide open just a lookin' at me. When I came to 'baked beans' his mouth opened wide. I got to lookin' at him and forgot about my beans."

ANNIE BLACKWELL

We are presenting this week the picture of Annie Blackwell, a little three-year-old girl from Jackson county. This little girl is one of our most attractive members of the baby cottages. She not only loves her doll, but also loves everybody else. Annie is claimed and clothed by the Susanna Wesley class of First church, Canton.

GOOD NEWS

"Enclosed find check for $100, my annual contribution towards the support of a child in the Home. This is the twentieth consecutive year I have made this contribution and it has given me much pleasure to be able to do so."—A Friend.

"Enclosed you will find check for $10 for your babies. We beginners at West Market love them in the same old way and just wish it were possible for us to do more for them."—Mrs. H. T. Prosser, Greensboro.

"Our Sunday school class (first year seniors), 23 members, are greatly interested in the Children's Home and feel that we should like to contribute something to make it more pleasant for the children and lighten your burden by so doing. We would be delighted to receive some suggestions from you as to what we should do."—Betsy Lagerholn, Dilworth, Charlotte.

A GOOD TIME

Sixty of our larger boys and girls went over to our Davie county farm last Saturday afternoon to shuck corn. Mr. Cartner, our farmer over there, had a big pile hauled up and our youngsters shucked diligently, every boy trying to find a red ear. Following the completion of the corn shucking a big fire was built and weiners and mashmallows were roasted until everybody was satisfied. After voting the evening a decided success our youngsters climbed in the trucks and came home in time for rest before the duties of the following day.

TWO TRUCKLOADS

Rev. C. E. Murray, pastor of the Helton circuit, accompanied by J. M. Duvall and W. B. Young of Grassy Creek, brought the Children's Home one night last week a tremendous truckload of mountain produce, all of which we can use to a great advantage.

By daylight on the following morning W. J. Young and Mr. and Mrs. J. M. Griffith brought another truckload of supplies from the Bakersville circuit, this good work having been directed by Rev. J. C. Gentry, the pastor of that charge. We are delighted to have these first two instances of provisions from our mountain friends. Let others do likewise.

WINNING WAYS

Coach Bill Murray's football teams continue to play well. The "varsity" won last week from Mountain Park Institute by a score of 47 to 6. The 100-pounders won today from a similar team representing Winston-Salem high school by a score of 39 to 6.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

At the 11 o'clock service on the fourth Sunday in October our young people gave two sacred songs at Edenton Street Methodist church. They sang at the invitation of the pastor, the Rev. E. C. Few. On this occasion Edenton Street church took up its orphanage apportionment. The members of this great church have a warm and abiding place in their hearts for our boys and girls. They give evidence of their love by the many acts of kindness shown our children. Brother Few is preaching to large and growing congregations. In the short time he has been pastor of this influential church he has demonstrated his ability and fitness for this responsible position.

* * * *

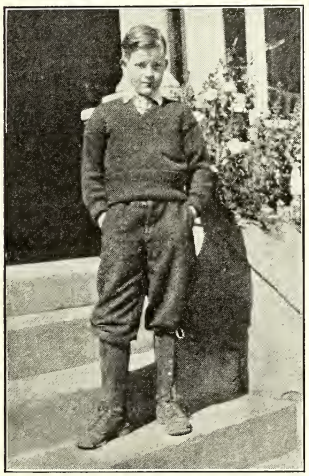
I am asking that all our pastors and church treasurers make their checks for orphanage assessment at the annual conference payable to the Methodist Orphanage or to A. S. Barnes, Supt. At our last annual conference the orphanage assessment was set apart from the other conference collections. Mr. C. A. Dillon joins me in requesting that no checks for orphanage be put in the conference envelopes. All checks intended for the orphanage should be made payable to the Methodist Orphanage or to me as superintendent. I will give receipts for all money intended for the orphanage and these receipts should be placed in the envelopes and put in the boxes in the conference room. If all will heed this important request it will save much confusion. I feel confident that all will co-operate in this matter.

* * * *

A number of our children are being made happy by reason of the fact that many of our good women are sending them their fall outfits. A few of our young people are sad because friends have written that they cannot clothe them any longer by reason of the "hard times." Under existing circumstances the Methodist Orphanage can ill afford to have friends withdraw their support. Of all the times now is the time we must look to our friends to lend a helping hand. This fall and winter are the most crucial that have ever confronted us. Let me plead with one and all to stand by us when our resources are most limited. We cannot do less than what we are doing. Hundreds of voices are calling to us in vain to admit them into our home. Not to respond to this call is bad enough, but to be forced to send some adrift who are already here would be tragic. Our great church which we love so ardently will not allow such a tragedy to be enacted.

* * * *

November is the month when the national Thanksgiving day is observed. Friends of the orphanage throughout the state are being called upon to respond to these needs of the thousands of children who are being trained in these child-bearing institutions who are dependent upon the generosity of the churches and fraternal organizations. Our Methodist people have established a record for themselves in ministering to our 330 children of which they may justly be proud. This year when the need is greatest, they will not be found shirking their sacred obligations to



Charlie Williams, Methodist Orphanage

these whom they have solemnly promised to support and train. The depression is felt most keenly by our people, but they are going to make the greatest sacrifice they ever made. As a result of their sacrifices they are going to show something of the spirit of Him who, though he was rich, yet for our sake he became poor. To have the privilege of entering into his sufferings will more than compensate us for the things given up that his work may be advanced in the world.

Aunt Maria was without a peer among negro cooks. Her specialty was molasses cookies. One day she was asked her recipe.

Without hesitation she replied: "Ah takes a cup of flour, but Ah don't use all of it, and Ah adds two gullups of molasses—"

"But," interposed the guest, "what are 'gullups'?"

"Honey, don't you know? Well, when you has a jug of molasses, and turns it up, the molasses say 'Gullup,' and then run a little more and say 'Gullup,' and then run a little more and say 'Gullup' again. Ah takes two."

Money is Often Found in Attics

Search your attic or storeroom now. Don't burn old envelopes. Save or destroy contents and send to address below only the envelopes bearing U. S. or Confederate stamps mailed between 1845 and 1865. No not cut off stamps or write dates on envelopes. Loose stamps not wanted. Pack envelopes carefully to prevent damage in mailing and forward to advertiser—a responsible, private collector—for valuation. Good prices paid for both rare and common issues. Look today!

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Greensboro, N. C.

Sunday School Lesson

NOVEMBER 6

By F. B. Stockdale.

The Christian's Duty to Promote World Peace

Scripture Lesson — Psalms 22:27-28; *7:1-7; 72:8-19; Isaiah 2:1-4; Matthew 28:16-20; Ephesians 2:13-19.

Golden Text—Blessed are the peacemakers: for they shall be called sons of God.—Matthew 5:9.

If we approach this subject by way of question, "Why Work for World Peace?" the answer is because we must either achieve world peace or our civilization will fail and fall. War has become that kind of a thing that can wreck a continent overnight and tomorrow it will be able to wreck the physical world. We shall either have to give up war or the orbit of the earth will hold another cluster of asteroids. It is not impossible that they are remnants of a world that had learned a little more about war than we now know. We are on the eve of learning how to liberate the force of the atom and, likely, we shall then be able to wreck the globe. Our civilization—in fact, our world—must either give up war or cease to be.

God's Place

We begin by recognizing, as David had learned to do, that the kingdom, those tribes over which he reigned, belong to God, and that God is Governor among the nations. Not only is no nation away from his hand, but each is also subject to his will. "The ends of the earth shall remember and return." This forgotten truth shall grip the memory of men, and under its pressure they shall come and "worship before him." However, this idea is voiced, and whoever gives it tongue, it is fundamental. If we do not accept the mastery of God among the nations of the world there is nothing for which to hope and no foundation for hoping.

The science that discovers law in all places where things are and move warrants us in positing law and power in that realm we have called moral. The idea that a blade of grass, a falling snowflake, is under rigid law that neither fails nor lets go, but that man lives at random is mental imbecility. Law rules in every realm. The world that is mental and spiritual, the world to which men belong, is not a world of haphazard. He is governor among the nations. Whatever difficulties we may have in reconciling God's place in history, with the kind of thing history has been, we cannot move without the undergirding truth God is first among moral creatures.

Psalm 67 is a prayer that God's way upon the earth may be known among men. Constantly we are discovering God's ways in many realms—among the flowers and the stars. We are much slower in learning God's ways in moral realms; things are much more readily seen than thoughts and feelings. We find out how the water climbs to the clouds, but are slow to discover why right always wins. We confound the process with the Force that is working, and so many of us still doubt that right and success are synonyms.

Relations of the Lord's House to War

Nothing moral is accomplished without means, and so it is the "house of the God of Jacob" that will teach us his ways. The church is the great schoolmaster of the world. You can have no thought without a mind, and there can be no organized life without an institution. The law that is to revolutionize the habits of men comes out of Zion and the Word of the Lord from among his people. The conscience of the church will speak for the world, and God shall judge and rebuke and "they shall" (that is one of the moral certainties of the world) "beat their sword . . . and learn war no more." A promise that is as certain as it is beautiful. The two things on which the promise rests is the nature of God and the nature of man.

Jesus and the Process of Peace

The reference to Matthew 28:16-20 links Jesus up with the moral process of the world's life. The power that is given him is not physical in its nature, but only in its manifestation. The grip that Jesus has on the minds and hearts of men is as unseen as the hand of God. He has shown him power by turning men's minds and affections in the right direction and is leading them to an attitude that is in keeping with the nature of the universe of which he is Lord and Master.

When we speak of peace among the nations we mean only a cessation from war. Such cessation of war could be but the beginning of the peace the world will have to achieve. It would be a vast stride in the right drection to banish war from the world. The very nature of things points in that direction. To maintain that we shall always fight is to assert that the world does not have ordinary sense, much less that we are intelligent creatures.

The peace spoken of in Ephesians is a personal matter and, probably, is the foundation of real world peace. World peace is the relation of individuals to other individuals; this is the relation of the individual to God. We are now in that spiritual realm beyond which there is no going. We are in the real world, the everlasting world. Peace here is the bringing of the individual into such relationship with the Eternal Nature that there is no warfare of wish or thought or deed. The human lives as the Divine would live if the Divine became human. Jesus has brought man into such relation with God that there is no jarring element. Man is reconciled to God, and they are at peace one with the other. This is the peace that follows bringing the human into perfect accord

Best Remedy for Cough Is Easily Mixed at Home

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You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

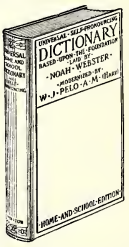
Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

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N. C. CHRISTIAN ADVOCATE
Greensboro, N. C.

with the Divine. This is fundamental to world peace. As long as we are at war with the nature of the universe we can scarcely be at peace with each other.

Questions for Discussion

1. Can the world survive improving war?
2. What is the foundation fact for our hope for peace?
3. Are our wishes and volitions subject to law?
4. Is prayer a method of cultivating peace?
5. How is God's house related to peace?
6. What is peace with God?

—Christian Advocate (N. Y.).

THE PRICE ONE PAID

A ghostly silence reigns within the bare,
grey, prison walls,
Unbroken, save when on the ear the
sentry's footsteps fall.

Outside, the workmen's busy hands have
thrust a frame on high—
A gallows, Law's stern instrument, out-
lined against the sky.

A dangling rope swings idly now, sway-
ed by the summer wind;
By Law's decree 'twill end the life of
one who madly sinned.

A hush—the murmuring crowd is stilled,
from out the dreary walls
A slow procession wends its way to-
wards the gallows tall.

A stripling youth, one scarce can think
a criminal is he,
Is brought to expiate his crime upon
that dreadful tree.

He mounts the stairs, he looks around, a
sob runs through the crowd;
"He's but a lad, he's but a child," and
many strong heads bowed.

The kindly sheriff touched his hand, "Is
there aught that you'd say?"
"I'd like to say, sir, I was drunk when I
killed my friend that day.

"We both were drunk, and we fell out,
'twas drink that crazed my mind;
God knows I hate I killed my pal, for he
was always kind.

"I blame myself for drinking, sir, but
feel that also he
Who sold the stuff that made me drunk
should suffer here with me.

"And all these months in that dark cell
I'd naught to do but think,
And I think that those who make and
sell are worse than those who drink.

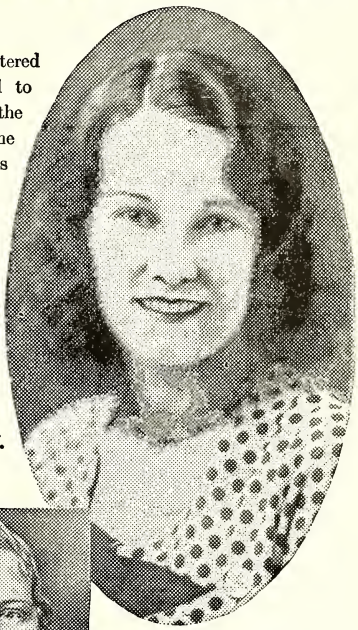
"For gold, the poisonous liquid fire to
boys like me they sell;
For gold, they make men slaves on
earth, and doom their souls to hell.

"I thank you, sir, you've all been kind,
I know my time is up;
But the man who drinks sins not so
much as he who fills the cup."

X.

:: *98 out of 100 women report benefit* ::

"When I first entered womanhood I seemed to be in bed most of the time. Mother gave me Lydia E. Pinkham's Vegetable Compound in the Tablet form and it regulated me. I am now twenty-one and married. I am taking the Compound again to build up my strength."
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A WIDOW'S LAMENT

In a lone pauper's grave they laid him today
While the rain and the cold snow fell;
I heard the clergyman as one in a dream,
I heard the village church bell's knell.

I knew not, nor cared, what the preacher said,
Whether 'twas for good or for ill,
For my thoughts had fled to the day we were wed
In the little church on the hill.

Oh, how happy we were none ever can know—
We dwelt in a fair Paradise,
But the serpent crept in, I woke with a start,
With horror I opened my eyes.

For little by little the longing for drink
By leaps and by bounds it had grown,
Till my husband was bound in its chains like a slave,
All hopes of happiness had flown.

Can I tell of the pain of the day I awoke,
Found love was bartered for wine?
No! the pain of the doomed ones suffering in hell
Can never be equal to mine.

Swept away was my home, my children in rags,
And out in the streets we were turned;
Oh God! With a searing hot iron the events
Of that day in my memory are burned.

Can I speak of the deep degradation and woe,
Of the pain, and the sorrow and shame?
Of the hopes that had fled, the love that was dead?
To whom shall I justly lay blame?

Did the mother not dream a serpent lay coiled
In the cup she handed her son?
At the end it would sting, like adders 'twould bite,
When was finished the work she'd begun?

And the father who drank, but never got drunk,
Who claimed "There's no harm in a drink,"
In sorrow his grey head went down to the grave,
In sadness his day-star did sink.

If bitter 'gainst these, what then shall I say
Of the men who sold him the wine?
May the cries of lost souls ring loud in their ears—
Their curses be added to mine.

As I sit here tonight by my desolate hearth,
With its ashes so cold and grey,
I feel that the wrath of an avenging God
Will fall on their heads Judgment day



LOVE ME, LOVE MY FAMILY

Ladies and Gentlemen: Our cartoonist illustrates here a terrible and menacing truth. We can't have drink without having the drink trade, and we can't have the drink trade without having all of the by-products of that trade: domination of government, manipulation of political machines, drink-caused crime, poverty and vice. Of course, we have crime, poverty and vice anyway, but the saloon was the nest in which these evils were hatched, the place of refuge to which they resorted. Of course, we understand perfectly that we are not going to have saloons again if the wets have their way; we are just going to have "liquor stores." Is there anyone so innocent that he doesn't realize that this is simply another spelling of saloon? You remember that the Cockney said the way to spell saloon is with a hess, a hay, a hell, two hoes, and a hen. The new spelling "'liquor store," still has the "hell" in it, and appropriately right at the beginning.

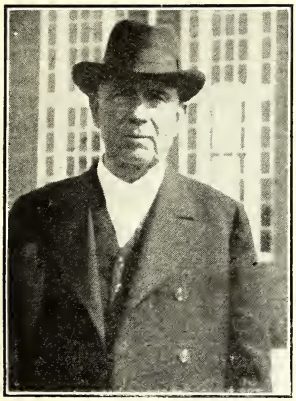
DESIRES A FEARLESS MINISTRY

For a long time it has been my opinion that our ministry is largely responsible for some of the shameful conditions that exist throughout our land; therefore, I enjoyed very much reading your article entitled "The Preacher Holds the Key" as it appears in the October 16th issue of the Advocate.

It is with much reluctance (however, not without carefully weighing the words) that I say a large per cent of our ministry apparently have no realization of the great responsibility that rests upon a man who claims to be called of God to preach the gospel of Jesus Christ to a lost world. To any capable person who will give the matter proper thought, in so far as our own church is concerned, it is no wonder that we are drying up spiritually and a large part of our membership is on the broad way that leads to derstruction, when we consider the fact that for some time the policy has been to admit preachers on the basis of their educational advantages rather than their spiritual or religious qualifications.

Since we are boasting of the best educated ministry in the history of our church and at the same time conditions have been going from bad to worse, it is evident that it is not education but the Christian religion that we need. Education is a fine thing, but it is not to be compared with the power of God in the heart and life of a man, and as a lay member of the M. E. Church, South, I for one am ready to vote that we at once begin giving more careful investigation into the condition of the heart instead of putting practically all the emphasis on the head. In other words if, in order to get more ministers with a burning passion to see souls saved, it is necessary to lower our educational standards, it will be far better to do this than to shut our eyes and deafen our ears to the beliefs of those who are equipped for the ministry from an educational standpoint only. We have already shut the door of our church in the face of too many young men who were really God-called because their educational advantages fell a little short of our high standard, and it would seem well for us to remember that we are told in 1 Corinthians, the first chapter and at the 21st verse, that since "in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Any preacher who fears God but fears no man and will preach the truth, the whole truth and nothing but the truth is admired and respected by everybody; but nobody, not even the hypocrites and out-and-out sinners, have any respect or faith in a preacher who tries to make them believe they are all right when



REV. PARKER HOLMES
Pastor Central Terrace Church,
Winston-Salem

down in their own hearts they know they are all wrong. It is my humble opinion that too many preachers are lacking in moral courage and are really afraid of the sin that is in the hearts of their congregation. Only last summer, a preacher who had been holding some revival meetings in our conference called my attention to some preachers of this kind for whom he had held meetings. They acknowledged he had preached the truth and admitted it was exactly what their congregations needed, but they dared not preach against sin in such strong terms, for they knew some of the stewards and leading members who were living in sin would get mad and see to it that they didn't get their salary. When a preacher becomes such a coward it is high time he was getting his own heart right with God or get down and give somebody else a chance at the job.

Yours for a more consecrated ministry,
Harry Falls.

AUTUMNAL EVENSONG

By Frances Hall.

A kind wind walks in the garden
At dusk when the weary leaves drift down;
They catch at her pale skirts shyly
Like children clutching their mother's gown.

Low stoops the wind in the garden;
She gathers them all to her gentle breast,
Tired little beings of scarlet and crimson,
And cradles them tenderly to rest.

She walks the wind in the garden,
While close to her heart the hushed leaves lie.
Light fall her feet on the whispering grasses,
And sweet through the night croons her lullaby.

—The Epworth Herald.

Where Does She Get Her "Pep?"



SHE doesn't *look* seventy. Nor *feel* that old. The woman who stimulates her organs can have energy that women half her age will envy!

At middle-age your vital organs begin to slow down. You may not be sick, simply sluggish. But why endure a condition of half-health when there's a stimulant that will stir a stagnant system to new life and energy in a week's time?

This remarkable stimulant is perfectly harmless. It is, in fact, a family doctor's prescription. So, if you're tired of trying every patent medicine that comes along, tell the druggist you want a bottle of Dr. Caldwell's syrup pepsin. Take a bit of this delicious syrup every day or so, until you know by the way you feel that your lazy liver is again active, and your bowels are poison-free.

Men, women, and children who are run-down, who tire easily, get bilious spells or have frequent headaches, are soon straightened out when they get this prescriptional preparation of pure pepsin, active senna, and fresh laxative herbs. (Syrup pepsin is all the help the bowels need, and you do not form the very bad habit of always taking cathartics.)

Keep a bottle of Dr. Caldwell's syrup pepsin in the house, and take a stimulating spoonful every now and then. It is all that a great many people ever take to keep strong and vigorous, and absolutely free from constipation.

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Children's Storyland



WATCHING THE SHEEP GO BY

Lois watched a huge touring bus speed down the street and turn the corner. "Grandmother," she teased, "how thrilled you would have been if you could have seen such a car passing your home when you were a little girl. You would have been frightened out of your wits, to see it running along with no horses to pull it."

Grandmother's eyes twinkled. "And you," she replied, "would have been just as thrilled and frightened to see some of the things I saw pass my home when I was a little girl."

"Oh! what grandmother?"

"Well," grandmother's needle paused in its busy weaving in and out of the stocking she was darning and her eyes looked away to the distant Mount Tammany as if she were looking far, far beyond it, looking far back into the days of childhood those eighty-four years away. She laughed. "You would have been frightened out of your wits perhaps had you seen a drove of sheep passing your house.

"Sheep! Just sheep? Humph!" Lois was indignant.

"Yes, just sheep. You have no idea of the thundering noise made by the tramping of thousands and thousands of hoofs, nor of the clouds of dust raised by those same thousands of feet."

"That would mean hundreds of sheep. Were there really that many, grandmother?"

"There were at times. Some sheep owner who had large flocks would be sending them to market. I well recall the first time I saw such a thing. It was Monday noon, and mother and Aunt Kate had just finished hanging up the snow white sheets and pillow cases and all the other pieces in the week's wash. The grass in front of the house was covered with linen bleaching in the sun. I had gladly seen the last piece stretched out smooth and taut; for I had to help with that, and I wanted to run away to the orchard and play.

" 'There,' mother said, 'I am thankful that is done. Now we must hurry to get dinner on the table, for the men are working in the near field today, and will get here early for dinner.'

"Just then grandf'r, as we always called dear old Grandfather Miller, came hobbling down from the red barn on the hill and across the road as fast as his stiff old legs would bring him. He was trying to shout something to us. Mother motioned to me, 'Run, child, see what he says. I hope the new little colt is not sick.'

"I gladly splashed through the tiny brook at the foot of our yard and ran toward grandf'r. He was calling,'Clothes! Clothes! Sheep! Clothes! Sheep!'

"Back to my mother I ran. 'We have no sheep, mother. Grandf'r is saying something about clothes for sheep.'

"Then for a minute I thought mother and Aunt Kate, too, had gone crazy. They ran, snatching the wet clothes from the clothes lines, letting the pins fall to the ground unheeded. I was sent scampering about to gather up the bleaching linen and dump it back into the big boiler. Grandf'r came over to us and tried to help.

'Just then father and one of the hired men came running down the road. Mother called to me, 'Father will finish the linen, Sarah. You run into the house and shut the windows. Shut tight the kitchen door.'

"Filled with the excitement others were showing, though I did not know what it was all about, I hurried from room to room shutting the windows. My little legs fairly trembled with excitement, and my breath came in gasps from the hurry and exertion. When I got back downstairs to the kitchen I was crying with fear of this unknown terror that had all my folks acting so strangely. Mother was there pushing the pans and baskets of wet clothes back into the corner. She saw my tears and gathered me in her arms for a moment. 'Why, Sarah, it is nothing to scare you this way. It is just a drove of sheep that is being driven down Cedar road and must pass the house. Listen! Hear them?'

"Indeed I did hear them. The house seemed to shake with the sound. I went out on the little front porch, and then I understood why the clothes had been yanked from the lines. You know our roads were never oiled or sprinkled, and, save for a day or so after a rain, they were ridges of dust, dust inches deep. What clouds of it those sheep were raising as they came on! I could not see them for the dust. It all looked like a giant, moving brown cloud. I choked and sluttered with the dust, and had to rub my eyes that were filled with it. I thought of what would have happened to the snowy wash that had taken mother and Aunt Kate's hard work all morning; for near me hung a towel that had not been taken in and its wet surface had caught so much dirt that it looked like a piece of brown cloth.

"The men with the sheep were shouting and calling. Dogs barked now and then. I crouched back near the door, for I expected to have that sea of noise and dust break from the road near our unfenced yard and come in a great mass clear up over the lawn and little porch."

"Grandmother, why didn't they?"

"For several reasons. The men with them were trained to know how to drive sheep and keep them in the road. The sheep dogs were clever, and knew just where to hurl their weight and when to bark to keep the sheep in line. Sheep will follow their leader. They are silly things about that at times. If they are following the leader sheep and he jumps over a wall down into a deep hole, or leads them into deep water, they will follow without using their brains to think of danger ahead."

"Is that why, grandmother, there are those words in the Bible that Mr. Caulkins preached about the other day? You know, something about the sheep following a voice. Jesus said it."

"That is in John, the tenth chapter," grandmother told Lois. " 'He goeth before them, and the sheep follow him: for they know his voice.' We are his people and the sheep of his pasture and we need to read his Word and know his voice, so that he can lead us always."

"Did your drove of sheep know their owner's voice?" asked Lois.

"Hardly. There were so many, and he did not care for them and take them to pasture every day and call each by name as the shepherds do in the country where Jesus Christ lived when he was on earth."

"Did it take long for them to pass your house?"

"It seemed a long, long time to me. Down at the foot of the hill, where the

THE WAY OF SAFETY

By W. Everett Henry.

There is a way where safety lies
For every child of man;
A way of toil, but filled with peace,
A way no man could plan.

It sets the cross of Calvary
Before the humbled soul,
And lays on each a daily cross
That bruises and makes whole.

It ever brings an open heart
To God's enfolding care,
That profits by whatever gift
His will for it may bear.

It lifts the flag of loyalty,
Nor trails it in the dust,
And ever as the conflicts come
With Christ declares, "I must."

There is a way where safety lies
For every child of man;
A way of toil, but filled with peace,
A way but God could plan.

old bridge crosses the turn of the brook and the low meadows are never farmed but kept for grazing for the cows and horses, the men stopped the sheep. The dust was gradually settling, and I could see that several of them were earnestly talking with father. Then he and two of our workmen went down and took away some bars of the fence to those pastures, and the sheep were driven in there. I trotted down part way after father to watch. I was glad to see the sheep get out of the hot, dusty road into the nice green, grassy fields.

"When we were at the dinner table, after the blessing had been asked on the food, the men began to tell mother and Aunt Kate and grandmother about it. It seemed that it was unusual to stop the journey of sheep at midday, but there were several young and weaker ones, and they had been driven along the road from the last stopping place since just after midnight. Hunger would make them unruly. They had rented the fields from father for over night and would again start out at daybreak to make as much time as possible before the heat of the day."

"It must have been a pretty sight to see them in the fields," said Lois.

"I do not recall; but I do know the fields were not pretty sights the next day."

"Why?"

"Every blade of grass and every green particle was chopped off close to the ground. The fields looked as bare and drear as if they had never known the green covering. Mother Nature so generously gave them. That is why father had to take rent for them for just one night. He knew that the sheep would undo the work of growth of months."

Lois gave a little sigh. She had been so interested in the story that she felt as if she were truly tired by all the excitement.

"Yes," she said, "I guess I, too, would have been frightened if I had been there, grandmother."—Nellie E. Burd, in Sunday School Times.

AN EASTERN LEGEND

A little banyan seed once said to a lofty palm tree: "I am so tired of being tossed hither and thither by the wind. Let me shelter awhile among your great leaves."

"Oh, yes," said the palm tree; "come and welcome. Stay as long as you wish."

So the banyan seed nestled down among the leaves of the palm tree, which very soon quite forgot the presence of the little stranger.

But the little seed was not idle. It sent out little roots and fibres, which crept around the mighty trunk and under the bark of the palm tree itself until at last the tree in alarm cried out, "What is this?"

The banyan replied, "It is only the little seed you allowed to rest among your leaves."

"But now you must leave me," said the palm tree. "You are growing too large and strong. You sap my strength."

"I cannot leave you now," replied the banyan, "for we have grown together. I should kill you if I tore myself away."

The palm tree rustled its great leaves and tried with might and main to throw off the banyan, but it could not, and gradually the palm leaves withered and the great trunk shriveled until at last only the banyan tree could be found.

So it is with little sins that come creeping in. They at last smother all the good in the heart and destroy its true growth.—Arthur Unknown.

SALUTES

In the United States the characteristic salutation is "Hello."

The Arab say on meeting, "A fine morning to you!"

The Turk says, with gravity, "God grant you his blessing."

The Persian greeting is familiar to all by reason of its quaintness, "May your shadow never grow less!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun. Accordingly he asks, "How do you perspire?"

The Chinese loves his dinner. Hence he asks, "How are you digesting?"

The Greeks, who are keen men of business, ask one another, "How are you getting on?"

The national salutation of Naples was formerly, "Grow in grace!" At present, in most parts of Italy, a phrase equivadent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you?" this meaning, "Are you in good vigor?"

The English-speaking nations, in addition to the telephonic, "Hello!" say, "How are you?" and "How do you do?"

The bow as a mark of respect is a custom used by nearly all nations.——Judge.

Six-year-old Jackie was visiting his rich aunt. Jackie (admiring furniture): "I am glad I am not rich."

Aunt: "Why, Jackie?"

Jackie: "It must be awfully expensive."—Ulk.

Little Bobby: Was that policeman ever a little baby?

Mother: Why, yes, of course.

Little Bobby: Oh, mother, I should love to see a baby policeman.—Watchman-Examiner.

"You young fellows don't seem to versatile or so ambitious as the boys were in my day," remarked grandpa. "When I was your age I had a number of irons in the fire; all you boys want are a few irons in a golf bag."

Wee Dorothy saw a rooster flap his wings and crow. "Funny old bird," she remarked, "he spanks himself, and then he cries about it."

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North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

	November
Person Circuit, 11	6
Haw River, 11	6
Pittsboro, 3	6
Graham, 7:30	6
Carr, 7:30	9
Branson, 7:30	10
Mebane, 11	13
Siler City, 7:30	13
Duke Memorial, 7:30	14
West Durham, 7:30	15
Duke's Chapel, 7:30	16
Calvary, 7:30	17
Mt. Tirzah, 11	20
East Roxboro, 7	20

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

	November
West End, a.m.	6
Troy, p.m.	6
Wadeville, a.m.	13
Mt. Gilead, p.m.	13
Glendon, Fair Promise, a.m.	15
Hemp, Tabernacle, p.m.	13
Jonesboro, Broadway, a.m.	16
Carthage, p.m.	16
Parkton, a.m.	18
Raeford, a.m.	20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIFTH ROUND

	November
Gates, Zion, 11	4
Moyock, Memorial, 11	5
North Gates, Parkers, 11	6
First Church, night	6
Washington, night	16
Pantego-Belhaven, 3	17
Bath, Asbury, night	17
Stumpy Point, 11	16
Mattamuskeet, Amity, night	16
Fairfield, 11	17
Swan Quarter, Providence, 3	17
Windsor, Windsor, 11	16
Williamston, 3	16
Plymouth, night	16
Roper, Roper, 11	17
Columbia, Creswell, 3	17
Hatteras, Hatteras, night	16
Kennekeet, Avon, 11	16
Wanchese, night	16
Manteo, night	16
Dare, Mann's Harbor, night	16
Aulander, Aulander, 11	16
Ahoskie, Ahoskie, 2	16
Murfreesboro, Winton, 3:30	16
North Gates, Kittrells, night	17
Gates, Gatesville, night	18
Hertford, night	16
Edenton, 4	16
Chowan, Anderson, 11	17
City Road, night	17
South Mills, Trinity, 3	18
South Camden, Sign Pine, night	18
Currituck-Kitty Hawk	18
Pasquotank, Mt. Hermon, 3	19
Moyock, Perkins, 3	19
First Church, night	21

Several pastors will be asked to assist the presiding elder in making this fifth round.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	November
Atlantic, Springfield, 11	6
Morehead City, 7:30	6
Riverside-Bridgeton, 7:30	8
New Bern, Centenary, 7:30	9
Newport, Riverdale, 11	13
Kinston, 7:30	13
Vanceboro, Epworth, 11	20
Grimesland, 3 and 7:30	20
Goldsboro, St. Paul's, 7:30	21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	November
Middlebury, Drewry, 11	4
Oxford Ct., Salem, 11	5
Four Oaks, Sanders Chapel, 11	6
Selma, 8	6
Clayton, 8	9
Youngville, 11	13
Zebulon, 8	16
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	November
Seaboard, Pleasant Grove, 11	4
Weldon, 11	6
Scotland Neck, 7:30	6
Warrenton, Warren Plains, 11	12
Warren Ct., Serepta, 3	13
Rocky Mount, First Church, 7:30	13
Wilson, 11	20
Elm City, 7:30	20

WILMINGTON DISTRICT
W .C. Martoin, P.E., Wilmington, N. C.
FOURTH ROUND

	November
St. Paul, 11	6
Lumberton Ct., 3	6
Fairmont, 7:30	6
Lumberton, Chestnut St., 7:30	7
Hallsboro, 3	9
Tabor-St. Paul, 7:30	9
Carver's Creek, 7:30	10
Faison-Kenansville, Faison, 11	12
Warsaw-Magnolia, Trinity, 3	13
Grace, 7:30	14
Trinity, 7:30	15
Scott's Hill, Scott's Hill, 3	16
Fifth Avenue, 7:30	16
Epworth-Wesley Memorial, 7:30	17
Swansboro, Queen Creek, 11	20
Jacksonville-Richlands, Jacksonville, 3	20
Maysville-Pollocksville, 7:30	20

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	November
Flat Rock, Moores, Thurs. 4	3
Hendersonville, Thurs. 7:30	3
Central, Fri. 7:30	4

Pastors are requested to call at district parsonage Saturday or Monday before conference and leave their reports.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

	November
Marion Mills, Clinchfield, night	3

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

	November
Ararat, Mt. Hermon, 11	3
Mt. Airy Ct., Oak Grove, 2:30	3
Stoneville-Mayodan, Stoneville, 7:30	5
Sandy Ridge, Mt. Hermon, 9	6
Madison, Madison, 11	6
Danbury, Pine Hall, 1:30	6
Walnut Cove, Stokesburg, 3:30	6

Final check-up, Stewards' Room, Centenary Church, Winston-Salem, Wednesday, 5 p. m., November 9.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

	November
Hiddenite (Ct. parsonage), 3	3

WAYNESVILLE DISTRICT
L. B. Hayes, P.E., Waynesville, N. C.
FOURTH ROUND

	November
Hayesville, Tusquittee, 11	6
Franklin, 7:30	6

The Scot, goat of many anecdotes, occasionally turns the tables.

In an English political meeting one of the candidates patriotically orated: "I was born an Englishman, I have lived an Englishman, I hope I shall die an Englishman."

From back of the hall, in an unmistakable accent, came the question: "Mon, hae ye no ambeetion?"—Ex.

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N. C. WOMAN'S PAGE

(Continued from page 20.)

derful message of hope and courage, telling them if they would take their eyes off their difficulties they would see the mercies and blessings of God all around them. The male quartet from Kenly gave some beautiful numbers, which were enjoyed by everyone, and Rev. and Mrs. Knight from Elm City also brought a message in song. Brother Knight in a few remarks praised the officers and speakers of the day for the excellent services rendered during this meeting and asked God's richest blessing for the continuing of his work in this zone.

The officers for the next meeting were elected and place of meeting selected. Mrs. Jack Cordray, chairman; Mrs. C. F. Darden, secretary; Mrs. F. A. Lupton, Supt. children's work; Mrs. L. Z. Overman, Supt. mission study; Mrs. C. E. Watson, Supt. Christian social relations.

Mrs. C. F. Darden.

ROPER CIRCUIT AUXILIARY HOLDS GUEST MEETING

The Roper circuit auxiliary observed guest day recently at Pleasant Grove church. About 35 guests and 14 members attended.

The president, Mrs. J. Bascom Hurley, presided. The opening hymn was "Faith of Our Fathers." Our district secretary, Mrs. H. B. Baum, led the devotional exercises. Mrs. Baum asked the congregation to close the devotion period by singing "Close to Thee" as a prayer.

Mrs. W. B. Davenport of Mackeys sang a solo, accompanied at the piano by Mrs. Edison Davenport.

Th regular business session followed, during which Mrs. Jack McAllister presented the Missionary News.

The main feature of the occasion was a very impressive and appropriate address by Mrs. Baum, who emphasized that "We always have time for the things God wants us to do."

After the benediction delicious refreshments were served.

Mrs. Jack McAllister,
Publicity Supt.

THE OLD MAN DOESN'T WANT TO QUIT

Moses was 120 years old, but he didn't want to quit!

"His eye was not dim nor his natural force abated."

Caleb was 85 years old, but he didn't want to quit!

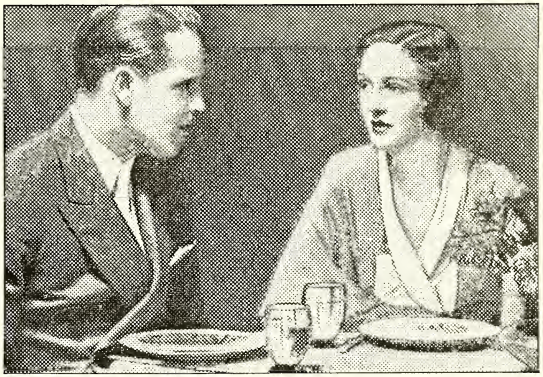
"As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in."

But a brave bluff is finally futile in the endeavor to block the toll of the years.

All in vain for, as Longfellow says:

"Whatever poet, orator or sage may say of it, old age is still old age."—Selected.

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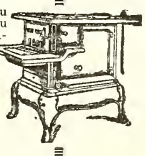
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IN MEMORIAM

SIGMON — Martha Carolyn Sigmon was born March 6, 1847, and departed this life October 22, 1932.

In early life she was converted and joined the Methodist church and lived a faithful Christian life till the Father called her home. She was married to Calvin Cobb in 1867, who died in 1920. Unto this union six children were born, two boys and four girls. She leaves behind three children, 14 grandchildren and 10 great-grandchildren. She suffered a great deal, but leaned on her heavenly Father, who took her unto himself. All who knew her will know where to find her.

We see the morning sunrise,
It shines in splendor till noon;
Then wends its way westward,
And sets, but not in gloom.

How beautiful in young womanhood,
So grand in strength of years,
She gives unstinted service—
Of her end there are no fears.

She did her share of suffering,
Nor murmured or complained;
Was faithful to her family,
And the crown she was obtained.

Then press on, friends and children,
To a land of pure delight,
Where she is waiting for you
In that land where is no night.

Her pastor, E. N. Crowder.

RESOLUTIONS OF RESPECT

We, the members of the auxiliary of Central Methodist church of Reidsville, N. C., wish to pay tender tribute to one of our most faithful members, Mrs. W. S. Somers, who passed from earth to heaven on October 24, 1932. Therefore be it resolved:

First, That we are grateful to the Master for her happy, unselfish and useful life.

Second, That we miss her presence, which was a blessing and a benediction. Her forgetfulness of self and her understanding heart with its ready sympathy made friendship with her an honor greatly to be prized.

Third, That a copy of these resolutions be sent to the family, one to the Reidsville Review, one to the N. C. Christian Advocate and one spread on the minutes of the auxiliary.

Mrs. S. W. Siddle,
Mrs. B. W. Strader,
Mrs. D. R. Allen.
Committee.

WOOLLEN—Mrs. Parthenia Coltrane Woollen, a daughter of David and Susanna Welborn Coltrane, was born February 16, 1850. In 1875 she was married to Dr. William Addison Woollen of Randleman. The following children survive to bless the name of mother: One stepdaughter, Mrs. J. W. Long, Greensboro; Mrs. J. R. Ferree, Danville, Va.; Mrs. J. T. Council, Misses Epsie and Rosabel Woollen, and Mr. John Woollen, Randleman. One daughter, Mrs. Laura W. Cole, preceded her mother to the grave six years ago. Two sons died in infancy. Ten grandchildren and one sister, Mrs. D. A. Stanton, High Point, survive.

Mrs. Wollen gave her heart to Christ when a girl and united with Ebenezer M. E. Church, South. After her marriage she moved her membership to St. Paul M. E. Church, South, and was for 57 years a devoted member.

For years Mrs. Woollen taught a Sunday school class, but her greatest joy was the woman's organizations in the church. As long as she was physically able she never missed a church service.

Her true beauty of character, her sacred sweetness, her undaunted courage, and great faith were revealed to her friends and especially to her children, drawing them closer to her Christ. On July 22, 1932, she peacefully passed to her reward.

RESOLUTIONS OF RESPECT

Whereas, in God's good time he has removed one of the oldest members of our Sunday school class, Mrs. Fannie Small Lyon, we bow in meek submission to his wise and tender providence.

"Strong to the end, her faith, as out of strife she passed,
And at evening came triumphant to the last."

Resolved first, That in the passing of Mrs. Lyon the woman's Bible class of the Methodist church in Rockingham has lost one of its most beloved members.

Second, That in her useful, active life of 78 years lies a beautiful standard of excellence for each of us to emulate.

Third, That we extend the grieved family our sincerest sympathy and pray that they may be comforted by the assurance that the end of a noble Christian life is but the merging into a better life beyond.

"Indeed she came to life's autumn with her work fully done;
Was waiting, only waiting, as a great tree in the sun.
She stood alike through joys and tears,
She wrought most nobly through the years,
Until life's span was run."

Fourth, That a copy of these resolutions be spread upon our minute books, sent to the Post-Dispatch, and to the North Carolina Christian Advocate.

Miss Mary Thomas,
Mrs. G. F. Smith,
Mrs. W. R. Royall.
Committee.

IN MEMORIAM

In memory of my mother, Mrs. D. K. Myers, who suddenly slipped away into her heavenly reward October 5, 1922.

Ten years have passed since mother died,
I seem to miss her more and more;
When I go home on Sunday now,
She does not meet me at the door.

Dear "mother," whose love was so sweet,
We miss thy watcheful care;
No one can fill thy vacant seat,
None to say a mother's prayer.

Thou art gone to realms above,
With Christ to ever rest;
To share with him eternal rest,
And be forever blest.

The hymns you used to sing
Grow sweeter every day;
Such precious memory each doth bring,
They teach us how to pray.

Mother, sweet mother, thy memory still dear,
Thy watchful care we see;
And soon the trumpet we shall hear,
Calling us to dwell with thee.

"God gives us friends and that means much;
But far above all others,
The greatest of his gifts to earth
Was when he thought of mothers."

Her daughter, Mrs. Clay Lambeth.

Evangeline Booth, Commander of the Salvation Army in America, declares that even in the Bowery, New York City, the most untamed spot in the Western World, "drinking has dropped sixty per cent."

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 10, 1932 Number 45

Chalices of Gold, Prelates of Wood

Said Savonarola:

"When thou seest the great prelates with splendid mitres of gold and precious stones on their heads, and silver crosiers in hand; there they stand at the altar, decked with fine copes and stoles of brocade, chanting those beautiful vespers and masses, very slowly, and with so many grand ceremonies, so many organs and choristers, that thou art struck with amazement. Men feed upon these vanities and rejoice in these pomps, and say that the church of Christ was never so flourishing, and Divine worship never so well conducted as at present. Likewise, that the first prelates were inferior to our own times.

"The former, it is true, had fewer gold mitres and chalices, for indeed what few they possessed were broken up to relieve the needs of the poor; whereas our prelates, for the sake of obtaining chalices will rob the poor of their sole means of support. But dost thou know what I would tell thee? In the primitive church the chalices were of wood, the prelates of gold; in these days the church hath chalices of gold and prelates of wood."

"WE ARE MORE THAN CONQUERORS"

By Rev. W. L. Watkinson, D.D.

Let us not, then, be restive about mystery. Abiding true to the love of God in Christ, the perplexities of the present distress serve us. The starless night that broods around evokes the luminousness of the soul; contending with darkness, the optic nerve of the spirit is developed into rarer sensitiveness; tears wash our eyes into a power of seeing of which the shallower life knows nothing.

When sun and moon are eclipsed, the astronomer learns more about the secrets of the heavens: other people make hay when the sun shines, but the astronomer makes his chiefly when it is eclipsed. In the black eclipse which rests upon this planet the angels are mastering secrets which for ages have been hidden in the sunlight of their native sphere. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

In the dark days we, too, are gaining eyes and insight. So far from painful mysteries blinding us, bewildering us, reducing us to despair, they are perfecting the organ of vision by which we shall look on God's face; they are conducting us into a more profound and intimate knowledge of the eternal wisdom, faithfulness, and love. While our faith in God's love, inspired and sustained by his love to us in the redeeming Son—while that faith remains strong and loyal, "we are more than conquerors." The eclipse only purges our vision, widens our sky, indefinitely multiplies our wonder, our power, and our joy.

In the consciousness of the divine love we more than triumph over all the suffering of life. The sorrow of life does not harm. Conquerors are often much the worse for the battle. A victorious fleet is a shattered fleet, often scarcely able to find a spar on which to hang the flag of victory; a triumphant army is a stricken host that moves spectators to tears; a conquering athlete is a ghastly sight. But the apostle intimates that this stern fight unto death shall inflict upon us no serious and abiding wound. If we could for a moment transcend carnal limits and into glory peep, we would see that our glorified ancestry are not one whit the worse for their life of hardship and martyrdom. They suffered great tribulation, but they have survived all without a scar; not a blossom is wanting in their palm, not a star has dropped from their crown, not a chord is snapped in their lyre. It often seems as though we must suffer some real loss in the wear and tear of this rude existence, yet revelation assures us that it is not so; all the injury and loss are in the temporal elements, on the surface, in things the fashion of which passeth away; the immortal personality is scathless. The soul can no wound receive, "no more than can the fluid air." We shall not enter into life maimed. Clinging through the furnace-pilgrimage to the Son of God, the smell of the fire shall not pass upon us.

None the worse for the fairy ordeal: all the better! "More than conquerors." When shall we once understand this glorious truth, that life's strife is evoking the latent faculties of the soul, bringing out its strength and beauty, making it fit for sublime flights and felicities which dreams cannot picture? The best things of heaven are wrought on earth. It's finest gold was purified in earthen vessels; its crown jewels were ground on wheels of worldly circumstance; its fairest faces were washed into beauty with the salt spray of the tempest; its purplest robes are dyed sackcloth, and the heartstrings which down here were stretched nighest to the breaking make heaven's sweetest music. "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to usward."

Not long ago I visited a flower show, and, following the crowd, I found myself amid a delightful host of orchids. It is needless to say what wonderful shapes and colors were displayed; masters of language need the wealth of poetry to describe the grace and magnificence which they unfold: they epitomize the perfection of the world. They are strangely privileged plants, gorgeous children of the sun, and they show what can be done under blue skies, in depths of safety, in balmy air, with brilliant light. But before leaving the exhibition I wandered into another department where the Alpine plants were being exhibited. Not expecting much this time, I was surprised and delighted by triumphs of form and color. They did not suffer in comparison with the tropical blooms. Delicate, curiously beautiful, inexpressively elegant, vivid in color, of manifold dyes, perfumed with subtle scenes of sweetness, they charmed and dazzled eyes that had just been satiated by the butterfly colors of Eastern beauties.

And the Alpine gems owed all that they were to what they had suffered. Their sparkle is the gleam of the ice-age, their whiteness that of the eternal snows on whose border they sprang; they caught their royal blue while dizzy peaks thrust them into the awful sky; they are so firm because the rock on which they grow has got into them; they are so sensitive because they trembled so long on the precipice. They are the children of night and winter, the nurslings of blizzards; cataracts, glaciers, and avalanches perfected their beauty. In a vast, savage, elemental war they won the glory which makes them worthy to stand by the picked blooms painted by all the ore of perpetual summer

Thus the sanctified sternness of human life blossoms in great, pure, beautiful souls which adorn heaven itself. —From "The Supreme Conquest."

EARLY AUTUMN

By L. Mitchell Thornton.

The breezes blow with the tang of fall,
The willows rustle, the sunbeams shine,
The rivers ripple, the crickets call,
And grapes gleam purple upon the vine.
The red leaves flame on the maple spray,
The pheasants scurry the woodlands through.
There's a blither song in our hearts today
Than ever the golden summer knew.

The air is fragrant with spruce and pine,
The hunter's moon sheds her kindly light,
Who seeks a sure and a final sign
Will find it soon in the cygnet's flight.
The land is wrapped in a magic haze.
The world is beauty without a flaw.
There comes to these early autumn days,
A glory the summer never saw.

—The New Outlook.

Six hundred thousand members are enrolled in the Young Women's Christian Association in America. The national board which governs the association was organized twenty-five years ago.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 10, 1932 Number 45

Many claim that it is far better for one party to have entire control of the government. With Congress and the President of the same party there is assurance of united action. The Democrats will have the chance now to make good without let or hindrance.

Trackless mountains, foaming waterfalls and wild flocks are his theme in one of Lord Byron's matchless stanzas which fills the tired city dwellers with a fresh longing for the mountains. Listen to him:

"To climb the trackless mountains all unseen
With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude; 'tis but to hold
Converse with Nature's charm, and view her stores unroll'd."

The country can now rejoice in the relief that comes with the end of a political campaign which has been on for two years. Now the issues, domestic and foreign, must be met. Then, too, business will be better able to go forward in meeting the issues crowding upon us. Let no one conclude that the end of trouble has come and that all the perplexities have passed. The long, hard road is before us, but we trust that much of the uncertainty has passed. Our faith is in God.

"To be free is not to fly abroad as the owls of the night when they take the freedom of the air, but it is to settle and build and be strong," said Horace Bushnell. The same great preacher declared: "Liberty is not the license of an hour; it is not the butchery of a royal house, or the passion that rages behind a barricade, or the caps that are swung or the vivas shouted at the installing of a liberator." It was this sort of supposed liberty that led Madam Roland when on the way to the guillotine to exclaim: "Oh, Liberty! How many crimes are committed in thy name!" Liberty is freedom, and only truth can make men free.

It has been claimed that the evangelism of other churches is being promoted by the use of discarded methods of Methodism. We wonder if this is true. Have we thrown to the discard methods that bring success and allowed others to pick them up? Unfortunate if true. The early preachers did not read their sermons and passionate utterance was characteristic of their preaching. They did not air their doubts but proclaimed their convictions. Do we?

The peacock is proud of his tail and struts as if king of fowls, but pull out his tail feathers and he behaves as becometh a bird with his limited attainments. And some men are like the peacock—immensely proud of their decorations. A policeman's uniform makes some fellows strut. A clergyman's vestments cause some men to act as if exceedingly pious. In fact the peacock spirit in men furnish at least half the comedy of life. Why cannot more people learn to say:

"What care I for robes or stole,
It is the soul, it is the soul.
What for a crown, or what for a crest?
It is the heart within the breast;
It is the struggle up the slope.
It is the brain and eyes to see
One God, and one humanity."

The furnace and the forge have become other names for hot and hard work. The smell of fire is upon them. But almost every article of our daily life has on it the touch of fire. The tools used in building our houses, and in making our clothes are instruments fashioned with the assistance of fire. Our food is fire-cooked. Even the linotype machine that sets this type has a melting pot. The furnace and the forge, therefore, become not only symbols of hot and hard work but to an impressive degree a symbol of all worth while work. In fact the essential tasks of life have upon them the marks of fire. No great worker can escape the furnace and the forge, nor does he desire to escape. God is hard on his servants and sons, because it is a necessity of life.

Methodist Men's New Witness

AT Winston-Salem and at Rocky Mount will be held special meetings of the laymen looking to a larger use of the men in the work of the church. Stress is always put upon the organization of the work of the laymen by getting leaders to function more effectively. Why not for once put the stress upon the Methodist witness? The early church won by witness-bearing. In the early days of Methodism the stress was on testifying to the power of God, in bearing witness to the new life stirring within. Song and prayer and testimony enabled the early Methodists to win victories in the midst of the dead, formal rounds of English Deism. And absentee God became a living Presence in the soul of man.

Our laymen have a carefully wrought out organization that extends from the top at Nashville to the last church in the weakest mission, but it does not function. Why not put the stress for awhile on the effort to vitalize the main body of the church by bearing witness to the things that always enabled our religion to win? In the first century the resurrected Christ was at the center of all. The personality of Jesus and the Bible have a central place in all the advances of the church. An age when the people do not read the Bible is always a decadent one. Wycliffe, Huss, Savonarola, Luther and Calvin gave the Bible a new place in English life. In the days of the Puritans, England became a nation of one book. The Bible was a living force among the laity of the church and in the life of the land. The witness of the early Methodists was to the power of God in the soul of man. The Christ, the Bible and the new experience were at the center of the Methodist movement in the days of its early conquest.

In little groups the first Christians gathered for prayer and fellowship and teaching. These were in homes and often in hidden away places. They had a new witness that enabled them to win. In the little chapels of England and in cabin homes, school houses and the little log meeting houses the early Methodists told their story of the One mighty to save. It was a daring adventure. With the Bible, the hymn book and the living Christ the advance was made. This was the Methodist witness. This set going a movement that touched every phase of life and made possible the vast organization of today.

Why not make effective the Methodism of our present vast organization? We can not go back to the simplicity of the early days, but we can bear witness to the things that gave victory then. Every board of stewards should give at least one meeting a month in which stress is put upon the Methodist witness. In such an atmosphere the doctrine of stewardship would thrive. All of our church meetings are too largely efforts to keep going an elaborate machinery. Much is made of method and the processes of "getting the work across."

What a contribution could be made by our lay leaders in co-operation with the ministers in making effective our machinery! Not in tinkering with the wheels, but by supplying the power will we be able to win. In circuits and county-wide meetings, our laymen should foster efforts for massing the people at which time religious experience, enlisting the young as crusaders against liquor and war are fostered. They should give themselves to everything that contributes to making a better world. All such as this would help to lift us out of our moral and spiritual slump. Let the laymen undertake great things for God and bear witness to the power of God in their own souls. This is no easy program—an easy program is not worth a moment's consideration. May the men at Winston-Salem and Rocky Mount determine afresh to make vigorous and effective the old yet ever new Methodist witness.

Some Things Sometimes Overlooked

THIS week a double-page airplane view of Duke University is laid before our readers. Again and again we present cuts of little obscure country churches in which from month to month gather small groups of worshippers. The ends of the earth come together on the university campus and the thousands gather from Sunday to Sunday in the university chapel. Our earnest desire is to indicate the wide and varied interests of this Advocate, as well as to portray the objects presented. But we would do more than this by insisting that the plain meeting house where devout souls meet God is equally as important as is the noble gothic pile in which the favored gather to enjoy a new uplift of soul with each fresh realization of the heavenly vision. Truly, all of life may become transcendantly glorious to those with vision and a sense of God.

Our conferences are assembling once more to report and to get new marching orders. Are we going out to the commonplace rounds of life enlarged and uplifted in soul so as to make

the most obscure place a mount of vision and the humblest meeting house a cathedral pile? If so, then desert places will blossom as the rose and the angels will meet us in the hard, rough places of life. Were Winston-Salem and Rocky Mount to become Bethels to every soul gathered there the new year would be crowned with victory for the weary toilers in city centers and in the dull rounds of country life. Out of flaming bushes would come fresh voices from the Most High.

Knowing the hard and weary roads along which so many of our people have trudged this past year, we have a consuming desire to aid in every way and in all places possible during the year ahead of us. The finished tasks of this present year should prepare all of us for still better work during the coming months. We of the Advocate crave a place in the homes and in the churches of every class and condition in North Carolina. Will the preachers do all possible to aid us in this? With hearts aflame and visions true we can go forth making every commonplace thing to shine with new splendor.

The Beauty and Wonder of the World

IT IS great to be able to love the grass, the trees, the running streams, the autumn leaves and the flowers of spring. Fields and forests have numerous tongues for him with ears to hear, and for him with eyes to see there is beauty everywhere.

But we will let John Burroughs tell the story of its beauty as he was so well able to do. Listen to him:

"The longer I live the more my mind dwells upon the beauty and the wonder of the world. I hardly know which feeling leads, wonderment or admiration.

"I have loved the feel of the grass under my feet, and the sound of the running streams by my side. The hum of the wind in the tree tops has always been good music to me, and the face of the fields has often comforted me more than the faces of men.

"I am in love with this world; by my construction I have nestled lovingly in it. It has been home. It has been my point of outlook into the universe. I have not bruised myself against it, nor tried to use it ignobly. I have tilled its soil, I have gathered its harvests, I have waited upon its seasons, and always have I reaped what I have sown. While I delved I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings."

Over the Goal Line

PAUL, writer of about one-third of the New Testament, frequently referred to the athletics of his day when seeking to enforce spiritual truth as it related to the kingdom of God. Boxing, wrestling, and track seemed to make a special appeal to him, if we may judge by his writings. If Paul were living today and writing to the churches, football would probably monopolize his use of athletic sports to teach spiritual truth.

Why not follow the example of this founder of churches, writer of Holy Scripture, and expounder of Christian doctrine, and learn a lesson from the great national college game?

The thing that counts most in the game, as we all know, is making a "touchdown." The team must put the ball over the goal line. This truth applies particularly just at the present hour in closing the year's work for the annual conference. You set a goal for the year's work. Are you going to cross the goal line or stop short? That is the big question. We need not argue it. To cross the goal line is the question of questions.

Have the Will to Learn

IT IS good not only for the youth in school, but for one and all to maintain the capacity and inclination to learn, and the Masonic World suggests the following:

"Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.

Learn to tell a helpful story. A well-told story is as wholesome and as welcome as a sunbeam in a sick room.

Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours."

People and Things

North Carolina Conference, Rocky Mount, November 23

We are so much accustomed to look for creeds, for short cuts to contentment by some other route than our own conduct and courage, that we will not believe that a man can teach us to live healthy lives unless he has some patent medicine in his pocket.—G. M. Trevelyan.

"Jarvis Memorial church recently observed a week of loyalty services which proved to be most helpful indeed. Among those appearing on the program were: Rev. T. M. Grant, Rev. J. H. McCracken, Rev. A. J. Hobbs and Rev. J. O. Long. On Wednesday of this same week our people had the pleasure of hearing a message from Mr. G. J. Burnett, superintendent of the Anti-Saloon League of North Carolina."—Ruth Henderson, Secretary.

"I am concluding my fourth year on the Pittsboro charge and likely will be sent elsewhere at the annual conference. These have been years of hard work and many burdens to bear. However, my health and strength have been retained, but sickness in the parsonage has weighed heavily on my heart. The Lord has been merciful and we leave with the feeling that lasting good has been accomplished. There are many fine people on the charge and they have been most loyal to the church and sympathetic with the pastor."—J. A. Dailey.

The Mount Olive quarterly conference adopted the following: "Whereas, the two major political parties have in the platform come out demanding the repeal of the Eighteenth Amendment; be it resolved, that this, the fourth quarterly conference of the Mount Olive circuit, goes on record favoring the retention of the Eighteenth Amendement and the supportof those officers who are in favor of same, and will endeavor to enforce the present prohibition laws. H. T. Davis, chairman board of stewards; V. G. Herring, secretary."

On November 1 Asbury College, Wilmore, Kentucky, began its radio devotional hour upon the super-power station WHAS, Louisville, Ky., for a fifteen-minute devotional period from 8:00 to 8:15 Eastern Standard Time. In this service the great old hymns of the church will be especially featured and will be sung by the glee clubs and college quartettes. The pipe organ and the orchestra will furnish additional appropriate music, while President L. R. Akers or some other speaker will give four-minute addresses based on some scripture selection. This program will be upon the air at the same hour every week-day morning.

Miss Morada Farabow, daughter of the late W. S. and M. S. Farabow of Stem, N. C., died in Sumter, S. C., November 2, at the home of Mrs. Minnie Parrish (a sister). Miss Farabow had served faithfully as a teacher in North Carolina for many years. She gave up this loved work about three years ago. She was educated at Littleton College. She leaves to mourn her passing four brothers, Messrs. P. T. and W. R. Farrabow of Fuquay Springs and G. W. and S. M. Farrabow of Sumter, S. C., and four sisters, Mrs. R. H. Stark of Wilson, Mrs. E. D. Hunt of Oxford, Mrs. F. N. Barden of Magnolia, and Mrs. M. F. Parrish of Sumter.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

Now is the time to stress the church paper in all our churches.

The life and vigor of the church depend on one thing—how many good movements we can keep within its borders, stirring its waters, and fermenting its thought. This history of the church, alas! has been mainly a history of its ejections. Every organization suffers more by its ejections than by its enemies; for it suffers, not only in numbers, but in power and spirit. The higher the organism, the more should be its developed variety. In any case, peace can be bought at too deadly a price.—Dr. James Black.

"Mr. W. B. Hargert of Comfort, N. C., a member of the Richlands Methodist church, died November 2, from a stroke af paralysis. The funeral services were conducted from the home Thursday afternoon at four o'clock; interment in the cemetery on his farm. He was 73 years old. Mr. Hargert has a host of friends throughout the North Carolina conference, having been an active steward at the time of his death and a life long Methodist. He has been many times a delegate to the district and annual conference. The Jacksonville-Richlands charge and North Carolina Methodism have lost a faithful servant of the church. About 1000 people attended his funeral, which was conducted by the pastor."—Lawrence A. Watts.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

"Rev. and Mrs. G. N. Dulin announce the arrival of Max Wade, at the Haywood County Hospital in Waynesville, on November 4, 1932. We wish also at this time to make grateful acknowledgement of the splendid showers by Harmony's and Clark's good women, and for the many nice things given by Mrs. Cora Welsh of Bethel. While these showers lasted the pastor, his wife and other children came in for their share also. The pastor was presented with a fine suit of clothes by some friends in the above mentioned churches. A continuous pounding has been coming in over a long period. For all these and many more fine things and kindnesses we are sincerely and truly grateful. May the blessings of the Lord be and abide with each one now and forever."—Rev. and Mrs. G. N. Dulin.

"At South Rocky Mount church Sunday night, October 30, a service of real meaning and worth to the church full of people who heard it was a sacred play, "The Challenge of the Cross," given by the ladies of the missionary society. The service began with the congregation singing "Jesus, Keep Me Near the Cross." The scripture selection, Matthew 16:21-27, was read by Mrs. W. H. Weedon, followed by prayer led by the pastor, Rev. W. F. Craven. A duet, "Take Up Thy Cross," sung softly by Mrs. Baker and Mrs. Renfrow, marked the beginning of the play. Those taking part in the play were: Evangel, Mrs. J. H. Wiggs; Disciples, Mrs. S. A. Turner, Mrs. S. P. Wilson, Mrs. G. F. Guill, Miss Pearl Boone, Mrs. Leila Baker, and Mrs. G. D. Renfrow. The music which was interspersed with the words of the various participants was rendered by Mrs. W. F. Craven at the piano, and Miss Elizabeth Craven, who sang the appropriate hymns of the cross of Christ."—Mrs. W. F. Craven.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

THE PASTOR'S WIFE

As conference time draws near and we realize how much our preacher has meant to us and how hard it would be to give him up, I wonder if we remember with quite as much gratitude as we should that brave little woman who has been his companion in the parsonage. Her position is in a class all to itself; she has a task and a responsibility as far-reaching as there is for woman anywhere. How magnificently she performs this task we seldom stop to consider.

We take the preacher's wife as a matter of course, often expecting her to be such a miracle of endurance that she can perform all the duties of her home and serve the church and neighborhood unceasingly. She is just as human as the rest of us, her body and her mind grow weary just as yours and mine, and as with other mortals nothing eases that weariness half so much as appreciation. A good, patient, charitable, genuinely Christian woman in a parsonage is the greatest helper any pastor can have. If that is the kind you have as your minister's companion, do more to help her along in her great work by telling her now you are grateful for her presence.

The one preacher's wife that stands out most clearly in my memory is now a widow. Years ago when she moved into our little town one of the first announcements made to her was that she should take the women's Bible class. The poor soul looked as if she had been told she would be shot at sunrise. When she very meekly told the women that she could not teach a Sunday school class they began to whisper around among themselves about what a prize preacher's wife we had drawn. I know she left the church that day with a bleeding heart. Pretty soon the church began to realize that there are those who serve their Master in other fields even wider than in teaching a Sunday school class. Sickness, death, suffering, sorrow or disgrace never entered the doors of the community that in some quiet way she was not there to help. Truly an angel of mercy in her "going about and doing good," she followed so closely in her Saviour's steps that her life led many to follow Him. In her every day life in word and deed she was His child. When she left the community it was a better place to live from her having been there. I heard her husband say on the conference floor once that he never let a day pass without telling her of his love for her. How could he help it?

I have not seen her for years, but I am sure that she is approaching the sunset of life not alone, even though that dear companion of hers has gone on, but hand in hand with the Christ she has served and I am sure is still serving so joyfully. God bless her and the many others of her kind! P. A. S.

RELIGION HAS YET TO CONQUER SELFISHNESS

One need to be an economist or a captain of industry to realize that the basis of our present disorder rests upon selfishness, the desire for power, the attempet to gain something for nothing, resulting in exploitation and human suffering. One need not be an expert in government to see corruption and waste with too many office holders thinking not of the common good but of their own political futures. One need not have special gifts to realize the indifference, the compromises, the blindness which make such conditions possible. We cannot say that such are no concern of the church of the Christian religion.—Bishop Henry Knox Sherrill.

BROTHER B. B. SLAUGHTER HIGHLY COMMENDED

Be it resolved by the fourth quarterly conference of the Methodist Episcopal Church, South, of Morehead City, N. C., held on Sunday, November 6, 1932:

That whereas, Brother B. B. Slaughter has served us as pastor for five years and we are now coming to the close of the conference year, and we desire to express our appreciation of the excellent services rendered us by him and his good wife; therefore be it resolved:

That we have found Brother Slaughter a man of excellent character, a devout Christian, a superior preacher, a splendid pastor, and a friend to all.

Brother Slaughter and his good wife have given themselves without reservation to the building up of the spiritual life of our church and community, and we feel they have filled a special need of our church in these unusual times which would be hard to surpass or equal.

If the conference should send them elsewhere they will go with our prayers and best wishes, but if the conference will return them to us we promise them our hearty support.

W. J. Hales,
E. H. Gorham,
Committee for the Board.

SHOW LOYALTY TO CHURCH

Loyalty and self-denial month came to a successful close at the Methodist Church, South, in Morehead City, last Sunday with one of the very best days of the month.

The first Sunday in the month was "primary day," and 34 per cent of the entire primary department of the Sunday school attended in a body, and after a brief message on "How the Flower Grows" were administered the Lord's Supper at the first table; the second Sunday was "Junior Day" and 50 per cent of the entire junior department was present in a body, and after a brief message on "The Good and Bad Family" were served the Lord's Supper at the first table; the third Sunday was "Young People's Day" and 62½ per cent of the young people attended in a body, filling one whole side of the church, and after a brief message on "Watch Your Step" were served the Lord's Supper at the first three or four tables; the fourth Sunday was "Old Folks' Day," and there were 39 over 50 years of age present, and after a brief message on "Growing Old Beautifully" were served the Lord's Supper at the first tables; the fifth Sunday was "Family Day," and there were present 46 complete church families, and after a brief message on "Ties That Bind—and Family Ties" the complete families were served the Lord's Supper at the first several tables.

Sixty-six made the honor roll by attending 14 or more services during the month—Sunday school, morning and evening services, and prayer meetings. There are 434 resident members and 270 of these attended services during the month. The self-denial offering was $42.

SESQUI-CENTENNIAL CELEBRATION

The program of the Joint Commission on the Sesqui-Centennial met last week in Baltimore and decided that the celebration should extend throughout the entire year of 1934.

Noting particularly certain important dates throughout the year, such as February for Wesley's first interview with Coke suggesting his plan, August 20th Asbury's birthday, September 8-10 Coke's Ordination and Wesley's Letter to the American Methodists, the meeting of Coke and Asbury at Barrett's Chapel November 14th, and the Christmas Conference at the end of the year.

The date was fixed for the central celebration at Baltimore from Wednesday to Sunday, October 10 to October 14. Each annual conference is to be asked to appoint a committee on arrangements for conference or area celebration. It is the hope that the celebration will extend down to every local church in all the branches.

Among the plans to be carried out will be a pageant and a musical festival which can be duplicated in the local celebrations.

STEWARDS OF TRINITY APPRECIATE WAGGONER

A joint meeting of the stewards of Randolph charge at Mt. Vernon church Monday evening, November 7, with G. L. Robbins, charge lay leader, presiding, voiced a sentiment as follows:

Realizing, as we do, that the conference year has closed, and knowing that our charge has made progress under great difficulties, we desire to offer our appreciation for the efforts of our pastor, Rev. A. C. Waggoner.

In a unanimous way we are grateful for his willingness to serve our charge and desire his return.

We are not forgetful of his vital interest in every phase of church work and community betterment.

We stand ready and willing to support him in his endeavors and wish to submit to our annual conference and to public press the sentiment thus expressed.

The Stewards of Randolph Charge.
Virginia Johnson, Secretary.

Regards Present Situation in Germany as a World Tragedy

Dr. B. H. Branscomb, Professor of New Testament Language and Literature in Duke School of Religion, Talks Interestingly of Conditions There—Spent Considerable Time in Germany During Fifteen Months Stay in Europe and Palestine—Locates Additional New Testament Manuscripts

Dr. Bennett Harvie Branscomb, professor of New Testament Language and Literature in the Duke School of Religion, has returned to his classes after a fifteen months absence in Europe and Palestine. Much of this time was spent in Germany. There Professor Branscomb worked on a number of projects as a Guggenheim Fellow. First, he was making a comparative study of Early Christianity, Judaism, and Stoicism. He also co-operated with a group of English scholars who are preparing a new edition of the Greek New Testament. Then he visited several European libraries and examined some of the most important Greek manuscripts of the New Testament from Europe and the Near East. It will be remembered that Professor Branscomb, on another visit to Europe, discovered a very ancient manuscript of the New Testament which, after considerable negotiation, was secured for the University Library. It is now known as the Duke Manuscript of the New Testament.

Dr. Branscomb reports the locating of several beautiful manuscripts of the New Testament which he believes the library ought to have. He is hoping that further gifts will make possible the purchasing of some of these. None of them, he says, is of the character of the Duke Manuscript.

Professor Branscomb worked in Munich and Berlin until March. The months of March and April he spent on his trip to Palestine. This trip led him first down through Italy. A small Italian boat took him through the Canal of Corinth, stopping at Patras and Athens, in Greece, at Rhodes, Cyprus, and Turkey in Asia. The little boat continued down the coast, stopping at various places to load and unload cargo.

The trip to Jerusalem was made by automobile. Dr. Branscomb says that nearly all travel in the East is now done by automobile. The trains, he says, are very slow and dirty. They are used for freight only, now, and for little of that. He declares that it seemed to him as if every ancient automobile in America had been collected and shipped to Palestine.

Professor Branscomb is preparing an account of his experiences in Palestine. This account will appear in an early issue of the Register.

"Conditions in Germany," declared Dr. Branscomb, "are very bad, economically. Reports from that country have not been exaggerated at all." He stated that figures, as of last spring, showed six million persons out of work and supported solely by the government. Three million more are employed part time, but are making less than those on the dole and so are entitled to some government help. Government labor officials estimate an average of two dependents for every unemployed person. If so, there are twenty-seven million people in Germany dependent entirely or in part on government support. This figure, says Professor Branscomb, even though it may be overestimated, shows the extent of the destitution there and is an indication of the general conditions.

The situation, the professor says, differs from America's in two ways. First, the depression come after four years of the World War, followed by the great inflation of 1923 when the value of the mark went almost to nothing and the savings of the whole country were wiped out. Since that time there have been nine years of turmoil and confusion.

Second, the government of Germany has a very remarkable system of unemployment insurance. This system has been able to take care of the acute situation. But for the dole there would have been a bloody revolution long ago, Professor Branscomb believes, despite the fact that the Germans are a very systemaatic, law abiding people.

Now, declares the professor, conditions have reached the breaking point. Taxes, he says, seem unbelievably high to an American. He gives two illustrations of this. A four cylinder Ford car pays twelve and a half dollars tax in North Carolina. In Germany, the same car pays seventy-five dollars annual tax. Besides this there is a seventeen cent customs duty on every gallon of gasoline. Income taxes begin at level of 1350 marks, or about $300 a year. At this level the tax is ten per cent of the income. Deductions for dependents are proportionately small. The taxes in other respects are about the same.

These illlustrations, declares Dr. Branscomb, are only samples of a condition which explains the rise of the Hitler movement. The Germans are convinced, he continues, that their present conditions are due first to the Treaty of Versailles, and, second, to a French policy, ever since the war, of preventing, so far as possible, a German recovery, and only partly to the general world depression.

Analyzing the Hitler movement, Dr. Branscomb says that the German leader promises, if given power, to tear up the Treaty of Versailles, to rebuild the German army, to eliminate from all positions of responsibility all foreigners (by which he means Jews), to banish Communism completely from the country, and so to re-establish Germany in her rightful position of leadership in Central Europe.

Hitler, himself, Professor Branscomb says, is a demagogue. Everyone who knows him is convinced of his absolute sincerity, but critical observers have pointed out that his program is largely negative and his movement lacks the diplomatic experience or intelligent leadership to solve the problems of Germany.

Whatever may be the fortunes of Hitler and his movement one fact seems definitely settled. That is that the moderate, mildly socialist, internationally pacific German republic has been swept away by the forces of economic misery and national resentment.

The present situation poltically is one of chaos. With so many parties in the field no one of them is able to command a majority in the Reichstag. Communists and Hitlerites have been engaged for months in what is vir-

tually a private civil war of their own. In the turmoil and confusion, with no party able to govern by constitutional means, Hindenburg appointed a cabinet drawn from the ranks of the former military and Junker classes. The von Papen cabinet represents the forces of reaction and a return to power of the classes of which the Kaiser was the head. It may be that Hindenburg had no alternative but to put into power a "strong" group who would maintain order. Nevertheless the fact that the democratic and pacific forces could no longer govern is a calamity of the first rank.

Professor Branscomb declares that it is uncertain whether or not this group will remain in power after the next election. In the present confusion no German party has been able to produce a majority in the reichstag. If that proves true in the next election, the professor believes that it is likely that another emergency decree will arbitrarily give the authority to some similar group. At present Hindenburg is the dictator of Germany, delegating the government to whom he wishes. Doctor Branscomb believes that there is probably no other course open to the former general.

"The German people," the professor continues "have suffered terrifically in the last fifteen years, and at the end of this period see no way out of their present dilemma." During his stay in Germany, Dr. Branscomb was intimately associated with students and student life. He found them usually optimistic and still good-natured. But he noted a general recognition of the feeling that only a small percentage of them can hope for positions for a long time. As one brilliant student, a doctor of philosophy in one of Germany's large universities, remarked, "We have no more hope—only courage."

When Dr. Branscomb expressed regret that after all of the war sacrifices so many young Germans would be willing to fight immediately, a very intelligent German replied, "It will be a war of desperation."

Professor Branscomb considers the present situation in Germany, from an international viewpoint, a world tragedy. "Just after the war," he says, "sick of the Kaiser, the Germans freed themselves from the Junker aristocracy that had ruled Germany and accepted without contention the disbanding of the German army under the Treaty of Versailles. After thirteen years of experience under French domination of the continent the German Republic has been unable to endure. The Germans, in despair, have turned back to seek salvation through their army with the present, a typical Junker, cabinet. The Wilsonian ideals accepted in 1919 have been stifled."—The Alumni Register.

WHY?

Why do we follow, like a flock of sheep,
Tradition with a crook,
Or leave the vastness of the calling deep
To paddle in a brook,
When on the hills of sunrise stands the Lord—
Triumphant with a lifted flaming sword?

Why, when upon our lips the great new Name
Waits eager to be said,
When cloven tongues of Pentecostal flame
Burn over every head,
Do we build Babel towers to the sky
From bricks and mortar, who have wings to fly?

—Robert Norwood.

"ATHEARNISMS"

Spiritual illiteracy will damn a democracy.

All the children of all the people have a right to receive all the good things the world possesses.

It is very difficult to raise the moral tone of the nation higher than the moral tone of the homes in which the children of the nation are reared.

We can never have social and economic peace unless each person can be given a satisfying share of the good things the world possesses.

The pabulum which becomes the mental diet of a race will sooner or later control the conduct of that race.

No child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation.

The way to prevent crime is to teach virtue.

A nation that rides in automobiles should not permit its children to walk in ignorance.

A nation that cannot save its children can never save the world.

Spiritual illiteracy is the forerunner of moral bankruptcy and national decay.

Christian education must place the Christ ideal before the child at every stage of his unfolding life, in order that he may habitually will to do the Father's will.

We can never save the world through political campaigns, but we will save the world through the nurture and training of little children.

If you affirm a God who is a Universal Flux, you will soon find that you have a God who has not enough essence to be loved or worshipped.

Prayer is not pulling God down to man, but lifting man up to God.

We can not trust the Golden Rule without the Diamond Rule before it: "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself."—The Christian Leader.

ANOTHER BIG MAN SPEAKS OUT ON DEBTS

Every economist of importance and every student of international affairs of authority agrees that the present situation as to the so-called intergovernmental war debts, in respect to which the United States is the creditor nation, is an impossible one and must be re-examined and revised.

The statement that if these so-called intergovernmental war debts are not received by the United States the American taxpayer must make good the amount is quite ludicrous in view of the fact that the situation created by these debts is one which has deprived the American people of their capacity to earn income and at the same time has involved them in stupendous capital losses. The alternative is between revising these debt settlements, receiving less or even nothing, and restoring prosperity to our people or carrying forward indefinitely the present situation with all it involves in loss, in want, in misery, and in steadily growing unemployment.—Nicholas Murray Butler.

Markham describes Washington: "Like far Polaris wheeling in the north." Free wheeling is too often our characteristic. Polaris wheeling is different. You always know just where Polaris is to be found. There is a sign across the world today: "Wanted—The College That Can Produce Polaris Wheeling Men."—John D. Clinton.

CONVICTIONS, OBSERVATIONS, AND SUGGESTIONS ABOUT PROHIBITION

How came the Eighteenth Amendment in our constitution? Many of us know that it was placed there by an educational process dating back seventy-five years or a century. This educational program operating through the years until the matter was placed before the people to vote on it and it received a wonderful majority of the popular vote. The states favored it unaimously and it was the popular instead of the unpopular law.

Another reason for it being in the constitution is our people tried regulating the manufacture, transportation and sale of intoxicating beverages by high license, which failed miserably. Still another reason is, we tried the dispensary; this, too, was a failure, and then we tried the states controlling it, which like all other methods failed.

As all these methods outlined above had failed, we then placed the Eighteenth Amendment in our constitution. Now they tell us it has failed, and we are advised to go back and try over these methods all of which have failed. We are a foolish people, aren't we? So few of us are thinking—just blindly following the blind leaders to our own destruction. It is awful, isn't it?

Just a small group of men in the Democratic party crack the whip and think for us and say come and vote the ticket from President to constable, and just a small group of men in the Republican party crack the whip and think for us and say come and vote the ticket from President to constable, and we like dumb, driven animals march to orders.

Good government and patriotism must be pre-eminent to party loyalty if we are ever to have improved governmental conditions and a balanced budget. Parties are necesary, but they are not the pre-eminent thing.

Regarding drinking of liquor in Great Britain under lawful regulations a recent nation-wide survey reveals the following facts: Fully 40 per cent of all common criminal cases have their source in liquor. "That 25 per cent of all violent crime is wholly or partially due to sale and consumption of liquor. The use of liquor is responsible for 50 per cent of all cases of assault and wilful damage. It is responsible for 25 per cent of the nation's poverty, and that 85 per cent of all cases wherein earnings of families would otherwise be sufficient for physical efficiency, drink dragged this poverty below the subsistence level."

Canada has tried government control of the manufacture, transportation and sale of liquor without satisfaction to her people.

Our government can not legalize the manufacture and sale of liquor nor any other commodity that will wreck our homes, destroy civilization, and overthrow our government. Liquor has been outlawed. To legalize the manufacture and sale of it now would be equivalent to saying we made a mistake 13 years ago. Now the manufacture, transportation, sale, and consumption of whiskey is all right. Trifling with the law is a dangerous thing. Is the law against murder, arson, rape, theft wrong? These all have to do with men's and women's physical and mental weaknesses just as the selling and drinking of liquor. We have an inclination to repeal or abrogate such laws as are distasteful to us and leave other laws unenforced according to the liking of our officers.

I voted for prohibition the first opportunity I had, and have voted for it ever since, and I shall continue voting for it as long as it is brought before the American people. My conviction is the Eighteenth Amendment is the best solution ever offered to any people and I have no doubt of its enforcement, provided we voters cast our ballots for men of moral courage and conviction and determination to enforce this law instead of voting for moral cowards and unscrupulous compromising demagogues.

I have lived under both the open saloon regime and our present day methods of manufacturing, transportation, and selling of the outlawed liquor business. My conviction is that there is but feeble comparison between conditions twenty-five years ago and the present conditions. Conditions today are bad enough and too bad, but fifteen, twenty- and twenty-five years ago they were far worse. My convictions are not based on guesses, but on facts as I have seen them. In my native home town and county the liquor population largely controlled local and county government, which is no new idea. They are undertaking to control local, state, and federal governement today or else destroy it.

In the town and county seat of my county thirty years ago we had five or six open saloons and our people gathered there every first Monday in each month the year through and fought to see which was the champion in physical strength. We had one or two grocery stores and one or two dry goods stores then. Now we have a large number of both up-to-date grocery stores and dry goods stores. Then drunks were the rule, now drunks are the exception.

When the Raskobs, the DuPonts and other multi-millionaires contribute liberally to campaign funds to defeat our prohibition laws, thus legalizing beer and light wines to relieve them of taxes, and by doing so placing the tax on consumers of beer and wine and liquor, it is high time for us voters to think seriously and vote wisely. By doing so we shall vote for all dry senators and dry congressmen and hold our ground already gained. Four years from now vote again for dry senators and dry congressmen with the hope of getting a dry President.

We shall yet prove to President Hoover and the American people the Eighteenth Amendment and temperance is more than a "noble experiment." We can not, we must not, lose in this fight. To lose would set back the cause of temperance in the nation and throughout the world for generations. The world at large is looking on with anxiety to learn what America is going to do with temperance and prohibition. May we on the 8th of November vote for and elect a majority of our representatives in congress and in the senate, by thus holding in power men who love our constitution and who stand for law enforcement.

Eternal vigilance and enlightenment are the price of liberty.

J. E. Koonce.

It is well that the sense of fear which for so long dominated business leaders as well as followers should now be giving way to courage, which is faith in action, while, as was said millenniums ago, "Fear hath torment. It is, however, more than ever of first importance to continue to stress the vital necessity of arousing the ethical sense, that we may achieve the righteous and wise basis for faith and courage.—George Foster Peabody.

A remittance for the Advocate will aid us greatly just at this time. Hand to your pastor before conference back dues to the Advocate.



Group of Children, Methodist Orphanage, Raleigh, N. C.

CONSOLATION FOR THOSE WITH GOOD "FORGETTORIES"

Our instinctive preference for people who forget readily is sound and easily explained. Poor forgetters are always "dragging in some ill-conditioned fact," as Holmes explained, and so spoiling good talk. When you expect a thought from them, out comes a passage from the newspaper. A man who is remarkable for his memory seems to keep his entire intellectual stock in his front window, and there is no use in waiting for him to grope and rummage, because he has nothing hidden anywhere.

Heaven will certainly become a bore after a few millenniums to the man who remembers everything, but to the forgetter it should be an opportunity for numberless rereadings of old books, introductions to old acquaintances—really quite a charming place. So far as he is concerned there is no reason why it should not go on forever. —Odell Shepard.

SIR HARRY LAUDER'S THREE CHOICES

"One of our country's greatest preachers was in Manchester at a public function. A councilor approached him and said that Harry Lauder and he were boys together, and consequently during the great comedian's visit to Manchester he called on him. As they sat by the fireside, Lauder said: 'We are both getting older and I suppose our views on life are sober and settled by now. My only bairn was killed in the war. I have had my moments of bitterness and desolation. I have been at the point when a man does one of three things—he becomes desperate, or takes to drink, or turns to God. John, I have had to turn to God, the God we learnt about when we were lads together. Let's kneel down and pray as we used to do in the Auld Kirk,' and they did."—Rev. Wm. Robinson, in the Congregational Monthly.

A PRAYER

Holy Father, who hast been pleased to endow us with the power of thought, help us to guard our minds against the intrusion of unwholesome influences and suggestions. Help us to bar every door of access, lest doubts and fears become guests in the citadel of the heart. Give us genuine delight in thee and thy purposes; inspire us with thy promises, and keep us on friendly terms with everything that exalts and beautifies life. Deliver us from lingering jealousies and prejudices, lest in unguarded moments they involve us in wrongdoing. Help us in our day to be like those great ones who, out of the treasures of the heart brought forth that which was good. Grant, O God, that holy ideas and ideals may embolden us in all we do. We ask it in Jesus' name. Amen.

When I was a boy farmers used scarecrows in their fields. Timid birds, seeing the flapping of an old coat on crossed sticks, would fly away, but now and then a wiser bird would come down and enjoy a feast, using the scarecrow as a perch. Since I became tired of being a fool, it has occurred to me time and again that the fears of life are nothing more than scarecrows. Realization of this is the heart of the fortune I inherited.—Vash Young.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

The Doctor's Bride

By Nellie L. McClung

They were gone! The doctor and his bride! Their silver ship, climbing the stairless aisles of the night, was fading from sight in the midnight blue, and all Meadows, assembled and waving their hats and handkerchiefs, forgot to cheer in the sheer beauty and wonder of the flight.

Mrs. Porter and Mrs. Peers, standing together, held each other's hands in their excitement.

"I think this is the right time to use the word 'stupendous,'" said Mrs. Peters, "for certainly this wedding has left me in a stupor. It has been so lovely and so quaint, so dignified, and everything. Beauty like this hurts a little."

"I'll bet it hurts the doctor's bank account, for, of course, he paid everything," said practical Mrs. Potter, turning toward her car.

Too excited to sleep, the four principals who had helped the doctor carry out his plans assembled at Mrs. Porter's to recapture in glowing words the events of this wonderful day. They had sent their families home to go to bed.

"I think the idea rolled up bigger and bigger, like a snowball," said Mrs. Peers, "for that first day when the doctor asked the four of us to come to his office, he merely asked us to help him with the flowers at the church and the reception. Did you ever see anyone so radiantly happy as he was? He was bubbling over with joy. It did my heart good to see him, for life is hard on a country doctor, or any doctor who is as tender-hearted as Peter Hawling. 'To think that lovely girl is willing to marry me,' he said—'a grizzled old boy like me, forty years old.'"

"I think he is a good catch for any girl," said Mrs. Porter; "he has a nice house, a great practice, and the good will of the whole countryside. And what is she but an unknown little country school teacher—pretty enough, I'll admit, but the world is full of pretty girls."

"Yes, of course," said Mrs. Peers; "but isn't it lovely to see him so satisfied and happy? He didn't marry her for her pretty face—he is too wise a fellow for that; he sees the beauty of her mind, her grace and tact and kindness. I do not pretend to know her very well, but I loved her at sight."

"Well, I didn't," said Mrs. Porter, stoutly. "She seemed a bit insipid to me—much like a chip in porridge, neither good nor bad. But I was glad to strip my garden to the last flower for the doctor's sake—and we'll see how she wears when they come back. Personally, I think the fuss that was made over her may have turned her head a little."

"Weren't the flowers the loveliest sight? And you certainly arranged that bank of sweet peas neatly, Mrs. Porter, with the monk's hood and delphinium standing so majestically over them; it made the most wonderful gateway for the bride and groom. I can see them when I shut my eyes—Evelyn in her dotted muslin dress and her hat of flowers. She looked like a lily herself."

This was from Mrs. Dykes, the druggist's wife.

"The band playing outside the church when the wedding party drove up was something I never saw or heard before," said Mrs. Gray; "but it was the doctor's idea to let everyone share in his joy, and he knew everyone couldn't get into the church; and that strip of red velvet carpet up the church steps certainly gave a touch of splendor. I am sure it must have given Evelyn Grent a thrill to walk into that crowded church carrying fifteen dollars' worth of roses—knowing all this display was for her. I don't know that I like a wedding to be such a public affair—and such an expensive one. Of course, the flowers, bouquets, and everything went to the hospital, and every sick person in town got some of them, with a nice card signed—'Peter and Evelyn Hawling'—that was very thoughtful—but the whole thing is all over so soon."

Mrs. Gray was wrong just there. It was not over. It was not nearly over.

At the end of two months, when the doctor and Evelyn returned from their trip and settled down in their modest house on the avenue, there were faint murmurings, hardly audible at first, discreetly, furtively uttered, muffled whispers behind hands, and heads shaken ominously over the bride. It was a very queer thing, but she had not acknowledged her wedding presents!

When this was talked about, other aspects of the wedding were remembered and brought forward as collateral evidence. It was Mrs. Porter, who felt she had every right to be annoyed after all she had done, as well as having given a very handsome lamp, who pointed out that the bride's family at the wedding had looked very queer and uncomfortable—her brothers in blue suits, pink shirts, tan boots, ready-to-wear ties clipped on and riding high on their collars; and her father and step-mother appeared ill at ease—rather common people, no doubt—and, of course, it would have been in much better taste for them to have been married quietly at home. Really, so much display, high stepping, and cloud-clapping was inherently vulgar; and now Evelyn's neglect to acknowledge her present simply revealed the ugly fact that she was not well bred at all! What could you expect from a girl with no background?

Someone had contributed additional evidence on the matter of Evelyn's background. She had worked for her board in Dauphin when she went to school. The Brent family had once been so poor the institute had supplied them with clothing. No wonder her new position had gone to her head!

Mrs. Porter said someone should teach her a lesson. Gentle Mrs. Peers was of the opinion that someone should speak to her in all kindness. Mrs. Porter opposed this strongly, and, being a forceful woman, carried her point.

The tongues grew louder and bolder, and the doctor's young wife could feel that she was being criticized. She became self-conscious, nervous, unhappy. The doctor, to his utter amazement, was now met with cold looks and averted faces.

The matter reached a climax in October when a celebrated singer, Mrs. Porter's cousin, came to Meadows and gave a concert in the town hall, with a reception afterwards at Mrs. Porter's, to which the doctor and his wife were not invited.

Evelyn Hawling stood at her bedroom window and watched the people arriving at Mrs. Porter's front door.

Everyone, it seemed, everyone! Fortunately the doctor had been called out. Maybe he would not know about it. Oh! how had she failed so terribly! If they would only tell her! Her mind went around and around in the same sore circle.

In Mrs. Porter's dining room, where the shaded candles shed a rosy glow on the lace-covered table, painting the faces of the guests with a ruddier hue, Madam Zavier was speaking, in that resonant voice of hers that carried like the notes of a cornet over the waves of conversation.

"Sadie," she said to her cousin, what sat at the head of the table, "do tell me about that lovely woman, the young thing who married the doctor here. I must see her. Is she here? I met them in Toronto. We were at the same hotel, and she and I saw a lot of each other; she told me all about the wedding, and how kind you had all been. She said she thought you were trying to make it up to her that she had lost her own dear mother when she was such a little thing. Didn't you love the letters she wrote to you? I remember the one she sent you, Sadie. I thought it was so sweet when she said she wanted you to advise her as a mother would. Her heart was simply overflowing with gratitude. I thought she was unique as a bride, to sit in her room writing letters acknowledging presents on her honeymoon.

"I remember very well, Sadie, what a trouble your poor mother had in making you write your letters; but this dear Evelyn had brought all her cards with her, and remembered everything that had been given her. She sent them all by air mail. She thought the red and white envelopes and pretty stamps made the letters seem a little more joyous. She is surely a precious lamb, and I hope the winds of life may never blow cold on her! I wondered about her letters when I read, two days later, about a mail plane crashing somewhere in the West. I am so anxious to see her! . . . With cream and sugar, please, and in a big cup. I am always so thirsty after I sing! What's the matter, Sadie? Have I talked everyone down with this booming voice of mine?"—Cincinnati Christian Advocate.

HUSH, LITTLE SPEAKEASY!

Hush, little Speakeasy,
Now don't you cry,
You'll be a "Beer Parlor"
Sure, by and by!

Up a dark alley, no
More will you dwell,
Federal officers
Giving you h'll!

But, in broad daylight, with
Doors open wide,
Shouting to all the world,
"Good booze inside!"—

You'll pay our taxes with
Nickels and dimes—
You say so yourself—and
Bring us good times!

Yet, little Speakeasy,
D'spite your new name,
You know and we know, you'll
Act just the same!

—Prof. W. T. Hewetson, in United Presbyterian.

METHODISTS NOT SO BAD AS AL. SMITH DECLARES

Just after George Washington was elected President, which was just after the Methodist Episcopal Church in America was organized, Bishops Thomas Coke and Francis Asbury went down to Mt. Vernon and as the first church in America to do so pledged allegiance of the Methodists to the new Republic. To this Mr. Washington made a happy and grateful response.

Just as the Civil War was drawing to a close, Mr. Lincoln wrote a letter to the General Conference of the Methodist Episcopal Church, making mention of the tremendous contribution that organization had given to the side of the Union. A few years after the Civil War closed, Jefferson Davis, the only president of the Southern Confederacy, in a warm but gentlemanly controversy with Bishop Charles B. Galloway of Mississippi, over the question of prohibition, referred in the highest complimentary terms of the Methodist Episcopal Church, South, which the bishop represented.

When the equestrian statue of Francis Asbury was unveiled in Washington, President Coolidge paid a tribute to the work of the pioneer Methodist preacher, and told how this nation had been influenced for good by the labor of men like Asbury and by the ceaseless, indefatigable character building of the people called Methodists.

Then in a private conversation, President Theodore Roosevelt, speaking to one of our ministers and meaning, of course, to draw no comparisons, said to him, "Your Church is the Church of America." By which remark, we take it, he simply meant to say that since there were more Methodists than any other indigenous American Church, and since its organization so closely approximated that of the United States government itself, that it typified in spirit, in history and in resources the life of the Republic up until then.

But last week in a speech at Newark, New Jersey, Alfred E. Smith, defeated candidate for President in 1928, speaking in the interest of the great Democratic party, publicly referred to the Methodists in a catalog of those he was pleased to call "bigots," whereat the Newark audience composed of—whom-you-might-expect—booed at the mere mention of the word Methodist.

All of which goes to show that the Methodists are standing exactly where they have always stood—and thank God for it. To be perfectly frank, we are rather proud of some of the enemies we have made. Whether the great Democratic party is proud of this speech or not we do not know. But everyone knows what we stand for—and it appears that even a political audience in Newark, New Jersey, knows what we **won't** stand for. It is just as well—and there are eight million of us if that fact be of any significance.—Baltimore Southern Methodist.

"'Rejoicing in hope' was no pious platitude on the lips of Paul; it was no shallow bit of optimism; it was no Pollyanna song. It was a profound conviction growing out of experience, out in life, where men grapple with the hardest situations which can be presented to them. Paul had come to his struggle, and come out of it, not only rejoicing in hope himself, but able to say to those to whom he wrote, 'I am persuaded, that neither death, nor life, no angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

BETHEL METHODIST CHURCH DEDICATED

Last Sunday morning, November 6, Bethel Methodist church (Rock Mount district) was dedicated. The dedicatory sermon was preached by Dr. Gilbert T. Rowe, professor of systematic theology in the school of religion, Duke University. Dr. Rowe preached a wonderful sermon, which was thoroughly enjoyed by the large congregation that filled the church to overflowing.

The appropriate music furnished by the regular church choir was supplemented by a beautiful selection rendered by the Kenly quartette.

People came not only from the immediate community, but from other towns and cities. Among the large number of relatives and friends who attended the service were Judge and Mrs. Paul Frizelle of Snow Hill, Rev. and Mrs. E. L. Hillman of Greenville, Rev. A. E. Brown of Robersonville, Professors J. H. Rose and D. H. Conley of Greenville, Mrs. L. L. Smith of Mount Olive, wife of a former pastor, and many others.

Immediately following the sermon, the trustees presented the church to the minister for dedication, Mr. M. O. Blount acting as spokesman for the group. The pastor, Rev. J. O. Long, pronounced the sentence of dedication.

Following the dedicatory service the congregation was invited to a public dinner which was served on the lawn back of the church. The large tables were adequately loaded with barbecue and other things necessary for a good dinner. This arrangement provided a favorable setting for a wholesome social hour. Relatives, friends and former acquaintances mingled together in a most delightful way, every person apparently enjoying himself immensely.

This dedication was the culmination of a most delightful and satisfactory series of services beginning the previous Sunday and continuing through the week. The splendid congregation which attended during the week was favored with the unusual experience of listening to a new out-of-town speaker at each service. The speakers for the week were: Mr. W. L. Knight, Revs. E. L. Hillman, H. I. Glass, H. L. Hendricks, E. H. McWhorter, T. M. Grant, Drs. G. T. Rowe, and R. H. Wright.

This was a great series of services that will be pleasantly remembered by the members of Bethel church and the surrounding community. J. O. Long, Pastor.

RECOLLECTIONS OF DR. R. F. BUMPAS

Brother Paris wants to know if any one recollects Brother Bibb. I remember him well. He spent the night with us frequently. He was tall, slender, alert. Hadn't begun to slobber when I knew him. Preachers of all denominations stopped with us. Bishop Fitzgerald never passed through Grensboro without calling to see my mother. Among those frequently in our home were Moses L. Whitten of Tennessee, pastor for my mother's father. What wonderful tales he could tell after supper at night. It was an education in itself to listen to him. I always loved to see the preachers ride in at nightfall. Mag would run down a chicken, and the hot cakes we'd have! It was just glorious.

Among those who came was Dr. John B. McFerrin, veteran book editor and missionary secretary. He held prayer meeting in our parlor Sunday night. He said: "With these hands I baptized Andrew Jackson, and with these fingers I closed his eyes." All the chairs had been crowded in the room and hall, and when we finished it was late and we retired, and everything was in disorder. He spent the night with Dr. N. H. D. Wilson next door. Next morning he rushed over with the family to tell my mother that Lincoln had been assassinated, and to see how my mother would take it.

Cousin R. S. Webb was our circuit preacher. He courted Jennie Clegg in our front yard under a large white oak.

Dr. Robert O. Bumpas, surgeon, major in Johnson's army, found out our name and ventured to call upon the strength of it. Took quite a fancy to my sister Ella, as all the boys did; managed to slip his knife on the floor under his chair so as to have excuse to call and inquire for it the next day. He got the knife, but not the girl. R. F. Bumpas.

A WORD FROM WAYNESVILLE

The outstanding achievement of the First Methodist church for this year, and for all the years since the building of the handsome new church, is the erection of the handsome new parsonage built of the same brick and located on the corner lot by the church and which gives here one of the most attractive church plants in the conference.

This beautiful house was planned by Mr. Louis Asbury of Charlotte, N. C. The house is perfect in construction and in every appointment. Possibly, not in the conference is there a more beautiful and modernly arranged parsonage for any minister and family to live in.

The best of all is, the house that would have cost $15,000 a few years ago cost the Waynesville congregation less than $10,000, and there is no debt!

The church is out of debt of every kind. What an unusual situation in Methodist or any other church circles in these days of economic distress!

I wish to congratulate these wonderful Waynesville people for such an accomplishment at such a time as this.

Watson O. Goode, Pastor.

BAILEY CHARGE

On Sunday, October 23, the last quarterly conference of the year for the Bailey circuit was held at Bailey. Rev. F. S. Love, presiding elder, preached a most powerful sermon. The conference was well attended, and good reports were made by all the churches, the most gratifying one being the announcement of the addition of 60 new members to the church. Many of those present spoke in favor of the return of the pastor, Mr. J. C. Williams, for the sixth year—sufficient evidence of the love and high esteem held for our pastor.

Fifth Sunday, October 30, was a glorious home coming and rally day for Mt. Pleasant church, the mother church of most of the other churches of the Bailey circuit. The weather man was in sympathy with the occasion and sent an ideal fall day, and the old custom of well loaded, outdoor tables with the best of the community's food was revived. In fact the day was so well enjoyed that the people of the Mt. Pleasant community are already taking steps to make home coming an annual affair for their church. In the absence of the engaged speaker, Mr. Williams, the pastor, delivered a forceful sermon from Acts 3:6, imploring us to live a life that will cast the right shadow and influence. The music for the day was furnished by the choirs of Middlesex, Bailey, and Mt. Pleasant. During the afternoon session a number of "home-comers" made talks expressing their delight in visiting their mother church and community. These visitor came from Durham, Raleigh, Wendell, Zebulon, Wilson, Farmville, Rocky Mount, Ayden, Whiteville, and Spring Hope.

This was quite interesting as it was a reminiscence of days gone by. A history of the church was given by Millard Morgan. A Member.

U. S. VETERANS HOSPITAL, OTEEN, N. C.

Chaplain's monthly report to Board of Missions, Methodist Episcopal Church, South:

Patients admitted 1151; and 1114 out-patients; Protestants 1062; Roman Catholics 68; others 21.

Patients discharged 1143; died 156; present 575.

Methodists present 190 (33%); listed this conference year 560.

Definitely accepted Christ 53; joined Methodist church 12; received communion (extremely ill, not in groups) 392; Scriptures and Sunday school literature distributed 1462.

On official duty 40 hours a week and one Sunday of 12 hours a month, besides equally sharing one Sunday each month and all fifth Sundays (12 hours) with two other Protestant chaplains, and always subject to official call day and night.

Chaplains hold chapel services weekly for ambulants and personnel, broadcasting same to bed patients.

Several attendant families and personnel are also in pastoral care af chaplains. Better opportunity for a ministry of mercy may scarcely be found.

Five hundred and sixty-two of the 1151 patients came from North Carolina and Georgia. Largest number present 594, smallest 546. Two units just completed increase capacity to 852 beds, and proporticnate increase of personnel will make some 1500 at the post all the while; 19,968 admitted since hospital was established. L. W. Colson, Chaplain.

CHURCH DEDICATED IN HICKORY

Impressive services marked the dedication of the Highland Methodist church, Hickory, Sunday, October 30. The program continued throughout the day with a picnic lunch at noon.

A large crowd attended the morning service when the sermon was preached by the presiding elder, Rev. J. S. Hiatt of Statesville.

The afternoon service was featured with talks by Rev. Max Huffman of Icard, a pioneer worker in this particular field, and Rev. A. C. Gibbs, pastor of the First Methodist church of Hickory.

The congregation voted unanimously to change the name of the church to Stafford Memorial church in memory of the first pastor, Rev. R. M. Stafford, now deceased. The church was built some years ago during the pastorate of Rev. Mr. Stafford. Rev. Ivon L. Roberts is present pastor of the church. —Hickory Record.

COOLEEMEE SCORES AGAIN

Yesterday the Cooleemee congregation reached the goal that was set at the beginning of the year. The goal was to avoid the hard struggle at the end of the year and to be out at least one Sunday before conference. So at the close of the night service the treasurer said we were ready to make the last check for the year. The new church is nearing completion will be ready for service very soon after conference. We have paid over $6,000 on the church and are working hard to meet the payments as they come due. If the church extension board meets our expectation we hope to be able to have all debts behind us in another twelve months. We have received 27 into the church this year and are about ready to establish a new church in the country with 25 to 35 charter members! "All's workin'." We are going to try to bring some renewals to the Advocate as we come to conference.

Geo. W. Clay, Pastor.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

OUR WORKERS IN AFRICA

Our church school workers and pupils, especially those who are observing fourth Sunday as missionary day and directing the offering to the Home and Foreign Missionary Enterprise, will be very much interested to have a word from two of our wokers in the Belgian Congo. Dr. and Mrs. John Glenn Barden have just written us a very interesting letter of their work at Wembo-Nyama. It would be interesting to read if space permitted, the whole letter. We are able, however, to cull from it some of the most interesting paragraphs.

"During the vacation period of two months, which was a vacation for the pupils but not for us, we had planned to do many things in preparation for the new term, but we failed to accomplish many of them. In the first place, there was much itinerating to be done, visiting the schools in the out-villages, helping the teachers and encouraging them. This meant traveling hundreds of miles on bicycles over all kinds of roads and paths, spending a night in one place and the next night miles away, and seeing as many schools in the meantime as possible. . . . Food, clothing, cooking utensils, and other supplies necessary for the trip had to be carried in boxes on the heads and shoulders of native carriers.

"Books need to be translated, and we were hoping to get some of this done on the path, but little was done. When a village was reached, practically all of the time was consumed in visiting the schools, conferring with the teacher, and preaching to the people. One could not stay up late at night because he had to get an early start the next morning with another full day ahead of him. But the problem of translation is a most important one. We have only a very small portion of the Holy Scripture in the language of our people and only a handful of books for our schools. . . .

"It is a great handicap not to know the native language in which we have to do our teaching. After studying intensively for the several months since we arrived here, 'Gene (Mrs. Barden), niece of Rev. J. C. Wooten, has experienced the thrill of making herself understood and is now able to teach some of the things she has longed to teach. When school first began, she told the boys and girls she wanted to learn quickly, and they said, 'Mama, we know that you love us; because of that you will learn quickly, and will soon have the language so that you can teach us.' . . .

"We are so happy to be fortunate in having a part in the Master's work here in the Congo. We are happy, too, to know that you have a part in it; and although you cannot be here, we can be your representatives. The field is large, the opportunity is great, and often we feel that we accomplish very little; but therein lies the challenge. We need your prayers daily because it is not an easy task that is ours, and we need constantly to have the power from God which is available for us. We love you and hope you will write to us."

The address of Dr. and Mrs. Barden is M. E. C. M., Wembo Nyama, Lusambo, Congo Belge. It is hoped that quite a number of their friends from the North Carolina conference will not only write to them, but remember them in their prayers.

CLASS AT CHAPEL HILL

Seventeen workers of Chapel Hill church were enrolled in the standard training class conducted in Chapel Hill last week. The course on Organizing for Christian Education in the Local Church was offered, Mr. Gobbel being the instructor. Included in the enrollment were practically all members of the local church board of Christian education and others. It was an enthusiastic group of most capable workers, and it was a delight to work with them. Rev. Albea Godbold is the pastor, and Dr. E. T. Browne of the University faculty is chairman of the local board.

VISITING THE HOMES

Knowing the pupils and their parents is one of the primary requisites of helping children. Realizing this fact, St. Paul church laid great stress on home visitation during Childhood and Youth Week, during which the children's workers of St. Paul church visited 208 homes. Chapel Hill made home visitation a part of its Childhood and Youth Week program also.

MEMORIAL WORKERS MEET

With the members of the board of stewards as guests, and with Dr. G. R. Combs, pastor of Trinity church, as principal speaker, Duke Memorial workers' council held its regular meeting on Tuesday evening of last week. Dr. Combs' address was on the value and significance of Christian education. Prof. R. N. Wilson spoke on "Outlay and Outlook." Mr. Gobbel and Mrs. Brian were among the invited guests representing the conference board of Christian education, and Rev. H. C. Smith, presiding elder, brought greetings from the district. Miss Elizabeth Aldridge and Misses Virginia and Isabel Buckles gave special musical numbers. Dr. Holland Holton, the general superintendent, presided. The reports that were made reflected fine progress in the work of Christian education in Duke Memorial church, of which Dr. W. A. Stanbury is pastor.

Young People's Division

LONG MEMORIAL RALLY

The largest attendance in the history of the Sunday school was the record made last Sunday when 402 persons attended the rally day service held at Long Memorial church, Roxboro. An interesting program, in which each of the various departments of the school had a part, was carried out under the direction of Mrs. Nichols. Particularly impressive was the closing part of the program when representatives of three generations of several families of the church stood together and the pastor, Rev. J. F. Herbert, made an inspiring talk on "As for me and my house, we will serve the Lord."

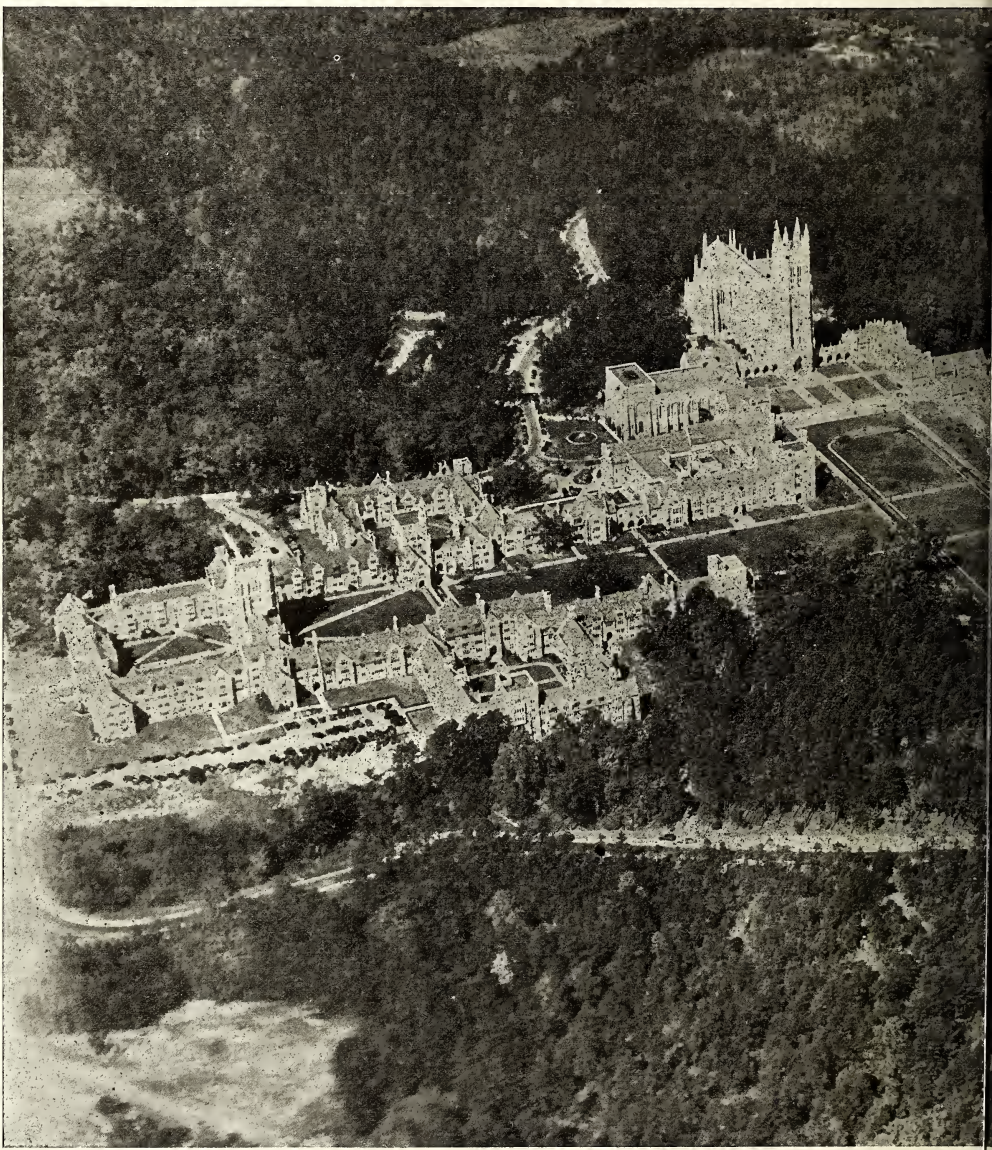
Following the young people's meeting, at which time members of the three departments of the division met together with Mrs. Brian, the evening church service was a special young people's service. Mrs. Brian was particularly glad to be present at this service and have a part in it. At the conclusion of the service the pastor conducted a most inspiring and impressive installation service for the officers of the three departments of the young people's division. Mrs. J. F. Herbert is counselor of the intermediate department, of which R. E. Hamlin is president; Miss Mary Elizabeth Sanders is president, and Miss Katherine Hatchett is counselor, of the senior department; and in the young people's department Mr. K. L. Street is adult counselor and F. O. Carver, Jr., president. F. O. Carver, Jr., is also president of the entire division. Under the leadership of the pastor and these officers the young people of Long Memorial are beginning their work in a splendid way. Congratulations and best wishes to them!

YANCEYVILLE AT WORK

With the recent organization of the young people's division in the Yanceyville church, there are three divisions organized and at work on the Yanceyville charge. At an enthusiastic meeting held at the home of the Sunday school superintendent, Mr. Johnny Gunn, Mrs. Brian was present and helped the young people set up their division. The following officers were elected: President, Miss Annie Gunn; vice president, George A. Anderson, Jr.; secretary-treasurer, Miss Nannie Hooper; chairmen of committees, Miss Marianna Nicks and Miss Mary J. Jones. Mrs. H. W. Hooper was chosen counselor for this division.

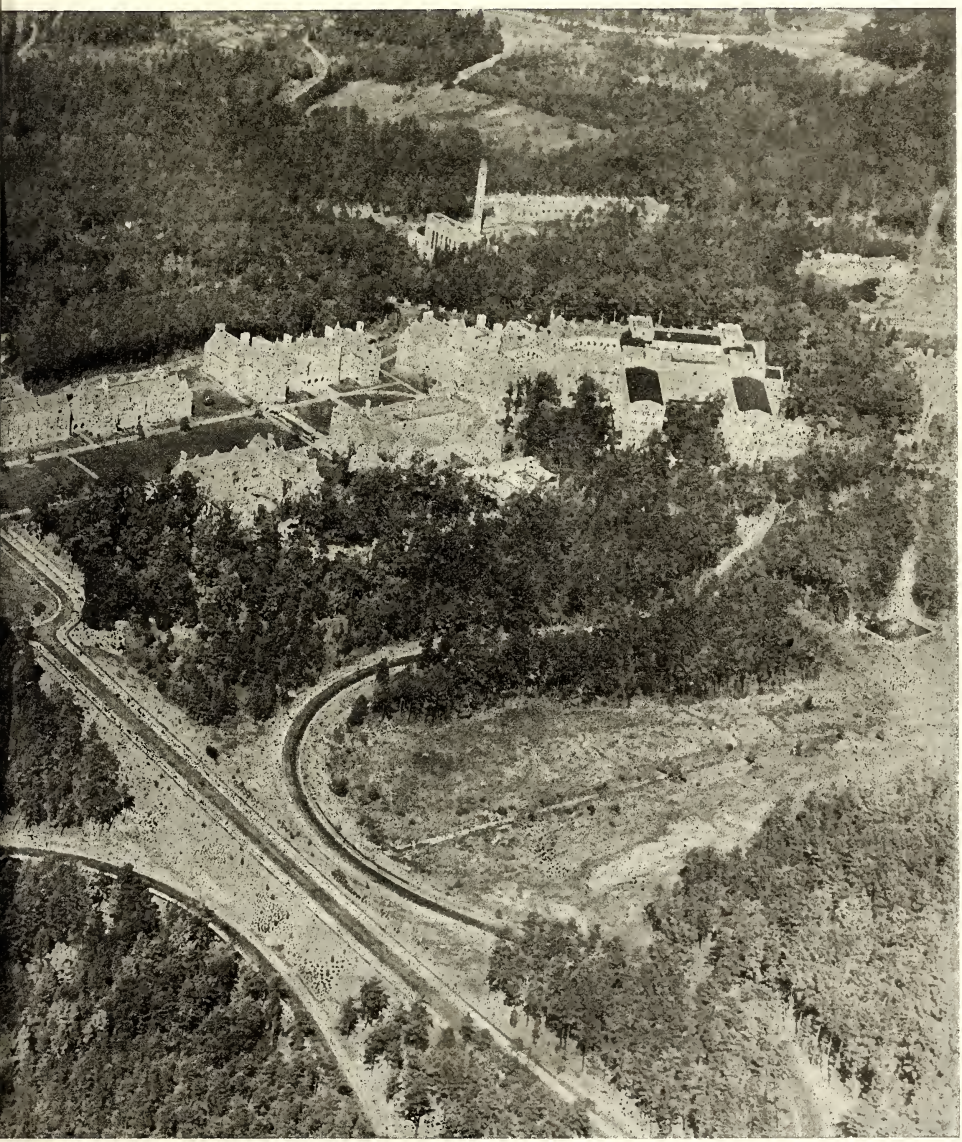
As a result of the fine leadership and interest of the pastor, Rev. I. T. Poole, two other divisions have been organized. Miss Margaret Ruffin is president of the division at Bethel church, and Miss Ola King is counselor. Mrs. M. W. Siddle is counselor of the Locus Hill division, of which Miss Virginia White is president.

First Complete Aerial View of the West Car
Program W



The Above Air View by Parsifal Cobb, of Atlanta, Shows Wealth

us of Duke University Since Initial Building Completed



TUMN FOLIAGE IN CAMPUS AREA SURROUNDING NEW UNIVERSITY PLANT

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

SUMMARIZED REPORTS

Through the generosity of the Advocate, we are able to devote two pages this week to a summary of some of the achievements of the conference board of Christian education during the conference year.

It is not possible to tabulate fully in figures the work done, but from what is here submitted, it may be seen that the board of education has had a remarkably fruitful year. The success of your board has been made possible through the sacrificial loyalty of a large number of pastors, educational leaders and the instructors in Standard and Cokesbury schools, these last having voluntarily reduced by 50 per cent the small compensation for time spent in teaching.

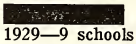
For the first ten months of the conference year, the staff members were unusually busy out in the field. Counting only continuous full week's service, your staff has been absent from the office a total of 70 weeks. The major part of this time spent in the field was used by the staff in teaching in Standard and Cokesbury schools. The staff members traveled more than 44,000 miles this year, gave guidance directly to more than 662 congregations, some of these representing of course duplicated visits. The last two months would have shown just as active service, except that due to lack of funds your executive committee ordered a cessation of all field work, except in the most urgent cases.

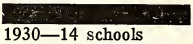
SUMMARY OF TRAINING WORK

Standard schools held	19
Standard classes held	4
Standard local classes	2
Standard credits granted	1938
Cokesbury schools held	94
Cokesbury local classes	6
Cokesbury credits granted	1917
Assemblies held	3
Christian Culture credits granted	466
Total number schools, assemblies and other training conferences	130
Churches represented as reported	412
Total credits granted	4321

VACATION CHURCH SCHOOL WORK

NUMBER OF SCHOOLS HELD

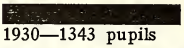

1929—9 schools


1930—14 schools


1932—27 schools


1932—57 schools

NUMBER OF PUPILS REACHED


1930—1343 pupils


1931—2535 pupils


1932—4655 pupils

SIGNIFICANT FACTS ABOUT 1932 RECORD

90 weeks were given to vacation school work in our churches.

75 per cent of the schools were in session two weeks or more.

75 per cent of these schools typed their work in accord with present day educational principles.

221 teachers had practical training in guiding the religious education of children and adolescents.

33 schools were held in circuit charges. 24 in stations.

CHILDHOOD AND YOUTH WEEK

Substantial increase in number of churches enlisting in this enterprise.


1929—137 churches


1930—153 churches


1931—158 churches


1932—192 churches

SIGNIFICANT FACTS AND FEATURES— 1932 OBSERVANCE

11 circuit pastors observing the week in each church on the charge.

115 circuit churches participating.

77 station churches participating.

21 radio speakers broadcost 6 hours, 45 minutes under auspices of our Board.

15-hour raidio program brought to our constituency.

HONOR ROLL FOR CONFERENCE YEAR

Missionary Offerings

At the beginning of the conference year, we announced that the names of those churches participating in the Home and Foreign Missionary Enterprise, with the amounts contributed, would be listed in our final report at the end of the year as a Roll of Honor. In the columns of the Advocate acknowledgement has been made month by month as the offerings have come in. We give below the complete Honor Roll with the totals of contributions for the year.

To you whose names appear below we say: Congratulations for loyalty; thanks for the money; here's looking forward to have you with us next year!

HOME AND FOREIGN MISSIONARY ENTERPRISE

Asheville District

Haywood Street	$102.00
Hillside Street	50.00
Asbury Memorial	49.76
Saluda	17.36
Mills River	16.35
Avery's Creek	12.21
Weaverville	8.15
Azalea	6.15
Marshall	2.50
Fruitland	1.25
Sardis	.50
Total, 11 schools	266.23

Charlotte District

First Church	500.00
Dilworth	220.00
Hawthorne Lane	210.51
Central, Monroe	178.37
Myers Park	176.33
Calvary	92.16
Belmont Park	50.50
Morven	45.22
Indian Trail	25.13
Harrison	20.45
Matthews	20.38
Waxhaw	19.40
Bethel, Bethel-New Hope	16.27
Pineville	15.00
Wesley Heights	6.50
Union	.70
Total, 16 schools	1596.92

Gastonia District

Smyre	63.20
Polkville	32.97
Stanley	31.53
Goodsonville	29.36
Clover Hill	23.35
Fallston	14.77
New Hope	13.54
Kadesh	12.76
Laboratory	12.35
St. Paul	6.23
East End	4.00
Lincolnton	3.65
Casar	1.00
Total, 13 schools	248.71

Greensboro District

Wesley Memorial	188.61
Centenary	124.33
College Place	122.20
Park Place	100.00
Center	53.43
St. Paul	46.30
Gethsemane	36.25
Lee's Chapel	33.40
Naomi	22.63
West Market Street	20.42
Summerfield	18.70
Joyner Memorial	18.17
Muir's Chapel	17.70
Friendship	11.36
Pleasant Garden	11.05
Randleman	10.84
Bethel	10.00
Whitsett	9.65
Calvary	9.00
Old Union	8.50
Ebenezer	5.15
Stokesdale	3.30
Holt's Chapel	2.00
Goshen, Stokesdale	1.07
Morehead	.61
Total, 25 schools	884.67

Marion District

Morganton	121.58
Connelly Springs	33.56
Rutherford College	31.97
Alexander	31.16
Bakersville	26.80
Nebo	25.96
Spindale	23.33
Marion	22.06
Bethel, Morganton Ct.	20.41
Bethlehem, Mill Springs Ct.	18.80
Rutherfordton	11.00
Zion, Morganton Ct.	7.44
Wesley Chapel	4.05
Mt. Pleasant	2.00
Bald Creek	1.50
Pisgah	1.25
Mt. Hebron	1.00
Total, 17 schools	383.87

Mt. Airy District

Central	127.23
North Wilkesboro	37.82
Rockford Street	30.74
Mariah Chapel	21.34
Draper	14.12
Palmyra	13.60
Pine Hall	8.50
Walnut Cove	2.40
Siloam	2.38
Fairview	1.80
Grassy Creek	1.11
Potato Creek	.35
Total, 12 schools	261.39

Salisbury District

Central, Albemarle	193.21
Trinity, Kannapolis	180.00
Central, Concord	118.02
Norwood	113.62
First Church	104.54
Epworth	58.78
Badin	36.00
Gold Hill	23.23
Forest Hill	22.67
Bethpage	22.50
Liberty	17.77
Park Avenue	7.50
Central, Spencer	7.00
Kerr Street	6.00
Mt. Olivet	3.25
Bethel, New London	3.00
Rockwell	2.00
Salem	1.00
Total, 18 schools	920.09

Statesville District

Broad Street, Statesville	132.92
Hickory	108.71
Lenoir	50.53
Rose Chapel	37.79
Vanderburg	29.67
Stony Point	28.10
Hudson	26.42
Hopewell	21.50
Triplett	15.69
Littlejohn	14.40
New Salem	13.24
Wesley Chapel	12.96
Williamson	12.88
St. John's	11.82
South Lenoir	11.00
Mt. Zion	10.00
Cool Springs	8.84
Rocky Springs	6.20
Westview	2.00
Providence	1.00
Cedar Valley	1.00
Ebenezer	.70
Grace	.69
Total, 23 schools	558.06

Waynesville District

Canton	86.36
Long's Chapel	39.44
Andrews	36.55
Bryson City	21.05
Pisgah	7.48
Camp Cheonda	3.50
Cullowhee	2.50
Whittier	1.00
Iotla	.64
Mt. Zion	.50
Total, 10 schools	199.02

Winston-Salem District

Centenary	414.63
Mt. Olivet	79.94
Center	66.09
Fairgrove	57.80
Mocksville	52.30
Sedge Garden	47.54
Linwood	41.29
Brookstown	30.76
Prospect	27.50
Midway	26.70
Farmington	25.12
Cooleemee	19.42
Bethlehem	18.88
Mt. Vernon	15.17
Grace	15.00
Cotton Grove	12.14
New Hope	10.69
Smith Grove	10.61
Oak Ridge	6.68
Oak Summit	5.31
Wesley Chapel	3.58
Sharon	1.00
Total, 22 schools	988.15

Combined district totals, 167 schools	6307.11
Received from Y. P. Divisions	521.44
Grand total	6828.55

A man went into a shop to buy a fountain pen. The young saleswoman gave him one to try, and he covered several sheets of paper with the words, "Tempus Fugit."

The saleswoman offered him another pen. "Perhaps," she said, "you'd like one of these better, Mr. Fugit."—Reformed Church Messenger.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE COMMITTEE MEETING

The executive committee of the North Carolina Woman's Missionary Society met in Raleigh Tuesday, October 25, with sessions that lasted through the day and evening. Almost all of the officers and superintendents, as well as six of the district secretaries, were present.

Although Mrs. McKinne, the treasurer, reported that as yet only a little more than half of the conference pledge to Council had been paid, the tone of the meeting was one of optimism and of encouragement because of the splendid work being done. Ideas for promotion of the work were exchanged by officers and secretaries, and details of proposed plans discussed. Considerable time was taken up with consideration of the annual meeting which will be held next April in Raleigh.

Altogether, these officials were heartened and inspired in their leadership of the women of the conference, as they near the close of the year's work.

ITEMS FROM CHAPEL HILL

This auxiliary is setting a standard for the conference in trying to close their financial obligations within the next two weeks, avoiding the Christmas rush. They expect to make 100 per cent on finances.

Mrs. N .H. D .Wilson is anticipating a brief visit from her missionary child, Sallie Lou McKinnon, while visiting her family in Maxton.

"Living Issues in China" was recently studied—the class meeting for three consecutive Tuesday afternoons. The west parlor of the church was provided with suitable maps and posters and beautifully decorated with flowers. Mrs. R. B. Sharpe was in charge of the class and assisted by Mrs. H. T. Munch, Mrs. K. H. Fussler, Mrs. J. W. Lasley, Mrs. E. E. Peacock, Mrs. J. S. Henninger, Mrs. E. F. Brown and Mrs. Albea Godbold. Mrs. N. H. D. Wilson displayed a splendid collection of church curios and interspersed the lesson study with many interesting statements and incidents.

At a recent meeting of the Beaufort zone held at Bethany church, Winsteadville, Mrs. Harold Lupton of Belhaven was elected zone leader. Bath, Belhaven, Pantego, Washington and Bethany were well represented. It is interesting to note that Edward Powell of Bethany had a place on the program. Other zone meetings might profit by using the children and young people in making up programs.

Our friend and honored spiritual leader, Rev. Robah F. Bumpas, who has followed in the train of his mother, Mrs. Frances M. Bumpas, now lives at 1809 N. Gramercy Place, Hollywood, California. He has written a most inspiring booklet entitled "Love," dedicating it to his wife in these beautiful words: "Like the tinkling of soft cymbals and the wail of the shepherd's flute, like the fall of a splashing fountain and the sigh of the summer wind, her name came then a melody to wrap about my heart." This attractive booklet is largely composed of choice bits of Christian experience, treasures from his memory chest and interesting chats on a variety of subjects. It is a booklet you would cherish for future days. He will be glad to send copies to any of his friends who may express a desire for it.

TWO NEW AUXILIARIES IN PERSON ZONE

On Wednesday, October 12, an all day meeting of the Person county zone was held at Hurdle Mills with Mrs. S. F. Nicks, zone leader, presiding. The devotional in the morning was conducted by Rev. B. E. Stanfield and in the afternoon by Rev. W. L. Maness. The address of welcome was made by Miss Lillie Smith and the response by Mrs. W. L. Maness.

We were delighted to have Mrs. Gates and Rev. and Mrs. B. N. Black with us, who made splendid talks full of inspiration and interest.

The reports from the societies in the county show a marked increase in membership and zeal.

Two societies have been organized since the last meeting: one at Longhurst and one at Grace church in East Roxboro. There are still several churches in the county that do not have missionary societies, but we are hoping to have them organized soon.

Mrs. H. K. Sanders from Edgar Long Memorial church gave a talk on "Why Mission and Bible Study?"

Several responded to Mrs. Nick's question of "What the missionary society has meant to me." Their talks were very interesting.

The program would not be complete without Miss Robertson, district secretary, explaining the work of the district with posters.

We were happy to have Mr. Cunningham, missionary from Cuba, tell his experiences and many interesting facts of his ministry in Cuba.

The day was beautiful, the meeting inspiring, and everyone felt that "it was good to have been there."

Mrs. G. A. Duncan.

PLYMOUTH ZONE MEETING

The Plymouth zone meeting was held in Williamston on Thursday, October 27, with the zone leader, Mrs. M. B. Gillam, presiding and Mrs. Jack McAllister, secretary. Roper, Williamston, Holly Springs and Windsor were represented.

The morning devotional was conducted by Rev. C. T. Rogers, who also welcomed the visitors.

Splendid results were given from the adult and children's societies.

During the problem hour Mrs. H. B. Baum told us "When and How to Report," urging that we have executive meetings and send in reports on time. Mrs. M. B. Gillam spoke on "How to Increase Membership," and Mrs. Jack McAllister read "How to Have Good Meetings." Mrs. Watts read "How to Be a Good Missionary Member,' 'emphasizing praying daily and definitely for the missionary cause, and Mrs. T. W. Lee explained "What Funds We Have in the Missionary Society."

Mrs. H. B. Baum presented the new plan for missionary dues, "Freewill Offering on Love Basis."

The district secretary, Mrs. H. B. Baum, brought us an inspiring message on "Power to Become." She stated that to become a Christian requires patience, prayer, putting our hearts' best into our work, and letting God come into our hearts.

Special music was rendered by Williamston auxiliary.

The noonday meditation was conducted by Mrs. M. B. Gillam. The hymn, "Prayer Is the Soul's Sincere Desire," was used as the meditation hymn. Mrs. Gillam read the seventh chapter of St. Matthew and made some very helpful remarks on "Prayer." Meditation closed with a prayer by Mrs. T. W. Lee.

Lunch was served in the church.

The afternoon session opened with a memorial service for those who have passed away during the year.

Mrs. H. B. Baum presented many posters representing different phases of the missionary work. The zone leader, Mrs. M. B. Gillam, was made a life member by the auxiliaries of the zone, in appreciation of her faithful services as zone leader. A junior member of Williamston sang a solo, "Saviour, Lead Me Day by Day."

Miss Josephine Dameron of Ewha College, Korea, gave an interesting address on her experiences as teacher in Ewha College. She dressed a girl and boy in Korean costumes and showed many other things of interest from Korea.

Miss Dameron spoke very enthusiastically of the result of missions in Korea and how the Koreans have responded to Christianity.

Mrs. Jack McAllister,
Supt. Publicity.

"If I have faltered more or less,
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

—Stevenson.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

AN AID SOCIETY BECOMES A MISSIONARY SOCIETY

We are in receipt of a letter from Rev. John Cline of the Thomasville circuit bringing us the announcement of a new organization at one of his churches. Mr. Cline is a great believer in the woman's work, and everywhere he serves he looks well after the organization work, and we feel greatly indebted to him for his interest and his splendid service in our behalf. He writes: "I am glad to report the organization of a new auxiliary. The Ladies' Aid Society of one of my churches, Unity church in Thomasville, has been transformed into a Woman's Missionary Society. This is due partly to the influence and co-operation of Mrs. Cline, who met with the ladies last Thursday night and helped in the work of organization. This is a splendid group of Christian women, very much alive in their church work."

A list of officers follows: President, Mrs. A. D. Stone; vice president, Mrs. Ceph Hepler; recording secretary, Mrs. Vivian Burton; corresponding secretary, Mrs. Hunter Burton; treasurer, Mrs. Theodore Hill; assistant treasurer, Mrs. D. D. White; Supt. of mission study, Mrs. Marshall Stone; Supt. children's work, Mrs. Theodore Hill; Supt. literature and publicity, Mrs. Mamie Ragan; Supt. Christian social relations, Mrs. Virgil Bodenheimer; Supt. supplies, Mrs. Fremont Mendenhall; Supt. local work, Mrs. J. W. Sowers.

INTERESTING ZONE MEETING AT WEST ASHEVILLE

Approximately 50 members of the Woman's Missionary Societies of zone three of the Asheville district, met in the West Asheville church Friday morning, October 21, for the splendid program which had been arranged by Mrs. J. R. Hamlin, zone chairman, for the fall zone meeting.

Miss Clara Brown conducted the opening devotional, using Matt. 25:31-46 as the scriptural foundation for her helpful, inspiring talk on Christian service. A cordial welcome was extended the visitors by Mrs. G. A. B. Holderby, president of the Belle Bennett Society, who were the hostesses. Mrs. W. R. Harris, conference secretary, gave a talk on "The Value of Prayer in the Missionary Work," in which she stressed the necessity of a closer communion with our Father and a fuller and more consecrated prayer life in the work of our women. A highly interesting talk was given by Mrs. O. H. Orr of Brevard on "The Value and Importance of Zone Work," who brought out many points of special interest showing how the women of the various communities are given opportunities through the zone meetings that they would not otherwise have, by coming together in smaller groups for a study and discussion of their work, and also the opportunity afforded for spiritual uplift, revitalization and increased desire for service through fellowship with the other. She also spoke of the advantages gained by the commingling of the women of the city churches with those of the rural churches, and left as a slogan with her hearers, "Every Church in the Zone With an Organized Society."

Mrs. V. L. Stone, district secretary, spoke of the standards of a missionary society, stressing the requisites necessary for attaining the standard of excellence and also urging a successful rounding up of the year's work, and asking that every society observe the week of prayer and harvest day. Mrs. A. C. Williams, district superintendent of Christian social relations, presented the work of her department. Deaconess Daisy Ritter, new principal of Brevard Institute, was a welcome visitor and brought greetings from the school and also told of some of the needs at this time.

Following a banquet tendered the visitors at one o'clock by the members of the zone, the afternoon session was held and the program included an original one-act play, "Mrs. Brown Subscribes to the World Outlook," which was splendidly presented; a vocal duet by Mrs. W. E. Parkins and J. Walter McRary; a talk by Mrs. Minnie Weisner of Enka, and reports of the societies represented. Mrs. J. R. Hamlin was elected as chairman for the next year, and the next meeting which will be held in March, 1933, will be at the Biltmore church.

ANOTHER ORGANIZATION ON MT. AIRY DISTRICT

Mrs. J. L. Woltz, district secretary, writes us that a Woman's Missionary Society has been organized at Pinnacle with ten members and with prospects of increasing the number to 15 by the first meeting. The officers are: President, Mrs. Bess McCuiston; vice president, Mrs. Jean Westbrook; secretary, Mrs. Cordell Bowles; treasurer, Mrs. J. O. Watson. We are glad to welcome this group of workers into our missionary family.

ZONE MEETING AT MOUNT OLIVET

The zone embracing Lexington, Thomaskille, Janie Tuttle, Lochie Rankin, Linwood, Mt. Olivet and Southmont societies on Winston-Salem district met at Mt. Olivet September 29, with Mrs. W. L. Hutchins, chairman, presiding.

The meeting opened with a quiet meditation, during which soft music was played and a hymn, "O for a Thousand Tongues to Sing," was followed by prayer by Rev. S. M. Needham, pastor of the church. Words of welcome were spoken by Mrs. Needham and Mrs. C. F. Phillips responded in fitting words.

Mrs. J. G. Sterling, district secretary, was the first speaker and repeated the conference motto, "Have Faith—Go Forward," as her subject. She urged that all the societies begin the first of October and have all the year's work completed by January 1. She asked the question, "Have we gone forward in our duty to the World?" and "Have we gone forward in our duty in observing the Sabbath?" She then read a letter from Miss Blanche Houser, medical missionary in Korea, supported by Winston-Salem district, and asked that we remember Miss Houser with postcards. She stressed the donation to the Lucy H. Robertson scholarship fund, presentation of Christian stewardship, enlistment day in October, and subscriptions to the World Outlook.

After the introduction of pastors and pastors' wives who were present, Mrs. Robert Williams of Thomasville presented Christian social relations and displayed a poster, "The Bee Hive."

The value of missionary training in the home was beautifully and ably brought out by Mrs. M. A. Osborne. After a Bible study—"Studies in the Book of Luke"—presented by Mrs. E. J. Poe, followed by an interesting and inspiring devotional and prayer, the meeting adjourned for lunch.

The afternoon session opened with a hymn followed by prayer by Mrs. C. C. Weaver, conference president, who also gave a most interesting, uplifting and helpful talk, in which she stressed the growth of our spiritual lives through prayer, service and offerings necessary to advance the kingdom of God. She made a plea for Bethlehem House and reminded us of our obligation to that institution.

Mrs. Bane of Denton sang a solo, "He Was Nailed to the Cross,' 'in an effective manner.

These themes for the afternoon were based on a five star poster, representing work, prayer, money, Bible study and worship. Mrs. T. H. Redmon, promotion secretary of Winston-Salem district, spoke briefly, after which Mrs. John Cline spoke on prayer and was followed by a vocal trio by Misses Lucille Mills, Pauline Swicegood and Maxine Hall from Thomasville.

Mrs. Motsinger explained a poster on display, "Bringing Cheer to the Shut-Ins,' 'and several reports were given of outstanding work.

The session concluded with the song, "Blest Be the Tie That Binds," followed by a poem, "The Weaver's Task," read by Mrs. Hutchins. The next meeting will be held in Lexington.

Mrs. W. L. Hutchins.

"Discuss city life in Colonial times," ran a line in the examination papers of the seventh grade history class.

One boy wrote: "There were not many cities, and what there were, were out in the country."—Boston Transcript.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

COME IN

"Come in, Mrs. Adams, let's see if we can get some Advocate notes written before we have another interruption. Let's see, what will we write about first? Well, we need money—I guess we had better tell our friends that we are looking to them with confidence to share with us liberally during this harvest season." "Yes, we ought to tell our friends also that our family is in good health." We like to talk about our health. We have to ask for money. "Wait a minute, Mr. Walker is calling for us. He says there is a man in the lobby waiting to see me."

"Come in, Brother Charlie; come in, Wade. Bring that fine boy along with you." In came Charles T. Weatherly, for 40 years superintendent of Pleasant Garden Sunday school and who 32 years ago was on the school board that employed me for my first teaching position. The fellow accompanying him, Wade Kearns, went to our school at Pleasant Garden. These fine fellows brought us the remainder of their ten per cent offering and quite a little bit beyond. Come again, fellows. We like to be interrupted.

AFTER CONFERENCE, WHAT?

Conference will be in session when these lines appear in print. Most of the appointments will have been made and our minds will be turning towards another year's work. Many of the pastors will be returned to their former charges and will be in position to start off the new year's enterprises right away with zeal and determination. Let Thanksgiving be used for raising the ten per cent apportionment for the Children's Home. There is not better time to do it and no better way to be thankful. If your new pastor has not arrived, good laymen, let a Thanksgiving offering be taken anyhow. Four hundred and forty-four children will thank you for all you can do on Thanksgiving Day.

GOOD NEWS

"I am enclosing check for $21 covering our fifth Sunday offering from Central Sunday school, Reidsville. Included in the check is $3 given by the Sunshine class, taught by Miss Elizabeth Stanly, and composed of 15 school girls. These girls would have their money used to buy a Sunday dress for some girl at the Home. I'll try to get a Thaksgiving offering for the Children's Home from our Sunday school above the regular offering."—C. L. Firesheets, Reidsville.

"I enclose check for $10, which the Randolph County Epworth League Union is sending the Children's Home in the hope that it will help keep the little bodies of several orphan children warm through the cold winter. Our union is sending this money in response to a letter you sent our pastor, Rev. L. P. Barnett, some time ago. We think there is no better place to give our money than to the Children's Home."—Miss Eva Williams, Liberty.

TREATED ROYALLY

Our football team went down to the Raleigh Methodist Orphanage last Friday morning to play the team there, this team being coached by Rev. R. W. Bradshaw, who for nineyears directed our



Billie has friends

teams. On arrival at Raleigh, Supt. A. S. Barnes, Coach Bradshaw, and other fine people at that institution took Mr. Murray and our boys in charge for royal treatment. After a hard fought game, which our boys won by a score of 26—0, our Raleigh friends continued to prove wonderful hosts. They kept our delegation over night, through four meals, showed them over Raleigh, and gave them a big social time in every way. Our boys came home singing the praises of their Raleigh friends.

CAN METHODISTS DO LESS?

A 76-year-old bachelor, who has raised 47 children, sighed meditatively today as he recalled, "They nearly all turned out fine."

Too busy, years ago, paying off the mortgage on his farm, to marry, Everett Reese never had any children "of his own," but always there were plenty of others in need of the capable care he was able to provide.

They came to Reese's farm, near Shandon, Ohio, from many places, some from the county children's home, several from the juvenile court, and even a few from the county jail. For 25 years there was hardly a time that one or more children wasn't calling him "dad." Some of them were cherubs, some were imps, some were boys, and some girls, some would work on the farm and some wouldn't. Some of them stole rims and tires from his trucks; others helped find the parts and put them back again.

But—"I never turned down any the officials wanted me to take," Reese said. "I took them all and did the best I could."

His best was a home, food and clothing; pay for those who would work so they could start bank accounts of their own; and high school education for all who wanted it.

It all started when he, delivering milk to the Children's Home, became interested in some of the youngsters there.—Associated Press, Winston-Salem Sentinel.

A RARE OCCASION

Yesterday was a rare occasion for your humble servant and the Children's Home singing class. We were privileged to stay home through one entire Sunday. We did not have to get up early in the morning and hurry off to some place, but could take things more leisurely as we prepared for Sunday school and preaching service. It was a great joy to the writer to be able to lead the juniors and intermediates in their Sunday morning worship service and to join the high school boys and girls over town at Centenary Methodist church for the preaching service, the heavy rainfall preventing other members of our family from participating in this service. In the afternoon all the "frying size' 'boys gathered in the school building for a singing hour. As evening came on the larger boys and girls had their "dates." It was great to spend another Sunday at home.

HIGH SCHOOL GRADES

Mr. Murray has summarized all the grades of the 73 high school boys and girls from the Children's Home, attending the Richard J. Reynolds high school in Winston-Salem for the past six weeks. He finds that the average grade made by the boys is eighty-two and seven-tenths, and that the average grade made by the girls is eighty-one and three-tenths, making a total average grade of eighty-one and nine-tenths. For the same period last year the average grade of the boys was eighty and three-tenths and for the girls eighty-two and nine-tenths, the total average grade being eighty-one and nine-tenths, the exact grade for the present year. We have thirty-one boys and forty-two girls attending high school.

BILLIE

Billy Nicholson, a lad of five years, whose likeness appears on this page, has taken time to look up from his paper to greet a friend, who proposed to take his picture. Billy is a nice chap. He is clothed by the Woman's Missionary Society of St. Paul's church, Randleman.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Some time ago Mrs. Daisy W. Smith, our head matron, sent out lists of clothes needed by our boys and girls. So far there has been a fine response to this need. There has been a little delay with some of the ladies in sending the clothes. The weather is getting cool and the clothes are badly needed. I feel certain that all will let us hear from them within a few weeks. Thanks.

* * * *

I am deeply grateful to the preachers and churches that are sending me a part of their Orphanage apportionment. There is no need of waiting until the meeting of the annual conference to pay the Orphanage assessment, since it can be sent direct to me. We have some big bills to pay right away and if all would send me a part of their orphanage apportionment the executive committee will not have to borrow several thousand dollars before the meeting of the conference.

* * * *

The Methodist Orphanage will have a table in the educational building at First church in Rocky Mount, beginning Wednesday afternoon and continuing through Thursday afternoon. Any of the preachers needing receipts for money sent to the Orphanage, may receive same by calling at the Orphanage table. Any one having Orphanage money should hand it to me or my secretary get receipts for their conference envelopes. I want to urge all the pastors not to include their Orphanage money with the conference collections. No check or money intended for Orphanage should be put in the conference envelopes. All that is necessary to put in conference envelopes is Orphanage receipts.

* * * *

On the fifth Sunday in October I was in three services. The singing class went with me. We were at Siler City in the morning, Mt. Vernon church in the afternoon and at Calvary church, Durham, for the evening hour. At each of these places Mrs. Rives put on a program about 40 minutes, and I talked about 15 minutes. Capacity houses greeted us at all three churches. The Methodist Orphanage is in high favor with these churches and their pastors. Brothers F. B. Peele and O. I. Hinson made our visits not only pleasant but profitable. It fell to my happy lot to be guest in the home of Bro. F. B. Peele at the noon hour. I enjoyed the good dinner and fellowship. Brother Peele has greatly built up his churches and Sunday schools. The good women of Mt. Vernon church gave us several boxes of good "eats." We drove to the Union railroad station in Durham and ate our supper from the bountiful contents of the boxes. When our young people returned home that night they went into the boxes again and enjoyed the good things.

At Calvary church Brother G. W. Mumford spoke in glowing terms of our Methodist Orphanage and appealed to the congregation to pay their Orphanage assessment in full. Brother Hinson was gracious in his words of welcome. He is one of our good preachers and a devoted friend of our home.

OUR BURDEN BEARERS

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.



Group of Boys—Young Americans—Methodist Orphanage, Raleigh, N. C.

Sunday School Lesson

NOVEMBER 13

By F. B. Stockdale.

The Christian Spirit in Business

Scripture Lesson — Deut. 24:14-15; Amos 5:6-15; Mark 6:3; Luke 12:13-21; 19:1-26; 2 Thess. 3:6-13; I Tim. 6:6-16.

Golden Text—In diligence not slothful. (Romans 12:11.)

It would be rather difficult to make a list of the right ways of earning money; it would be equally hard in listing the wrong ways. It is likely that most of our attention is given to the objective, money, and we give less heed to the ways used to get it. Many of us are so eager in grasping the opportunity that we give but second attention to the method of its securing.

If we could reverse public attention and fix the public eye on the methods used in getting money instead of so keenly noting the fact that men get it, it would greatly improve our public opinion. The fact that people have money can scarcely be hidden; it is the merest chance when we find out how they got it. The way money is obtained is not as public a matter as the fact it is secured. We hear of men making a killing in Wall Street, and we understand they went in with little and came out with much. They did not earn it; they won it. It was a gamble as surely as though they had "matched pennies" for it.

Our methods of business are too much in the shade. Publicity should shine on how a thing is conducted, and not merely on its outcome. The way we allocate stock and gather for the cutting of a melon is not conducive to sterling honesty. Many fortunes are secured in ways that are far from straightforwardly upright. Many a man loses the fine edge of his moral nature by consenting to a method that, in the light of the life of Jesus, is questionable.

Making a living has to be redefined for every generation. Living used to be a simple matter. People had few needs, ate plain food, had simple recreations. Now living makes bigger demands. The needs of common life have greatly increased in the last generation. The competition of making a living has so increased that the simple life is no longer possible. Brawn is no longer the chief requisite in making a living. It is now a matter of wits, and the minds of many are not equal to the strain. We are breeding and raising a vast dependent class, men who know not what to do unless someone gives them work. Undirected they will starve. Our machinery has so enslaved us that it is no longer man against man; it is now man against a vast system that has harnessed nature's forces and thus made one more than a hundred of his fellows.

Ancient and Modern

Ancient life is still modern. We have not moved far in the twenty-seven centuries since the time of Amos. Read his description of the society of his times; it comes very near describing any large center of population in our day, "For as much as your treading is upon the poor (a kind of human pavement for privileged feet), and ye take from him burdens of wheat." How this was done we are not informed. Was it called rent? Did they speak of it as business? Amos does not inform us. He sees the hard fact and smites it with all the vigor of a prophet.

One might readily think he was pleading for the farmers of our times. From the Middle West a farmer writes me: "I am offered ten cents a bushel for oats; fifteen cents for corn." Now when the grower of grain is so squeezed in prices that he loses his farm by way of taxes he must pay, and the dealer in what he grows piles up a fortune by his dealing, the curse of Almighty God rests on that arrangement. The man who manipulates the burden of wheat shall not dwell in the house of hewn stone that he has built through his manipulating.

Was that the method of business in the times of Amos? Did the butter buyers of a state flood the market with butter and so push the price down? Then did they visit the farmers of the hills and buy the year's product at the market price of butter? When the bargain was made ,did they shut up the gates of supply and so push the price up to nearly twice what they just paid? Did most of society live by manipulating what the rest produced? I am inclined to think that was the method. That method has come to us so ripe in years, and so well spoken of by the manipulators, that we have accepted it as right and blindly practice it to this hour.

Bribes

Read the threefold charge Amos brings against his times: "They afflict the just; they take a bribe, and they turn aside the poor from his right." Moffatt translates: "I know your countless crimes . . . brow-beating honest men, accepting bribes, defrauding the poor of justice." That does not seem as ancient as the verbiage of the story in which it is told. Are not our cities rotten to the core with the taking and giving of bribes? You can scarcely make the slightest change in your dwelling without being held up by some department for much or little.

The very quiet of which Amos speaks seems to have reached us. Men were prudent; therefore silent. Whether the current condition or the indifference of the people is the worse it is hard to say. The colonists lit the world with the blaze of revolt for less than we have become accustomed to bear and simply laugh it off.

The real issue is public attitude: Hate the evil and love the good strikes at the root of the matter. Many of us love the

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good, but we have omitted to use the other oar in the boat; we have not hated the evil. It is only when these twins pull together that judgment will be established in the gate.

Questions for Discussion

1. Would it be helpful if business methods were more open?

2. If a method dulls the edge of our spiritual nature can the method be right?

3. What has increased the competition of making a living?

4. Would Amos be modern if he were now with us?

5. Will manipulation of commodities ever be just?

6. Which is worse, competition or indifference?—Christian Advocate (N. Y.)

CAN CHURCHES REPENT?

Should churches repent? Why, yes, of course. But that is too easy a method to meet any situation which really calls for repentance. A church can't repent, except outwardly, in definite corporate action and in high sounding resolutions. And these may be produced by causes which have nothing to do with contrition for wrong doing. Only as the individual in the church is ready to say, "I have sinned; I am sorry; God helping me I will sin no more!" is there any chance for a church's real repentance when it has been unfaithful to its trust. The church is made up of persons, and repentance must be personal before it can be social, or corporate, or in any way concerted. And so, if my church has sinned, let me look not at my fellows first, but into my own heart. What I find there may save me from all sorts of fault-finding and sharpness toward the brotherhood. Then, if I repent, others may follow my example, and so we may have a repentant church. Not otherwise.—Christian Advocate.

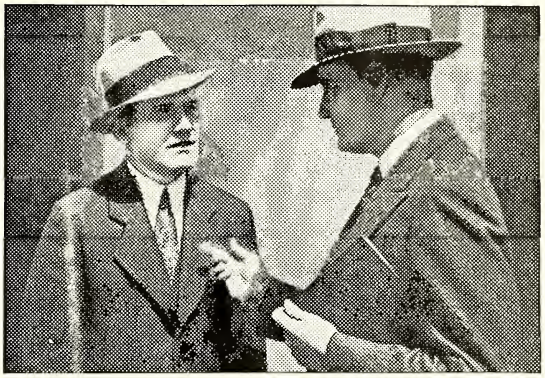
GOD'S TARNISHED TREES

They stood with lifted arms beside the lane,
The maple trees with autumn tarnished hair,
Within vermilion boughs a tattered flare
Of sunbeams flung a sheath of golden stain.
With soft swift rush of dusk a tangled skein
Of purple shadows fringed the yellow glare
Of fading sun; upon the dusky square
The fallen leaves lay heaped like scarlet grain.

I walked beneath the flame of pastel trees;
Beneath the star-strewn silence of the sky,
In fall of leaf I heard God's symphonies,
And saw His touch on fields of amber rye;
There in cathedral stillness of the wood,
I caught a glimpse of His great magnitude.

Greensboro, N. C. T. Jordan.

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Specimen of Type

THE LORD is my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

North Carolina Christian Advocate, Greensboro, N. C.

A GOOD YEAR'S WORK AND A DELIGHTFUL JAUNT

We came to the Marion Mills charge last fall and were given a warm welcome by these good people. When we arrived we found the people had put a good supply of new furniture in the parsonage to add to the comfort of pastor and family. All of which is very highly appreciated.

We have had good attendance at Sunday school and church services during this year. We had a good revival at each of the churches last spring; the pastor did the preaching. We have had no spiritual landslides, nor cloudburst of religious awakening; yet there has been a number of souls saved. Eight have joined the church by profession of faith and five by letter. There seems to be a steady growth in our church work.

On the morning of June 27, with the consent of our people, we took our family of five children, ranging in age from six months to nine years, in our Ford and started to visit my brother in Manette, Wash., whom I had not seen in 22 years. We went by way of Memphis, Little Rock, Dallas, and El Paso, where we crossed the Rio Grande into Mexico for a few minutes' visit. Coming back to El Paso we crossed New Mexico, Arizona and the sand desert of California into San Diego, landing there July 3. We spent the 4th along the Pacific coast to Los Angeles, then took the inland route through Orange county, which is a wonderful fruit growing section. We were headed north for Sacramento, but because of the intense heat we went back to the coastal route at Santa Rosa, about 50 miles north of San Francisco. We followed this route through the giant red wood forest to Crescent City, where we bade farewell to the Pacific and turned inland again and went through Oregon via Grant's Pass and Portland on to Manette, Wash., where we spent two pleasant weeks with my brother and family. We spent July 20 in Mt. Rainier National Park and found an abundance of snow there. Everything was practically covered with snow.

On our way back we spent the night in Wenathchee, Wash., "the apple capital of the world." While there we visited one of the packing houses, where they pack and load a carload of apples every 35 minutes in apple season. We spent a few days in Cottonwood, Idaho, with a friend, where we got a glimpse of real ranch life.

On leaving there we headed for the Yellowstone National Park, where we spent two days among the hot springs, geysers and other wonders of the park. We came out the east entrance on the famous Cody road to Cody, Wyoming. We crossed the Big Horn mountains through the Powder River Pass, elevation 9966 feet, which was the highest point of our route. Grass was growing there, but that did not keep us from shivering although we wore our coats. The Black Hills of South Dakota was another point of interest.

From the amount of wheat we saw growing in Washington and Idaho and corn in Nebraska, Iowa, and Missouri, it does not appear that anyone should go hungry. Wheat was selling for 18 cents per bushel from the fields of Idaho.

This is just a very brief outline of our trip, for I cannot begin to tell of the oil fields, orange groves, timber, mines, cattle, scenery and other things of interest at this time.

This trip was made without sickness or accident and we were back on the job August 5, feeling that this vacation was a great blessing to us and we are more able to serve this people.

J. W. Parker.

THE IRON AND THE CLAY

Nebuchadnezzar conceived the idea of organized human government. "Thou art this head of gold." When one has seen a letter this king wrote, handled bricks bearing his name, discovered the scope of his ambition, one marvels. Then Cyrus, chest and arms of silver—Daniel still powerful. Trunk of brass, Greece, Alexander, built world capital, in 1906 British were strengthening the walls of the harbor he made. I saw his skull—massive, crowned with the victor's laurel, won at Olympiad, valued before every conquest. Then iron law of Ceasar still governs earth, but the Red's clay is in the feet supporting this image—age of concrete, concrete streets, banks, government.

Stone, not of human but divine origin, born of a virgin, smites image, crushes it, fills the earth, human rule replaced by divine. The stone which smote the mountain fills the earth. The stone rejected of builders made cornerstone. Upon whom it falls—ground to powder.

This, the age of the iron and the clay.

Robah F. Bumpas.

WE HAVE THE SAME SORT

That ever delightful relic of the ante bellum South, Dr. Samuel A. Steel, is shouting happy over the vote of the Atlantic City General Conference touching race relations. He smites the strings of the lyre and, lo!

The good old Southern ship
Is still sailing on her way,
She will land the saints in heaven,
In a realm of endless day.

She's escaped the Northern peril,
And the hidden union rock;
She has breasted all the tempests,
And survived the battle shock.

Her sails are spreading wide,
And her steam is mounting high;
She is leaping through the billows
On her voyage to the sky!

God bless our Northern brethren,
May they all in glory shine;
But I'm going home to heaven
On the good old Dixie Line!
Glory Hellelujah!

—N. Y. Christian Advocate.

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BORN TEN YEARS TOO LATE

He asked, "Do you believe mankind come into being by way of direct creation of God, or by way of evolution?"

It is precious little I know about evolution, and could live a safe, Christian life without that; but I could not get a start toward the Christian's home in glory without faith in the Bible story of my creation as a direct act of God. My mother was my first religious teacher, or if you please, she taught me that I was made in the image of God. See Gen. 1:26-27; 2:7. Jesus endorsed the Old Testament record. Read Matt. 19:4; Mark 10:6; St. John 1:1-3. It teaches that Jesus was present with God, and was God in action with creative word power. As I believe, "man was created, not evolved." God was in need of some one to take charge at once of all else of creation, so he took dust of the earth and formed man to a finish in God's own image and gave him a job the same day. (8th Psalm). The job was world-wide dominion, "over fish of the sea, over fowl of the air, and over every living thing that moveth upon the face of the earth (all monkey species included)." Man has been widening his dominion ever since over creatures of land, sea and air. It's only in this last half of my life that man got his dominion "over fowls of the air." During the first half of my life the buzzards and wild geese had man beat.

Why did an all wise and Almighty God need to spend ages in monkeying with a puddle of ape (?) jelly in order to get a master for his all-nature kingdom? He has done nothing of the kind. As far back as I can remember monkeys have known nothing of evolution, but have kept in close touch with original monkey patterns, and habits of long-tail activities, with a man failure for a master of ceremonies.

Since I've expressed myself and feel somewhat relieved, I'll give an upward trend of my thoughts. Is it not evidence of man's awful degeneration in sin that he should look downward, beneath himself, rather than upward to an all-wise and holy being for his creation?

Mankind in God's image.

Do we need a better creation than in the image of an almighty, all-wise, ever present, just, merciful, and holy person?

We were thus created.

Could we ask any greater liberty than the liberty to choose the source of our pleasures, prosperity, honors, character, and destiny? We were given this liberty.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deut. 30:19. If we abuse the liberty of choice should we not be willing to accept the blame, and be thankful for a chance to repent, and by way of a new start revocer our loss? We ought, and we are given another chance in Christ.

A new nature—born again. New environment—in God's kingdom. New objective—Christ likeness. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18, with 1 John 3:1-4.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:22-24.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. 3:9-10.

Finally, I refer my questioner to Rom. 1:21-25. Be sure to read it.

D. H. Tuttle.

POINTED PHILOSOPHY

By Hezekiah Hinkle.

I once heard a debate on the subject, "Which Is Mightier, the Pen or the Sword?" I don't remember which side won out, but I've been a thinkin' it might be a good thing to debate, "Which Does the Most Harm, the Tongue or the Sword?" I've a notion that the sword wouldn't a been used lots of times, if somebody's tongue had been kept quiet.

But I'm a thinkin' chiefly about that thing we call "Gossip." That pesterin' festerin' thing where some woman—or mebbe some man—blabs out a lot of things that ain't so, or that's only half so, causin' ill-feelin' an' misunderstandin's and heartaches, and breakin' friendships and so forth.

And even if the thing really is so I've often wondered why on earth some folks are so terrible anxious to go and tell the thing, and seem to take a relish in doin' so. One would think it was the sweetst morsal that ever touched their tongues, instead of bein' rank poison, as it actually is.

Mebbe when we're tempted to tell things we'd better remember that if it was about ourselves we'd want it hushed up. Then perhaps we'd practice the Golden Rule a bit more, and bridle our tongues and sweeten our speech. I'm sure that lot's of unpleasant things would just die a natural death, if we didn't keep fannin' them into life by our waggin' tongues.

Don't be in a hurry to repeat that thing
That will injure a fellowman;
But if there's a kind, or a helpful word,
Spread it broadcast if you can;
For there's enough to make folks sad,
Let's you and me help to make them glad.

Smith, the druggist, had lost his wife—she ran away with another man, so he inserted the following in the newspaper: "This is to notify the man who so kindly relieved me of my wife that I can supply him liniment, arnica, salve, bandages, absorbent cotton, iodine, sleeping powder and crutches at very low prices."

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How would you like to lose your double chin and your too prominent hips and abdomen and at the same time make your skin so clean and clear that it will compel admiration?

Get on the scales today and see how much you weigh—then get a bottle of Kruschen Salts that costs next to nothing and which will last you 4 weeks. Take one-half teaspoonful in a glass of hot water in the morning—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar—and when you have finished the contents of this first bottle weigh yourself again.

After that you'll want to walk around and say to your friends, "One bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

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Children's Storyland



CIRKO: A STRANGE WOLF-DOG OF THE BALKANS

By Albert Payson Terhune.

His name was Cirko. He was a great hairy beast with yellow lights in his eyes. He looked more like a wolf than like a dog. Indeed, he was one-quarter wolf, and that gave him his title of "wolf-dog."

With a description like that, one would imagine him risking his life among shells and shrapnel in a first-line trench, or "going bad" and slaughtering cattle on the plains. But Circo had a much more peaceful and more prosaic job.

Far up in the hills of a Balkan country which in those days was known as Servia, there is a little settlement clustered around a monastery. The settlement is Sichevo. The monastery is the center of the local grape-growing industry. Its monks, for centuries, made wine from the yellowish-pink grapes. And, for several years, big Cirko guarded the vineyards for them.

It was not always as peaceful a task as it might have been. For the vineyards attracted petty thieves, and it was Cirko's duty to drive these marauders away.

Also, in the winter, wolves were wont to slink down from the mountain caves to raid the monastery's sheepfold. Again and again Cirko's strength and courage and fighting power were called into use for the combating of these four-footed raiders.

Never was there a human grape-thief who dared face his attack. Nor was there a wolf fierce enough to withstand his whirlwind charge. The monastery snuggled safely amid its hills, with the mighty wolf-dog to protect it.

The monks made a pet of Cirko and fed him well. They even winked at a queer tendency of his. I have said he guarded the ripe grapes from human marauders. But he did not do so free of charge. He paid himself for the service by eating great quantities of grapes, picking them daintily from the vines with his terrible jaws.

(Often, dogs are fond of grapes. I have had several collies, here at Sunnybrook, which would eat them from the vines by the hour, and seemed to relish grapes almost as much as meat.)

On the other hand, the average dog won't eat grapes at all. But Cirko was not an average dog. He was a grape eater. And the monks allowed him to eat all the grapes he wanted.

There were others besides Cirko whom the kind monks allowed to wander unmolested through the vineyards, devouring all the grapes they could hold. These others were the pupils and teachers of the British Orphanage, far down the valley, some miles below the monastery.

In the early autumn, by arrangement with the monks, the parentless Balkan children and their English preceptors used to make a pilgrimage up the mountainside, and spend a whole day among the grapes, as guests of the monastery. There they had a grand picnic, bringing along their own lunch, but adding to it a tremendous quantity of grapes.

One year, Cirko was allowed to run loose on the day when the Orphanage held its picnic. The monks knew they could trust him not to hurt the children. Besides there had been a gang of local boys, the year before, who had "crashed the gate" of the vineyard and had not only stolen quantities of grapes but had annoyed the orphans and their teachers.

The monks knew these boys would not dare molest the guests if Cirko were on guard. And they were right. The prowess of the giant wolf-dog was enough to keep all gate-crashers away, the moment it was known he was to be left at large.

The dog had a wonderful day. Not only did the orphans and the teachers pet him and talk to him, but they gave him quantities of food from their lunch baskets. Never before had Cirko had such a glorious feast. Never before had he tasted so many kinds of delicious foods.

Hitherto, he had known only the very simple fare of the monastery. Now he was reveling in cakes and pies and in dozens of sandwiches. It was a new experience for Cirko. Being clever, he associated the marvelous food with the people who gave it to him. If that was the kind of fare the orphanage kept in stock, then the orphanage must be a splendid place to live.

In the late afternoon when the children and the teachers started homeward Cirko followed them. Being part wolf, he was able to creep along among the raodside underbrush without any one knowing he was there. The dog was following that heavenly food to its source.

As the children got out of the wagons at the Orphanage door and began to march into the building, two by two, Cirko ranged alongside them and marched in with them. He made it as clear to everybody as he could that he was there to stay.

The superintendent had him hoisted into a wagon and took him back to the monastery. Inside of an hour Cirko was scratching at the Orphanage front door, demanding to be let in.

Again and again he was sent back to the monks. Again and again he made his escape and galloped to the Orphanage. At last the monks told the English superintendent that Cirko could stay with the children he loved.

Immediately the wolf-dog was adopted as the chum of the whole orphanage. He had all the petting and all the food he wanted. He was perfectly happy, and he earned his keep, too, as winter came on and sinister wolves lurked at the edge of the orphanage grounds while the children were at play.

Savagely the dog drove the wolves away. Savagely he guarded the orphanage storehouses from the nightly depredations which formerly had resulted in the loss of so many provisions.

Yes, Cirko was earning his keep. With the mighty wolf-dog on guard, the children were as safe on their daily walks as if a machine-gun company was in charge of them.

Then, just a year after he had come to the orphanage to live, Cirko disappeared. Loud were the wailings of the children who had grown to love him and whose cherished playmate he was. The teachers and the superintendent missed him almost as much. They grieved for him and searched for him in vain.

At last word came from the monks that Cirko had returned to the monastery. He had not gone back to his old home for the sake of seeing the monks themselves, but because it was the height of the grape season. From morning to night, the dog wandered around

THE TRAVELER

There was a smiling little girl,
They put her on a train
And said: Until you get to Bath,
Now don't get out again.

The guard he was a great grand man,
In blue with buttons gold.
He said: I'd better guard this girl,
She isn't very old.

Now she had got a little purse,
With ticket tucked inside.
(For such a tiny ticket, oh!
It seemed a great big ride.)

She had two pennies all her own,
And, as was only right,
She tipped the guard with one of them,
When Bath town came in sight.

And then (she wasn't quite, quite sure,
If people did do this),
She lifted up her little face,
And gave the guard a kiss.

—Selected.

the vineyards, stuffing himself with the ripe fruit.

The gentle monks did not drive him away. Indeed, they fed him. But he did not care for their simple food. All he wanted was grapes—all the grapes he could eat.

When the grape season was over, he returned eagerly to the orphanage. There he stayed happily until next grape season.

He lived for many years after that. But, every autumn, he would steal away from his orphanage friends to gorge himself for a week on the monastery's grapes.

MARJORIE'S TUBES OF PAINT

By Alta Halverson Seymour.

"Do you want to walk up Eagle Hill with me, Marjorie? There's going to be a gorgeous sunset, I'm sure, and I want to try to get it down on canvass."

"Oh, yes, I'd like to go, Miss Payne," assented Marjorie eagerly, for she was always glad of an opportunity for a walk with the young art teacher. "I'll get my things on and be ready in a minute."

"How is school going this year, Marjorie?" asked Miss Payne as they tramped up the path.

"Oh, not so very well." There was an edge of discontent in Marjorie's voice. "I had hoped I'd have a good part in the senior play, and I have only a very small part. And I'm not getting as good grades as I did last year. Somehow I just can't settle down to work. And now that Eleanor Dodd has moved to town Jane doesn't seem to want me for a chum any more. As a matter of fact, I don't care much." But Marjorie's expression showed that she really did care.

"That doesn't sound like a particularly happy combination of circumstances," said Miss Payne thoughtfully.

"Oh, I have plenty of troubles I could trot out if you care to hear about them," sighed Marjorie.

"And aren't there any pleasant things to tell about at all?"

"I don't believe so. I can't think of any. I don't know why—things seem awfully drab. Everything is so different with you, Miss Payne. You have so many friends and always seem to be having such good times."

"Perhaps," said Miss Payne, smiling a little, "that's because I've learned to paint with bright colors."

"Oh, I wasn't even talking about painting." Marjorie looked puzzled. "Of course, I don't even expect to be able to paint as you do. I'm not a painter, though I'd like ever so much to be one."

They had reached the top of the hill, and Marjorie helped Miss Payne choose a good location and set up her easel. "I like to think that all of us are painters," said Miss Payne as she got out her tubes of paint, "and that we have a good deal to say about the kind of paint we use and the pictures that result from our work."

"That's an interesting idea," said Marjorie, "but I don't see—"

"Suppose we say that envy and jealousy and discontent and all those unpleasant things represent the dark colors; while happiness and generosity and industry and good humor and friendliness and all those pleasant things represent the rich, gay colors."

Marjorie nodded, pleased with the whimsical idea.

"Now I want to paint a sunset," went on Miss Payne, smiling. "Suppose I had only brought up tubes of black and blue—"

"I see," broke in Marjorie eagerly. "You could never get those gorgeous reds and golds into your picture if you didn't have the right tubes of paint."

"That's it exactly," agreed Miss Payne. "And if you want to bring out a beautiful and pleasant picture in your own life, one that other folks will enjoy looking at and living with, and one that will keep you happy, too, you mustn't forget the bright tubes of paint."

Marjorie was smiling as she watched Miss Payne apply the rich colors to her canvas. "I'll never look at a sunset without remembering this talk, Miss Payne," she said, "and the next time we take a walk together I intended to have only pleasant pictures to show you."—Selected.

A TRIBUTE TO THE MAPLE

(A True Story)

Autumn has come and with it we view the gorgeous colorings of the different kinds of trees.

My attention is drawn to one of my favorites, a maple of remarkable beauty. First, I notice only a cluster or two of varigated leaves, then the top of the tree is one mass of radiant colors, with the lower part of pretty green leaves; then here and there they change until the tree has entirely changed from the beautiful green well-formed tree to one of golden and variegated hues. Some of the leaves fall, making the ground pretty with the yellow mass within the green grass.

Again I view the tree. The leaves are gone. Has the tree lost all of its beauty and charm because the body and limbs seem bereft of their exquisite hues? Nay, again it is a thing of beauty when the snow and ice come and enshrouds it in a frozen scene.

In the spring, when new life buds in the trees, its leaves are later coming out than some of its companions, but the leaves grow rapidly and we enjoy its beauty through the spring and summer, with the birds going to its shelter for comfort and rest.

Radiant is the maple,
Leaves yellow and gold;
With its stately splendor
And beauty to behold.

Lessie A. Bradley.

The American language: "Wachagotnapackidge?" "Sabook." "Wassanaimuvitt?" "Sadichshunery, fullanaimes gonna gettaplecedog angottagettanaimferim."

Teacher—Willie, what is an adult?

Willie—An adult is one that has stopped growing except in the middle.



They changed my food a dozen times
Nothing would agree
Then they fed me Eagle Brand
Have I gained? Just see!

◆ ◆ ◆

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North Carolina Christian Advocate

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A. W. PLYLER
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North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

	November
Mebane, 11	13
Siler City, 7:30	13
Duke Memorial, 7:30	14
West Durham, 7:30	15
Duke's Chapel, 7:30	16
Calvary, 7:30	17
Mt. Tirzah, 11	20
East Roxboro, 7	20

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

	November
Wadeville, a.m.	13
Mt. Gilead, p.m.	13
Glendon, Fair Promise, a.m.	15
Hemp, Tabernacle, p.m.	15
Jonesboro, Broadway, a.m.	16
Carthage, p.m.	16
Parkton, a.m.	18
Raeford, a.m.	20

ELIZABETH CITY DISTRICT
O. W. Dewd, P.E., Elizabeth City, N. C.
FIFTH ROUND

	November
Washington, night	16
Pantego-Belhaven, 3	17
Bath, Asbury, night	17
Stumpy Point, 11	16
Mattamuskeet, Amity, night	16
Fairfield, 11	17
Swan Quarter, Providence, 3	17
Windsor, Windsor, 11	16
Williamston, 3	16
Plymoutb, night	16
Roper, Roper, 11	17
Columbia, Creswell, 3	17
Hatteras, Hatteras, night	16
Kennekeet, Avon, 11	16
Wanchese, night	16
Manteo, night	16
Dare, Mann's Harbor, night	16
Aulander, Aulander, 11	16
Ahoskie, Ahoskie, 2	16
Murfreesboro, Winton, 3:30	16
North Gates, Kittrells, night	17
Gates, Gatesville, night	18
Hertford, night	16
Edenton, 4	16
Cbowan, Anderson, 11	17
City Road, night	17
Soutb Mills, Trinity, 3	18
South Camden, Sign Pine, nigbt	18
Currituck-Kitty Hawk	18
Pasquotank, Mt. Hermon, 3	19
Moyock, Perkins, 3	19
First Church, night	21

Several pastors will be asked to assist the presiding elder in making tbis fifth round.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	November
Newport, Riverdale, 11	13
Kinston, 7:30	13
Vanceboro, Epworth, 11	20
Grimesland, 3 and 7:30	20
Goldsboro, St. Paul's, 7.30	21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	November
Youngville, 11	13
Zebulon, 8	16
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	November
Warrenton, Warren Plains, 11	12
Warren Ct., Serepta, 3	13
Rocky Mount, First Church, 7:30	13
Wilson, 11	20
Elm City, 7:30	20

WILMINGTON DISTRICT
W .C. Martin, P.E., Wilmington, N. C.
FOURTH ROUND

	November
Faison-Kenansville, Faison, 11	13
Warsaw-Magnolia, Trinity, 3	13
Grace, 7:30	14
Trinity, 7:30	15
Scott's Hill, Scott's Hill, 3	16
Fifth Avenue, 7:30	16
Epworth-Wesley, Wesley Memorial, 7:30	17
Swansboro, Queen Creek, 11	20
Jacksonville-Richlands, Jacksonville, 3	20
Maysville-Pollocksville, 7:30	20

THE TRIUMPH

Churches look for truer goal,
Far beyond earth's weak control;
One so rich in highest aim,
Founded not on worldly fame,
Praying for a better day,
And a noble, higher way,
Leading onward, upward true,
Where God's holy will is due!
Who will ever give up the fight
In the battle for the right,
Though the foe may stand so firm,
Seeming not to yield to term?
"Ne'er give up," our motto be,
Now and for eternity!
Right is sure the day to win,
Blotting out each ruining sin,
For we're trusting in our God,
Yearning for his conquering rod,
Helping us the foes to meet,
Bringing victory complete
Over all opposing wrong,
Bringing thus a joyous song,
Rising o'er the peaceful hills,
Welling forth in sweetest thrills!

—James Monroe Downum.

Little Marjorie came to tell her Sunday school teacher that she would have to give up her part in the Christmas exercises.

"Oh, Marjorie!" lamented the teacher, "don't say that. Have you lost your Christmas spirit so soon, my dear?"

"Not my Christmath spirit," she lisped. "It 'th my front teeth."

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RUPTURE

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He will be at the Robert E. Lee Hotel, Winston-Salem, N. C., on Friday, Nov. 11th, from 1:00 p. m. to 8:00 p. m. He will also be at the O. Henry Hotel, Greensboro, N. Car., on Saturday, Nov. 12th, from 10:00 a. m. to 7:00 p. m. (Please note dates and hours carefully). It costs you absolutely nothing to consult him privately.

He has been coming here for many years. Thousands recommend him. Ask your neighbors.

CAUTION: Do not wear trusses or appliances that often weaken the muscles, and do not submit to avoidable operations. Hundreds of Ruptures return after operations.

Rupture often causes stomach pains, backache, weakness, and other complaints.

Rupture is dangerous regardless of how small it is, as strangulation can occur without warning. Hundreds of deaths from Rupture can be avoided.

Do not neglect to see him on the above date. There is no charge for demonstration.

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A little less rock
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A little less might
A little more cheer.

A little less tax
A little more right
A little less ax
A little more light.

A little less stick
A little more fun
A little less kick
A little more sun.

A little less take
A little more give
A little less fake
A little more live.

A litttle less law
A little more love
A little less claw
A little more dove.

L'Envoi
A little less pull
A little more rope
A little less bull
A little more hope.

—C. W. Kirsch.

A PHYSICIAN'S ADVICE ABOUT THE KIDNEYS

Some Things You Ought to Know

Few people realize that it is necessary that all organs of elimination should be constantly guarded against faulty functioning. We all know the evils of constipation and the danger of faulty functioning of the liver and bowels. How many of us realize that the same vigilant care is also needed in the case of the kidneys and bladder. Interrupted sleep, leg pains, nervousness, rheumatic pains, stiffness, neuralgia, backache or tired, worn out feeling may easily be the result of faulty kidney action.

An experienced physician recently remarked that though the cause of the symptoms of kidney disorders may not be so obvious, yet it is frequently more important that the functioning of the kidneys be regulated than even the bowels. "This is true," he said, "because the kidneys act as filters to the blood, removing poisonous wastes, acids and toxins." "Your blood," he continued, "circulates through the kidneys approximately 180 times per hour. Should your kidneys slow down, the pent up poisons would naturally cause trouble."

The strain of living in these strenuous times, together with faulty diet, colds and other handicaps of life frequently cause an increase in acidity. At such times the kidneys need assistance to assure proper functioning. Thus many physicians deem it wise to take kidney laxatives from time to time as a precaution.

For such a purpose, there is a growing tendency to make use of a special physican's prescription called Cystex (pronounced Siss-Tex) which has enjoyed a marked success in relieving kidney disorders. It seems to be rapidly gaining in popularity and is in general use throughout America. So widespread has become its popularity that it is new obtainable at most drug stores.

They've Never Tasted a Tonic!



THESE are *not* patent medicine children. Their appetite needs no coaxing. Their tongues are never coated, cheeks never pale. And their bowels move just like clockwork, because they have never been given a habit-forming laxative.

You can have children like this—and be as healthy yourself—if you follow the advice of a famous family physician. *Stimulate the vital organs.* The strongest of them need help at times. If they don't get it, they grow sluggish. Dr. Caldwell's syrup pepsin is a mild, safe stimulant.

When a youngster doesn't do well at school, it may be the liver that's lazy. Often the bowels hold enough poisonous waste to dull the senses! A spoonful of delicious syrup pepsin once or twice a week will avoid all this. It contains fresh laxative herbs, active senna, and pure pepsin, and does a world of good to any system—young or old. You can always get this fine prescriptional preparation at any drug store. Just ask them for Dr. Caldwell's syrup pepsin.

Get some syrup pepsin today, and protect your family from those bilious days, frequent sick spells and colds. Keep a bottle in the medicine chest instead of cathartics that so often bring on chronic constipation. Dr. Caldwell's syrup pepsin can always be employed to give clogged bowels a thorough cleansing, with none of that painful griping, or burning feeling afterward. It isn't expensive.

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How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

IN MEMORIAM

TAYLOR—Mrs. Mary Adeline Taylor, wife of R. Pinkney Taylor, was born November 18, 1859, and departed this life on July 11, 1932. When Just a child she made a profession of religion, joined the Methodist church, and lived a consecrated life up to the end. She was always at church when her health would permit. She grew up in a Christian home and her own home was one that always had time for the family altar. Her pastors always knew that here they must pray. She was the mother of six children five of them living. Sister Taylor was small of stature but of such a big soul. She was a kind, gentle wife, and a sweet, loving mother. The funeral service was held in the Sardis church, and her body laid to rest in the church cemetery. T. A. Groce, P. C.

SPRUILL—Mrs. Jennie Spruill was born in Bridgeville, Delaware, July 15, 1859, and died at Plymouth, N. C., October 18, 1932, aged 73 years, three months and three days. She was the daughter of William and Pricilla Layton. She was married to Jerry C. Spruill of Washington county, N. C., December 31, 1885, the Rev. W. R. Ware officiating. She is survived by her husband and four children, Annie W., Jerry L. and Jennie Mae of Plymouth, and Mrs. Wilbur Spruill of Winston-Salem, N. C. One son, Fred, died at the age of five years. She united with the Methodist church of her native town in early childhood and later moved her membership to the Plymouth Methodist church. She was a loyal and faithful member and will be greatly missed. She was a faithful wife, a devoted mother and good neighbor. Her funeral, conducted from the church, was largely attended and the floral offering was large and beautiful. May God comfort the sorrowing. J. W. Harrell, Pastor.

GREGORY—Mrs. Carrie Gregory passed away at her home in Poplar Branch Monday afternoon, October 10, 1932, at the age of 54 years. Her health had been gradually failing since the passing of her husband, the late J. L. Gregory, on April 16, 1930, and for the past few weeks rapidly gave way; but she bore her afflictions with remarkable patience and Christian fortitude.

It is seldom that we find a person who had the confidence and esteem of everybody as she did, and not only will her family miss her, but her church and community have lost one of its most active, earnest and consecrated workers.

She is survived by one daughter, Mrs. Clyde Smith, and two sons, Norman and Sanford Gregory, all of Poplar Branch, and two brothers, T. J. and Z. B. Taylor of Maple, N. C.

Funeral services were conducted Tuesday afternoon at Sharon church. Her pastor, Rev. H. B. Baum, officiating. At the grave Poplar Branch and Coinjock Rebekah lodges performed last rites, after which her remains were placed beside her husband in the family plot.

THOMPSON—Brother J. P. Thompson was born April 28, 1840 ,and departed this life September 22, 1932. He lived to the ripe old age of 92 years, four months and 22 days. He was educated at Rutherford College, where he had the seed of Methodism implanted in him, and went out to sow it wherever he went. He was the first to sow the seed of Methodism on Toe river around about Plumtree. He served his church in almost every capacity. He was a steward for 50 years and Sunday school superintendent for 47 years. He was recording steward and quarterly conference secretary for 25 years. He took a great delight in the preachers as they came about him. You hardly ever happened up with him without his saying something about religion. Surely a good man has gone to his reward.

He was outstripped in the long life by his wife and one son. He is survived by the following children: P. B. Thompson, Mrs. G. W. Green and Mrs. Monroe Robbins of Greensboro, N. C., and K. C. Thompson of Spruce Pine, N. C. He has 20 granchildren and eight great-grandchildren.

The writer was assisted in the funeral by Rev. John H. Green of Swannanoa and Brother Young, formerly of Greensboro, N. C. J. M. Green.

IN MEMORIAM

We, the members of the Providence senior Sunday school class, Methodist church, Goldsboro, N. C., wish to express our gratitude for our beloved friend and co-laborer, Mr. J. F. Boyd, who for some purpose was suddenly removed from our midst on September 19, 1932. Our hearts are sad and we bow our heads in humble prayer to the Father who saw fit to take him from us for himself alone. His place among us and his tender ways and his wonderful messages which he alone could bring so clearly before his friends and loved ones has been greatly missed by everyone. His idea of the Bible was ideal and his comparison in knowledge of it one has yet to surpass. His place in everyone's heart, in the Sunday school, the church and the community is vacant. Yet his influence over everything will live forever and everyone who knew him will treasure a wonderful life in their memory of him.

His kindness and loyalty to all people regardles of rank was an outstanding trait in his life's work. Some of his other traits were such as helping others, seeing things on the sunny side of life, and living for others and not himself alone.

While we grieve the loss of our friend and companion in the Sunday school, church and community, we do earnestly believe that his life will live on in others and that he passed away happily and has gone to rest in a glorious home to live with his Lord eternally.

To his dear wife and children we extend our greatest sympathy and beg that they may live the life of their deceased father, and pray that our heavenly Father will take care of them.

W. R. Gainey,
Hugh Davis.

RESOLUTIONS OF RESPECT

On Tuesday morning, October 11, 1932, Mrs. Celia Clementine Holloway of Granite Falls, N. C., wife of Rev. J. G. W. Holloway, passed to her reward.

We, the members of the Susanna Wesley Sunday school class, wish to pay tribute and respect to our departed member, and to extend our sympathy to her husband, step-son, sister, and six brothers.

We wish to express our appreciation to the officiating ministers—Rev. T. R. Wolfe, Rev. A. C. Gibbs, Rev. J. A. Morrison and the presiding elder, Rev. J. S. Hiatt.

Early in life she joined the Methodist church and lived a life of piety and devotion to the cause of Christ.

For several years Mrs. Holloway had suffered much, but during all her affliction she was patient and submission. She lived close to her Saviour and relied upon him as her strength and refuge.

Therefore be it resolved, that we extend our sympathy to the family, that a copy of these resolutions be sent to the North Carolina Advocate, and that they be recorded on the minutes of our class.

Mrs. M. E. Jones,
Mrs. H. H. Warlick,
Mrs. G. B. Berry.

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N. C. CHRISTIAN ADVOCATE
Greensboro, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 17, Number 46

Duke Divinity Library

A Pastoral Prayer

By Frederick W. Norwood

O GOD, men have naught to bring Thee; may they not take something away? They come to Thee with shadowed faces; may they not receive thy light upon their faces? They come to Thee encumbered with their sins; may they not turn away, not merely with pardon, for that may be pronounced by a neutral judge upon his judgment seat, but may they not carry away a revelation of thy grace and new strength in which they may overcome?

They come to Thee burdened with cares and anxieties; may they not go away with thy peace in their heart? They come to Thee unable to see the shadowed pathway that they tread; may they not see but a part of thy glory and the pathway anew in its light? They dare not, cannot, look upon thy face; may they not look after Thee with deeper understanding and with greater peace?

Behold how many of us turn our eyes wistfully upon some things that have passed by. They have gone beyond the reach of our land, they cannot be recalled and our hearts are bitter with their memory, but may we not become aware of thy presence, thy restraining grace, thy help, even in the things that are past, and may not some things that are irrevocable be transformed by the light which thy shielding hand scarce conceals until they become things of wistful beauty and of promise?

Many are afraid to look into the future, for though they cannot see its shape, they tremble before its mystery. May they not see the rainbow promise of thy grace, making the future to be not fearsome but even to throb with invitation?

O Lord, let there be wrought quiet miracles within our being while we pray. Let there come to us some of the gracious experiences that have always come to the people of God when they have truly prayed; experiences which made them aware that they had touched the hem of God's garment and knew that they were healed.

O Lord, we submit our hearts and our lives to Thee, desiring that they should be changed, that over them should blow the soft winds of heaven and upon them should fall the light from thy throne, that all our ways and all our thoughts might be made different because we pray.

O Lord, let there be wrought within us strange though quiet things, things we could not tell, but things as mysterious and potent as are wrought by blood made pure and flowing through the veins in tides of rich life.

O Lord, let there be among us the presence of One whom we know so faultily as scarce to know Him at all, but whose presence is the coming of the Holy Ghost with fire. And this we ask in His name. Amen.

Thanksgiving in Verse

No poet has put the spirit of thanksgiving into his poetry any better than John Oxenham. Let us look at some of his verses embodying the idea of gratitude:

"For Thy sweet sunshine after nights of rain;
For Thy sweet balm of comfort after pain;
For Thy sweet peace that ends a long-drawn strife;
For Thy sweet rest that ends a burdened life;
For joy, dispersing sorrows as the sun
Sucks up the morning mists, and as Thy winds
Dispel the clouds and show the blue again—
The deep, pure, tenuous, heavenly blue that seems,
In its infinity of tenderness,
Like to Thy Love, that fills all time and space
With Thy sweet Spirit's all-abounding grace;
For all Thy healing ministries—
We thank Thee, Lord.

For hearts estranged, won back to fellowship,
And closer knit by sweet forgiveness;
For hearts made tenderer by fortune's blows;
For souls by sorrows ripened in Thy love;
Yea, and for pain that took our pride away,
And cast us wholly on Thy charity;
For darkened ways that led us to the Light,
For blinding tears that yet renewed our sight;
For travails and perplexities of mind
Through which we wrestled, nobler life to find—
And found, beyond our craving souls' upreach,
The wonder of the lessons Thou wouldst teach;
For death lives salvaged from the head of Death;
For pure souls' fiery purging without scathe;
For answered prayers that showed Thy boundless love;
For prayers unanswered, wiser love to prove;
For all Thy leadings through life's devious ways,
With faith illumined and high heart of grace—
We thank Thee, Lord.

. . . . . .

We thank Thee, Lord,
For all Thy Golden Silences—
For every Sabbath from the world's turmoil;
For every respite from the stress of life—
Silence of moorlands rolling to the skies,
Heath-purpled, bracken-clad, aflame with gorse;
Silence of grey torse crouching in the mist;
Silence of deep woods' mystic cloistered calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the blue;
Silence of dawnings, when, their matins sung,
The little birds do fall asleep again;
For the deep silence of high golden noons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned glades;
Silence of stars, magnificently still,
Yet ever chanting their Creator's skill;
For that high silence of Thine Open House,
Dim-branching roof and lofty-pillared aisle,
Where burdened hearts find rest in Thee awhile;
Silence of friendship, telling more than words;
Silence of hearts, close-knitting heart to heart;
Silence of joys too wonderful for words;
Silence of sorrows, when Thou drawest near;
Silence of soul, wherein we come to Thee,
And find ourselves in Thine Immensity;
For that great silence where Thou dwell'st alone—
Father, Spirit, Son, in One,
Keeping watch above Thine Own—
Deep unto deep, within us sound sweet chords
Of praise beyond the reach of human words;
In our souls' silence feeling only Thee—
We thank Thee, thank Thee, thank Thee, Lord.

. . . . . .

We thank Thee, Lord,
For mercies manifold in these dark days—
For Heart of Grace that would not suffer wrong;
For all the stirrings in the dead dry bones;
For bold self-steeling to the times' dread needs;
For every sacrifice of self to Thee;
For ease and wealth and life so freely given;
For Thy deep sounding of the hearts of men;
For Thy great opening of the hearts of men;
For all who sprang to answer the great call;
For their high courage and self-sacrifice;
For their endurance under deadly stress;
For all the unknown heroes who have died
To keep the land inviolate and free;
For all who come back from the Gates of Death;
For all who pass to larger life with Thee,
And find in Thee the wider liberty;
For hope of Righteous and Enduring Peace;
For hope of cleaner earth and closer heaven;
With burdened hearts, but faith unquenchable—
We thank Thee, Lord.

. . . . . .

Kneel always when you light a fire!
Kneel reverently, and thankful be
For God's unfailing charity . . .
Upon thy bended knees, thank God for work—
Work—once man's penance, now his high reward—
For work to do, and strength to do the work . . .
Thank God for sleep!
And, when you cannot sleep,
Still thank Him that you live
To lie awake. . . .
Love is the sacrament of sacraments;
For God is Love and Love is God;
Love—the Beginning and the End—
Love through eternity endures,
Thank God for Love.

—The Presbyterian Advance.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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North Carolina Conference Notices

NORTH CAROLINA CONFERENCE PROGRAM FOR APPROACHING SESSION AT ROCKY MOUNT

The bishop meets the presiding elders at 3 p. m. on Tuesday, November 22.

The conference will be called to order at 7:30 p. m. Wednesday, November 23. The order of service for the evening will be:

1. An address by the bishop.
2. Sacrament of the Lord's Supper.
3. Organization of the conference.
4. Reports of presiding elders.

Thursday, 12 . Anniversary of the Board of Church Extension; 7:30 p. m., anniversary of the Board of Christian Education.

Friday, 12 . Board of Lay Activities; 3 p. m., meeting of the Historical Society, address by Dr. W. P. Few; 7:30 p. m., anniversary of the Board of Missions, address by Dr. E. H. Rawlings.

Saturday, 7:30 p. m. Board of Temperance and Social Service, address by Dr. A. J. Barton.

Sunday the usual hours of worship will be observed and at 3 p. m. the memorial session of the conference will convene.

The pastors of the conference are requested to arrange for the annual Thanksgiving offering for the Methodist Orphanage on Sunday following the session of the conference.

NOTICE OF N. C. CONFERENCE

Rocky Mount is about ready for her visitors expected for the coming session of the North Carolina annual conference in First church, November 23-28. The assignment committee is composed of the presiding elder and other Methodist preachers of this city. Using the combined information of all these men ,assignments have been made with special attention to the particular requirements of every individual case as far as possible.

The money to pay for conference expense is taken from the amounts collected for conference causes. The bishop and his cabinet have urged upon us the imperative necessity of effecting all possible savings to these causes. We have, therefore, made assignments to hotels and other places where we must pay only in those cases where state of health, age, or other peculiar conditions, or to facilitate the work of conference servants made it necessary. We have tried to satisfy everybody as far as possible consistent with strictest economy.

To avoid preparation of meals beyond what is required, we have worked out a ticket system designed to inform us at each meal just how many guests will be present for the next meal. All guests are asked to notify us in case they leave conference before it closes. In this way a close check up can be kept of all meals prepared and consumed as well as rooms emptied. We earnestly request co-operation of all visitors in these matters for the sake of our conference funds.

This notice is being published at the direction of Bishop Mouzon and the presiding elders. T. G. Vickers,
Conference Host.

ANNIVERSARY OF THE BOARD OF LAY ACTIVITIES—DR. W. P. FEW, LEADER

Program

1. Hymn: A Charge to Keep I Have.
2. The Layman's Opportunity in a Time Like This. W. P. Few.
3. How to Increase the Circulation of "The Methodist Layman" Among Our Church Leaders. W. A. McGirt.
4. How to Raise the General and Conference Collections in the Local Church. A. M. Noble.
5. How to Get the Layman to Fulfill His Obligations. G. L. Morelock.

CONFERENCE TRUSTEES TO MEET

Dr. J. T. Gibbs, chairman, instructs me to call a meeting of the Board of Trustees of the N. C. Conference at the Methodist church in Rocky Mount, Wednesday, November 23, at 3 p. m. Let each member take notice. M. T. Plyler, Sec.

MEETING OF MINISTERS' WIVES' ASSOCIATION

The Ministers' Wives' Association of the North Carolina Conference will hold their usual meeting during conference week in Rocky Mount on Friday, November 25. The luncheon meeting will be held at the Lantern Tea Room, next door to the church. The time will be 1:30, and the price of the plates forty cents. It is very important for the "wives" to let the secretary, Mrs. B. F. Boone, Rockingham, N. C., know if they expect to attend. There is no way to know how many to provide for unless the information is gotten to the secretary. Those who are planning to be there please do not fail to reply to Mrs. Boone. It is earnestly hoped that a large number of "wives" will find it possible to be there. We have had some splendid "get-togethers" in the past few years, and this meeting will be most interesting and full of fine fellowship. Let's all be at Rocky Mount. Mrs. F. S. Love.

NOTICE OF JOINT COMMITTEE

The joint committee on ministerial training of the North Carolina annual conference, which is composed of the examining committees of all the classes and admission on trial, is asked to meet promptly at 4:30 Wednesday afternoon, November 23, in the assigned room of the Methodist church at Rocky Mount, N. C.

J. M. Ormond, Chm.
R. E. Brown, Sec.

MEETING OF BOARD OF MISSIONS

The Board of Missions is called to meet at 2 p. m. November 23 in the place designated in the First Methodist church at Rocky Mount. It is important that the members of the board be present and on time, as some members must meet other boards and committees during the afternoon.

F. S. Love, Sec.

COMMITTEE ON ADMISSIONS

The North Carolina Conference Committee on Admissions will meet on Wednesday, November 23, at ten thirty o'clock, in the place assigned in Rocky Mount. The members of the committee and all applicants for admission or for admission into full connection should be present.

H. E. Myers, Chairman.
W. T. Phipps, Secretary.

CLASS OF FIRST YEAR

The class of the first year is asked to meet in the room assigned on Wednesday afternoon at three o'clock.

H. I. Glass, Chm.

NOTICE TO CLASS OF SECOND YEAR

The class of the second year will please meet the committee in the room assigned Wednesday evening, November 23, at 7 o'clock. Please have sermons ready for the committee.

H. E. Spence, Chairman.

CLASS OF THIRD YEAR

The third year class of undergraduates in the North Carolina annual conference will meet the examining committee at five o'clock Wednesday evening, November 23, in the assigned room of the Methodist church at Rocky Mount, N. C. Everybody who should appear before this committee is notified to meet us at the above mentioned hour, since this may be the only time it will be possible for us to meet.

J. M. Ormond, Chm.
A. S. Parker,
P. O. Lee.

COMMITTEE ON FOURTH YEAR

The committee on the fourth year will meet Tuesday night at 7 o'clock in the room designated at Rocky Mount.

C. B. Culbreth, Cham.

BOOK EXCHANGE AT CONFERENCE

As I have done for several years, I plan to conduct the book exchange at Rocky Mount. Bring your books for the table. Commission, 10 per cent on sales. E. B. Bell.

Neglect of the Lord's Supper

THE sore neglect of the sacrament of the Lord's Supper deserves the attention of all who would exalt the characteristic features of our Christianity. This neglect is manifest in the conduct of many church members and also in the conduct of the pastors and officials of some of our churches; especially true is this in the country places. Individuals stay away from the communion and churches fail to provide for the service. This neglect results in soul leanness and in church weakness.

Bishop Mouzon in speaking at Winston-Salem in the opening service took occasion to put the needed emphasis upon the church and its sacraments. The church is of God. The great creeds and its sacraments can be neglected or discounted only at the peril of its life and power and stability in a wicked and changing world. We believe in the Holy Catholic Church as an institution from God, through which forgiveness of sin is available for man by the divine power of the living Christ who transforms the souls of individuals.

Men who discount the great historic creeds and fail to exalt the sacraments do a hurt which they rarely appreciate. The opening of an annual conference with such a communion service as that conducted by Bishop Mouzon is a fine object lesson as well as a high privilege for all. The preachers of the Western North Carolina conference should go from this session with a finer appreciation of the value of an orderly communion service conducted as was this one. Due attention was given to both the form and the spirit of the occasion.

In some of our country churches no finer service could be rendered the little wayside church than to give special care to a regular and careful observance of this sacrament. A crowd and costly surroundings are not essential to success here. A little careful preparation and a reverent spirit in stating the nature and privileges of the occasion will do the rest. In the rapture of the hour blessings will come down to crown the mercy seat. Some will go away with a new light in the eye and a fresh courage in the soul.

Methodist Union Making Steady Advance

THE stirring address of President G. I. Humphreys as fraternal messenger from the Methodist Protestant Church before the conference at Winston-Salem last week deeply moved the great congregation as he plead for the union of American Methodism. The recently effected union of British Methodism has brought before the Methodists of America in a great way the value of union of the followers of Wesley in meeting the issues of the modern world. This fact found universal recognition at the General Conference of the Methodist Episcopal Church at Atlantic City last May. In fact, this longing for Methodist union finds expression wherever thoughtful Methodists consider the future demands upon American Methodism. Somehow the great heart of our Methodism responds to this sentiment.

The expression of President Humphreys in his eloquent address before the conference and the gracious response of Bishop Mouzon found fine response, and we feel that the cause of Methodist union was promoted by the address before the conference last Saturday morning.

"The Foster Mother of the Human Race"

DR. W. D. Hoard of Wisconsin has given the dairy cow the above significant title. We could wish that all our people would give due heed to this well earned title of foster mother. In passing over eastern Carolina we note with regret the sad neglect of the milk cow. In some sections in the country places we are told that not one family in five keep a cow. These people do not know the first principles of living at home. Think of a family with growing children in which there is no milk.

Authorities unhesitatingly recommend at least a quart of fluid milk per day for the growing child, and a pint should be consumed daily throughout life for the adult.

Milk is nature's best food. It is indispensable to life. Milk is a complete mixed diet in itself. It has sugar and fat, which give energy to move the body; it contains mineral salts, which are needed to build strong bones and healthy teeth. Milk contains albumin and other excellent proteins needed to repair the wornout tissues of the body. Of the many forms of protein, the most easily assimulated kinds are to be found in greatest abundance in milk.

The welfare of our nation depends more on what we eat and drink than on the size of our treasury. These factors will affect each of us individually to a far greater extent than the personnel of the next President and his cabinet.

Were we to stress the use of milk in all our homes more attention might be given to good health in general. Teachers are doing much in this way. Fathers and mothers should be interested more than all others in this matter of health. The priceless gift of health counts

most in the life of a people and for the welfare of the nation. Medical science can do something for us in restoring health, but the wisest and most economical procedure is for each of us to so conduct our lives as to retain the priceless gift. The stress now is more and more on preventive medicine. Note these rules:

Some of the more important health rules are these: Sleep at least eight or nine hours every night; take some form of exercise, preferably in the open air, each day; drink seven or eight glasses of pure water daily; bathe the body at least three times a week in the winter and every day in the summer time; breathe in all the pure, fresh air your lungs can possibly hold; sleep with your windows open the year around, and of greatest importance, be sure to consume an adequate supply of simple and nourishing foods each day.

Let the Work Begin Within

THE world is so much with us and the material crowds so insistantly upon us that we church folks rely largely on the gathered resources of the world about us. The horses and the chariots about us are far more than the chariots on the mountains and in the heavens. Preachers this year are saying they have done nothing because the collections are fearfully behind. It may be true that nothing has been accomplished, but the standard of measurement should certainly not be so material.

If we are to win fresh victories the work must begin within. The outward show and former methods upon which we have relied will not do for the individual, for the official group or for the great congregation. Formal worship, immoral living and retrenchment of effort can be corrected only by the power of a new birth of spiritual life. God must begin a new life in the soul. A flame in the heart of the pulpit has a way of kindling a fire in the pew. This is rather a dangerous business in the midst of complacency and worldly satisfaction. Unrest follows and an insurrection against many of the sins of the day will result. Some will begin to call for others to quit their meanness and to enlist in works of righteousness for advancing the cause of God. All this is most revolutionary.

Are we going to start the new year by beginning right? Pastors, stewards, presiding elders and all others charged with leadership should study afresh all the advance movements in the cause of God and rely on the methods that won. The external had a small part to play; the urge from within enabled all to sing, "New heights I am gaining every day."

The Academic

THE academic does not occupy an enviable position in the public mind. In ethical values he is not to be seriously considered. In practical affairs he is little more than a spectator on the sidelines. He may, like Hamlet, be able to see that the times are out of joint, but like this Prince of Denmark he can exclaim, that is if he be capable of an exclamation, "Oh, cursed spite, that I was ever born to set them right!"

Why this estimate of the academic by the common run of people? We think that Dr. Henry Sloan Coffin, president of Union Theological Seminary, answers this question in his recent opening address at Union. Dr. Coffin said:

"The chief peril of the academic life—a peril by no means confined to those who are students and professors—is that we become spectators and critics of life rather than actors in it. We discuss faith instead of exercising it to attempt hard things with God. We sit off and criticise the movements and factors of our day, rather than fling ourselves into the enterprise of making a juster and kindlier world. We appraise Jesus Christ and examine theories about him, rather than let him rule our minds and consciences and use us to bring him in his unsearchable riches into the lives of men. Faith which becomes a matter of investigation and discussion only evaporates. Jesus Christ, argued about but not surrendered to, ceases at last even to interest. He drops out of sight and out of mind. A mass of people in a city like New York live and die as though Jesus had not existed. We are tempted to think of ourselves as followers of a forlorn hope, disciples of a spent and dead Master. Neither sanguine optimism nor gloomy pessimism is of first importance. Temperaments vary and the field is vast. What alone counts is attachment to him, the resolve to bear him company be he succeeding or failing."

Could anything more timely and true be said to the faculty and students of a seminary? Dr. Coffin has laid his finger upon the one supreme peril of the training school for young preachers and other Christian workers. Academics, as Dr. Coffin has them in mind, cannot serve upon the high places of the field in the kingdom of God. Above all they do not belong among itinerant Methodist preachers.

Western North Carolina Conference

The forty-third session of the Western North Carolina conference opened with the sacrament of the Lord's Supper in Centenary church, Winston-Salem, Wednesday evening, November 9, at 7:30 o'clock. Bishop Edwin D. Mouzon conducted the service and Centenary's vested choir of more than a half hundred voices furnished the music, while the gothic architecture of the great church with its lofty arches ministered to the reverence and dignity of the sacramental service.

"The groves were God's first temples," where the trees of the forest lifted themselves like cathedral spires, but gothic churches have been more truly adapted to ritual and the administration of the sacraments of the church. Furthermore, on the present occasion the bishop, with his dignity, adept handling of ritual, and spirit of reverence added to the beauty and solemnity of the service. It was a great and holy hour; the church being filled with devout worshippers who joined in this sacramental service.

Each and every one of the the hundreds of pastors present should have been profited by the service, and in addition to receiving a fresh appreciation of the value of the sacrament of the Lord's service, should have resolved to conduct this service in their churches with that reverence and dignity which this sacrament and all other sacraments of the church most surely demand. We hope the influence of this opening worship will reach far beyond the impressions of the hour and will make us all appreciate that these services of the church should be characterized by "decency and order."

Immediately following these opening services the conference roll call revealed that the official attendance at the opening session was 252 ministers and 75 lay delegates. Thursday morning roll call added 31 ministers and 25 laymen.

Rev. W. L. Sherrill was unanimously elected secretary of the conference, and for the 39th time. He was elected at the Statesville conference in 1894 and has been chosen each succeeding year without opposition. His assistants were Reverends J. W. Hoyle, W. G. McFarland, A. W. Plyler, L. B. Abernethy and J. P. Morris.

Each of the presiding elders reported before conference adjourned at 10 o'clock Wednesday evening.

Thursday Morning

Thursday morning of conference was as beautiful as ever comes after a day of cloud and mist as Wednesday had been. The cool, autumnal atmosphere did not call for an overcoat, the colors of the forests and groves in and about Winston-Salem were never more beautiful than on this delightful morning, and it was not strange that everybody appeared to be happy. This conference—the fifth in forty years in Winston-Salem—got off to a good start, and the ministers and laymen gathered beneath gothic arches of the church seemed to be on their good behavior, even as reverential and dignified as if in an hour of worship.

New Features

There were several new features in the routine of the conference week. One of these was a modification of the conference roll call. Instead of the secretary calling the roll as had been the custom from time immemorial, at the suggestion of the bishop, the members wrote their names on slips of paper and collectors gathered the same and brought these to the secretary. It was a time saving device.

Another new feature was to have pastors when reporting speak through the "mike." The bishop asked the pastors to gather by districts, one district at a time, at the front and each read his report as his name was called. The plan worked smoothly and with dispatch while the big congregation was interested and instructed in regard to the work of the year.

The conference stood out of respect as the names of ministers who had died during the year were called. They are R. K. Brady, J. A. Cook, A. W. Jacobs, D. S. Richardson, and W. R. Ware.

Greetings Acknowledged

Official greetings from Bishop J. Kenneth Pfohl, from the Southern Moravian province, and from the Winston-Salem Ministers' Association were appropriately acknowledged.

Visitors were introduced as follows: Dr. John S. Foster, First Presbyterian church, Winston-Salem; Rev. E. J. Reeves and Rev. D. E. Earnhardt, North Carolina conference; Dr. L. R. Akers, president Asbury College; Rev. J. S. Wyatt, pastor of First M. E. church, and Rev. E. D. Coleman, also Rev. B. A. Culp.

It seems proper to give in detail the report of the church which entertained the conference. Dr. C. C. Weaver reported for Centenary church, Winston-Salem, a most remarkable year's record. Among the items of special interest were: For general and conference work $10,750, voluntary kingdom offering $9317, for incidental and other objects $28,639, for church and parsonage $56,593; additions on profession of faith 74, additions by letter 98, present membership 2283; value of church $1,278,950, value of parsonage $33,000.

Dr. Weaver closed his eighth year and his has been a notable pastorate. This church has no supreior among the great churches of the Southern Methodist Church. It gave this conference most delightful entertainment during the recent session.

Interest in Pastors' Reports

It was truly remarkable to note with what interest the great audience listened to the reports of the pastors. One and all seemed eager to learn just what the church has been doing within the bounds of the Western North Carolina conference.

A Pastor Balks

The pastors like veterans used the "mike" with the single exception of the inimitable Parker Holmes, who shied off, apparently in ignorance but on purpose, from this modern instrument for broadcasting both truth and error. But with a little advice from his friends he fell in gracefully with the ways of present day procedure.

Broke the Record

The conference Thursday morning broke all records in hearing all reports of pastors except the reports of the undergraduates. This was in addition to other items of business of importance transacted in this busy session

when Bishop Mouzon drove in "high" but without danger.

Bishops

This is the seventh session of the conference over which Bishop Mouzon has presided. No other bishop has presided over more than four sessions of the conference except Bishop Denny, who was president of five sessions of the conference. Bishop Darlington served four years, Bishops Wilson and Duncan three years each.

Friday Morning

Bishop Mouzon delivered another of his fine devotional addresses to a very large congregation at 9 o'clock. The conference was present in full force and many visitors had gathered for the devotional hour.

Fifty-two Years Ago

After the reading of the minutes of the previous day, the bishop called W. R. Odell to the platform to tell that the North Carolina conference met in Winston 52 years ago. It was the first conference that Mr. Odell attended as a lay delegate. This loyal layman made a brief but most interesting talk about that conference and of his experiences. Among other things he said that Bishop Keener presided, that Braxton Craven was secretary, and that for the young layman attending his first conference it was a great event in his life. Mr. Odell has been a member of each and every annual conference from that time down to the present. He was the only member of that conference present last week in Winston-Salem.

Forty Years Ago

A. W. Plyler stated that the Western North Carolina coference met in Centenary church, Winston, forty years ago, this being the third session of the Western North Carolina conference which had been organized two years before in Concord, N. C. At that time there were 156 clerical members of the conference and 60,867 church members. The church membership is now over 150,000 and the clerical members of the conference number 373. That is a remarkable growth. Only two churches, Central at Asheville and Tryon Street, Charlotte, paid a salary of $1800; Centenary, Winston, and West Market, Greensboro, $1500, and four churches paid $1000 each. All the rest were below these figures.

Minute Business

A good part of the morning session was given to hearing the reports from the examining committees as the young undergraduates were called and gave an account of the year's work. There is a very large number of these young men and most of them are well trained in the schools, many holding B.D. degrees from the Duke school of religion. The church expects these men to make a great record in the years that are just ahead if they are able "to endure hardships as good soldiers of Jesus Christ," and we believe most of them are.

President Few's Address

At the noon hour Dr. W. P. Few, president of Duke University, delivered an address that sparkled with brilliant epigrams and was loaded with sound wisdom. There must have been more than a thousand people in the conference room when he spoke and that great audience listened with breathless attention throughout the fifty minutes of the address. We shall not attempt to quote detached sentences therefrom, but should be glad to publish the whole address. We were informed, however, by Dr. Few that not a word of it had been written. This we regret, because it contained truth that all people should have especially at this hour.

Saturday Morning

At the devotional hour Saturday morning Bishop Mouzon delivered his address on the work of the Christian ministry instead of later in the day when the class for admission was to be received into the conference.

His theme was, "That the Ministry Be not Blamed." We jotted down the following thoughts from this timely message:

"There is a distinction between the ministry and the laity. There is a line of demarkation between the sacred and the secular. When we seek to bring the two together we invariably bring the sacred down to the plane of the secular.

1. By the purity of our personal lives let us see that our ministry be not blamed. 'Ye must be clean who bear the vessels of the Lord.'

2. By the patience and fidelity with which we bear afflictions, misrepresentations and sacrifices, see that the ministry be not blamed. They misrepresented Paul and you are not better than he. And some of those who misrepresented him were within the church. So it is today.

Must endure hardships, too. The soft, easy-going age belongs just now to the past.

'They who live godly lives must suffer persecutions.' Some will be tested next year, but dare by the help of God to overcome.

3. By the proclamation of the gospel through the reconciliation of the blood of Jesus Christ see that the ministry be not blamed. Preach the gospel. At the heart of the gospel is the cross of Jesus Christ. 'Not blamed' does not say 'be not criticized, but be not blamed. Not two standards of life, one for the ministry and one for the laity, but the minister ought to be better than anybody else."

New Committee on Conference Entertainment to Select Place of Next Meeting

The conference appointed a committee on conference entertainment to re-study the method of entertainment and report at the next session and to select the next conference city. The committee is composed of J. B. Craven, H. C. Sprinkle, C. C. Weaver, J. B. Ivey and W. R. Odell.

Royal Entertainment

Winston-Salem gave the conference royal entertainment. On every hand one heard nothing but enthusiastic approval of the way Winston-Salem and the Methodist people took care of the conference. If it had been left to a vote of the body there would have been a unanimous vote to make Centenary, Winston-Salem, the perpetual meeting place for the Western North Carolina conference.

It was this writer's good pleasure to be the guest of Mr. and Mrs. P. H. Hanes in their palatial home located in a suburb of the Twin-City. With us to enjoy the hospitality of Mr. and Mrs. Hanes were Drs. L. R. Akers, Paul N. Garber and Albea Godbold.

A Committee to Study Redistricting the Conference

A committee of seven members was appointed to study the question of redistricting the conference and to report at the next annual meeting. There seems to be some sentiment in favor of larger presiding elder's districts as a measure of economy.

Appointments of the Western North Carolina Conference, 1932

ASHEVILLE DISTRICT

D. M. Litaker, Presiding Elder

Acton ..... T. A. Groce
Asheville—Asbury Memorial ..... J. C. Huggins, Jr.
Biltmore ..... R. H. Caudill
Central ..... W. A. Lambeth
Haywood Street ..... W. A. Rollins
Hillside Street ..... G. C. Ervin
Oakley ..... G. D. Herman
West Asheville ..... Carlock Hawk
Black Mountain ..... H. F. Duncan
Brevard ..... J. H. West
Candler ..... R. M. Hauss
Emma-Elk Mountain ..... W. E. Rufty
Fairview ..... G. L. Lovett, Supply
Flat Rock ..... D. C. Ballard
Fletcher-Mills River ..... D. V. Howell
Hendersonville ..... C. H. Moser
Hot Springs ..... C. W. Clay
Laurel ..... J. S. Mitchell, Supply
Leicester ..... F. L. Setzer
Marshall ..... R. B. Shumaker
Rosman ..... J. H. Hall, Supply
Saluda-Tryon ..... O. L. Robinson
Sandy ..... J. P. Mason, Supply
Skyland ..... M. W. Edwards
Swannanoa ..... J. H. Green
Weaverville ..... B. M. Crosby
Weaverville Circuit ..... O. B. Mitchell
Oteen Hospital, Chaplain ..... L. W. Colson
Associate Sunday School Editor ..... O. L. Simpson
Professor Emory University ..... H. B. Trimble
Missionary to Korea ..... M. B. Stokes
Student Boston Univevrsity ..... O. E. Croy

CHARLOTTE DISTRICT

J. W. Moore, Presiding Elder

Ansonville ..... A. A. Kyles
Bethel ..... F. W. Kiker
Charlotte—Belmont Park ..... E. M. Jones
Brevard Street ..... E. E. Snow
Calvary ..... G. W. Vick
Chadwick ..... E. H. Nease
Dilworth ..... C. M. Pickens
First Church ..... W. W. Peele
W. L. Sherrill, Junior Preacher
Hawthorne Lane ..... J. W. Shackford
W. L. Nicholson, Supernumerary
Homestead-Duncan ..... Carl H. King
Myers Park ..... R. D. Ware
Spencer Memorial ..... F. B. Smathers
Wesley Heights ..... C. C. Herbert
Big Spring ..... J. E. Yountz
Hickory Grove ..... E. D. Ballard
Lylesville ..... C. D. Brown
Marshville ..... G. W. Williams
Matthews-Indian Trail ..... P. W. Townsend
Monroe, Central ..... H. C. Sprinkle
Monroe Circuit ..... W. C. Dutton
Morven ..... J. E. Womack
New Hope-Bethel ..... J. S. Folger
Peachland ..... B. W. Lefler
Pineville ..... E. O. Cole
Polkton ..... W. R. Harris
Prospect ..... W. A. Kerr
Stanfield ..... L. F. Strader
Thrift-Moores ..... J. O. Ervin
Trinity-Derita ..... R. F. Huneycutt
Unionville ..... J. A. Peeler
Wadesboro ..... G. B. Clemmer
Waxhaw ..... A. L. Latham
Weddington ..... E. W. Needham
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... N. S. Ogburn

GASTONIA DISTRICT

R. M. Courtney, Presiding Elder

Belmont—Main Street ..... W. M. Smith
Park Street ..... J. R. Warren
Belwood ..... W. L. Scott
Bessemer City ..... C. B. Newton
Cherryville ..... E. L. Kirk
Cherryville Circuit ..... C. R. Allison
Cramerton ..... G. G. Adams
Crouse ..... J. W. Bennett
Dallas ..... J. W. Vestal
Gastonia—Bradley Memorial ..... A. C. Swofford
East End ..... T. J. Huggins
Main Street ..... J. B. Craven
Maylo ..... T. G. Smith
Smyer ..... T. H. Swofford
Trinity ..... R. L. Forbis
West End ..... R. E. Hinshaw
Goodsonville ..... C. E. Williams
King's Mountain, Central ..... Wade Johnson
Park-Grace ..... J. C. Reichard
Lincolnton, First Church ..... P. W. Tucker
Lincoln Circuit ..... W. B. Shinn
Lowell ..... F. H. Price
Lowesville ..... M. E. Leftwich
McAdenville ..... R. M. Varner
Mount Holly ..... A. P. Ratledge
Polkville ..... J. M. Barber
Rock Springs ..... Van B. Harrison
Shelby—Central ..... E. K. McLarty
Lafayette Street ..... W. R. Jenkins
Shelby Circuit ..... J. N. Randall
South Fork ..... R. A. Taylor
Stanley ..... M. T. Hipps
Missionary to Japan ..... I. L. Shaver
Asso. Editor Board of Christian Education..H. C. Sprinkle, Jr.

GREENSBORO DISTRICT

W. A. Newell, Presiding Elder

Asheboro, First Church ..... R. S. Truesdale
Asheboro Circuit ..... F. H. Shinn
Battleground ..... W. H. Groce
Cedar Falls ..... P. T. Newton, Supply
Coleridge ..... R. J. Barnwell
Farmer ..... W. L. Lanier
Gibsonville ..... D. D. Holt
Greensboro—Bethel-Grace ..... Reid Wall
Bessemer ..... C. P. Bowles
Carraway Memorial ..... J. S. Gibbs
Centenary ..... J. C. Cornett
College Place ..... G. T. Bond
Glenwood ..... F. B. Jordan
Proximity ..... P. L. Shore
West Market ..... H. G. Hardin
Fletcher Nelson, Junior Preacher
West Greensboro ..... W. J. Miller
Guilford ..... D. F. Tarver, Supply
High Point—Calvary ..... D. H. Rhinehardt
Highlands ..... C. F. Womble
Main Street ..... A. L. Aycock
Ward Street-Archdale ..... W. T. Albright
Wesley Memorial ..... G. R. Jordan
Jamestown-Oakdale ..... C. O. Kennerly
Liberty ..... L. P. Barnett
Mt. Pleasant ..... L. R. Akers, Jr.
New Hope ..... C. M. Smith
Pleasant Garden ..... R. C. Kirk
Ramseur-Franklinville ..... A. C. Tippett
Randleman ..... J. C. Groce
Randolph ..... A. C. Waggoner
Reidsville, Central ..... J. H. Barnhardt
Reidsville Circuit ..... T. V. Crouse
Ruffin ..... R. H. Laughlin, Supply
Stokesdale ..... J. J. Edwards
Summerfield ..... W. F. Cooley, Supply
President Greensboro College ..... S. B. Turrentine
Treasurer Greensboro College ..... W. M. Curtis
Professor Duke University ..... Paul N. Garber
Extension Sec. Board of Christian Education.....W. A. Kale
Executive Sec. Board Christian Education .....J. F. Kirk
Editor Christian Advocate ..... A. W. Plyler
Professor Duke University ..... G. T. Rowe
Student Yale University ..... J. L. Stokes
Student Duke University ..... J. C. Stokes
Student Duke University ..... M. B. Stokes, Jr.
Student Yale University ..... L. F. Tuttle

MARION DISTRICT

E. W. Fox, Presiding Elder

Avery ..... J. M. Green
Bostic ..... E. B. Edwards
Broad River ..... J. W. Kennedy
Burke ..... C. S. Plyler
McRae Crawford, Jr. Preacher, Supply
Burnsville ..... J. L. Reynolds
Cliffside-Avondale ..... H. H. Robbins
Elk Park ..... E. C. Price, Supply
Forest City ..... J. W. Williams
Gilkey ..... P. T. Dixon
Glen Alpine ..... A. G. Loftin
Henrietta ..... A. W. Lynch
Marion—Cross Mill ..... J. A. Howell
First Church ..... H. P. Powell
Marion Circuit ..... W. J. Hackney
Marion Mills ..... J. W. Parker

McDowell ..... T. B. Huneycutt
Micaville ..... J. C. Gentry
Mill Spring ..... J. H. Snow
Morganton—First Church ..... B. C. Reavis
North Forest ..... J. N. Varner
Morganton Circuit ..... H. M. Wellman
Old Fort ..... B. Wilson
Rutherfordton ..... J. F. Armstrong
Rutherford College ..... J. B. McLarty
Spindale-Pleasant Grove ..... W. R. Kelley
Spruce Pine-Bakersville ..... J. L. Rayle
Table Rock ..... A. Burgess
Director of Golden Cross ..... L. B. Abernethy

MOUNT AIRY DISTRICT
W. E. Poovey, Presiding Elder

Ararat ..... G. B. Gwyn, Supply
Boone ..... J. H. Brendall, Jr.
Creston ..... A. G. Lackey
Danbury ..... J. B. Needham
Dobson ..... M. A. Lewis
Draper ..... G. E. White
Elkin ..... L. B. Abernethy
Helton ..... C. E. Murray
Jefferson ..... J. E. B. Houser
Jonesville ..... G. R. Stafford
Laurel Springs ..... W. H. Benfield
Leaksville ..... R. G. Tuttle
Madison ..... E. E. Williamson
Moravian Falls ..... R. H. Kennington
Mount Airy—Central ..... J. T. Mangum
Rockford Street ..... R. S. Howie
Mount Airy Circuit ..... R. E. Ward
North Wilkesboro ..... J. H. Armbrust
Pilot Mountain ..... W. B. Thompson
Rural Hall ..... J. P. Hornbuckle
Sandy Ridge ..... G. F. Hood
Sparta ..... C. W. Russell
Spray ..... W. H. Willis
Stoneville-Mayodan ..... J. W. Campbell
Todd ..... P. L. Smith
Walnut Cove ..... J. B. Fitzgerald
Warrenville ..... T. C. Williams, Supply
Watauga ..... B. C. Graham
Wilkesboro ..... Seymour Taylor
Yadkinville ..... I. L. Sharpe
Professor Appalachian Tech. College ..... J. M. Downum

SALISBURY DISTRICT
C. S. Kirkpatrick, Presiding Elder

Albemarle—Central ..... W. B. West
First Street ..... E. M. Avett
Albemarle Circuit ..... J. W. Combs
Baden-Tabernacle ..... F. J. Stough
China Grove ..... J. W. Groce
Concord—Central ..... W. O. Goode
Epworth ..... E. Myers
Forest Hill ..... Paul Hardin, Jr.
Harmony ..... J. B. Tabor
Kerr Street ..... A. C. Kennedy
Westford ..... H. E. Stimson
Concord Circuit ..... M. B. Clegg
East Spencer ..... J. E. McSwain
Gold Hill ..... J. P. Morris
Granite Quarry ..... J. O. Cox
Kannapolis, Trinity ..... L. P. Hipps
Landis ..... Brooks Jerome
Mount Pleasant ..... H. L. Powell
New London ..... J. H. Wise
Norwood ..... R. A. Swaringen
Norwood Circuit ..... J. A. Fry
Salem ..... T. C. Jordan
Salisbury—Coburn Memorial ..... J. F. Moser
First Church ..... A. L. Stanford
Main Street-Rowan Mills ..... V. O. Dutton, Supply
Park Avenue ..... S. M. Needham
Spencer, Central ..... W. B. Davis
Woodleaf ..... W. S. Smith
Missionary Secretary ..... W. B. West
Director Superannuate Endowment ..... C. S. Kirkpatrick

STATESVILLE DISTRICT
J. S. Hiatt, Presiding Elder

Ball Creek ..... J. M. Brandon
Catawba ..... G. W. Clay
Cool Springs ..... J. L. Ingram
Davidson ..... Elzie Myers
Dudley Shoals ..... E. P. Stabler
Elmwood ..... R. L. Bass
Granite Falls ..... M. Q. Tuttle
Hickory—First Church ..... A. C. Gibbs
Highlands-Rhodhiss ..... I. L. Roberts
Westview ..... C. W. Kirby, Supply
Bethel-Fairgrove ..... L. L. Smith
Hiddenite ..... J. G. Winkler
Hudson ..... C. C. Washam
Lenior, First Church ..... C. E. Rozzelle
Lenoir Circuit ..... D. A. Oakley
Maiden ..... C. F. Tate
Mooresville—Broad Street ..... T. W. Hager
Central ..... N. C. Williams
Mooresville Circuit ..... J. W. Fitzgerald
Mount Zion ..... W. A. Barber
Newton ..... M. B. Woosley
Olin ..... T. A. Plyler
Shepherd ..... G. L. Wilkinson
Statesville—Broad Street ..... M. T. Smathers
Race Street ..... E. J. Harbison
Statesville Circuit ..... W. Q. Grigg
Stony Point ..... T. J. Houck
Taylorsville ..... R. L. Young
Troutman ..... R. E. Hunt
Whitnel ..... C. A. Morrison
President Davenport College ..... W. A. Jenkins

WAYNESVILLE DISTRICT
L. B. Hayes, Presiding Elder

Andrews ..... W. G. McFarland
Bethel ..... G. F. Houck
Bryson City ..... O. J. Jones
Canton ..... C. N. Clark
Clyde ..... H. C. Freeman
Cullowhee ..... E. C. Widenhouse
Dellwood ..... A. B. Bruton
Fines Creek ..... Byron Shankle
Franklin ..... O. P. Ader
Franklin Circuit ..... G. N. Dulin
Glenville ..... A. A. Somers, Supply
Hayesville ..... H. R. Cornelius
Haywood ..... T. G. Highfill
Highlands ..... G. A. Hovis, Supply
Jonathan ..... J. E. Hipps
Junaluska ..... F. O. Dryman
Macon ..... J. A. Tabor, Jr.
Murphy ..... T. F. Higgins
Murphy Circuit ..... J. H. Carper
Robbinsville ..... J. G. Wilkinson
Sylva ..... T. R. Wolfe
Waynesville ..... H. G. Allen
Webster ..... V. R. Masters
Whittier ..... R. G. McClamrock
William Hornbuckle, Jr. Preacher

WINSTON-SALEM DISTRICT
L. D. Thompson, Presiding Elder

Advance ..... W. N. Rathburn
Cooleemee ..... J. A. J. Farrington
Davidson ..... J. R. Church
Davie ..... J. O. Banks
Denton ..... B. A. Sisk
Farmington ..... M. G. Ervin
Forsyth ..... T. B. Johnson
Hanes-Clemmons ..... M. W. Heckard
Kernersville ..... E. P. Billups
Lewisville ..... G. W. Fink
Lexington—Erlanger ..... C. M. McKinney
First Church ..... J. E. Abernethy
Linwood ..... M. A. Osborne
Mocksville ..... R. C. Goforth
Oak Ridge ..... W. M. Boland, Supply
Thomasville—Main Street ..... W. L. Hutchins
Trinity ..... D. R. Profitt
Thomasville Circuit ..... John Cline
Walkertown ..... R. T. Houts
Welcome ..... P. R. Rayle
Winston-Salem—Ardmore ..... M. F. Moores
Burkhead ..... G. A. Stamper
Centenary ..... C. C. Weaver
Central Terrace ..... Parker Holmes
Grace ..... J. A. Baldwin
Green Street ..... J. W. Hoyle
Hiatt Memorial ..... D. M. Nifong, Supply
Ogburn Memorial ..... O. L. Brown
Sedge Garden ..... H. C. Byrum
Student Duke University ..... F. E. Howard
Student Duke University ..... C. W. Clegg

Received by transfer from other conferences: J. B. Needham from the Pacific conference.

Transferred to other conferences: F. E. Hartsfield to the Pacific conference; W. F. Cooley to the North Arkansas conference.

NOTICE

In view of the recent enlargement of my field of labor, which added the Cuba and Holston conferences to the area of my administration, thus taking me into Cuba and parts of Tennessee, Virginia and West Virginia, as well as Alabama and West Florida, I am returning to my old home in Georgia, it being as convenient to this extended territory as any place. Correspondents will please address me at 379 College Street, Macon, Georgia. William N. Ainsworth.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

PEOPLE and THINGS

We are most grateful to all who are aiding us in the effort to put out a worth while paper.

The postoffice address of Dr. J. T. Gibbs is Pelham, N. C.

Rev. and Mrs. A. B. Bruton of Dellwood, N. C., announce the birth of a daughter, Theta Charis, November 9, 1932.

"Rev. and Mrs. Edgar B. Fisher were made very happy recently when their little daughter, Ruth Anne, was made a life member in the woman's missionary society by the Gibson auxiliary."—Edgar B. Fisher.

Our needs are urgent; send along the cash; $1 advances your subscription six months; $2 for one year.

Dr. J. M. Rowland, ex-Tar Heel and excellent editor of the Richmond Christian Advocate, was a welcome visitor at Winston-Salem. He moved among the brethren of the conference and mixed with old friends after a fashion to be expected of one to the manor born. He got the glad hand and he has a standing invitation to come any time and to stay as long as he likes.

Brother Robert M. Price of New Bern sends this note: "Mrs. Price underwent a major operation at St. Luke's Hospital here today. She stood the operation very well and is resting as comfortable as could be expected under the circumstances. We are hoping that she will recover without any undue delay. She stood the operation remarkably well and reacted nicely and present indications bear out the surgeon's assurances."

SESQUI-CENTENNIAL CELEBRATION

The program of the Joint Commission on the Sesqui-Centennial met recently in Baltimore and decided that the celebration should extend throughout the entire year of 1934.

The report notes particularly certain important dates throughout the year, such as February for Wesley's first interview with Coke suggesting his plan, August 20 Asbury's birthday, September 8-10 Coke's Ordination and Wesley's Letter to the American Methodists, the meeting of Coke and Asbury at Barrett's Chapel November 14, and the Christmas Conference at the end of the year.

The date was fixed for the central celebration at Baltimore from Wednesday to Sunday, October 10 to October 14. Each annual conference is to be asked to appoint a committee on arrangements for conference celebration. It is the hope that the celebration will extend down to every local church in all the branches.

Among the plans to be carried out will be a pageant and a musical festival which can be duplicated in the local celebrations.

Complying with the request of the joint commission that each annual conference appoint a committee on arrangements our conference named the following committee: A. W. Plyler, W. L. Sherrill, Paul N. Garber.

DO YOURSELF A GOOD TURN

Yes, do the same for us. A man who had lost everything told his pastor, "The good old Advocate kept me steady in that experience." Yes, the Advocate wants to help. If you owe us send a remittance of $1 or $2, as most convenient, and thus aid us in doing a good turn for yourself.

We must all work together in this high hour. Send the cash to keep the presses going.

MISS WOOTERS AND REV. CHAS. P. BOWLES MARRIED

Miss Mary Wooters and Charles Phillips Bowles were united in marriage at high noon Wednesday, November 16, at the home of Rev. and Mrs. H. Grady Hardin, 1000 West Market street, Greensboro, in a private ceremony attended by relatives and intimate friends. Rev. Mr. Hardin, pastor of West Market Street Methodist church, and Rev. W. A. Newell, presiding elder of the Greensboro district, were the officiating ministers.

After their wedding trip, which will be taken south by motor, the young couple will be at home at the parsonage of Bessemer Methodist church. Mr. Bowles has just received appointment from the conference to the pastorate of Bessemer Methodist church, with which Holt's Chapel is merged.

Mrs. Bowles is a native of Greensboro, N. C., and has spent her life in her home city. She is attractive and popular, a young lady of culture and active in church work. Mr. Bowles is a graduate of Duke University and a popular young minister who last year served Holt's Chapel near Greensboro as pastor.

THE DIGNITY OF ONE'S JOB

"Dignify your job, whatever it may be," said a speaker recently in a commencement address. "If it isn't important, make it so. Some young folks look upon their jobs very much as a bird looks upon a telegraph wire; they think of them only as convenient perches. Apparently they never dream of the greater purposes they may fulfill."

The humblest task may be as truly a part of God's plan as the most exalted; we have only to see its true value. So much difficulty arises from losing one's perspective and maintaining a bird's-eye view. If we see in our everyday duties, our associations, our friendships, our school life, merely convenient perches which we may use for a little time, we will possibly lose sight of their real value in our lives.—D. Carl Yoder.

MT. AIRY DISTRICT NOTICE

A joint meeting of pastors, lay leaders, S. S. executives, presidents of missionary societies and committees, and district stewards will be held at Central church, Mt. Airy, on November 24 and 25. The kindom extension institute will be held on the evening of the 24th (7:30). The other interests will be considered the 25th from 9:30 a. m. to 3:30 p. m.

W. E. Poovey, Presiding Elder.

GREENSBORO DISTRICT MEETING

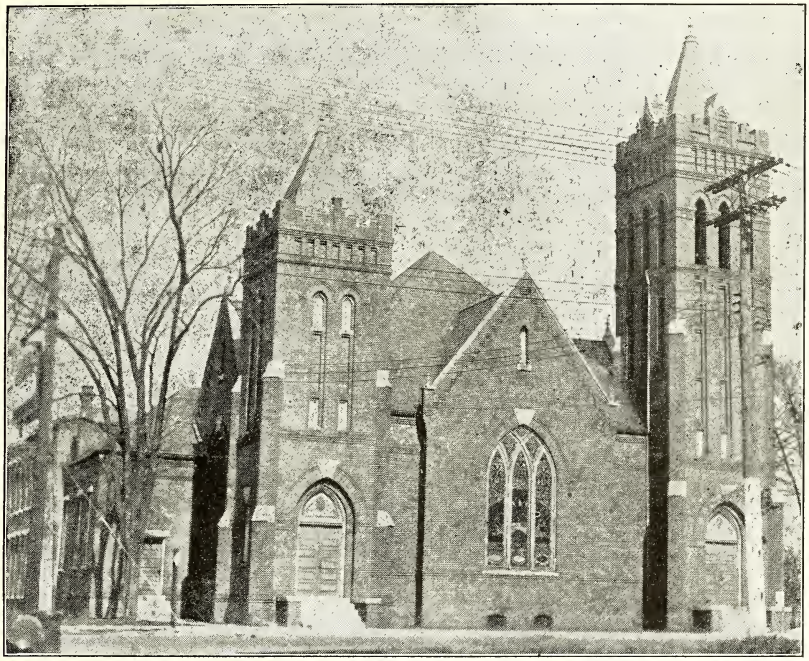
The district stewards of the Greensboro district will convene in West Market church at 10 a. m. November 28. The presence of all pastors and charge lay leaders is desired.

Lunch will be served. W. A. Newell.



REV. L. B. JONES
Presiding Elder of Rocky Mount District

FIRST CHURCH, ROCKY MOUNT, IN WHICH THE NORTH CAROLINA CONFERENCE CONVENES WEDNESDAY, NOVEMBER 23



This conference met in Rocky Mount in 1906 with Bishop A. W. Wilson presiding, and also in 1920 with Bishop U. V. W. Darlington presiding. This time Bishop Edwin D. Mouzon will be in the chair

CHANGES IN CHARGE BOUNDARIES AND NAMES OF CHARGES

Asheville district—Change the name of Ivy charge to Laurel.

Charlotte district—From Waxhaw charge take Bond's Grove church and place on Weddington charge. From Weddington charge take Indian Trail and place with Matthews, calling the charge Matthews-Indian Trail. From Weddington charge take Bethel and from Unionville charge take Grace and place them with North Monroe-Icemorlee, calling the charge Monroe circuit. From Peachland charge take Mount Moriah and from Ansonville charge take Old Burnsville, and from Bethel charge take Love's Chapel, creating a new charge called Stanfield. From Marshville charge take Harmony and place on Peachland charge. To Duncan Memorial add Homestead church, a new congregation, and call the charge Homestead-Duncan.

Gastonia district—From Central, King's Mountain, take Park Grove church, and from Trinity take Tate's and form Park Grove charge.

Greensboro district—Unite Holt's Chapel and Bessemer, absorbing Holt's Chapel. From Bessemer take Mount Pleasant and form Mount Pleasant charge. Unite West Market Street and Park Place churches, absorbing Park Place.

Marion district—From Old Fort circuit take Carson's Chapel and place on Cross Mills charge, and combine the remainder of the Old Fort circuit with Old Fort, absorbing the Old Fort circuit. From Bakersville charge take Bakersville church and place with Spruce Pine, calling the name Spruce Pine-Bakersville. Change the name of Bakersville charge to Micaville.

Salisbury district—From Gold Hill charge take Zion and place on New London, and from Gold Hill charge take Providence and place on Granite Quarry. From Granite Quarry take Rockwell and place on Gold Hill. Change name of North Main Street to Main Street-Rowan Mills.

Statesville district—From Mount Zion take Huntersville and place with Davidson. From Lenoir circuit take Colliers and place with Hudson. From Hudson take Whitnel, Mount Zion and Harpers, forming a new charge called Whitnel.

Waynesville district—From Clyde-Junaluska take Clyde and from Bethel charge take Clark's Chapel, Liberty and Harmony Grove and form charge called Clyde. Make Junaluska a station. From Cherokee charge take Echota church and Chapel Oak and place them on Whittier charge, absorbing Cherokee charge.

MRS. MARY H. WADSWORTH AND DR. FRANK C. BROWN MARRIED

Of interest throughout the country is the marriage of Mrs. Mary Henkel Wadsworth of Charlotte and Dr. Frank C. Brown of Duke University, which was solemnized Saturday afternoon at 4 o'clock at the home of the bride's mother, Mrs. L. P. Henkel, in Statesville.

Dr. James F. Hardie, pastor of the Second Presbyterian church, Charlotte, officiated.

The ceremony was characterized by much charm and dignity. There were no attendants. Only members of the bride's family were present. The bride was attired in a Lyolene afternoon gown of blue crepe trimmed in velvet roses of the same shade and wore a shoulder bouquet of lavender and purple orchids.

Soon after the wedding ceremony Dr. Brown and bride left for a wedding trip, destination unknown. After their wedding trip Dr. and Mrs. Brown will be at home at 410 Buchanan road, Durham.

Mrs. Brown is the daughter of Mrs. L. P. Henkel and the late Mr. Henkel of Statesville. For a number of years past she has made her home in Charlotte, where she has been a popular member of society. Mrs. Brown possesses unusual beauty and has a gracious, winning personality.

Dr. Brown is a native of Virginia, but has been a resident of Durham for the past 20 years or longer, where he has been connected with Duke University, formerly Trinity College. Beginning as an instructor in English he is now head of the department, and is comptroller of the university. He had an important connection with the building program. In 1913 Dr. Brown organized the North Carolina Folklore Society. He is also a member of the Folklore Society of England and of the American Folklore Society, president of National Omicron Delta Kappa honorary leadership society, a member of Phi Beta Kappa scholarship society and Sigma Upsilon literary fraternity.

If your subscription to the Advocate is due, hand to pastor before he goes to conference.

Let every loyal supporter aid by sending a remittance to the Advocate.

The Poets Sing of God

By Thomas Curtis Clark.

From time immemorial men have been searching for God, and finding him, and singing of his wonder and greatness. In recent days, however, there seems to have come a halt in man's singing concerning the Source of all being. Is it because men have taken their microscopes to study minutely the things God has made, and have become so intent upon this study that they have ceased to use their minds in a larger way, to envision God's greatness? Perhaps so. Scientific treatises and psychological theses have been coming from the pens of the moderns, rather than hymns. Even the poets, who are supposed to give rein to their imaginations in wide thoughts concerning the universe, have been content, many of them, to psychoanalyze the men and women who people their works.

But there is still room for poets who sing of the greatness and goodness of the Creator. And there is still need for the imaginative wonder of the older poets, who were not so hesitant in "praising the Lord." Tennyson and Browning, Wordsworth and Whittier are considered too old-fashioned for modern notice, but was there ever a time when their words about God and Christ and immortality were more needed, and craved? To millions the "findings" of the scientists and psychologists seem but poor husks, especially when bitter loss and sorrow have overwhelmed our fragile barks of life. Perhaps these times of weeping may result in a new era of prayer and song. It is a good time for poets—if they will but be aware!

During the World War it was said that many leaders in England were found turning to the great poet of nature, Wordsworth, as the one who could bring consolation. And that seems to have been quite logical. For Wordsworth was possessed of a deep faith, rooted in the foundations of the universe. Here was his point of view:

"Wisdom and Spirit of the universe!
Thou Soul, that art the Eternity of thought!
And giv'st to forms and images a breath
And everlasting motion! not in vain,
By day or starlight, thus from my first dawn
Of childhood didst Thou intertwine for me
The passions that build up our human soul. . . ."

For the Poet of the Lakes, God was no mere "process" or "interaction" or "force": he was the very soul of things. Being such, he could inspire adoration, rather than simply study. It is a reasonable question whether this modern age might not well cease from its studiousness for a while and simply adore the God of all, with this thought of Tennyson as its prayer:

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Some modern scientists have done this very thing. David Starr Jordan was a very great scientist, but he was more. He would not allow his microscope to blind him to the fact that "the God of things that are is the God of the highest heaven." Here is the conclusion to which Jordan's scientific studies brought him:

"For there is nothing small,
And naught can mighty be;
Archangles and atoms all—
Embodiments of Thee!"

Edward Everett Hale, modern as he was, yet could believe in a Divine Being of which the things of earth are but a revelation. In his "Omnipresence" he lists the wonderful things of nature—birds, insects, the leaves of the trees, the "laughing winds"—then writes:

"And yet so dull I was, I did not know
That He was there who all this love displayed."

Perhaps the chief problem, theologically, of these times, is that of Providence, as concerning man's life. It is easy, one can say, for us to believe that God made the world and the things of the world, with their wonder and glory; but how presumptuous it would be for us to think of this great God taking thought for our little lives! What is Man, that Thou are mindful of him! Perhaps modern man's humility is a little too pronounced. At any rate, it might be well to go back to some of the poets who thought a little better of themselves! To Bryant, for instance, who could believe that

"Eternal Love doth keep,
In His complacent arms, the earth, the air, the deep.
Will then the merciful One, who stamped our race
With His own image . . .
Leave a work so fair all blighted and accursed?"

Whittier, too, could believe in Providence. His Quaker faith did not exhaust itself in wondering at the marvelous things of God's creation. He went further to believe in

"The kind restraining hand of Providence,
The inward witness, the assuring sense
Of an eternal Good which overlies
The sorrow of the world, Love which outlives
All sin and wrong. . . ."

Again, Wordsworth sings of

"The Being that is in the clouds and air,
That is in the green leaves among the groves,
Maintains a deep and reverential care
For the unoffending creatures whom He loves."

A few years ago, there was much enthusiasm about the fact that science was about to prove that there is indeed a God; and science has gone forward in its investigations, and has made many "findings." But alas! these findings have for some reason proved rather unsatisfying to most of us. When deep sorrow comes, it is hardly sufficient to know that the "interactions" of life tend toward certain "greatest values that can ever be." Interaction, values, for some reason, do not bring comfort when grief and loss undermine the very foundations of our living. When Jesus spoke of God as Father, it somehow helped. And unless men can think of him as Fatherly, life is going to continue to be an inexplicable problem, and men will be as lost sheep.

When science, with its bleak findings, took over the mastery of thought, in England, more than a half-century ago, there were many who were not comforted by the change. Matthew Arnold described his own emotions, as he gave up the old foundations of faith for the new point of view, in vivid words. Said he:

"For the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

How perfect a picture of our own times with its confusion, its disappointment, its lack of faith in the goodness of the universe and the sureness of a final worthy goal! In such an age, we need the messages of the poets,

who are so blinded with their visions that they will still trust and believe! Who will not be overruled by the claims of materialism and mechanistic philosophy! Maltbie B. Babcock was a preacher, and he was a poet; he may have been "deluded," but his stirring faith, as revealed in his finest poem, does help:

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought."

WILLIAM REYNOLD WARE, 1859-1932

"Through such souls alone
God, stooping, shows sufficient of his light
For us i' the dark to rise by.
And I rise!" —Browning.

"Caparisoned inthems unseen" and "garlanded with his good name" the immortal spirit of William Reynolds Ware torsook its tenement of dust and marched with shining armor into the presence of God early on the morning of January 9, 1932. Two months befcre he had retired from the honored ranks of the itinerancy, a victim of disease more rapidly destructive than he knew. Forty-seven years of faithful, fruitful ministry were behind him.

Conscious to the end, life's last spark kindled intercessory prayer for his beloved and for his friends by name. In prayer my father found the strength of invincible personal confidence. It was communion on the basis of unalloyed love.

He was born in Shelby, North Carolina, April 26, 1859. Godly parents gave his upbringing devoted care. Life around him was sweet in Christian graces. His people led in noble enterprises in their day. Never did my father forget the force of his father's character nor the beauty of his mother's love. Never did he cease to speak their worth.

When he felt called unto the ministry, he left the labor of the farm to study and to graduate from Catawba College. Years later this institution conferred on him an honorary doctor's degree. After graduation he spent three years in the school of religion at Vanderbilt University, from which in 1884 he graduated with honors in course. Few there were who had the advantage of both college and seminary training in that trying post-war period. At the conference at Wilmington in 1884 he was given his first appointment—Plymouth. From then on he served the following charges: Washington, 1887-88-89-90; Reidsville, 1891-92-93-94; Monroe, Central, 1895-96-97; Shelby district, 1898-99-1900-01; Centenary, Winston, 1902-03; First, Salisbury, 1904; Central, Monroe, 1905-06-07; Main Street, Gastonia, 1908; Greensboro district, 1909-10-11-12; Salisbury district, 1913-14-15; Statesville district, 1916-17; North Wilkesboro, 1918-19-20-21; Central, Albemarle, 1922; First, Morganton, 1923-24; Forest City, 1925-26; Rutherfordton, 1927-28-29; Walkertown, 1930; Glenwood, Greensboro, 1931.

He was happily married August 27, 1886, to Miss Allie Driver Brown, a choice young women of Greenville, N. C. Seven children were born into their home. The widow and Mrs. C. A. Kriechbaum, Wm. R. Jr., Henry M., Mrs. J. L. Rendleman, R. Dwight, and E. Spencer, together with ten grandchildren survive. Naomi Key, a daughter, died in infancy. Beautiful and radiant was the sweetness of the wife's and husband's affection.

After funeral services from West Market Street church in Greensboro by Revs. W. A. Newell, C. C. Weaver, H. G. Hardin, and A. W. Plyler, the body was taken to Shelby for interment, and there another service was held under the leading of Bishop Edwin D. Mouzon and Revs. E. K. McLarty and A. L. Stanford.

"After life's fitful fever, he sleeps well."

At the time of his death my father was president of the conference board of trustees, vice president of the Brotherhood and a trustee of Rutherford College. In other years he had had important board and committee responsibilities.

Dominating his character was a forthright, sincere Christian manhood, thoroughly consecrated to the calling of his Lord. Determined in his devotion to high principles, he fearlessly drew his sword to defend them, daring at times to stand alone, but always standing. Yet his heart was tender and his was ever a forgiving spirit. No one could question the steadfastness of my father. He did not know what it was to calculate or compromise. Impartial in his judgments, he nevertheless grappled his friends to his heart with hoops of steel. He was a gentleman always and never shaken from a noble purpose.

His Christian experience was born of an inner witness whose fidelity grew richer with the passing on of years. Sure of the Foundation of his faith, his trumpet for the Lord never made uncertain sound. He was happiest when working as an evangel of God. I have seen his face alight with heavenly joy when some contrite sinner found a heavenly Father's pardoning grace. The souls of men and the church which serves them was indeed the passion of his life.

His sermons were built from the substance of his soul. Courage at his side, he made the sharp truth ring like golden spurs. Yet in theme there was a tender compassion for the forgotten and those in need. With Goldsmith's parson he was

"In duty prompt at every call,
He watched and wept and prayed for all."

Diligent as a shepherd, the people loved him and sought him in their need. He had a flair for livingness.

To me the most interesting study of my father was the reverent hunger of his soul, in later years for the larger God of modern understanding. With the mellow spirit and the crusading soldier he combined the eager, inquiring mind and grew in Christ-like excellence until the end. That end was consciously climatic, for counting three years in the unordained relation, he had a half century of ministerial service, effective almost all the while; and came to rejoice that his work would be carried on by one whom his own hand, by the gracious thoughtfulness of his beloved bishop, had directly helped to ordain.

In the words of Cyrano, Rostand would let my father say

"There is one crown I bear away with me,
And tonight when I enter before God
My salute shall sweep the stars away
From the blue threshold! One thing without stain,
Unspotted from the world, in spite of doom
Mine own!—and that is—that is—my white plume!"

When the immortal Lee learned that Stonewall Jackson had died at Chancellorsville, he turned abruptly from the messenger, fixed his eyes on the ground and said, "General Jackson, if tonight you stand in the company of Ceasar and Napoleon, tell them we still make war." So as one who respects beyond measure the uncommon consecration of my father's life and the singleness of his holy purpose, I take in hand unworthily his unstained spiritual sword and wear unworthily his mantle unsoiled, and looking on the field of battle, shout to my saintly father, even yet a soldier, somewhere, of the Living God: "Father, I and your beloved comrades still make war!"

R. Dwight Ware.

ALCOHOLIC LIQUOR TAX VICIOUS

The argument that prohibition should be repealed to provide a tax on alcoholic liquor is vicious. Alcohol is a narcotic poison; a racial poison; one of the great causes of national degeneracy. It is a habit-forming drug of recognized destructive effects; socially it is a curse; economically it is a waste. Instead of being taxed, licensed and protected, alcoholic liquor should be outlawed and suppressed by effective prohibition.

The moral forces of America opposed a federal tax on liquor from the time it was proposed as a Civil War measure. They foresaw just what would happen; namely, that under the protection of a federal license the liquor traffic would thrive with unprecedented vigor; would take advantage of its financial importance to the government and develop sinister political power. It did so. In the Grant administration the liquor traffic was caught red-handed thieving from the Treasury. By Cleveland's time the liquor traffic boasted it could control national political elections by the manipulation of the saloon vote; by Theodore Roosevelt's time it had developed the sale of dissipation to the proportions of a major industry with a huge sideline in commercialized vice and had completely demoralized the politics of the larger communities. By President Wilson's time the liquor power was big enough openly to work against the interests of the United States of America in the World War.

Up to the Civil War the liquor business was untaxed, scattered and unorganized; immediately upon the creation of the internal revenue bureau and the imposition of a federal tax on liquor, the liquor interests consolidated, organized poltically, and proclaimed their vast importance as a contributor to the federal treasury. For a time liquor contributed as much as one-fourth of the federal government's income.

This made liquor not only a partner but a boss, dominating politics from the precinct to the national convention and ruling America from the town hall to Congress. The money argument took precedent over moral considerations.

Temperance waned; the consumption of liquor increased per capita as well as in the aggregate, with attendant widespread poverty, vice, and political corruption.

Evidently the liquor interests feel that the larger the amount of taxes offered as an inducement the more Americans will vote for repeal. Their estimates on liquor taxes range from three hundred million dollars a year on beer alone, to two thousand million dollars a year on all liquors. The traffic was taxed by the government for fifty-seven years, during which time it paid a total tax of six and two-thirds billion dollars. In the year of greatest liquor consumption, 1914, the liquor business paid a tax of only $226,000 on twenty-two hundred and fifty million gallons of liquor. The high estimates for liquor taxes would mean a higher aggregate and per capita consumption than ever; and would require the saloon for the retail distribution of the quantities of liquor proposed by the wets.—From the W. C. T. U.

CONDENSED MINUTES OF W. N. C. CONFERENCE 1932

Question 1. Who are admitted on trial? Answer: L. R. Akers, Jr., Chas. W. Clay, W. F. Cooley, C. H. King, W. L. Lanier, C. S. Plyler, J. C. Reichard, C. M. Smith, P. L. Smith, L. F. Strader (10).

Ques. 2. Who else is in the class of the first year? F. E. Howard and J. C. Stokes, students, who passed this examination; N. A. Huffman and J. L. Stokes, who did not appear for examination; and B. Shankle, who failed to pass the examination; all remain in this class (5).

Ques. 3. Who remain on trial? L. P. Barnett, W. H. Benfield, C. De L. Brown, A. B. Bruton, J .H. Carper, W. C. Dutton, M. W. Edwards, W. H. Groce, G. F. Hood, F. B. Jordan, A. G. Lackey, B. W. Lefler, F. H. Shinn, R. B. Shumaker, C. C. Washam, J. E. Younts (16).

Ques. 4. Who else is in the class of the second year? T. G. Highfill passed examination in course of study and was elected deacon, but failed to appear with class for ordination.

Ques. 5. Who has been discontinued? S. D. Schofield.

Ques. 6. Who are admitted into full connection. R. J. Barnwell, C. P. Bowles, E. B. Edwards, D. D. Holt, J. L. Ingram (D), J. B. McLarty, F. Nelson (D), C. W. Russell, R. M. Varner, J. G. Wilkinson, J. G. Winkler, C. F. Womble (D), C. E. Williams (13).

Ques. 7. Who else is in the class o fthe third year? G. R. Stafford and P. W. Townsend, students, passed fourth year examination.

Ques. 9. Who are received by transfer from other conferences? J. B. Needham, an elder, from Pacific conference.

Ques. 11. Who are located this year? H. M. Keever.

Ques. 13. Who are transferred to other conferences? F. E. Hartsfield, an elder, to Pacific conference; W. F. Cooley, in class of first year, to the North Arkansas conference.

Ques. 41. What preachers have died during the year? R. K. Brady, J. A. Cook, A. W. Jacobs, D. S. Richardson, W. R. Ware.

Ques. 15. Who are the deacons of one year? R. H. Caudill, B. Jerome, A. A. Kyles, V. R. Masters, C. E. Murray, J. L. Rayle, F. C. Smathers, L. F. Tuttle, A. C. Waggoner (9).

Ques. 16. Who else is in the class of the fourth year? Reid Wall, a student, passed fourth year examination.

Ques. 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers: R. J. Barnwell, C. P. Bowles, E. B. Edwards, T. G. Highfill, D. D. Holt, J. B. McLarty, C. W. Russell, R. M. Varner, J. G. Wilkinson, J. G. Winkler, C. E. Williams (11). Local preachers: C. M. Floyd, A. G. Lackey, W. J. McLellan (3).

Ques. 18. What traveling preachers and what local preachers have been ordained deacons? Traveling preachers: R. J. Barnwell, C. P. Bowles, E. P. Edwards, D. D. Holt, J. B. McLarty, C. W. Russell, R. M. Varner, J. G. Wilkinson, J. G. Winkler, C. E. Williams (10). Local preachers: C. M. Floyd, A. G. Lackey, W. J. McLellan (3).

Ques. 19. What treaveling preachers and what local preachers have been elected elders? Traveling preachers: P. T. Dixon, W. Q. Grigg, C. C. Herbert, Jr., G. F. Houck, J. G. Huggin, Jr., H. M. Keever, R. G. McClamrock, C. A. Morrison, I. L. Sharpe, B. A. Sisk, W. S. Smith, H. C. Sprinkle, Jr., G. E. White, R. L. Young (14).

Ques. 21. Are all the preachers blameless in their life and official administration? Their names were called, one by one, in open conference, and their characters were passed.

Ques. 22. Who are supernumerary? W. L. Nicholson.

Ques. 23. Who are superannu ates? A. R. Bell, H. K. Boyer, J. H. Bradley, J. H. Brendall, G. C. Brinkman, P. H. Brittain, A. J. Burrus, D. F. Carver, W. S. Cherry, E. N. Crowder, M. W. Dargan, R. P. Fikes, J. M. Folger, T. F. Glenn, C. P. Goode, J. J. Gray, B. F. Hargett, S. S. Higgins, G. A. B. Holderby. J. G. W. Holloway, W. I. Hughes, J. W. Ingle, J. C. Keever, D. A. Lewis, J. W. Long, T. F. Marr, C. L. McCain, R. L. Melton, N. M. Modlin, Z. Paris, P. E. Parker, E. J. Poe, D. V. Price, A. S. Raper, J. T. Ratledge, J. C. Richardson, W. M. Robbins, T. J. Rogers, C. R. Ross, O. P. Routh, W. F. Sandford, C. F. Sherrill, R. D. Sherrill, C. M. Short, J. I. Spinks, C. E. Steadman, J. T. Stover, A. R. Surratt, J. L. Teague, J. E. Thompson, M. H. Tuttle, J. C. Umberger, M. H. Vestal, T. E. Wagg, D. P. Waters, E. K. Whidden, A. H. Whisner, W. A. Wilson, E. E. Yates, B. A. York (60).

Statistics

Ques. 24. What are the number of districts, of pastoral charges, and of societies in this conference? Districts, 10; pastoral charges, 294; societies, 872.

Ques. 25. What is the number of members, how many have been received this year on profession of faith, how many have been licensed to preach, and what is the number of local preachers? Members, 152,088; received on profession of faith, 6698; licensed, 26.

Ques. 26. How many adults and how many infants have been baptized during the year? Adults, 4118; infants, 1633.

Ques. 27. What is the number of Epworth Leagues and of Epworth League members? Epworth Leagues, 458; Epworth League members, 14,698.

Ques. 28. What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year? Sunday schools, 839; officers and teachers, 10,051; scholars enrolled, 130,400.

Ques. 29. What is the number of Woman's Missionary Societis, and whatis the number of members of the same? Societies, 417; members, 14,104.

Ques. 30. What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods, 9; members, 203.

Ques. 31. What is the number of members enrolled in the Fellowship of Stewardship? 651.

Ques. 32. What are the educational statistics? Institutions, 5; teachers, 519; students, 5157; value of property, $26,768,248; endowment, $24,131,669; indebtedness, $154,844.

Ques. 33. What are the orphanage statistics? Orphanages, 1; officers and teachers, 44; children in orphanages, 326; money expended, $125,000; value of property, $1,352,000.

Ques. 34. What are the hospital statistics? Hocpitals, 1; officers and nurses, 10; beds, 44; patients, 916; money expended, $21,202; value of property, $122,000.

Finances

Ques. 35. What has been contributed for the following causes? American Bible Society, $1343; church extension, $9831; Christian education, $32,402; Federal Council, $671; General Conference expense, $1209; hospitals, $1464; lay activities, $1612; missions, $37,474; negro work, $2149; temperance and social service, $268; theological schools, $2149; assemblies, $1061; by the Woman's Missionary Society, $99,360; from the Golden Cross Enrollment, $2159.

Ques. 36. What has been contributed for the support of the ministry? Bishops, $5374; presiding elders, $42,627; preachers in charge, $451,795; conference claimants, $17,761; superannuate endowment fund, $3071.

Ques. 37. What is the grand total contributed for all purposes from all sources in this conference this year? $1,456,798.

Church Property

Ques. 38. What is the number of houses of worship, their value, and the amount of indebteness thereon? Houses of worship, 872; value, $12,818,722; indebtedness, $2,319,088.

Ques. 39. What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages, 10; value, $135,500; indebtedness, $17,200; parsonages belonging to pastoral charges, 263; value, $1,544,253; indebtedness, $161,033.

Ques. 40. What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried, $6,017,115; premiums paid, $19,212.

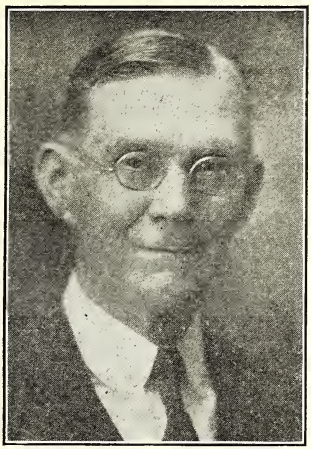
Ques. 41. How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged, 5; parsonages damaged, 3; amount of damage, $7829; collected, $5772.

Miscellaneous

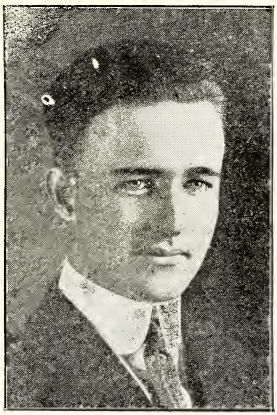
Ques. 43. Who is elected conference lay leader? James E. Lambeth, Thomasville, N. C.



T. G. VICKERS
North Carolina Conference Host



REV. W. F. CRAVEN
Pastor South Rocky Mount



REV. W. N. VAUGHAN
Pastor Rocky Mount Circuit



REV. WILLIAM TOWE
Superannuate

REPORT OF CONFERENCE TREASURER

Total assessment $250,750.00
Total collected ..... 125,476.16—50.05%
Total collected 1931 (last year) ..... 151,950.44—60.60%
Decrease ..... 26,474.28—10.55%

Note—Decrease in amount received this year in comparison with 1931 collections is 17.41%.

Apportioned As Follows

	Collections.	Per Cent.
General Conference	$ 53,740.53	42.70
Annual Conference	71,735.63	57.50
Total	$125,476.16	100.00

Apportionments Paid—By Districts

	Apportionment.	Collections.	Per Cent.
Asheville	$ 21,639.00	$ 10,963.00	50.66
Charlotte	32,798.00	17,824.06	54.34
Gastonia	27,658.00	13,414.99	48.50
Greensboro	32,348.00	22,757.66	70.35
Marion	19,533.00	5,478.58	28.04
Mount Airy	20,661.00	4,702.35	22.75
Salisbury	25,352.00	11,903.00	46.95
Statesville	26,102.00	12.662.04	48.51
Waynesville	14,117.00	2,439.38	17.28
Winston-Salem	30,542.00	23,331.10	76.44
Totals	$250,750.00	$125,476.16	50.05

Distributed to General Conference

	Amount.	Per Cent.
Missions	$18,809.19	35.00
Negro work	2,149.62	04.00
Church Extension	4,702.30	08.75
Education	9,404.59	17.50
Theological schools	2,149.62	04.00
Board of Finance	4,702.30	08.75
Bishops fund	5,374.05	10.00
American Bible Society	1,343.51	02.50
General Conference expense	1,209.16	02.25
Temperance and social service	268.71	00.50
Federal Council	671.76	01.25
Lay activities	1,612.21	03.00
Hospitals	1,343.51	02.50
Totals	$53,740.53	100.00

Distributed to Annual Conference

Church extension	$ 5,129.10	07.15
Conference claimants	17,761.74	24.76
Conference expense	5,997.10	08.36
Conference missions	18,665.61	26.02
Education	22,998.44	32.06
Hospitals	121.95	00.17
Lake Junaluska	1,061.69	01.48
Totals	$71,735.63	100.00

Note—An amount of $170.80 has been deducted from annual conference proportion and added to general conference part—due to an error in deducting $400 for commission on benevolences last year before division.

Respectfully submitted,
E. O. Cole, Conf. Treas.

REPORT OF COMMISSION ON BENEVOLENCES

To the Western North Carolina Conference:

Owing to present financial conditions, it is imperative that we make an unusual effort to secure the maximum payments on the General and Conference apportionments and the Voluntary Kingdom Extension offering. We have had to retrench; our offerings for the past year were less than the previous one. Our apportionments for the coming year have been substantially reduced and if every dollar apportioned is not paid much needed work must be left undone. It therefore behooves us all to use unusual diligence in this emergency. We have carefully studied the situation and we recommend:

That the district stewards meeting be held at the following times and places:

Asheville district—Asheville, November 28, at 1:30 p. m.
Charlotte—Charlotte, November 25, 2 p. m.
Gastonia—Gastonia, November 29, 10 a. m.
Greensboro—Greensboro, November 28, 10 a. m.
Marion—Marion, November 30, 10:30 a. m.
Mt. Airy—Mt. Airy, November 25, 9 a. m. (and night before).
Salisbury—Salisbury, November 29, 1 p. m.
Statesville—Statesville, November 30, 10:30 a. m.
Waynesville—Sylva, December 2, 2 p. m.
Winston-Salem—Winston-Salem, December 1, 10 a. m.

We request each presiding elder at his early convenience during the month of November or December to arrange for the holding of the kingdom extension institute; that he and the district lay leader make a special effort to promote attendance at these meetings; and that they make them occasions of real inspiration. Following these meetings a cultivation period in each charge should result in a large voluntary offering.

We also wish to concur in the recommendation of the board of lay activities that an "honest to goodness" every member canvas be made in every charge as soon as possible.

A GOOD WOMAN PASSES

Mrs. Anna McIntosh Hager, mother of Rev. T. W. Hager, pastor of Broad Street church, Mooresville, died November 11, 1932. She was eighty years of age September 5, just six days before her death.

The essential facts of her death are as follows:

Annie Priscilla McIntosh was born September 5, 1852. In young girlhood she was converted and united with the Methodist Episcopal Church, South, at Hills Chapel church in Lincoln county, N. C. She was devoted to her church and was a regular attendant until her health failed in September, 1925. On July 17, 1873, she was married to Julius P. Hager. To this union were born nine children: Mrs. Alice Womack of Lincoln county; E. Puett Hager of Iredell county; Ivey N. Hager, Denver, N. C.; Mrs. Rhoda Dellinger, Denver, N. C.; Eugene S. Hager, East Berlin, Pa.; W. Pierce Hager, Harmony, N. C.; Theodore W. Hager, Mooresville, N. C.; Ed. C. Hager, Lincoln county, N. C., and Jasper B. Hager, who died in infancy. On January 5, 1929, her husband quietly slipped away to be with the Lord. They having spent more than 55 years together, serving the Lord and looking after the affairs of the home and the care of their children.

Our needs are urgent; send along the cash; $1 advances your subscription six months; $2 for one year.

Marie's Prayers Bring Victory

As the pastor of Grey's Street church read the announcement, "The W. M. S. will hold its regular monthly meeting on Tuesday, September 8, at 3:30 a. m.," some of the members of said organization thought to themselves, "Oh, I wish I did not have to go"; others thought, "I am glad I am not on the program this month, I won't have to go." Even the pastor felt like saying, "I wish those good women would use their energies towards helping meet our local indebtedness." But one little woman near the rear of the church said, "Oh God, help me to make it a success." Marie Lamb had been a faithful member of the missionary society ever since childhood, but was of a timid and retiring nature and would not accept any important office, and never before this had agreed to conduct a meeting. She tried in vain to concentrate her thoughts upon the sermon, but they would continually revert to the meeting which she was to conduct the following Tuesday, and every time she would breathe a prayer for divine guidance.

That afternoon she wanted to go to her pastor and ask him to help her plan her meeting, but realizing that he, as well as most of his members, was more interested in other phases of the work than the missionary society, decided to go to Mrs. W. instead. "Oh, Mrs. Y.," she said, "I do wish you were able to go to the missionary meeting Tuesday. I have to lead, and I need your help so much. So few go, and I want to make it interesting enough for those who are there to want to come again."

"I wish I were able, but even if I can't be there in person my prayers will be with you, dear."

"Well, I certainly need and want them. Let's be so earnest in our prayers."

"Marie, why not have a large attendance this time?"

"How can we? You know how hard we tried last month, and yet only six out of thirty came."

"There is a way which I fear we did not try. You know God says, 'What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them.' We did not pray with enough faith."

"But how can we believe, when we have had so many failures?"

"We fail because we do not meet the conditions. We must take God at his word. You know he says, 'Whatsoever ye shall ask in my name that will I do,' and, 'If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him.' And we are told in other places that we need not expect anything if we doubt, and also that we must ask according to his will."

"Oh, Mrs. Y., I wish we could pray with the faith that brings results."

"But 'faith without works is dead.' We must not leave God to do the part that we can do."

"Oh, tell we what to do. I'll do anything you say."

"Well, first, I'd say be sure that every member of the society is reminded of the meeting. Those who can't be reached over the phone should be written to; then we must plan to make the meeting so interesting that they will be glad they came."

"I'll see that all are notified, and I will do my best to get up an interesting program. Now, will you help me pray. Oh, let's be so much in earnest."

Thus the inexperienced worker and the invalid member laid hold on the promises of God in such a fervent prayer of faith that they received the assurance of an answer, and Marie went home feeling that the meeting was going to be a great success. She was not surprised when the hour arrived to find a large attendance present, and when they kept coming until every member of the society except Mrs. Y. had gotten there, her eyes filled with tears of gratitude ,and she said: "Perhaps some of you are surprised at this large attendance. I am not." Then she told them of how she and Mrs. Y. had been praying for just such a gathering. "Now, you see what the prayer of faith will do. You can't say that the reminders which were sent out are responsible, for they have been tried many times before with no such results as this. There is no getting around the fact that God put it in the hearts of you all to come, and now, since we have this forcible illustration of God's answer to prayer, can't we all here claim his help in raising our budget? You know—no, you don't know, because many of you have not been with us lately—but we are fearfully behind with our finances, from a human standpoint, hopelessly behind. We planned to raise $40 over and above our dues, and we have been asked to contribute to other special funds, making our obligations over $150. The year is nearly out and we have gotten about one-half of it. Can we do as much in one quarter as we have in three?"

Some said "No"; others said they did not see how they could, but Marie said, "Neither do I see how we can, but by the help of God we can, and I feel like saying we will. Let's ask him to show each one of us our part and to help us to do it. 'The earth is the Lord's and the fullness thereof.' If we put ourselves in his hands I feel sure that he will show us how to do his work. It is not like asking for a selfish purpose, for then we might doubt his willingness, but we know that it is his will for his work to go forward."

It was unusual for Marie to make such long speeches, and every one realized how much in earnest she was and they caught her spirit of enthusiasm. As she sat down she involuntarily bowed her head, and they all followed her example. For several minutes there was no sound uttered, but gradually one after another offered a prayer begging for guidance and expressing their willingness to help. Marie closed the prayer with the simple words, "God use us as thou seest fit."

At the close of the meeting she urged all the members to continue in earnest prayer and try to find some means of increasing their donations. "Let's make it our aim to go over the top at our next meeting," she said.

Mrs. Y. was delighted at the results of the meeting and again she and Marie joined in earnest prayer that the members would find a way to meet their financial obligations.

For the next few weeks different ones kept coming to Marie telling her how they were making missionary money. Some were setting apart a definite amount from their usual income; some were making special personal sacrifices. One woman said that when she told her husband of their plans that he said he would give her half of his income for that month and she might give her tithe out of that. "And do yon know," she continued, "he has had more work and a better salary since then than he had had for a year. I shall have enough to pay all my back dues and a good bit to put on the specials."

Every member who was physically able was at the next meeting and not one but was happy and had something to offer. When all was counted they had enough to meet all obligations and quite a bit over to add to the specials.

"Why can't we enlist the other members of the church and pay off our local debts now?" suggested one.

"We might," said another.

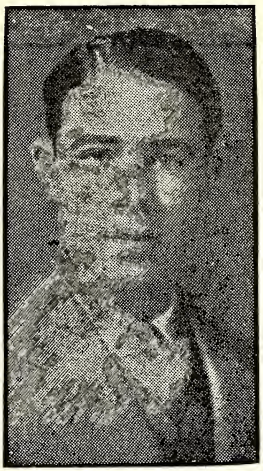
"We could," said the third.

"We can," said one.

"And we will," concluded Marie.

The next Sunday she asked her pastor to allow her to make a few statements before the sermon, and when she got up she told briefly and forcibly what had been accomplished by the women of the missionary society through prayer, accompanied by works. "And now," she continued, "we are asking the cooperation of the other members of the church in a similar campaign to pay off all our church debts. We have God's promise of answering prayers when made according to his will and accompanied by faith. We feel sure that it is his will for these church obligations to be met. Can we not exercise the faith and work to that end? Our little band of missionary women, I am sure, will and I beg every other member present to join us. Those who are not here today will receive a letter urging them to cooperate. May we not come back here one month from today with an offering sufficient to meet all obligations? We can. And if I am not very much mistaken, we will."

As she sat down the pastor made no comment but called the congregation to prayer, in which he voiced her petition. He had planned to preach on another



HENRY G. RUARK
Assistant pastor First Methodist Church, Rocky Mount, N. C.

subject, but changed and gave them a strong sermon on faith, urging the congregation to accept God's promises at face value, and reminding them that they had assurances of answer only when asked in faith and according to his will. There was little frivolous talk after service, but people went home in a spirit of prayer and thoughtfulness.

Marie got a list of the church members, and copying the names of all who were not present that day, divided them among the members of the missionary society, who wrote personal letters to every one, telling them how badly the church needed their support, not only financially, but needed their prayers and presence, and urging them to come.

On the appointed Sunday little Grey's Street church had the largest audience of its own members that had ever gathered there. The collection fully justified the faith of those who had been praying, for there was enough to pay all current expenses and settle up many old debts, leaving the church entirely free from encumbrance for the first time in its history. Members told how they had been blessed physically, financially and spiritually since deciding to take God into partnership, and give him a fair part of their income.

Were there a few more like Marie Lamb in every church we could see the work of the kingdom go forward with leaps and bounds. Floy Leach.

LETTER FROM AFRICA GIVES THE DETAILS OF MISSIONARY'S DROWNING

Details concerning the death of Dr. Caroll Brice Mount, medical missionary at Minga station in the Methodist Episcopal Congo Mission, were received at mission board headquarters, Nashville, Tenn., on November 5, in a letter written by Miss Ethel Shuler Smith of Minga. The brief announcement of the death of Dr. Mount by drowning reached the board by cablegram on September 4.

The letter from Miss Smith reports that Dr. Mount, who had taken some of the missionaries to Makamba, the mission lake, for vacation, spent the week-end there, and before returning to Minga on Monday morning, August 29, he went out alone in a small boat for an early hunt on the lake. He had shot a duck and was leaning over with his gun in hand to draw the bird to the boat when he lost his balance and was plunged into the deep water. He could not swim well, and as no one was near enough to save him, he quickly went down the third time. The other missionaries spent long hours trying to recover his body, but it was not until the next day that it was found.

Dr. Mount went to the Congo in 1929. He was physician in charge of the medical department at Minga station and had under his supervision the new leper colony recently established near Minga. He was markedly successful in his work as a medical missionary and was held in high esteem not only by his fellow missionaries but by the natives of the Batetela tribe to whom he ministered and by the state officials of the Belgian government.

A peculiarly touching circumstance in connection with the death of Dr. Mount was that he was married just six months before, his wedding taking place at Minga station in the Congo and being one of the high points of interest in the history of the Congo Mission for the year. His bride, Miss Helen Farrier of Giles county, Virginia, who made the long trip to the Congo to marry him, survives him, and will remain in the Congo to carry on missionary work. Mrs. Mount was formerly a missionary to the Congo under the woman's department of the mission board.

The young physician, who was just 30 years of age, came from Memphis, Tenn. In addition to his young wife, he is survived by his mother, Mrs. S. F. Mount; a sister, Miss Sophia Mount; a brother, Wilson Mount, all of Memphis; and a brother, Thomas F. Mount of Philadelphia. Dr. Mount was supported as a special on the mission field by his own home church, First Methodist church of Memphis.

Dr. Mount lies buried under a tall palm tree near Minga station.

MISTAKES

When a garage man makes a mistake he adds it on your bill.

When a carpenter makes a mistake it's just what he expected.

When a preacher makes a mistake nobody knows the difference.

When a lawyer makes a mistake it was just what he wanted, because he has a chance to try the case all over again.

When a judge makes a mistake it becomes the law of the land.

When a doctor makes a mistake he buries it.

But when the editor makes a mistake —GOOD NIGHT!—Bennington Banner.

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BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

A YEAR OF PROGRESS

Our board of Christian education will report to our conference soon to convene in Rocky Mount noteworthy progress along many lines of its program of Christian education during the year about to close.

Measured by the ideal, the record is far from the goal. Seen in the light of the conditions and considered as an educational enterprise which, like all education, is a gradual and often a slow process, it indicates that the North Carolina conference is moving in the direction of a unified program of Christian education in keeping with the legislation enacted by the general conference of 1930.

It is not practicable here to enumerate details concerning all evidences of progress. Below we give part of the evidence. It is our purpose to set forth next week other facts.

Far be it from us to parade the record boastfully; it is too inadequate for that, even if we were disposed to boast. Our hope is that the record will be a source of encouragement and inspiration to presiding elders, pastors, board chairmen, general superintendents, and other officers and teachers who made this record possible and upon whom we are depending to make the 1933 record vastly better.

NEW SCHOOLS ORGANIZED

One of the most heartening trends this year has been in the direction of entering new territory or re-entering abandoned territory with an educational program. New schools have been organized; abandoned ones have been revived. Literature has been furnished for one quarter to 14 or more such situations. Pastors have responded to the suggestion that they take the initiative in this effort to give the church's message to the last and the least. Below we list the schools which, according to our record, have been organized or revived and helped with a supply of literature; there may be others which should be added to the list. School, charge and pastor are named in order.

Small, Aurora; J. W. Sneeden.

Brantley Town, Aurora; J. W. Sneeden.

Ebenezer, Halifax; W. C. Wilson.

Temperance Hall, McKendree; S. S. Ellington.

Clarkton, Elizabeth; N. M. Wright.

Gant's, Hallsboro; N. P. Edens.

Memphis, Jonesboro; J. E. Blalock.

Pleasant Grove, Bailey; J. C. Williams.

Micro, Kenly; F. A. Lupton.

Ebenezer, Aulander; R. F. Taylor.

Bethlehem, Columbia; W. J. Underwood.

Pleasant Hill, West End; W. F. Elliott.

Rolesville, Millbrook; T. B. Hough.

STANDARD TRAINING SCHOOLS

District	Schools	Enrolled	Credits	Participating Schools
Durham	2	155	109	19
Elizabeth City, none.				
Fayetteville	1	31	23	5
New Bern	3	190	141	17
Raleigh	1	33	23	6
Rocky Mount	3	130	89	23
Wilmington, none.				
Total	10	539	385	70
Last year	3	192	142	23
INCREASE	7	347	243	47

COKESBURY TRAINING SCHOOLS

District	Schools	Enrolled	Credits	Participating Schools
Durham	23	522	381	41
Elizabeth City	13	216	130	17
Fayetteville	12	249	163	25
New Bern	10	140	93	13
Raleigh	13	297	169	25
Rocky Mount	14	263	191	24
Wilmington	17	289	186	44
Total	102	1976	1313	189
Last year	74	1459	956	141
INCREASE	28	517	357	48

44 new places reached and 901 persons received credit this year.

TRAINING CLASSES

District	Classes	Credits
Durham—1	Standard	13
Fayetteville—2	Cokesbury	20
New Bern—1	Standard	5
Wilmington—6	Cokesbury	60

In addition to the Standard and Cokesbury training work reported here, a number of credits have been earned by correspondence. A complete summary of this work, as well as of all other phases of our training work, will appear in a subsequent issue of the Advocate.

YOUNG PEOPLE'S WORK

Assemblies

	Total Registered	Credits
Christian Adven. Assembly	60	104
Young People's Assembly	283	508
Total	343	612
Last year	272	502
INCREASE	71	110

Young People's Day

No. divisions observing—35.	
Amount remitted	$99.26
Last year	25.34
Increase	73.92

Young People's Mission Special

Total raised 1931-1932	$1823.86
Total raised 1930-1931	1323.56
Increase	500.30

Charters

1931-1932	84 divisions	4 unions
1930-1931	13 divisions	
Total	97 divisions	4 unions

Young People's Division

DUKE MEMORIAL BUSY

Under the direction of the leadership training committee, of which Miss Esther Ruth Jones is chairman, the young people's division of Duke Memorial held a retreat last Sunday afternoon. This was to have been held out-of-doors in the Duke forest, but owing to the inclement weather it was held in the Duke school of religion social room. Following an enjoyable picnic dinner, the afternoon was spent in a most interesting discussion of the problems of leadership training, led by Mrs. Brian. As a result of this discussion, two very definite projects in leadership training are to be carried out by the Duke Memorial young people. The first is a standard class in "Worship in the Young People's Division," to be taught by Mr. Gobbel the early part of December. In this class all other young people's divisions of Durham will be asked to co-operate. The second project to be undertaken is a standard class to be conducted each Sunday at the Sunday school hour, beginning the first of January and continuing during the first quarter of the new year. The course and instructor will be chosen later.

On Sunday evening the division held a very interesting and worth while discussion of the topic, "What Can Young People Do in the Church?" This discussion was led by Mr. Gobbel, who made it both practical and interesting by leading the group to decide just what the young people of Duke Memorial church could do for their own particular church.

ELIZABETH CITY DISTRICT AHEAD

A letter received from the Elizabeth City district secretary, Rev. Herman B. Baum, reports that a total of $358 has been pledged by the young people of that district to the young people's mission special. At our assembly at Louisburg last July this district set as its goal $350, of which $240 was pledged during the assembly. Thus, since the assembly Mr. Baum has been at work and secured additional pledges amounting to $118, making a total of $358. And he reports also that there will be other pledges to be added later. Congratulations to Elizabeth City on being the first district to pledge its goal set at Louisburg! The Durham district deserves special mention also, for at the present time $691 of its $700 goal has been pledged, and several divisions have not yet reported their pledges.

Husband (feeling a twinge in the back while he is listening in)—"I believe I'm getting lumbago."

Wife—"What's the use, dear? You won't be able to understand a word they say."

REPORT OF BOARD OF LAY ACTIVITIES

To the Bishop and Members of the Western North Carolina Conference:

We recognize in world-wide conditions and especially the conditions of the constituency of the Methodist Episcopal Church, South, a challenge to the deepest consecration upon the part of our people; and we call upon our laymen to give themselves whole-heartedly to the program of our church.

We suggest that in the very beginning of the year the pastor in co-operation with the local board of lay activities and the local board of Christian education map out a program of activities for the entire year. This program should include spiritual activities, and make provision for sufficient funds for the adequate support of our institutions. It should give every member of the church something to do.

We believe that we are God's stewards and that the program of the church should cover the whole field of man's activties. We should consecrate not only our money, but our lives to God's service; our people should, therefore, eb educated not merely in Christian giving, but in Christian service.

We, therefore, request that each church make an every member canvass, and so far as possible get an adequate offering from every member; that our young people especially be taught both by precept and example to be liberal givers. We also urge our pastors to instruct their people in the doctrines of the stewardship of life; and suggest that the program of activities of each church be so worked out that the spiritual life of each member will be deepened and broadened.

We desire to emphasize our benevolent offerings. This is the most unselfish part of our work; and the general conference has made it our bounden duty to raise them. We urge our laymen to see that these offerings are not neglected.

The church can never do its full duty until it takes an intelligent interest in the work it is trying to do. We accordingly urge our laymen to take the Methodist Layman and the North Carolina Christian Advocate. We heartily endorse the plan of getting a subscription to the Methodist Layman from each district, charge and lay leader, every steward and every chairman of a stewardship committee. We also endorse the plan of the North Carolina Christian Advocate to get a hundred new subscribers from each district and pledge our help in putting the plan across.

We recommend that Layman's Day be observed ——— Sunday in June, 1933, and request the general board of lay activities to prepare a special program to be used throughout the entire church on that day. We especially urge district, charge, and church lay leaders to co-operate in a proper observance of the day.

We have elected Thomas C. Hoyle secretary and treasurer of the conference board of lay activities; and we nominate James E. Lambeth conference lay leader and request that the conference elect him to that position.

Respectfully submitted,
James E. Lambeth, Chm.



REV. H. C. EWING
Pastor Clark Street Church, Rocky Mount

NATIONAL CONVENTION OF ANTI-SALOON LEAGUE OF AMERICA

We are now able to give you a few definite preliminary details on the Anti-Saloon League national convention called for December 19 to 12.

The place will be Washington, D. C. Hotel headquarters will be at the Raleigh, 12th and Pennsylvania avenue. Public mass meetings in connection with the convention will be held in nearby churches to be announced.

The primary purpose of the convention will be to receive detailed reports from state superintendents and other officials covering each state and to formulate a definite program of resistance to the modification and repeal efforts of the liquor forces.

A meeting of the national board of the Anti-Saloon League of America will be held in connection with the convention at the Raleigh Hotel, commencing Friday afternoon, December 9.

Bishop E. G. Richardson of Philadelphia will make his first formal address as president of the Anti-Saloon League of America, to which office he was elected last January, succeeding Bishop Thomas Nicholson.

General superintendent, F. Scott McBride, will give a general report on the legislative situation as it will materialize in the coming short session in December and in the next Congress recently elected.

National attorney, E. B. Dunford, will discuss legal phases of the present problem. Educational director, Dr. E. H. Cherrington, will cover developments in the field of publicity. Dr. A. J. Barton of the Southern Baptist Convention and Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, will present the viewpoint of the southern drys, Bishop Edwin H. Hughes, resident bishop in Washington of the Methodist Episcopal Church, will address the concluding session of the convention.

United States prohibition director, Amos W. W. Woodcock, will present a down to date authoritative report of federal enforcement. Colonel Patrick Henry Callahan of Louisville, Ky., noted Catholic layman, economist and political commentator, will be on the program.

Sergeant Alvin C. York, outstanding individual hero of the World War, member of the American Legion, founder of a school for Tennessee mountain boys and girls, devoted Christian and untiring advocate of peace, will tell why he is uncompromisingly for prohibition.

Dr. Howard Hyde Russell, founder of the Anti-Saloon League, will preach the convention sermon.

United States senators, representatives and others prominent in the official and political life of the nation will help clarify the present prohibition situation.

The sessions of the convention will be open to all friends of the prohibition movement and delegates are invited from church and temperance groups throughout the nation. Pastors, Sunday school superintendents, editors of the religious press are especially invited to attend and secure the facts for the future fight.

Get all you can without hurting your soul, your body, or your neighbor; save all you can; give all you can.—John Wesley.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

SOME OF THE ACTIVITIES OF NASH ZONE

Even the rain failed to keep quite a large number of women from the zone study day at Spring Hope on September 27. We studied Lady Fourth Daughter of China. This interesting little book proved most satisfactory and aroused as much interest in China as any book we have studied for some time.

The book was presented ably. All the ladies who took part on the program held the attention of the audience unto the very end. Mrs. J. R. Baker laid the background for the study of the book. We felt that we certainly could enjoy the contents of the book to the fullest when she had finished. Mrs. Roy Wilder presented the book itself and the first chapter. When Mrs. Wilbur Marshburn of Spring Hope also, and the following ladies from Rocky Mount auxiliaries took their turn in helping to present the book: Mrs. L. B. Jones, Mrs. McGee, Mrs. DeBerry and Mrs. Liverman.

Mrs. F. G. Chamalee of Spring Hope closed the study class by giving the last chapter and by using the hymn, "Where Cross the Crowded Ways of Life," in an effective manner. At the close of the meeting, which was early in the afternoon, the ladies of the Spring Hope auxiliary served us a good luncheon together with the sandwiches the visiting ladies had carried. All in all this proved a most enjoyable as well as profitable day.

On October 7 Mrs. J. T. Holmes held the fall zone meeting at Red Oak. A number of the auxiliaries were represented, but not all. Mr. Vaughn, pastor of the church, conducted the morning devotional. Mr. Thompson, husband of our district secretary, was present, also Mr. Towe and our presiding elder, Mr. L. B. Jones. The presence and the prayers of these good preachers on such occasions inspire us greatly. We've heard of women keeping up with their husbands, but our secretary's husband keeps check on his wife—but he's promoting the cause of missions by so doing. We love him, too. The day was one that left all of us on a higher spiritual plane. Our presiding elder most highly complimented the work of the day, saying that the address and talks were of the highest type in every way. He realized the ability of our women to speak as well as to do.

Mrs. Gates was at her best, using as her topic, "Christian Adventure." We cannot expect God to bless us in our efforts until we have done our part, she stated. Miss Josephine Dameron, a returned teacher from Korea, held the congregation spellbound with her message concerning Ewha College and its needs. Mrs. J. N. Sills conducted a beautiful devotion, using "Prayer" as her subject, after which Miss Dameron sang "The Garden of Prayer," which was very fitting. Mrs. Thompson earnestly plead with the women to report all the work done along every line to the proper conference officer, and urged the auxiliary members to do a little sacrificial giving as well as more studying.

Our presiding elder, Mr. Jones, closed the day's program with appropriate remarks and pledged himself and his service to the great cause of missions, which he said had always played an important part in his Christian life and which should appeal to every Christian.

The Red Oak auxiliary proved most hospitable and added to the enjoyment of the day by satisfying the inner man with an abundance of fried chicken and cake, in addition to the sandwiches and light lunches carried by the guests.

Mrs. Paul E. Mallison.

SCOTLAND ZONE MEETING

The fall zone meeting of Scotland county was held in the East Laurinburg church on October 29 with 75 women present.

The meeting was called to order by the chairman, Mrs. J. C. Hunsucker, after which all joined in singing "Jesus Calls Us." Rev. W. L. Dawson led the devotional service.

Mrs. Jack Walters extended a cordial greeting to all, to which Mrs. J. P. Gibson of Gibson responded.

A short but very enjoyable musical program was given by the children of the Laurinburg auxiliary. Mrs. W. R. Southerland made some interesting observations about the children's work in the Laurinburg church. Little Anna Page Everett and four boys from the primary department pleased the audience with their singing.

After the reports from the auxiliaries were given Mrs. G. Y. Jones, district secretary, spoke of the work in the district and urged promptness in sending reports.

Mrs. Bertha G. Adams of Gibson auxiliary read a most appealing paper on "How We Are to Meet the Present Financial Situation Through the Church."

A quartette, "Somebody Knows," was sung by Mrs. W. L. Dawson, Mrs. L. T. Sanford, Miss Katie Plott and Mrs. Jack Walters of the East Lausinburg auxiliary.

Mrs. F. A. Kendall of Johns auxiliary made a very helpful talk on the responsibility of the auxiliary officers. A solo, "Just for Today," was rendered by Mrs. Edgar B. Fisher.

A most interesting and helpful talk on Bible and mission study was given by Mrs. M. Y. Self.

Rev. Edgar B. Fisher of Gibson made a talk on "What the Missionary Society Means to the Pastor," after which little Ruth Ann Fisher was presented a life membership certificate by the Gibson auxiliary.

The meeting closed with prayer by Rev. Edgar Fisher.

The hostess auxiliary then invited all present to the primary room, where sandwiches, cake and coffee were served.

Mary E. Sanford.

EDENTON STREET AUXILIARY

The woman's auxiliary of Edenton Street church, Raleigh, has just held their fall mission study class, with Mrs. F. S. Love as teacher. The class numbered 35, with an average attendance of 29, and met in the home of a different member each Thursday morning in October.

The text used was "Living Issues in China" by Dr. H. T. Hodgkin, and was most forcefully presented by Mrs. Love, who gave much of her time and talent in the preparation of each lesson. She used maps and charts and gave assignments to class members, who brought in reports on many correlated subjects.

As a fitting climax to this series of classes the woman's auxiliary, together with the Mary Pescud Society, held an evening meeting, open to all who were interested, and gave a program on China. This consisted of Chinese musical numbers, a talk on "Why My Church Should Study China," reports from the study classes as to what they had gained in knowledge and understanding of conditions in China, and in increased personal responsibility for the continued spread of Christianity among these people, and ended with a "dramatized conversation" supposed to be held in a missionary's home in Shanghai.

A most able introduction to this sketch was given by Mrs. Love, linking up our month's study with this dramatization of an evening with our workers in the field.

Most of the playlet was taken from the last chapter of "Lady Fourth Daughter" and gave a vivid picture of present conditions in China, the work being done by our missionaries there, and the great need for a continuance and enlargement of our church's program for these our brothers in another land. The parts in this play were taken by Miss Flora Creech, Miss Mamie Speas, Mrs. Harvey Maness, Mrs. Milton Howell and Mrs. E. Y. Floyd.

Following the program tea and wafers were served to those present and a pleasant social hour was held.

Mrs. Wray White,
Supt. Mission Study.

Mrs. Ernest Murphy writes: "The Bethel-Hebron auxiliary has just closed the fall study of 'Lady Fourth Daughter.' The class met at the home of Mrs. A. B. Warrent and spent the day with great profit, getting a better understanding of the privilege of sharing."

Be sure to read the articles on pages 16 and 17. They will enlist missionary interest.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

CHARLOTTE DISTRICT REPORTS NEW ORGANIZATION

We are gratified to hear through Mrs. C. E. Wakefield, secretary of the Charlotte district, of two recent organizations on her district. It is interesting to note that one of the auxiliaries honors the secretary in its name, being the Fannie Wakefield Society at Big Springs church, and the other auxiliary has adopted the name of a much loved pastor, Rev. B. M. Crosby, who, Mrs. Wakefield, writes us is responsible for the organization of a new church of which this auxiliary is a part. We congratulate secretary and pastor and trust that these new "namesakes" may grow into strong, vigorous healthy organizations. The lists of officers for these auxiliaries are:

Big Springs church—Fannie Wakefield Auxiliary—Charlotte, N. C. Organized November 1 with 28 members. President, Mrs. George Freeman, R. F. D. 4, Charlotte; vice president, Mrs. Luther Collins, R. F. D. 4, Charlotte; corresponding secretary, Miss Katherine McDonald, R. F. D. 4, Charlotte; recording secretary, Mrs. James Freeman, R. F. D. 5, Charlotte; treasurer, Miss Beatrice Klontz, R. F. D. 4, Charlotte; assistant treasurer, Miss Frances Sheets, R. F. D. 5, Charlotte; Supt. children's work, Mrs. Earl Black; Supt. mission study, Mrs. J. C. Simmons, both of R. F. D. 4, Charlotte; Supt. literature and publicity, Mrs. Paul Sheets; Supt. supplies, Mrs. A. A. Warner; both R. F. D. 5, Charlotte; Supt. social service, Mrs. J. W. Wilson; Supt. local work, Mrs. L. S. King; both R. F. D. 4, Charlotte.

Homestead church—Crosby Auxiliary —Charlotte, N. C. Organized November 4 with 21 members. President, Mrs. J. A. Shumate, Box 97, Charlotte; vice president, Miss Ila Edwards, R. F. D. 5, Box 123½, Charlotte; corresponding secretary, Mrs. L. L. Nixon; recording secretary, Miss Mabel Cline; treasurer, Mrs. W. E. Hudson; assistant treasurer, Mrs. H. L. Grice, Supt. local work, Mrs. A. E. Yount; chairman circle 1, Mrs. J. E. Cline; circle 2, Mrs. H. M. Love. (Address of the seven last named officers, R. F. D. 5, Box 123½, Charlotte.

We are devoting much of our space these weeks to the reports of the zone meetings of the various districts, believing that these gatherings of the auxiliaries for exchange of ideas, discussion of problems, etc., are most helpful and essential to success in our work.

WAYNESVILLE DISTRICT ZONE MEETING

Mrs. R. B. Howell.

Shady Grove church on the Jonathan charge was hostess to the central zone of Waynesville district at a recent meeting, with Mrs. David Hall of Sylvia presiding. Five auxiliaries were represented at this gathering and gratifying reports from each were given.

The chief speaker of the day was Mrs. E. L. McKee, former state senator, who delighted her hearers with a most helpful talk on Christian citizenship. Other talks of interest were contributed by Mrs. Henry Bryson of Cullowhee and Mrs. J. H. Howell of Waynesville. A pretty vocal duet by Mrs. Gladys Burgin of Waynesville and Mrs. Glenn Tweed of Asheville added to the interesting program. Mrs. Burgin sang a solo also during the day. The next meeting, which will be in the early spring of 1933, will be held at Speedwell.

SHADY GROVE AUXILIARY IN PLEASANT MEETINGS

The Woman's Missionary Society of Shady Frove met for an all day quilting recently at the home of Mrs. J. R. Boyd. The members of the society were joined by other ladies of the community, and together they quilted four woolen quilts for the Children's Home and Brevard Institute. Quite a good time was had by all the 17 present. A picnic lunch was served, after which time was given over to the regular monthly program and plans were made for securing the funds with which to buy the lights for the church, and for an all-day meeting for the observance of the week of prayer. It was the consensus of opinion with those present that much pleasure and enjoyment come from these all-day occasions.

ZONE MEETING AT COBURN MEMORIAL

Mrs. J. V. Moss was the presiding officer at the Salisbury district zone meeting at Coburn Memorial church on the afternoon of October 28, and the opening devotional was conducted by Mrs. H. C. Sprinkle in a most impressive manner.

Welcome was extended the visiting delegations by Mrs. Whisner, with appropriate response by Mrs. Ketchie of Park Avenue.

Mrs. Moss gave a most interesting talk on "Goals for the Year" and an inspirational solo, "Lord, Forgive," was sung by Mrs. Rufty.

Mrs. G. G. Adams of Gold Hill brought a message of interest and profit, using as her subject, "What Is Missions," and gave several worth while reasons why we should study missions.

In a report from the Christian social relations department, Mrs. Wade Johnson of Spencer urged a more co-operative spirit in this work, and was followed by a plea for the observance of week of prayer by Mrs. J. L. Menius of China Grove.

Mrs. J. O. Cox of Granite Quarry spoke most interestingly of the world outlook, and showed how necessary it is for every member of the missionary society to read this missionary magazine.

Mrs. J. N. Dayvault was made chairman of zone for next year, with Mrs. J. L. Menius as secretary, and China Grove was chosen as the next place of meeting. Meeting closed with prayer by Rev. J. B. Tabor of Woodleaf. At the close of the meeting a delightful social hour was enjoyed in the recreational room and dainty refreshments were served.

ZONE MEETING ON MT. AIRY DISTRICT

Mrs. J. B. Henderson.

On October 11 the women of the Moravian Falls circuit entertained the zone meeting for their part of the district. There was a good attendance and Mrs. R. M. Brame of North Wilkesboro, chairman, had prepared a splendid program. Rev. J. E. Hipp, pastor at Moravian Falls church, conducted the opening devotionals, Mrs. J. H. Armbrust singing "In the Beautiful Garden of Prayer" as a solo. We were happy to have our beloved district secretary, Mrs. J. L. Woltz, with us, and she brought us a wonderful message, using as her theme, "Peter's Release From Prison," reading the first 17 verses of the 12th chapter of Acts as a scriptural basis. She urged us to pray more, to have greater faith and to give more to the building of the kingdom of God. Following, Rev. J. H. Armbrust spoke on prohibition, his talk being a special feature of the meeting. This led us up to the noon hour and we were invited to the Sunday school rooms, where an appetizing lunch, with hot coffee, was served.

The afternoon session was opened by Rev. J. C. Jordan conducting the devotionals. Mrs. J. H. Armbrust spoke on mission study, urging each auxiliary to give more time to the study of the fine books which are available for our use. A splendid paper on spiritual life was read by Mrs. G. Cardwell of North Wilkesboro, and Mrs. T. C. Johnson gave a report of her work with the young people in her church at Wilkesboro. The children's work was presented by Mrs. J. B. Henderson.

A round table discussion of our problems proved helpful and all our women went away more determined to double their efforts during the remainder of this year for the service of the Master. Mrs. R. M. Brame was re-elected chairman for another year, with Mrs. J. B. Henderson as secretary.

ZONE MEETING WITH MISSIONARY SOCIETY AT LEAKSVILLE

In answer to a call from Mrs. Farrell, zone leader, a fine attendance of missionary workers gathered at Leaksville on October 3, 1932, for their zone meeting. Mrs. Williams, president of the local society, presided and following the opening hymn Mrs. Spencer of Spray had charge of the devotional service,

(Continued on page 25)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HO! FOR THE NEW YEAR !

These lines are being dictated just a few minutes after the closing session of the Western North Carolina conference, held in Winston-Salem, adjourned. While other members of the conference are hastening back to their homes the Children's Home man is hastily dictating the notes for this week's Advocate page. In a few minutes he must take the Home's singing class to fill an engagement with the Woman's Missionary Society of Centenary, Winston-Salem. The new conference year has already begun at the Children's Home. We rejoice over the assurances given us that support for our institution will be immediately undertaken by many pastors as they return to their former charges. Let's get the ten per cent apportionment into the Children's Home and out of the way of other needy causes.

THANKSGIVING AID

The superintendents of the orphanages in the state are making a strong appeal to the people for liberal contributions on Thanksgiving Day, which this year falls on November 24. Every institution will need funds to provide clothing and food for the children being cared for during the winter months. While the Methodist Children's Home here received a nice sum during the present session of the annual conference ,this coming from assessments made on the various churches based on ten per cent of each pastor's salary, still this will not be sufficient to meet the needs of the coming months. The same condition applies to the Baptist, Presbyterian and other orphanages.

Practically every one of us has some orphanage, or maybe more than one, in which we take a very significant interest, feeling to some extent a responsibility for its upkeep. The appeal comes daily, but with full force at Thanksgiving. Plan to be good to the orphans at Thanksgiving. But do not give on the assumption that this will last for a year. —R. A. Carmichael, Winston-Salem Sentinel.

WELCOME VISITORS

Hundreds of our friends visited the Children's Home during the sessions of our annual conference. Our boys and girls took great delight in showing them around over the grounds and into the cottages. Our youngsters are never happier than when telling their friends about the home they live in. Many of our friends brought with them help in the way of canned fruit, quilts and cash for the use of our family. The Children's Home cannot live without its friends. Its living is made happier when its friends come to see how the family is getting along.

PREACHING WITH A PIN

Rev. W. H. Willis, a preacher who loves all boys and girls, came to our home to preach a sermon to us Sunday morning, November 13. Mr. Woosley used to go to hear his sermons. Mr. Willis preached to us about a little preacher. He gave every one of us a straight pin and named it "The Little Preacher." He said, "This preacher is going to tell you a number of things." He told everyone to look at the little preacher he held between his fingers. Then he said, "This little preacher is bright and he wants



A Thanksgiving boy

you to be bright and happy in your hearts and wherever you are be bright." Next he said, "This little preacher is straight and he wants to be straight. He doesn't want you to be crooked." "The little preacher is clean and he wants you to be clean in your hearts and in everything." "The little preacher has a head and he wants you to use your head." "The little preacher has a sharp point and he wants you to make a point to do a good deed every day." Thanks to Rev. W. H. Willis for teaching us a lesson with a pin. Robert Griffin,
Tise I Cottage.

STILL WINNING

Mr. Murray took 36 of our boys over to Oxford Orphanage last Friday for two games of football with the fine boys of that institution. The first game was between the hundred pound teams of the two institutions, our boys winning by a score of 6 to 0. Immediately following the conclusion of the game of hundred pounders the first teams of the two institutions entered into a game featured with straight thinking and hard fighting. Our boys won this game by a score of 6 to 0. Rev. C. K. Proctor, Coach Ragan and the other Oxfordites treated our fellows royally and they came away rejoicing over being able to visit with such good friends.

A FINE LAD

The picture this week is that of Woodrow Griffin, the younger brother of Robert, who reports on this page the sermon preached by Rev. W. H. Willis to our children last Sunday morning. Woodrow is not claimed by any group of people for providing clothing. Maybe some fine person or group of persons would like to provide $25 a year for clothing this promising youngster.

SHAKE HIS HAND

Last night the writer took about 75 of our older youngsters over to Centenary Methodist church to hear Dr. W. W. Peele preach and to witness the ordination of 14 promising men as leaders. Following the service one of our boys was found hustling downstairs away from where our group was located. When questioned as to his hurry he simply said, "Don't bother me, I am in a hurry to shake the hand of that preacher who preached such a good sermon." Our youngsters know good preaching when they hear it. They are used to it.

A FEATURE

The most impressive feature of the recently closed annual conference upon the writer of these lines was the reports of the young preachers, particularly those who have recently come out of Duke University school of religion. Most of these young men are serving on very hard charges, but in practically every instance they brought up a report showing everything paid in full, the Children's Home apportionment included. Long live these courageous and effective young men. May they never know such a word as fail.

A BIG DECLINE

Five years ago the local contributions to the Children's Home, ten per cent and fifth Sunday, amounted to $58,940. The total contributions for the present year, ten per cent and fifth Sunday, amount to $36,037. We now have a much larger family to provide for over the number here five years ago. It is earnestly hoped that our income will increase so that more service may be rendered to more persons in need.

"What are you doing, dear?" asked a mother of her little daughter, who was making scrawls and scratches on a piece of paper.

"I'm writing a letter to Betty."

"But, my dear, you don't know how to write."

"O, that doesn't matter. Betty doesn't know how to read, either."—Christian Science Monitor.

A CONTRIBUTION TO THE CHILDREN'S HOME WILL MAKE THANKSGIVING REAL

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

We have received about $2500 from our Octagon soap coupon campaign. Now the political campaign is over, I trust that more attention and earnest effort may be given toward securing hundreds of thousands of the coupons. We have received one-fourth of the $10,000 which we set out to raise. From now till the last day of December when the campaign will close I want us to busy ourselves with collecting all available Octagon soap coupons within the bounds of the North Carolina conference. We need the money and it will cost us nothing but organization and effort. I am specially calling on the missionary societies and Sunday schools to come promptly and enthusiastically to our aid during the remaining six weeks of the campaign.

The Methodist Orphanage, along with other worthy causes, feels very anxious over the outcome of what is done the next few days in raising the ten per cent Orphanage apportionment. The situation with us makes it imperative that the Orphanage apportionment be paid in full this year. Unless this is done we shall be forced to face a most serious problem. I am not unmindful of the financial situation that confronts our people. By heroic, sacrificial efforts and giving we can rise to the occasion and provide for the necessities of our 330 fatherless boys and girls. I have faith to believe that the loyalty and love of our North Carolina Methodism will meet the demands of these unusual times. It is unbelievable to think for a moment that the preachers and churches which sent the 330 boys and girls to our home will withdraw their support from them in the hour of their greatest need. All that I am taking is that every church member do his or her best for us NOW and during the Thanksgiving season.

* * * *

The many orphanages in North Carolina are making their appeal to their friends for a liberal Thanksgiving offering during the next few weeks. Our good Presbyterian friends, through their board of trustees, are asking their churches and Sunday schools to give Barium Springs Orphanage $50,000 as a Thanksgiving offering. The Baptists are likewise asking their members to remember their orphanage in a most generous way. Because of our pressing need I am asking every Sunday school, organized class and church to give the Methodist Orphanage a Thanksgiving offering. We have been forced to borrow over $5000 with which to pay back bills. If all will join hand and heart in this laudable undertaking during the Thanksgiving season we can pay off all indebtedness and face the new conference year with a spirit of hopefulness. Unless our friends rally to us NOW and during the next few weeks we shall face a crisis of great magnitude. By all lending a helping hand we can and will go "over the top" in a manner that will be pleasing to Him who said, "Suffer little children to come unto me and forbid them not."

* * * *

Mrs. Nellie Rives and our class of young people gave two concerts on the Nashville charge the first Sunday. At the morning hour they were at Nashville church and in the afternoon they were at Maple Creek. At Nashville the congregation was not so large by reason of the rain. The Maple Creek church was filled with interested friends. It was the first time one of our singing classes ever visited this church. Many of those

(Continued on page 31)



Group of Children, Methodist Orphanage, Raleigh, N. C.

Sunday School Lesson

NOVEMBER 20

By F. B. Stockdale.

The Christian's Use of Money

Scripture Lesson — Deuteronomy 8:7-18; Malachi 3:7-10; Luke 12:22-24; 1 Corinthians 16:1-4; 2 Corinthians 8:1-15; 9:1-15; 1 Timothy 6:17-19.

Golden Text—Take heed, and keep yourself from all covetousness: for a man's llife consisteth not in the abundance of the things which he possesseth. (Luke 12:15.)

"The Christian's Spending," or "The Stewardship of Money," is our subject for today's study. Many of us are still at sea regarding the Christian's relation to money. Some believe they have a right to spend their money as they wish; that would be true if it were their money. Others keep the notion that if they set aside one-tenth and use that in God's work, the nine-tenths they may use as they please; that depends on what pleases them.

Money is a commodity put into the hands of men to be used for the highest interests of the kingdom of God. Spending money sounds like an independent use thereof; in that sense no Christian has a right to use money. Every cent comes under the claim of Christ on his people. One has no more right to an unwise use of money than he has to an unwise use of life. The idea of using money foolishly and using time wisely because our life belongs to Another has only to be looked at to see its folly. Money is not given us to do with as we want, but to use as we ought. Our duty and our wish probably clash more often in the use we would make of money than on any other question. That we should keep our money in our pockets with our church dues unmet, our minister unpaid, our World Service forgotten, is a biting comment on our utterly unchristian use of money. No Christian has a right to be rich in money while God's cause is poor for the need of it. The silver and gold belong to God, and we have no right to use it for any other reason than for the progress of his cause and the advancement of his kingdom. We have the right to use money, but never in any way that frees us from our obligation to use it for him whom it of right belongs.

The Danger of Success

The verses, Deuteronomy 8:11-14, are part of a long speech made to Israel by Moses. In these verses he warns the people of the danger of success. Beware! See to it that you do not forget God. That danger is nearer when we are full than when we are hungry. Satisfied stomachs readily lead to forgetful minds. Full men are forgetful. With plenty to eat, good houses in which to live, increasing stocks, money multiplying, it is easy to forget the land of Egypt and the house of bondage. Prosperity has a short memory.

Things are very near to us; they touch us at every point; appeal to our pride. Money ministers in many ways, and can hire many servants. Strange it is that the soul is readily swamped with things. A blanket will cover a family. A dollar, near the eye, will hide his sin. Success brings things very near, and there is danger that it will put the sense of God at a distance. Beware is the right note to sound when one has to pick his way among abundance.

Great Wealth Producer

Of one beware and the other remember: "It is God that giveth thee power to get wealth," and that in order that he may "establish his covenant which he sware unto thy fathers." Thus we have the strange idea that it is God's purpose to make his people wealthy and keep them from forgetting. The former he does as rapidly as he can, but forgetfulness is ever a near neighbor.

Religion is the greatest wealth-producing factor that has ever tried the lives of men. The first difficulty God has had with his people is the difficulty of keeping them good as he made them richer. More individuals have been swamped by abundance than poverty has ever wrecked. More nations have fallen through ease than through hardship. Never forget that it is God that gives ability to make wealth.

The Law of Personal Wealth

In our New Testament reference we have a law transferred from the agricultural realm to the world of affectionate actions. On the farm, if you sow little, your harvest will not be great; the harvest is decided by the sowing. Much brings much, little brings little; that is the law of harvest when you come to sowing. The sowing, in this case, is giving to a collection. Do not forget the law under which you are operating. Give little, you will reap little; give much, and your harvest will not be small. This is not only dealing with the actions, but with the source of actions: love little, and you will not be swamped by people loving you.

Remember, Paul is going on the theory that what we have is given us by which to express our affections. The giving is not to be measured by the pocketbook, but by the size of our love. Do not give "grudgingly"—"out of sorrow." Not because you are sorry for the one to whom you are giving. Love, not sorrow, is to be the motive of your giving. Nor of "necessity." Not because you are compelled by their need or by any rules of society, but because you love to give. The only Christian reason for giving is we love to do it. The quotation is from Proverbs 22:9, "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."

Money is the ability to do for those we love. Do you love your church? Support it liberally and enjoy the supporting. Do you believe in missions? Give

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

for HEADACHE
A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved — ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
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joyfully, not because they succeed or fail, but because you love. Give, not under the drive of a compulsion, but under the inspiration of a delight. Use your money joyfully as well as wisely.

Questions for Discussion

1. What is the Christian's relationship to money?
2. Does giving one-tenth cover my obligation?
3. Is there danger in success?
4. What is the great wealth producer?
5. What is the law of harvest?
6. What is money for?

—The Christian Advocate N. Y.)

W. N. C. WOMEN

(Continued from page 21)

using as a scriptural foundation for her message 1 Cor. 13, and closed with prayer.

Mrs. C. H. Boyd of the local church charmed her hearers with her rendition of solo, "I Shall Not Pass Again This Way."

The chief feature of the afternoon was the talk by Mrs. J. L. Woltz, district secretary, who announced as her subject, "Why Believe in Missions," giving four outstanding reasons, reminding us that our lives will be richer, our faith stronger, not only because of our investments in the King's business, but the memory of the work will encourage a larger faith in God and those who belong to his kingdom. She closed her talk with the wonderful command, "Go ye into all the world."

Mrs. W. M. Clark of Draper presented the World Outlook and gave many valuable reasons why every family should be interested in such worth while literature. Mrs. Haizlip of Spray made a number of splendid suggestions as to "How to Conduct a Modern Study Class."

The meeting closed with song followed by benediction by Rev. R. G. Tuttle, pastor at Leaksville.

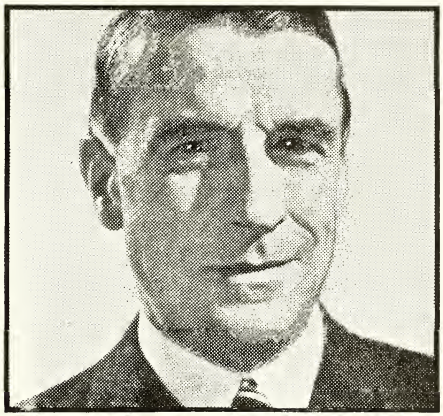
MAYODAN HOSTESS TO ZONE MEETING

Mrs. John L. Wilson writes us that the following program was given at the meeting of zone No. 2 of the Mt. Airy district at Mayodan on October 30. The meeting opened with a hymn and the devotional service was in charge of Mrs. T. F. Webster, after which the following program was given:

Prayer, Mrs. J. L. Woltz, district secretary; address of welcome, Mrs. T. H. Price; Mayodan response, Mrs. Nat M. Pickett, Madison; "Mission Study," Mrs. C. J. Lamb, Walnut Cove; talk, "Why Am I a Member of the Woman's Missionary Society," Mrs. Woltz; "Christian Social Relations," Mrs. Jesse Brown of Madison; "The World Outlook," Mrs. Tatum Lauten of Madison. An open discussion on "Problems in the Missionary Work" closed the program.

Mrs. E. E. Williamson was chosen new zone chairman and Mrs. J. L. Wilson, secretary.

How Old?



He doesn't look a day over fifty.
And feels like forty.
At the age of 62.

That's the happy state of health and pep a man enjoys when he gives his vital organs a little stimulant!

When your system is stagnant and you feel sluggish, headachy, half-alive—don't waste money on "tonics" or "regulators" or similar patent medicines. Stimulate the liver and bowels. Use a famous physician's prescription every drug store keeps. Just ask them for Dr. Caldwell's syrup pepsin.

This appetizing syrup is made from fresh laxative herbs, active senna, and pure pepsin. One dose will clear up almost any case of headache, biliousness, constipation. But if you want to keep in fine shape, feel fit the year 'round, take a spoonful of Dr. Caldwell's syrup pepsin every few days. You'll eat better, sleep better and feel better in every way. *You will never need to take another laxative.*

Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

Have a sound stomach, active liver and strong bowel muscles that expel every bit of waste and poison every day! Just keep a bottle of Dr. Caldwell's syrup pepsin on hand; take a stimulating spoonful every now and then. See if you don't feel new vigor *in every way.* Syrup pepsin isn't expensive.

IN MIDDLE AGE

When the eyesight grows dim, the Scriptures furnish consolation for the vicissitudes of life

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EGGING THEM ON

[Lucio, the poetical newsman of The Manchester Guardian, makes this comment on the following published statement of the British Minister of Agriculture: "The term 'new laid,' as applied to eggs, has not been defined either by statute or reputation."]

It is very sad to notice that our indolent M.P.'s
Have never dealt with new-laid eggs when framing their decrees;
Though many forms of fodder come within their careful ken,
Unrespected and neglected is the product of the hen.

There are Acts and regulations which the House of Commons made,
There are codes and reputations as accepted by the trade,
But poor old Humpty-Dumpty as he sits upon his wall,
Well, he hasn't got a statute or a single friend at all.

They certify the sardine and define its where and how,
They regulate the output of the melancholy cow;
There are codes for tea or coffee, or for butter in its keg,
But no one ever regulates the contents of the egg.

It may be new and creamy, or it may be "good in parts,"
But there are no legal schedules with percentages and charts.
But, worst of all (or so it seems to my indignant eyes),
There isn't any standard on the subject of its size.

I find too many eggs about that cannot fill their cup;
They sink in that receptacle instead of sitting up—
I like the egg that looks as though it issued from a hen
Instead of being sponsored by a sparrow or a wren.

So never mind the new-laid egg, for that I can discern,
But pass an Act, with penalties exceeding stiff and stern,
To take the British hen in hand and very plainly tell it
To lay an egg that is an egg and not a feeble pellet.

BROTHER MASSEY SENDS A BIRTHDAY MESSAGE

This being my 19th birthday, I would like to pass on some birthday thoughts to the readers of the Advocate on the beauties of life. I have been reading the Advocate for 65 years, and I remember hearing an older sister read it before I could read, and today I think of your great family to whom I feel akin.

A few nights ago I had been thinking of things beautiful, when I dreamed of looking out the window and seeing the earth all covered with snow. Everything was so beautiful, so clean, so pure, so white. Such, I think, is life when it is clean and white. But every time we do wrong it is a black spot on the beauty of life. It pays to do right to keep life clean and beautiful.

I have seen the beauty of the drifting snows when all the ugly places on the earth were covered and the branches of the trees were all covered, and the sun would shine out and increase in beauty, and the birds would sing for joy that the warmth of the sun was kissing away the cold. I have seen the mountains as they lifted up their majestic heads above the clouds. I have seen the plains as they stretched out in the unmeasured distance. I have heard the soft whispers of the morning breeze. I have heard the thunderous roar of the storm. I have seen the sun shining in his strength. I have seen the beauties of the moonbeams as they made glad the mountain and the plain. I have seen the stars as they peeped and smiled at each other and sent out their heavenly lights to make glad the nations of the world. I have heard the murmuring of the sea and seen the white-capped waves as they rolled in the distance. I have seen the rosebuds as they swelled and bloomed and sent out their fragrance to make glad the hearts of men. I have seen the lilies as they bloomed in the valley. I have read beautiful pictures of things that never were and never will be—intellectual beauty at the end of a pen—but I would turn away from all this and more to see one human life measuring up to its highest sphere, perfectly adjusted to God and man, enjoying the well earned achievements of a well spent life, waiting to enter into the richness of life's highest possibilities somewhere out yonder in God's great hereafter.

I am now going down the slope toward the last sunset, looking back across the distance through which I have come unashamed, and looking forward toward the gathering shadows unafraid. I shall soon pass on and be forgotten, but may the Advocate move on in its ever widening field to encourage peace, purity and good will among men through the years that are to come.

Yours for the spotless life,
Pleas. H. Massey.

FIGURATIVELY SPEAKING

Somebody has figured out that 50 per cent of married people are fundamentally happy, 15 per cent moderately happy, another 15 per cent moderately unhappy and 20 per cent so fundamentally unhappy that nothing can be done about it except divorce.—The Pathfinder.

He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune. The father was counselling her in an important step. "You see," he said, "he may be a perfect gentleman, and an excellent preacher, but he is a stranger, and we do not even know where he comes from." "True," replied the girl, "but we know where he is going, and I should like to go with him."

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THE NORTH WIND DOTH BLOW

By Ann Winter Evans.

Everywhere one feels a stir in the air. On the farms the grain and fruit is being gathered in and on the coast the fisherman is salting down his harvest of the sea for winter use. From the lone settler in his sod house who is filling in the chinks to keep out December's gale, to the city dweller who is thinking about his coal bin and his storm windows, there is the seasonal urge to make ready for the cold months.

But man is not alone in his preparations for winter. Silently and carefully the animal world is getting ready for the change of season. We are beginning to miss the birds from field and wood. In small companies they are gathering to set out on the long journey south to the Isthmus or as far as South America. Some travel by night, but the bolder ones, like the swallows and robbins, go by day. Any time now, if we are fortunate, we may thrill to hear the honk of the wild geese, and looking up behold that never-to-be-forgotten V-formation against the sky. We may stop to wonder whither they are bound and how often the old leader has taken them back and forth on this same journey that is as regular as the ebb and flow of the tides.

Butterflies, too, sometimes migrate in great flocks to a warmer clime. An eye-witness of the migration of Monarch butterflies says, "They rested in the sun, wings folded, motionless, and then, as if in response to a soundless signal, as when a button is pressed and a score of lights flash on at the same time, so the wings of this host folded and spread in rythmic order and perfect time."

To the animals that sleep in winter, the finding of a suitable place is the question of the hour. They choose as far as possible a place out of the wind and where the temperature does not change. Slugs and worms are finding a good hole in the ground to go to sleep in. The snail does likewise, but he takes the extra precaution of closing up the hole in his shell, leaving only a tiny opening for air. The frogs will soon be diving to the bottom of their pool and burying themselves in the mud. The lizard will make himself at home under stones or among dry leaves while the toad will bury himself in the earth.

The squirrel is very busy in the colder parts of the country gathering his food supply for winter. This fellow wakes up every little while and has a good feed before he curls up and goes to sleep again. The ground-squirrel or chipmunk is certainly a good provider. This was what was found in the winter cache of four little chipmunks—a quart of nuts, a peck of acorns, two quarts of buckwheat, as well as some corn, wheat and grass-seed. The clever little Arctic fox hides away bodies of animals for his winter use.

Animals like the bear store up food in their bodies. Along the salmon rivers of British Columbia or wherever there is a good food supply this is feasting time for the bears. They must eat, eat, eat, until they have enough fat for the long winter fast. During the long sleep in hollow tree or cave their bodies gradually absorb all the stored-up fat and spring finds them lean and hungry.

Arctice explorers tell us they frequently come across polar bears in winter, but these are probably the males. The mother polar bear lies down in the snow and lets a soft, thick blanket of snow cover her. She keeps a funnel open by means of her warm breath. In spring when she leaves her snowy bed she has a baby bear or two with her.

A hibernating animals is one of the mysteries of nature. To all appearances it is dead. The temperature is as low as the air around it; the heart beats very faintly and the breathing is not noticeable. The bat probably sleeps the soundest of any. We are told that if a bat is found during its winter sleep it can be kept under water for almost half an hour without waking.

For the birds that migrate and the animals that hibernate there is no choice in the matter. They must obey the call of nature or perish. There are many theories as to what it is that prompts them to begin their preparations long before the north wind blows cold, but, like many another "miracle of common things," we must admit we do not know. We can only be more and more convinced that there is an Unseen Hand that guides, an Unseen Voice that calls, and the dumb creatures, wiser than the so-called highest animal, are content to obey.

And now to robin and swallow we say "Bon voyage," and to bear and raccoon and the lowly lizard and worm we wish a good rest during their long night of winter.—The New Outlook.

TRIBUTE TO WORK OF REV. B. C. THOMPSON

We, the official board of the Norlina charge, wish to submit to this conference a resolution of our appreciation for the services of Brother B. C. Thompson.

His preaching has been of good, sound doctrine and his messages from time to time has brought new inspiration to the lives of many.

His unselfish and beautiful Christian life has been a living epistle for our Christ, and has made us believe more and more each day that there is a reality in the Christian religion.

Wanting to be submissive to the governing body of our church and believing that Brother Thompson's work has just begun, we trust that the presiding elder and his co-laborers at the annual conference will see fit to return Brother Thompson to us for another conference year.

J. L. Overy,
Charge Lay Leader.

One hears a great deal about the absent-minded professors, but none more absent-minded than the dentist who said soothingly as he applied the pliers to his automobile:

"Now, this is going to hurt just a little."—Skelly News.

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Children's Storyland



A PROBLEM IN GEOMETRY

The Junior Quadrangle of the Cottonwood High School—known as the smallest and peppiest high school in the state—was in session in Grace Sherman's room. It was the most important meeting since the four girls in the quadrangle had been juniors.

"We've got to decide tonight, girls," said Florence Elwood, as she reached for a square of fudge, "and quickly, so we can all toddle home in time to cram for that algebra quiz tomorrow. Shall we, or shall we not, invite Inez Edwards to join the quadrangle?"

"It won't be a quadrangle if there are more than four of us," declared Edith Emerson decisively. Edith was always decisive about things. "That ought to settle the matter. We've had the name so long—first the Freshman Quadrangle, then the Sophomore, and now—why, girls, it will just spoil everything if we let in an outsider."

"There never were but four girls in the class before," Anna Wise reminded her uncertainly.

"Why couldn't this new girl have been in some other class ,if she had to move to Cottonwood Ridge in the middle of the term?" complained Grace. "It's going to make it awkward, because everything of importance the class does is decided by the quadrangle. She won't count any more in class activities than the boys do."

"That doesn't seem quite fair," said Florence, the gentlest of the group. "Boys don't care a lot about being on the refreshment committee for the class banquet, and selecting the design for the class ring, and things like that. But girls care. She'll feel terribly left out."

"Of course, we're sorry and all that," put in Edith. "But I don't honestly see how it can be helped. Down in our hearts none of us really want her, do we?"

Even kind-hearted Florence joined in the chorus of "No, we don't," in answer to the straightforward query.

"She's a flat tire, if you ask me," said Grace. "She wouldn't add a thing to the quadrangle. She's not clever; anyone can see that. She hasn't made a creditable recitation since she joined the class."

"She certainly wouldn't complicate the problems of the judges in a beauty contest," added Anna.

"And those dowdy clothes she wears!" began Edith; then stopped, and added quickly and impulsively, for Edith always tried to be fair: "Girls, I'm sorry I said that. It's mean of us to criticize her. We don't really know a thing about her—except that we don't want her, or anybody else, in the quadrangle. And we'd better take an official vote on that and adjourn right away, before we begin to get gossipy."

Anna, the president, put the question, as formally as if each girl did not know already how the others would vote.

"It is the unanimous decision of the Junior Quadrangle that Inez Edwards shall not be asked to become a member," she announced, after the balloting. "The secretary will please spread this proceeding upon the minutes."

And the quadrangle adjourned.

It was the next day, after algebra class, that Florence Elwood lingered a moment in the main hall to wait for the new girl, whose expression of anxiety as they left the classroom had touched Florence's quick sympathies. Florence could not feel wholly satisfied about the quadrangle's decision, much as she wished to keep the group exclusive. She kept putting herself in the other girl's place. It was not a happy feeling.

"What's the trouble—anything I can help?" she asked, as Inez caught up with her.

"Thanks," the new girl replied. "But nothing's the matter, really, except that I'm afraid I've made a failing grade in that test. You see, at Smithville, where I came from, school opened later in the fall than it does here, and my class was about ten pages behind this class in everything. It's making it hard for me—not having had the work in between—until I catch up. Meanwhile, I'm afraid the people in the class must think I'm terribly stupid."

A twinge of conscience pricked Florence, remembering how thoughtlessly the quadrangle girls had come to that very conclusion.

"I hate having them think it," Inez went on. "Because now in the class, it makes me rather foolishly sensitive."

"Oh, you must not feel so," said Florence. A sudden impulse seized her. "Would you like to come out to my house this evening and let me coach you on those back pages? Algebra happens to be my strong subject. And I'd love to, honestly."

"That's great of you, Florence." The new girl smiled in quick gratitude, showing even white teeth.

"Why, she's not at all bad looking when she smiles," through Florence. "With some 1932 clothes she'd be almost pretty."

After an hour's hard work on the algebra problems that night the girls talked of other things. Inez told Florence about the class she had left in Smithville, a little homesick tremor creeping into her voice as she spoke of her friends there.

"We were practicing for a play," she said, "and I hated to leave before it was put on, because I had dramatized the material myself and felt a special personal interest in it."

"Do you mean you can write plays?" asked Florence, a new respect in her tone.

"It's simple. You can make them up out of a story, like the Christmas Carol, or Silas Marner, or Evangeline. Pick out a character for each person in the class, or for each girl, if just the girls are doing it. I could work out something good for our class here, I'm sure. With just five of us, it would be easy."

"Oh, if you would!" cried Florence enthusiastically. "We've tried so hard to find something suitable."

Then she stopped suddenly, remembering that Inez was not one of the group who did things in the junior class. How could she be in things with the oth-

STILL THE SAME

By Annie Johnson Flint.

Our Lord is still the Way
Amid the twisting maze
Of all the world's perplexing paths,
Its many crooked ways;
Still plain and clear he waits
To lead our straying feet
Past quicksands, treacherous and deep,
Into his straight firm street.

Our Lord is still the Truth
Amid confusing lies,
The world's conflicting theories,
Wild guesses and surmise;
Still plain and clear he waits
To guide the seeking mind
Past doubts and false beliefs,
His certain Word to find.

Our Lord is still the Light;
Men's flickering torches pale
Are poor and dim at best,
And soon burn low and fail,
False signals lure astray,
But steadfast, clear, and bright,
He waits to guide us safely home
Through earth's bewildering night.

Our Lord is still the Life,
Abundant, rich and free;
He longs to break our chains
And give us liberty;
Serene and calm he waits
Our poor, weak selves to take,
And like his glorious self
Our futile lives to make.

—Sunday School Times.

er girls if she didn't belong to the quadrangle?

"It isn't fair," she thought. And then and there she made up her mind that at the next meeting of the quadrangle she would propose Inez Edwards' name for membership.

It was Anna Wise who glanced up next day and caught an expression of pained embarrassment on the new girl's face as she finished a stumbling translation in Latin class.

"I'm going to help that girl with her Latin," she told herself. "It will help to square me with the old conscience about my part in the quadrangle decision. Here's my chance."

After class Anna waited and invited Inez to bring her book and come to her house to spend the evening. She was astonished to find, after a half-hour's work, how intelligent a grasp of the subject the newcomer possessed.

"It is because of the vocabularies I have missed between the page where I left off at Smithville and the place where I began here that I translate so badly," explained Inez. "It makes it a bit hard, you see."

"I should think it would," said Anna sincerely. And she, too, was ashamed that the quadrangle had jumped so quickly to the conclusion that the new girl was a poor student.

Arising to go, Inez expressed admiration of Anna's beautiful piano.

"I am proud of it," said Anna, "although, except when we have parties here, it is of little use to me. I don't play, you see, and there is no music teacher in Cottonwood Ridge."

"I should be glad to teach you what I know," offered Inez impulsively. "You have been so good to help me with my Latin."

"I didn't know you were a pianist." Anna tried not to look surprised. "Play something for me now, won't you, please?"

Inez, delighted to please her newfound friend, played from memory a half dozen simple numbers with a sureness of touch and charm of expression that even to Anna's unskilled ear marked her as a musician of ability.

"And to think we said she wasn't smart enough to be a member of the quadrangle!" she thought.

It was Grace Sherman who discovered later in the week that Inez was an expert basketball player. Cottonwood Ridge High had never had a girl's team. The school was not large enough to employ a physical training director and the two women teachers on the faculty did not know the game well enough to direct it.

Grace and Inez were watching the boys' football team at practice.

"I wish the girls could have organized athletics, too," said Grace.

"Why can't they have basketball?" asked Inez. "We had a girls' five at Smithville. We won the district championship last year."

"Oh, did you play?" asked Grace eagerly.

"I was captain."

"Are you good enough to coach?"

"I've played since I was ten," said Inez, modestly. "If you girls want to organize a team I'll be glad to show you all I know about the game." Her eyes shone with happiness.

"I'll speak to the other girls about it," said Grace, turning away. The new girl's eager generosity made her ashamed.

And she, too, was thinking of a resolution she was going to introduce at the next meeting of the quadrangle.

Anna had called a special meeting for that night.

Grace went to Anna's home eager to tell the girls what she had learned. But Edith Wharton was on the floor ahead of her.

"Listen, everybody!" Edith threw a cushion at Anna's head to indicate that the meeting was officially open. "I want to tell you something. It's about that new girl in our class. Do you know, after our decision Monday I couldn't help feeling a little bit selfish, and that I ought to be especially nice to her, to make up for it."

The other three looked sheepishly at each other, and all began to smile a little.

"Just as I thought—you all felt the same way, didn't you? Oh, I know this bunch, all right. Well, I have gone out of my way to be friendly to her all week. Though, goodness knows, I didn't get much chance, for one of the quadrangle was always with her.

"But, anyway, today at noon she and I were walking to school together, and we stopped to look at those new wool sports dresses in Stevenson's window. I was curious to hear what anyone who wears such plain, made-over things as she does would say about them. And, girls, you can't guess what I found out! She's just crazy about clothes as any of us. But she's wearing made-over dresses of her married sister's this year and giving her entire allowance for clothing money for unemployment relief. Did you ever hear of anything so sweet? I can't tell you how it made me loathe myself. To think we had called her dowdy! We ought to be proud to have a girl like that in our class. I move, Miss President, that we extend the privilege of quadrangle membership to Inez Edwards, and instruct the secretary to tear the minutes of the last meeting out of the book."

"I was just going to suggest that somebody make that motion," said the president.

"I was just going to make it," said the other two members in unison.

The laugh that followed was a happy, relieved sort of laugh.

"Well, I guess it's unanimous," said Anna.

"Did you know Inez could write plays?" asked Florence.

"I knew she could play the piano beautifully," from Anna.

"Ill bet none of you knew she could coach basketball," added Grace.

"Let's take some fudge and go down to her home now," suggested Florence.

The new girl greeted them with friendly eyes.

"I might have known you were going to do just this lovely thing," she said, after Anna had formally extended the invitation in her best president manner. "I might have known, because you all have been so nice to me all week. I love you all."

The girls looked at each other shamefacedly, and there was a suspicion of tears in Florence's kind eyes.

Edith, always the business-like one, relieved the tension. "We must think up a new name for the club now, girls," she said briskly. "We are no longer a quadrangle."

"Why not the Junior Pentagon?" suggested Inez. "It's only adding another side."

"And only think," said Florence, after the original four had bidden the new member good night and were lingering on the corner to talk things over before separating for the night, "only think how grateful all the geometry classes in C. R. High will be to us hereafter! They'll never have trouble remembering how many sides a pentagon has. They'll count the girls in the junior class!"—The Girl's World.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N. C.
FOURTH ROUND

	November
Calvary, 7:30	17
Mt. Tirzah, 11	20
East Roxboro, 7	20

FAYETTEVILLE DISTRICT
Rev. J. C. Wooten, P.E., 1909 Haymount, Fayetteville.
FOURTH ROUND

	November
Parkton, a.m.	18
Raeford, a.m.	20

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIFTH ROUND

	November
Fairfield, 11	17
Swan Quarter, Providence, 3	17
Windsor, Windsor, 11	16
Williamston, 3	16
Plymouth, night	16
Roper, Roper, 11	17
Columbia, Cresswell, 3	17
Hatteras, Hatteras, night	16
Kennekeet, Avon, 11	16
Wanchese, night	16
Manteo, night	16
Dare, Mann's Harbor, night	16
Aulander, Aulander, 11	16
Ahoskie, Ahoskie, 2	16
Murfreesboro, Winton, 3:30	16
North Gates, Kittrells, night	17
Gates, Gatesville, night	18
Hertford, night	16
Edenton, 4	16
Chowan, Anderson, 11	17
City Road, night	17
South Mills, Trinity, 3	18
South Camden, Sign Pine, night	18
Currituck-Kitty Hawk	18
Pasquotank, Mt. Hermon, 3	19
Moyock, Perkins, 3	19
First Church, night	21

Several pastors will be asked to assist the presiding elder in making this fifth round.

NEW BERN DISTRICT
J. H. McCracken, P.E., New Bern, N. C.
FOURTH ROUND

	November
Vanceboro, Epworth, 11	20
Grimesland, 3 and 7:30	20
Goldsboro, St. Paul's, 7.30	21

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FOURTH ROUND

	November
Henderson, 11	20
Tar River, Plank Chapel, 3	20
White Memorial, 8	20

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FOURTH ROUND

	November
Wilson, 11	20
Elm City, 7:30	20

WILMINGTON DISTRICT
W .C. Martoln, P.E., Wilmington, N. C.
FOURTH ROUND

	November
Epworth-Wesley, Wesley Memorial, 7:30	17
Swansboro, Queen Creek, 11	20
Jacksonville-Richlands, Jacksonville, 3	20
Maysville-Pollocksville, 7:30	20

Western North Carolina Conference

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

	November
Randolph, Mt. Vernon, 11	23
Randleman, St. Paul, night	25
Carraway Memorial, Carraway Memorial, 11	27
Centenary, Centenary, night	27
Stokesdale, Stokesdale, night	29
Proximity, Proximity, night	30
	December
New Hope, Macedonia, 11	1
Farmer, Farmer, 3	1
Asheboro, First Church, night	1
Pleasant Garden, Pleasant Garden, 11	2
Bethel-Grace, Bethel, night	2
College Place, College Place, 11	4
Mt. Pleasant, Mt. Pleasant, 3	4
Bessemer, Bessemer, night	4

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND—IN PART

	November
Elkin, 11	20
Watauga, Valle Crucis, 11	27
Creston, Thomas Chapel, 3	27
Warrensville, Warrensville, night	27
Sparta, Sparta, 11	4
Helton, Healing Springs, 3	4
Elkin, (Conference), night	4
Jefferson, Bethany, 11	11
Todd, Pleasant Valley, 3	11
Boone, night	11
Laurel Springs, Transou, 11 (Saturday)	17
Wilkesboro, Wilkesboro, 11	18
Moravian Falls, Beulah, 3	18
North Wilkesboro, night	18
Mt. Airy, Central, 11 (preaching)	25
Mt. Airy, Rockford Street, night (preaching)	25

Special Notice

District stewards, pastors, lay leaders, Sunday school superintendents, chairmen of missionary committees, and presidents of woman's Missoinary societies will bold a joint meeting at Central church, Mt. Airy, beginning on the evening of Thanksgiving Day, and adjourning about the middle of the afternoon of Friday, November 25.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of the Canton Methodist church, desire to express our love and appreciation for a deceased member, Mrs. Norman Freel, who after months of patient suffering passed from this life on October 10, 1932. She was a devoted wife and mother, a good neighbor, a steadfast friend, always desirous of helping others. It can truly be said of her that those who knew her best loved her most. Therefore be it resolved:

First, That we bow in humble submission to the Father's will, knowing that he doeth all things well.

Second, That in the passing of Mrs. Freel our society has lost one of its most loyal members. We shall miss her, yet we are submissive to the Father's will.

Third, That we are grieved, but do not doubt his love and wisdom. We know it is well with her and that she has received the approving "well done" accorded to the faithful one.

Fourth, That we extend to her faithful husband and little sons our deepest sympathy and pray that her pure life may be an inspiration to others, because she walked honestly and worthily and that our Father, having denied them her presence, may give them other blessings instead.

Fifth, That a copy of these resolutions be put on our records, one sent to the family, one to the local paper, and a copy be sent to the North Carolina Christian Advocate.

Mrs. C. A. Cogburn,
Mrs. J. E. Branson,
Mrs. Carey Wells.

A very thin fullback was annoyed by the attentions of a small dog during a Rugby match.

At last, when play had moved to the other end, the back turned and shouted to the spectators: "Whoever owns this dog might call him off."

A voice responded: "Come here, Spot. Them ain't bones, boy—them's legs."—Belfast Evening Telegraph.

One Sure Way to End Coughs and Colds

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (Adv.)

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GREENSBORO, N. C.

YOUNG MAN and WOMAN

Why not CHECK and DOUBLE CHECK on yourself? The past is gone. The present is here. The future is just ahead. Get ready for the future. We can help you if you will write us what you want.

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Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

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Most Speedy Remedies Known

WANTED You to get our prices before buying that cemetery work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

TOO THICK

(Lord Dawson of Penn, famous British physician, in a speech to the British Medical Association, advocated hostels for fat men.)

Myself, like Omar, though I never sat
On Satan's throne, have pondered this and that
And many a knot unraveled by the road,
But not the master knot of human fat.

Why heaven decrees that some of us must bulge,
Whether we live austerely or indulge
The grosser appetites, remains a thing
That neither saints nor doctors can divulge.

We only know that those of us whose shapes
The outsized waistcoat hazardously drapes
By no strange ills are visited that he
Whose form is spare habitually escapes.

Contrariwise, when, calling you and me,
Life's unplucked roses beckon from the tree,
The human lath averts a gloomy gaze,
And turns away, and murmurs "Not for me!"

Not ours to spurn life's dainties or to shun
The fried potato or the buttered bun;
Of all the plats that Destiny prepares,
Only the fat man turns his face from none.

And that new-fangled caravanserai
Wherein Lord Dawson presently will weigh
And measure us, reducing pound by pound
Such fleshly men as have the means to pay.

Abandon hope, all ye who enter there,
Ye Falstaffs, ye Pickwickians, ye who ne'er
Shall look another barrel in the face
Or take your pleasure in the bill of fare!"

—Algol, in Evening News, London.

THE METHODIST ORPHANAGE

(Continued from page 23)

present expressed a desire that the class return at an early date. It was my privilege to accompany the class. I was happy to speak briefly at each of the churches visited. Nashville has a very beautiful auditorium in which to worship. The charge has one of the best parsonages in the conference. Both the church and the lovely parsonage are paid for. Brother W. G. Farrar has a compact work and he is making full proof of his ministry. He is alert, studious and looks after every interest of his work. It was a great joy to me to be guest in his home for the noon hour meal. Every consideration was shown me and Edward Hill, a member of our singing class. The Orphanage is in high favor among the good people of the Nashville charge.

HOW TO STOP A COLD QUICK AS YOU CAUGHT IT

A New Method Doctors Everywhere Are Advising

FOLLOW DIRECTIONS PICTURED BELOW



Almost Instant Relief In This Way

If you have a cold—don't take chances with "cold killers" and nostrums. A cold is too dangerous to take chances on.

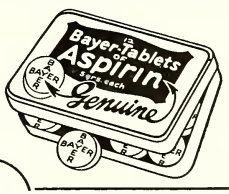
The simple method pictured above is the way doctors throughout the world now treat colds.

It is recognized as the QUICKEST, safest, surest way. For it will check an ordinary cold almost as fast as you caught it.

That is because the real BAYER Aspirin embodies certain medical qualities that strike at the base of a cold almost INSTANTLY.

You can combat nearly any cold you get simply by taking BAYER Aspirin and drinking plenty of water every 2 to 4 hours the first day and 3 or 4 times daily thereafter. If throat is sore, gargle with 3 BAYER Aspirin Tablets crushed and dissolved in a half glass of warm water, repeating every 2 or 3 hours as necessary. Sore throat eases this way in a few minutes, incredible as this may seem.

Ask your doctor about this. And when you buy, see that you get the real BAYER Aspirin Tablets. They dissolve almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets dissolve with sufficient speed and completeness, leaving no irritating particles or grittiness. Get a box of 12 or bottle of 100 at any drugstore.



NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

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NORTH CAROLINA CHRISTIAN ADVOCATE

IN MEMORIAM

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W. D. Yarborough.

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W. D. Yarborough.

CHAMBERS—Mrs. Bathilda Chambers was born June 14, 1851, and departed this life January 15, 1932. Very early in life she made a profession of religion and joined the Methodist church. She believed in her church and read her church paper to the end. Mer home was blessed with five children, three of whom remain—R. W. Chambers, Miss Florence Chambers of Asheville, and Mrs. Geo. W. Evans of Candler, N. C. Her fine children attest the strength and value of her influence and work. Truly she was one of God's saints. Always gentle, patient, and kind. She was one who could overlook the faults and mistakes in others and see something good in everyone. The funeral service was conducted by the writer and the body was laid to rest in the Chambers burial ground on Reem's Creek.

T. A. Groce, P. C.

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O. C. Melton, P. C.

CAMPBELL—Mrs. Ella Campbell, wife of Daniel M. Campbell, died at her home at Laurel Hill on October 26, 1932. Mrs. Campbell was 71 years of age. Mrs. Campbell joined the Methodist church in her girlhood and remained a loyal and devoted member to the last, being at the time of her death a member of Laurel Hill Methodist church. She was truly a good woman. She was devoted to her husband, to friends and loved ones, and to her Lord and his kingdom. The funeral and burial service was conducted by her pastor at the Gibson cemetery near Laurel Hill in the presence of a large group of friends and relatives. Sister Campbell is survived by her husband, Daniel M. Campbell of Laurel Hill; one sister, Mrs. Elijah Gibson of Gibson; two brothers, Colin Smith of Albemarle, and Yancey Smith of Laurel Hill.

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Brother Green was converted and joined the M. E. Church, South, early in life and lived a consistent Christian throughout his life. Soon after joining the church he was made a steward and Sunday school superintendent, which positions he held until his death.

Brother Green's life was a model of Christian manhood—honorable, truthful, helpful, sympathetic and zealous for his church. He was old fashioned enough to hold family worship for more than 30 years. In his death the family loses a kind and affectionate husband and father. The church loses a model member, the community a good neighbor and friend, and the county and state a splendid citizen.

His life leaves an afterglow which will be long in fading. Although in poor health for more than a year his going was sudden and unexpected, but "He dropped into the grave as gently as a rose leaf beneath the sighing of the wind falls to earth.", G. H. Haigler.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to take from our midst Bro. John H. McRae, who was a faithful and active member of the Sunday school of the Carthage Methodist Episcopal Church, South, for many years; and whereas, we recognize and acknowledge the lasting contribution which he has made to the community and church in a long and useful life; therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father.

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Third, That we feel a profound sense of loss to the community and church in the passing of this good man.

Fourth, That a copy of these resolutions be sent to the North Carolina Advocate for publication.

H. Lee Thomas,
Mrs. Chas. T. Sinclair,
B. F. Whitlock.

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Saves $2. So Easy! No Cooking!

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Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and saves two-thirds of the money a family usually spends on cough medicine. Keeps perfectly and tastes fine.

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Greensboro, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 24, Number 47

Duke Divinity School Library

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While a "Mother's Cross" hangs where he late with us stood?

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But His cross was the heaviest: dying alone!
Yet still ye raise crosses, ye nations of greed,
And still on your crosses ye make the world bleed.

Ye painted these crosses, some white, and some black,
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And will stone cross endure? And can wooden cross rot?
And what meaning the cross when the deed is forgot?

Tears water black crosses as tears wash the white,
While the night wears to morning and day waits for night;
And think not ye may staunch the deep rivers of tears
By the raising of crosses and shouting of cheers.

But build yet a cross, nor of stone, nor of wood,
Neither black cross nor white, but of one common good,
And bind ye upon it the wreath of your love,
And peace be when by this your great sin ye have shrove.

—The New Outlook.

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WIDE RECOGNITION GIVEN EDWARD MOLITORE

High appreciation has been accorded Edward Molitore, professor of voice at Greensboro College, during a recent operatic engagement in New York, in the Music News of Chicago. Under the caption, "Molitore Triumphs in New York," the News of November 11 says:

"Edward Molitore was chosen by Fortune Gallo to open the New York season of grand opera presented by the San Carlo Opera Company. Mr. Molitore opened as Pinkerton in Puccini's 'Madame Butterfly' and achieved outstanding success.

"The New York Times spoke of his voice as 'rich and pure' and said, 'He sang with directness and fine intonation.' Other comment carried such phrases as 'admirable singing with top notes secure, true and brilliant' and 'A voice of great promise.'

"Other operas sung by Mr. Molitore during the two weeks' engagement were 'Faust,' 'Martha,' 'Carmen,' 'Cavalleria' and 'Tosca.' In the last opera he received such an ovation after the 'Elucevan le stelle' aria of the last act that it was some time before the orchestra was permitted to continue. In theater parlance—'he stopped the show.'"

Mr. Molitore, who is professor of voice in Greensboro College, last spring had outstanding success as soloist with the Chicago North Shore Music Festival with such artists as Gota Ljungberg, John Charles Thomas, Jeannette Vreeland, Beniamino Gigli and Percy Grainger. Last summer he completed his third consecutive season as leading tenor with the Cincinnati Zoo Opera Summer Opera.

WITH THE BAPTIST BRETHREN

Last week I did myself the honor of touching elbows with the Baptists at the State Convention in Charlotte. What fine, democratic and devoted group is this! Every element of life in the state is represented by men and women, young and old, devoted to the highest and the best. Such people are a great asset to a commonwealth.

I happened in when the subject of missions was being presented. Missions at home and the call from afar enlists the best efforts of the leaders of the Baptist hosts in North Carolina. To select a successor to Dr. C. E. Maddry, who goes to the work of the Southern Baptist Convention, involved the best thought and the earnest prayers of the convention. This man is charged with the leadership of the work in the state. The committee, after prolonged effort, could not agree on the proper man for the work, so the whole matter was left to the choice of the convention without regard to any names suggested. It was indeed a most democratic method of proceedure—doubtless the wise one when there was so much good material in sight and so many views cherished as to the sort of man needed.

My purpose in this, however, is not to make report of the business transacted, but rather to express the pleasure of enjoying an hour with this noble band. Then, too, allow me to suggest that the Baptists ought to co-operate with the Methodists who are so largely of the same stock in every possible manner in all social and religious movements in the state. We are in every community and our churches stand side by side on country roads and city streets. Our young people can do much for the best life of the future; then, too, our ministers and laymen ought to arrange joint meetings for the promotion of temperance and prohibition and such other social movements of these trying days. Only by co-operation can we meet the many demands upon us. As neighbors and fellow citizens, we have interests of common concern ,to say nothing of our common brotherhood in Christ our Lord. Are we each and all willing to come up to our high calling?

M. T. P.

A CHRISTMAS SUGGESTION

To those of our readers who wish to send subscriptions to the church paper as Chritmas gifts, the management of the N. C. Christian Advocate announces that there will be sent beautiful gift cards to reach each recipient on or near Christmas Day, stating that this yearly subscription is a Christmas gift and bearing the name of the giver.

A year's subscription to the N. C. Christian Advocate is a most appropriate gift. With every issue the good wishes of the sender are renewed.

If you follow the above suggestion—and we hope you will—do your Christmas subscribing early.

N. C. Christian Advocate,
Greensboro, N. C.

WHEN PROPHETS ARE STATESMEN, AND WHEN NOT

When the industrial or political leader sees an ecclesiastical prophet waging war against the iniquities of the industrial system, he feels aggrieved that the prophet is not devoting his whole time to the saving of precious souls; but when he learns that the prophet has changed his opinion and is hailing the industrial system as an agent of righteousness, the industrialist pronounces the prophet a statesman. On the other hand, when the ecclesiactical leader devoted to an established order sees his brethren questioning that order, he recalls them to the saving of individual souls. They are at liberty to scamp the soul-saving quite considerably if they shout loud enough for the approved order.—Bishop Francis J. McConnell.

SORRY FOR THOSE WHO COME AFTER

On the whole I feel a great pity for the younger generation. Life was comparatively so easy for us and it is going to be so hard for them. We grew up in an age of expansion and confidence; they have come in for an age of contraction and perplexity. The writing on the wall looked rather encouraging for us; what they see is—well, not "Mene, Mene," like Belshazzar, but a gigantic note of interrogation. Does this bother them much? I really do not know, for they rarely take their elders into confidence.—Dean Inge.

Foreign missions are a spiritual enterprise, not an economic or a political enterprise. They grow out of spiritual motives, and are spiritual also in aims, in methods and in message.—Robert E. Speer.

We cannot eat or wear machines. If the world were one vast machine shop, it would die. When it comes to sustaining life we go to the fields.—Henry Ford.

We are most grateful to all who are aiding us in the effort to put out a worth while paper.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 77 GREENSBORO, N. C., THURSDAY, NOVEMBER 24, 1932 Number 47

"The testimony of a good conscience is the glory of a good man."—Thomas A. Kempis.

Said Robert G. Ingersoll: "Some one will ask whence I come and whither I am going. I do not know whence I came and I do not know whither I am going. I am on a wide sea sailing on a great ship. I know only a few of the passengers, and I have no acquaintance with either the pilot or the captain. If this ship goes down in mid-ocean, I will go down with it; if it rounds into a beautiful harbor, I'll be there."

A. N. Leonard, in answer to Ingersoll, said: "If you ask me whence I came and whither I am going, I answer that I am going to a God-created race that came out of the Garden of Eden, and I am going to the city whose maker and builder is God. I, too, am sailing in a great ship, the old ship of Zion. I am acquainted with many of the passengers, and they are splendid people. But, best of all, I am acquainted with the pilot and captain, Jesus Christ, my Lord. This ship will not go down in mid-ocean, but will round into a beautiful harbor, and all on board will sing."

Arthur John Gossip's description of the modern church in the following paragraph should be read and re-read and studied sentence by sentence. Listen to what he says: "We still believe mainly in fuss and noise and crowding and organization and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it, too, is whirling with the rest we feel more happy. There may be no spiritual outcome whatever, but we are pleasantly tired, and there is a wind blowing in our faces, and so we have the sense something is being done. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and busyness, and a certain material capacity far more than in the Holy Ghost."

A dear good brother encourages us much with these words: "Blessings and good wishes and thanks to the Advocate staff. What you are doing and will do and must do as we pass on to the crest of this prevailing crisis carries tremendous consequences. We can discern the oft revealed fact of how God goes before: 'behold He goeth before you . . . and there shall ye see Him.' God fortified our position and forearmed us considerably for the current battle. And the North Carolina Christian Advocate is a high ranking item of proof of God's forerunning providences. We shall undertake to give you some evidence other than compliments of our gratitude: we shall advocate the Advocate in every Methodist home where it is not now going."

Womanhood should turn with special appreciation to the Gospel of Luke, which alone records the tender regard of Jesus for women. Luke alone preserves the narratives of the saintly Elizabeth and the Virgin Mary —"narratives which show in every line the pure and tender colouring of a woman's thoughts." Luke alone tells how the tender heart of Jesus was touched with compassion as he saw a broken-hearted woman going out to bury her only son. Luke alone tells about practical, hard working Martha who was distracted by a multitude of household duties and how Mary, her sister, had chosen the "better part" in sitting as an eager and humble learner at his feet. Luke alone has preserved the story of how Jesus, when the weeping women mingled with the crowds that followed him to Calvary, turned and said to those sorrowing women, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." This emphasis that Luke put upon the special concern that Jesus at all times manifested for women has greatly enriched the contents of this third gospel which competent critics pronounce an exceedingly choice piece of literature which people should appreciate for its literary form as well as its content.

Pension Frauds Continue

FOR more than fifty years following the Civil War we of the South have had much to say of the frauds that existed in the administration of federal pensions. Abuse was heaped upon the Grand Army of the Republic for its raids on the public treasury. Soldiers of the northern armies were accused of living at the expense of the taxpayers of the nation, and many who were a disgrace to the uniform had the reputation of keeping their hand in the public till. All of which was accepted as true.

Now we are having to face a more serious situation following the World War. We will soon have paid out for this one war more money than all the wars in which we have been engaged have cost us. Much of this money goes to men who were never overseas and for hurts that in no way relate to the service. More than four hundred million dollars have already gone for such.

It seems to us that the American Legion should set itself to the one effort of helping to remedy the present situation. It is a duty the men who answered the call of country in such an hour to see that they protect the good name and heroic record of their comrades so that the unworthy should not fatten at the public expense, and at the same time, heap reproach upon the fine and heroic boys who did not put their service to country and for the world on a money basis. All who would measure their sacrifices by the dollars gained discount the record made by the men who answered their country's call in this world conflict. Only by living above the level of the dollar can they hope for a place among the immortals. Any who doubt have but to read history. We never think of a bonus in connection with the immortal "six hundred" or "The Boys in Gray."

A Baptist Editor Writes

THE Watchman-Examiner is a conservative, ably edited Baptist paper of New York City. We never fail to welcome its weekly arrival in the Advocate office, because in it are many things of timely interest.

Dr. Curtis Lee Laws in last week's issue writes an editorial which shows that he continues to carry a level head. The editor says:

> The Watchman-Examiner, not being a partisan paper, took no part in the recent political campaign. We were convinced that the highest interest of our country demanded the re-election of President Hoover. With great ability and tireless industry he has led the nation through a period of great difficulty. The machinery of the nation is working toward the prosperity for which all of us yearn. For these reasons the editor of this paper, exercising his right as a citizen, voted for President Hoover. Despite former differences of opinion it is now the duty of all loyal citizens to gird themselves for the duties that lie ahead. Psychology plays a large part in our public life. If people feel that further depression is imminent, that feeling will help to produce a further depression. No good citizen will for a moment attempt to hamper the new administration. Thus to act would be treason to our country. Governor Roosevelt is a man of refinement, culture, character and public experience. Born in a home of fine traditions, an honor graduate of Harvard University, a long-time vestryman of a Protestant Episcopal church, he has had a varied public experience during the past twenty years which culminated in two terms in the responsible office of governor of New York. May Governor Roosevelt have the help of all good men and women in the great office to which he has been overwhelmingly elected.

The Guarantee for Days Ahead

THE Methodist preachers and people these times are thinking of and planning for the new year. Some are much discouraged with the outcome of the struggle through which they have come the past twelve months. They have little heart left for the struggle ahead. Why should they be discouraged? The conditions may be fully as unfavorable, but for every earnest and devoted soul the situation within is more favorable. Usually the fault is not in our stars but in ourselves. All who have lived heroically these past twelve months in doing hard work will find this finished task a fine preparation for doing a still harder task. Men who do exploits are apt to keep on in the same line of endeavor.

We do not look for flowery beds of ease; we must continue to fight if we would win the prize. But we do know that the heroic and consecrated souls will get a new response from many a suffering and struggling saint as they lead on to fresh endeavors. The faint-hearted and indolent would do well to drop out right now. They can not lead in such a day as this. Any who long for fellowship with those in soft clothing and would enjoy ease and self-indulgence should be counted out at once. They are useless in the pulpit or in the pew. Only those who are willing to enlist, with the cross going on before, can win in this day.

Really we have learned some valuable lessons in the midst of the present collapse. Some have got a fresh hold on God and they rely more implicitly on the power of the spirit. They know a new secret of conquest and count on winning in the face of most desperate situa-

tions. This means much for the future. Reliance on a power divine is far more effective than dependence upon the abundance of earthly resources, and the heroism born of constraining love wins in the face of apparent defeat. We have learned some lessons and have enjoyed certain experiences that are going to aid us greatly these coming days. Continued prayer and unwavering courage are going to give us ultimate victory.

Oldest Methodist Episcopal Church Edifice in the World

ST. GEORGE'S church in Philadelphia and near the big Delaware river bridge is said to be the oldest edifice of the Methodist Episcopal Church. It has been in constant use for 163 years. Francis Asbury in it preached his first sermon. The first love feast, the first watch night service and the first Methodist conference in America were all held in it. This first conference was eleven years before the "Christmas Conference" in Baltimore, when the American church was organized. This church is still in use and plans are on foot to make it a permanent memorial and landmark of early Methodism.

We trust that the Sesqui-Centennial of American Methodism to be celebrated in 1934 will do much to create interest in the history of our Methodism and best of all to create in us the crusading spirit of our fathers.

The Heart of the University

THE chapel services at Duke University are fast becoming the recognized heart and soul of this institution. At any rate, the assembling of from fifteen hundred to two thousand of the community in the Sunday morning service should lift the spiritual level of the university by the stress placed upon song and prayer and sermon in that fine atmosphere for worship.

Last Sunday morning fully two thousand joined in the worship led by Dean Russell and a chorus of eighty young men. The sermon on the Omnipresence of God was so clearly stated and finely illustrated as the dean passed from the individual to the universal that this old theological doctrine made its appeal to all. The mystical background manifest in the presentation of the theme ministered to the emotional element of the discussion. It was indeed an hour of spiritual uplift.

Zion's Herald Talks Wisdom

ZION'S HERALD, for more than a hundred years, has done business for the kingdom of God in New England and beyond that Yankee land as we people of Dixie sometimes think of it.

This Boston paper among other things relative to the inquitous liquor traffic says:

"It is a 'long, long way' from a presidential election day to the final repeal of an amendment. Let us also remember that even a wet senator or a wet member of the House of Representatives with all his power cannot quite do as he pleases. There are still some folks back home. And do not forget that during the recent campaign the dry forces have by no means been annihilated but have simply been blocked, dammed up, so that they were unable to function in a political way. Those obstacles will now be removed, that dam will now break, and the pent-up indigination of millions of prohibitionists will become vocal, yes, more than vocal; powerful to the point of greatly subduing the hilarity and cock-sureness of the liquor crew. The best thing, however, that we can drag out of the debris of 1932 is the hard-earned lesson that prohibition is not a self-running device. It needs behind it the power of an earnest and intelligent public opinion."

The Fallacy of Bigness

THE fallacy of mere bigness has ensnared the average American. If a thing is big that is enough. Let's fall down and worship it. We boast of big cities, big buildings, big fortunes, big farms and big churches. And every big thing is a challenge to somebody to build a bigger. A skyscraper of forty-two stories at one time attracted wide attention; now we talk glibly about one hundred and ten stories and the world accepts it as only in the course of events. And if a thing is not big why should it interest us, is a prevailing attitude of mind. It might be well for us to recall that the Son of God did not bow down before the fallacy of bigness. On the contrary we hear him saying, "where two or three are gathered together in my name, there am I in the midst of them." With twelve men and one of them to turn traitor, he set about his task of seeking and saving the lost. Not outward show but inward spirit was with Jesus the prime essential; and we would do well in this as in all other respects to be like our Lord.

People and Things

The address of Rev. A. B. Hunter is 330 S. Lake Ave., Lakeland, Fla.

Bishop Mouzon has made the following changes in appointments since conference adjourned: H. G. Allen remains at Central, Concord; W. O. Goode goes to King's Mountain; Wade Johnson goes to Waynesville.

The Charlotte district stewards' meeting has been changed by the presiding elder from Friday, November 25, as previously announced, to Monday, November 28. All persons interested in this important meeting of pastors and other church leaders will please note the change.

"Mr. and Mrs. Austin Kelley announce the marriage of their daughter, Sarah Grace, to Reverend William Simpson Smith on Monday, November the fourteenth, nineteen hundred and thirty-two, Mooresville, North Carolina."

Let every loyal supporter aid by sending a remittance to the Advocate.

The net gain in church membership last year in the Western North Carolina conference reached 3330. This is a gratifying gain but no occasion for boasting. It shows, however, that the Methodist church in Western North Carolina, is a going concern and the workers should be encouraged thereby and set themselves with fresh zeal to the great task of winning men and women for Jesus Christ.

"Rev. J. A. Dailey held his last regular service at Brown's Chapel church yesterday morning. He has served the Pittsboro charge four years as faithfully as one could. Brother Williams assisted Brother Dailey since last conference and he has been faithful also. We regret very much to have to say goodbye to our pastors. We pray God's richest blessings upon them wherever they are sent.' 'No parting words shall 'ere be spoken, In that bright land of flowers; But songs of praise and joy and gladness, Shall evermore be our.' "—W. F. Jones.

In February I was taken ill in Glasgow and they sent for a doctor, and, of course, every doctor is to a degree a specialist. But in fifteen minutes he had a greater specialist with him, that the two might consult and work and consult together. In your task you cannot fulfill your ministry alone, not even for fifteen minutes. Therefore, He, the Great Specialist, says, Go ye, disciple the nations, and I am with you every day. You and he together preach the gospel. Amen!—President Ryder Smith.

" 'Mr. Joseph Hocking, the famous Cornish novelist, who has hitherto remained outside the Methodist churches, has joined the Copperhouse Society of the Hayle Methodist circuit, the minister of which is Rev. Walter Lee,' says The Methodist Times and Leader of London. Mr. Hocking's name is familiar to Herald readers as the author of two stories, 'The Eternal Challenge' and 'The Game and the Candle,' which have appeared serially in the columns of this paper." The above note from Zion's Herald will be of interest to that large circle of Advocate readers who enjoyed these same two stories when they appeared serially in the columns of this Advocate.

The women can place the Advocate in the homes of the missionary women. The paper for fifteen weeks for fifty cents for new subscribers puts it within reach of all.

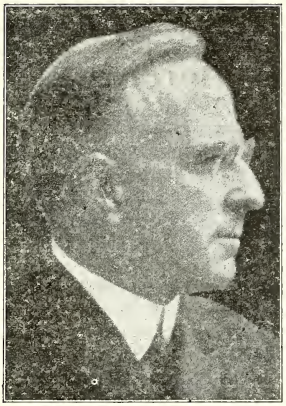
"We have already fallen in love with the good people of the Dudley Shoals charge. Brother J. L. Ingram is leaving everything in fine shape. Each of the three churches has a good Sunday school, an Epworth League and a woman's missionary society. Some members came in Friday and served dinner at the parsonage for the outgoing and incoming pastors and their families. The food and fellowship were both fine. We thank God for his good people."—E. P. Stabler.

Rev. J. C. Cornett last Sunday began his second year as pastor of Centenary church, Greensboro. He received six new members by certificate, had big congregations and received a warm welcome at the beginning of the new year. At the close of the night service the pastor called for a stewards' meeting and 19 of these officials were present. Not many churches can have a stewards' meeting with 19 present without having given previous notice or called them over the phone. Centenary seems to be off for a good year.

William Penn, who arrived on these shores two hundred and fifty years ago, was the son of an admiral. He was found by George Fox one day wearing a sword. But all that Fox said was, "William, I see thee is wearing thy sword." "Why, yes," responded Penn—who was not a little of a dandy in those days—"should I leave it off?" "Wear it as long as thee can, William," said Fox; and that was all. But soon the two met again, and this time Penn was without a sword. "I see thee has no sword," commented Fox. Whereupon Penn simply replied, according to one version of the encounter, "I wore it as long as I could."—Christian Register.

Religious Emphasis Week, conducted each year under the auspices of the Y. M. C. A. and Duke University, will be held in December. The speaker for the first four days will be Dr. Henry H. Crane, widely known minister of Scranton, Pa., and for the last three days the speaker will be Dr. Frank Kingdon of East Orange, N. J., who has been heard with much interest by the university community during the past two years. Dr. Crane's services will be held on December 5, 6, 7, and 8, while Dr. Kingdon will be heard December 10, 11, and 12. A full schedule of the services will appear in the next calendar of Duke University.

The united West Market Street and Park Place congregations of Greensboro held their first services last Sunday morning in West Market Street church. Rev. J. T. Mangum, for the last two years pastor of Park Place church, delivered a most excellent sermon that was heard with breathless interest by a congregation that packed the church and Sunday school annex both upstairs and down. Dr. Mangum is a pulpiteer of superior ability and Central church, Mt. Airy, where he is pastor for the ensuing year, may be prepared for high grade preaching by their new p astor. Rev. H. G. Hardin, the pastor, was in charge of the Sunday morning worship and Rev. W. A. Newell, presiding elder of the Greensboro district, took part in the services. It was an auspicious beginning of the new year by this new congregation composed of the former West Market and Park Place congregations, and if it fails to give a good account of itself we shall be sorely disappointed for it has a great opportunity.



BISHOP EDWIN D. MOUZON, D.D.

THE HICKORY DAILY RECORD EDITORIAL ABOUT A. C. GIBBS

Sunday the Rev. A. C. Gibbs will begin another year as pastor at the First M. E. Church, South, Hickory, and his congregation and friends will have opportunity, by their presence at the services, to demonstrate how happy they are over his return.

The unanimity with which local Methodists wished to have the Rev. Mr. Gibbs continue on in Hickory after three years of service here, is positive evidence of his ability to please the members of his church.

Outside his congregation, though, there has been an unusual amount of interest manifested in this appointment, and when the conference assignments were published in The Record Monday the expressions of pleasure over the fact that no change was made in the First M. E. pastorate were quite general.

The Record is of the opinion that Hickory is especially blessed in the caliber and character of her preachers. A more lovable, friendly, and companionable lot could hardly be assembled.

And of the entire number, there is none can excel the Rev. Mr. Gibbs in the qualities of equipment and temperament which must be blended happily to qualify the successful minister of the gospel.

We bid this kindly, cheerful man god-speed as he enters upon what we hope will be several more years of useful, earnest service in Hickory church work.

NEW PONTIAC GREETS HOWARD P. POWELL UPON HIS RETURN TO MARION

From the church bulletin of First church, Marion, we clip the following interesting items:

"Mrs. Powell and I are very happy to know that we are to have another year in Marion. The kindness with which you have welcomed our return has made our hearts glad. We want to say 'Thank you' to those who prepared the nice dinner for us on Monday evening; for those who had part in the generous pounding, and for all that has been done for us before and since our return.

"We were so delightfully and happily surprised on Thursday afternoon to find a new Pontiac coach parked in our yard with a card bearing the following message: 'For our beloved pastor, from Woman's Auxiliary and Junior Aid Society of First Methodist Church.' We thank God for the members of these two faithful and thoughtful societies. We shall never cease to be grateful for the car, and it shall be our purpose to use it for the glory of God and the furtherance of his kingdom. Thank you, and may God bless you."

A MARRIAGE OF WIDE INTEREST

In a ceremony characterized by beauty and impressiveness Miss Sarah Grace Kelly and Rev. William S. Smith were married Monday evening, November 14, at 7 o'clock at the home of the bride near Mooresville, N. C.

Prior to the ceremony, which was performed by Rev. Walter Kelly, brother of the bride, assisted by Rev. J. S. Hiatt, presiding elder of the Statesville district, Miss Lorena Kelly of Winston-Salem, sister of the bride, sang "Beloved, It Is Morn," accompanied by Mrs. Walter Kelly of Spindale.

The bride and bridegroom entered to the strains of Lohengrin's wedding march. The bride was attended by her sister, Miss Janie Kelly. The bridegroom has as his best man Henry Moore Kelly. Little Wilma Roberts, niece of the bridegroom, acted as ringbearer.

The bride was attired in a suit of green crepe with brown accessories and carried a bouquet of bride's roses and fern.

Mrs. Smith, an attractive young woman, is the daughter of Mr. and Mrs. P. A. Kelly of Mooresville, route 4. She received her A.B. degree from Woman's College at Greensboro, and taught at Mount Mourne two years.

Mr. Smith is the only son of Mr. and Mrs. B. C. Smith of Reidsville. He received his A.B. and M.A. degrees from Duke University and is a member of the Western North Carolina conference.

Mr. and Mrs. Smith left immediately after the ceremony for an unknown destination. They will be at home after November 25 at Woodleaf, N. C. The Advocate extends good wishes and congratulations to these fine young people.

STATESVILLE DISTRICT REPORT

The pastors of the Statesville district, under the wise and enthusiastic leadership of Rev. J. S. Hiatt, presiding elder, worked hard and have made many sacrifices to hold the kingdom line.

Revival meetings have been conducted in every church in the district. Hundreds of conversions have resulted. A total of 1205 members have been added to the churches of the district and 377 infants have been baptized.

The splendid co-operation between the presiding elder, pastors, and laymen has been so near perfect that every charge has contributed to the kingdom extension work, Golden Cross, mission specials, Sunday schools, orphanages, and our Chapel Hill church. A total of 960 were enrolled in vacation Bible schools and 330 Cokesbury credits won in training schools. Every charge in the district is on the Christian Advocate honor roll. Mrs. A. D. Abernethy, district secretary of the Woman's Missionary Society, has organized a society in every charge.

Two churches have been built, debts cancelled on three churches which have been dedicated. Three Sunday school huts have been erected, three churches remodeled, three repaired, and one educational building has been erected.

The slogan of the Statesville district is "The men of the Statesville district for the Man of Galilee."

Under the capable leadership of our optimistic and aggressive presiding elder these things have been made possible.

R. C. Bunch, District Lay Leader.

AN APPRECIATION OF BROTHER SLAUGHTER

For five years Brother B. B. Slaughter has served as pastor of this church in every department of its actvities with a fidelity that has won for him the love and esteem not only of his own church, but of the entire community irrespective of church, creed or color. His wife has been an untiring and most efficient worker in every branch of church work and community welfare.

With tonight's service the conference year closes. We do not know what will be the decision of the bishop and his cabinet as to the assignment of Brother Slaughter for next year; we therefore wish to give expression of our love for him and his good wife and children and to commend them to the people to whom they may be sent, praying God's richest benedictions to go with and abide with them. Should the wisdom of the conference return them to use we shall be most happy to have them and pledge them our loyalty and hearty support in carrying on the program of the church. We wish to call especial attention to Brother Slaughter's work with the young people which has been very effective and is already bearing fruit; this feature of his work has been and is invaluable to the church.

ASHEVILLE DISTRICT NOTICES

DISTRICT STEWARDS

The district stewards will meet in Central church, Asheville, on Monday, November 28, at 1:30 p. m.

DISTRICT INSTITUTE

The pastors, lay leaders, Sunday school superintendents, presidents of W. M. S. and chairmen of young people, will meet at Central church in a district institute on benevolences and cultivation period on Monday, December 5, at 1:30 p. m. Pastors please notify all these officials and secure their attendance if possible.

D. M. Litaker, P. E.

STATESVILLE DISTRICT MEETING

The district stewards of the Statesville district will convene in Broad Street church, Statesville, at 10:30 a. m. November 30. The presence of the pastors is desired.

J. S. Hiatt.

SALISBURY DISTRICT NOTICE

The district stewards of the Salisbury district will meet in First church, Salisbury, Tuesday, November 29, at one o'clock. All pastors and charge lay leaders are invited.

C. S. Kirkpatrick, P. E.

Fraternal Address of President G. I. Humphreys to the Western N. C. Conference

Mr. President, Fathers and Brethren:

I am honored today in being privileged to come to your great conference, and to bring fraternal greetings from the Methodist Protestant conference of this state now in session at Burlington.

I hold only an honorary membership in the North Carolina annual conference, so that I am especially grateful to my brethren for giving me this mission today.

May I say that it seems like coming into "home environment" to meet and mingle with Southern Methodist folks? My earliest boyhood recollections of church and Sunday school cluster around a little Southern Methodist country church up in Maryland. Two years ago I had the delightful privilege of being invited back to the home church and to preach at the dedicatory services of a new building. And so, Mr. President, I do feel somewhat at home even here in this beautiful temple of Southern Methodism in the old North State.

The days of your session are so few to transact the business that inheres in so large a conference that I do not wish to unduly trespass upon your time. As fraternal messenger from the Methodist Protestants, I feel that I can truly greet you on behalf of my brethren and assure you of our affection. We rejoice with you in the success of your labors and wish you god-speed in the kingdom program of our common Lord and Master.

If I might state my own personal conviction, it is that there should be no need for fraternal messengers from one body of Methodists to another—certainly not between our three largest branches. **We ought all to be ONE.** I trust this will not seem treason either to you or the branch I represent. Perhaps to one who has lived, as I have, in a so-called border state, having contact with folks in both branches of Episcopal Methodism, this thing of Methodist divisions seems more a why than to you or my own church in this state.

We have always been one, we are now one, in so many things that are essential to us as a church. This is our common heritage—and I rejoice that with you I am a joint heir to these things that early Methodism bequeathed. But a common heritage is not sufficient unto the day in which we live. May I venture to suggest that today we must likewise have a common viewpoint. In what?

First, the conviction that Jesus Christ is the only hope for a new order for life.

The manifestation of these days, through which we have passed and now are passing as a nation and the world, would seem to show that we have sought to build on other hopes. Somehow it seems as if we have trusted in horses of industry and chariots of gold; in the sword of education and the armor of democracy. And we have been learning that the horses were not forever tireless and the chariots not eternally secure; that the sword was not keen enough to cut through the sophistry and the armor not sufficient protection.

And while business and gold and education and democracy go into the making of good living, they are in themselves not sufficient unto the good life. These make their contribution to a world order but do not suffice unto ordering a new world. And if business and money and education and democracy are to be safe for the world they must be dedicated anew to the ethical program of Christ both for the individual and society.

Here in this great nation we are facing the challenge of a new crusade. And we must meet that challenge. A new crusade for Christian ideals and Christian motives adequate for such ideals. "And I, if I be lifted up," said Jesus. This, brethren, and this only is sufficient for the new order sorely needed.

I believe there is no minimizing the fact that the ministry must assume and assert a new leadership—leadership has largely been wrested from us. It may be that not alone are the times out of joint—it may be that we are. Have we somewhat forgotten that if we are ministers at all we were not born so, nor set up so by some conference? Do we remember that we "were made so (as Paul states) by the gift of God's grace through the effectual working of his power that we should preach the gospel"? I believe we shall recover that leadership and demonstrate it only as again we become gospel preachers: preachers who, like Father Wesley, thoroughly believe that God for Christ's sake has forgiven our sins and who know the passion of the strangely warmed heart.

A common viewpoint—

Second, that human vision, divinely illumined, is the only adequate means to realize the new order. Vision alone will not do. "Without vision my people perish" is a well known and well worn phrase. But even with vision a people may perish. The vision that would save a people needs a peculiar clarifying. To our results in science and invention, to our progress in education and democracy we must have the plus of outlook that is shaped and buttressed by the Spirit of God in Jesus Christ.

Methodism owes its venture and world-wide sweep to the fact that the pioneers of that movement not alone were under the thrill of the strangely warmed heart, but also had changed eyes as they looked out on a world. Their outlook was a keen spiritual insight that recognized the ideals that must be upheld both for the individual and for society. They saw that not alone shall the just live by faith but that faith is life for the just.

The evident need for the Christian church today is that vision may be so spiritually illumined that it can see more than men and their chariots of material creations—that it shall see the power of the Eternal that panoplies God's servants. "Having eyes to see" and just to see is not enough: to be able to look beyond and then see the infinite plans in relation to human needs, divine purpose for human progress, this is the church's need.

The new order for the world cometh not by political upheavals, socialistic platforms, communistic revolutions. The old order changeth for the best only as Christian ethics prevail in social relations. And this shall come to pass only as Christ the Saviour of men shall be exalted as the Master of life.

The days challenge the church to a new crusade.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood red banner streams afar—
Who follows in His train?"

Methodism has followed in the days gone by. Methodism is ever good when crusade-minded; and even at its best when the passion of that crusade has been for the ideals of the Christ. Whenever the sun of the ideal has shone through the dust and lighted its way, Methodism has been like an army terrible with banners, going down to battle and coming up with garments dyed—symbols of victory.

And I believe that the viewpoint in common must be—

Third, that Methodism can only contribute its best to help bring in the new order if it shall speak as ONE VOICE.

Some time ago I heard a distinguished Baptist minister tell of an all-day session that he attended of colored Baptists who were on the verge of disruption. He said that late in the day one colored brother, waxing quite eloquent, said, "I believe in the divine right of Baptists to split."

Mr. President, I believe that it is the divine desire that Methodists should unite.

"There are many voices in the world and not one is without signification." But if all voices could blend in one volume, what a reverberation! I simply believe there are too many church voices in the world. Protestantism with all its contribution to the world fails its possibilities for lack of focus and function. And Methodism could make its largest gift to service in this country for Protestantism if it could speak as one voice.

"Watchman, tell us of the night,
What its signs of promise are!"
Methodists, over the ocean flight
See that glory beaming star!

Yes, British Methodism has found a way. What of American Methodism? Shall our brothers across the sea be more of brother than you and me?

My own testimony is that I could live and die in the Methodist Protestant Church. And if tomorrow the Methodist Protestant Church should cease to be, I could live and die in either the Methodist Episcopal or the Methodist Episcopal Church, South. But I almost believe I could live and love forever in an American Methodist Church.

The challenge to the individual to whom Methodism, through its groups, ministers; to society on which Methodism thus seeks to make its impact, both alike would understand far more quickly and better if Methodism were one. And the forces of unrighteousness entrenched, the groups that threaten the very citadel of our national security, and the powers that scoff at the sincerity and influence of the church would alike know that a new order was on the way because Methodism was on the march militant.

A church with a purpose is far more important than a church with a polity. Polities may divide and deaden, but power and passion will unite and make alive.

It seems to me that I have heard something about a great celebration in 1934. It seems that my kind of Methodism is too young to have any significant part therein. I suppose some Methodist Protestant will be there as a fraternal messenger. It is to be a kind of jubilation over the memory of the Lovely Lane Meeting House and what took place there at the Christmas conference.

Now, Mr. President, may I sincerely venture the hope that this coming event will be more than the echo of footsteps in what was once a little chapel in Baltimore? May I dare say that I hope the echo of dead footsteps will change into the tramp of Methodist hosts marching on to unification?

Our British brethren became unified on the banks of the Thames. What more history-making, soul thrilling event than that you two great armies of Methodism, North and South, should march from the spot where Lovely Lane once was on to the banks of the Potomac, and meet on the bridge that links Arlington and Lincoln Memorial and there become one!

If that should be so, Methodist Protestants all over our territory would hear your song of fellowship as if it came out of the sky, and they would say with one voice—"let us go even now (up to Washington) and see this thing which has come to pass."

And, Mr. President, going up, we would see, and seeing, we would believe, and believing, we would praise and be glad.

But more, sir, if in the new found joy that would arise out of such unification, those united hosts would open their hearts and likewise the door to the new church, we would come into this American Methodist Church and be at home forevermore. And the Lord would put a new song in the mouths of us all—nay, not a new song, rather an old song with a new meaning—

"We are not divided—all ONE BODY WE,"
One in faith and polity—one in charity.

THE CHANCE STILL OPEN FOR A BETTER RELIGION

If the brilliant minds in the realm of atheism, agnosticism, indifferentism, and simple nonconformity would unite their powers to invent a new and better agency, it would seem altogether possible, with the boundless increase of enlightenment which the centuries have brought, to improve vastly upon the loosely organized and poorly managed organization which twelve ignorant men brought into being nineteen centuries ago.

They could not muster a single educated man, while the forces of unfaith today can command the enthusiastic support of a goodly number of college-trained men. The original group had no influence; in fact, they had the bitterest opposition from the best people of their day, and were persecuted unto the death. Those who do not adhere to the church at the present day have nothing whatever to fear from persecution, and they have tremendously powerful influences at their beck and call.

And yet the creation of the new and preferable institution to take the place of the church seems far from easy. Long and patient thought, both individual and collective, has been employed at the task for many years without making any perceptible headway. It might not be unjust to say that the visible prospect of success is not one whit more in evidence than it was 500 years ago.—Ward Adair.

Today orthodoxy counts for little, compared with the rights of individual happiness and freedom. . . . Men and women were never more in sympathy with Christ than now. The task of the church is to discover how this sympathy can be made the basis of a community.—Kenneth Ingram.

No sort of cant is more tiresome than the cant of the rich man who deplores his riches.—Beverly Nichols.

NOTICE FROM COMMITTEE ON PLACE OF MEETING OF THE NEXT GENERAL CONFERENCE

The committee on place of meeting and entertainnment of the next General Conference M. E. Church, South, spring of 1934, is composed of the following:

Fred N. Tate, High Point, N. C., temporary chairman.
Rev. O. P. Clark, Sweetwater, Texas.
Rev. R. H. Harper, Baton Rouge, La.
P. D. Madden, Nashville, Tenn.
E. C. Watson, Clarksburg, W. Va.

The committee desires to inform the church through the church press that it will meet at the Methodist Publishing House in Nashville, Tenn., on the morning of January 31, 1933, for preliminary work with reference to the meeting of the next General Conference. It is the wish of this committee that any city desiring to submit an invitation to the conference to meet in such city, that they send its invitation supported by necessary facts, particularly giving the accommodations that can be offered to the General Conference for a meeting place and for meeting places of its committees and for hotel accommodations. These accommodations should show an ability to take care of at least a peak of about 1200 visitors, although the average attendance has heretofore been considerably less.

There must be facilities for the setting up and carrying on of a publishing establishment to bring out the daily Advocate.

The place must be so located that advantageous railroad fares can be obtained so as to make the conference the most economical possible with reference to the expense of going to and from the place of meeting. With respect to hotels, very reasonable rates as well as adequate accommodations should be obtained from the hotels.

It is customary for the place of entertainment to raise and contribute approximately $5,000 to cover incidental and other local expenses.

It will not be necessary or advisable at this time for delegations of persons to be sent to submit the respective invitations, as doubtless a number of invitations will be presented to our committee at this initial meeting and the committee will not have time to be burdened with delegations or investigations until after the meeting places have been boiled down to a very few of the most likely places to be chosen.

It would be useless for many places to go to the expense of urging their locations because of their manifest inability to conform to the above requirements.

Fred N. Tate, Temporary Chairman,
Pending organizing of our committee.

A DUKE STUDENT APPRECIATES DUKE AND NORTH CAROLINA

My work as a student in the school of religion at Duke bas been completed and the time has arrived for me to return bome to take up work in the South Georgia conference. I did not feel that I could do so without giving expression to the deeply felt appreciation I have for the manner in which my adopted state has received me and given me opportunities for better preparation which I could not have had otherwise. In 1924 I came to North Carolina with fifty dollars to complete two years of my college training. Through the influence of Dr. R. L. Flowers at Duke I was appointed after conference to the South Rocky Mount charge. I served there for two years, at the end of which time I received the A.B. degree. The four following years were spent with the student volunteer movement. In 1930 Mrs. Huckabee and I returned to North Carolina to complete my theological training. The requirements for the B.D. degree were completed at the session of the school of religion at Lake Junaluska this past summer. We leave Friday of this week with our eight-months-old son, Carlisle, for the conference of my father, where we will ask for admission at the session where he is superannuated after forty-eight years of active service. I feel that I shall always be indebted to the North Carolina conference and to Duke University for the unusual privileges and opportunities which I have had the four years I have been enrolled as a student. This debt will be paid to the best of my ability in unselfish service in the kingdom of God. I shall miss the Advocate more than I shall be able to say. It has been a weekly inspiration to me. For some months you have sent me two copies. I have placed the second copy in the hands of some deserving reader each week and I hope it has served them well. I have decided to continue taking the Advocate for one more year at least, even though I will not be in the state. Kindly hold the copies which will have come out by the time our conference is over and I will send you my address. I am enclosing one dollar.

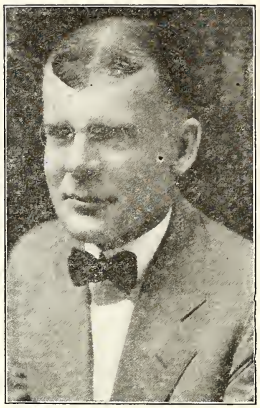
Weyman C. Huckabee.

WINSTON-SALEM DISTRICT MEETING

The Winston-Salem district stewards will convene at Centenary church, Winston-Salem, December 1 at 2 o'clock. District stewards, pastors, and charge lay leaders are urged to be present. Important business to look after at this time.

Loy D. Thompson, P. E.

Our needs are urgent; send along the cash; $1 advances your subscription six months; $2 for one year.



REV. T. M. GRANT
Secretary of the North Carolina Conference

MELVILLE COX CENTENNIAL

The celebration of the one hundredth anniversary of the sailing of Melville B. Cox from the port of Norfolk, Va., to Africa as the first foreign missionary from American Methodism, was an event of special interest to all Methodism. The event was properly celebrated in the churches of Norfolk and Portsmouth by the churches, assisted by representatives from our own church and from the M. E. Church. The celebration lasted three days, October 31 to November 2.

On account of previous engagements, holding conferences and on account of sickness in the family of Bishop Mouzon, we did not have a bishop there, but Bishop F. J. McConnell of the New York Area of the M. E. Church was present and took prominent part in the program.

On Sunday all the churches were occupied by visiting preachers and leaders. Among our own visiting preachers were: Dr. W. G. Cram, general secretary of our board of missions; Dr. E. H. Rawlings, editor of the World Outlook; Rev. J. F. Rawls, treasurer of our mission board; Dr. H. C. Pfeiffer, presiding elder of the Richmond district; Mrs. J. W. Perry of the Woman's Council; Miss Sallie L. McKinnon of the general board; Mrs. Lee Britt, president of our woman's board of the Virginia conference; Rev. J. M. Rowland, editor of the Richmond Christian Advocate.

Some of the leaders of the M. E. Church (North) were Bishop McConnell, Dr. J. R. Edwards, general secretary of the foreign board; Mrs. Woolever of Washington, D. C., and several missionaries now home on furlough.

The churches were greatly benefited by the messages of these visitors, and all our people extended fine hospitality to them.

One of the main features of the celebration was the unveiling of a tablet to Cox on Tuesday afternoon. The place is the old building now occupied by the Atlantic Coast Line Railway. This building was there when the little sailboat bore Cox out of the waters of Norfolk to carry the gospel to the Dark Continent. The unveiling was full of interest and inspiration.

The celebration closed at night with a great pageant in Blair high school under the direction of the Woman's Council. —Richmond Advocate.

REQUESTS RETURN OF REV. H. I. GLASS FOR FIFTH YEAR

We, the board of stewards of the Methodist Episcopal Church, South, appreciate the efficiency and indefatigable labors of our pastor, Rev. H. I. Glass, the past four years that he has served this charge, and we are mindful of his vital interest and persistent endeavors toward the upbuilding of the Lord's kingdom in our church and community.

We unanimously extend to the conference the request that Brother Glass be returned to this charge to serve the fifth year.

E. R. Mixon, Chm. Board of Stewards.

CHARLOTTE DISTRICT STEWARDS' MEETING

At 10 o'clock Monday morning, November 28 (note change of date), all district stewards, pastors and charge lay leaders of the Charlotte district are called to meet at First church, Charlotte, to plan the year's work. Don't miss this most important conference. Lunch will be served at the church.

Jno. W. Moore.

REPORT OF COMMISSION ON SPIRITUAL LIFE TO W. N. C. CONFERENCE

Your Commission on Spiritual Life would commend you, and rejoice with you, in the spiritual progress shown by the reports of the conference year now closing. We believe that our people are anxious to go forward as never before, and surely God waits to give unto us a gracious outpouring of his Spirit.

Encouraged by the reports of the past year, and with faith in God and in each other, we make the following recommendations:

1. That we face humbly our needs and the needs of our people for the deepening of our spiritual lives. This should have primary and central place in all our plans.

2. That there be added to our revival efforts, Sunday school evangelism, personal evangelism, and home visitation evangelism.

3. We wish to commend, and to encourage the continuance, of the emphasis that has been given to spiritual life in our district conferences.

4. We would urge that the pastors make an effort to enlist every Christian home in some plan for daily family devotions and the giving of thanks at meals.

5. That the pastors co-operate with each other in the immediate enlistment of Methodist people as they change their place of residence. A letter of introduction to precede their arrival in a new field.

6. That special effort be made to reach the needy places. For this purpose laymen should be enlisted and preachers should volunteer their assistance without compensation other than the joy of service.

7. That the pastors lead the people by example in a more consistent prayer life; with the organizing of prayer groups for the chief purpose of intercession.

8. That we share with others the inspiration of Christian testimony both publicly and privately, with special emphasis upon the sufficiency of our God for the times in which we live.

9. That during one week of the coming conference year, the time to be arranged by the presiding elders and the district lay leaders, we observe Methodist Loyalty Week, with a service in every church on every charge, using the following subjects for discussion:

(1) "Loyalty to Methodist Doctrine."
(2) "Loyalty to Methodist Emphasis Upon Christian Experience."
(3) "Loyalty to the Methodist Way of Living as Laid Down by Our General Rules."
(4) "Loyalty to Our Educational Program."
(5) "Loyalty to Our Missionary Program."
(6) "Loyalty to the Church."
(7) "Loyalty to Jesus Christ."

10. "A call to our people everywhere to live the principles of Christ in their social, industrial and political relationships so that through their very lives men may see the Christ."

COMMISSION ON BUDGET, W. N. C. CONFERENCE

Apportionments 1932-33

General work	$107,100	.5000
Conference work	107,100	.5000
Total	$214,200	1.0000

The apportionments show a decrease in the annual conference apportionments of approximately 25 per cent, and a general reduction of total apportionments of approximately 17 per cent, or $36,550.

It gives the general work a larger proportion of the total funds raised, but in the light of the shrinkage of their income from the special and free-will kingdom extension offerings of the church, this adjustment of proportions seems necessary.

Apportionments to the districts for next year are as follows:

District	Mem.	Sal.	Avg.	G.W.	C.W.	Total
Asheville	0791	.0892	.0841	$ 9007	$ 9007	$ 18014
Charlotte	.1348	.1224	.1286	13773	13773	27546
Gastonia	.1068	.1120	.1094	11717	11717	23434
Greensboro	.1318	.1358	.1338	14330	14330	28660
Marion	.0756	.0781	.0768	8225	8225	16450
Mt. Airy	.0876	.0784	.0830	8889	8889	17778
Salisbury	.0958	.1009	.0984	10539	10539	21078
Statesville	.1131	.1027	.1079	11556	11556	23112
Waynesville	.0537	.0599	.0568	6083	6083	12166
Winston-Salem	.1217	.1206	.1212	12981	12981	25962
	1.0000	1.0000	1.0000	107100	107100	214200

It seems imperative that apportionments be reduced. It is not within the power of the annual conference to reduce the apportionments of the General Conference. The annual conference is, therefore, shut up to the reduction of apportionments for its own work. We regret the necessity.

We hope, however, that reduced apportionments will result in larger offerings, since many charges will see a possibility of paying out, and will make earnest effort to do so. We hope that not a single cause will suffer under this arrangement, but that they will rather profit by it.

Appropriations to Conference Board

Church Extension	$ 8,000	.0747
Conference Claimants	30,000	.2801
Conference Expense	6,600	.0616
Conference Missions	29,000	.2708
Christian Education	32,000	.2988
Junaluska Assembly Program	1,000	.0093
Hospitals	500	.0047
	107,100	1.0000

We recommend that apportionment for the Children's Home continue at an amount equal to 10 per cent of the pastors' salaries for the current year, and that the fifth Sunday free will offering by the Sunday school, and all contributions for private maintenance made by classes or individuals, be added to the amount contributed on the 10 per cent apportionment, and that the total be reported in one column of the conference journal.

Since our "conference collections" are the chief dependence of our general and annual conference boards, we earnestly recommend that special emphasis be laid upon the collections of these funds, and that they be given precedence over any and all other funds to be raised for these causes—or for any other causes whatsoever.

James E. Lambeth, Secretary.
M. T. Smathers, Chairman.

REPORT OF BOARD OF CHRISTIAN LITERATURE AS IT RELATES TO N. C. CHRISTIAN ADVOCATE

The auditor's report shows a total income for the current year of $47,066.35. The expenses amount to $46,918.03. This gives a profit of $148.32 for the year.

The audit discloses a reduced income of $3,019.91 over that of last year, and the expenses are reduced $10,188.85. Most of this results from a reduction in cost of paper and by reduction in salaries and wages. The most rigid economy has been practiced and every effort possible made to keep the volume of business at a maximum.

Diligence and the finest co-operation has been shown by the entire force in the office and in the shop. Only by persistent efforts here and in the field has the management been able to make so favorable a showing with the reduced income on subscriptions and advertising and in the job department. The editors have traveled thousands of miles in the two conferences in an effort to keep the paper before the people, and they have done the best they knew to make a paper that would stimulate the preachers and encourage the laymen in a common effort to advance every interest of the Methodist Church. More than this: They have rendered a service for the common good by promoting the causes that make for civic righteousness, moral betterment and spiritual uplift. Into this effort has gone weariness of body and anxiety of soul.

The board recognizes the need for special effort on the part of all this year in turning business to our own house and promoting the North Carolina Christian Advocate. We offer the following suggestions for the consideration of the conference:

1. That the pastors, as authorized agents for the Advocate, do all possible to collect renewals and to secure new subscribers.

2. That the laymen in each district secure at least 100 new subscribers to this our church paper.

3. That the women of the missionary societies secure at least 100 new subscribers in each district. Each of these groups shall determine the methods to be used.

An unrelenting effort in pulpit, in group meetings and at the several conferences should be made until our church becomes Advocate-minded; then the paper will be looked upon as an essential in the work of the church. Let us increase the number who cannot get on without their church paper.

COLLEGE PLACE CHURCH OFF TO GOOD START

Rev. G. T. Bond was greeted by a large audience at College Place Methodist church Sunday morning at the first service following his return for a second year of a second term appointment. Before announcing his text and theme for the morning service, the pastor stated that the congregation was in the best finanicial condition that it had been in since he came here for a first four year term in October, 1920. This, too, in spite of the fact that the whole country, with the church, had been in the throes for three years of the worst financial depression ever experienced by the present generation.

It is gratifying that this church with its great dual mission is off to such a splendid start financially for the year, but the underlying facts that make this true are of much more significance. These basic facts are found in the loyalty, unity, courage, and high purpose of the congregation, where there is in evidence and play a wholesome morale and virile spirituality that makes the church what it should be in its first essential —a mighty spiritual force capable of functioning in all the directions of human needs and possibilities.

Bond and his loyal co-workers are always mindful to be grateful to every pastor and congregation throughout the state who are helpful partners with them in this difficult but delightful enterprise.

Where Not to Economize

By E. B. Chappell.

The cutting down of our expenses is just now with most of us not a matter of expediency, but of dire necessity. The vast decrease in returns from investments, private business and personal service, and the general financial uncertainty that prevails throughout the world, make it impossible for us to maintain the scale of spending what was common three years ago. In most cases we must, whether we like it or not, cut out many of the luxuries and even conveniences which we allowed ourselves before the present depression came upon us and give very careful consideration as to the best use of our remaining resources. It is only a fortunate minority who can afford to use their incomes in the free and easy way that was common prior to November, 1929.

In making out our family and church budgets at such a time we should seek conscientiously to determine at what points we may cut our expenditures with least permanent injury to those for whom we are responsible and to the enterprises which we seek to promote. And as we do so, it will become increasingly apparent that the direction in which we can best afford to economize is in the use of material things. For instance, no lasting harm can come to either old or young from the wearing of last year's clothing or from being compelled to forego the use of varieties of food and drink that are not necessary to the preservation of physical health. Indeed, such practice of self-denial may, in the long run, prove a blessing. But a child or youth who is denied proper educational advantages suffers a loss which can never be made good. Intelligent citizens who have at heart the welfare of society must have observed with mingled wonder and indignation the devices to which our state, county and municipal authorities have not infrequently resorted during recent months in order to balance depleted budgets. Their own salaries, as a rule, are maintained at their former level and are promptly collected, and they retain the same groups of hangers-on about their offices. But in many places the number of public school teachers has been drastically reduced and, at the same time, the salaries of those retained have been cut. And even the salaries that are promised, in many cases, paid only in part. It would be difficult to imagine a policy more utterly stupid or lacking in consideration for the future welfare of society.

The situation becomes still more serious, however, if, in addition to this decline of interest in general education, we permit a slackening of our efforts in behalf of the moral and spiritual development of our children. The trouble in which we find ourselves today is fundamentally ethical. With the forces and resources that are at our command we could easily produce enough to meet the needs of our entire population, if only we had the desire and the will to use these forces and resources for the common good. Our only hope, therefore, for permanent recovery is in a united and determined purpose to raise up a generation of men and women who shall be so dominated by the spirit and ideals of Jesus that they will "seek first the kingdom of God and his righteousness," which means, of course, putting the public weal above private gain. To neglect the Christian training of our children at a time like this is not only to deprive them of the spiritual inheritance which justly belongs to them, but also to perpetuate and increase the ills from which we are now suffering. In fact, if Christian parents and the Christian church fail in their great task of religious education, the present crisis may end in a catastrophe more terrible and prolonged than the world has known since the downfall of the Roman Empire.

Our Church School Literature

Fortunately, there is no reason why there should be any serious decline in the effectiveness of our work in the local church. For, thanks to the effective training program that we have carried on during the last fifteen years, there is in almost every congregation at least a small group of earnest men and women who, with the fine body of literature at their command, are capable of leading in a reasonably effective local program of Christian education.

The literature of the church school is the most important among the tools required for successful work. Our current denominational literature is the outcome of the study and experience of thousands of consecrated men and women who are devoting their lives to the task of trying to understand human nature and of discovering the most effective ways of promoting its all-round development. Through it, therefore, the results of this wide study and experimentation are put at the command of every school that is willing to avail itself of this rich body of material. And this material has been prepared with a view to meeting the needs of all age-groups in schools of every type.

Three general types of lesson courses are offered. The Closely Graded Courses furnish lesson outlines graded by years for all classes up to and including the senior department. The Group Graded Courses furnish outlines graded by three-year cycles for the same period, except that the outline for beginners is the same for schools of all types. Except in small schools using the Senior Quarterly the Improved Uniform Outlines are used only in the adult divisions. For these divisions, however, various elective courses are also offered.

Interpretations of the Closely Graded outlines for pupils are furnished through a series of quarterlies. In the beginner, primary, and junior departments these interpretations are given in story form and in the first two of these the lessons are illustrated with artistic picture sets.

The group courses are interpreted for primary pupils in Our Little People, for juniors in Junior Lessons, for intermediates in the Intermediate Quarterly, and for seniors and young people in the Epworth Highroad. The last of these is a beautifully illustrated monthly magazine and furnishes, in addition to the lesson treatment, stories, articles of general interest, and material for Epworth League meetings.

For teachers enrichment material and suggestions for class conduct and teaching are furnished through the Teachers' Textbooks for the Closely Graded Courses and for all types of lessons through the Church School Magazine and the Elementary Teacher. The last two are illustrated monthlies and carry, in addition to lesson helps, a wide variety of articles dealing with general educational

principles and concrete problems of church school management.

Ample provision is also made for the home through the Home Quarterly, Childhood Guidance in Christian Living, and the Parents' Guide for each of the courses in the Closely Graded Lessons for the primary and junior departments. And, besides the lesson material for pupils mentioned above, wholesome and stimulating reading matter is provided for primary and junior pupils in Boys and Girls, for intermediate girls in the Torchbearer, and for intermediate boys in the Haversack. (For a more detailed description of our church school publications readers are referred to a pamphlet issued by our General Board of Christian Education under the title, "Church School Literature: Its Proper Use and How to Order It." For a thorough discussion of our lesson materials and how to use them "Lesson Materials in the Church School," by Dr. C. A. Bowen, is most heartily recommended).

I do not wish to be misunderstood as maintaining that our church school literature is perfect. In fact, because it is alive, it is in a constant process of development. But, as it stands today, it represents a reasonable approach to the best that is possible both in quality and adaptation to those for whose use it is designated that can be produced under existing conditions. With such a supply of helps at their command, any moderately intelligent group of officers and teachers can maintain a successful church school provided they are sufficiently impressed with the importance of their task to be willing to make diligent use of their resources and opportunities.

And fortunately the price of our literature is so moderate as to bring it within reach of any congregation that is really in earnest about the religious training of its constituency. An average school of 65 members, including five teachers and ten home members, may procure a minimum supply of literature for $11.30 per quarter, which is a little less than one and a third cents a week for each member. Or it may procure a complete supply, including story papers, beginner picture sets, folder covers for primary and beginner leaflets, and the Elementary Teacher and Childhood Guidance in Christian Living for teachers in the children's division for less than 23 cents a member per quarter. If a nursery department is maintained, a small amount will need to be added to this estimate.

A school that is large enough to justify the use of the Closely Graded Courses may be furnished with a complete supply of all the types of literature recommended for the various grades and departments at an average cost of about 40 cents a quarter per member. However, by consulting the pamphlet on "Church School Literature" referred to above, it will be seen that this amount may, in cases of absolute necessity, be considerably reduced.

It is evident from the above showing that, even at a time of financial crisis like that through which we are passing, it will require no serious scarifice for any average congregation to supply its church school with sufficient literature to enable it to carry on its work successfully. Surely it is not too much to expect that Christian parents will be willing to practice whatever self-denial may be required in order that they may contribute the minimum sum of two cents for each child per week for the religious education of their boys and girls. And surely there is no congregation of Christian men and women that will fail to do everything possible to avert the danger that threatens our civilization by contributing to the utmost of their ability toward the raising up of a generation to such character and ability as will fit them for successfully grappling with the grave problems that now perplex and bewilder us.

W. N. C. CONFERENCE REPORT ON TEMPERANCE AND LAW OBSERVANCE

Apathy is a sullen and deadly danger to which the moral forces of this nation dare not yield themselves for one single day. Particularly as concerns the liquor traffic they must be as vigilant as the stars and as vigorous as fire! In recent months too many of our people have been as silent as the Sphinx when above the din and the clamor of the enemy their united voice should have been heard like the voice of a mighty storm. However, we are devoutly thankful that here in our state we have had our great and militant bishop and the editors of our conference organ to make vocal the feeling in our hearts and to point us to the wicket gate of duty in this hour of confusion.

It has been urged that we should legalize beer and liquor in order that the government might collect a large revenue and thus throw us off the depression. We do not believe that the state or national government should ever again put its seal of toleration upon the sale of intoxicants in order to meet the expense of operation. Dollars must not be weighed against common decency! The prosperity of a nation depends not upon the amount of gold in its coffers, but rather upon the physical and moral fitness of its people. A drunken, debauched citizenry will never bring the millennium of plenty to any nation.

It has been loudly declared that bootlegging and every other curse that rests upon us today are the children of prohibition. These wicked sons of destruction are older than prohibition or local option. They are the direct and immediate descendants of the liquor traffic itself! They are the sons of their father! In the days of the barroom the bootleggers outnumbered the barrooms two, three and sometimes five to one. The speakeasy has not replaced the saloon; it has simply outlived it!

It has been charged that since prohibition drunkenness has increased among students. Your board and all sober-minded people resent this slanderous attack upon the student life of America! The editor of Journal of the National Education Association testifies before a committee of the Senate of the United States last February that he had received reports from over 300 colleges and universities and that all but nine reported that conditions in their institutions had greatly improved under prohibition. After making a careful study of conditions among children this noted editor said, "Excepting only the founding of the Christian church and the common school, the Eighteenth Amendment is the greatest child-welfare measure in all human history."

Your board offers a line of action for every friend of prohibition. First, give the people of America the facts concerning the destructive manner in which intoxicating liquor affects both the individual and human society. Second, give them the facts concerning the quantity of liquor manufactured now as compared to the days before the Eighteenth Amendment was adopted. The Commissioner of Prohibition has stated under oath that it is, today, less than one-third what it was before this amendment was ratified! Third, the inestimable benefits of prohibition upon our social, material and moral life must be taught in season and out of season. Fourth, let it be said once more, it is the duty of our citizens, high and low, rich and poor alike to obey this law as well as every other on our statute books. And furthermore, let us continue the agitation for a law and its enforcement, which will make the buyer equally guilty with the seller!

We recommend (1) that support be given the Anti-Saloon League of North Carolina and beg that our churches be opened to their representatives.

(2) That the presiding elder in co-operation with the pastors and lay leaders of his district arrange mass meetings to promote temperance and prohibition.

(3) That the board of Christian education in each charge co-operate with the young people in meetings to promote temperance and prohibition; and that the young people's organizations of our church to take the initiative in enlisting the young people of other denominations in city-wide and county-wide mass meetings.

(4) That all our pastors preach on the curse of liquor and foster temperance in every way possible.

Finally, we desire to notify the wets of America that the moral forces, with the Cross of Jesus going on before, are NOT on the run as they suppose, but we're on the march, and when they resubmit the eighteenth amendment we will face them on every stump and we will fight them at every ballot box and this fight can only end in ONE way and that way is VICTORY.

Now is the time to stress the church paper in all our churches.

Report of Board of Education, W. N. C. Conference

Part One: The Local Church

Rigid economies have been effected during the past year, but a more comprehensive program of service has been successfully promoted.

Recommendations for the Year

1. Your board recommends that immediately after conference the presiding elders, in collaboration with the conference staff, proceed immediately to the organization of a district program of Christian education in each district.

2. We recommend that your extension secretary and the rest of the conference staff and each district staff give attention to the enlistment of as many new churches as possible in support of the Home and Foreign Missionary Enterprise; and that they be urged to secure the acceptance by church and school classes of as many shares as possible in the Enterprise.

3. We recommend that increased emphasis be placed upon such institutes, conferences and classes as may deal directly with the immediate problems involved in the establishment of the local church board of Christian education and the furthering of its program. Your board has requested the staff to give more time to this work.

4. We call special attention to the remarkable advantages offered by the general and conference boards at Lake Junaluska through camps, training schools and assemblies. We urge the use of these facilities for the development of leaders in the local church.

5. We recommend the observance in our local churches of the following special days and occasions: Sunday School Day; Anniversary Day in the Young People's Division; College Day; Missionary Day (each fourth Sunday); World Temperance and Prohibition Sunday; Childhood and Youth Week. The first four of these are required by the Discipline.

6. We recommend a renewed emphasis upon temperance education in our church schools, and we urge that our young people and adults make effective their organization in the support of the Eighteenth Amendment and law enforcement.

7. Since our Methodist program of Christian education cannot be carried out in the local church without the use of our own periodical literature, we suggest that the importance of proper ordering an distribution of lesson materials be kept before our officers and teachers.

8. We recommend that the conference confirm the election by the board of the following men as a Country Life Commission: R. M. Courtney, Paul F. Evans, R. C. Goforth, J. C. Sales, W. A. Newell, Charles Osborne and W. B. West. This commission shall co-operate with your extension secretary in promoting the work of the country church.

Conference Staff

We recommend the election of the following staff for the year 1932-33, (a) salaried members: Executive secretary, J. F. Kirk; extension secretary, W. A. Kale; director of children's division, Miss Corinne Little. (b) Unsalaried members: Director of adult division, C. P. Bowles; associate director of adult division, J. Chalmus Grose.

A director of young people's division will be named later by the executive secretary and the executive committee.

Part Two: Schools and Colleges

In May of this year the board of trustees of Rutherford College and the board of trustees of Weaver College each addressed a communication to the chairman of the conference board of Christian education, stating that the affairs of each of these institutions were in such a condition as to make some readjustments necessary. It was stated that each board had appointed a special committee to confer with the executive committee of the board of Christian education, and that each institution was ready to follow the advice of the board of Christian education and the conference as to its future policy.

In accordance with this request, the chairman of the board of Christian education called a meeting of the executive committee of the board, jointly with the special committees of the two college boards. This meeting was held in Statesville on June 3, 1932. Consultations in this committee seem to indicate that the first step to be taken to be that of a thoroughgoing survey of these institutions.

Immediately following this meeting, consultation was had with the general board of Christian education, with the result that it seemed wise, both to the general board and the conference board, to broaden the survey so as to deal with all the educational institutions supported by the conference.

On the basis of a survey of educational institutions supported by the conference, the following facts regarding Rutherford Colleeg and Weaver College appear:

I. Finances. Accumlated indebtedness, depleted income, and decreasing patronage indicate the practical impossibility of continuing the present programs of these institutions on this basis.

II. Material Equipment. Material equipment is inadequate for present needs and for future requirements.

III. Overlapping Patronage. The survey indicates an increasing overlapping of the territory from which the students of these two institutions are drawn, caused by improved highways, etc.

IV. Competition. Improved county and state institutions are largely serving the constituency formerly served by these institutions. In addition there are other small denominational colleges competing for the remaining constituency.

Conclusion. In view of the foregoing facts, and other points of the survey, it seems obvious that:

First, With present resources these institutions will not be able to offer the educational program which the church can afford to endorse and which the students are entitled to receive.

Second: In view of the decreased need for two institutions so similar in their educational program, and in view of the improbability under all conditions of raising the funds necessary for their continuance, it would seem both impracticable and unwise to attempt to continue Rutherford and Weaver Colleges as separate institutions.

The survey also brought out facts and information regarding Greensboro and Davenport Colleges which seemed to make it wise to include these institutions in a total program of realignment of the educational institutions supported by the conference.

We therefore recommend that as soon as it can be brought about under the provisions hereinafter set forth, the educational institutions supported by the conference, shall be so realigned.

First, that there shall be one and only one junior college for this conference and that this shall be co-educational in its nature.

Second, that there shall be one and only one college exclusively for women and this shall be our Woman's College at Greensboro.

Third, that Davenport College be merged with Greensboro College so as to conserve and protect all endowments of Davenport and as far as possible to carry over the patronage and good will of Davenport into the college at Greensboro; that the material equipment of Davenport shall be made temporarily available for the use of the co-educational junior college as hereinafter set forth.

Fourth, that Rutherford College and Weaver College with the traditions, history, good will and available resources of each be merged in the new co-educational junior college together with such additional resources as may be set aside by the conference or otherwise made available for this purpose. (Provided that the available resources of each of these institutions shall be used in the payment of its own indebtedness before the merger shall be effected. Any other merger shall be null and void.) Provided further, that none of the trust funds of one institution shall be used in liquidation of the indebtedness of the other.

Fifth, that temporarily and until all the factors in the case can be thoroughly considered and plans worked out for the establishment of the new junior college temporary provision be made by the commission hereinafter designated to merge the educational program and the student bodies of Rutherford and Weaver Colleges and to carry on this program in the present buildings and with the material equipment of Davenport College at Lenoir. This to be effected at the earliest practicable time.

Your board has had under consideration the very great difficulty involved in making any more specific or detailed recommendations in addition to the general recommendations set forth above. Legal complications, problems of location, of audits and other difficulties, together with the urgent need that some authoritative action shall be taken at this session of the conference have led your board to recommend the following plan for the execution of the will of the conference touching the matter set forth above:

That the conference create a special commission composed as follows: Bishop Edwin D. Mouzon, I. F. Craven, G. R. Jordan, J. T. Mangum, E. K. McLarty, J. F. Spruill, J. W. Shackford, with Boyd McKeown to serve this commission in an advisory capacity.

This commission shall effect its own organization.

The board of Christian education is empowered to fill any vacancies that may occur on the conference commission.

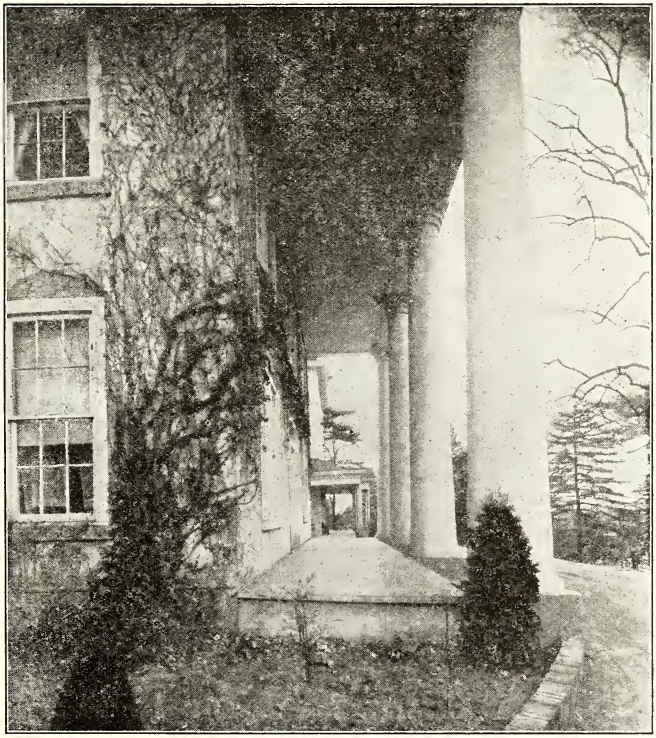
This commission is authorized and empowered as follows:

To take necessary steps to carry out the provisions of these recommendations including the sale and purchase of property as required; to determine location and name of new institution; to nominate to the annual conference trustees for the new institution; to prepare and submit to annual conference a new charter and to do all other things necessary to the fulfillment of the recommendations above; provided that nothing in the above resolution shall set aside the present responsililities of the baords of trustees of these institutions affected.

We recommend that the conference appropriate a sum not to exceed $800 for the work of the commission.



A view of the main building of Greensboro College which, according to action of the Western North Carolina Conference, will unite with Davenport College of Lenoir, N. C. The new college to be located in Greensboro, N. C.



A front view of main building of Davenport College, Lenoir, N. C. Davenport College, according to action of the Western North Carolina Conference, is to be united with Greensboro College, and the Davenport buildings and grounds at Lenoir are to be used tentatively for a new junior college formed from the union of Rutherford College and Weaver College. The new united junior college is to be co-educational.

On Starting A Day

By F. C. Hoggarth

In "The Best I Remember," Arthur Porritt tells of a home in Sussex which Miss Honor Morton started for well-to-do middle-aged women with no object in life, on terms which allowed one wing of the building to be filled with ailing children from the slums of Hoxton. The little ones were housed, fed, taught, and kept in the fresh Sussex hill air until they were quite strong.

The household, he says was run on lines of Spartan simplicity, and under some curious monastic regulations. One rule insisted on silence at the breakfast table—on the principle that people are never amiable at breakfast! We have known some who kept silent at breakfast without rules. It was their mood.

Some are bad starters and require time to recover from the annoyance of getting up—for them the day's worst task and often the biggest problem. It is not anticipated with the slightest zest or pleasure. It requires alarm clocks and repeated calls to get them from the horizontal to the vertical. In singing the hymn, "The day thou gavest, Lord, is ended," we know one who at the verse,

> "The sun that bids us rest is waking
> Our brethren 'neath the western sky,"

says to himself: "Poor beggars, they are just getting up!"

It is a curious attitude—this reluctance to begin a day, leading to certain glum moodiness which easily becomes annoyance if it encounters any one who happens to be bright and cheery at that hour! Leslie Stephen, while admitting he never professed to be in a good temper at six o'clock in the morning, nevertheless considered that Christian morality became binding at breakfast time!

It can not be a good thing for a day to make an ungracious beginning. Not a little trouble arises through these bad starts. Irritable, flurried, without poise or inner quiet, folk are ill prepared for the day's tasks. There must be a more excellent way.

What jolly, eager starters the birds are. Unlike many a human being, they seem at their best at the day's beginning. They seem to have the secret of the sunlit, morning mind. Before even they take up the day's tasks, they sing in the early morning light. It might indeed help if we considered them. Why should not a man rejoice as well as a bird in the mercy of a new day?

"Any one," said the gentle Ambrose, "possessed of his wits should blush with shame if he did not begin the day with a psalm, since even the tiniest birds open and close the day with sweet songs of holy devotion."

Why be so loath to begin? Why put off the start to the latest possible moment, as though it were a calamity to rise and live? After all, how lovely is the challenge that a new day brings. "Hope," says Glenn Atkin, "is reborn with every dawn. The rebirth of hope comes true in opportunity, and opportunity is the chance to retrieve or finish. We may take heart with the day and begin again."

There is something new every morning in every task, some new grouping of circumstances, some shift in the nature of things which offers us a new chance. The hope that comes to us on the wings of the morning, he says, "is something more than just beginning again after a night's rest, something more than natural elasticity at the beginning of the day. It is the mystic sharing of the soul of things."

A little quiet contemplation on these lines should help the start. Some there are who have found the secret of beginning, to whom the early morning hour is a benediction. The dawn seems to invite them as a place of sanctuary.

It is an hour of renewal and dedication as well as of rejoicing. They find there the day's best gifts. The morning hour gives tone and quality to the entire day. There, maybe, lies the secret of a beautiful life. For the way in which a day is begun greatly matters. It can make all the difference, to ourselves and others.

In "Earlham" Percy Lubbock gives a charming picture of his grandmother starting a day. "Best of all, perhaps, I see her as she was so often to be seen, in the garden of an early summer morning—very early, before the white dew on the lawn has been touched by any footstep and while everything still sparkles and twinkles.... One may have seen many people enjoying the charm and benediction of nature and drinking in the purity of the morning with delight, but I never saw any one who rejoiced in the hour like our grandmother. She moved through the garden, she trod the walks, uplifted and transfigured, as though with triumph and exaltation in the loveliness that surrounded her. . . . New every morning was her rapture in the gifts of the world's beauty; the wonder never grew less, no sorrow dimmed or defeated it. And mixed with her joy in the moment there was always the inner thought of the celestial beauty, unimaginably beyond this earthly, rarer even than this which seemed already beautiful beyond conception. And as she passed and repassed she carried with her a very radiance of adoration, magnifying the work of her maker and giving thanks forever."

While botanizing in the high Himalayas, J. D. Hooker describes the conditions he found at the 15,000 feet line. "Having no tent, we slept on the ground, a great precipice our only shelter from the rain and snow. It was curious to waken in the morning and see the broad snowy faces of lofty mountains staring at you, the bright sunbeams dancing on their rosy peaks, and all within a few yards of you." The weather, he says, was bad, as it usually is. At sunrise it was invariably brilliant and clear, and he hastily sallied out to a high place to take view and angles and bearings. The prospect was superb beyond all power of description; as the clouds of night lifted, revealing peak after peak with cliffs, domes and tables of snow, one got the impression of a forest of mountains. At eight o'clock clouds begin to form and before nine every object far and near is wrapped in thick fog and you are fortunate if you can get a glimpse of the sun with the sextant, to make out your time and position. At 10 a. m. rain always commenced and lasted with sleet or snow till sunrise, the following morning.

On those heights everything depended on getting the early morning vision. Thus alone was it possible to get one's bearings and to determine direction. Then, too, was memory stored with the splendor of snow-clad peaks radiant in the day's first light. To miss that was to go

impoverished all the day. For, all too soon, come mist and fog, shutting out the radiant assuring vision.—The Chritian Leader.

"SOME THINGS TO THINK ABOUT"

Dr. David H. Scanlon, pastor of the First Presbyterian church of Durham, in a recent number of The Presbyterian of the South, speaks his mind in a most refreshing way. Every one can know where this leading minister of his church stands. Two of the things mentioned run thus:

1. Are Presbyterians wet or are they dry? It is assumed by the press they are wet; it is testified by hearers of sermons they are dry. Ex cathedra they are claimed to be on the fence. Let us see. The moderator, hand picked, predestinated, preselected and ratified by the commissioners at the opening of the assembly, seemed to intimate he was personally dry, but officially he seemed to be extinct, dormant or non-committal on the liquor curse.

A javelin from St. Atlanta awoke him from his dreams, and opening his eyes looked the landscape over, and returned, officially speaking, to his siesta saying in substance, the church is still non-political on moral and spiritual matters, let Madam Sabin and Lawyer Curran speak for us.

When will Presbyterians learn to say what they mean and mean what they say? When will they speak in language that the public and the press can understand, and not need an ecclesiastical equivocator to interpret it, so as to make it intelligible to the run-of-the-mine folks? Why not say something like this?

(a) We Presbyterians are constitutionally, conscientiously, unalterably and solemnly opposed to the liquor traffic in any and every way, shape or form, legalized, unlegalized or bootlegged.

(b) We believe the sale and use of liquor are unmitigated evils and there is no good thing in it, no apology due it, and no room given to it in our Christian homes, lives or land.

(c) We believe the hired propagandists of this antichristian business are arch enemies of temperance, sobriety and the temporal and spiritual well being of all people, and should be blacklisted in our social ranks: included in this list are wet editors, congressmen, senators and would-be Presidents, and all lesser political lights who are lickers of liquor, which is liquid damnation.

(d) We are determined never to aid, abet or encourage the use or sale of intoxicating liquors by either our voice, vote or influence. We believe it to be evil, only evil, and that eternally.

(e) No Canadian plan, French plan, English plan, German plan nor any other "plan" for the manufacture, sale or use of intoxicating drinks shall ever be approved by us to supersede our American unrestricted prohibition—local, state and national. To this end we dedicate our best endeavor.

(f) It is our unalterable conviction that liquor drinkers or advocates should not find a congenial atmosphere in our Presbyterian household of faith. This may thin our ranks, but improve our quality.

2. Training for military butchery is still in our midst. Union of church and state, officially approved by church bodies, is still with us. At least two of our church colleges have ignored or flaunted the counsel and advice of our General Assembly, and are fostering military training on their campuses and in their buildings, in conjunction with the federal government at Washington.

The party of the first part is the Southern Presbyterian Church in the United States, and the party of the second part is the War Department at our national capital. There could be no more flagrant violation of our "time-honored position" of separation of church and state, than is to be found at Davidson College and the Presbyterian College in South Carolina in going "fifty-fifty" with the federal government in maintaining a military camp at these church endowed institutions, in which both the Bible and scientific human butchery are required and taught.

The government pledges $50,000 per year, or such funds as needed, for the propagation of this iniquitous system, provided the college furnishes buildings, grounds, freshmen and sophomores to take such training. The government selects and elects the military faculty and the college board ratify the selections, whether these men be Christians or not. The church furnishes the boys and the government furnishes the training. The government furnishes orders and the church executes them.

We Southern Presbyterians, elect of the select, if you please, on Scriptural authority, have out-Romed Rome. Rome is ahead of us in one point, however, as she usually dictates and the government pays. When are we to get rid of this unclean thing? We advocate separation of church and state, but practice union of them.

A remarkable coincidence also should not be overlooked, namely, the moderator of the General Assembly who presided at the Montreat Assembly a year ago, which counseled church colleges against enforced military training on their campuses, is the same honorable and esteemed presiding officer of the board of Davidson College. After said counsel had been ignored the college board promptly issued a statement saying, in substance, no alibi would be tolerated by conscientious objectors who opposed their sons taking this "training," or boys who themselves objected to it. Some church organizations, you see, ignore church law after the same fashion that bootleggers ignore constitutional law.

"LET'S KILL THE BABY!"

"Why not?" said the rest of the family. "These are hard times. The depression has hit us just after buying a new home. It's going to be hard to pay a prosperity debt with a depression income. Pa has cut down on cigars and ma on cosmetics, Sally on the movies and Dick on candy bars. But there's the baby. Expensive, and no income-producing quality there yet. Only one thing to do when income declines: reduce the family expenses. Why not drown the baby?" The missionary church is the baby in the family of churches. At present, it is helplessly dependent on the other churches. But the child of a family is the hope of the future. To withdraw support from the child at such a time is short-sighted economy. Christian churches constitute a family in which the least is as great as the greatest. The child's diet has already been greatly reduced. Nothing but genuine sacrifice by the rest of the family can avert the pitiful tragedy of killing the baby by letting it die. Take a dime card today; fill it up with ten dimes, or stick in a dollar, and return in any offering in the next ten weeks. The money will be placed in a separate fund to keep this glorious infant alive!—From Calendar of the First Congregational Church of Madison, Wis.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference
L. L. GOBBEL, Executive Secretary, Durham, N. C.

ANOTHER NEW SCHOOL

In our paragraph on "New Schools Organized" last week we inadvertently omitted a school of around 75 or 100 members that has been organized this year after having been inactive for six or eight years. Okay Grove church on the Millbrook charge, Rev. T. B. Hough, pastor, is now maintaining a Sunday school and doing excellent work. This is the second new school organized on the Millbrook charge this year, the other having been organized as Rolesville.

The Bailey charge, Rev. J. C. Williams, pastor, is about to start its second new school this year. The first one, Pleasant Grove, was revived early in the year after having been dormant for about 13 years. The second new school is in the making, at a neglected area in the bounds of the Bailey charge where not even a church building has yet been erected. Rev. J. C. Williams conducted a meeting, organized a congregation, and expects to have a Sunday school going shortly.

OUR TRAINING RECORD

Our training work has made pleasing progress this year. A total of 122 Standard and Cokesbury schools and classes have been conducted, serving 270 churches and enrolling over 2600 workers. A total of 3171 training awards were issued through all agencies, compared with 2587 last year, a gain of 584, or 22 per cent. In training schools, classes, and correspondence, there was a net increase of 44 per cent. Considerable informal training, of which no statistics can be compiled, has also been done. Institutes, conferences, workers' meetings, correspondence and the like have been used as opportunities to give to workers the help which they seemed most in need of. It is our purpose next year to give greater emphasis to informal training. Following is a general summary of training work for 1931-1932:

Standard—	No.	Enrld.	Cdts.	Schls. Repd.
Schools	10	539	385	70
Classes	2	27	18	3
Pastors' School			123	
L. Junaluska			10	
Colleges:				
Duke Univ.			481	
Miscellaneous			79	
Correspondence			29	
Y. P. Tr. Conf.			13	
Total			1138	
Cokesbury—				
Schools	102	1976	1313	189
Classes	8		80	
Correspondence			19	
Total			1412	

Christian Cul.	508
Christian Adv.	113
Grand total	3171
Total last year	2587
INCREASE	584

12 Standard diplomas.
20 Christian Culture diplomas.
1 Christian Culture degree.

MISSIONARY EDUCATION

Progress has been made this year in the matter of missionary education. More and more our people are sensing the significance of missionary education as an integral part of Christian education and are promoting it more vigorously, intelligently, and successfully. One evidence of this fact is that, notwithstanding terrific competition everywhere for funds this year perhaps more than ever, there has been an increase of almost exactly 50 per cent in the amount of missionary offerings sent in to the treasurer of the Home and Foreign Missionary Enterprise. The amount to this cause this year, exclusive of the young people's special, is $3386.15 as compared to $2163.25 for the previous 14 months. This amount this year from Sunday schools and young people's groups sent in to Mr. W. E. Hogan, treasurer at Nashville, according to his reports, is $5,-210.01.

In this connection, nevertheless, I consider it my duty to call to your attention again the poor comparative showing our conference is making, ranking now about fifteenth from the bottom among the conferences of Southern Methodism. Although we have advanced to this position from seventh position from the bottow where we stood a year ago, we deserve to be in better company; and all our local church schools need, as a factor in their religious growth and development and a means of broadening their sympathies beyond the bounds of our own conference, to participate in this church-wide and world-wide Home and Foreign Missionary Enterprise.

Receipts from the Home and Foreign Missionary Enterprise, by districts, are as follows:

	4th Sun.*	Y.P.Sp.**	Total
Durham	$609.90	$500.00	$1109.90
Elizabeth City	150.95	226.80	377.75
Fayetteville	476.72	166.75	643.47
New Bern	256.10	204.65	460.75
Raleigh	416.09	413.74	829.83
Rocky Mount	521.76	108.93	630.69
Wilmington	199.34	162.86	362.20
Total 1931-1932			$5210.01
Total 1930-1931			3486.81***
INCREASE			$1723.20

*Fourth Sunday offerings represent only 11 months' period, Dec. 1, 1931, to Nov. 1, 1932.

**Y. P. special represents period from July 1, 1931, to July 1, 1932.

***This includes $1323.56 raised by Epworth Leagues and directed to the African special.

SUNDAY SCHOOL DAY

We are pleased to report an increase of over 100 per cent in the number of schools observing Sunday School Day in 1932 over 1931, with approximately 50 per cent increase in the total offering sent in to our treasurer. Although the amount of money received is small, it helps greatly in a year like this, especially; and it is significant in that it indicates a growing popular interest and support of our program. Programs, prepared this year by our office, were used in the majority of schools observing Sunday School Day, although the programs prepared by the general board were supplied where preferred.

District	Schls	Rem'tg	Amt.
Durham		20	$120.50
Elizabeth City		26	111.12
Fayetteville		16	62.07
New Bern		17	73.22
Raleigh		7	24.27
Rocky Mount		29	127.39
Wilmington		20	74.54
Total		144	593.11
Last year		71	379.36
INCREASE		73	$213.75

VACATION CHURCH SCHOOLS
1931-1932

District	Schls.	Wkrs.	Enrlmt.
Durham	6	79	573
Elizabeth City, none			
Fayetteville	2	16	170
New Bern	1	8	108
Raleigh	2	26	242
Rocky Mount	2	23	196
Wilmington	13	91	736
Total	26	243	2025

PREACHERS' TRAINING RECORD
1931-1932

District	Preachers	Stand.	Cokes.
Durham	25	17	14
Elizabeth City	7	2	6
Fayetteville	13	11	9
New Bern	14	13	5
Raleigh	9	6	5
Rocky Mount	17	15	9
Wilmington	13	12	8

Total ..... 98 preachers earned [132 credits
Last year 73 preachers earned 94 credits
INCREASE, 25 preachers; 38 credits

NEW JUNIOR SUPERINTENDENT

Mrs. Eunice Blair Floyd, for several years elementary superintendent of the Raleigh district, has recently been elected superintendent of the junior department of Edenton Street Sunday school, succeeding Miss Bessie Brown, who has served in that capacity for a number of years.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

RURAL LIFE COMMISSION

One of the most significant actions of the Winston-Salem conference was the setting up of a Rural Life Commission. This action was taken upon the recommendation of the board of Christian education. The commission will take over and continue the work done this past year by the special committee on circuit work. In addition there is a ripe field which offers excellent opportunities for improved work in the country church. The commission will study the needs and possibilities of our rural areas and attempt to give guidance in the work of meeting the needs and realizing the possibilities. The members of the commission are: R. M. Courtney, Paul F. Evans, R. C. Goforth, W. A. Newell, Charles Osborne, J. C. Sales, W. B. West.

IMPORTANT LETTER TO SUNDAY SCHOOL LEADERS

Below is given a copy of a letter which the extension secretary has recently sent to all Sunday school superintendents and other influential workers in local churches. This letter calls attention to the important task of beginning early the promotion of the Home and Foreign Missionary Enterprise in all churches. November 27 is the first "fourth" Sunday of the new conference year and is therefore the first missionary day. Pastors should co-operate with their laymen who are promoting this enterprise. Let's make this year a big one for missionary education. And let's begin on time!

To the Sunday School Leader:

Another conference year has begun. Let's begin right by emphasizing the right things.

No more important task is ours than that of training our people to believe in and support adequately our missionary cause. We must understand that our pastors cannot—even by their stirring sermons—do this work alone. In our Sunday schools we must teach missions. We must lead our people to give to missions. We do not apologize for our work along this line; we are workers "together with Christ" in this endeavor.

The Home and Misionary Enterprise is designed to help us lead our people to a more consecrated support of the mission cause. This enterprise is the Sunday school "missionary special" of Southern Methodism. Here's how it works:

1. In every Sunday school the fourth Sunday in each month is called Missionary Sunday. A program concerned with missions is given to each department or in the school as a whole.

2. An offering for the Home and Foreign Missionary Enterprise is taken. The people learn and increase in interest by giving. The money supports the extension work of our conference and Christian education in the foreign fields.

November 27 is the first Missionary Day of the new year. Your school should observe it. Use the enclosed leaflet to prepare a program, and take the offering and send it immediately to Mr. H. A. Dunham, Treasurer, Asheville, N. C.

Best wishes for a fine year.

W. A. Kale.

EXCERPTS FROM BOARD REPORTS

At the request of the board, Mr. H. A. Dunham, our conference board treasurer, in connection with his financial report to the conference read a fully itemized statement as to salaries of conference staff workers. The statement gave the exact amounts paid to each salaried worker for the past two years, and the list of salaries for the coming conference year.

Salaries as Fixed for 1930-31

John F. Kirk	$ 5000.00
W. A. Kale	2200.00
Miss Corinne Little	2700.00
Miss Agnes Peacock	1560.00
G. G. Adams (part time)	1000.00
Total	$12,460.00

In order that the board might carry on its full program for 12 months, and not close the office for the last month, each member of the staff, without even a suggestion from the board, voluntarily contributed one month's salary. This leaves the following net compensation received by the staff in 1930-31:

John F. Kirk	$ 4583.34
W. A. Kale	2016.67
Miss Corinne Little	2475.00
Miss Agnes Peacock	1430.00
G. G. Adams	916.67
Total net salaries, 1930-31	$11,421.68

Salaries Paid 1931-32

For the conference year just closed, the staff reecived the following salaries:

John F. Kirk	$ 4250.00
W. A. Kale	2200.00
Miss Corinne Little	2300.00
Miss Agnes Peacock	1320.00
Total	$10,070.00

Salaries as Fixed for 1932-33

John F. Kirk	$3600.00
W. A. Kale	2200.00
Miss Corinne Little	1500.00
Miss Agnes Peacock	800.00
Total	$8100.00

If the salary scale of your board is to be compared with that prevailing in the conference, then consideration must be given to the fact that the clerical members of your staff must each provide the cost of a house in which to live out of his salary, which reduces the salary of your executive secretary next year to a net sum of $3000 and of your extension secretary to $1900.

REDUCED ASSESSMENTS FOR 1933

Your conference Budget Commission has reduced conference assessments for next year in the aggregate sum of more than $35,000. In round figures this indicates a reduction of 25 per cent in the askings of your conference from its quadrennial boards for carrying on the church's program within the Western North Carolina conference. This cut means not only that the burden of raising conference collections has been reduced by 25 per cent, but that your conference program has also been reduced both in volume and, in a few instances, in efficiency. But due to the willingness of practically every pastor and conference worker to share in the sacrifices that all are having to make at this time, the program of the church has not suffered proportionately to the decrease in financial support. Some departments of church work during the past year show the greatest gains ever recorded in the history of the conference. It may also be confidently predicted that our loyal pastors and conference workers will continue to carry on with no slackening of effort and with even added zeal because of the very limitations under which they serve.

Reductions in Funds to Christian Education

Your board shares with all other boards of the conference in the reduction of its operating budget. We have consistently refused to go beyond the funds in hand in the prosecution of our work, so we have not gone into debt. The Budget Commission has cut our allocation 33 per cent, a larger proportion than any other board. This strikes our junior college work a very severe blow. This comes too at a most critical period in the history of our conference schools.

The Future Outlook

Prospects for the coming year seem to be favorable for the accomplishment of real results in Christian education. Your conference staff is simply swamped with applications for training schools, assemblies, institutes and informal conferences for the coming year. Your executive secretary gave 30 weeks to continuous field service last year, the extension secretary more than half the 52 weeks of the year and your children's worker more than 20 weeks. We are ready to give even more this year.

STANDARD TRAINING PROGRAM

Only five or six standard training schools will be scheduled for 1933. Already at an informal conference with pastors and directors of religious education of the central churches in Greensboro, High Point and Winston-Salem, regional schools were tentatively arranged for. The dates asked for are February

(Continued on page 31)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

GOD TOUCHED—

God touched my eyes. From out the mists
I saw a flaming paradise.

God touched my ears. I heard their cry
As hunger-riven souls passed by.

God touched my feet, and they became
Wings—brilliant, beautiful, and fleet.

God touched my hands. I longed to be
Ever in his ministry.

God touched my heart. All men became
Brothers, sisters—in his name.

—Frederick A. Dyckman.

Mrs. A. M. Gates attended the one hundredth anniversary of the sailing of Melville Cox to Africa held in Norfolk on November 1. From there she visited the Elilzabeth City district. During the week past she was in Nashville, Tenn., attending a meeting of the Council committee on literature.

In a personal letter from Mrs. A. B. Deans she writes that she had the pleasure of attending the centennial celebration at Norfolk commemorating the sailing of Melville Cox to Liberia, where she heard Miss Sallie Lou McKinnon speak. Her address, which was thoughtful and inspirational, made a great impression. Mrs. Deans is leader in our woman's work at Plank Chapel.

Mrs. R. E. Atkinson of Oriental writes: "Our auxiliary observed the week of prayer on last Thursday with an all day meeting held at Breeze Inn. A number of women took part in the program, which made it very interesting, and being interspersed with music was greatly enjoyed. The offering was satisfactory —quite as good as last year. At the noon hour the hostess, Mrs. E. Y. Aldridge served a delicious luncheon to 17 women; two more came in for the afternoon program. Altogether it was a day very profitably spent."

ZONE MEETING AT FOUR OAKS

The missionary societies of the southern zone of the Raleigh district held their fall meeting in Four Oaks on November 1, with Mrs. Gurney P. Hood as leader.

The opening devotional was conducted by Mrs. Hood. Mrs. Keene, president of the Four Oaks society, extended a cordial welcome to the visitors. After roll call and report of the societies Mrs. Hood made a splendid talk on Unfinished Tasks. The Place of Spiritual Life Groups was the subject of an inspiring talk by Miss Elizabeth Lamb. Mrs. Howell of Raleigh spoke on What the Young Woman's Group Means to Me. Mrs. Herman Jones ably discussed The Place of Prayer in Our Society. The noon devotional was led by Miss Lamb.

A delicious lunch was served in the basement of the church at the noon hour.

At the afternoon meeting the children's work was fully discussed by our conference officer, Mrs. J .C. Wooten. A model mission study class was conducted by Mrs. C. B. Culbreth of Dunn, assisted by members of her society.

The next meeting of the zone will be held in Salem. Mrs. Hughes of Selma was elected leader of the zone.

WELDON HAS A PROFITABLE WEEK

The ladies of the Weldon auxiliary observed the week of prayer and self-denial November 6-12.

Sunday the pastor, Mr. McWhorter, preached a forceful sermon on missions and stressed the many achievements of the work of the women within the past 50 years.

Monday Mrs. Lee Johnson, the president, held the business meeting, after which she gave a talk on "Prayer," further impressing this by the use of Bible quotations presented by other ladies. Mrs. Johnson also read Bishop Kern's plea for Ewha College at Seoul.

Tuesday Mrs. H. C. Spiers held the meeting and her theme was our home work in the French settlement of Louisiana. Mrs. W. B. Joyner gave the leaflet on the McDonnell School at Houma, Louisiana.

Wednesday the young women had charge of the meeting, with Mrs. W. G. Suites as leader. She told of our work in the foreign field. Miss Margaret Pierce gave the life of Miss Case in whose memory the new building at Ewha College is to be named.

Thursday the superintendent of study, Mrs. Wm. L. Knight presented a study on China. leading up to our lesson in Lady Fourth Daughter of China. These meetings will continue until this interesting book is completed.

All through the week we have had good crowds and the offerings in both home and foreign departments have come up wonderfully well.

The meeting in December is our "Harvest Day," at which time we are looking for all reports in full.

Mrs. John Sledge.

HALIFAX COUNTY ZONE MEETING

The Halifax county zone meeting met at the Methodist church in Scotland Neck on Thursday, October 27, with Mrs. Lee Johnson, president, presiding.

The opening devotional services were led by Rev. L. V. Harris, after which Mrs. J. B. Britt in a most delightful manner welcomed the visitors, with response by Mrs. W. C. Wilson of Halifax.

After the devotional the business session opened with the election of Mrs. Wm. L. Knight as secretary for the meeting. The time was filled with most inspiring reports and addresses.

Mrs. B. C. Thompson, secretary of the Rocky Mount district, talked on the subject, "Conference Plans and Standards," urging the women to see that all societies measured up in full to the requirements of the standard of excellence.

Miss Josephine Dameron, missionary, recently returned from Korea, gave a most inspiring address on Korea. She had with her costumes from Korea and had two local children dressed in the costumes brought from that country. Miss Dameron teaches music in Ehwa College and spoke of the great good this school is doing in all its departments, especially in teaching and training the students how to prepare and eat balanced diet and live in a wholesome way in the domestic department. She said that the people of Korea are more polite and more cultured than in America.

Miss Elizabeth Lamb of Fayetteville conducted the noonday devotional, using Scripture taken from Matthew, second chapter, verses 22-24. She emphasized the spiritual life and fruit bearing.

The afternoon session was opened with the singing of a hymn and devotional conducted by Rev. S. J. Starnes, his Scripture lesson being taken from the sixth chapter of Luke.

The afternoon session was taken up with many interesting discussions on the problems of the work. Among those taking part in the discussion were Miss Elizabeth Lamb, Mrs. B. C. Thompson, Mrs. W. H. Kitchin, Mrs. E. H. McWhorter, Mrs. J. B. Britt, Mrs. S. B. Pierce, Mrs. Lee Johnson, Mrs. H. C. Spiers, and Rev. S. J. Starnes and Rev. E. H. McWhorter.

Mrs. B. C. Thompson, district secretary, was made a life member of the adult division and little Jane Spivey Lassiter of Weldon a life member of the junior division.

The Scotland Neck people with their splendid hospitality made the day of great benefit to all who were present. There were present 57 members and five pastors.

Mrs. W. L. Knight,
Secretary.

EDGECOMBE-PITT-MARTIN ZONE MEETING

The Edgecombe - Pitt - Martin zone meeting was held in Saint James Methodist church in Tarboro on Thursday, October 6. Delegates were in attendance from Bethel, Robersonville, Clark Street and Tarboro.

Mrs. Gates, the conference president, and Mrs. B. C. Thompson, the district secretary, were present. The morning devotional was conducted by Rev. W. C. Benson; the meeting was presided over by Mrs. J. O. Long of Bethel. The feature address was made by Mrs. Gates on the subject of Spiritual Life. This

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 18 Woodvale Ave., Asheville, N. C.

A LITTLE WORD

A little word in kindness spoken,
A motion or a tear,
Has often sealed the heart that's broken
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear—the thoughts you bring
The heart may heal or break.

—Littell's Living Age.

GIBSONVILLE SOCIETY ENJOYS WEEK OF PRAYER

Week of prayer was observed by the Woman's Missionary Society of Gibsonville church with three services during the week. At seven thirty on Sunday evening the pastor, Rev. D. D. Holt, preached a sermon on prayer. Monday evening the topic was "The Woman's Missionary Society in China" and "The McDonnell French Mission School." Mrs. T. E. Stough, leader of the service, was assisted by Mrs. W. L. Smith, Mrs. T. L. Saunders and Mrs. Mabel Myrick.

Wednesday evening the devotional was "The Lord, My Refuge," and was given as a tribute to Miss Esther Case, well loved missionary worker who passed away a short time ago. A playlet, "Seeing Ewha College," was given at this service. Mrs. L. A. Wharton was leader of the service and was ably assisted by Miss Opal Ozment. Accompanied at the piano by Miss Anna Keever, Miss Mary Huffman sang "A Beautiful Garden of Prayer," which closed the evening's program.

TWO INTERESTING MEETINGS OF SHELBY SOCIETY

Mrs. W. H. Baber.

The Woman's Missionary Society of Central church, Shelby, had a most enjoyable all-day mission study class the latter part of October at the home of Mrs. William Lineberger. Fifty women were present and enjoyed the study of "Lady Fourth Daughter of China." Mr. Furman McLarty led the discussion both morning and afternoon. The program was interspersed with special music and at the noon hour a most delightful lunch was served. It was the largest attendance that we have been able to report at a mission study class in a long time. We feel that it was a most profitable day, both from the standpoint of information acquired and the fellowship derived from studying together.

At the October meeting of the Woman's Missionary Society of Shelby (Central church) there was organized a Penny a Meal Club to begin October 18 and run until December 31. The funds will be used for the society's missionary obligations. The plan was enthusiastically received and the membership will be almost 100 per cent.

GREAT NEWS FROM THE NORTH WILKESBORO CHURCH

Mrs. I. E. Pearson, Pub. Supt.

The third happily found the auxiliary of the North Wilkesboro M. E. church with all its obligations paid in full.

We have just concluded an interesting mission study course under the direction of Mrs. J. H. Armbrust, using as our text book, "Facing the Future in Indian Missions," and plans have all been made for the observance of the week of prayer.

An interesting zone meeting was held recently at Moravian Falls. The meeting was in charge of Mrs. R. M. Brame, the chairman, and the attendance was splendid and much interest was manifested. Our auxiliary is also assisting the American Legion in sewing for the Red Cross.

The children's society is active under the leadership of Mrs. J. D. Shafer and recently sent a box of useful supplies to Bethlehem House in Winston-Salem.

ZONE MEETING AT WEAVERVILLE

Thirty-three women representing six churches—Asbury Memorial, Elk Mountain, Hillside Street, Hot Springs, Weaverville and Laurel—attended the zone meeting held at Weaverville on Thursday, November 3.

Mrs. J. N. Gill, president of the Weaverville auxiliary, presided over the meeting, which was opened with a most impressive devotional conducted by Mrs. John Wright.

Several interesting talks were made as follows: Mrs. V. L. Stone, district secretary, discussed the woman's work in general and urged the societies present to work toward a successful closing of the year's work. Miss Amy Hackney presented the children's work; Mrs. H. H. Bown gave several suggestions of value as to "How to Increase the Interest in the Missionary Work," and in the absence of Mrs. W. R. Harris, who was detained at home because of the illness of her husband, a paper on "Why a Zone" was read by Mrs. Stone. Other interesting talks were made by Mrs. F. H. E. Ross and Mrs. C. H. Trowbridge.

Mrs. Trowbridge was chosen as zone leader for the next year, and the first meeting for 1932 will be held at Hillside Street church in February.

The following letter has come to us from our Council secretary of education and promotion, Mrs. B. W. Lipscombe, and we pass it on to our readers in the hope that the strong appeal made by this leader in our missionary work may result in an increase in contributions during this quarter—the closing quarter of our missionary work. Let our auxiliary presidents read carefully this message from Mrs. Lipscombe, and let us see if we cannot make these closing days fruitful in results for the work which we love so much and in whose success we are so deeply concerned at this time.

My Dear Sister:

We, your co-workers, are taking advantage of the closing quarter of the year to write you regarding the financial outlook for the missionary society for the year 1932. Because, from your end of the line, you may be experiencing a difficulty in raising the amount of money which your society usually gives to the work, and from this end of the line we are experiencing the distress that is coming to our work in all the fields because of the heavy financial shortage, our hope is that earnest cooperation will enable us successfully to meet the difficult situation that confronts us.

We hope, to this end, that there is some way in which you, as president of your society, can make an appeal for full payment of the pledges for the year. Some of our membership cannot give as much as formerly, but every member can, by sacrifice, give something. Moreover, there are those whose incomes have not been diminished and who, because living costs are less, can give more than heretofore. Those whose incomes have been cut can probably give as much as they gave before because of this decrease in living costs. Many people are spending just as much money for living and pleasures as before, but seem to have a "depression complex" as to giving their money to missions. Won't you and your treasurer study your membership carefully and make public and personal appeals to them for the largest possible gifts that we may close the year's work as well as possible. An extra gift, large or small, can be given by many of them and will be of tremendous help. The observance of harvest day, early in December, will help you to secure the payment of your budget.

We are economizing in expenditures in every way we know. Up to this time we have been able to pay our missionaries' salaries, but the work in all fields has been drastically cut. This year's income will be the smallest for ten years, but a strong effort on the part of every president will bring an increase even now.

May we count on you, as the leader of one of our strongest societies, to take this burden on your heart and prayerfully use every method to lay it on the hearts of your membership, so that all of us working together now shall save our missionary cause from further destructive retrenchment? We believe that this matter is of primary concern to you as it is to us—and that you will.

The board of missions has prepared an attractive and convincing bookle[t]

(Continued on page 31)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

RELIGIOUS SERVICES

The Children's Home family enjoyed services yesterday in practically a unanimous way. Only two of our children were prevented from attending service because of ailments. We have not been in such good physical shape in a long time. Following our Sunday school service the largest number of children in the history of the Children's Home attended preaching service at Centenary Methodist church, our group filling the galleries to the right and left of Dr. Weaver, for the ninth year pastor of this wonderful congregation. In the afternoon our family gathered together in our school building to check up on the payments of their church pledges for the past year and to make new pledges for the ensuing year. Every child voted to pay one-twelfth of his income to the church budget. Additional contributions will be made through the Sunday school to sustain an orphan in Poland. Every church member child at the Children's Home is a tither. Our Sunday services remind us of many things we are thankful for.

SELF-DENIAL OFFERING

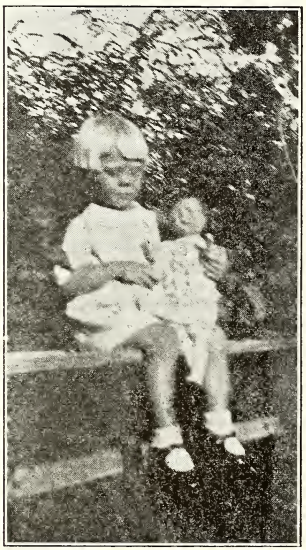
Mrs. H. T. Prosser, superintendent of the beginners' department of West Market Street, Greensboro, headed a group of cordial friends of the Children's Home from the beginners' and primary departments of that Sunday school in the bringing of a large quantity of choice fruit to our small children yesterday afternoon. While here Mrs. Prosser handed me an envelope with the following inscription on it, "Self-Denial Thanksgiving Offering for the Children's Home." Then followed a blank for each day of the week listing the amount of self-denial offering. These envelopes will be collected next Sunday at the preaching service for the purpose of paying West Market Street's ten per cent apportionment to the Children's Home. The Children's Home will keep faith with its Greensboro friends.

AN EARLY START

We sincerely hope that many of our congregations will raise their Children's Home apportionment early in the present conference year. No better time can be found than during November and December for the raising of this important fund. Congregations raising this money early will not only serve the Children's Home well, but will be meeting their obligations in a distributed way. To wait until next fall to raise the conference askings from the congregations will mean a congested situation which will work a hardship on the contributing group and likewise a reduction to the beneficiaries. Let's get the Children's Home apportionment paid early in the year.

LIVING ON FAITH

"How did the conference treat you?" "Did you get sufficient money from the conference collections to liquidate your debt?" "Have you got enough money on hand to give your children a fitting Thanksgiving?" "Are you assured that the Children's Home family will have plenty to eat and plenty to wear through the winter months?" In answering these and similar questions we express our gratitude for the contributions received at conference and assure our friends that we did receive sufficient funds to



Doris and her doll

liquidate our debt and to get through Thanksgiving. Beyond that time we have to state that we are living on faith, a faith that carries with it the assurance that our friends will continue to supply the actual needs of our big family. We have not received sufficient funds to guarantee the employment of a full time case worker, so very much needed. Those desiring answers to their pressing requests for the admittance of children into the Home will simply have to be patient with us. Our capacity is now filled and our income will not justify extensive travel investigating the merits of cases urged upon us.

PASTORS' REPORTS

We were much pleased over Bishop Mouzon's including the Children's Home in the items each pastor reported collections for at our recent annual conference. This recognition on the part of our presiding bishop of the needs of the Children's Home served us well. Most of the pastors included in their reports only the amount raised on the ten per cent apportionment. However, several reported everything raised in their congregation for the Children's Home, including fifth Sunday offerings and special contributions. In the interest of accuracy it should be stated that only one congregation in the entire conference, Centenary, Winston-Salem, over-paid its ten per cent apportionment to any appreciable extent. Regardless of how the reports were made we are sincerely thankful to our many friends for their help, some of it real sacrificial help.

FOOTBALL

The Children's Home football team won another game last week-end, the contest being played with the fine boys from Wilkesboro high school. The score was 28 to 0. Coach Bill Murray's Children's Home teams have played fourteen games so far this fall and have won thirteen of them. Next week we hope to present the picture of our 100-pound team, champions of the North Carolina Orphanage 100-pounders. These boys have not lost a game in their entire schedule.

BROADCASTING

Under the auspices of the North Carolina Orphan Association the Children's Home singing class broadcasted last night from 9:00 to 9:30 over WSJS. The program consisted of songs and readings, and a most fitting five-minute talk by R. B. Crawford, one of the Children's Home's choicest friends. Reports indicate that the program was well received.

LITTLE DORIS

The picture this week is that of little Doris Nicholson, a three-year-old member of our baby cottage family. This little girl, together with her slightly older brother and sister, came to the Children's Home a little over a year ago from Newton. She is claimed and clothed by a fine bunch of young people from Highland, High Point.

JUST THINK!

Just think, another Christmas season will soon be here! Our boys and girls will next week write their letters to Santa Claus. Then during the following two weeks Santa Claus will be busy trying to find some of the things called for in the letters. We shall expect the Bible classes of the Western North Carolina conference to be willing again this year to materially aid Santa Claus in visiting each one of the 328 children here at the Home. To the children Christmas is a long way off; to Santa Claus it is all too close by.

A TURKEY DINNER!

Mr. Cartner, our manager over on the Davie county farm, brought to us this morning 16 fat and fine young turkeys, the product of his raising. These turkeys are now being prepared for giving our children a good dinner on Thanksgiving Day. We have only one turked dinner in the entire year and that one will arrive before these lines appear in print.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

It is very important that I get across this fact that if the ten per cent Orphanage apportionment was paid one hundred cents on the dollar, we would be far from having our budget provided for. When there are so many churches that do not pay fifty per cent of their orphanage dues, it makes it doubly important that many churches and Sunday schools give us a Thanksgiving offering during the next few weeks.

* * * *

A considerable amount of money has been spent preparatory to our Thanksgiving offering for the Methodist Orphanage. Since the special Thanksgiving envelopes cost us so much, I trust they will be used to a good purpose. Here is hoping that the Orphanage Thanksgiving envelopes will be distributed through all the Sunday school classes with the request that all give something for our orphan children. In the event I have sent too many to any Sunday school superintendent, may I ask that they be returned to the Methodist Orphanage?

* * * *

Several days ago the football boys from the Children's Home, Winston-Salem, came down to play our team. They gave our team a good licking, but our boys took it as good sports. We were delighted to have Mr. and Mrs. Woosley to attend the game. The splendid group of young people from our sister orphanage shows that they have had fine training along all lines. My friend Woosley and his officers are turning out a type of boys and girls that are a credit to that wonderful Home. Knowing the high type of work that is being done at Winston-Salem, I wish to commend most heartily that institution to the preachers and churches of the Western North Carolina conference.

* * * *

There is much at stake. What the churches, Sunday schools, organized classes do for our Orphanage during Thanksgiving and the next three or four weeks will have far-reaching consequences. I shall watch the results with the keenest interest. We have reached a crisis in our orphanage work. Unless there is a generous response to our needs between now and Christmas we shall have to take immediate steps to reduce the number of children in the home. It is deplorable that we have to say NO to the one hundred and thirty that are now knocking at our door for shelter, food and Christian training. It is unthinkable for our great North Carolina conference to throw overboard scores of helpless and innocent children. It is hard for us to visualize the tragic results as we face that alternative. Having put our hands to the plow we cannot afford to turn back. I believe that our Methodist people have the kind of religion that visits the fatherless and widows in their afflictions. We have the opportunity NOW to demonstrate our love for our three hundred and thirty fatherless children in a real tangible way.

OLD CLOTHES

Old clothes look glorified to me,
If people wear them sacrificially—
Daring not buy new ones at all
Till they have answered folks who call
For just a bit of help today,
As oft with tear-stained eyes they pray.

I like to see the same old clothes
That almost everybody knows
Two hundred yards or more away—
Worn year by year and day by day;
That is, if those old clothes are worn
Because of others' burdens borne.

If clothes like that are on a man
Who has a systematic plan
Of looking up each day the poor,
To place a gift inside their door—
They look like angel clothes to me,
And that dear face is heaven to see.

—E. C. Durham.



Group of Children, Methodist Orphanage, Raleigh, N. C.

Sunday School Lesson

NOVEMBER 27

By F. B. Stockdale.

Living As God's Stewards

Scripture Lesson—Exodus 3:1-2; Isaiah 6:1-8; Matthew 25:1-46; Mark 1:16-20; Acts 26:12-19; 1 Corinthians 9:17-27.

Golden Text—First they gave their own selves to the Lord. (2 Cor. 8:5.)

Our subject is "Stewardship of Life." In our last lesson we learned that money is a means of expressing our love for a cause. Our use of money was to be decided by the fact that we are stewards in so far as money is concerned; it is not ours, though we decide its uses. We are now called to recognize that life itself is held under the same law. We are not our own. Life is to be used as a possession, and its use is to express my love and loyalty to my Master.

This is equivalent to saying that life has a purpose outside itself; that Someone, other than myself, is greatly concerned with what I do with my life. I am to look at my life. I am to look at my life as a means toward some larger end. The fact of the matter is there cannot be two reasons for human living. The reasons for Christ's life is the reason why we should live; the purpose of his life is the purpose of life. Thus by stewardship of life we mean living in such way that our way of living will be an expression of our love for him from whom our life is derived.

One Call, One Caller

In our first reference we have four men of differing abilities and dispositions. We do not know Andrew well enough to compare him with his brother. We know him well enough to contrast him with his brother. Peter and John are as different as men can well be. Four men are called. If the Master had called four hundred, they would have been different one from the other. To these four comes the same call, on the same day, but there is only One caller. It is the same Jesus that called James and John, that called Andrew and Peter. Of all the voices of the world, the voice of Jesus only speaks with eternal authority to men, Follow Me. The Master of the Christian life is the Master of life. You can no more have two masters for human living than you can have two Deities to swing the stars. Human life is a unit, and the Master of humanity is Jesus.

Romance

Here we have the beginning of the romance of history. No fiction equals the plain story of the spread of the fame and influence of Jesus. On every shore men have heard his call and followed him. His fame has spread with the years, and today he interests the world as no other. There is no call whose future is more suggestive of surprise than the call to serve God and follow Jesus. It is quite likely that had the four known to where they would follow, and what that following would mean, they would have been a little slower in their response. It is a wise arrangement that keeps the future beyond our ken.

The tide, at the head of our lesson, is "Serving God Where We Are," then we have illustrations of men who are called elsewhere for their service. Serving God where we are always leads to where we have not been and to the doing of that which before we had not attempted—romance. What a story the life of Moses creates after he listened to the call! How the lives of the four are crowded with the unexpected after they start after the Master! The Christian life has in it the elements of surprise; there is nothing of the dull in its daily change of duty and vision.

Our second reference, Acts 26:12-19, brings before us one of the most romantic stories of the New Testament. Many minds have difficulty in giving it a place among the realities of life. It was real in the experience of a man, and experience is the great reality with which we have to do. Our modern explanations of the incident are beside the mark. It was real enough to change the bias of a soul, and has stamped its meaning on the thinking of the church for nearly two thousand years.

It made Saul over. No greater change in an individual life, as a result of vision, is recorded. It turned Saul about in a way that has been a picture of conversion from then until now. Whenever an experience is real enough to renovate the one that meets it, it is a reality. Through all the years nothing was more real to Paul than his meeting Jesus on the road to Damascus.

A Losing Game

The metaphor, of an ox kicking at the sharpened goad, warrants us in calling attention to the fact that no man is driving Jesus; in this picture he is the Driver. Kick all you wish, but your hoof will never reach him. You will find yourself hurting yourself against the implement he carries in his hand. You might just as well buck your head against a mountain as undertake a controversy against Jesus. It is a losing game and it hurts.

Two things are clear, from this incident—the persecutors of the followers of Jesus are fighting Jesus. Those who are so engaged will hurt themselves.

Let us thank God for the men who have not been "disobedient unto the heavenly vision."

Questions for Discussion

1. What do we mean by "Stewardship of Life?"
2. Is the old call Follow Me, still given?
3. Are the elements of romance native to the Christian story?
4. Was the appearance to Saul outwardly real?
5. What are the marks of its external reality?

—Christian Advocate (Cincinnati.)

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
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HARMLESS
for HEADACHE
Your Druggist has them

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N. C. WOMEN

(Continued from page 20)

was a heart-searching message and made a profound impression upon every one present. Mrs. Thompson conducted "the problem hour," which was enjoyed by all. The report of the nominating committee being adopted by the meeting the following officers were elected:

Charman—Mrs. J. A. Staton.

Vice Chairman—Mrs. J. O. Long.

Sec.-Treas.—Mrs. W. C. Benson.

Supt. Mission Study—Mrs. L. N. Stephenson.

Lunch was served by the ladies of the church. The next meeting will be held with the auxiliary at Bethel.

Mrs. W. C. Benson.

IN MEMORIAM

With heartfelt regret we note the passing of Mrs. Frances Cooke Musgrove, who departed this life on the 13th day of September, 1932.

Our beloved sister has been a consistent and devoted member of our missionary society for many years, during which time she has displayed untiring interest in its promotion and welfare, and in our hearts we shall miss her gentle ministrations, her amiable and lovely manner ,and her cordial greeting. During the years of our connection she has made a place in our hearts that will be left void by her departure. In the years to come we will revere her memory and love the mentioning of her name. We are assured that the final home of our dear friend is with the Saviour she loved so well, to whose arms we surrender her, believing that all things are well to those who love the Lord.

To the bereaved family who are the greatest sufferers, we can suggest only resignation to the divine will, looking forward to the time when there will be a glorious reunion to all those who have followed her example on earth.

Mrs. W. T. Shaw,
Mrs. W. L. Knight,
Mrs. H. C. Spiers.

AN APPREICATION

The Woman's Missionary Society of Fuquay Springs being deeply grieved at the passing into eternal life of Bessie Paylor Hobson, do hereby express sincere appreciation of her life and work. Therefore we resolve:

First, That she was devoted to her husband and home.

Second, That she loved, cheerfully served and was loyal to her church. She was beautiful in spirit and the radiance of her Christian character never failed.

Third, That we extend to the sorrowing husband and family our deepest love and sympathy.

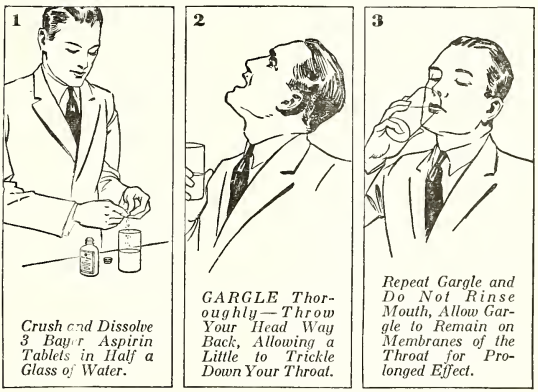
Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, the local paper and a copy spread on the minutes of the society.

Mrs. W. H. Aiken, Jr.,
Mrs. W. S. Cozart,
Mrs. K. S. Farabow.

NOW! EASE A SORE THROAT INSTANTLY

Feel Rawness, Irritation, Go At Once

These Pictures Tell You What To Do



Remember *Only Medicine Helps A Sore Throat*

Modern medical science now throws an entirely new light on sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes.

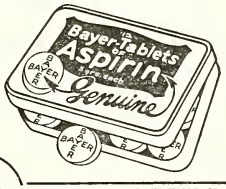
Results are among the most extraordinary in medical science. On doctors' advice, millions are following this way . . . discarding old-time "washes" and "antiseptics." *For it has been found that only medicine can help a sore throat.*

Simple To Do. All you do is crush and dissolve three BAYER Aspirin Tablets in half a glass of water. Gargle with it twice—as pictured above. If you have any indication of a cold—before gargling take 2 Bayer Aspirin Tablets with a full glass of water. This is to combat any signs of cold that have gone into your system. Keep on taking if cold has a "hold." For Genuine Bayer Aspirin will not harm you. Your doctor will tell you, it does not depress the heart. Get a box of 12 or a bottle of 100 at any drug store.

Reduces Infection, Eases Pain Instantly. Gargling with Bayer Aspirin will do three things: Relieve soreness at once. Allay inflammation. AND—*reduce infection;* which is the important thing in fighting a sore throat.

It requires medicine—like BAYER ASPIRIN—to do these things! That is why throat specialists throughout America are prescribing this BAYER gargle in place of old-time ways. Results are quick and amazing.

Be careful, however, that you get *real* BAYER Aspirin Tablets for this purpose. For they dissolve completely enough to gargle without leaving irritating particles. Watch this when you buy.



NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

BAYER

Advocate Standard Collection Envelope

$2.50 PER 1,000, POSTPAID

NORTH CAROLINA CHRISTIAN ADVOCATE

A Trip to Hoover Dam

A few days ago certain "representative citizens" were invited by our municipal department of water and power to visit Hoover Dam. When the Democratic nominee for the Presidency visited recently our fair city he persisted in designating the great project on the Colorado river as "Boulder Dam." This, I suppose, is an illustration of the eccentricity of genius.

There were 27 in our party: 16 preachers and 11 ordinary citizens. We were the guests of the department and were transported in big fine automobiles. We spent the night in Las Vegas, Nevada, 303 miles from home. In line with Nevada's policy, gambling and prostitution flourish unrestrained in this little city. Thirty miles distant is Boulder City, beautifully laid out and governed by Uncle Sam, the headquarters of the Hoover Dam enterprise. No gambling, no prostitution, no bootlegging in the town. If an employee is caught with a flask in his possession, or gives any evidence of indulgence in intoxicating liquor he is fired unceremoniously. Yes, fellow-citizens, the law can be enforced when your Uncle determines to do so.

A few miles from Boulder City, in a narrow portion of Black Canyon, the stupendous undertaking is in progress. We were permitted to see the whole show. We went down into the canyon, at the river's brink, where engineers and blasters and truck drivers and scalers and other skilled workers are on the job. They are a year and a half ahead of schedule time. One gets the impression of a gigantic project being pushed with feverish energy.

There is a trans-continental highway leading up to the edge of the canyon. The highway will lead directly over the top of the dam when the latter is completed. There is some beautiful rock scenery in the vicinity, its coloring reminding us of the Grand Canyon.

More than three thousand men are at work. It is dangerous business. It costs, on the average, the sacrifice of a man a week. A few days before our visit, one poor fellow, a scaler, fell more than five hundred feet, down the precipitous side of the canyon Each truck driver is protected by a steel canopy over his head, and each worker in the division tunnels wears a helmet.

A few facts furnished us by the authorities will be of interest. The cost has been fixed at $165,000,000, divided as follows: dam and reservoir, $70,600,000; power development, $38,200,000; All-American Canal (for irrigation of Coachella and Imperial valleys), $38,500,000; interest during construction, $17,700,000.

The height of the dam above the foundation rock will be about 730 feet. This will raise the water surface of the river 582 feet. The dam will be 650 feet wide at the base and 45 feet at the top. The length along the crest will be about 1,180. Cement will be used to the extent of 5,500,000 barrels.

The reservoir will be an inland sea with a shore line of about 550 miles. The capacity of the power plant is estimated at 1,200,000 horsepower. This is more than twice that of Niagara, U. S. The irrigable land below the dam is estimated at 2,115,000 acres, divided as follows: California, 1,200,000 acres; Arizona, 900,000 acres; Nevada, 15,000 acres.

Verily we have looked upon something colossal, in process of accomplishment. May its completion be marked by the favor of God, and so may it be a blessing to countless numbers of our fellowmen.—The United Presbyterian.

A MAYA TEMPLE

A Maya temple—the greatest achievement of early man in America—will be one of the attractiions at Chicago's 1933 World's Fair, A Century of Progress Exposition.

This building—a replica of the Nunnery—or Monjas of Uxmal, Yucatan, will rise from the summit of a 14-foot terrace just north of Thirty-first street on the fair grounds on Chicago's lake front. The first unit will be 149 feet long by 27 feet wide.

While workmen with modern construction devices will build the first unit of the temple in about 60 days, the original was built 500 years before Columbus set sail for the New World. It was built by people who had no wheeled vehicles, possessed no iron or steel implements and were unfamiliar with the principles of the true arch.

Comparatively little is known about the Maya civilization, although it produced architecture as fine as that of ancient Greece or Rome. Recent research, however, has disclosed that this ancient people had a calendar more accurate than those used in contemporary Europe 2000 years ago, played a native form of "basket ball," and were the only American Indian people to develop a system of writing.

The Monja is thought to have been the nunnery of the vestal virgins, who appear to have played a prominent part in the ancient Maya religion.

North of the replica of the temple will lie Indian villages, depicting the various cultures of the American Indians.

PROSPERITY

Today, forsooth, men think
That selfish, sordid drink
Released by law, taxed, and consumed
Prospers America!

Pollute innocent grain;
From froth and foam get gain?
With poor poorer, and rich richer,
Secure America?

Tomorrow must needs teach
Again to all and each:
Toil, faith, and stern sobriety
Exalt America!

(Copyright 1932 by Joseph Dutton.)

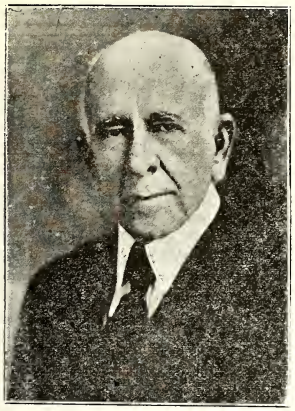
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For Your Whole System
YAGERS Sarsaparilla
with Potash Iodide and Celery
Clears the skin of pimples, purifies the blood—Tones up the system.
LARGE BOTTLE AT YOUR DRUGGIST
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10c Results 25c
PILGRIMS OF THE NIGHT
A TRUE LAXATIVE
RESULTS are different; gentle, non-griping, non-habit forming, but always certain and effective. Ask your druggist, or write Van Dyke Chem. Co., Philadelphia, Pa.

FASTEST, SUREST, SAFEST RELIEF KNOWN
For Stomach Disorder, Lazy Liver, Indigestion, Constipation, Biliousness.
That wornout, feeble feeling, sour stomach, Bad Breath, Headache and other disturbing symptoms tell you to clean out your bowels with RED CROSS LIV-O-MED, the genuine Red Cross Liver Medicine that has relieved millions through four generations. There are many imitations but only one Red Cross. Money Back Guarantee. 25c at dealers or direct.
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SEND FOR SPECIAL CATALOGUE
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DR. R. F. BUMPAS

Whose name stands at the head of the chronological roll of the North Carolina Conference. He joined the conference in 1871. Dr. Bumpas now lives in Hollywood, California, is a frequent contributor to the Advocate and takes great interest in the affairs of his church in North Carolina.

AN ALIBI

Nebuchadnezzar first conceived and executed the idea of a human world power. It took the human form. Its head was of gold. When you see his letter, handled the bricks inscribed with his name, unnumbered millions strewed over numberless miles of earth. Daniel, the Jew, held power under Cyrus. I never knew Alexander till I met him. Mediterranean has no natural harbors. Alexander put his finger down and said here shall be the center of the world. In 1906 the English were strenghtening Alexander's harbor to shelter the navies of the world. I rambled over the Roman Empire, saw the iron law, all the law in the world today. Mingled with that law we have the weak clay, concrete roads, banks, governments, the end of man's rule. The stone cut not by human hands, smites the image, destroys it and divine government takes the place of human government. All this is in the Book.

My alibi is Tab-uois, who collected all data of history and science, breathed life into it and holds it up that we can see it in Nebuchadnezzar, his great book.

Robah F. Bumpas.

THE ELECTION AND THE CHURCH

Staggering significance must be attached to the recent American Presidential election. All sorts of grave meanings are being seen in it by the secular press. But for the Christian church there is one outstanding import of it all: an overwhelming majority of the people are seeking a better way of life. Their number is far greater than Governor Roosevelt's impressive majority. Even the least thoughtful person cannot escape the truth that the American mood is one of desire for change. The nation is profoundly dissatisfied with things as they are—and that discontent embraces the whole post-war scheme of life.

Such open-mindedness and unrest as the election revealed are a clear call to the church. The people have said, in effect, "We are not satisfied. We want a better way of life. Pearhaps a change of administrations will help. Anyway, we'll try it; for we are ready to follow any path that seems to be a way out."

At the best, as Governor Roosevelt would be the first to declare, political remedies can go only part of the way in effecting a new national order. The deeper remedies lie within the minds and hearts of the people. Here the church and the school must take up the task.

Not since the war has the church been given such an opportunity. Open-minded, unsatisfied, questioning, the people are plainly ready to take any steps that will lead them toward the new day.

If the church is wise and courageous and prompt, these steps will be toward the houses of worship, where the essential Way of Life is set forth, Sunday after Sunday.

THE OLD MINISTER, KNIGHTLIEST OF KNIGHTS

He preached the Glorious Gospel,
Wielded a facile pen,
And sacrificed at every point
To help his fellowmen.
His clothes are often shabby,
Threadbare, and faded, too;
And here and there so very thin
His skin a-peeping through.
The pinch of poverty was felt
And sent him to his knees;
His chief desire to know his Lord
And him alone to please.
His wife, as true as she could be,
Both joys and sorrows shared;
A helpmeet she in ups and downs—
A team divinely paired.
Their children shared parental aims
And studied night and day
To make the best of scant supplies,
And trod the rugged way.
The best the schools and colleges
Could offer they obtained;
Their children forging to the front
With nothing, all was gained.
But keeping their insurance up
For "rainy days" ahead,
Their clothes continued shabby,
But what a light they shed!
They lived with God, obeyed the Word,
And taught the world to see
That mortal worth is more divine
Than proud prosperity;
That all the best this life affords
Awaits the chivalry
Of noble souls who walk with God
Through years of poverty.
Honor men with honest wealth,
And knightly deeds applaud;
But crown as knightliest of all,
These humble saints of God.

—William Wood.

Tourist: "I've come here for the winter."

California: "Well, you've come to the wrong place. There's no winter here."

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—Kruschen will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts 4 weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

It Kills the Germ of Athlete's Foot

YAGERS LINIMENT

Prevents Its Spreading

For All Muscular Aches and Pains Rheumatism

LARGE BOTTLE AT YOUR DRUGGIST

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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ON THE BOARDWALK
ATLANTIC CITY
A Smart Hotel in America's Smartest Resort
Only Hotel on the Boardwalk WITH OIL HEAT
Open Throughout Winter
and very special rates during the healthful Atlantic City winter

Children's Storyland



THE JOLLY RAGMAN

"Per-whit! Per-whit!" came a cheery whistle from the gate. "Whoa, there, Dan!"

Jack raced to the door. A swarthy, red-cheeked fellow was tying his horse to the whitewashed post outside the Phillips house. "Hurrah!" cried Jack. "Come on, Jane. It's the ragman."

Jane dropped her doll and dashed out on the porch. It was always fun to have the ragman come in the spring, for mother let them sell all the papers and old clothes that couldn't possibly be used by any one any longer.

The stranger lifted his cap as he came near the door, showing dark, curly hair brushed neatly back. He was by far the nicest ragman Jack and Jane had ever met.

"Any rags or old papers today?" he smiled, and his teeth were dazzling white. Jane was quite delighted.

"Oh, you're a nice ragman!" she exclaimed. "What's your name?"

"They call me 'Bundles'," he said, with a foreign accent on the word.

"Come on into the basement," said Jack, stepping forward. "We've got a lot of stuff ready for you."

They all three went around to the kitchen door and into the basement.

Jack brought out great stacks of newspapers and old magazines, while Jane sorted out the store of old clothing and put it in boxes.

"Whatever do you do with these things, Bundles?" she asked. "Look! My old plaid wool skirt and Jack's old skating sweater, with both sleeves in shreds! Why, who'd ever want that?"

"I sell them. They make good paper," the ragman smiled, showing his lovely teeth again.

"Do you take them to the stores?" Jane asked, "Because you know they're awfully dirty."

"That's all right, missie. They go to paper factories over the river. Here they cut off all the buttons, hooks—see, like this." He held up an old coat and snipped off a button. "They sort them all out—coarse, big things from fine ones, see?"

"Oh, tell us about it, Bundles!" cried Jane. "We've nothing to do this afternoon, and we've never had a chance to talk with a ragman before."

So Jack and Jane and the ragman sat down on the stacks of newspapers, and Bundles explained how he carried his rags and old papers to a big building where they were weighed and put in bales. Then they were taken to another place to be dusted, graded and sorted, and then were cut in bits by knives that went round and round.

"Now they go to a shredder," explained Bundles. "See one big round barrel covered with spikes, it fits into another lined with spikes. They tear the rags up fine, so."

He explained how they boiled the rags all together, for hours an hours, putting chemicals into the water to take out all the grease and dirt.

"Now the rags come out of the water, so—all brown and ugly. In another big barrel they are washed and washed, with little paddles beating them. Many times they do this, see?"

Jane was holding her head wisely.

"I know, but that won't make the rags white like paper, will it?"

"No, no. They are soaked in strong acids first. Then they are white. They are ready now to make into paper.

"This wet stuff is poured on long belts of felt that move along, move along, until they reach the pressing machines. Time and again—pretty soon, it is done, see?"

"And then it's all dry and smooth for us to write on?" asked Jack.

"After it is ironed so many times by these cylinders, yes. The smoother papers have something mixed with the wet rags like gelatine. But blotters and rought papers—no."

Jane lifted up an old canvas.

"Now, will this be a lovely box of stationery some day, Bundles?"

The ragman smiled broadly.

"No, missy, maybe it will wrap a box some day. But this," he lifted up a soft cotton dress, "this will be some fine paper."

"Oh, I'm so glad. This was one of mother's pretty dresses, when it was new. But what will my old plaid skirt be?" Jane asked wistfully.

That is wool, and it will be made into wall paper that has a furry touch to it," explained Bundles.

"Oh, dear, I hate to think of it all cut up," cried Jane. "It was so pretty, and it is yet, but it's too small for me."

The ragman smiled. "If you want, I will take it to my little Rosita," he said. "See—she is not so very big, and it will wash."

Jane clapped her hands. "Oh, I'd like that," she said.

"What becomes of all these?" Jack asked, pointing to the stacks of old papers.

"They go back over the same road as when they were good rags, like these," answered Bundles. "But now they are made into cheaper papers; that is why I cannot pay you much for them. They bring me so little."

But Jack and Jane were quite satisfied when they looked at the shining silver coins the ragman counted for them.

Bundles climbed into his cart and lifted the reins.

"Good-bye, good-bye," he cried, smiling broadly.

"Wait a minute, Bundles," cried Jane, as she dashed into the house and came back with one of her dolls.

"Will you take this with you to your little Rosita?" she asked.

The ragman thanked her again and again. He waved his cap to them gaily as he drove away.

"Good-bye, good-bye!" he cried.

"Come back in the fall, Bundles," Jack called after him. "We'll be waiting for you with more paper material."—Girls' World.

A CHILD'S PRAYER

Morning

I thank Thee, Lord, for sleep and rest,
For all the things that I love best;
Now guide me through another day,
And bless my work and bless my play.
Lord, make me strong for noble ends,
Protect and bless my loving friends;
Of all mankind good Christians make;
All this I ask for Jesus' sake. Amen.

Evening

Lord, send me sleep that I may live;
The wrong I've done this day forgive;
Bless every deed and thought and word
I've rightly done, or said, or heard;
Bless relatives and friends alway;
Teach all the world to watch and pray;
My thanks for all my blessings take,
And hear my prayer for Jesus' sake.
Amen. —The Churchman.

AN ANIMAL KEEPER

By Etta W. Schlichter.

Best of all the places in the big city where he lived, Harold liked the Zoo.

At four o'clock he could see the animals fed, so that's the time he liked to go. His mother would take him up close to the railing in front of the cages so he could get a good look at the tigers and lions and leopards. They were not allowed inside the railing for that would not be safe.

In one cage was a very beautiful Bengal tiger. Harold loved him best of all. Sometimes the tiger would walk up and down his cage and watch the people, and sometimes he would jump up on a high shelf and go to sleep. Big as he was, he would spring up on the shelf as lightly as a kitten.

One day, as Harold was watching the

tiger, a man came to clean the cages. He reached in with a long brush and swept the cages clean. When he came to the tiger's cage he pulled a pan of water out, and the tiger became angry and lifted his great paw to strike the man through the bars. The man was too quick for him and he took the long handle of his brush to strike the tiger. But the tiger jumped on his shelf and growled.

"He doesn't like the man, does he, mother?" asked Harold. "And I guess the man doesn't like the tiger. But I do, and I think it's mean to try to hit him when he's shut up in his cage."

Just then a door opened and the head keeper of the Zoo came out. The Bengal tiger jumped right down off his shelf and came close to the front of his cage.

"Hello!" said the keeper, snapping his fingers at the tiger and looking kindly at him.

"I think the tiger likes him," said Harold.

Next the keeper came to the leopard's cage, and the leopard poked his nose through the bars when the keeper spoke to him.

There were two big lions, and they both came to the front of their cages as the keeper went past and were not a bit cross. In one cage were two baby lions, just about the size of big dogs. They just lay still as though they were too lazy to move, and the keeper reached through the bars and patted their heads.

At exactly four o'clock another man came in with a big basket of meat. The animals knew it was feeding time and had begun to pace up and down their cages, impatient for dinner. Each animal got a piece of meat with a bone in it and crouched down on the floor with the bone between its paws.

While Harold watched them eat, the head keeper came in again, and what do you think he had?

Near the big animal house was a smaller house full of all kinds of monkeys, big and little. A poor baboon was very sick and the keeper was carrying him to the animal hospital, where a doctor would take care of him. The keeper was carrying the baboon in his arms just as he would a child, and the baboon put his arms around the keeper's neck and laid his head on his shoulder. It would have looked very funny if you hadn't just felt so sorry for the sick baboon.

"Would the monkey let anyone else carry him, mother?" asked Harold.

"I'm sure he wouldn't," said mother. "He knows the keeper, and knows that he is safe with him."

"He wouldn't let the man that tried to hit the tiger carry him, would he?"

"I'm sure he wouldn't. That man doesn't like animals and they know it. The keeper loves them and they love him."

"When I get big, mother, I'm going to be an animal keeper. I love animals. Will they love me?"

"Animals love their friends, dear."

"And if I feed the hungry cats and dogs, and take care of my rabbits and always try to be kind to them, do you think I could work up to the lions and tigers some day?"

Mother laughed. "At least, dear," said she. "I'm sure that would be the finest way to begin."—The Congregationalist.

A CHILD'S FAITH

Johnny Hall w as a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I'm very hungry," he said to her one evening.

His mother let the work that she was sewing fall upon her knees, and drew Johnny toward her. As she kissed him the tears fell fast on his face, while she said, "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper tonight."

Johnny did not cry when he heard this. He was only a little fellow, but he had learned the lesson of trusting God's promises. He had great faith in the sweet words of Jesus when he said, "Whatsoever ye shall ask of the Father in my name he may give it you."

"Never mind, mamma; I shall soon be asleep, and then I shall not feel hungry. But you must not sit here and sew, hungry and cold. Poor mamma!" he said, as he threw his arms around her neck and kissed her many times to comfort her.

Then he knelt down at his mother's knee, to say his prayers after her. They said, "Our Father," till they came to the petition, "Give us this day our daily bread." The way in which his mother said those words made Johnny's heart ache. He stopped and looked at her, and repeated with his eyes full of tears, "Give us this day our daily bread."

When they got through he looked at his mother and said, "Now, mother, do not be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and I am sure he will."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said, "No; but I am sure it will come."

In the morning before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of two motherless children. She agreed to. He left some money with her. She went out at once to buy some things for breakfast; and when Johnny awoke, the bread was there, and all that he needed!

Johnny is now a man, but he has never wanted bread from that day; and whenever he was afraid since then, he has remembered God's promise, and trusted in him.—Publisher Unknown.

A little girl was spending her first night away from home. As the darkness gathered, she began to cry. The hostess asked, "Are you homesick?"

"No," she answered, "I'm here-sick."

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Presiding Elders Appointments

Western North Carolina Conference

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

November

Maylo, 11 27
Trinity, 7 27
East End, 7 30

December

Mount Holly, 7:30 1
King's Mountain, 7:30 2
Crouse, Pleasant Grove, 11 3
Cramerton, 11 4
Park-Grace, King's Mountain, 3 4
Lowell, Lowell, 7:30 4
McAdenville, 7:30 7
Southfork, Plateau, 11 10
Shelby Ct., Sharon, 11 11
Belwood, St. Peters, 3 11
Park St., Belmont, Park St., 7:30 11
Smyre, 7:30 14
Main Street, Belmont, 7:30 15
Polkville, Clover Hill, 11 17
Goodsonville, 11 18
Lincoln Ct., Iveys, 3 18
Stanley, Stanley, 7:30 18

The district stewards will meet at Main Street church, Gastonia, Tuesday, November 29, at 10 a. m. All the pastors and charge lay leaders are also expected to be present.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

November

Randleman, St. Paul, night 27
Carraway Memorial, Carraway Memorial, 11 27
Centenary, Centenary, night 27
Stokesdale, Stokesdale, night 29
Proximity, Proximity, night 30

December

New Hope, Macedonia, 11 1
Farmer, Farmer, 3 1
Asheboro, First Church, night 1
Pleasant Garden, Pleasant Garden, 11 2
Bethel-Grace, Bethel, night 2
College Place, College Place, 11 4
Mt. Pleasant, Mt. Pleasant, 3 4
Bessemer, Bessemer, night 4
West Market, West Market, night 5
Gibsonville, Gibsonville, night 6
Reidsville Ct., Lowe's Chapel, 11 7
Reidsville-Central, Central, night 7
Glenwood, Glenwood, night 8
High Point, Main Street, night 9
Jamestown, Jamestown, 11 11
West Greensboro, Muir's, 3 11
Highlands, Highlands, night 11

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

November

Burke, Friendship, 11 27
Cross Mill, night 27
District Stewards' meeting at First Church, Marion, 10:30 30

December

Elk Park Montezuma, 11 4
Avery, Fairview, 2:30 4
Marion, First Church, night 5
Mill Spring, Bethlehem, 11 7
Morganton, First Church, night 9
Micaville, Martin's Chapel, 11 11
Old Fort, night 11
Broad River, Kistler's, 2 14
Rutherfordton, night 14
North Forest, North Morganton, night 15
Burnsville, 11 18
Spruce Pine-Bakersville, Penland, 3 18
Rutherford College, night 21
Marion Mills, East Marion, night 22

January

Bostic Grove, 11 1
Henrietta, Caroleen, 3 1
Forest City, night 1

The pastors and lay leaders of the district are called to meet at the same time and place with the district stewards, November 30 at 10:30, in the First Methodist church, Marion.

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND—IN PART

November

Watauga, Valle Crucis, 11 27
Creston, Thomas Chapel, 3 27
Warrensville, Warrensville, night 27
Sparta, Sparta, 11 4
Helton, Healing Springs, 3 4
Elkin, (Conference), night 4
Jefferson, Bethany, 11 11
Todd, Pleasant Valley, 3 11
Boone, night 11
Laurel Springs, Transou, 11 (Saturday) 17
Wilkesboro, Wilkesboro, 11 18
Moravian Falls, Beulah, 3 18
North Wilkesboro, night 18
Mt. Airy, Central, 11 (preaching) 25
Mt. Airy, Rockford Street, night (preaching) 25

Special Notice

District stewards, pastors, lay leaders, Sunday school superintendents, chairmen of missionary committees, and presidents of woman's Missoinary societies will hold a joint meeting at Central church, Mt. Airy, beginning on the evening of Thanksgiving Day, and adjourning about the middle of the afternoon of Friday, November 25.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.
FIRST ROUND

November

Salisbury, First, 11 27
Coburn Memorial, night 27

December

Kannapolis, Trinity, 11 4
Landis, Bethpage, 3 4
Westford, night 4
Norwood, 11 11
Norwood, Ct., Cedar Grove, 3 11
Concord, Central, night 11
Granite Quarry, Shiloh, 11 18
New London, New London, 3 18
Albemarle, Central, night 18
East Spencer, Long Street, 11 25
Spencer, Central, night 25

January

Main Street-Rowan Mills, 11 1
Gold Hill, Liberty, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

November

Newton, First Church, 11 27
Bethel-Fairgrove, 2:20 27
Maiden, night 27

December

Hickory, First Church, 11 4
Westview, night 4
Taylorsville, 11 11
Hiddenite, Hiddenite, 2:30 11
Troutman, night 11
Stony Point, night 12
Statesville, Race Street 14
Mooresville, Central, 11 18
Mooresville Ct., Centenary, 2:30 18
Mooresville, Broad, night 18
Statesville Ct., Trinity, 11 25
Cool Springs, New Salem, night 25

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

November

Green Street, 11 27
Hanes 27

December

Ogburn Memorial, Ogburn, 11 4
Hiatt Memorial, Mt. Olive, 3 4
Oak Ridge, East End, 7:30 4
Davie, Concord, 11 10
Advance, Cornatzer, 3 10
Cooleemee, 11 11
Davidson, Arcadia, 3 11
Sedge Garden, 7:30 11
Welcome, Midway, 7:30 14
Erlanger, 3 17
Trinity-Bethel, Trinity, 11 18
Thomasville Ct., Fairview, 3 18
Thomasville, 7:30 18
Kernersville, 7:30 21
Lewisville, Brookstown, 3 25
Forsyth, Pine Grove, 7:30 25

WAYNESVILLE DISTRICT
Leonidas B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

November

Bethel, 2 26
Highlands, 11 27
Franklin, 7:30 27

December

Robbinsville, 11 4
Bryson City, 7:30 4
Clyde, 7:30 7
Whittier, 11 11
Webster, Love's Church, 3 11
Junaluska, 7:30 14
Fines Creek, Pine Grove, 11 18
Crabtree, Davis Church, 3 18
Dellwood, 7:30 18
Canton, 7:30 21
Cullowhee, 11 25
Glenville, 7:30 25

FALSE TEETH "STAY PUT," SAYS MICHIGAN DRUGGIST

A prominent Michigan druggist who wears dental plates and who always had trouble keeping them firmly and securely set writes the following: "With my gums gradually shrinking I had great difficulty in keeping my plate in position with various denture powders. Most of them lasted only a few hours. Now I use FASTEETH and what a difference! I am now able to wear my plate for 24 hours or more with absolute security and comfort. FASTEETH does not wash away or become thinned out like the other powders I'v tried, but "STAYS PUT" until I am ready to remove plate for cleansing. Fasteeth is tasteless and does not sour or cause foul breath."

Fasteeth is a new denture powder put upon the market in a small way in 1927 by Ralph P. Branche, a well known pharmacist of Albany, N. Y. Its sales grew and grew until now it is one of the leading sellers of its kind in the United States. It is now manufactured and sold in this country, Canada, England and Australia by Fasteeth Incorporated, Binghamton, N. Y.

Many a dentist has voluntarily recommended and written praising Fasteeth because it is pleasantly flavored and does not quickly dissolve. That is why, say these dentists, wearers of dental plates like Fasteeth so well.

Fasteeth is now sold in most of the good drug stores of the South and can be had in 35c, 60c, or $1.00 sizes.

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98 out of every 100 women who report after taking Lydia E. Pinkham's Vegetable Compound say, "It helps me". . . . Hundreds of letters are received every day from grateful women. . . . They took the Vegetable Compound before and after childbirth; for weakened, rundown condition; during Change of Life; for painful and irregular periods; for strength after operations; for periodic backaches and headaches. . . . They give it to their daughters and they recommend it to their neighbors.

How can we add to their testimony? What can we say about Lydia E. Pinkham's Vegetable Compound that is more convincing than the simple statement of half a million women—"It helps me?" Ask your druggist for the convenient tablet form. Find out for yourself how good it is.



"I used to have such terrifying backaches and nagging pains that I had to stay in bed several days at a time. Nothing seemed to help me until I tried Lydia E. Pinkham's Vegetable Compound. Before I had taken half a bottle I began to feel better."

MRS. CONRAD C. VANTASSEL
611 Baker Street, Wisconsin Rapids, Wis.

Lydia E. Pinkham's VEGETABLE COMPOUND Tablets

W. N. C. BOARD OF EDUCATION

(Continued from page 19)

26 to March 16. The three towns will operate schools simultaneously for three weeks. The main causes and as far as practicable the instructors in the three schools are to be identical. Classes in each town will be held on two consecutive nights, the faculty moving on to another town for the next two nights, and to the third for the next two. There are to be no classes on Saturday night.

As tentatively arranged, Greensboro willl use Sunday afternoons and Monday nights of each of the three weeks. High Point has requested Tuesday and Wednesday nights, and Winston-Salem will have Thursday and Friday nights. This arrangement spreads the school over three weeks instead of the usual one ,and gives more time for other necessary engagements and for the required reading and writing of papers for credit. Formal set-up meetings will be held as soon as something definite in the way of instructors available can be secured, in each of these three towns.

MANY STANDARD CLASSES REQUESTED

The board has not set any limit to the number of standard classes that may be held this year. Already more than a dozen pastors have applied for one of these classes to be conducted in his community. Credits are granted on practically the same conditions as in a standard school, except that the certificates are issued from the general office at Nashville, instead of by the conference office at Greensboro. The class has the advantage of requiring only one course and one instructor instead of a minimum of three for a school.

W. N. C. WOMEN

(Continued from page 21)

called "So You Don't Believe in Foreign Missions" which it offers for sale for ten cents. Five cents of this amount may be kept by the missionary society and applied to their pledges. I am sending you a sample copy. You can order any number you want from the Literature Headquarters, Doctors' Building.

Mrs. B. W. Lipscombe.

GROOMETOWN ELECTS OFFICERS

The Woman's Missionary Society of Groometown M. E. church met November 1 with Mrs. R. S. Ramsey. The Bible study was given by Mrs. Lee Davis, after which new officers for the coming year were elected as follows:

President, Mrs. Dwight Davis; vice president, Mrs. C. H. Groome; secretary, Mrs. J. R. Venable; treasurer, Mrs. Jessie Phillips; recording secretary, Mrs. J. B. Lashley; Supt. Christian social relations, Mrs. Frank Antrim; Supt. Bible study, Mrs. Lee Davis; Supt. mission study, Mrs. Addison Boren; Supt. children's department, Mrs. J. O. Groome; Supt. publicity, Mrs. Homer Wilkins; Supt. world outlook, Mrs. C. V. Walker; Supt. supplies, Mrs. J. A. Groome.

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A MEMORIAL TO EDWIN L. BROWN

(Adopted by the board of stewards of Central Methodist church, Asheville, N. C., in regular session, November 7, 1932.)

Since the last meeting of the board of stewards of Central Methodist church death has invaded our ranks and taken from us our most valuable and best beloved member.

In the passing of Edwin L. Brown, Central church has suffered the greatest loss that has come to her in all her history. For doubtless there has never been a member of our church who so unstintingly gave himself to her service. He may in all truth and sincerity be called the perfect layman, for he possessed those two unusual qualifications, a spirit of consecrated willingness coupled with a high degree of mental ability. This spirit of willingness found him ready, at all times, regardless of his own time or convenience, to accept any call or render any service demanded of him, and each service was rendered with that signal ability so well known to us all.

His love and devotion to his church, expressed in terms of generous support and tireless, unselfish work, is a growing example to our membership, and should be a perpetual inspiration to our board to spend and be spent in earnest endeavor in carrying on the work in which he was so vitally interested. We can never forget his last service in the church and his stirring appeal for the superannuated preachers, the widows and orphans of our conference, to whom we are obligated. This was his last message; his final act of service for a cause dear to his heart. Could there have been a finer finish to a noble, consecrated life?

His work as district lay leader demanded constant effort on his part. With what loyalty and consecration he performed this service to his church, every congregation in the district will gladly testify. Sunday after Sunday he was absent from his own church, going about through the district, encouraging the smaller churches in raising their yearly budgets. And loving his own church with such devotion it is not hard to imagine the sacrifice these visits entailed. It would have been his pleasure to be in his own pew with his beloved family, listening to the preacher or his own pastor, but his love for Methodism was such that he could not be satisfied with simply serving his own church. He belonged to it, but he also belonged to the district, to the Western North Carolina conference, and to the Methodist Church, South, in whose behalf he unceasingly gave of his talented mind and loving heart in whole-hearted, consecrated service.

His ability as an organizer was pre-eminent. There has never lived in our city a man who held such mastery over the details of organizing large groups for campaign purposes, and such ability to inspire them gladly and willingly to go forward to the accomplishment of the task. His burning words of appeal to his workers never failed to produce an enthusiasm which lagged not until the goal was reached. He was not only a consistent churchman, but he was a citizen who served his city ably and faithfully. Held in the highest regard and respect by all who knew him, he is deeply mourned and sadly missed by citizens in all walks of life.

The editorials which appeared in our daily papers beautifully expressed the contribution he had made to the life of our city and the esteem in which he was held. Few men have had such tributes paid them as were penned by our editors. Few have been accorded such a demonstration of love and affection as was poured out in the funeral service, both in the spoken word and in the deeper unexpressed emotions of the heart. And when we bore his body from the church he loved, so dearly and served so faithfully and laid it to rest, it was with no feeling of hopeless sorrow, but with uplifted hearts praising God for such a life and singing the song of victory:

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the victory's won,
And thou art crowned at last."

FROM THE FOREIGN FIELD

The many missionaries who stayed quietly at their posts of duty in China during the recent Sino-Japanese incident probably did as much to help the Chinese people in that one thing than in anything else they were able to do. Many of the Chinese people refused to become refugees just as long as the missionaries did not leave. Rev. Wesley Smith of Changshu, China, tells of Chinese friends who would come to the parsonage and sit for a long time, saying again and again that it made them feel better to see this missionary family, the only foreigners within 30 miles, going quietly about their work as usual, even though all communications had been cut off. It is believed that this "standing by" on the part of the missionaries was much appreciated by the Chinese people, and has done much to attract them to the religion of their missionary friends.

GOD'S FIRE-BUSHES

It is said that Moses saw a bush on fire,
Which would not be consumed—strange sight!
Grand mystery through which God spoke to inspire
The beholder of such marvelous light!

I'm not surprised, for it was only today
That I saw thousands of bushes on fire—
Wrapped in flame of autumnal colors by the way
That I traveled—and the same God's voice did inspire.

They are never consumed; for tomorrow they'll be there,
And when spring comes and changes to summer and fall,
Again they'll be seen in the woods everywhere,
Through which the Divine to his creatures will call.

—E. C. Durham.

When Rest Is Broken

Act Promptly When Bladder Irregularities Disturb Sleep

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on *Doan's Pills*. Recommended for 50 years. Sold everywhere.



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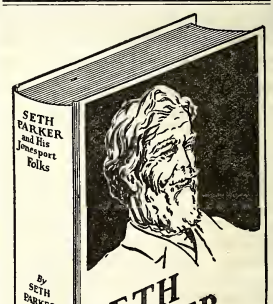
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Daniel A. Poling, D.D.: "Seth Parker is a national institution. He has demonstrated the reassuring fact that the heart of America in its emotional quality is sound."

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N. C. CHRISTIAN ADVOCATE

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, DECEMBER 1, Number 48

Duke Divinity Library

The Alert Methodist Preacher

METHODIST preachers from the days of Jesse Lee have enjoyed the distinction of being equal to any and every emergency. But this fine resourcefulness is not limited to the pioneers. Those of the present day are worthy the record of the pioneers, as the following story serves to show. According to the Pacific Methodist Advocate, a pastor in Southern Illinois went to spend the night with a member of his church and just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well, bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much. Besides we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his Discipline, and read the service for the burial of the dead.

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The Advocate sent anywhere weekly at the special price of

FIFTEEN WEEKS FOR FIFTY CENTS

Send the Advocate for a Christmas present

This special offer meets the needs of those who can not send it for a whole year

Take advantage of this offer at the beginning of the conference year. Act at once!

INVEST A POSTAGE STAMP A WEEK FOR THIS GREAT PAPER

WHEN LIQUOR GETS BACK

"Ain't nature grand?" And won't the scenery be picturesque when liquor gets back? Think of the inspiring billboards with pretty women and girls and bottles and glasses all in the same florid picture. For the liquor interests, and the billboard companies, too, have always had the profoundest regards for womanhood. Then imagine the picture of an intelligent young man on a billboard with a bottle of a certain brand of whiskey, "not a fight in a carload," or a little girl drinking a particular make that is "so kind to the throat."

Of course no picture will be exhibited of the pinch-faced wife and hungry children shivering round a cold stove, or of the bloated, blear-faced, slavering drunkard staggering home at two o'clock in the morning. That would be true to facts, and why spoil a good picture with mere facts. Of course the old word "saloon" could not be used. For the wets are not in favor of the saloons. The place where the stuff is to be sold would be a boozery, or a dinkalodium, or a liquorinctum, or since there will be no drunkenness or excessive drinking you might just call it a temperance parlor. And the proprietor a temperance promoter. For the object in repealing the Eighteenth Amendment is to stop the intemperance that is going on, for it is about to break their dear hearts to see people drinking to excess!

As there will be no bartender we shall have to call the clerk a whiskeytician, or an alcocolor, or a beerometer, or something. And just think of hearing a voice coming in over the radio declaring that the reason a certain child excels all others in school is because she drinks a certain brand of liquor every morning and night. And what makes a certain fictitious football player such a star is that he drinks plenty of a particular sort of beer.

Oh, just wait till the patriotic liquor interests get the legislation they want, and see how they will decorate the highways and the radio programs and the newspapers. And won't we drink ourselves back to prosperity? Of course the wet nations of Europe have not done it yet; but why bring that up?—D. B. Cooke, Oklahoma City.

A CHRISTMAS SUGGESTION

To those of our readers who wish to send subscriptions to the church paper as Chritmas gifts, the management of the N. C. Christian Advocate announces that there will be sent beautiful gift cards to reach each recipient on or near Christmas Day, stating that this yearly subscription is a Christmas gift and bearing the name of the giver.

A year's subscription to the N. C. Christian Advocate is a most appropriate gift. With every issue the good wishes of the sender are renewed.

If you follow the above suggestion—and we hope you will—do your Christmas subscribing early.

N. C. Christian Advocate,
Greensboro, N. C.

We cannot bring about a Christian social order without a new birth order.—H. C. Rogers.

Can a church do for the world anything which it has not had done for itself by God?—Ray Anderson.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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That which is false enslaves, but the truth sets men free. Civil and religious liberty come through civil and religious truth and all other forms of liberty in like manner.

Nothing is so passing strange as partisan politics. It is "pizen" for citizens of different parties to get together at the polls, but it is glorious to corral the representatives of the "dear people" for a joint vote in Congress.

The anxiety to help every preacher and church has become a passion with the editors of the Advocate. Will the preachers do all possible to put us in reach of their people? God is using the personal presence and the output of the printing press to forward his work. Count us in that we may do our bit.

Personal observation and experience during the sessions of the Virginia, the Western North Carolina and the North Carolina conferences convinces us that we are much favored in having such a presiding officer as Bishop Edwin D. Mouzon. He spares not himself and his desire to do the best possible for the welfare of the church and the cause of righteousness appears at every turn. The better the people know our bishop, the more they love him.

So Congress after forty minutes of debate will set aside the achievements of a century? We trust that when it comes to setting aside the Ten Commandments and the Sermon on the Mount at least two hours will be left for debate. Old Nebuchadnezzar in his palmist days in mighty Babylon could not keep pace with Jack Garner. Russia has dethroned God; just what Washington may do in haste no one knows. God never gets in a hurry—"but the mills of the gods grind exceeding fine." Others since Nebuchadnezzar have been turned out to eat grass; the solons at Washington have no assurance of being there when the world winds up business.

The fellowship fostered at the conference is most delightful; the reports rendered of the work for the year, most needful; and the plans laid for the future, most essential; but beyond all these considerations is the spirit and determination with which we enter upon the work. The dynamics count for much more than the mechanics of church life. Vision, a sense of God and the leadership of the scarred Victor guarantees victory.

The Christian religion does not rely upon its age. Twenty centuries or forty centuries of history are the same with the Christ. The pristine glory of our Faith was in the first century when Pentecost with flaming tongues marked a new era in religion and when apostolic men were turning the world upside down. In those ever memorable and incomparable days it was not an old religion, but a new religion. And to be successful in its world task our faith must ever be young and march forward over the hills of the morning. Not death but life is the big word in Christianity. As one has well said, "Christianity has died many times and risen again; for it had a God who knew the way out of the grave."

"Blessed is the man that sitteth not in the seat of the scornful," sang the Hebrew psalmist in the very first notes of the Psalter. It is well to live in a house beside the road where the multitudes go by and be a friend to man, but woe to him who does nothing but sit and sneer. In the catalogue of God's mighty men who "subdued kingdoms, wrought rigteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness was made strong, waxed violent in fight, turned to flight the armies of the aliens," there was not a man who occupied the scorner's seat. Faith was the victory. They believed in God, in themselves, in their cause, and in humanity. Instead of indulging in the scorner's sneer, their lips were trained to blow the bugle notes of victory.

On the Threshold of a New Conference Year

WE ARE at the beginning of a new year which assures us of exacting tasks. There will be hard work to do. In what spirit will we approach these tasks? Are we going to them like dumb driven cattle who move only when they feel the prick of the goad or the sting of the lash, or will we be able to go the second mile when the exacting conditions of the times compel us to go one mile? The two mile man is the only man who will win victories next year. For the law of compulsion will prove inadequate. Only that enthusiasm which has been generated by a high and holy purpose will prove sufficient. We must go singing—singing songs of conquest in the work of our Master if we win victories.

But the possibilities are great and the opportunities for a devoted servant of the church of God invite us to do our best. For people are about to learn the folly of putting their trust in riches, or supposed riches, which were little more than figures on paper. To borrow money and spend it in fast living has been such a universal practice that most people have been in the school of experience where instruction never fails to get in its effectual work.

Now many people are inclined to turn to the house of God who five years ago spent the Lord's day burning gas on the highway. In the fifteenth chapter of Luke we learn that the prodigal did not think of his father's house until he got hungry, then he was willing to walk back home. A goodly number of people now when their earthly goods have failed them are willing to go back home, because hunger has been their teacher.

The spiritual teacher should now teach the value of the true riches. The times call for the very best work of every gospel minister.

Look Down on Us Sinners

JESSE LEE, "Apostle of Methodism to New England," American Methodism's first historian who in the General Conference of 1800 received as many votes on the first ballot for bishop as Whatcoat who was afterward elected, was richly endowed with a wide range of intellectual gifts, was of courtly bearing and a commanding presence and withal very religious. In 1784 when on the Salisbury circuit he laid the foundations of Wesleyanism in the Yadkin river valley. It was later in life that Jesse Lee and several preachers came up to a farm house just at dinner time in the harvest season. The man of the house had invited some of his neighbors in to help cut wheat and had provided a bountiful dinner for these harvesters. But the hungry preachers were seated at the table first and did full justice to the dinner prepared for the harvest hands. When the men from the wheat fields got to the table there was a look of disappointment, but one of them with becoming gravity asked the blessing. Here is what he said:

"O Lord, look down upon us poor sinners,
For the preachers have come and eat up our dinners."

Not a Papal Throne But Calvary

ROMAN CATHOLICISM has put its earthly representative of Jesus Christ to dwell as a recluse in the Vatican. The papal throne is his seat of power and the papal robes are his garments of state and devoted, though deluded disciples, make obeisance to him by kissing his feet.

But none of this is truly representative of the Nazarene, a man of humble estate without any trappings of royalty or display of riches. Christianity's symbol is a cross, a rugged cross, and the place of power is not in the gardens of the Vatican where dwell pretended infalibility, but on Mount Calvary and at the empty tomb. We find Christ, our brother, not apart from men in regal state, but in the midst of men as a friend and brother and Saviour.

Eloquently has Dr. James I. Vance declared: "He is still to be found amid the simple and homely and rugged scenes of our common humanity. If you would find Him, seek Him not so much in the galleries of art, not so much in the palaces of power and pomp, not so much in vast cathedrals, whose stepled silence and Gothic splendors cast a spell on the senses. Seek Him, rather, in some carpenter's shop, on some humble street, in some fisherman's boat, where men worn with fruitless toil long for a better day. Seek Him beside some well where waits a thirsty heart. Seek Him where there are little children who need a friend, and sick people who need a physician, and burden-bearers who cry for rest. Seek Him where there are souls to save and hearts to comfort.

It is a bankrupt religion that has no cross. It is a stale religion that has grown so used to the cross as to be no longer thrilled by its gaunt arms and grim tragedy. It is a spent religion that has become so cultured as to be powerless to reproduce. It is not a Christian re-

ligion that has no Calvary. Back to the old rugged cross! And he, bearing his cross, went forth into a place called the place of the skull, which is called in the Hebrew, Golgotha.

I will cling to the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

"Little Orphant Annie"

LITTLE ORPHANT ANNIE is immortal—the same little Annie who gathered the Riley children at eventide about the big fireplace, told them tales of ghosts and witches and at the same time warned them: "An' the goblins will get you if you don't watch out!" It was the genius of James Whitcomb Riley that endeared "Orphant Annie" to the heart of childhood and to the heart of the world in that poem which begins:

"Little Orphan Annie's come to our house to stay,
An' wash the cups and saucers up, an' brush the crumbs away,
An' shoo the chickens off the porch, an' dust the hearth an' sweep,
An' make the fires an' bake the bread, an' earn her board an' keep."

At the age of ten the little girl, whose name was Mary Alice Smith, came to the Riley home near Greenfield, Indiana, to live "an' earn her board an' keep." Mary Alice married a farmer by the name of Gray and Mrs. Mary Alice Gray, for some years a widow, died eight years ago at the age of 73 in the home of her only surviving daughter, Mrs. L. D. Marsh, in Indianapolis. Somehow, the new made grave of this aged woman takes us back across the years to the time when this tiny, elfish girl in the spare hours at the close of day sat by the dim light of the old fireplace and told stories to little Jim and the rest of the Riley children. Her stories doubtless kindled the slumbering fires of genius in the childish heart of the great "Hoosier" poet and the memories of her early years perchance increased his love for little children.

The Southern Methodist Church maintains a number of primary schools in Korea, and the government has also built a number of these schools. Both government and church schools are full. Those children attending mission schools have the Bible and the principles of Christianity included in their education and learn to attend Sunday school and services.

The Old Hymns

BLESSED be memory! It holds on to the pleasant things and lets go the unpleasant; it makes the biggest things the standard of measurement for all. This explains why we are inclined to glorify "the good old days of long ago." This accounts for the fond recollections of early associations. We remember only the biggest apples that grew on the old June apple tree in the orchard—all the rest have been forgotten. The snows of childhood are measured by the snowdrifts of some far off winter's storm. The halcyon days of youth, as memory brings them back, were really not so halcyon as this good friend of ours really pictures them. Disappointments, heartaches, feet weary with the journey, and a thousand perplexities and annoyances have all been buried deep in the grave of oblivion. Consequently the old hymns are the best—

"There is lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the one I used to know,
I sorter want to take a hand—I think of days gone by—
'On Jordan's stormy banks I stand and cast a wistful eye!'"

A Chariot of Jehovah

THE automobile has been termed "the implement of the devil" and, also, "the chariot of Jehovah." It may be either, or both, or neither. That depends altogether upon its owner and driver. There is no such thing as a "tainted" auto, just as there is no such thing as "tainted money." The automobile is only an instrument that men use in the service of God and humanity or in the service of the devil. The Methodist circuit rider has become a Methodist Ford driver, but the change has only increased his speed and efficiency. The little one-room school house with one little overworked teacher, has been exchanged for a finely equipped graded school with a teaching force in keeping with its material equipment, while high powered auto buses carry the children to school in the morning and home again in the evening. The auto is responsible for the new country school that we have and the new country church that we are going to have. The big idea is to make it, whether a Ford or a Pierce Arrow, a "chariot of Jehovah."

Ninety-Sixth Annual Session of the North Carolina Conference at Rocky Mount

"This do in remembrance of me." That the Christ and his sacrificial death may be kept in the forefront, this conference begins its opening session with the sacrament of the Lord's Supper. Thus opened the ninety-sixth session at Rocky Mount. Bishop Edwin D. Mouzon, assisted by the presiding elders, conducted the service. Following an appropriate address by the bishop, the conference and many visitors joined reverently in this sacred service.

With the least possible time spent in organizing the conference, the presiding elders made their reports.

A Hard Busy Year

The statements of the presiding elders without exception indicated that this has been a busy year in the face of much discouragement. Every one took occasion to commend the fidelity with which the pastors had gone about their work. Many fine meetings had been held with large ingatherings and the most diligent efforts had been made to bring up the financial reports, though some had failed. But in it all there was a note of victory and a ring of joy. Some of the elders took occasion to stress the extent of their districts and the many miles traveled. Rev. O. W. Dowd claimed that he had more land and water and wind in the Albemarle country than any of the rest. None of them entered a contest as to which one had the most hot air. All in all the reports were most satisfactory and the presiding elders most happy.

The Bishop Observes

As the presiding elders closed their reports Bishop Mouzon, with much solemnity and dignity, took occasion to observe that in all these reports there was displayed the sentiment, "My willing soul would stay in such a frame as this." Of course the conference laughed and the elders were once more unable to make protest.

Summing up the situation, Bishop Mouzon said, "After all, no institution is so successful as the church. Especially true is this of the Methodist church, which keeps right on in the midst of hard times and financial failures.

The opening session, with the house crowded to the doors, was truly a fine start for the general review at Rocky Mount.

Thanksgiving Day

The day dawned auspiciously with a large attendance of the conference and of visitors present. The spirit of thanksgiving filled the air. The bishop spoke in keeping with the spirit of the day. The crowd that filled the church and Sunday school room listened with rapt attention to the words of the speaker.

"In everything give thanks; not for everything give thanks," Bishop Mouzon began his Thanksgiving message. If I speak to men at all I speak out of my experience; otherwise I would be an echo and not a voice. "The Lord gave and the Lord hath taken away" is a severe test of our ability to give thanks in everything. Are we able to join in singing, "Count your many blessings one by one?"

Let us begin by reaffirming our faith in the God of our fathers. Nothing is more important in these unusual days. Here we should take our stand with a faith that has been made real in our own experience.

We need to get back to God. We must begin by calling men to repentance; then men will get back to God. This affects the conduct and touches all the misdeeds of life. Moral and spiritual law reigns everywhere; it reigns in connection with our personal life here in North Carolina.

The World War did not just fall out of the heavens; the nations had been sowing and the world did reap the result. The world has been on a desperate debauch since. Now we are told the church must not touch this situation—just preach the pure gospel.

This fearful debauch of speculation and gambling in 1929 is but a symptom of the times. We had better be repenting of our sins and learning that life consists not in the abundance of things.

Rev. J. M. Culbreth in making his report stated that he "had been going up and down the earth" preaching the gospel and having a good time generally. In response to this statement, the chair remarked that "I notice, Brother Culbreth, that you did not complete that quotation,"—the conference roared; the bishop did not continue his observations.

Brother Shamberger Retires

Rev. F. M. Shamberger, one of the older ministers of the conference, most highly beloved by all, made his report for the year and then asked for the superannuate relation. Most gracefully and with no note of sadness did he come to this hour. He said, "It is not night; it is day." He might very well have made the words of Colombe on her birthday his own, "There's sunshine everywhere." On his escutcheon there is no blot.

Friday Morning

Following a glorious Thanksgiving Day, Friday morning dawned with all the splendor that characterizes many November days in Dixie. The crowds came from every point of the compass. Lines of cars filled the streets and lines of interested listeners stood around the wall during the excellent morning address by Bishop Mouzon. Surely no conference was more favored for a good day's work than was this.

Dr. Jones Takes the Chair

Bishop Mouzon called Rev. L. B. Jones to the chair. Before the bishop returned the conference ran out of grist, so the chair requested the conference to sing a hymn. Right lustily the conference joined in singing the blessed old hymn in which occurs the line, "That saved a wretch like me." Some thought it had special reference on this occasion to the chair.

Virginians Honor Us

Drs. J. W. Moore, J. Aubrey Hughes and H. P. Clark of the Virginia conference were introduced. The usual pleasantries about the superiority of Virginia were passed to the delight of all. It was indeed a great joy to the conference to have these honored ministers with us. North Carolina Methodists esteem the fine type of Methodism in the Old Dominion.

Historical Meeting

The meeting of the Historical Society on Friday afternoon was largely attended and of unusual significance.

President W. P. Few presented a paper on the development of Duke University that will ultimately be source material for the historian in writing the history of this foundation. He set down many facts not generally known because no one else was in a position to know. Alert and eager interest was manifest by the large crowd present.

Later in the evening, the Duke banquet was one of the best. The hall was crowded and the speakers met every demand. Colonel John Langston acted as toastmaster. Officials of the university such as Henry Dwire, R. L. Flowers, Colonel J. F. Bruton and President Few were at their best. But it remained for Professor H. E. Spence to outdo himself.

He got the floor late and was crowded for time, but with his usual alertness he used this to fine advantage in making effective a most interesting speech. Not once in a decade is a crowd able to enjoy such a performance. He won the palm; he brought home the bacon, or whatever else one may care to call the performance.

Saturday a Full Day

The bishop started the day with an address of commanding import. He insisted

That Our Ministry Be Not Blamed

urging that a distinction is to be made between the ministry and the laity. You and I were called of God to this ministry. Do you count it a **career** or a **calling** of God? "I know I was converted and that I was called to preach," declared the bishop.

Then, too, we were ordained to this ministry. You may forget that you are a minister, but the laymen never forget it.

The minister who studies his Bible has fresher sermons and more ideas than the man who does not.

By the purity of your personal lives see to it that your ministry be not blamed. Ye must be clean who bear the vessels of the Lord—in speech, in business transactions, in personal relationships.

Let the ministry be not blamed by the way in which we meet trials and sufferings. This is disclosed especially in the way in which we meet our appointments. The man who loses his zeal for the cause has lost all. "Don't go gloomy to your people," insisted the bishop. "They have enough of their own."

Preach the great glad gospel of the Son of God and stick to it that our ministry be not blamed. What a joy to be alive in this day, even in this day of depression! This ministry will be criticised, but see to it that your ministry be not blamed.

Take the acid out of your sermons; put the sweetness of love into them.

The Advocate Has Right of Way

Rev. Edward J. Rees presented the report of the Board of Christian Literature, which received the kindest consideration by the conference. In response to an inquiry by Rev. J. D. Bundy as to which of all the literary periodicals fostered by the church which of them should receive first consideration, the chair ruled that the conference organ was of first concern. The conference seemed to be fully in accord with this view. This is most encouraging to us of the Advocate.

By full co-operation on the part of all, the N. C. Christian Advocate will be able to render an ever enlarging service to our church here in North Carolina and to the people of the state.

Temperance and Prohibition a Special Order

At noon Saturday Dr. A. J. Barton had a great hearing. His clear and convincing address made this a high and informing hour. The effective way in which he set "the milk bottle for baby" over against the "beer bottle for daddy" illustrates his method of proceedure. The conference is ready for the crusade that awaits us.

Better Race Relations

Dr. W. F. Nelson, president of Shaw University at Raleigh, was presented to the conference. He made a plea for better race relation. For felicity of speech, conciseness of statement and for effectiveness in reviewing past and present efforts for better race relations, one rarely hears an utterance that surpasses this by the new president of Shaw. We trust that he may be heard often by representatives of both races. The state is fortunate to have such a citizen at its capital city.

Conference Sunday

Following the rain of Saturday, a biting cold wind and a decided drop in temperature made Sunday a bleak cold winter day equal to any experienced last winter. Rarely do we have a more disagreeable day in these parallels. No one cared to linger on the streets though heavily wrapped. In contrast to the bleak cold day without was the warmth and fervor of the love feast within, presided over by Reverends G. T. Adams and A. J. Groves.

Song and prayer and testimony contributed no little to the preparation of the day for the eleven o'clock service. By the time Bishop Mouzon began his sermon every nook and corner of the Sunday school room as well as of the church were filled with eager worshippers. The sermon was one of the best. For such this great preacher is known far and wide—it ranked well with his conference sermons this year at Richmond and at Winston-Salem. These great occasions on Sunday morning at conference count for much.

Memorial Service

The conference pays tribute to its dead each year. The passing of Reverends L. E. Thompson, C. C. Alexander, H. M. North, S. E. Wright, J. A. Lee and M. Bradshaw cut heavily into the ranks. These men had filled a big place in their day and the crowd that more than filled the house were duly mindful. Rev. C. K. Proctor delivered the memorial address. Not often does a conference see the passing of such a group of noble workers in one year.

The Elders Ordained

God buries his workmen but the work goes on. This truth found fine illustration Sunday evening. Following the sermon by Dr. W. A. Stanbury, J. F. Herbert, E. B. Fisher, A. L. Thompson, E. R. Shuler, F. B. Brandenburg, and R. G. Dawson were ordained elders. This most promising group fill well the broken ranks made by those who have passed on. With such as these to assume the sacred vows we may be sure that the cause will go marching on.

The Final Session

Monday morning every member of the conference was in his place by nine o'clock. The appointments were ready for reading and business was almost finished. A few reports were yet to be submitted.

Rev. J. H. Frizzelle, a devoted Methodist preacher, was granted the superannuate relation.

(Continued on page 11)

Appointments of the North Carolina Conference, 1932

DURHAM DISTRICT
H. C. Smith, Presiding Elder

Bahama ..... C. W. Barbee
Burlington—Front Street ..... W. A. Cade
Webb Avenue and Holt's ..... R. L. Jerome
Burlington Circuit ..... H. E. Lance
Brooksdale ..... S. F. Nicks
Cedar Grove ..... J. W. Dimmette
Chapel Hill ..... Albea Godbold
Durham—Branson ..... C. T. Thrift
Calvary ..... O. I. Hinson
Carr ..... J. A. Russell
Duke Memorial ..... W. A. Stanbury
Lakewood ..... W. W. Warren
Trinity ..... G. R. Combs
West Durham ..... J. M. Culbreth
Durham Circuit ..... B. H. Black
Duck's Chapel ..... E. D. Weathers
Graham-West Burlington ..... C. Freeman Heath
Haw River ..... L. A. Tillett
Hillsboro ..... F. A. Lupton
Leesburg ..... J. R. Menkins
Massey-Andrews ..... F. F. Loftin
Mebane ..... J. D. Bundy
Milton ..... R. J. Lough
Mount Tirzah ..... B. E. Stanfield
Orange-Carboro ..... L. L. Parrish, Supply
Person Circuit ..... E. B. Craven
Pittsboro ..... M. C. Ellerbe
A. M. Williams, Junior Preacher
Roxboro-Long Memorial ..... J. F. Herbert
East Roxboro-Longhurst ..... D. C. Whitsett, Supply
Rougemont ..... J. W. Lineberger, Supply
Siler City ..... F. B. Peele
South Alamance ..... E. G. Overton
Stem ..... A. C. Thompson
Yanceyville ..... I. T. Poole
W. C. Jones, Supernumerary
Professor Duke University ..... H. E. Spence
Professor Duke University ..... J. M. Ormond
Professor Duke University ..... H. E. Myers
Editor N. C. Christian Advocate ..... M. T. Plyler

Superannuates: T. S. Coble, L. S. Massey, G. W. Starling, N. H. D. Wilson, C. P. Jerome.

ELIZABETH CITY DISTRICT
J. H. McCracken, Presiding Elder

Ahoskie ..... B. O. Merritt
Aulander ..... F. E. Dixon
Bath ..... E. L. Stack
Cnowan ..... W. B. Humble
Columbia ..... W. J. Underwood
Currituck-Kitty Hawk ..... H. B. Baum
Dare ..... C. C. Wood, Supply
Edenton ..... T. A. Sikes
Elizabeth City— City Road ..... J. H. Lanning
First Church ..... H. I. Glass
Fairfield ..... W. R. Hardesty
Gates ..... J. R. Edwards
Hatteras ..... Allen C. Lee
Hertford ..... B. P. Robinson
Kennekeet ..... W. G. Pilcher
Manteo ..... W. F. Walters
Mattamuskeet ..... H. A. Chester
Moyock-Memorial ..... J. A. Tharpe
Murfreesboro-Winton ..... J. B. Hurley
North Gates ..... C. D. Barclift
Pantego-Belhaven ..... E. W. Downum
Pasquotank ..... F. R. Davis
Perquimans ..... J. L. Smith
Plymouth ..... J. W. Harrell
Roper and Creswell ..... R. E. Atkinson
South Camden ..... F. D. Heddon
South Mills ..... J. M. Jolliff
Stumpy Point ..... J. C. Harmon
Swan Quarter ..... W. G. Lowe
Wanchese ..... J. P. Bross
Washington ..... E. J. Rees
Williamston ..... C. T. Rogers
Windsor ..... T. W. Lee

Pres. Scarritt College for Christian Workers..J. L. Cunningham

Superannuates: A. W. Price, C. C. Brothers, J. W. Hoyle, R. F. Taylor, J. H. Frizzelle, J. J. Barker.

FAYETTEVILLE DISTRICT
J. C. Wooten, Presiding Elder

Aberdeen-Vass ..... W. C. Ball
Biscoe ..... W. F. Trawick
Caledonia ..... W. L. Dawson, Jr.
Carthage ..... J. A. Dailey
Ellerbe ..... D. A. Petty
Fayetteville—Hay Street ..... Walter Patton
Person Street-Calvary ..... C. A. Johnson
Fayetteville Circuit ..... P. D. Woodall
Glendon ..... F. N. Noblitt
Goldston ..... McD. McLamb
Hamlet ..... J. H. Shore
Hemp ..... L. M. Chaffin
Jonesboro ..... J. E. Blalock
Laurel Hill ..... W. D. Yarborough
Laurinburg ..... M. Y. Self
Maxton ..... W. L. Clegg
Mount Gilead ..... E. B. Fisher
Parkton ..... R. G. L. Edwards
Piedmont ..... B. F. Boone
Raeford ..... B. H. Houston
Red Springs ..... B. B. Critcher
Rockingham ..... W. R. Royal
Roberdell ..... E. C. Crawford
Rowland ..... J. C. Whedbee
Sanford ..... L. D. Hayman
St. John-Gibson ..... J. H. Buffaloe
Troy ..... D. A. Clark
West End ..... W. F. Elliott
Wadeville ..... J. W. Autry
Student Duke University ..... C. W. Goldston
Student Duke University ..... J. W. Joyce

Superannuates: T. H. Sutton, L. H. Joyner, G. T. Adams, A. J. Groves, J. A. Lee, W. H. Townsend, J. B. Hurley, J. G. Johnson, C. M. Hawkins.

NEW BERN DISTRICT
T. M. Grant, Presiding Elder

Atlantic ..... R. W. Barfield, Supply
Aurora ..... J. W. Sneeden
Ayden ..... E. D. Dodd
Beaufort ..... R. F. Munns
Dover ..... L. E. Sawyer
Fremont ..... K. F. Duval
Grimesland ..... I. J. Strawbridge
Goldsboro—St. Paul ..... O. W. Dowd
Goldsboro Circuit ..... N. C. Yearby
Greenville—Jarvis Memorial ..... E. L. Hillman
Grifton ..... I. S. Richmond
Hookerton ..... J. G. Phillips
Jones Circuit ..... J. D. Young, Supply
Kinston—Queen Street ..... R. E. Brown
LaGrange ..... L. B. Pattishall
Morehead City ..... W. P. Watkins
Mt. Olive-Calypso ..... L. L. Smith
Mt. Olive Circuit ..... E. R. Clegg
New Bern—Centenary ..... A. J. Hobbs, Jr.
Guy Hamilton, Supernumerary
Newport ..... E. H. Measemer
Ocracoke-Portsmouth ..... R. N. Fitts
Oriental ..... J. C. Humble
Pamlico ..... E. L. Hill
Pikeville-Elm Street ..... Leon Russell
Pink Hill ..... H. Leroy Harris
Riverside-Bridgeton ..... J. B. Thompson
Seven Springs ..... W. J. Freeman, Supply
Snow Hill ..... W. L. Maness
Straights-Harlowe ..... F. B. Brandonburg
Vanceboro ..... T. E. Davis
Missionary to Africa ..... J. G. Barden

Superannuates: S. A. Nettles, J. M. Wright, R. A. Bruton.

RALEIGH DISTRICT
F. S. Love, Presiding Elder

Bailey ..... J. J. Boone
Benson ..... W. C. Merritt
Cary-Apex ..... J. L. Midgette
Clayton ..... J. A. Guice
Creedmoor ..... W. L. Loy
Dunn ..... C. B. Culbreth
Erwin ..... Frank Culbreth
N. M. McDonald, Superanumerary
Four Oaks ..... W. H. Brown
Fuquay ..... J. C. Williams
Franklinton ..... C. L. Read
Garner ..... E. R. Shuller
Henderson ..... D. E. Earnhardt
City Road-White Memorial ..... C. H. Kelly, Supply
Lillington ..... E. M. Hall
Louisburg ..... O. P. Fitzgerald
Mammers ..... C. W. Robbins
Middleburg ..... J. H. Miller
Millbrook ..... T. B. Hough
Newton Grove ..... J. F. Starnes
Oxford ..... T. G. Vickers
Oxford Circuit ..... P. H. Fields
Princeton ..... H. G. Ruark
Raleigh—Central ..... A. S. Parker
Edenton Street ..... E. C. Few
Epworth ..... O. L. Hathaway

Jenkins Memorial	R. W. Bradshaw
Selma	L. T. Singleton
Smithfield	B. T. Hurley
Tar River	R. E. Pittman
Youngsville	A. J. Parker
Zebulon	N. B. Johnson
Supt. Methodist Orphanage	A. S. Barnes
Supt. Oxford Orphanage	C. K. Proctor
Missionary to Japan	J. D. Stott
Conference Missionary Secretary	F. S. Love
President Louisburg College	A. D. Wilcox
Director of Golden Cross	W. H. Brown

Superannuates: R. F. Bumpas, T. J. Dailey, B. C. Allred, H. M. Jackson, D. N. Caviness, D. H. Tuttle, J. W. Potter, E. H. Davis, F. M. Shamburger.

ROCKY MOUNT DISTRICT
L. B. Jones, Presiding Elder

Bethel	J. O. Long
Conway	G. B. Starling
Elm City	W. C. Benson
Enfield-Whitakers	C. P. Womack
Farmville	H. L. Hendrix
Garysburg	J. T. Draper
Halifax	W. C. Wilson
Kenley	L. C. Brothers
Littleton	Rufus Bradley
McKendree	J. T. Stanford
Nashville	W. G. Farrar
Norlina	B. C. Thompson
Northampton	E. C. Maness
Roanoke Rapids	S. J. Starnes
Rich Square	W. T. Phipps
Robersonville	A. E. Brown
Rocky Mount—Clark Street	H. C. Ewing
First Church	G. W. Perry
South Rocky Mount	W. F. Craven
Rocky Mount Circuit	W. N. Vaughan
Rosemary	D. M. Sharpe
Scotland Neck	L. V. Harris
Seaboard	L. A. Watts
Spring Hope	M. F. Hodges
Stantonsburg	S. E. Mercer
Tarboro	J. V. Knight
Warren Circuit	E. N. Harrison
Warrenton	E. C. Durham
Weldon	E. H. McWhorter
Wilson	W. V. McRae
Missionary to Japan	J. W. Frank

Superannuates: E. C. Glenn, S. T. Moyle, William Towe, J. J. Barker, J. M. Rhodes, J. T. Gibbs.

WILMINGTON DISTRICT
W. C. Martin, Presiding Elder

Bladen	N. B. Strickland
Burgaw	George Blount
Carver's Creek	W. J. Watson
Chadbourn	N. W. Lawrence
Clinton	Daniel Lane
Elizabeth Circuit	N. P. Edens
Fairmont	J. W. Bradley
Faison-Kenansville	F. B. Joyner
Garland	R. F. Dawson
Hallsboro	C. N. Phillips
Jacksonville-Richlands	R. M. Price
Lumberton—Chestnut Street	B. B. Slaughter
Lumberton Circuit	C. H. Caviness
Maysville	N. M. Wright
Roseboro	Arthur L. Thompson
Scott's Hill	Chester Andrews
Shallotte	O. C. Melton
Southport	R. H. Broom
Steadman	H. R. Ashmore
St. Paul	R. R. Grant
Swansboro	S. S. Ellington
Tabor	C. A. Jones
Town Creek	D. D. Traynham
Wallace-Rose Hill	P. O. Lee
Warsaw-Magnolia	M. E. Cunningham
Whiteville	J. A. Martin
Wilmington—Epworth-Wesley	H. L. Davis
Fifth Avenue	L. M. Hall
Grace Street	H. B. Porter
Trinity	L. C. Larkin

Superannuates: D. A. Futrell, J. M. Lowder, J. F. Usry, C. M. Lance, G. B. Biggs.

Received by transfer from Florida conference: F. D. Hedden.

DISTRICT STEWARDS' MEETING

Pastors, lay leaders, district stewards and any other Christian workers who will come are invited to meet at Sylva, Friday, December2, at 2 o'clock. Our conference representatives are welcome and expected. Come eagerly. The King's business will be considered and it requires haste. Let all the Waynesville district workers feel as Whitefield when invited to Georgia, "My heart leaped within me and echoed to the call."

L. B. Hayes, P. E.

W. E. POOVEY AND HIS LEADERS AT MT. AIRY

The leaders of the Mt. Airy district in great numbers gathered at Mt. Airy Friday, November 25, in response to the call of the presiding elder, Rev. W. E. Poovey. That was a truly forward looking group of pastors and other church leaders and there was plenty of enthusiasm. When we entered the church W. H. Willis was just beginning an interesting and illuminating discussion of pastoral visiting. He stuck pretty close to his own experience and methods and in this he did well, for his methods are fine. It was an excellent speech upon one of the most vital functions of the pastor.

Another man who looks after his people, namely, Rev. J. E. Houser, who has made over 1200 visits this year, told how he did his work. The finest thing about these talks was that men who do the work on the field told other people how to do it. Such men never fail to speak with authority.

Rev. J. B. Fitzgerald has this year made more than 1800 pastoral visits, but the presiding elder had him talking on evangelism, and when he got through everybody understood why he had the past year received 78 members on profession of faith.

These were the only speeches that we were privileged to hear, but there were others. Plans were laid for the year. Among these, district conference will be in July, and another district meeting will be held the last week in March at Elkin.

Before the writer arrived plans for the Advocate campaign had been fixed and it only remained for us to exhort a bit as an after dinner speaker when the ladies of Central church served a bountiful lunch.

PROHIBITION MAKES HEADWAY

The head steward of one of the largest Atlantic liners, recently commissioned for short cruises to the West Indies or the Saguenay River, Quebec—popularly called "booze cruises"—relates that on his last trip he took out ninety barrels of liquor and sold only twelve, and that the first night out, usually a heavy night for celebration, he sold only $50 worth of liquor. There were 800 passengers on board, but the total revenue from the barroom during the entire trip of several days was only $4,000.

Nor is this an isolated instance. Many barroom stewards could tell the same story. Financial stringency is not an adequate explanation for, after all, these are people who have the money to travel for pleasure. The more accurate reason is that offered by the head steward mentioned when in answer to the question, "How do you account for this?" he replied, "In spite of herself America is becoming prohibitionized; people are not drinking to the extent they did three or four years ago even when it is made easy for them."

Another ship's steward mentioned that among the hundreds of young people traveling to and from Europe this year, comparatively few indulge in intoxicating liquor. The ships' swimming pools, tennis courts and other deck games are patronized more than ever, and the great majority of passengers find their recreation and enjoyment in these pastimes rather than in the barroom.—Christian Science Monitor.

We are most grateful to all who are aiding us in the effort to put out a worth while paper.

Our needs are urgent; send along the cash; $1 advances your subscription six months; $2 for one year.

People and Things

A large crowd gathered at Sparta Methodist church on Thanksgiving Day for a community service.

A remittance for the Advocate will aid us greatly just at this time.

Mr. Will Fender of Mouth of Wilson, Va., was buried Monday at Cox Chapel on the Sparta charge. A good man has passed to his reward.

"We have been kindly received by the good people at Davidson, with a pounding the night before Thanksgiving. Outlook is encouraging."—Elzie Myers.

The board of stewards of Main Street Methodist church, Thomasville, has elected Mrs. W. L. Hutchins as director of young people's work. The joy of working with the youth of the community is the only compensation Mrs. Hutchins will accept for the service she hopes to continue to render to the church of which her husband is pastor.

Attention of our readers is called to the announcement of Harold C. Brooks of Marshall. Mr. Brooks is a private collector of old envelopes bearing stamps. We are informed that he is reliable in his dealings and pays liberal prices. We believe it would pay those having old envelopes for sale to send them to him for inspection and valuation.

Will all our friends, preachers and laymen, stand with us just now? Do the best you can for us; we will do the best we can for you.

"The work has started off fine here at Goodsonville and the outlook for another year is good. When we got back from conference the ladies had purchased a couple of needy things for the parsonage. Then when the folks came to prayer meeting Wednesday night they pounded us very severely in the old fashioned way. Now they are talking about putting in a bathroom suite. At a Thanksgiving service they again showed their love for us. The Lord bless them. With a great God to help us and good people to work with, and the Advocate having its weekly influence, we ought to have another fine year."—C. E. Williams.

"We deeply appreciate the kind reception we had upon our arrival at the Bethel parsonage. The house was warm, new furniture was in the living room and a nice hot supper was on the table. A generous pounding a day later provided a large amount of food supplies. We are happy to be among such kind people and hope the year will prove to be a great blessing to us all. At a called session of the quarterly conference Sunday night the presiding elder, Rev. L. B. Hayes, moved the people to a deeper sense of gratitude, using Thanksgiving as his subject."—G. F. Houck, P. C.

"The national W. C. T. U. has issued a call for anti-beer rallies in every community in the nation on Sunday, December 4, for personal and community protests against legalizing beer to be sent to congressmen and senators. The Anti-Saloon League of America joins with the W. C. T. U. in this call and urges all state superintendents to co-operate in holding these rallies. These rallies and all church services on Sunday, December 4, should be made the occasion for announcement of and prayers for the success of the national convention of the Anti-Saloon League in Washington December 9 to 12."—F. Scott McBride, General Superintendent.

We observe that Rev. W. L. Hutchins was returned to Thomasville, which gives great pleasure to the brethren, for he is an unusually fine preacher and a wise pastor. He has been in Thomasville for two years and we hope he will serve this charge for at least two years more if not for a longer term, for in addition to being a good pastor he is one of the best all-round citizens of the town and has occupied a leading place in the general progress of the town. The other Methodist pastors we do not know except in a casual way, but they are said to be good men and consecrated to their work.—Charity and Children.

In the first complete list of "gifts for the endowment and the educational plant of Boston University," the total sum is revealed as $3,958,950, according to report of President Daniel L. Marsh and the board of trustees. More than 575 persons are represented in the group of donors as well as various organizations and many individuals who have given to the university from time to time. The tally, as made by trustee George A. Dunn, who is largely responsible for the historical data gathered together, shows that the two oldest departments of Boston University have the largest amounts of endowment accorded to them as individual colleges. The college of liberal arts has a sum of $1,452,215.35, and the school of theology has $881,187.46. The amount of money given for general university use is $1,189,152.62.

Sixty-seven members of Central church, Concord, prompted by an abundance of gratitude and good will, and supplied with an equal abundance of the things that are necessary in a regulated household, did on Thursday evening, November 17, visit the parsonage home of their pastor and gave Mr. and Mrs. Allen such a pounding as they had never before witnessed. The Central people have given Brother Allen and Mrs. Allen a great welcome upon their return for another year, and it is duly appreciated.

"At the last session of the conference we were read out for the Davidson charge. This came as a great surprise, as we had not thought of being sent here; but it just goes to show that you never know what is going to happen at an annual conference. We had been at Kings Mountain for four years and they were happy and fruitful years. I don't think we have ever had a more fruitful and pleasant pastorate, and it was hard to leave those good people. We have never served a people that we loved better, and we have never been treated finer by any people than we were at Kings Mountain. However, we find that in coming to this new field that we have fine people here, and we hope to do our best for them. They have given us a royal welcome and we hope to prove our appreciation by faithful service. The ladies of the charge greeted us with a bountiful supper and on Thanksgiving night we received a great pounding. We have a fine flock of chickens already started at the pounding, and our Christmas turkey is already provided. It looks as if we will lack nothing in this land of plenty. Pray for us that we may prove to be a faithful shepherd of the flock that God has given to our care. Come to see us."—John R. Church.

Thanks to all who have replied to our statements. Friends in need are friends indeed. Such bring joy to the Advocate office.

YALE LECTURES ON PREACHERS AS AN ENGLISHMAN VIEWS THEM

It must have appeared to those who are responsible for the choice of a lecturer (and for his theme) on this famous foundation that an endless series of lectures on "The Preacher and the Pulpit" would soon become a bore. So it has come about that very few volumes in recent years have dealt with the subject for which the lectureship was originally founded. Last year that great preacher, Dr. G. A. Buttrick, returned to something approaching the earlier type of his fine book, Jesus Came Preaching. This year it fell to the lot of one of the best known preachers in American Methodism, Dr. Tittle, to deliver the series, and he chose as his theme Jesus After Nineteen Centuries (Abingdon Press, $2). Dr. Tittle is minister of the Methodist church at Evanston, close to the famous Northwestern University, and he is a great favorite with the student type of American audience. After reading these lectures it is easy to understand both his popularity and his influence.

I cannot do better than quote three sentences from the preface and then give the titles of the several lectures by way of introducing Dr. Tittle to English readers. These lectures—"have been allowed to retain the style of spoken address, for they are an attempt to suggest a few ways in which the central ideas of Jesus may be used in modern preaching, whether from a pulpit, a soap-box, or the men's end of a Pullman car. After years of study of the New Testament with the aid of modern scholarship and with a sincere endeavor to take full account of every difficulty which such study is bound to reveal, I am more than ever convinced that for our generation Jesus is, indeed, 'the real and living way.' Indeed, I am personally convinced that we must follow him or perish in a world-wide catastrophe."

The titles of the chapters are: Light for Men, The Humanism of Jesus, The Larger Loyalty, Overcoming Evil, The Necessity of the Cross, Overcoming Fear, Satisfying Man's Hunger for Life, A Creative Faith.

There are one or two underlying assumptions that the more critical reader may possibly wish to examine a little more thoroughly than Dr. Tittle appears to have thought necessary when addressing an American student audience. One is that a man cannot be a consistent follower of Christ unless he is an extreme pacifist; the other is that Gandhi is a supreme manifestation of the spirit of Christ. The Gandhi cult has been carried to such a pitch in America that it is taken for granted that only the sinful greed of England keeps her from evacuating India at once. Hence we have such expressions as the following:

"The apparent determination of England to remain in India regardless of Indian wishes and aspirations"; "India's protest, not altogether but astonishingly free from hate and violence, has been amazingly effective. India, to be sure, has not relied solely upon moral suasion. She has used not only moral force but economic force, and the cynic may say that her attack upon the British pocketbook has been far more effective than her attack upon the British conscience."

The very fact that this sort of stuff can be served up in the Yale Lectures of 1932 may be a partial explanation of the depreciation of American preaching since Phillips Brooks delivered his imperishable lectures on the same foundation fifty-five years ago. Yet it would be unfair to judge Dr. Tittle by a few expressions which are reminiscent of the soap-box to which he refers in his preface. As a rule he writes with a genuine enthusiasm for humanity, and his one desire is to magnify the Lord Jesus through the lives of his followers in our generation. —W. F. Howard, in The Methodist Recorder, London.

NINETY-SIXTH SESSION OF N. C. CONFERENCE

(Continued from page 7)

C. W. Robbins, A. C. Lee and F. R. Davis were admitted on trial.

W. L. Knight, W. A. McGirt, Miss Amma Graham and Mrs. Walter Patten were named to represent the conference on the Anti-Saloon League.

Then came the grand climax of the conference: the reading of the appointments by Bishop Mouzon.

Conference Royally Received

Somewhere special mention should be made of the fine way in which Rocky Mount received the conference. Everything possible was done to indicate the sincerity of the welcome extended to all. Rev. T. G. Vickers and his committees were the servants of all. In the crowded dining room, the ladies who served worked under difficulties, but they never wavered—so anxious were they to please. Many of them deserve a long rest after such prolonged demands.

Mr. and Mrs. Frank Spruell and their son Frank made us their debtor for years to come. This fine episcopal family knows how to make welcome a Methodist preacher and to fill him with gladness for the strenuous rounds of life. F. S. Spruell, Sr., and F. S. Spruell, Jr., this Dombey and Son, make one of the strong law firms of the state, and this home, with Mrs. Spruell as presiding spirit, is one among the finest homes of North Carolina. Indeed the entire conference was most fortunate in its sojourn last week in Rocky Mount.

The Thanksgiving dinner at the delightful home of Mr. and Mrs. J. C. Braswell was an occasion in keeping with the best traditions of our national thanksgiving day. Those so fortunate as to gather about that board were: their conference guest, Bishop Edwin D. Mouzon, Dr. W. P. Few, Col. J. F. Bruton, Mr. Gurney P. Hood, Dr. R. L. Flowers and Rev. M. T. Plyler.

A BROTHER FIFTY YEARS EFFICIENT

Brother E. M. Midgette of Manteo has been taking the Advocate fifty-one years. When his first child was born he had the Advocate put in his name. This was the rule with each new comer to the family. When all the children left the home he had the paper put back in his own name.

This brother through all the years has kept in touch with God and with his church. He knew what was going on. It is not strange that he has a son in the ministry rendering a valuable service to God in this day and generation.

We have a good text for a sermon and a subject fine for exhortation. Such are indeed the salt of the earth. Would that such helpers might increase until they would become a great company as the hosts of God.

In every church the Advocate should be kept to the front. Let every church know that this is "our paper."

Note the label on your paper. The date of expiration appears there every week.

America's Moral Issue

"Keep that which is committed to thy trust" (1 Tim. 6:20)

Sermon Preached Before Asbury Memorial Congregation, Asheville, by J. G. Huggin, Jr.

I have no apologies to make for my subject this morning. But I do plead with you not to be disappointed. There is a tendency for a worshipper to feel he is being cheated when he comes to church to hear from the Scriptures a message that has to do with his individual relation with God, and the preacher talks about some social question of the hour. Well might he feel cheated if the speaker simply throws out some petty opinions about social injustice or political expediency, and tries to give them authority of the church and the Bible. But the worshipper should welcome a discussion of a moral issue that is uppermost in the minds of the people and upon whose correct solution much depends; provided the discussion be held within the bounds of clear and unprejudiced thought, that the speaker be sufficiently well informed to discuss the issue intelligently, and that he not try to give the authority of God, the church, and the Bible to opinions he may hold in contradiction to many honest-minded men who can think as clearly as he.

I understand many of you may think differently from me upon the question before us. If your thinking is honest I admire you for it, whatever conclusions you may have reached. As you listen this morning, I simply ask for an unbiased and sympathetic hearing.

I am speaking on America's moral issue. That issue is the liquor question. I am not speaking on the Eighteenth Amendment. There is a vast difference. I am not asking the question: Shall the Eighteenth Amendment be repealed? I am asking: Shall America legally engage in the traffic of intoxicating beverages? I hold no brief for the Eighteenth Amendment. If there could be proposed some substitute that would better work out the purpose for which the Eighteenth Amendment was written into the constitution there would be no one to welcome it more heartily than I. I am interested in America's successfully outlawing the liquor traffic.

The issue before us is essentially a moral one. The liquor traffic is admittedly injurious. It is dangerous to society, just as theft and murder and the drug traffic are dangerous. Even those who are most vociferous in wanting the liquor traffic licensed say we must not have the return of the saloon, for they say they recognize the evils of at least public drinking. The moral question before the American people, and the question that will be before them for many months is, Shall the people of whom there has been committed these dozen years a sacred trust in outlawing the liquor traffic keep that trust? Shall the moral and spiritual gains of the last twelve years resulting from this noble idea be preserved? Eighteenth Amendment or no Eighteenth Amendment, that, my friends, is the question of the hour which should sear itself upon the conscience of every American citizen.

I.

Your idea is splendid," you say. "We have no fault to find with you so far. But let's be practical. Many people are crying for the repeal of the Eighteenth Amendment as a means of gaining this noble end of which you speak. Are they right?"

I said I was not pleading for the Eighteenth Amendment as such, but for the idea of outlawing the liquor traffic. There are many who are crying for a change. But, in every instance, so far as I have been able to learn, the cry is that the idea has failed, and that the only thing to do is to license the traffic.

But has the idea failed?

Will all of you consider seriously this statement? The American people are now being treated to the most vicious propaganda they have had served up since the war. Through the newspapers and by other means there has come to you and me a propaganda which has distorted facts to an unbelievable degree. Nine-tenths of what you read in the papers or hear from your neighbor who has read it in the papers or heard it from some political speaker about the failure of America to outlaw the liquor traffic is utterly false. I wish just now to give you some examples of this vicious propaganda and its prodigious fabrications.

It is frequently stated that drunkenness has increased since prohibition. I ask you who can remember before prohibition merely to be fair. Women can now walk the streets of any town on Saturday afternoon and not fear insult. Anyone can ride on an excursion train and never be troubled by drunken ruffians. Drunken people now are the exception where they formerly were the rule. But let us look at some figures, if you will. In the Congressional Record for June 28, 1932, is a letter written to Senator Sheppard from Texas by Col. Amos W. W. Woodcock, director of prohibition. Colonel Woodcock states that a survey was made of the possible production of illegal liquor for the fiscal year ending June 30, 1930. The survey was based upon an examination of raw materials that could possibly have been made into alcoholic beverages, such as molasses, corn, beet sugar, hops, and grapes. The amount used in legitimate commerce was deducted. The result, assuming that all the illegal liquor that could have been made was made showed up just one-third the amount known to have been consumed in the year 1914, before the restrictions of the war and of prohibition.

We are told over and over again that the speakeasy has replaced the saloon, and that in many cities there are two and three times as many speakeasies as there were formerly saloons. Listen to the words of Colonel Woodock in the same letter referred to above: "In March, 1931, the Detroit police department made a survey of the number and location of the premises suspected of illegal sale of liquor in the city of Detroit. In April, 1931, they reported there were 1561 suspected premises. They took immediate steps to have these places vacated by the owners under threat of temporary injunction. A recheck of the suspected places in August, 1931, showed that 777 had been voluntarily closed, leaving 884 still under suspicion on that date. It had been stated previous to this survey that there were 28,000 open illegal saloons in the city of Detroit. This statement appeared in several popular magazines and was carried as a story by the newspapers. Here is an example of a careful and accurate survey compared with an "irresponsible rumor."

It is said that a vast army of lawbreakers have been recruited and financed from the illegal sale of liquor. Attorney General Mitchell, speaking over the radio on May 16, 1931, said that in the recent income tax prosecutions against a number of gangsters it developed that not more than twenty per cent of their income came from the sale of illicit liquor, and that source of revenue was steadily diminishing. Furthermore, if crime in the United States is explained by prohibition, how is it explained in England? A recent statement made by English judges said that crime in England is greater now than at any time in sixty years, and that indictable offenses are increasing at the rate of thousands each year. But England is a wet country, and always has been. If the increase in crime in England cannot be explained by prohibition, then crime in the United States cannot be explained by prohibition either.

We all know the argument that bootlegging is born of prohibition, or at least bootlegging on the present scale. That argument is utterly false. Before prohibition there were in Chicago, for example, 7,000 licensed bars and 12,000 unlicensed. Scranton, Pennsylvania, then a city of 100,000 population, in the year 1896, had from 750 to 1,500 unlicensed bars, and in Allegany county of the same state there were 2,300 unlicensed dealers doing business all the time. And yet we hear that the bootlegger is the child of prohibition. Ever since restrictive laws governing the liquor traffic were first passed there have been bootleggers, and to say they flourish under prohibition as they did at no time formerly is simply to utter an enormous falsehood.

But why are there bootleggers anyway? Because there are certain lewd fellows who will disobey the law whatever it is? Not at all. There are bootleggers simply and solely because people in respectable positions as you and I buy the stuff the bootlegger has to sell. "Prohibition is a failure," says the business man as he leans back in his swivel chair. "It has created the bootlegger." And presently a man with a bag in his hand surreptitiously enters the office, leaves some bottles, collects his money and departs. The man in the swivel chair, if he did not create, certainly perpetuates the bootlegger.

I submit to you these facts to support the statement that the American public is the victim of an unbelievably vicious propaganda.

And where does the propaganda come from, you ask. Is there any really organized effort to distort facts and force them down the throats of a gullible public? Yes. This propaganda comes from the large wet cities in the East, particularly New York, and is financed by a comparatively few exceedingly wealthy people. The most effective single organization in America fighting the Eighteenth Amendment is the Association Against the Prohibition Amendment. In 1929-30 75 per cent of its campaign funds came from fifty-three individuals; and 54 per cent of the total fund came from eleven contributors. These facts were brought out before the Senate lobby investigating committee in subpoened documents of the association. And what does that show? Simply that the propaganda against the outlawing of the liquor traffic does not come from the rank and file of the nation's citizenry, but from a selected few whose income taxes would not be so great if the government received an income from the taxing of liquor. The DuPonts of Delaware and John J. Rascob would not have to pay such a large slice of their tens of thousands they receive every year if the quarters and half dollars of the laboring man, which he needs heaven knows how much to clothe and feed and shelter his little children, could be poured into the United States Treasury through the sale of that which will damn his soul.

And I would like to know if the American people, who, I firmly believe, are dry by a vast majority, expect to have their important questions decided by these multimillionaries who care for their millions, and by the Eastern cities with large foreign-born population who know nothing and care less about the ideals of America! Believe me, my friends, the hour is struck for us to be independent in our thinking and patriotic, in the highest sense of the word, in our actions!

II.

I said I was not pleading for the Eighteenth Amendment. I am pleading for America to continue to outlaw the liquor traffic. But if I have understood correctly the proposals made for substitutes to the Eighteenth Amendment, every one of them aims at licensing the traffic in some way. The Eighteenth Amendment may not be all we want, but it does outlaw the traffic.

Futhermore, every single proposal for a substitute for the Eighteenth Amendment has already been tried and found to be an inadequate solution to the problem. State control—has not that been tried? Government dispensaries—did they solve the liquor problem in South Carolina? Beer and light wines as substitutes for "hard liquor"—when have thirsty men showed their readiness to lay aside their bottles of whiskey for a glass of beer or light wine?

We must not be deluded by those who are constantly assuring us they do not want the saloon back. A few years ago prohibition was abandoned in Ontario, and the people were assured there would be no return of the saloon. Therefore, the law required that a person buying whiskey or other intoxicating beverage should not drink it where bought, but should take it home. But now in Ontario there is an organization with large financial backing and with impressive offices in every important center which calls itself the "Moderation League." Its purpose is to end the restriction against a person's drinking his liquor where he buys it. Drinking in the home, they say, is ruining the youth! Therefore, permit drinking where the stuff is sold. I put little faith in the cry of the leaders of the wets that they do not want the saloon. We may be sure they say it with their tongues in their cheeks.

But why should we make any kind of compromise? Why should we take a step backward? To go back means to lose ground. If ever a man or a nation or a world gained anything by compromising with evil it has not yet become generally known.

Now if there is a proposal that can be made which will make matters better, which will continue to outlaw the traffic and which will make the law more enforceable, then let us have it! But I submit to you, no proposal has yet been made which has not already been tried and found to be woefully inadequate to the task.

III.

In this situation, what are we as American citizens to do?

First, we should understand the situation. People are predominantly bone-dry in their sentiments, but their minds are being prejudiced by vicious propaganda that

distorts facts in a most diabolical fashion. It is not a question of wetness or dryness with the vast majority of the people. They want a dry country. They are as anxious as the best for a place where boys and girls may grow up and men and women can live free from the curse of drink. But they are led to believe the present method of curing the evil is an utter failure, and that surely something else will be better. But I submit to you, friends, that with all its faults the present method has not been an utter failure, that there have been moral and spiritual gains under it; and that whatever that better thing is it has not yet been presented for the consideration of the American people.

In the second place, we must take the greatest care in these times not to let a desire for a change trap us into making matters worse. During these days of stress it is very easy for people to think that matters are as bad as they can be, and that any change, whatever it is, whether in the White House or Congress or in the prohibition law, just any change will make matters better. But matters could be much worse. Those of you who remember the debauchery, the indecency, the vile filth, the human degradation to be seen on every street corner when the saloon flourished know that matters could be infinitely worse. Our desire for a change can easily rush us into something suicidal. There are evils in our day, with regard to the prohibition question as well as with regard to other problems, but there are moral gains. We are in danger of destroying those gains. We are about to throw out the baby with the bath. And if we do that, it isn't going to be long until we wake up to our enormous folly and curse ourselves for our stupidity.

Not only must we understand the situation and take care not to let a desire for a change rush us into something enormously foolish, but there remains yet one other thing we can do. It is to use at the polls the influence every American citizen has. We have the opportunity then of making our convictions count for something. I plead with you to carry with you to those voting places this moral issue in your heart. Let it loom large. I would not attempt to recommend what your vote shall be. Only I would suggest that he is a Christian of the highest worth who goes to the polls carrying his moral principles above party fealty.

What we need most is a strong administration. Heaven deliver us from the weak-kneed, simpering, spineless politicians of our time! How we need to replace them with men of moral conviction and strength! We need men who will say, "The liquor traffic is outlawed in America, and drink shall not be manufactured, transported, or sold!" Not since the law was passed have we had such a man in the White House, and few of them in Congress.

The liquor traffic can be stopped with the right men to do the job. Once during Washington's administration there was a whiskey rebellion. The distillers in a certain section decided they would not pay the federal tax. They went so far as to arm themselves and their employees. Did Washington then decide public sentiment was against the tax and urge its repeal? Not a bit of it! Troops were mobilized. The President himself went to the scene. The rebellion collapsed overnight without the firing of a single gun. The distillers paid the tax.

In this hour when we are facing an issue of great moral and spiritual import in our country, I seem to hear a cry wrung from the depths of sincere hearts all over our perplexed land: "O Lord, give us in our White House and our halls of Congress men with the strength of Washington!"

REPORT OF COMMISSION ON BUDGET

Your Commission on Budget beg to submit the following report:

After consideration of the askings from the conference boards we recommend the following apportionments:

Education	$25,265
Missions	18,630
Church Extension	7,000
Claimants	18,000
Lay Activities	574
Conference Entertainment	2,000
Secretarial Work	200
Conference Minutes	1,400
Conference Treasurer	300
Lake Junaluska for expense of Assembly Program	1,000
To provide indebtedness for money borrowed for Louisburg College by conference from Methodist Orphanage under the resolution of the conference of 1930. Of which amount borrowed there is a balance of $7,500 and the interest remains unpaid	4,631
	$79,000

Distribution of conference apportionments of $79,000 is made to the districts as follows:

Durham	$12,528
Elizabeth City	10,244
Fayetteville	11,317
New Bern	11,208
Raleigh	11,524
Rocky Mount	11,939
Wilmington	10,240
	$79,000

Distribution of General Conference apportionments of $84,114 is made to the district as follows:

Durham	$13,341
Elizabeth City	10,908
Fayetteville	12,051
New Bern	11,935
Raleigh	12,272
Rocky Mount	12,703
Wilmington	10,904
	$84,114

The commission recommends that an amount not exceeding $2,000 be available for conference entertainment and that the conference treasurer be directed to send to the treasurer of the local church where the conference is to be held, at least thirty days prior to the meeting of the annual conference, the sum of $500 of the total of $2,000. The same to be accounted for in due course and that the remainder of the fund be accounted for in accordance with the action of this conference at Friday's session 1932; he is also directed to pay to the conference secretary $1,400 to cover his salary, incidental expenses and the printing of the Conference Journal; to the statistical secretary $200 and to the conference treasurer $300 for his salary; $4,631 to the Orphanage for Louisburg College debt. These amounts to be paid out of the conference fund before figuring any percentages.

The percentages for distribution to the other causes from the balance collected are:

Education	35.86%
Missions	26.44%
Church Extension	9.93%
Claimants	25.54%
Lay Activities	81%
Lake Junaluska Assembly Program	1.42%

It is recommended that of all funds collected from the grand total, the distribution shall be made by the conference treasurer on the following basis:

To conference work	48.5%
To general work	51.5%

The books of the conference were audited by A. M. Pullen & Co., Certified Accountants, of Raleigh, N. C.

The report of the audit is entered on the records of the commission.

We recommend the re-election of Mr. C. A. Dillon for conference treasurer, and that the conference authorize the commission to elect a treasurer whenever a vacancy occurs ad interim.

It is further recommended that the treasurer be permitted, in lieu of depository bond to accept allocated and trusted securities as security for the funds deposited; that the bond of the treasurer of each board to be renewed in blanket form as required last year. The treasurer of each board to pay its pro rata share of the cost. This blanket bond to be kept by the secretary of the commission in the vault of treasurer of Duke University. Col. John F. Bruton, Mr. Gurney P. Hood and Rev. H. E. Myers are asked to serve as advisory to the treasurer during the ensuing year.

Jno. F. Bruton, Chairman.
F. S. Aldridge, Secretary.

CONDENSED MINUTES OF NORTH CAROLINA CONFERENCE

Question 1. Who are admitted on trial? Theodore Roosevelt Jenkins, Cleo Wade Goldston, John Leroy Joyce, Henry Gibbons Ruark, Cecil Wayne Robbins, Allen Clarence Lee, Flake Revere Davis.

Question 2. Who else is in the class of the first year? Floyd Filmore Loftin, John Glenn Barden, Forrest Dearborn Heddin.

Question 3. Who remain on trial? Robert Wallace Bradshaw, Arnold Chester Thompson, Chester James Andrews, Atticus Morris Williams, David Dinwiddie Traynham, Offie Lemuel Hathaway, Millard Whitfield Warren.

Question 6. Who are admitted into full connecion? John Asa Guice, Edwin Harrell Measamer, Hyman Leroy Harris, Leon Russell, Carlos Paynor Womack, Carl Webster Barbee, Marcus Earl Cunningham, Ishmael Jennings Strawbridge.

Question 9. Who are received by transfer from other conferences? Forrest Dearborn Hedden from Florida conference.

Question 10. Who are received from other churches as traveling preachers? George Wood Blount.

Question 14. What preachers have died during the year? L. E. Thompson, M. Bradshaw, C. C. Alexander, H. M. North, S. E. Wright.

Question 15. Who are the deacons of one year? Marquis Wood Lawrence, Lester Archie Filley, Thomas Byran Hough.

Question 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers: John Asa Guice, Edwin Harrell Measamer, Hyman Leroy Harris, Leon Russell, Carlos Paylor Womack, Carl Webster Barbee, Marcus Earl Cunningham. Local preachers: G. C. Wood, J. D. Young, D. L. Fouts.

Question 19. What traveling preachers and what local preachers have been elected elders? Traveling preachers: James Furman Herbert, Edgar Beauregarde Fisher, Arthur Leo Thompson, Edgar Ralph Shuller, Franenstone Bardin Brandenburg, Robert Grady Dawson.

Question 20. What traveling preachers and what local preachers have been ordained elders? Traveling preachers: James Furman Herbert, Edgar Beauregarde Fisher, Arthur Leo Thompson, Edgar Ralph Shuller, Franenstone Bardin Brandenburg, Robert Grady Dawson.

Statistics

Qupestion 24. What is the number of districts, of spastoral Charges in this conference? Districts, 7; pastoral charges, 219; societies, 717.

Question 25. What is the number of members, how many have been received this year on profession of faith, how many have been licensed to preach, and what is the number of local preachers? Members, 119,019; received on profession of faith, 4077; licensed, 11; local preachers, 83.

Question 26. How many adults and how many infants have been baptized during the year? Adults, 2658; infants, 473.

Question 27. What is the number of Epworth Leagues and Epworth League members? Epworth Leagues, 354; Epworth League members, 11,986.

Question 28. What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year? Sunday schools, 686; officers and teachers, 7754; scholars enrolled, 90,626.

Question 29. What is the number of Woman's Missionary Societies, and what is the number of members of the same? Societies, 386; members, 11,427.

Question 30. What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods, 6; members, 165.

Question 31. What is the number of members enrolled in the Fellowship of Stewardship? 50.

Question 32. What are the educational statistics? Institutions, 3; teachers, 313; students, 4916; values of property, $26,392,624; endowment, $25,726,224; indebtedness, $204,000.

Question 33. What are the orphanage statistics? Orphanages, 1; officers and teachers, 26; children in orphanages, 334; money expended, $71,000; value of property, $786,000; indebtedness, $5,100.

Finances

Question 35. What has been contributed for the following causes? American Bible Society, $713; church extension, $7,927; Christian education, $14,193; Federal Council, $142; General Conference expense, $642; hospitals, $713; lay activities, $1052; missions, $15,571; negro work, $1141; temperance and social service, $356 theological schools, $1141; assemblies, $474; by the Woman's Missionary Society, $89,554; from the Golden Cross Enrollment, $107.

Question 36. What has been contributed for the support of the ministry? Bishops, $2854; presiding elders, $24,850; preachers in charge, $351,243; conference claimants, $5430; superannuate endowment fund $707.

Question 37. What is the grand total contributed for all purposes from all sources in this conference this year? $874,082.

Church Property

Question 38. What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship, 733; value $7,702,873; indebtedness, $711,449.

Question 39. What is the number of parsonages, their value, and the amount of indebtedness thereon? District parsonages, 9; value, $66,200; indebtedness, $7650; parsonages belonging to pastoral charges, 217; value, $1,063,438; indebtedness, $98,510.

Question 40. What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried, $3,769,918; premiums paid, $13,865.

Question 41. How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged, 6; parsonages damaged, 1; amount of damage, $2,466; collected, $1,911.

CHANGES IN BOUNDARIES N. C. CONFERENCE

DURHAM DISTRICT

Put Holt's Chapel with Webb Avenue, dissolving Holt's Chapel charge, and calling the new charge Webb Avenue and Holt's Chapel.

Put West Burlington with Graham, dissolving West Burlington charge, calling the new charge Graham and West Burlington.

Take Merritt's Chapel from Haw River circuit and place with Orange-Carrboro.

ELIZABETH CITY DISTRICT

Take Perkins from Moyock charge and put with South Camden charge.

Take Creswell church from Columbia charge and put with Roper charge, and call the new charge Roper-Creswell.

Change the name of Moyock to Moyock and Memorial.

FAYETTEVILLE DISTRICT

Take from the Wadeville circuit Ophir, Zoar, and Flint Hill churches and add to Troy.

WILMINGTON DISTRICT

Take Delco and Wayman churches from Carver's Creek charge and put with Town Creek.

WELCOMED IN DEED AS WELL AS IN WORD

On Wednesday, November 23, we bid adieu to the parsonage and the many friends of the Franklin circuit and of Macon county to take up our work as pastor on the Clyde charge. We have been most graciously received; from the time we arrived at the parsonage at Clyde until this good day words and deeds of welcome are being extended. On Friday evening just about 7:30 representatives from all the churches on the charge—40 or more in number—came to the parsonage, and such a pounding as they gave the preacher and family! With the most good things to eat they loaded the dining table to the limit, then under the table and about in the dining room the boxes, bundles, and bags were piled. One thing sure, this preacher will not go to his appointments with an empty stomach for several moons. We rejoice because of these gifts and the spirit that prompted the giver. As they have ministered unto our physical needs, we trust that we may be able to administer to their spiritual desires. The needle points toward success on the Clyde charge this year, and we have every reason to believe that by the help of the Lord and these good people we will be able to follow the course indicated.

H. C. Freeman, Pastor.

A WOMAN OF PROMINENCE PASSES

Mrs. Addie Allison Odell, 80, widow of Captain J. M. Odell and a member of one of the most prominent families in this section of the state, died at her home in Concord, N. C., Saturday morning, November 26, after an illness of six months.

Mrs. Odell was a descendant of the Locks, Youngs, Phifers and Grahams of Revolutionary fame in North Carolina. She was the daughter of Robert Washington Allison and Sarah Anne Phifer Allison of Concord, where she was born March 26, 1852.

Mrs. Odell's first husband, John M. White of Fort Mills, S. C., died in 1877, and she was married to Captain Odell in 1891. She is survived by a step-son, W. R. Odell of Concord, and a step-daughter, Mrs. S. J. Durham of Bessemer City.

Captain Elliott White Springs, the Fort Mill author and textile manufacturer, is her great-nephew.

The funeral services were held in Concord at 3 p. m. Sunday and interment was in Oakwood cemetery, Concord.

MEETING OF DISTRICT STEWARDS AND DISTRICT COMMISSION ON BENEVOLENCES

Durham—December 12, Duke Memorial.
Raleigh—December 13, Edenton Street.
Rocky Mount—December 14, Rocky Mount.
Elizabeth City—December 15-16, First Church and Washington.
New Bern—December 19, Centenary.
Washington—December 20, Grace.
Fayetteville—December 21, Sanford.

Let every loyal supporter aid by sending a remittance to the Advocate.

Black Pool

By Nellie L. McClung.

The sun had gone down with red streamers, and the quick night of early winter had closed in. Ruth Atherton, alone in her drab little house, reacted to the loneliness of the place and the hour. At sundown she always felt like a little girl whose mother had deserted her. She was afraid to look out at the somber waste that stretched away from her door, the great dead, colorless prarie that mocked her with its immensity. It was her prison, her prison without locks or gates or walls. She was a prisoner of space, as hopeless and undone as any poor soul that ever beat his head against stone walls in vain.

She huddled beside the square stove, so lost in her misery that she did not notice that the fire had burned low. She could think of nothing but the terrors of the advancing night. She thought of Abraham, and of the horror of great darkness that had fallen on his soul. She had asked her Sunday school teacher once about that, but she never need ask again.

It was three years since Ruth Atherton and her husband had come to the West, on the advice of a specialist, who had said that the high, dry air of southern Alberta would clear up Henry's lungs and he would be able to go back to his work again. So they had come to this little chicken ranch to make a fight for health. Ruth had worked, inside and out, with feverish energy; and tonight a cracked lip and chapped hands contributed to her depression. She knew, too, she was becoming astoop-shouldered, faded woman, though she had long since stopped looking in the glass.

Henry's health was certainly better, and ordinarily that fact atoned for everything, but tonight, alone and wretched, she saw and felt nothing but her own misery. A baby had been born six months before, a precious little thing, that had lain beside her for three golden, glorious days, its little breath rising and falling. But on the fourth day, at sunset, the tiny breathing suddenly ceased, and the little soft hands grew cold. It had been hard to believe that all her agony had been for nothing, and in Ruth's heart had known a sore resentment against the powers that rule.

Today Henry had driven into the small town fifteen miles away to sell the turkeys and chickens that she had plucked and dressed. He had wanted her to go, too, but how could she go in her shabby clothes? Henry had coaxed and reasoned, and at last flamed into anger, telling her she was suffering more from silly pride than anything else; and now, in the cold gray silence of the little house, his words, like whiplashes, came out from the corners of the room to torment and beat her.

There were times when Ruth was frightened by the wells of bitterness in her heart and the strange things she had done. When Martha, her sister-in-law in Toronto, had sent her a check for Christmas, pinned to a Christmas card, she had returned it with a curt note saying they were not asking for or receiving charity—and this to Martha, the best friend she had or ever would have. The next day she had been horrified at what she had done and had written a contrite letter of apology.

But the hardest thing to bear was that Henry could not see that she had any reason for her depression. When he had his breakdown she had humored and petted him like a sick child, which indeed he was; she had stayed beside him night and day, for he wanted no one else, and that had pleased her too. . . . But in her low moments when the demons of despair were riding her, she was left alone.

She knew she should light the lantern and see about the animals. Henry would not be home until late, for there was a farmers' meeting which he would attend.... She must shut the hen-house door, for there were weasles and mink watching their chance.

Mechanically she now performed the evening chores. The hens were on the roosts, drowsily murmuring—she stopped a moment to listen to them. Then she threw the pigs a few sheaves of oats, and filled their trough with water. How she hated them and their interminable squealing and clamorous greed! The two cows were in their places, chewing their cuds, full of oat-straw and contentment; they had been in the oat-stack all day and needed no more. She liked the cows the best of all, but tonight they were just two stolid lumps, making no response when she spoke to them.

She thought of Lady, the third cow, and her tragic death in the black pool behind the stables, where the creek widened into a willow-edged bowl, with one high, treacherous bank over which Lady had fallen. . . . She had helped Henry to draw her out, poor young Lady, with her smooth round body and her big glassy eyes. Lady's calf had died, and they thought she had gone looking for it in the willows at the top of the bank. . . . That was last spring, nearly a year ago.

When she reached the house she rekindled the fire, and knew she should get herself something to eat. But a great weariness was upon her, and she sat huddled in a shawl, with her feet in the oven, resting on the poplar wood that was dying there. . . .

There was not a sound in the house save the ticking of the clock. She looked at the queer shadows the lamp-chimney threw on the white-washed ceiling . . . the scalloped top made an outline like the willows on the top of the black pool . . . and to blot out the picture she put out the light. . . . But she went on thinking of Lady and how she had found a way of escape from her troubles and her loneliness—poor young Lady, with her smooth round body and big glassy eyes!

She was awakened by Henry calling her in fright. The lamp was still burning, dazzling her eyes.

"What's wrong, Ruth? Why are you sitting here in the dark? Ruth, I am worried about you. Are you sick, old dear? I've been worried all day about you. I didn't stay for the meeting."

Ruth stood up waveringly. "Oh, I'm all right, Henry," she said, "and I'm so glad you are home. I was having a bad dream. But it is all gone now. Did you buy your overcoat?"

Henry was fixing the fire.

"No, but I got something we need more," he said, "something for you, dear. I am sorry I was cross with you, Ruth, when you have been so wonderful to me."

Ruth's black mood was all gone. "What did you bring me, Henry?" she asked. He went out and brought in a big black and gray police dog, on a leash. The dog



Group of Girls, Methodist Orphanage, Raleigh, N. C.

walked straight to Ruth and laid his handsome head on her knee. Her arms went around his neck.

"Oh, you dear pet!" she cried; "no one was ever more welcome or more needed. Now I won't be afraid to see the sun go down."

Henry was setting the table. "I sold the chickens and turkeys," he said, "and met an old friend of yours who wants us to come in for Sunday, and we will. She gave me a year's issue of a magazine, with a story in it she wants you to read. She says the woman in it is like you. . . . And, Ruth, the editor of the paper wants you to do a weekly article on how to improve farming conditions for women. We had a long talk. I met him when I was having my dinner, and I told him you did newspaper work once. And I got a bottle of cream for your poor hands."

Ruth stood up, her hand still on the dog's head. No one would call her a faded woman now.—N. Y. Christian Advocate.

MR. ROOSEVELT'S HARD TASK

Mr. Roosevelt's first test will come with his cabinet, and his second will come over foreign affairs. If he gets Young, Newton Baker, Baruch, Smith, Norman Davis, John W. Davis, Frances Perkins and other people of that kind to help him, he will be off to a good start. If he seeks the advice of the only Hiram Johnson, or the editor who is the chief exponent of selfish nationalism, or some of the big navy group, he will be a beaten man before he takes the oath. We are confident that he wants to do the unselfish, broad-minded thing. His tact, his patience, his friendliness, his gift of making diverse types pull together, his ability to dramatize his acts and carry the people along with him, his real courage, will help him drive the sons of the wild jackass and his own donkeys in one team. His hardest task will be to change the enormous mass of isolationist sentiment into intelligent patriotism. Most of us do not see yet that we can not collect war debts and have trade too, that we can not pass pork barrel bills and bonus bills and huge armament bills, and reduce government expenses, that we can not let Europe stew in her own juice and be prosperous ourselves. We must learn these things. Probably Franklin Roosevelt, under all the circumstances, can teach us more effectively than Herbert Hoover.—Christian Leader.

THE QUESTION OF MINISTERIAL DIGNITY

The question of ministerial dignity in these modern days is a practical and pressing one. Some preachers with a feverish thirst for the good-fellow type of popularity unbend to such an extent that they cheapen the gospel they are commissioned to proclaim. On the other hand, there are ministers so inflated with a sense of their own importance that they go around fortified with an impenetrable aloofness of manner. A proper appreciation of the fact that he is the servant of Christ for the good of men and the servant of men for the glory of Christ should greatly help a pastor to steer a true course midway between too little and too much dignity. The minister who truly bows before Christ will never stoop to buffoonery, and he who weakly fawns before men will never rise to true humility.—C. Norman Bartlett, in The Watchman-Examiner.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

LOCAL CHURCH BOARDS

It is impossible to record the number or percentage of churches in which boards have been set up. Our only survey of this situation was made through the presiding elders, most of whom used the second quarterly conference occasion for special emphasis upon our conference's program of Christian education. The surveys which reached our office were significant not so much for the number of churches which had completed the set-up of the local boards and the unified program in local churches, as for the expressions of beginnings made in this direction.

All our training schools, both standard and Cokesbury, this year have offered courses interpreting the set-up and functions of the local church board, thus reaching over 250 congregations.

CHILDREN'S DIVISIONS

Although it is to be regretted that, in the absence of a director of children's work, much work which ought to have been done in the interest of the children of our conference could not be done during the year, more has been done than on the surface may appear. For example, the set-up of the children's division in local churches has come in for its full share of attention in institutes and training schools, and particular problems of local groups or teachers of children's classes have received attention through correspondence and otherwise. Miss Mary Skinner, director of children's work of the general board, and her staff have given valuable assistance.

Attention is called to the large number of churches conducting vacation sessions. We have received reports from 26 such churches, where a total of 243 workers served 2025 children and youth. (In about three-fourths of the schools intermediates were included in the vacation plans.)

Childhood and Youth Week was observed in our conference, a number of local churches arranging special means of arousing interest in the problem of the proper rearing of children and youth, including visitation of homes on the part of teachers, the conducting of parents' classes for child study, and so on. Many local groups and individuals tuned in on the radio broadcasts during the week (October 16-23).

The following plans and policies for promoting children's work in our conference in 1933 are proposed:

1. An active volunteer district director of children's work for every district. (To be a member of the presiding elder's district staff, in keeping with the plan of district program and organization).

2. A conference-wide meeting of district directors of children's work at some time and place early in the year when Miss Skinner can be present. (She has already indicated a willingness to assist us in this way).

3. Information and news items of particular interest to children's workers included in the Advocate and other forms of publicity used by our office.

4. Sectional meetings for children's workers planned as a definite part of district and sub-district institutes.

5. A sufficient number of group meetings for children's workers within each district to make it possible for the workers from every church to be identified with one group.

6. Some phase of children's work included in every general presentation of Christian education by the executive secretary at district conferences, visits to local churches, workers' councils, institutes, and the like.

7. Special guidance given by the executive secretary and district directors in the set-up of vacation schools and in the constructive observance of Childhood and Youth Week.

8. Quarterly reports from the district directors of children's work, including a record of what has been done during the quarter, what plans are under way for the new quarter, and what help or material is needed from our office.

9. Courses for children's workers included in every training school, where practicable.

10. A children's worker on every local church board of Christian education.

11. Provision in our budget for funds to be used in paying the expenses of district directors, where necessary, to a conference-wide meeting and a small amount for them to use for postage and incidentals in carrying on work in their respective districts.

12. District directors placed on mailing list to receive communications from conference office, copies of new leaflets bearing on children's work, and other guidance from our office.

Young People's Division

EPWORTH HIGHROAD NIGHT

Did you know that December 4 is Epworth Highroad Night? On page 29 of the December issue of the Highroad helpful material may be found for a program to be used on this occasion. In addition, at page 32 of the same issue of the Highroad there is an insert giving interesting news about the Highroad for 1933. It is hoped that every group of young people in our conference will use this material in planning and carrying out a most interesting observance of Epworth Highroad Night on December 4.

MISSION SPECIAL REPORT

Our treasurer's report for the month of October shows a total of $90.79 remitted for the Young People's Mission Special. Following is a list of payments by departments:

Oak Grove (Perquimans)	$ 2.05
Murfreesboro	8.80
Trinity, Durham	5.00
Macon	2.00
Duke Memorial (Intermediate)	4.64
Mebane	3.00
Creedmoor	10.00
Smithfield (Int.-Senior)	3.79
Jarvis Memorial, Greenville	6.31
Graham	3.00
Garland	1.00
Moyock (Intermediate)	2.40
Severn	3.50
Wesley Memorial, Wilmington	.75
Fifth Avenue, Wilmington	5.00
Wesley's, Old Trap	5.00
Smithfield -Young People)	5.00
Concord (Person)	5.00
Federal Point	1.55
Edenton Street (Intermediate)	2.00
Brooksdale	5.00
Plank Chapel	6.00

BRANSON AT WORK

Mr. Charles T. Thrift, Jr., is not only our conference young people's organization president, but is also the counselor of the young people's department of Branson church, Durham. Under Mr. Thrift's leadership and as a result of his own enthusiastic interest and work, this department is carrying on its program in a most effective way. Each Sunday, at both the morning and evening meetings of the department, there is distributed a very attractive mimeographed bulletin carrying the program for the two services in addition to other news of interest to the department. These young people have already paid one-half of their $50 pledge to the young people's mission special for this year. This past week members of the department enjoyed a Thanksgiving banquet. Mrs. Brian was glad to be present on this occasion and especially enjoyed the fine fellowship with these young people of Branson. With Mrs. Ruby Elliott as their president and our conference president as their counselor, these Branson young people are sure to succeed!

ENTHUSIASTIC REPORT

A letter from the secretary of the Brooksdale young people's division reports that the young people in this group are very enthusiastic about their new year's work. They have recently reorganized their division and elected the following officers: President, Gladys Lawson; vice president, Dennis Stanfield; secretary, Evelyn Jones; treasurer, Rosa Yarboro; agent and publicity superintendent, Margie Stanfield; committee chairmen: Virginia Ashley, Mary Jones, Doria Yarboro, Ernestine Wilkerson; committee of advisors: Robert Nicks, Hill Stanfield, John Wesley Jones, Margaret Wilkerson; adult counselor, Miss Foy Lawson. Best wishes to Brooksdale.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

MOUNT AIRY DISTRICT INSTITUTE

In connection with the district stewards' meeting held last Friday at Central church, Mount Airy, the presiding elder, Rev. W. E. Poovey, had also scheduled a session of the women of the district in the interest of the woman's work led by Mrs. J. L. Woltz, two hours of the morning session to the promotion of Home and Pastoral Evangelism, and in the afternoon the presiding elder had arranged a program of two hours in the presentation of the Christian education program for the year.

District Organization Arranged

There was an hour's discussion of various aspects of the district program for the year, in which John F. Kirk outlined the training program to be undertaken this year. Miss Ruth Minick, the district director of young people's work, gave a most enthusiastic and effective presentation of the young people's program for the Mount Airy district, especially emphasizing the assembly to be held at Lake Junaluska in July. Oscar K. Merritt outlined the program of training carried on at Central church for the past eight months at the Wednesday evening hour. G. W. Hutchison spoke on the advantages to be derived from laymen's attendance upon our conference assemblies.

The presiding elder and the executive secretary arranged the following nearly complete district organization for 1933:

District Director Christian Education —W. E. Poovey.

Associate district directors:

Eastern zone—R. G. Tuttle.

Central zone—O. K. Merritt.

Western zone—J. D. Rankin.

District Director Young People's Work—Miss Ruth Minick.

Miss Ruth Colvard presented her resignation as district director of adult work, due to pressure of other duties. The resignation was accepted with great regret, since Miss Colvard was one of the organizers of young adult work and has shown great interest in the work. This vacancy will be filled at an early date.

Other Phases of Church Work

At the luncheon hour, O. V. Woosley presented the claims of our orphan children upon the conference in a very convincing way. At this time also the presiding elder called upon the editor of the Advocate to present new plans for enlisting the support of our people for the Advocate. The conference pledged itself to secure 300 new subscribers to our church paper.

The attendance at the Mount Airy meeting was surprisingly large. Representatives were present from all sections of the district. Lay delegates and preachers were optimistic as to the future. The ladies of Central church served a splendid lunch and it certainly seemed that "a good time was had by all."

THE NEW YEAR STARTS

The extension secretary has recently returned from a trip covering the territory between Greensboro and Waynesville. He reports as follows:

1. A new year has started. The word "new" should be emphasized. New hopes . . . fresh courage . . . renewed consecration . . . more determination . . . greater opportunities—all these are abundantly evident.

2. Pastors and laymen are interested in Christian education. A number have said, "Heretofore we have only scratched the service with our educational work. This year we want to dig down." One presiding elder said, "Christian education is our salvation." Churches are calling for the services of the conference staff early in the year.

3. The new district plan is arousing interest.

4. A few local boards of Christian education are showing new life.

5. Churches will welcome the proposed "informed" type of training. This type of training is planned to minister to local needs in a more direct and definite way than is done through training schools. The training "class" will be more in evidence this year than the training "school."

6. There is still need and demand for Cokesbury training work.

SUNDAY SCHOOL DAY OFFERINGS SEPTEMBER 28-NOVEMBER 16

Asheville District

Central	$ 25.00
Hendersonville	15.00
Total	40.00
Previously reported	41.37
District total	81.37

Charlotte District

Myers Park	16.00
Brevard Street	8.00
Trinity-Derita	5.00
Total	29.00
Previously reported	277.18
District total	306.18

Gastonia District

Main Street	50.00
Total	50.00
Previously reported	77.19
District total	127.19

Greensboro District

Jamestown	5.00
Carraway Memorial	3.70
Cedar Falls	3.00
Total	11.70
Previously reported	216.50
District total	228.20

Marion District

New Hope, Mill Springs Ct.	1.55
Total	1.55
Previously reported	46.91
District total	48.46

Mt. Airy District

Stoneville	17.61
Spray	10.00
Yadkinville	7.15
Total	34.76
Previously reported	44.94
District total	79.70

Salisbury District

Epworth	26.41
Central, Spencer	21.00
South River	2.30
Gay's Chapel	1.70
Total	51.41
Previously reported.	139.72
District total	191.13

Statesville District

Lenoir	15.00
Hudson	6.00
Centenary	4.49
Maiden	3.00
Wesley Chapel	3.00
Taylorsville	2.61
Total	34.10
Total	34.10
Previously reported	99.37
District total	133.47

Waynesville District

Canton	16.60
Fines Creek	3.00
Total	19.60
Previously reported	41.05
District total	60.65

Winston-Salem District

Midway	17.20
Lexington	15.00
Central Terrace	5.00
Ogburn Memorial	5.00
Davie	2.00
Total	44.20
Previously reported	279.76
District total	323.96
Month's total	316.32
Previously reported	1263.99
Grand totals	1580.31

"John," said Mrs. Dumbell, "what do they mean by a politician carrying water on both shoulders?"

"Right now it means he is trying to carry plain water on one and firewater on the other," he replied.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

November means elections. New political leaders are elected in November and that is the month chosen by the Woman's Missionary Society for electing new officers. But only Rockingham auxiliary has reported to me a newly elected superintendent of publicity. This was sent in the handwriting of our devoted study leader, Mrs. J. LeGrand Everett, who is as painstaking in the requirements of auxiliary work as in the execution of conference projects.

Now is the time for superintendents of publicity to make a poster on "Peace." The Christmas season is approaching; again comes the message of the angels on the Judean hills: "Peace on earth; good will to men." Make use of other posters in the vestibules of our churches and in conspicuous places. A striking poster can be made by using "Prayer, Personality and Possessions." Let every auxiliary work on a poster, presenting our organization: The Woman's Missionary Society Standing for Vision, Experience, Service.

All newly elected superintendents of publicity must remember that it is their duty to keep a store of information always on hand. Learn world missions and bring this information to your auxiliary each month. Learn all about the activities of your auxiliary and give out this information to your conference society through our woman's page as well as your local papers. Each auxiliary officer has a special duty. Superintendents of publicity are the officers who carry missionary information. Therefore, superintendents of publicity, get information and keep your auxiliary intelligent and alert on world evangelization.

E. S. P.

The third and final 1932 zone meeting for Alamance county met in Graham Sunday afternoon, November 13, at two o'clock with delegations from eight of the nine societies present, Shiloh failing to attend. These presidents were seated at the front, presided over by Mrs. C. G. Somers, capable zone leader. The Graham ladies had lovely decorations.

Rev. Garfield Evans, Graham pastor, made a most fitting talk for the devotions, and Mrs. W. N. Huff of Graham sang sweetly, "Thy Will Be Done," accompanied by Mrs. Evans. Mrs. J. H. Eason spoke words of welcome, to which Mrs. Norman Wood of Mebane responded.

Delegations stood at roll call and were counted, Bethel having the largest percentage present, taking the banner home with them. The reports showed splendid activities and energy in the various branches of the work.

Mrs. Betty Bass Moore of Guilford College was introduced by Rev. Mr. Evans, and she talked for half an hour on her work and experience in Africa, thrilling and inspiring her hearers.

The young women's circle of West Burlington church ably presented the week of prayer pageant, "Seeing Ewha College," and delighted the audience. Miss Florine Robertson, district secretary, urged the women to double their efforts in the final round-up of the year's work, as the various objectives are yet far from being reached.

LOYALTY THROUGH THE GENERATIONS

On September 1 the descendants of the Gibbons and the Cuninggim families met in a reunion at Rainbow church in Green county. Out of these families have come ministers and other Methodist leaders as well as good citizens scattered throughout the state.

At this meeting Dr. J. L. Cuninggim presided, Rev. Henry G. Ruark conducted the morning devotional service, and Rev. J. M. Ormond delivered the inspirational address during the afternoon.

Inspired by the noble deeds of their ancestors, the association resolved to make Rainbow church their shrine and appointed Dr. Cuninggim and Mr. Ormond to consider a project that would enable Rainbow church to continue to exert a powerful influence in extending the Master's kingdom.

The women of the missionary society await with eagerness to learn what these two men and three generations of noble kindred may determine to do for a rural church.

Dr. Cuninggim is the president of our Scarritt College and Rev. J. M. Ormond is professor of rural work in the school of religion of Duke University. Both of them are thoroughly acquainted with the needs of rural communities and have the ability and consecration to build up a working church that may become a model for our Methodism.

We are indebted to Mrs. F. L. Hunter of Durham, secretary of the association, for a most interesting account of the last reunion and their future plans.

E. S. P.

ACTIVITIES AT NEW BERN

On Sunday evening, November 6, the auxiliaries of Centenary church, New Bern, gave a very interesting and inspiring missionary program.

The service consisted of special music, a solo by Mrs. T. J. Poole and selections by other members of the church choir. Mrs. Gertie Matthews, president of the Elizabeth Hendren auxiliary, presided. She took as her theme "The Lord Is My Refuge."

Mrs. W. C. Chadwick gave some interesting facts in the life of Miss Esther Case, who was for many years secretary of the foreign fields.

The play, "Seeing Ewha," was given by seven girls and women interested in missionary work: Mrs. W. F. Dowdy, Mrs. Lee J. Taylor, Mrs. Guy Hamilton, Mrs. Thomas Lee Taylor, Misses Genevieve Tolson, Mary Brent Hall and Gladys Johnson. In spite of inclement weather a good sized crowd attended and enjoyed the program.

Wednesday and Thursday afternoons were given to the week of prayer program, Mrs. W. C. Chadwick leading the meeting on Wednesday and Mrs. Matthews on Thursday. The work of the two schools to which the offering is directed was stressed in these services by Mesdames Lacy Lancaster and L. J. Taylor. Members present on Thursday brought in their offerings.

Mrs. Carrie M. Willis.

SOME ACTIVITIES OF HAY STREET METHODIST CHURCH

At the July meeting of the adult society of Hay Street M. E. church, Fayetteville, it was decided to turn over all funds for refreshments in relief channels. Thus far we have donated two cases of milk to the Salvation Army.

We observed in October our mission study day. Mrs. Walter Patten, our superintendent, used "Living Issues in China" by Hodgkin. With Miss Lamb's assistance we had a profitable day. Miss Lamb is our zone study leader and quite conversant with Chinese affairs. Mrs. W. H. Southard of Fort Bragg brought first hand information to the study also.

The week of prayer was observed last week. Sunday we sat in a body and had a missionary sermon followed by the corporate communion. This is the annual custom of the auxiliary. Monday we had our regular circle meetings. Tuesday the program of Miss Esther Case was given by Miss Lamb. Not soon will any one present forget her courage and unfaltering trust in her heavenly Father as it was touchingly given by her friend. It stirred all present. Wednesday Mrs. Patten presented the needs of McDonnell School at Houma. A vivid portrayal of Ewha's needs was given by the auxiliaries of the younger women in the form of a playlet Thursday. This was thoroughly enjoyed. Friday the Bright Jewels had charge of the afternoon's program. This department of our auxiliary is under the wise leadership of Mrs. Jerome Melvin. Their love gifts amounted to over ten dollars.

At their regular meeting in November Miss Lamb gave them a talk on Brazil.

It is our custom at our December meeting to bring gifts for a shower for one of our Council institutions.

We are looking forward to a visit from Miss Alice Green soon. She is our prayer special and the missionary special of the Fayetteville district.

Our aim is to close the year's work with finances paid in full.

Mrs. F. M. Harriss,
Supt. Publicity.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

TWO NEW ORGANIZATIONS FOR GREENSBORO DISTRICT

From Mrs. Lynn R. Hunt, district secretary, comes the cheering news of two new organizations for the Greensboro district—at Macedonia and New Hope churches on the New Hope circuit. "Mrs. C. D. Brown, the retiring pastor's wife, was instrumental in securing these organizations," says Mrs. Hunt. Following are the officers:

Macedonia auxiliary—President, Miss Etna Lane Bruton; secretary and treasurer, Mrs. Edward Hearn. (Address of officers, Eldorado, N. C.)

New Hope auxiliary—Address, New Hope Academy, N. C. President, Mrs. Dyal Cranford; secretary and treasurer, Miss Anna Cranford.

It is a pleasure to us to enlist these two new societies on our conference roll and our best wishes are extended to them in their new work.

APPEAL FROM CONFERENCE SUPERINTENDENT OF LITERATURE AND PUBLICITY

To Corresponding Secretaries and Presidents:

I am eagerly waiting for the name and address of your new president, in order that I may mail the program material for the first quarter of 1933 to your auxiliary. In sending the name please give the name of your auxiliary also.

It is most important that I have this information as soon as possible, or your literature, year books, bulletins, etc., may go astray.

Let's help close this last quarter of our Lord's work by doing the best we can, with hearts full of thanksgiving, the duties that are ours.

Mrs. A. L. Thompson.

MISSIONARY WOMEN ATTEND ANNUAL CONFERENCE

At the meeting of the annual conference at Winston-Salem, November 9-13, five officers and seven district secretaries of the Woman's Missionary Society, W. N. C. Conference, were in attendance either as delegates or visitors, and judging from the reports that have come to us from a number of them it was indeed an occasion of rare interest and enjoyment—of inspiration and spiritual uplift, and meant much to those who were fortunate enough to have been present.

Two delightful events for the visiting women stand out prominently among the "high lights" of the week.

We are indebted to both Mrs. A. D. Abernethy and Mrs. J. G. Sterling for splendid reports of these interesting occasions, which we are glad to pass on to our readers who could not be present to enjoy them.

On Thursday afternoon of the conference the officers and district secretaries accepted a most cordial invitation from Miss Anna Ogburn of Winston-Salem and Lewisville to tea at "Sunny Acres," the summer home and retreat of Miss Ogburn at Lewisville, 12 miles from Winston-Salem, where each summer 40 children from the city go for an outing that they would not otherwise enjoy. This home is delightfully located on a hill with trees and hollows, rippling brooks and three springs, surrounding the place, and with the grounds planned for every convenience, comfort and pleasure of the little children who gather there each year. The house is perfectly planned with large, airy rooms, hot and cold water, and is heated with stoves. The first thing to greet you as you enter is an old-time fireplace with all the old-time fixtures and so comfortable and restful that you at once recognize that you have found a veritable retreat for thought, fellowship and happiness. Here "from the maddening crowd" a retreat of sweet fellowship was held—a place where we could commune with God wholly undisturbed.

After a short conference with Mrs. C. C. Weaver presiding, the visitors were invited into a large dining room, where they were served a real tea around one "common board." The real spirit of Christian fellowship was in evidence. After tea it was hard to leave, but as all good things have an ending, at dusk, as the glorious sunset was shedding a magnificent halo over the scene, goodbye was said to the genial hostess, one of the staunchest supporters of our missionary work and one "who is known by her works."

RECEPTION OF MISSIONARY WOMEN AT WINSTON-SALEM

Another event of special interest to the visiting women at the conference was the tea given by the auxiliary of Centenary church at the parsonage, the hospitable home of Dr. and Mrs. C. C. Weaver, with Mrs. Edwin Mouzon, wife of the presiding bishop, as special honor guest.

The officers and circle leaders of the auxiliary greeted the guests and Mrs. Walter Dickinson, president of the auxiliary, presented to the receiving line, which was composed of Mrs. C. C. Weaver, conference president; Mrs. Mouzon; Mrs. W. A. Newell, Council superintendent Christian social relations; Mrs. W. W. Hagood, conference vice president; Mrs. M. B. Goodwin of Morganton; Mrs. J. Frank Spruill of Lexington; Mrs. George Hoyle of Shelby; Mrs. C. E. Wakefield of Charlotte; Mrs. A. D. Abernethy, Granite Falls; Mrs. G. L. Hampton, Canton; Mrs. Joe Nixon, Lincolnton; Mrs. Lynn Hunt, Pleasant Garden; Mrs. J. G. Sterling, Winston-Salem. The home was attractively decorated in roses, especially in the dining room, where tea was poured by Mrs. M. D. Stockton and Mrs. S. D. Craig, who were assisted in serving by the members of the auxiliary. Goodbyes were said to Miss Janie Weaver and Miss Elizabeth Kapp.

BETHLEHEM HOUSE VISITED

During the conference at Winston-Salem an opportunity was offered the visiting ministers and lay delegates to visit the Bethlehem House, an institution for colored people, recently opened in the city. This building, which is located on Hickory street between Fourth and Fifth streets, is desirably located, a large, convenient building, and the work is efficiently carried on by Miss Mirian Brincefield, under the direction of the Woman's Missionary Council.

This institution was well remembered with supplies during conference week, many of the pastors and women bringing their supplies in order to save the cost of shipping, and also that they might inspect this home where the extent of the work being done is greater than was realized before.

CENTRAL SOCIETY AT SHELBY ENJOYS PROGRAM

Mrs. Wilbur H. Baber.

The Woman's Missionary Society of Central church, Shelby, had a most enjoyable all-day mission study class last week at the home of Mrs. William Lineberger. Fifty women were present and enjoyed the study of Lady Fourth Daughter of China. Mr. Furman McLarty led the discussion both morning and afternoon. The program was interspersed with special music and at noon a most delightful lunch was served.

This meeting marked the largest attendance that we have been able to report at a mission study class in a long time, and we feel that it was a most profitable day, both from the standpoint of information acquired and the fellowship derived from studying together.

At the last meeting of the Woman's Missionary Society we organized a "Penny a Meal Club" to begin October 18 and run to December 31, the funds to be used for our missionary obligations. The plan was enthusiastically received and the membership will be almost 100 per cent.

Carrying the gospel to the multitudes in the highways and byways of Korea is what the Rev. Victor Peters is doing. he says: "August evenings saw hundreds gathered in church yards, where we showed lantern views of the life of Christ after a brief sermon; in early September I penetrated a mountainous section and stood before great crowds thronging the village plaza every evening; in October we preached from the church steps and on the streets to visitors from five countries at an agricultural show; and in November threshing floors became our pulpit."—Bulletin.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

NOT YET, BUT SOON

Our children are writing their letters to Santa Claus. We are giving them plenty of time to think as they write. In many instances a letter has been written only to have the writer change his mind about what he would have Santa Claus do for him and he therefore writes again. One meditative youngster has written as follows:

"Dear Santa Claus, I am not going to ask you to bring me very much. I am aware of the fact that the depression is still on and that Mr. Roosevelt has not yet come in charge of things. I think times will improve soon."

REDUCED RECEIPTS

To date our Thanksgiving offerings show quite a falling off over those of last year. We have never received any great amounts from our congregations on Thanksgiving, but have been favored with a number of individual gifts which have meant a great deal to us. These gifts, both cash and materials, show a big decline. However, we are very grateful to those who continue to remember us. Information has come to us that truckloads of provisions are available in various sections if we can arrange for the transportation. We are in the arranging business just now.

MT. AIRY MEETING

Both pleasure and profit came to the writer of these lines as he attended the Mt. Airy district stewards' meeting, held in Central church, Mt. Airy, November 25. In addition to the usual procedure of such important matters, Presiding Elder Poovey had three very fine presentments as follows:

The Preacher in His Pulpit, Rev. J. T. Mangum.

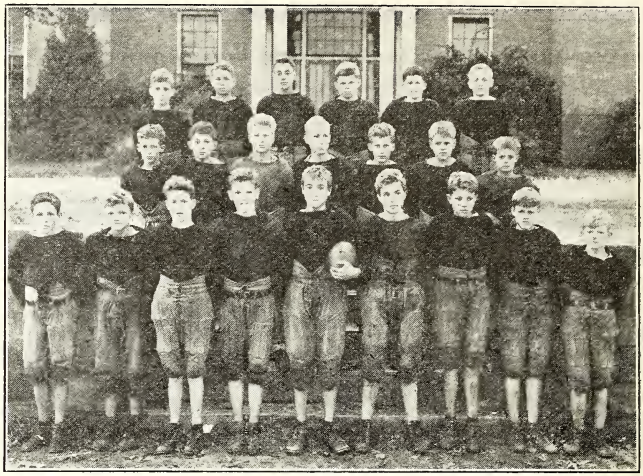
The Preacher in His Study, Rev. J. H. Brendall, Jr.

The Preacher in His Pastoral Visiting, Rev. W. H. Willis.

These brethren in a condensed way spoke most effectively. The women of Central church, as usual, entertained the well attended meeting in a most gracious way. I always like to go to Mt. Airy.

FOOTBALL

There is being presented on this page this week a picture of our 100-pound football team. These youngsters have not lost a game during the entire season and because of having won over all their orphanage competitors are entitled to be acclaimed champions of the 100-pound orphanage teams of the state. Coach Murray's boys, both varsity and 100-pounders, have played 15 games this fall and have won 14 of them. The boys will now turn to basketball for their athletic interests.



Children's Home Hundred Pounders—State Orphanage Champions

A LIFE MEMBER

Billy Bean, a little seven-year-old youngster in the Anna Hanes cottage, claimed and clothed by the Children's Division of Harrison Sunday school, Pineville circuit, has had forwarded him by Mrs. E. W. Russell, superintendent of this division, a certificate of life membership in the children's missionary society of her church. We will frame this certificate for Billy and rejoice with him over having such good friends. The children of Harrison Sunday school remember Billy in many ways, but none more valuable than in this instance.

GOOD NEWS

"I am sending my mother's check for $50 for the Home and mine for $10. Though my mother's income has been much reduced she says this is one contribution she cannot cut."—Two Friends.

"We are six little girls who belong to the Higgins Memorial church in Burnsville. We are sending a quilt we pieced. We want some little girl at the Children's Home to have it. Miss Dorothy Ray helped us piece the quilt, but we made most of the squares ourselves. Our Sunday school teacher is Mrs. Fred Proffitt."—Ruth Reynolds, Mary Glatey, Phyllis Higgins, Charlotte Ray, Betty Jean Culbreth, Lucille Gardner.

"I trust this won't be asking too much of you to see that the two high school girls who have just returned from the hospital get these handkerchiefs. I am glad they are on the road to recovery. I am interested in all that happens in our Children's Home. We enjoyed our visit there this summer so much. I read every word of the Children's Home page in the Advocate. Am glad the football teams are playing so well. Wish I could see them play some time."—Kate Fouts, Thomasville.

"My gift to you is four quilts you see. They are not so pretty as your other gifts be; but they will keep you warm on winter nights, when the cold winds howl and Jack Frost bites."—Mrs. Scott Dean. Cranberry.

"Am enclosing check for $20 from the Asheville District Epworth League Union to be used as you may see fit. The young people of Asheville are very much in sympathy with the splendid work being done for the children in the Home. We hope to be able to do more in the very near future."—Hettie Craven, Asheville.

"Please find enclosed $5 as a Thanksgiving gift to the Home from the Franklinville Epworth League. Wish we could send a much larger amount."—Myrtle Hudson, Franklinville.

"To Winston-Salem Methodists Thanksgiving means one thing—The Children's Home. This is the season of the year when we have a chance to say that we are proud of the Home and glad to have the children as part of our congregation. They are an inspiration to all of us. They are loyal to the church, too. They do not have much money individually, but many of them set aside one-tenth every week for their church. If all our members were as loyal and generous, we would never have to take an offering in the church."—Dr. C. C. Weaver.

"Hard Stock, from Tainter. If no other use for 'em, make hooked rugs. The Penland infant class sends the quilt. The young ladies' class also sends a quilt."—A. C. Tainter, Penland.

(These gifts were among the most attractive and valuable we have received.)

"Dear Home, the ladies, Mrs. So and So of Connelly Springs M. E. church, send by today's insured parcel post a

(Continued on page 31)

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ... . (here designate the bequest) .....

We have just four more weeks before our October soap coupon campaign will close. Much can be done during the month of December. I want to appeal to every individual Methodist, to the missionary societies, to the Sunday school superintendents and all the friends of the orphanage to do their utmost toward securing all the Octogan soap wrappers that it is possible to gather up between now and the first day of January. If the pastors, Sunday school superintendents, teachers and presidents of missionary societies will rally our people to the importance of securing all the remaining coupons scattered over the conference, the Methodist Orphanage will be in a position to make some necessary repairs and buy needed furniture. I want to thank all who have given us their support thus far in this important undertaking.

I sincerely trust that all the Sunday schools and organized classes in our conference remembered our orphanage last Sunday by taking an offering. In the even that any did not for one cause or another, may I urge all such to do so this coming Sunday. If the next Sunday is a cold, rainy day, then fall back on the following Sunday. Under no circumstances can the orphanage afford for any of these agencies to fail us this year.

* * * *

Last Sunday all of our preachers were away from their churches attending the session of the North Carolina conference at Rocky Mount. The Sunday before conference met was the closing Sunday of the conference year. A majority of the preachers take Thanksgiving offerings on Sunday preceding or following Thanksgiving Day. This year it was impossible for the pastors to present the needs of the orphanage on either of these Sundays. We can fall back on the Sundays in December and give every church in our conference an opportunity to remember our Methodist Orphanage by taking special offerings. Here is hoping that all station pastors will present the needs of the orphanage to their congregations the first pretty Sunday in December, and that all circuit pastors will utilize all four Sundays in December, closing on the Christmas Day with a strong appeal for the support of our home. Unless all act on this suggestion we shall face a grave situation. Let me appeal to the pastors and churches to do their very best for a cause that lies close to the heart of our North Carolina conference.

Bronchial Infections Need Creosote

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs no matter how long standing, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. (adv.)

PEACE

A JUNIOR COLLEGE FOR WOMEN

(1) College courses for first and second year work; (2) Preparatory courses; (3) Special courses in Art, Music, Home Economics, and Commercial subjects. Intimate home surroundings; Highly trained faculty; Wholesome religious atmosphere. For information, write to William C. Pressly, Pres., Peace, Raleigh, N. C.

WANTED You to get our prices before buying that cemetery work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.



A group of young ladies of the Methodist Orphanage, Raleigh

Sunday School Lesson

DECEMBER 4

Following Christ in Social Relations

Scripture Lesson—1 Kings 8:41-43; Luke 10:25-37; John 4:5-10; Acts 10:9-19, 28-35; 17:22-28.

Golden Text—Of a truth I perceive that God is no respecter of persons. (Acts 10:34).

The world used to be big enough for "other races" to keep to themselves. There are still outlying peoples that are spoken of as unknown tribes. Earlier races, like the other animals, seem to have moved in small circles; as long as food was plenty he did not widen the circle of his search.

Two tendencies are now bringing men together: the earth is shrinking so that races are becoming neighbors, and people who yesterday had not heard of each other, today are crowding elbows in the markets of the world. It is quite likely that the time will come when there will be but one race upon the earth. Until that time we shall have to learn to live with people of other races in peace, which means we shall have to play fair with each other.

In our lesson we have a perfect example of how it will have to be done. In the scene in which we use the term, Jesus could have lived at peace with any race, people, or class. Those with whom he could not abide were morally perverted, not by an accident of birth, but by a personal choice that left them responsible for the fact that they could have no dealings with the Master.

How He Did It

Note the approach of Jesus to the woman at the well. "Please give me a drink?" A request that any human being might rationally make to any other human being. He is in need, and a simple act of one who is able can meet that need, and he makes the request. He comes with perfect frankness and honesty that should exist between all normal beings.

He was just as honest with her as he was with himself. He recognized her ignorance about God, and frankly points out to her the mistakes into which she has fallen. He illustrates to us the fact that nothing can be gained in improving human relations by one side being ignorant of the condition of the other. He who would improve human relationships must not only understand himself, but he must have a knowledge of the one at the other side. He did not assume she ought to know him or who he was. He knew that human beings do not understand each other by instinct. He knew that if we would come to know each other we must have an honest meeting and a revealing conversation.

He also came with a readiness to give of that which he possessed. His gift was of far more moment than the drink he requested. He that drank of the water of the well would thirst again. He that received the gift of the Christ would thirst no more. Thus Christ calls attention to the richer blessing he would impart. In our relationship with each other we must not only seek the satisfaction of our own need, but we must as gladly give of the better that we possess. If we had his spirit our difficulties with "living with people of other races" would utterly disappear.

How It Can Not Be Done

The woman came in a way that was doomed to failure because of her method of approach; she seems to have studied to do and say the wrong thing. "How is that thou being a Jew?" We should like to know the tone of voice in which this question was asked. How did she know he was a Jew? Was it his garb, the way he wore his beard, or his speech? Her approach reveals that she recognized his alien relation, and emphasized the same. She intimated that he had lowered himself even in speaking to a Samaritan: he should ask favors of none but his own.

God's Purpose in the Method He Uses to Spread His Gospel

It is more than likely that God could have used some other method in spreading the gospel of his Son. Why did not the man in "white clothing" give to Cornelius the message Peter brought? Because God, in spreading the blessings of the gospel, seeks to bring men together in so doing. The very way the gospel is spread reveals God's interest in bringing men into closer relationships. The missionary movement not only means those to whom it is taken are needy. It also means that the takers of the gospel should come to a better knowledge of those to whom they take their message. The missionary goes not only because the man needs to hear, he also goes because the missionary needs to know the other man.

In this reference the dispositions are reversed: Cornelius is the needy and the one who is willing. Peter is not as ready-minded as Cornelius, much less as his Master. Here we have the ready-mindedness that should be native to men who are in need.

Here we have the need of one race of the help another can give. The deepest needs of life are not met by fasting and prayer. These exercises rather direct the soul than supply its needs. Prayer and fasting bring us the divine leadership we so much need. It is more than suggestive that God directed Cornelius to send for and seek help from a man of another race. A Gentile sending for a Jew; an officer in the army for a fisherman!

It would seem that Peter learned the larger lesson. Whatever information he gave Cornelius did not outweigh the lesson God taught to Peter. God is no respecter of persons. To fear God and work righteousness is the only way into the divine favor. It is an individual mat-

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
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Buses to any point in the U. S. or Canada with the least changes. Big nice forty passenger buses with porter service on all schedules. Through service from Raleigh to Washington, D. C., or Jacksonville, Fla., without any changes.

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ter, and all men stand on the same platform.

Questions for Discussion

1. What tendencies are apt to bring men together?
2. Who is the example of the right approach of one human to another?
3. How did Jesus seek alien friendship?
4. Who shows us how it cannot be done?
5. What does prayer and fasting achieve?
6. What does the method of spreading the gospel mean?

—Christian Advocate (N.Y.)

SOME DON'TS FOR THE PEW

We hear a great deal about what the man in the pulpit ought to be. But sometimes it may be a good spiritual exercise for us to consider the responsibilities and requirements of those who sit in the pews. One after a lifetime of attendance on the service of the church, sends the following paragraphs which have grown out of his prayerful thinking upon this subject:

Don't expect your preacher to fit your mold, the mold may be wrong.

Don't expect your preacher to preach your views, he is God's prophet.

Don't expect your preacher to be perfect, unless you are.

Don't expect your preacher to be free always from heartaches.

Don't expect your preacher to be always at his best.

Don't expect your preacher to live on words of appreciation. He needs these too, but he can not buy gas and oil, food and clothes with a "thank you." If he is worth having, he is worthy of compensation.

The sympathetic effort on the part of those who sit in the pew to understand some of the problems and difficulties which their minister is facing will help him to be a better pastor and preacher and will help him to grow in usefulness to their Lord.—Christian Observer.

GOODWILL INDUSTRIES

The Goodwill Industries plant of Roanoke, Va., during the past year distributed to the needy of that city 31,950 gallons of buttermilk, the gift of the dairies of Roanoke, valued at $792.50; also 3858 loaves of bread and 9468 doughnuts and cookies. Hours of opportunity labor given to the poor totaled 20,824, which brought in to them during the year the sum of $2,223.60. The average monthly aid of this plant to the needy of Roanoke amounted to $1,160.65, or a total of more than $13,000 for the year. In appreciation of the splendid record of this goodwill plant during the past year the people of Roanoke have included it in the community chest askings for the coming year, asking that $7,000 be given to the Goodwill for its efficient work among the destitute of the city. The Goodwill Industries belonged to the work of the home department of the board of missions.—From Board of Missions Bureau.

"Now I Feel full of Pep"



"After the birth of twins four years ago, I was run down, nervous, irregular, always tired and very disagreeable. Now I feel full of pep. My periods are regular. I never get tired and I am always cheerful. I give Lydia E. Pinkham's Vegetable Compound the credit for the change."

MRS. MARY LIDMILA
Box 296, Odebolt, Iowa

Why don't you try this medicine? Get a bottle today. Its tonic action may be just what you need to give you more strength and energy. Sold by druggists everywhere.

Lydia E. Pinkham's Vegetable Compound

The Romance of Medicines

Some of the most interesting romances will be found in the march of industry; for back of nearly every product which gains public acceptance is the very human story of somebody's ideal, ambition, ingenuity, enterprise, disappointment, struggle, and final achievement.

The heart pangs and anguish; the privation and hardships, which accompanied the early years of the development of package medicines, are an important part of the history of our nation. The public seldom appreciates the doubt, the ridicule, the ostracism and the enormous financial risks which were suffered by the early pioneers in medicines. Their faith, determination and pioneering spirit were responsible for developing and bringing to our medicine shelves those well known package medicines which afford economy and convenience, and which are so essential to our everyday lives.

Today we take our family remedies for granted as naturally as we accept the air or the sunshine. What do we know of the dozens of package medicines in our homes? What of their history? Their early development? Why were they ever originally prescribed? By whom? Why are they today so generally used throughout the world?

Most package medicines were originally prescribed by that beloved individual, the memory of whose self-sacrificing life is most beautiful—the old family physician. Being prescriptions of merit which produced results, they survived. They became much in demand and consequently much prescribed by their originators. Perhaps the demand grew so rapidly that the old doctor found himself unable, with his limited equipment, his modest kit, to fill the need. Often he, sometimes assisted by his kinsmen or friends, prepared to meet the demand by a quantity production, that the meritorious prescriptions might receive the widespread use which their popularity justified. Then came years of toil, hardships, risks, struggles; with life's earnings and life's efforts invested. Eventually the laboratory and the machine entered the picture, and every invention of a modern world was utilized to increase perfection, production and distribution.

The early histories of many of our package medicines are indeed romantic. While necessity and a definite need may have actuated their commercialization, most of them "saw the light of day" as a result of the unselfish, self-sacrificial effort of our medical patriarchs of old, who built so solidly that even the march of time has found great diffiulty in improving their handiwork.

Whether an individual package medicine has been on the market for scores of years, or whether it is the more recent product of medical research, a large proportion of package medicines in general are based upon solid scientific knowledge, and deserve the confidence of the public. Proprietary remedies which can ease human suffering, mitigate human distress, or add to human health and physical efficiency, at a price within the reach of the poor man's pocketbook, are indeed worthy adjuncts to American life, as well as American commerce. They can be safely relied upon, as Lord Bacon expressed it, "to tune the curious harp of man's body."

By Wm. P. Jacobs
Clinton, S. C.

Advocate Standard Collection Envelope

$2.50 PER 1,000, POSTPAID

NORTH CAROLINA CHRISTIAN ADVOCATE

Blusterers

By Carrie Belle Boyden

There are certain people in the world who are kindly and cheerful, ready to listen to a funny story, or tell a good joke which harms no one. That is, they are genial companions when everything is serene on their horizon. But when anything goes wrong—they bluster. If the world can spare any class of people, it is the blusterers. They cumber the earth; they are a blot on the landscape; they make everybody within their radius unhappy.

"Do you know Mr. Jones?" I asked some friends. "He is a fine man, and I want you to come over to the house some evening and meet him."

"If he is the Mr. Jones that I know," answered one of them, "I don't want to meet him. He is a grouch."

By comparing initials and place of residence, we found that he was the same Jones.

This man Jones was placed in a position of responsibility in which a number of men worked under him. The people who recommended Mr. Jones for the position regarded him highly, and the management were satisfied that they had found the right man for the right place. But the people working under him could tell a different story. One of these was a man about fifty—a man who had traveled all over the country and was an extensive reader. His business had failed, leaving him quite unfortunate financially.

Having a family to support he took the first job that opened up, which happened to be under the supervision of Mr. Jones. For a few days all went well. Then the new man very courteously offered to assist another employee who was having trouble. Mr. Jones came upon the scene, and right there he ceased to be a gentleman and became a blusterer. "What's going on here?" he blustered. The man of fifty tried to explain that he was helping a fellow worker.

"No business to do that," shouted Mr. Jones. "Tend to your own business and let this fellow do the same." And more like it followed.

"Very well," responded the man of fifty, and he went about his own work. This was only one occasion. When the men saw Mr. Jones approaching looking like a black cloud ready to burst into thunder and lightning, they knew they were in for a bad time.

It is to be hoped that some time one of the managers in the business will witness one of these unpleasant storms and will find a man for the place who knows how to handle small—or large—affairs without blustering.

There is a big, burly policeman in our city who is a friend to every one, especially little children. If he is ever removed from his beat, every one will mourn.

Not long ago I witnessed a scene between a woman with two children and a blustering policeman. She started across a city street with a child on each hand; just then, the traffic signals changed, prohibiting crossing, so she darted into the center where the policeman stood. She thought he would protect her and her children from the city traffic, or at least, tell her what to do if she had made a mistake.

He accosted her thus: "What are you trying to do? Commit suicide and kill your children? Don't you understand traffic signals, or have you never been in a city before?" And so on. The woman stood it as long as traffic signals compelled her to stay there, then she ran across the street with her two children as fast as she could to get away from this blustering policeman.

Sometimes a blusterer will be found in the midst of an otherwise happy family circle. Perhaps, after a scene, some one will excuse him by saying, "His bark is worse than his bite." Referring to dogs, that sounds all right, but it does not sound very well when referring to—perhaps—the head of the family.

It would be well if all the blusterers on the earth could be collected into a vast audience and be requested to listen to a sermon on "Self-Control" or "Power through Repose." So many people in the world would be happier if there were no blusterers.—Zion's Herald.

THE UNEMPLOYED

Lord, help us who still live in normal ways,
Whose weeks are made of pleasant, busy days,
To be more swift in sharing as we can
This boon of work—to give some downcast man
A broken chair to mend, a lawn to mow.
Such terrors stalk beside them as they go
From door to door, and find no opening way,
No hint of promise for the coming day.
Such specters of grim want for those whose weal
Is in their helpless hands! O Jesus, deal
With them through us. Thy blessed name we bear.
O, make us quiver with them—make us care
As if their grief were ours, and ours their need;
Nor once let us repulse them, lest, indeed,
We fail to recognize thyself, thy touch,
Or miss the meaning of thine "Inasmuch."

—Bertha Gerneaux Woods, in The Congregationalist.

He: "The carpet begins to look dirty."
She: "Yes, we must have a demonstration with a new vacuum cleaner."

CHRISTMAS CASH FOR YOU

Search Your Attic For Fortunes In Old Envelopes

Among the old letters of many families are hundreds of very rare stamps and envelopes. Many have been found and sold for fortunes. Single envelopes have been sold for as high as $6,000.00, and many have brought upwards of $100.00 each. It sounds "fishy," but it's true. They are valuable because they are rare. And they are rare, not because there are only a few, but simply because most of them have remained stored away and forgotten, in old trunks, family chests and closets.

Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1870. For tunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Send these to Mr. Harold C. Brooks, Box 282, Marshall, Michigan, and he will immediately write you stating whether they are of value, and if so, will offer what they are worth to him. Mr. Brooks is not a dealer, but a private collector and for those he is seeking will pay more for them than a dealer. Although the rare issues are especially desired he also buys some of the commoner kinds and many people are in this way getting Christmas money with very little trouble and no expense.

The Advertising Manager of this paper has known Mr. Brooks for years and you may place fullest confidence in his integrity. Mr. Brooks states that there are so many different stamps similar in appearance he cannot quote values from descriptions, but must see the envelopes. Furthermore, he is not interested in buying stamp collections but only the old envelopes bearing postage so do not cut the stamps from the envelopes. Those especially wanted are United States issues, but he also collects Confederate, Canadian and certain foreign stamps provided they are on the original envelopes and mailed not later than 1870.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not write on the face of the envelope. Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Private letters inside the envelopes may be kept by you, as only the envelopes are collected. (This would not, of course, be possible with the old-fashioned folded letter, as the letter itself forms the "envelope.") If you have reason to believe your envelopes to be of especial value, send them by registered mail.

This notice will not be printed again, so make your search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 282, Marshall, Michigan.

YOUNG MAN and WOMAN

Why not CHECK and DOUBLE CHECK on yourself? The past is gone. The present is here. The future is just ahead. Get ready for the future. We can help you if you will write us what you want.

Draughons Business College
Knoxville, Tenn.



PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chemical Works, Patchogue, N.Y.

"BY SPECIAL INVITATION"

By R. B. Eleazer.

The Negro is the only citizen of this country who came here by special invitation and by reason of special provision. The Caucasian came here against the protest of the leading citizens of this country in 1492. We were so important to the prosperity of this country that special vessels were sent to convey us hither.

There is sometimes much talk about the inferiority of the Negro. In practice, however, the idea appears to be that he is a sort of superman. He is expected, with about one-fifth of what the whites receive for education, to make as much progress as they are making. Taking the Southern States as a whole, about $10.23 per capita is spent in educating the average white boy or girl, and the sum of $2.82 per capita in educating the average black child.—(Editor's note. The figures are different today, but the proportion is about the same). . . . At the present rate, it is taking, not a few days or a few years, but a century or more to get Negro education on a plane similar to that on which the education of the white race is. . . . In several of our Southern States, first-class Negro convicts earn $40 per month for twelve months in the year, while Negro school teachers receive about $25 per month for teaching four or five months in the year.

When we consider all the struggles, all the difficulties through which both races have passed during the last fifty years, the wonder is, not that we have accomplished so little, but that we have accomplished so much. . . . I challenge any man to cite the case of any other race in the annals of history that under similar circumstances and in the same period of time has made the progress that our race has made.—From Selected Speeches of Booker T. Washington.

THE CONCRETE AGE

Some one has raised the question of the second coming of our Lord. I am asked when this will occur.

I am prepared to answer this question, and give the correct answer taken from the book.

Daniel said: "What shall be the latter end?" The angel answered: "The words are bound up and sealed."

The apostles on Olivet asked: "Tell us when this is to happen?" About that day no one knows—a secret hidden in the bosom of the Father.

When he arose from among the dead the apostles asked: "Is this the time you are going to established the kingdom?" Jesus answered: "It is not for you to know times and dates."

John says: "I saw the souls of those slaughtered for adhering to the testimony, they cried: 'How long before you avenge our blood?' They were told to be quiet a little while longer."

Paul says: "I have not captured it yet, only, forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal."

This is the age of the iron and the by neglect or hasten it by prayer; Jesus says it shall be hastened by our prayers.

He's coming; yes, he's coming soon. "Behold I come quickly."

Tih is the age of the iron and the clay, the concrete age; the end of the age approacheth. Man's rule must end and God's rule begin. The stone shall fill the earth.

Glory be to his holy name.

Robah F. Bumpas.

KITTRELLS YOUNG PEOPLE AT WORK

One among the first divisions in the Elizabeth City district to be organized and receive its charter was the young people's division of the Kittrells church, Gates. We have the young people's department and the intermediate combined. The officers for this year follow:

President—William Greene.
Vice President—Carl Umphlette.
Secretary—Doris Greene.
Treasurer—Irene Umphlette.
Agent for Periodicals—Willie Howell.
Councilor—Mrs. C. V. Cross.

The committee chairmen for the various departments are as follows:

Worship and Church Relationship—Mary Hill Hayes.

Missions and Evangelism—Margaret Greene.

Citizenship and Community Service—Myrah Pittman.

Recreation and Leadership Training—Olivia Sears.

Pianist—Carlton Greene.

DUCK THE CHURCH, AND BLAME THE CHURCH

Mr. Speeds will clean his auto,
Mr. Spurrs will groom his horse,
Mr. Gadds will go to Coney,
With the little Gadds, of course.
Mr. Flite will put carbolic
On his homing pigeon's perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Cleet will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle,
Round and round the state will mote.
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the bosky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong?
When the nation turns from worship,
Sermon, prayer, and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To the cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud,
What I think is the real reason,
It would queer me with the crowd,
You'll be popular, dear reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the church.

—Newark News.

Kill a COLD before It Takes Root!

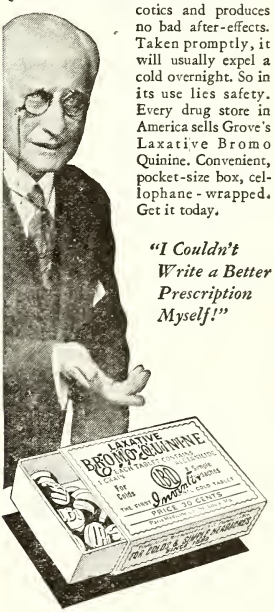
TREAT a cold quickly and treat it *decisively!* Don't depend on half-way measures. Half-way measures only lead to half-cured colds.

Take a COLD remedy for a cold and not a remedy good for half a dozen things. Take a remedy that gets a cold from the *inside*, and not merely a surface treatment.

4 EFFECTS!

The wise thing to do is to take Grove's Laxative Bromo Quinine as soon as you catch a cold. Grove's Laxative Bromo Quinine is effective and reliable because it is specifically a cold remedy and because it does the four things necessary to relieve a cold.

First, it opens the bowels. Second, it kills the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and fortifies against further attack. Grove's Laxative Bromo Quinine is safe to take! It contains no narcotics and produces no bad after-effects. Taken promptly, it will usually expel a cold overnight. So in its use lies safety. Every drug store in America sells Grove's Laxative Bromo Quinine. Convenient, pocket-size box, cellophane-wrapped. Get it today.



"I Couldn't Write a Better Prescription Myself!"

GROVE'S LAXATIVE BROMO QUININE

"JUNE OF THE HILLS"

(The Pinaluska Prize Novel)

By DAVID ENGLISH CAMAK

Was recommended by Intermediate, Senior and Young People's Groups in the Sunday Schools of Southern Methodism as one of the ten "Good Books" out of more than two hundred. Price $1.50, Postpaid.

MAUDE McCULLOCH, Sales Manager,
517 East Capitol Street, Washington, D. C.

Children's Storyland



JIMMY'S THANKSGIVING DAY

In the morning of Thanksgiving Day, Jimmy was getting ready to go skating when the telephone rang. Ice was eight inches thick on the pond in the woods, which was much more interesting to Jimmy than the fact that union Thanksgiving Day services were to be held in the little red schoolhouse. Jimmy had been given permission to go skating immediately after breakfast, on condition that he meet the family at the schoolhouse at half-past ten. He willingly promised to do so, because the boys he expected to meet at the pond would also be obliged to attend services.

Jimmy tried to go out of the house before anyone could answer the telephone; but he couldn't find his cap. His mother had no more tban answered that telephone before she turned and said quietly, "Wait a minute, Jimmy."

Jimmy waited, and this is what he heard: "Yes, Mrs. Black, why certainly. Yes, I understand. I will ask Jimmy if he is willing to go, although he had another plan for his holiday. No, we can't drive over tbis morning. Wait a minute, I will see if Jimmy is willing to carry the message."

"Jimmy," began his mother, turning away from the telephone. "I do not like to ask you, but Mrs. Black wishes to get word to Grandfather and Grandmother Burdick, over on the Grass Lake road, that she and her husband will drive over after them with their auto, and take them to the services at the schoolhouse. They haven't a telephone, and Mrs. Black says that she wishes them to know in time to get ready. It seems that Grandfather and Grandmother Burdick never have missed a Thanksgiving service since they were married. Grandfather Burdick has a sprained wrist, so that he can't drive, and his hired man and his wife are unexpectedly away for the day."

Jimmy dropped his skates on the floor and crumpled himself into a dejected heap as he grumbled, "I s'pose I'll have to!"

"No, Jimmy, we won't put it that way," said his mother. "Do as you wish."

"O, I'll go!" the boy added, but his tones were as cross as a grizzly bear's might have been if he had agreed to do an errand for the walrus.

Jimmy set forth on a two-mile walk, grumbling somewhat, instead of traveling toward the pond, cheered by the merry clank of skates. Scarcely had Jimmy turned the corner, however, when he heard the sound of sleigh bells jingling and horns tooting in the distance. The sounds came nearer. Soon Jimmy, plodding along the country road, was overtaken by a curious sight on wheels.

It was a motor truck coming. The box top had been removed, and the floor of the truck was filled with rows of chairs. The chairs were occupied by young people out for a holiday. When these young people beheld Jimmy, they smiled, waved their hands, and tooted louder. Jimmy was so amused and delighted that he instantly forgot his troubles. He waved his hands, then he waved his red cap, and laughed aloud.

The motor car rushed by, but came to a sudden stop farther on. "Where are you going, little boy?" called more than one pretty girl. Jimmy answered quickly and ran fast when he was invited to "Climb in and have a lift." Never before had Jimmy traveled two miles in such a short time.

"We shouldn't have thought of stopping for you if you hadn't looked so happy," exclaimed one of tbe young ladies as Jimmy climbed out beside Grandfather Burdick's front gate.

By this time Jimmy had forgotten that he had been cross ,and remembered only that he loved both Grandfather and Grandmother Burdick, and was thankful, as a boy should be on Thanksgiving Day, for a chance to do them a favor. The bouse stood a long way back from the road, and it was several minutes before Grandfather Burdick, in response to Jimmy's knock, called, "Come in! Come in!"

Then Jimmy knew that he had great reason to be thankful. Grandmother Burdick had fallen downstairs, and Grandfather Burdick needed help, and needed it quickly. "O Jimmy!" he said. "You were sent to help me! I can't leave grandmother a minute! Go to the stable and saddle Ned, and then go to a telephone as fast as you can and telephone to our daughter, Mrs. Black, to come! Tell her to send a doctor and bring a nurse, and get here as quickly as she can. Tell the neighbors, too. And Jimmy, ask your father to notify the telephone company that I must have a telephone put in tomorrow. And Jimmy, the pony is yours; keep him!"

Jimmy and the little black pony, Ned, were old friends. Ned had belonged to Grandfather Burdick's grandson, who had died. The boy was glad that he didn't realize until afterwards that Grandfather Burdick meant to give him Ned. His only thought was to reach the nearest telephone quickly, then to get help for Grandmother Burdick; then he returned to the old farm house and stayed with Grandfather Burdick until kind neighbors and friends began to arrive. Finally the doctor came and said that grandmother would be as well as ever before New Year's.

"The pony is yours," repeated Grandfather Burdick as he shook hands with Jimmy at parting. "I never can thank you enough, my boy, for coming when you did!"

Jimmy blushed from shame, not modesty. "You do not need to thank me at all," he was honest enough to say.

For the first time in his experience Jimmy thoroughly enjoyed a Thanksgiving church service. "I knew exactly what I had to be thankful for today," he remarked when his father was carving the turkey at the dinner table.

"You were most thankful for one small black pony, named Ned," suggested the man.

"Yes," replied Jimmy, "but I was thankful, too, that my mother had taught my old conscience not to let me be as bad as I wanted to."

You may be sure that Jimmy's mother

DO WE THANK HIM?

By Margaret E. Sangster.

Do we thank our Father every livelong day
For the silvery shadows, for the sunlight gay,
For the sound of music, for the glowing sea,
For the stars that lighten the heaven's mystery?

Do we thank our Master every passing hour
For each bit of beauty, for each gentle flower,
For the tender twilight when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher with each swift heartbeat,
For the gift of fingers, for the gift of feet,
For our eyes, our hearing, or our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father simply as a child
For His utter patience, calm, and sweet, and mild,
For the blessing scattered over all the way—
We should tbank our Father every livelong day!

—Christian Herald.

smiled and felt that she ,too, had great reason for thankfulness that day.—Queen's Gardens.

GARDEN WISDOM

By Alta N. J. Fisher.

It was in the early morning when the warm fall sun was bathing the whole garden with light, that a very pretty little mother appeared with two handsome sons. The sons looked just alike, but did not resemble the dainty mother at all.

They wore very pretty suits of black and yellow and called, "Peep, peep" to each other, until the little olive green mother said: "Come here sons, here is where you can find a good breakfast of seeds." Over they hopped to the tall row of cosmos, and exclaimed: "Oh, mother, how did you know such breakfast was waiting for us?"

"A long time ago one of my friends planted these seeds expressly for me. He came into this garden in the early spring, and said he was putting the seeds into the ground, hoping to grow some beautiful blossoms that would produce food for the little yellow birds. So I thought I would build my home here and see if he was right. I have visited this place very often all summer, and I have seen the little green tips coming up through the brown earth, saw them grow to tall plants with the different colored blossoms, and not until now, have I found a single seed. I am pleased, however, to know my friend was right, and I thank him."

"But, mother, we don't dare to come so near to the opening, we are afraid."

"No, sons, nothing in this garden will hurt you, for we are near our friends."

"All right, mother, we will come if you will tell us why you don't wear such pretty clothes as we do?"

Mother agreed to tell them, and they shyly hopped along and actually went on to the tall slender stock of the cosmos which bowed with their weight. Here they breakfasted from the seeds.

"Now mother, tell us why you always wear that dark sober dress, while we look so gay with our black cap and trimmings over our bright yellow coats?"

"Foolish sons, you are getting very vain. You should never criticize any one's dress so long as that one is neat and tidy. Color doesn't mean very much to me. This is the dress that God gave me, and while I am not so colorful as the male members of my family, yet I am always recognized by the dress I wear."

"Well, so are we."

"Yes, but you will soon change your bright colors for a suit which will closely resemble mine, and you will have to wear it whether you want it or not. Your dull colors will be your winter dress, and then you will be confused with other birds."

"Oh, mother, we dont' want to change for anything else; we are quite satisfied."

"Yes, I know you are, but you will have to make a change. When you have learned this as I have, 'Not that I speak in respect of want: for I have learned in whatsoever state I am therewith to be content.' Remember that 'pride goeth before destruction and an haughty spiirt before a fall.'"

And the little family of yellow birds pledged themselves to be humble always and to come back to the same garden another year.—Watchman-Examiner.

ANCIENT AND MODERN THANKSGIVINGS

In ancient history days the feast of Thanksgiving lasted during one phase of the moon and was a sort of "harvest home" festival, which was called the Feast of the Tabernacles. The offerings which the ancient Hebrews made to God on this ocassion were gold, silver, and precious stuffs, besides laborers to work upon the rebuilding of the house of God. Read the first chapter of Ezra and you will find that this is so. The thanksgiving was an occasion of great pomp and ceremony. Workers in the church of God, from the head dignitary to the least among them, were clothed in purple and fine linen, and wore golden bands upon their turbans bearing the inscription, "Holiness to the Lord." They blew great trumpets as a signal ,and all the people gathered together in the open places of the cities singing and praising God and giving thanks. Moreover, the building received the name of the builder. The temple of Zerubbabel, for example, was built by Zerubbabel under King Cyrus. So the feast of Thanksgiving which we observe so joyously today in our homes and churches and in memory of "good times," generous harvests, general welfare in the days of our Puritan fathers, has been a church festival for many centuries.—The Christian Herald.

"Just a minute, mister."

"Yes, what is it?"

"My wife is starving."

"So's mine," responded the affable millionaire. "It's tough on the girls, but it is the only way to get that fashionable figure."

Passenger (alighting from an airplane): "Thanks for de two rides, boss."

Aviator: "Two rides! What do you mean? We had only one ride."

Passenger: "No, sah, two rides; dat was mah first ride and mah last ride."

"Pop, will I look like you when I grow up?"

"Everybody seems to think so, son."

"Well, I won't have to grow up for a long time, will I, Pop?"—Capper's Weekly.

Lucille—What do you do when you see an unusually beautiful girl?

Muriel—I look for a while, then I get tired and lay the mirror down.

He—Anyhow, Congress hasn't put a tax on brains.

She—Well, generally speaking, the revenue wouldn't be worth while.



Baby's doing fine, now,
Bless his little heart!
Not at all just skin and bones
Like he was to start.
Cheeks and hands so chubby,
Color simply grand!
All because we changed his food
To Borden's Eagle Brand!

• • •

Many a worried mother has found that Eagle Brand does wonders for a baby. You see, Eagle Brand is remarkably easy to digest—it is nearest to mother's own milk in this respect. Countless babies who could not digest other foods owe their very lives to Eagle Brand. In the last 75 years, millions of babies have been raised on this wonderful milk. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JJ-15, 350 Madison Ave., New York, N. Y., for free booklet "Baby's Welfare."

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PALATABLE EXTRACT
COD LIVER OIL



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North Carolina Christian Advocate

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M. T. PLYLER ..... Managers

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Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Presiding Elders Appointments

Western North Carolina Conference

ASHEVILLE ISTRICT
D. M Litaker, P.E., Asheville, N. C.
FIRST ROUND

December

Haywood Street, 7:30 5
Asbury, 7:30 6
Biltmore, 7:30 7
Hot Springs, 3 8
Marshall, 7:30 8
Emma, Riverview, 7:30 9
Brevard, 11 11
Rosman, 3 11
Oakley, 7:30 11
Hendersonville, 7:30 12
Leicester, 7:30 13
Hillside, 7:30 14
Fairview, Parsonage, 3 15
Swannanoa, 7:30 15
Skyland, Skyland, 7:30 16
Candler, Mont., Sat. 11 17
Flat Rock, Flat Rock, 11 18
Saluda, 3 18
Fletcher, 7:30 18
Fairview, Parsonage, 3 15
Black Mountain, 7:30 19
Weaverville, 7:30 20
Weaverville Ct., 3 21
Acton, Acton, 7:30 21
Laurel, 3 22
West Asheville, 7:30 22
Sandy, Parsonage, 3 23
Central, 7:30 23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave, Charlotte, N. C.
FIRST ROUND

December

Unionville, Unionville, 3 4
Myers Park, 7:30 4
Waxhaw, Waxhaw, ... 11
Prospect, Bethlehem, 3 11
Hawthorne Lane, 7:30 11
Ansonville, Ansonville, 11 18
Stanfield, Love's Chapel, 3 18
Bethel, Bethel, 7:30 18
New Hope-Bethel, New Hope, 11 25
Lilesville, Lilesville, 3 25
Matthews-Indian Trail, Matthews, 7:30 25

January

Polkton, Polkton, 11 1
Weddington, Weddington, 3 1
Big Springs, 7:30 1
Morven, Morven, 11 8
Peachland, Peachland, 3 8
Wadesboro, 7:30 8
Thrift-Moores, Pleasant Grove 15
Hickory Grove, 3 15
Homestead-Duncan, Homestead, 7:30 15
Trinity-Derita, Trinity, 11 22
Belmont Park, 7:30 22
Spencer Memorial, 11 29
First Church, 7:30 29

February

Marshville, Marshville, 11 5
Monroe Circuit, Grace, 3 5
Monroe, Central, 7:30 5
Pineville, Pineville, 11 12
Brevard Street, 7:30 12
Chadwick, 11 19
Wesley Heights, 7:30 19

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N C.
FIRST ROUND—IN PART

December

Rougemont, 2:30 7
Stem, 2:30 8
Front Street, 11 11
Webb Avenue, 3 11
Hillsboro, 7:30 11
Leasburg, 11 14
Burlington Circuit (Mt. Vernon), 2:30 16
Durham Circuit (Bethany), 11 18
Massey-Andrews, 3 18
Calvary, 7:30 18
Chapel Hill, 7:30 20
Carr, 7:30 21

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Mount Holly, 7:30 1
King's Mountain, 7:30 1
Crouse, Pleasant Grove, 11 3
Cramerton, 11 4
Park-Grace, King's Mountain, 3 4
Lowell, Lowell, 7:30 4
McAdenville, 7:30 7
Southfork, Plateau, 11 10
Shelby Ct., Sharon, 11 11
Belwood, St. Peters, 3 11
Park St., Belmont, Park St., 7:30 11
Smyre, 7:30 14
Main Street, Belmont, 7:30 15
Polkville, Clover Hill, 11 17
Goodsonville, 11 18
Lincoln Ct., Ivey's, 3 18
Stanley, Stanley, 7:30 18

January

Main Street, Gastonia, 11 1
Cherryville, 7:30 1
First, Lincolnton, 7:30 4
Lowesville, Hill's Chapel, 11 7
Bessemer City, 11 8
Cherryville Ct., Mary's Grove, 3 8
Dallas, Dallas, 7:30 8
Rock Springs, Denver, 11 14
Shelby, Central, 11 15
Lafayette Street, 7:30 15

The district stewards will meet at Main Street church, Gastonia, Tuesday, November 29, at 10 a. m. All the pastors and charge lay leaders are also expected to be present.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

December

New Hope, Macedonia, 11 1
Farmer, Farmer, 3 1
Asheboro, First Church, night 1
Pleasant Garden, Pleasant Garden, 11 2
Bethel-Grace, Bethel, night 2
College Place, College Place, 11 4
Mt. Pleasant, Mt. Pleasant, 3 4
Bessemer, Bessemer, night 4
West Market, West Market, night 5
Gibsonville, Gibsonville, night 6
Reidsville Ct., Lowe's Chapel, 11 7
Reidsville-Central, Central, night 7
Glenwood, Glenwood, night 8
High Point, Main Street, night 9
Jamestown, Jamestown, 11 11
West Greensboro, Muir's, 3 11
Highlands, Highlands, night 11

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

December

Elk Park Montezuma, 11 4
Avery, Fairview, 2:30 4
Marion, First Church, night 5
Mill Spring, Bethlehem, 11 7
Morganton, First Church, night 9
Micaville, Martin's Chapel, 11 11
Old Fort, night 11
Broad River, Kistler's, 2 14
Rutherfordton, night 14
North Forest, North Morganton, night 15
Burnsville, 11 18
Spruce Pine-Bakersville, Penland, 3 18
Rutherford College, night 21
Marion Mills, East Marion, night 22

January

Bostic Grove, 11 1
Henrietta, Caroleen, 3 1
Forest City, night 1
Marion Ct., Pleasant Grove, 3 8
McDowell, Nebo, 11 8
Cliffside-Avondale, Cliffside, 11 15

How One Man Lost 22 Pounds

Mr. Herman Runkis of Detroit writes: "A few lines of thanks from a rheumatism sufferer—my first bottle of Kruschen Salts took all the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now I feel like a new man."

To lose fat SAFELY and quickly take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drug store in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.

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HICKORY, N. C.

Spindale-Pleasant Grove, Spinndale, night 15
Gilkey, Gilkey, 11 22
Glen Alpine, night 22
Table Rock, Mountain Grove, 11 29
Morganton Ct., Salem, 3 29

MOUNT AIRY OISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND—IN PART

Sparta, Sparta, 11 4
Helton, Healing Springs, 3 4
Elkin, (Conference), night 4
Jefferson, Bethany, 11 11
Todd, Pleasant Valley, 3 11
Boone, night 11
Laurel Springs, Transou, 11 (Saturday) 17
Wilkesboro, Wilkesboro, 11 18
Moravian Falls, Beulah, 3 18
North Wilkesboro, night 18
Mt. Airy, Central, 11 (preaching) 25
Mt. Airy, Rockford Street, nigbt (preaching) 25

SALISBURY OISTRICT
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.
FIRST ROUND

December

Kannapolis, Trinity, 11 4
Landis, Bethpage, 3 4
Westford, night 4
Norwood, 11 11
Norwood, Ct., Cedar Grove, 3 11
Concord, Central, nigbt 11
Granite Quarry, Shiloh, 11 18
New London, New London, 3 18
Albemarle, Central, night 18
East Spencer, Long Street, 11 25
Spencer, Central, night 25

January

Main Street-Rowan Mills, 11 1
Gold Hill, Liberty, 3 1
China Grove, night 1
Albemarle Ct., Union Cbapel, 11 8
Forest Hill, night 8
Baden-Tabernacle, Tabernacle, 11 15
Albemarle, First Street, night 15
Epworth, 11 22
Harmony, night 22
Concord Ct., Mount Olive, 11 28
Mt. Pleasant, Cold Springs, 1 29
Kerr Street, night 29

February

Salem, Salem, 11 5
Woodleaf, Woodleaf, ... 5
Park Avenue, night 5

STATESVILLE OISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

December

Hickory, First Church, 11 4
Westview, night 4
Taylorsville, 11 4
Hiddenite, Hiddenite, 2:30 11
Troutman, night 11
Stony Point, night 12
Statesville, Race Street 14
Mooresville, Central, 11 18
Mooresville Ct., Centenary, 2:30 18
Mooresville, Broad, night 18
Statesville Ct., Trinity, 11 25
Cool Springs, New Salem, night 25

WINSTON-SALEM OISTRICT
Loy O. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

December

Ogburn Memorial, Ogburn, 11 4
Hiatt Memorial, Mt. Olive, 3 4
Oak Ridge, East End, 7:30 4
Davie, Concord, 11 10
Advance, Cornatzer, 3 10
Cooleemee, 11 11
Davidson, Arcadia, 3 11
Sedge Garden, 7:30 11
Welcome, Midway, 7:30 14
Erlanger, 3 17
Trinity-Bethel, Trinity, 11 18
Thomasville Ct., Fairview, 3 18
Thomasville, 7:30 18
Kernersville, 7:30 21
Lewisville, Brookstown, 3 25
Forsyth, Pine Grove, 7:30 25

WAYNESVILLE OISTRICT
Leonidas B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

December

Robbinsville, 11 4
Bryson City, 7:30 4
Clyde, 7:30 7
Whittier, 11 11
Webster, Love's Church, 3 11
Junaluska, 7:30 14
Fines Creek, Pine Grove, 11 18
Crabtree, Davis Church, 3 18
Dellwood, 7:30 18
Canton, 7:30 21
Cullowhee, 11 25
Glenville, 7:30 25

WE CAN'T HELP TRYING TO MAKE THEM IN OUR IMAGE

Recognition of native leadership comes slowly. "The so-called Anglo-Saxon nations share the foible of thinking that the manner in which they happen to behave is part of the eternal order of nature. If we had not been of different nationalities, it might not have been so strongly brought home to us how Scotch the Scotch colleges are, how English the English colleges, and how American the American colleges, and in comparison with all the rest how Indian was the one Christian college we saw which was founded by Indian initiative and is entirely under Indian control."—Commission on Christian Higher Education in India.

CHILDREN'S HOME

(Continued from page 22)

few items in dry goods, etc."—D. W. Alexander.

"I have been counting my blessings and one of the foremost things I am thankful for is our Children's Home. I am thankful that I have been so blessed that I can share with your family this another Thanksgiving."—Margaret Perryman.

"Instead of saying it with flowers" we are sending you the enclosed for the benefit of the Home in memory of a very dear friend. I always read the children's page in the Advocate almost first. I am going to forget to sign my name."

Judge—"And what did you do when you heard the accused using such awful language?"

Policeman—"I told him he wasn't fit to be among decent people, and brought him here."

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IN MEMORIAM

McINTOSH — Annie Priscilla McIntosh was born September 5, 1852; died November 12, 1932, at the age of 80 years, two months and seven days.

On July 17, 1873 she was married to Julius P. Hager. To this union were born nine children: Mrs. Alice Womack of Davidson, R. 2; E. Puett Hager of Cleveland, N. C.; Ivey N. Hager of Denver, N. C.; Eugent S. Hager of East Berlin, Penn.; W. Pierce Hager of Harmony, N. C.; Theodore W. Hager of Mooresville, N. C.; Ed. C. Hager of Davidson, R. 2; and Jasper B. Hager died in infancy. Her husband went to his reward on January 5, 1929.

In girlhood she professed faith in Christ and united with the Methodist Episcopal Church, South, at Hills Chapel church in Lincoln county. She lived a faithful and courageous Christian life. She loved her church, faithful upon its attendance as long as she could go. Her faith in God was implicit. She was a dutiful wife and a kind and considerate mother. E. N. Crowder.

HAMBRIGHT—Laura Gaybrella Hambright, daughter of Guion Robert Hambright and Laura Bradshaw, was born March 1, 1873, in the old Williams home just south of Mooresville. When she was only one month old her mother died and she was reared by her widowed aunt, Mrs. Clem Williams. She was married to Adolphus Marion Adams on January 6, 1897. On November 14, 1932, being 59 years, eight months, and 13 days of age, she quietly slipped away, leaving behind her husband and one step-son, Rev. G. G. Adams of Gold Hill, and two step-grandsons, Gilreath, Jr., and Nelson Falls. She is also survived by one half-brother, Tom Hambright of Mooresville, and one half-sister, Mrs. May Hughes of Charlotte. Mrs. Adams professed faith in Christ as her personal Saviour and united with this church in the old building in her teens. Hers was a consistent Christian life.

The funeral service was conducted in Central Methodist church, Mooresville, N. C., by the pastor, assisted by Rev. T. W. Hager. Her body was laid to rest in the cemetery of Mooresville, N. C.

N. C. Williams, Pastor.

RESOLUTIONS OF RESPECT

On Sunday, November 13, 1932 Mrs. Emma Woody Wrenn passed to her reward. She has gone but her works live after her, and a host of loved ones and friends delight to call her blessed.

Mrs. Wrenn was a charter member of Siler City M E church, and for 45 of her 73 years was a devoted and faithful Methodist. She truly loved her church, and had a large part in building the new M. E. church of Siler City. She faithfully attended all services and loyally supported every movement to further the cause of her Master.

Mrs. Wrenn was also a charter member of the Woman's Missionary Society and the Ladies' Aid. She gave freely of her time and means to both of these organizations.

She was a faithful and loyal member of Friendship Bible class, where she was loved and will be greatly missed.

Recognizing and acknowledging the great and lasting contribution Sister Wrenn has made to our church and this community through a long and useful life, therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father.

Second, That we feel a deep sense of loss in the passing of this good woman.

Third, That we extend to the bereaved family our heartfelt sympathy and commend them to our God of comfort and consolation.

Fourth, That a copy of these resolutions be spread on our various records, that a copy be sent to the family and a copy sent to the N. C. Christian Advocate for publication.

Woman's Missionary Society.
By Mrs. J. C. Wren.
Ladies' Aid Society.
By Mrs. M. M. Fox.
Friendship Bible Class.
By Wade H. Hadley.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the West Durham M. E. church, do sincerely mourn the loss of our dear friend and co-worker, Mrs. J. H. Suggs, who on November 4 passed to her reward.

Although handicapped by ill health, she took an active part in our society when physically able. She was vitally interested in every phase of church work. She was a devoted wife, a loving mother, a kind friend and a true Christian. Therefore be it resolved:

First, That in her passing we have lost one of our most loyal and devoted members and we acknowledge this with sorrow.

Second, That we extend our heartfelt sympathy to the bereaved family and pray that God's richest blessings may abide and comfort them.

Third, That a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy to the N. C. Christian Advocate for publication.

Mrs. John C. Dailey,
Mrs. J. Otis Hull,
Mrs. W. E. Alley.

RESOLUTIONS OF RESPECT

We, the members of the auxiliary of Leasburg church wish to pay tender tribute to one of our most loyal members, Mrs. R. I. Newman, who passed to heaven on October 28, 1933; therefore be it resolved:

First, That by her faithful adherance to duty and her loyalty to the auxiliary she has left for us an example we should strive to emulate.

Second, That we are grateful for her long and useful life in our midst. We particularly appreciate the fact that for years she rendered efficient service as treasurer of the auxiliary.

Third, That we extend our sympathy to the bereaved family and ask that a copy of these resolutions be sent to them; and also that a copy be sent to The Caswell Messenger and the North Carolina Christian Advocate.

Miss Bessie Thompson,
Mrs. W. E. Connally,
Mrs. D. H. Crumpton.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the Crouse Methodist church, wish to pay tender tribute to one of our oldest and most beloved members, Mrs. Maggie McLurd, who passed to her heavenly reward on September 20, 1932; therefore, we resolve:

First, we feel deeply the loss of her and shall miss her friendly smile greeting, her words of encouragement in the work of her master.

Second, That we ever strive to profit by the example of her consecrated life.

Third, That we extend our heartfelt sympathy to the family and friends who mourn her passing, assuring them that their loss is our loss also.

Fourth, That a copy of these resolutions be sent to her family, to the North Carolina Christian Advocate, and that a copy be spread upon the minutes of our Ladies' Aid Society.

Mrs. L. B. Beam,
Mrs. L. M. Noland,
Mrs. W. H. Boring.

To End a Cough In a Hurry, Mix This at Home

Saves $2. No Cooking! So Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs about one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

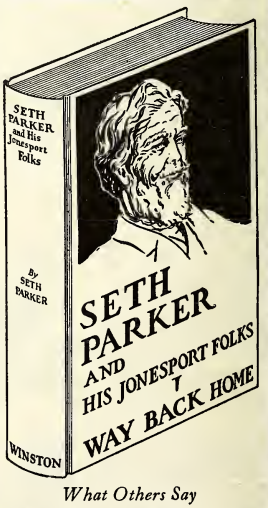
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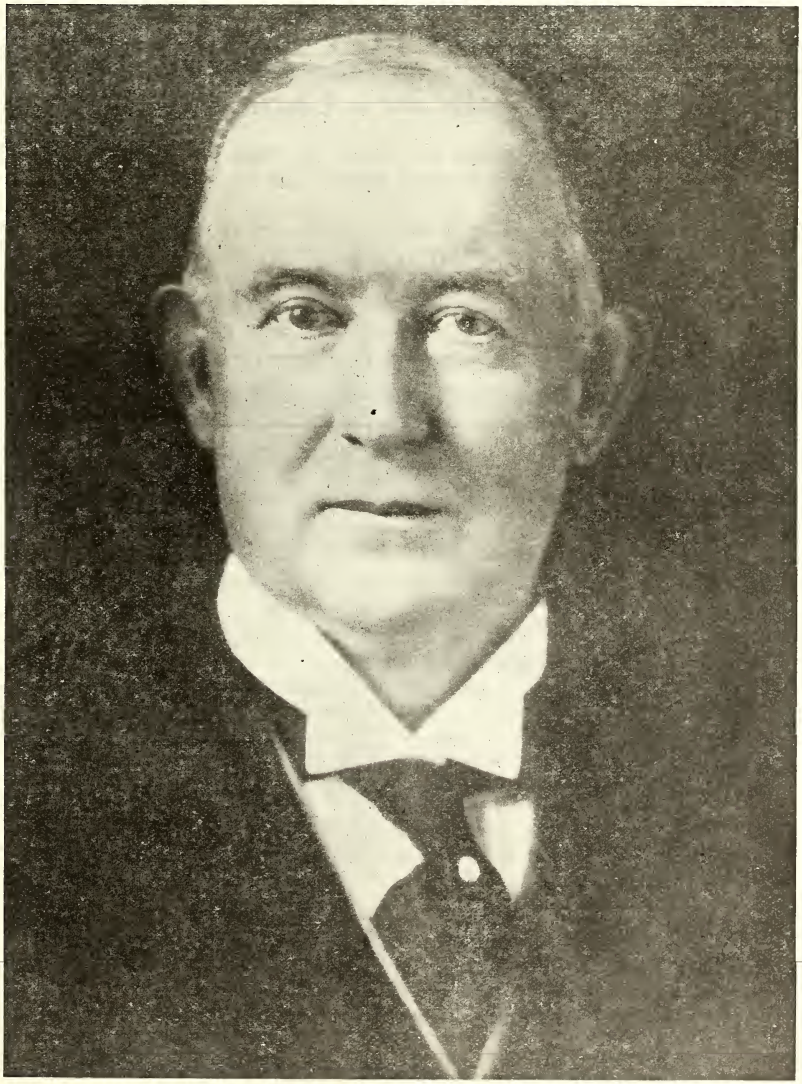
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N. C. CHRISTIAN ADVOCATE

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, DECEMBER 8, 1 Number 49

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Take advantage of this offer at the beginning of the conference year. Act at once!

INVEST A POSTAGE STAMP A WEEK FOR THIS GREAT PAPER

"A POLITICIAN IS A VAIN THING FOR SAFETY"

The News and Observer, Sunday, July 15, 1928, speaking editorially of Southern Democrats, said: "They will remain regular, vote for Democratic electors and with all their power fight the policy of Smith or anybody else who would turn the clock back by open hostility to national prohibition or lessening the alcoholic content or the weakening of the laws or fighting prohibition by the subterfuge of adherence by lip-service to states' rights or nullification."

This prophecy of four years ago was set at naught this week when the North Carolina delegation voted solidly in the House for repeal of the 18th amendment. All but one of these gentlemen were there four years ago, if we mistake not. Surely the people of North Carolina can see what is before them. Many said this repeal demand was only for the wet cities of the North but never for this state. Are the folks who are against liquor going to quietly submit?

THESE NEXT TWO WEEKS

These next two weeks will determine largely what is done in this special offer made for the Advocate. Pastors who are going to profit by this will have to be alert and active. Some of these trial subscribers can be counted on to become permanent subscribers when the fifteen weeks are up. A few hours spent by each pastor would be time well invested in forwarding the work of the church. Let every church resound with ringing words from the pastor in urging the church paper upon the people. Better informed officials and more good literature in the home should be the slogan in every church. A set purpose of every preacher to see that his people become Advocate-minded would get results—yes, fine results before Christmas.

CHORTLE AND TOOTLE

Wish all the wet women who chortle for booze
Would tell me how beer will buy baby new shoes!
Mrs. Sabin of W. O. N. P. R.
Invites daddy to spend his pay-check at the bar!
There are Mary and Mollie and Bobbie and Pete:
Each kiddie ten toes on each pair of cold feet!
Mrs. Sabin will surely now get a new job
Finding footwear for millions of kiddies like Bob.
Wish all the sob-sister who tootle for booze
Would tell me how beer will buy baby new shoes!

(Copyright 1932 by Joseph Dutton.)

NOTE THESE THREE QUESTIONS

Does the Advocate mean anything to you and your work? Do we need this paper at this hour in our moral and civic life? Is it worth four cents a week? Then let every leader and lover of our Methodism do something for renewals and new subscribers.

To extend the influence of this paper is a most unselfish work in promoting an agency that asks no returns but to do good.

Dead is the religion which does not aim at these two things, personal purity and active charity.—Thos. Guthrie.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
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Volume 77 GREENSBORO, N. C., THURSDAY, DECEMBER 8, 1932 Number 49

Not for Personal Profit But for Public Service

In the new day when so much is made of the new deal, many demand that business now run for profit should give place to business run for the service of the public. Getting for the sake of gain, they insist, must be supplanted by incomes used for the good of all. This is a revolutionary demand.

We Methodists are trying out this theory here in North Carolina in running our church paper. The North Carolina Christian Advocate has no other object than to minister to the public good. No personal profit comes to any one from the income of this our printing plant. Every red cent is used for turning out the best possible paper to forward all good causes in the state. Our one purpose is to aid the Methodists in their desire to be good Christians and useful citizens.

Are we all willing to join in supporting such an undertaking? Our avowed desire is to be an effective medium for forwarding the work of the laymen, the woman's work, the board of Christian education, the care of the orphans—in a word, to promote every effort of our church for individual and public welfare. To this we are committed without reserve. Does it not seem that every board, every educational institution and each individual Methodist ought to be willing to stand together in this common effort? This measure of our success will be determined by our willingness to support such an enterprise. If the church can not work for service rather than profits—work for the good of all rather than for personal gain—where else may we look for it?

The real test of our ability to run a first rate church paper committed to the spiritual, moral, educational and social welfare of North Carolina will come this present year. Most of our church papers have collapsed, or have become so limited in their resources as to be negligible in their influence. Can we count on every board and institution and pastor to stand together as one man in making the North Carolina Christian Advocate a force in every community this new year? The earnest prayers and eager desire of the editors will find fulfillment in the opportunity to aid all who toil and suffer in the hard and waste places of the land. Not for personal profit, but for the public welfare and the glory of God is our slogan.

Encourage the Boy Scouts of America

NOTHING is finer for the teen age boy than scouting. "Scouting is a great game," said Lord Baden Powell. Scouts the world over are playing the game much as he developed it and they are deriving vast benefits of character building and citizenship training from playing this great outdoor game of scouting.

In celebrating its twenty-third anniversary the Boy Scouts of America again draws attention to the fact that its program is designed to supplement and in no wise to supplant the home, the church and the school. Scouting engages the leisure time of boys in outdoor games and activities of cultural and practical values. Primarily the Boy Scout movement seeks to stimulate ambition in boys, through the medium of games and outdoor activities to the end that the boy obtains therefrom growth in character and a larger sense of his duties as a participating citizen. It has also entered upon a Ten Year Program of Citizenship Growth by which it plans to inculcate many more boys with scouting to the end that at least one in every four new male citizens shall be scout trained with at least four years of such training.

Ministers and churches do well to encourage the boys in their efforts to promote scouting. More than fifty per cent of all the Boy Scout troops in the United States are sponsored by churches of the several religious bodies. Protestants, Catholics and Jews foster the Scouts. A church connection and sponsorship is regarded by Scout leaders as of first importance in connection with a troop in that the atmosphere is wholesome, the surroundings excellent ,and the boys are in contact with those who set a fine example for growing youth.

Churches sponsoring Scout troops are particularly in the new Ten Year Program of Citizenship Growth of the Boy Scouts of America under which as a result of a decade of effort it is hoped to have, as a minimum, at least one boy in every four a four-year Scout trained man. It is easy to understand what a great additional group of young men trained in Scout ideals and principles would mean in the religious life of America.

Then, too, farm boys make excellent Scouts. What a field! We are told by the census reperts that fifty per cent of all boys of twelve or more live in the country. The Scout movement has developed a rural program so as to enlist and aid farm boys in their educational, social and religious relationships. Since the Boy Scout movement is primarily a movement to the outdoors the country boy is fully at home in the scout troop.

Nothing can be finer for a boy than the Scout Law and the Scout Oath. The twelve laws are: (1) A Scout is trustworthy. (2) A Scout is loyal. (3) A Scout is helpful. (4) A Scout is friendly. (5) A Scout is courteous (6) A Scout is kind. (7) A Scout is obedient. (8) A Scout is cheerful. (9) A Scout is thrifty. (10) A Scout is brave. (11) A Scout is clean. (12) A Scout is reverent.

Ponder again the Scout Oath: On my honor I will do my best: 1. To do my duty to God and my country, and to obey the Scout Law. 2. To help other people at all times. 3. To keep myself physically strong, mentally awake, and morally straight.

Give the Laymen a Definite Task

THE lay leaders at Winston-Salem and at Goldsboro gave themselves to a careful consideration of the work specially committed to them. These men for the most part are anxious to aid in the work of the church and in forwarding the cause of their Lord. We would that all the men of the church could be brought to see how they might be real helpers in the work of God.

Our suggestion is that special care be shown in working out plans by which the laymen can be given a definite job. Most men are accustomed to go to some definite work from day to day. The business man must meet the call of the clock and the farmer the demand of the sun. So, in doing church work the average man must be assigned a task. Both conference boards approved the request of the conference that the laymen in each district secure one hundred new subscribers to the North Carolina Christian Advocate. This is an average of about three to a charge. Here is something definite for the laymen, and entirely within the reach of all. Nothing finer could enlist the efforts of our laymen than to put the church paper in their homes. Then, too, this would lead to other worth while undertakings.

The Advocate is most anxious to aid the conference and district lay leaders in the work they are so anxious to do. We trust they will be able to foster a more intelligent and devoted leadership among the men of our church. For such the call was never more urgent. The editors of this Advocate are with you.

The New Preacher on the Job

MORE than six hundred charges in North Carolina have new pastors. Most of these are the same men who were there last year, but the preacher is new. He has got a fresh assignment and, we trust, a new consecration to his task. If not, the people are to be pitied. The old rounds of endeavor will not meet the needs of this new year. The living Presence and the regnant voice are the urgent demands.

Leaders willing to pay the price of sweat and blood, leaders willing to bear the marks and the scars that go with the cross will have a following. Many will be able to sing with a new rapture, "The way of the cross leads home." We are sorry for the people who can not tell it on the streets and along the country roads, "We have got a new preacher at our church; he does not act and talk like he did last year; something has happened to him." Such talk is advertising that counts. The people know a new preacher has come to town and something is about to happen. The sinners will take notice and the saints will rejoice.

We wish every pastor would call together in a scheduled place a select group of his people and unburden his soul to them. It might be well to begin with the board of stewards. These men ought to be primarily spiritual leaders and incidentally money gatherers. Did they stress more the table of the Lord and the table of the poor, they would provide better for the table of the ministry. Brethren, make every other meeting of your board a time for getting a new grip on God. Let the new day begin in the heart of the preacher and in the hearts of the stewards.

Those who desire the first place in the kingdom must first be able to be baptized with the baptism of their Lord. Success is for all who will pay the price, but the price is more than following the demands of our organized religion. The mechanics of our church life must give place to the dynamics of the spirit and power of God. This makes an effective preacher and a successful steward.

Progress in North Carolina

IN 1790 Edenton, Washington, New Bern and Wilmington were the only postoffices in North Carolina. As late as 1812 there was not a newspaper west of Raleigh. In 1787 Charlotte was a village with 276 inhabitants—153 whites and 123 colored. The industries consisted of a saw mill, a flour mill, blacksmith shop and three stores. And this phenomenal growth was the result of an impetus given the community by establishing the county seat there in 1774 and by the erection of Liberty Academy in 1777. Ninety years ago which is almost within the memory of some people still alive, New Bern had a population of only 3,699, Wilmington 4,747, Fayetteville 4,285, Raleigh 2,244 and Charlotte was slightly larger than Raleigh, while Greensboro and Salisbury followed close behind the state capital numerically. And these were, at that time, the largest towns in the state. All others were mere country villages with a few stores, a blacksmith shop or two, and the county seats had a court house, a jail and a whipping post. Is it any wonder that the following became a familiar saying, "North Carolina is a vale of humility between two mountains of conceit—South Carolina and Virginia."

The Ways of Liquor With a Biped Called Man

DR. DAN BRUMMITT, editor of the Christian Advocate (central edition), has dug up out of the Wall Street Journal a story that tells of the ways of liquor with a man, or to be more accurate, with that species of biped known as the genus homo, but whose ways are unknown when he fills up on liquor.

Here is the Wall Street Journal's story:

I had twelve bottles of whiskey in my cellar and my wife made me empty the contents of each and every one down the sink, so I proceeded to do as my wife desired and withdrew the cork from the first bottle, poured the contents down the sink except for one glass which I drank. I then withdrew the cork from the second bottle and did likewise, with the exception of one glass which I drank.

I extracted the cork from the third bottle, emptied the good old booze down the bottle, except a glass which I devoured. Pulled the bottle from the cork of the next and drank one sink out of it, then threw the rest down the sink.

I pulled the sink out of the next cork and poured the bottle down my neck. I pulled the next bottle out of my throat and poured the cork down the sink, all but the sink, which I drank.

I pulled the next cork from my throat and poured the sink down the bottle and drank the cork.

Well, I had them all emptied and steadied the house with one hand and counted the bottles, which were twenty-four, so counted them again when they came round again and had seventy-four, and as the houses came around I counted them and finally had all the houses and bottles counted and I proceeded to wash the bottles, but couldn't get the brush in the bottles so I turned them inside out and wiped them all, and we went upstairs and told my other half all about what I did, and O boy! I've got the wifest little nice in the world.

People and Things

On Monday night before conference the ladies of Bahama surprised and delighted Mrs. C. W. Barbee with a shower of lovely gifts.

Rev. J. B. Needham, transferring from the Pacific conference, arrived by automobile at Danbury last week. He exchanged with Rev. F. E. Hartsfield.—Winston-Salem Journal.

"Please make the following changes in the Golden Cross report for the Statesville district: On the Ball's Creek circuit credit $18, Hudson circuit $14, and from the Highlands-Rhodhiss $15."—L. B. Abernethy.

The radio broadcast of the Army-Navy game was so comprehensive and far-reaching that breakfast parties were held in Honolulu and midnight parties in China and the Far East by naval officers on duty in order to listen in.

"Rev. George B. Clemmer, new pastor of the Methodist church, preached his first sermon as pastor here last Sunday morning and was heard by a large and interested congregation, on whom he made an excellent impression," says the Messenger and Intelligencer.

Miss Maybelle Poovey, daughter of Rev. W. E. Poovey of the Mount Airy district, prepared and read a paper before the State Folk Lore Society at its annual meeting in Raleigh last week. The theme of the paper was "Birds in Folklore."—Winston-Salem Journal.

Rev. J. O. Ervin, Thrift-Moores, Charlotte, sends in a list of 14 new subscribers to the Advocate. Rev. R. G. Tuttle, Leaksville, is a close second with a list of 12. This is a fine piece of work on the part of these two brethren, for which we are truly grateful. Others have sent in smaller lists.

The Methodists are not strong numerically in Scotland, having less than 75 ministers and churches and only about 10,000 members, but their enthusiasm and devotion are out of all proportion to this strength. This inspiring celebration of union should give a fresh impetus to their work.—Christian Century.

Kwansei Gakuin, Methodism's largest school for men in Japan, which was founded by Bishop Lambuth more than forty years ago, attained university rank during the spring of 1932. This institution now enrolls more than 2000 students and is operated jointly by the Methodist Episcopal Church, South, the United Church of Canada, and the Japan Methodist Church.

Presiding Elder L. D. Thompson at the district set-up meeting talked jubilantly about the new pastors who had come into the Winston-Salem district, and we were inclined to say "amen" as we noted among the number D. R. Proffitt, R. T. Houts, Paul R. Rayle, G. A. Stamper, J. R. Church, J. A. Baldwin, J. A. J. Farrington, and E. P. Billups.

The same public that countenances the most striking shams of politics and business is quick to brand the slightest let-down in religious vigor as lamentable hypocrisy on the part of the organized church. Only constant wrestling with immediate social problems can maintain religion in a position of respect. There is no reaction to the pollution of Tammany government, to the attempt at an equating of wetness and temperance in politics, but similar shams in religion are quickly caught up.—The Rev. Eldon H. Mills.

"My postoffice is Cherryville, N. C. Pray for my recovery. This heart trouble has put me in low gear. The Lord is with me. Three months' revival work last year was too great a strain—the little engine failed. How about my Advocate? I did not get it last week. Put notice of my postoffice in Advocate please. Your superannuated brother, Chas. P. Goode."

"After the mid-week service at Creedmoor church November 30 the entire congregation, joined by a host of others from Bullocks church, invaded our parsonage home. When these friends had disappeared there were numerous useful packages left in the dining room, which we carefully stored away for future use. The pastor and his family appreciate all these expressions of good will which exists between us and the members of Creedmoor and Bullocks churches."—W. L. Loy.

Churchgoers of all denominations will be glad to learn that Rev. W. L. Clegg has been returned to Maxton for another term. In returning him the Methodist conference has shown wisdom. He is an outstanding man, an unusual preacher, and an asset to the community. To have changed him so soon would have been like digging up a valued tree just as it begins to send out its deepest roots. We know he suits Maxton. We hope Maxton suits him—and that for as many years as the "rule" allows.—Scotish Chief.

"Brother M. C. Ellerbe, our new pastor, came up and preached his first time for us Sunday morning at 11 o'clock in Pittsboro, and he was accompanied out to Brown church by Brother Daily in the evening, where Brother Ellerbe gave us his record message, making a fine impression. We are sorry to give Brother Daily up up after four years of faithful work, but we wish him and family well in their new home at Carthage, where they are to move Friday, and we welcome Brother Ellerbe and family here."—H. F. Durham.

"It looks like a bloomin' funeral," remarked an onlooker as the black-coated Methodist processions filed toward the Royal Albert Hall in London on the way to the Uniting Conference last September. "It is," said one who understood. "It is a funeral. Those Methodists are on their way to bury their differences!" That is the kind of a funeral that American ecclesiastical cemeteries are waiting for. There are already intimations that British Methodism, far from going into mourning, is actually thrilling with new spiritual life as a consequence of the union.—Christian Advocate (N. Y.)

"Just these lines to say we are here again. Our return for the third year is a new record for this charge. Well, we are endeavoring to get organized to make this a record year—yes, at the top, not to the bottom. On Wednesday before Thanksgiving a fine delegation from Vanderburg came in and brought various things for the pantry and other things timely, for which we are very grateful to all. It is almost a daily remembrance by some one in some way to the pastor and family. We are happy to be here again and by the help of all and the Lord we are looking to have a successful year. We now have an active missionary society in every church on the charge, which should help us greatly. We desire the prayers of all for a great year in His name."—G. L. Wilkinson, Pastor.

Amid an atmosphere of religious equality and tolerance for all beliefs or none, Pope Pius XI has had to maintain the uncompromising attitude of Rome toward all other Christian churches. It is true that he has appealed to the "heretical" Protestants, but he has invited these "separated" believers obediently to enter the one fold and to submit to the guidance of the one shepherd. Unconditional acceptance of papal authority—this is the requirement.—P. W. Wilson.

It is a far cry from the time when the first Protestant missionaries entered Korea forty-eight years ago and found posted royal edicts to kill any one embracing the Christian faith to the present day with its autonomous Korean Methodist Church with a total of 18,063 full members and a constituency that comes to more than 55,000. The Sunday school work, though only recently begun, enrolls over 22,000. In this church there are 196 Korean preachers in active service.

"A joint meeting of the stewards of Kenly charge at the parsonage Tuesday evening, November 22, with L. Z. Woodard, charge lay leader, presiding, voiced a sentiment as follows: Realizing as we do that the conference year has closed, and knowing that our charge has made progress under great difficulties, we desire to offer our appreciation for the efforts of our pastor, Rev. F. A. Lupton. In an unanimous way we are grateful for his willingness to serve our charge and desire his return. We are not forgetful of his interest in every phase of church work and community betterment. We stand ready and willing to support him in his endeavors."—Mrs. A. J. Broughton, Secretary.

"We are happy to be returned to Maiden. The people have received us back for the second year very warmly. I just want to tell you about one double-header. Yes, there is no doubt we were the winners. On Wednesday night before Thanksgiving I had already gone to church for prayer meeting and was wondering why the people had not come, when a runner came in and said, 'You are wanted at the parsonage at once.' It was a double-header pounding. The church at Maye's Chapel and Maiden came together and—well, it was a real old time Methodist pounding. But the pounding isn't all. The good women have bought and placed in the parsonage a new circulator heater to keep the preacher and family warm this winter. Yes, there is no doubt about it, we are graciously received our second year. May God so bless us and all of our people that we may do something in his vineyard."—C. F. Tate, Pastor.

MUCH BEER, MUCH MONEY

Those who are expecting hundreds of millions of dollars from tax on beer would do well to ponder the words of Arthur Brisbane, reputed to be the highest paid editorial writer in the land. Brisbane is certainly not against beer and he has not spent his life in a corner. He insists that "you can tax only what is sold." Here is his comment:

New York talks of making over the big hippodrome into an imitation German "beer garden." A good imitation would not earn enough to pay half the taxes or a quarter. In German beer gardens people sip beer. They must POUR IT DOWN if Uncle Sam is to get five hundred millions in taxes.

In the old days, that make us shudder, men stood elbow to elbow, and sometimes three and four deep in front of Andy Horn's bar at the Brooklyn Bridge entrance. The bar was swimming in beer ,a dozen bartenders were swimming in perspiration. Heavy beer glasses with the handles on the sides were ten times as thick as autumnal leaves in Vallombrosa, or anywhere else.

STAND BY YOUR OWN

The Advocate belongs to no individual and knows no such things as personal profit. Every Methodist has a personal interest in it and every Methodist preacher has a special responsibility for its success. The editors and managers are servants of all charged with directing the destinies of this paper. Certain favors are shown every pastor in return for his labors in making possible this chief agency of the church. Our efforts by day and by night are to help in the waste places as well as in the crowded centers.

Why not stand by our own? Why not set out to stir our people to a new appreciation of the church paper? In the pulpit, in young people's meetings, in women's societies, in the official boards the paper should be talked and plans laid to collect renewals and to get new subscribers. Not far can we go until we make a larger use of the printing press to back up the preached word.

Let this new crusade for our own church paper begin at once—and "Lord, let it begin with me."

A CHRISTMAS SUGGESTION

To those of our readers who wish to send subscriptions to the church paper as Christmas gifts, the management of the N. C. Christian Advocate announces that there will be sent beautiful gift cards to reach each recipient on or near Christmas Day, stating that this yearly subscription is a Christmas gift and bearing the name of the giver.

A year's subscription to the N. C. Christian Advocate is a most appropriate gift. With every issue the good wishes of the sender are renewed.

If you follow the above suggestion—and we hope you will—do your Christmas subscribing early.

N. C. Christian Advocate,
Greensboro, N. C.

NOT ALL INTOLERANCE IS INTOLERABLE

While we must obey God rather than man, society cannot exist without some forms of intolerance. If it is not compulsory baptism, it is compulsory vaccination. If the most grievous heresy is not denying the authority of the church or the Trinity of the Godhead, it is refusing to kill at the behest of Congress, or to accept the latest theory of germs. The world cannot advance without its saints, but we find them tolerated only as they are dead and deified. We can endure no living Christs or Joans with their unreasonable demands. "Give peace in our time," says the English vicar in Shaw's epilogue, when Joan proposes her resurrection.—Wilbur L. Caswell.

WE NEED CANADA'S STABLE BANKS

Canada has some things which we do not need. In spite of our political conventions, I am still convinced that a substantial majority of us do not want that misnomer, government control. But we could combine with profit the best features of Canada's banking system with the best in our own. In the world's richest country, banks are breaking like fragile pottery. And the striking contrast between Canada's stable system and our thousands of defunct banks cannot be explained away by the granted dissimilarities of the two countries. The time is overdue for the construction of a better banking system in the United States.—William Orville Eeklor.

Duke University Day Will Be Observed on Monday, December 12th

In Some Cases Annual Duke Dinners Will Be Held on Other Days for Local Reasons —Expected That Meetings Will Be Held in Many States of the Union and Even Some in Countries Overseas—"Duke University: the Opportunity and Responsibility of Her Alumni" to Be Central Theme

The eighth anniversary of the establishment of the Duke Endowment falling on Sunday this year, Duke University dinners will be held on the Monday following in most cases. In a number of communities the observance will probably be held on another day for local reasons.

There are now fifty-eight local Duke alumni associations in North Carolina and numerous other states in the Union and two in foreign countries. It is confidently expected that practically every one of these local groups will observe Duke University Day with a dinner meeting or with some other appropriate occasion. At most of these meetings speakers from Duke University will present various phases of the institution's history, progress and development, with a presentation of Duke's ideals as a rapidly developing institution. In addition to the addresses there will be available for distribution at the various meetings literature regarding the university and its strides along various lines.

For several years December 11 has been observed as Duke University Day, and the number of groups participating in the observance has been growing rapidly. In 1929 seventeen meetings were held; in 1930 the number had grown to thirty-eight; while in 1931 a total of fifty-two meetings were held. Last year and the year before meetings were held in Japan in addition to the observances in North Carolina and ten other states.

In addition to the addresses at the Duke University Day dinner there will be in many cases a special musical program and the election of officers will be held, including also the election of members of the Alumnae Council. Members of the Alumni Council from the local groups are the presidents of the local associations; consequently, no special elections for Alumni Council members are held at the annual meetings.

The central theme of the Duke University Day meetings this year will be "Duke University: the Opportunity and Responsibility of Her Alumni." The purpose of the meetings will be, along with other considerations, to emphasize ways in which the alumni and alumnae may aid the university in its development in this crucial period, with its many opportunities and privileges and its manifold problems. Year before last the topic was "Duke University: An Expanding Institution." Last year the subject was "Duke University: Progress and Problems." The idea this year, as outlined above, is to build upon those subjects with the idea of outlining specific ways in which service may be rendered in the furtherance of that progress and the solution of those problems.

Last year, in addition to meetings in leading cities all over North Carolina, Duke University Day meetings were held in New York, Philadelphia, Baltimore, Richmond, Lynchburg, Roanoke, Atlanta, Birmingham, Nashville, St. Petersburg, Fla., Los Angeles, Cal., and Hiroshima, Japan. This year it is expected that meetings will be held in all those communities and even in other cities in various parts of the country. The best observance of Duke University Day in all the history of these occasions is the goal being sought.

One interesting feature at many Duke University meetings this year will be the presence of parents of Duke students now at the institution. Lists of names of parents have been prepared and in many cases special invitations will be extended to them to join with the alumni in celebration of Duke University Day.

Alumni Facts and Figures

In connection with the observance of Duke University Day by alumni groups it is interesting to note that over 12,000 records of former students are kept in the alumni office of Duke University, there being nearly 7,000 located alumni. Every state in the Union is represented in the alumni list and all of the hundred counties in North Carolina. Names in the alumni records represent twenty-nine different countries outside the United States. There are in existence fifty-eight local alumni groups and thirty-four organized class groups.—The Alumni Register.

EIGHT YEARS OF THE DUKE ENDOWMENT

Eight years ago, on December 11, 1924, the Duke Endowment was established through the signing of the Indenture of Trust by the late James B. Duke.

On December 11 of this year Duke Endowment Day will be observed in commemoration of the event, as outlined in an article in this issue.

In connection with that observance interesting facts and figures will be given as to what has actually been accomplished to date through the agency of this outstanding and far-reaching educational and philanthropic enterprise.

What has been done during those years?

Information for the eighth year is not yet at hand, but a booklet recently issued from the New York offices of the Duke Endowment gives some significant data regarding its accomplishments from the time of the creation of the endowment in 1924 through 1931.

Nearly ten and a half million dollars were distributed to five groups of philanthropic agencies and institutions during that period.

The endowment's income during those seven years was distributed as follows:

For superannuated preachers, $160,541.50.

For rural churches, $520,924.55.

For care of orphans, $672,422.47.

For hospitalization, $4,461,582.49.

For operating educational institutions, $4,627,194.81.

From the time of the creation of the endowment to the present time, it is stated, its income has come 39.16 per cent from stock held in the Duke Power Company, 60.84 per cent from other sources.

Behind these figures is a story of vast achievement for the benefit of humanity.

It would be impossible to estimate with anything approaching accuracy the extent of the good that has already been accomplished, to say nothing of the great field open to future usefulness.

What has actually been achieved up to this time justifies the statement made by Vice President William R. Perkins, of the board of trustees of the endowment, in an address at Lynchburg in 1929, to the effect "it (the endowment) is one of the outstanding philanthropies of all time."

It is indeed fitting that citizens of North and South Carolina should join on Sunday, December 11, in an appreciation of the past achievements and future possibilities of the endowment and in a just tribute to the man whose energy and vision and foresight and humanitarian impulses made possible an egency that has already meant so much to these two states.—Alumni Register.

A CALL TO A PERSONAL CRUSADE

By R. Moffatt Gautry.

A revived Methodism is what this twentieth century needs; and it matters not in which of the churches it takes place. But it ought to begin with us. Nothing but the spirit which inspired the early Methodists is equal to the combat in which we must engage. Luxurious ease and pagan indifference, militant scepticism and blatant materialism, secret apostasy and flagrant sin, are not to be subdued by a company of carpet-knights. We must be God's crusaders, and willing to obey his command. Do not let us be afraid of forfeiting our dignity. No man has a right to be merely dignified while the devil is working havoc. We can be enthusiastic enough in politics. We can canvass for a candidate without shamefacedness. We want our side to win! When are we going to canvass for Christ, with equal or superior zeal? It is a pitiful business if we can jeopardize our dignity for politics, and feel compelled to fence it round with produce when we ought to be out in the lists for Christ. They called the early Methodists mad, but very few of us are in peril of being arrested as wandering lunatics because of our ardor for the Lord of Hosts. Why should we be so shy of being branded fools for Christ's sake? "Why should a gladiator be pronounced sane, and St. Paul be accounted mad?"

The faith of Christ is a philosophy that cannot be outrun by any generation. The gospel of the Crucified is good news that cannot be endangered by any scientific discovery or invention. So long as sin endures, the world will need a Saviour, and in the only begotten Son of God we have a Saviour who is able to save unto the uttermost. We know this. We have proved it in our own experience, and we have seen it proved in a myriad lives. Why, then, do we proclaim that gospel so hesitantly? Why are we playing on the fringes of religion, and not living at its vital core? Every lever that lifts must have the fulcrum on which the lever of the Cross lifted the brutalized masses of England out of barbarism two centuries ago. I am certain it can do it again. But it needs a church aflame with the Holy Spirit to bring in another Pentecost—a living, aggressive, passionate church, exulting in its own victory over sin, and whole-souled in its allegiance to its redeeming Lord.

"Awake! awake! put on thy strength, O Zion." Everywhere the church is being challenged, and we must answer the challenge with a consuming passion for the Evangel. We have been entrusted with the only message which can heal the broken-hearted. It has in it a dynamic that can shatter dungeon doors, and lead the serfs of sin out into the glorious liberty of the children of God. Our gospel is not a cunningly devised fable. We know it is the power of God unto salvation to everyone that believeth. And we must proclaim it like men who are the heralds of those visible and invisible hosts who are marching beneath Christ's banner to the conquest of the world for God.

Everywhere the nations are in turmoil. Old systems are crumbling; law and order are being challenged; revolution is an ugly word, freely bandied from lip to lip. The only adequate cure for a world's unrest is a genuine and widespread revival of spiritual religion. Therein lies the stability of all good government and the hope of every effective reformation. These are no days for outworn shibboleths and obsolete controversies, or even for new speculations on the part of men skilful at splitting hairs. These are days for the fearless preaching of the fundamental facts of our most holy faith. The world never needed Christ more than it needs him now. It is a lost world, and apart from Christ a ruined world; and unless we apply his gospel to the salvation of sinful men, we become accessories before the fact of their damnation.

Today, when mob-orators are expounding fantastic economic theories; when the press is pouring out an increasing volume of confused and conflicting thought; when faddists of every type and degree are foisting their half-baked opinions upon the gullible; when ancient nations, new-born under the urge of democracy, are lying open to Christ's advent feet—surely we are not going to fail our Master! Methodism has been re-made for this day of crisis. "Wilt Thou not revive us again, that thy people may rejoice in Thee?" Of course he will revive us again. He is waiting to do so for us exceeding abundantly above all that we ask or think. But let us ask this: "Let the revival begin in me—especially, O Lord, in me!

THE CHURCH OF THE SCREEN AND THE DIAL

Very well then, let us roll up the church service of the future, as described by its protagonist:

"When the time came for the sermon I should press a button, which would signal for a screen to be lowered and for the operator in the belfry to start the projector."

Keep it moving, jazz it up. "You are now about to see and hear a general release of Religious Pictures, Inc." No place in the future, you see, for thought; no room for the old-fashioned ways of waiting upon God; no time for listening for the still, small voice. What good is a still, small voice in a world where the loudest voice, the most strident voice, is king? It would not be heard. Nobody would catch what it had to say, unless it first amplified itself, unless it applied to the "talkies" and threaded the tracks of a moving coil, and printed itself upon celluloid.

For the old-fashioned ones there is just one consolation. It will take some time yet. Let them be thankful that when the brave new pulpit fully arrives they will not be among the brave new congregation. They will all be happily dead.—Lucio, in Manchester Guardian.

What politicians resent more than anything else is humor; make a little fun of one of them and he goes to pieces.—F. R. Kent.

TAKING EGGS TO TOWN

Another chapter of the "short and simple annals of the poor" is closed. Mrs. C. is dead. They found her crumpled up beside the road. She had been taking eggs to town and was on the road home. Growing tired she sat down beside a tree to rest and heard the golden bells in the tower of Eternity.

She has passed our house for years, walking the country road wearing the same dress and hat and with the same basket. Some days she stopped for a drink and often my sister invited her to dinner. Usually she said, "I ain't hungry. I'll git on home." This last day she passed before noon and did not stop. They found her about two hours later. Pressing on she had taken a few too many steps. Possibly the things she had were needed for the next meal. In any event she reached home and rest. And my folks were glad she has been their guest while taking eggs to town.

I was glad also because long ago Mr. C. helped set the bones of my broken arm. I fell off the wagon (not the water wagon) and shattered both bones below the elbow and the doctor was long in coming. Two of the other "hands" helped him, one pulling at my elbow, the other gripped and tugged at my hand. I almost fainted while the family physician fingered the bones back in place, and I noticed drops of sweat standing on the drawn face of Mr. C. When it was over he said, "I reckon I suffered about as much as you did. I had the cramp in my hand and couldn't turn loose."

On this Thanksgiving Day I pause to mention the names of some of my Caldwell neighbors—God's brave poor people whose heroism is unsung. I will not soon forget the beads of sweat on the brow of one man who suffered with me. I am grateful that "Squire Hayes" has furnished labor and shelter to so many and that his house is still open as they travel on to town.

L. B. Hayes.

DOTS ON W. N. C. CONFERENCE

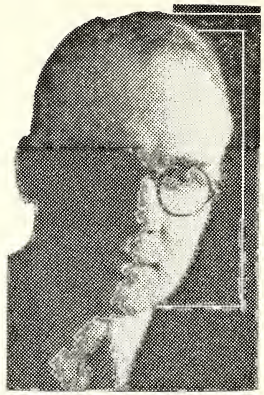
The scenes were many and sad. Some preachers dressed a little better than others—though all dressed well. Some are old, some are young, while some are middle-aged. The young come in with great glee and promise while the old warriors retire. It is a touching scene to behold the army marching toward the setting sun. Some of the finest among us took their seats under the cool spreading evening shades. How lonesome they will be when 11 o'clock comes on Sunday. These noble young souls who are in will take up and carry on where the blessed brethren stopped off.

The sun went down on the immortal Asbury, Sunday, March 31, 1816. A little more than 116 years ago. He has this notation in his journal, October 7, 1799: "We attended meeting at Love's church (now Walkertown), which has glass windows and a yard fenced in." Can you fancy the old saint winding his way through Centenary church, Winston-Salem, only 12 miles from the famous Love's church, where our preachers almost lost their way wandering through the mystic maze, not sure where to enter? The kitchen here and dining room there with corridor and winding steps, halls, offices, parlor and class rooms, plus auditorium. There that mighty temple stands majestic and grand as a monument to the sons of the immortal. I feel that he would have been constrained to have said that the exterior of Methodism has far transcended the most fastidious imagination of his day. He likely would have been interested in what the interior of Methodism is.

Anyway we are marching on with a pace that will soon clear the stage with many of us. This will be a great year. Many will think less of our summer treks and more of our suffering people—less about vacations and more about revivals—less about salaries and more about Sunday schools. How would it do for us to talk less to our people about religion as we theorize on everything from the economic dawn to the swatting of the flies from the dining table, and get out among them and try one year to live religion with them and come up to the conference next year and report to the good bishop the results?

We seem to be oversupplied with preachers and not enough places. How would it do for some of the dear young brothers to try a few new fields where they will have a chance to show themselves? They might find a small patch where the ground has not been broken. They could rent a hall or preach in a school house. Salary would be low, but as high as most of us of older years started with. They would not have an automobile but could do some good walking.

I am yet of the opinion that the church is the greatest of all institutions and its holy ministry is to be cherished. May the sun set on my earthly career without my bringing a reproach upon its sanctity. H. C. Byrum.



Dr. Frank Kingdon, one of the preachers during Religious Emphasis Week at Duke University

"SOAK THE POOR"—IN BEER

The war-cry of the "bring back beer" brigade is "Soak the poor!" These large-hearted gentry want the country to be lifted out of its Slough of Despond by people who are expected to buy at an extortionate price hundreds of glasses a year each of frothy water flavored with cereal and fortified with alcohol.

Not a dollar of the revenue this trade may provide will come from the pockets of the Raskobs, McCormicks, Currans, Du Ponts, and other beer champions with big incomes. These gentlemen are not habitues of saloons, being able and willing to support the higher-priced criminals who specialize in ministering to their alcoholic necessities.

The wonder of it all is that the butcher, the baker, the shoemaker, and the owner of small dwellings do not see these financial buck-passers for the enemies to legitimate trade which they so clearly are.

What can be the value to local business of a man who urges Chicago's hundred thousand jobless, for instance, to relieve his tax burden and the hunger of their own charity-supported families by buying a dollar's worth of beer so that the government may get twenty-five cents in new revenue?—Northwestern Advocate.

WHEN OLD RELIGIONS FAIL, MAN MAKES NEW ONES

Man cannot live without some great purpose outside himself. In our time fanatical nationalism has taken the form of such a new faith. But bellicose nationalism cannot survive in a society of which international exchange is economic foundation, or in a world where science and conscription have combined to make war a sort of racial suicide. There remain the political religions: facism and bolshevism. In Rome and Moscow it is the state that becomes the source of morals and the teacher of virtue. In a word lacking both religious faith and stoical wisdom, perhaps there was no other salvation.—Andre Maurois.

A BIG TEMPERANCE RALLY IN GREENSBORO

Last Sunday afternoon at 3 o'clock an audience of more than 5,000 packed the Ham-Ramsey tabernacle in Greensboro to hear Dr. M. F. Ham's temperance address.

"Bootlegging, Boodle and Booze, or Get on the Water Wagon" was his subject. His address centered about the abstenance from the use of alcoholic drinks. We have not since the days of Sam Jones and George Stuart heard so telling an address upon the subject. That vast assembly listened with breathless interest for an hour and thirty minutes and not a man or woman left the house. The address made a tremendous impression.

If every man and woman in North Carolina could hear that address the congressmen and members of the legislature would have their minds made up for them by the people of this commonwealth as to how they should vote.

At the close of the address the following resolutions were adopted by a standing vote:

To the President of the United States of America, and to the Senators and Representatives in the Congress of the United States of America.

Gentlemen:

We, the citizens of North Carolina, exercising our inalienable right to make such demands, in general mass meeting assembled on the 4th day of December, 1932, in the city of Greensboro, make the following demands upon those elected to enact and enforce laws for the people of this nation:

1. That the President of the United States of America execute all laws now in force for the protection of the citizens of this nation from the evils arising from the violation of our laws prohibiting the liquor traffic.

2. That the President appoint no one to enforce these laws who is not in full sympathy with all our prohibition laws, and that all those now assigned to the task of enforcement who are found to be in sympathy with the enemies of our prohibition laws be immediately removed from such service.

3. That the Congress enact no laws or resolutions that shall in any way tamper with the Eighteenth Amendment to the constitution of the United States of America.

4. That the Congress enact no laws that shall in any way weaken the present prohibition laws of the nation.

5. That the Congress enact no laws changing the definition of intoxicating liquor nor any laws that shall increase the alcoholic content of liquor under such definition.

6. That adequate provision be made for complete enforcement of all such prohibition laws.

7. That all those elected to public office in the state and nation be rigidly held to the oath of citizenship and of public office, to support the constitution of the United States of America and of their several states, and of all laws enacted for the enforcement of same.

8. That all those elected to public office refrain from violating said laws under the penalty of perjury.

At this meeting of over five thousand citizens the above was adopted by a standing vote. The undersigned men and women were selected as a committee to transmit this paper to you.

Respectfully,

Henry Louis Smith, W. A. Newell,
J. Clyde Turner, Mrs. W. C. Tucker,
George J. Burnett, Mrs. R. L. Hollowell.

WAYNESVILLE DISTRICT STEWARDS' MEETING

The Waynesville district stewards' meeting was held in the Sylva Methodist church on Friday afternoon, December 2, with a good attendance and with Presiding Elder L. B. Hayes officiating. The devotional service was conducted by Rev. S. H. Hilliard, who took as his theme, "Prayer the Most Potent Factor in Pastoral Service."

Before opening the session for formal business the presiding elder followed up the general theme of the devotional service with an earnest plea to all ministers and laymen present to possess themselves with a godly ambition to make this conference year the greatest in the history of the church as it may apply to the Waynesville district.

Since a number of new pastors were present who had been transferred to charges in this district from other districts, the presiding elder introduced each one, who in turn commented on the prospects in his charge. Several of the laymen were also called on, who spoke encouragingly of the prospects for the new year.

A general committee on findings and recommendations, of James Atkins, chairman, J. D. Kerr, Roy Allison, J. A. Parker, J. W. Walker, D. H. Brown, J. Robert Long, and W. P. Leatherwood, was appointed to bring before the group recommendations regarding the financial budget of the district for the new year.

In the meantime all pastors were urged to make as their special objective the placing of the North Carolina Christian Advocate in the homes of their church members, attention being called to the special subscription offer of sixteen weeks for fifty cents. Some of the pastors gave encouraging reports of work already done in this respect.

A second objective urged upon all the churches was that of raising funds for the Chapel Hill church to help liquidate the indebtedness against it.

The following question was asked from the chair, and was discussed for some little time: "What are your plans for the year?" The question was intended to include the financial outlook as well as the spiritual. A round table discussion followed as a response to the question, in which the general impression seemed to prevail that the time is ripe for a general spiritual year.

At the conclusion of this discussion the committee on findings and recommendations made its report as follows:

1. That the presiding elder's salary be prorated among the various churches, not on a percentage basis as heretofore, but on the assessment plan.

2. That the general and conference claims also be prorated on the assessment plan.

3. That an amount equal to one per cent of the pastors' salaries of last year be placed upon each church for the upkeep of the district parsonage.

4. That each charge be urged to put on and carry through immediately the every member canvass.

With only slight changes in assessments for general and conference claims the report was adopted.

The meeting adjourned in an atmosphere of good will and understanding and with an unmistakable glow of spiritual fervor.

W. E. Bird, Secretary.

ASSAULT ON THE CONSTITUTION

Lawyers are strong for precedent and they make much of constitutions. We are wondering what the lawyers of the land think of the assault on the constitution made last week by the Speaker of the House and the Vice President-elect of these United States? Such steamroller methods must bring pause. Had Jack Garner been simply a representative of a west Texas county in the Texas legislature trying out such tactics it might have been charged up to the ways of the "wild and woolly west," but in the national congress careful deliberation in fundamental legislation is expected. We are astounded at the number of representatives from the conservative South whose fathers had the reputation of having an instinct for government that lent themselves to such proceedure. This is no longer a wet and dry issue; it involves constitutional government and the welfare of a free people. What do the lawyers that are free from the dictates of partisan politics think of such?



A Grown-Up's Letter to Santa Claus

Dear Santa:

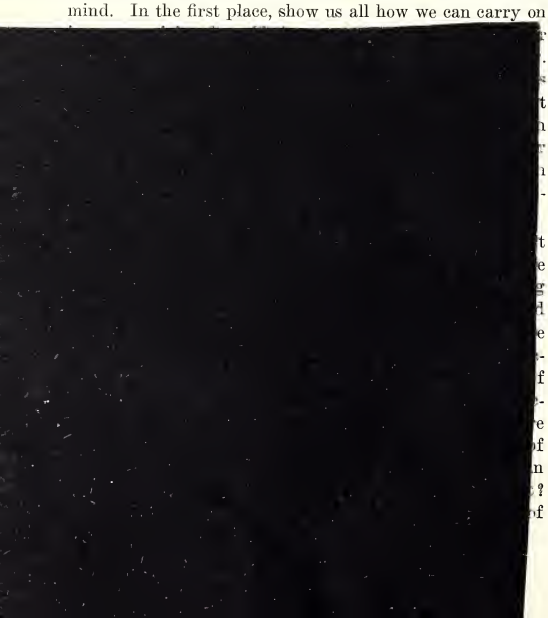
I believe whole-heartedly in your spirit and your work. You certainly visited us last year. We are looking forward to your return visit this year.

In order that your visit might be more pleasant and might accomplish more, I thought that I would write you this letter.

You would be amused, I know, to know that there are those here—as in other places—who think of you primarily in terms of red coats, boots, whiskers, and loaded bags! Isn't that positively funny? And I have heard all sorts of doubting rumors and legends which seek to destroy our faith in you. So I want you to know that there are those of us who understand the deeper value of your work and the true existence of your generous and kindly spirit.

I regret to tell you that, while we have lots of good children here, the older folks have not been quite so good. I remember that you have always had difficulty getting a local branch office and helpers in your Christmas work. Of course, you come only when people are so busy carrying on in your name, that they have no time to stand around or gaze up chimneys or look behind doors for you. I remember, too, how badly you felt in other years when you saw older folks running around in red coats and whiskers and yet not acting at all the way you would. Do you remember some of those folks who tried to impersonate you? Do you remember that suit that was too large, and those funny whiskers? And isn't it queer that some older folks think that when they have a suit like yours, they have you? But every year I know you have people acting in your name who do not wear bright suits or carry bags. Especially I remember that older brother who tried to help you minister to his younger brothers and sisters. Didn't that touch you?

Your spirit is not one whit older than the other years—and you are just as ready to help us all, I know. Now when you come this year into our hearts and homes, I should like to have you keep these requests of mine in mind. In the first place, show us all how we can carry on



I wish that you would bring me this year a greater effectiveness in making this a happy season for all children, and point out to me the most needy and worthy cases. I want you to come here—but I also want to go with you to other places. Tell me your secret, Santa Claus, and let me bring to others at least some of the joy you bring. Keep me from the foolish notion that I can buy Christmas in the stores, or that I can have it merely by going out and getting hemlock tree and decorating it and putting gifts around it. You are a man of few words—as a matter of fact, I cannot recall that you ever issued an official message. You exist to us, then, largely in terms of what you have done for us.

I hope that you will be sure to visit some of those older young people who fancy themselves so smart and modern that they do not believe in your work at all. I hope also that you will visit those parents who make a great show of your coming once a year, and then never think of doing something for the inner lives of their children for the rest of the year.

We need you as never before, Santa. We see the deeper value of your work, and want to share it. We want you to come into our busy, prosaic, tired lives and bring us a new spirit.

We know how delighted the children will be, and we hope that all the older folks will be prepared for you.

Come to our homes again, Santa, with your message of love and cheer. Come even with scanty or empty bag. Come and show us the spirit that should be always in our family circle and in our community. Come and show us the way to share and labor and help—and in the wintry sky show us the Star that still guides you on your way.

Your friend and co-worker,

Richard Morton.

RALEIGH TO LIBERIA

By T. B. Eldridge.

The papers and the pulpits lately have had more or less to say (and I notice that there has been a celebration in Norfolk) of the sailing of the first Methodist missionary to Africa: all of which was proper enough, but the fact that Raleigh and not Norfolk was the starting point of Melville B. Cox on his mission to the Dark Continent seems, most strangely, to have been overlooked by Methodists, though it was mentioned in an address to a group of Raleigh Episcopalians two weeks before the Norfolk celebration.

In a list of preachers stationed at Edenton Street church, published in 1912, this appears:

1831. Melville B. Cox, Bennett T. Blake.

In the short history of Methodism it is stated that Melville B. Cox was a native of Maine, stationed in Raleigh, a reserve delegate to the General Conference; and that when the church called for a man to enter the African field he volunteered, was accepted; that he went, lived a few months, labored and died, and dying, bequeathed to American Methodism the stirring battle cry, "Let a thousand fall before Africa be given up."

Is there anything in such a record to suggest why it should be withheld from the knowledge of North Carolina Methodists or why North Carolina Methodism should not publish it from the housetops?

WHY NOT A BEREA IN WESTERN CAROLINA?

(This appeared in the Advocate of August 6, 1931. It is published again by request.)

Few of our people know the wonderful work that is being done at Berea College in Kentucky. I had never dreamed of any such until two weeks ago when I got a look at the place and secured literature that gave a glimpse of the record made in the past 75 years. It is simply marvelous. In North Georgia are the Berry Schools which in the past 30 years have inspired and trained 8000 boys and girls for lives of fine service. In that work Martha Berry's spirit will live forever.

Why could not we have something similar to these in western North Carolina? We have enough struggling enterprises that could be brought together at one place and adapted to meet the need of the situation to convert failure into triumphant success. Berea wins because it holds fast to its purpose to make it possible for poor boys and girls largely by their own efforts to get an education. I venture to suggest that nothing better could be done than for a few of our leaders to drive over to Berea and study that enterprise. It would be far more valuable than all the plans laid for bringing success to our struggling schools.

Here are 2600 boys and girls getting an education at a cost of $140 and $150 a year, much of this won by their own efforts. Every one must work at least two hours a day—most of them much more. Ninety per cent are from the mountain counties.

Berea, Kentucky, is one place where work is honorable and poverty no disgrace. The farm, the shops, the looms, the first class hotel, the care of a hundred buildings, and of the 6000 acres of land give work for many hands. But I have not the space to even enumerate the many things done; the spirit and the enterprise of the place cannot be protrayed by the mediums of human speech. One must see and feel and know to properly appraise Berea College.

Could a few people among us get the vision and begin to live the enterprise a better day would dawn for our present educational effort. The plant and the money would be forthcoming. Berea and the Berry Schools began with so little—oh, so little, that no one knew anything worth while was doing—but all that is changed now. Somehow whenever one begins to render a real service to needy humanity others will come to the rescue.

This note is purely personal and in no way commits any one to such an enterprise. This suggestion is made with the hope that others may think about it in relation to our present educational situation in North Carolina. A success in the hills of Kentucky or in the mountains of Georgia should not be treated lightly in the midst of struggling enterprises in North Carolina.

Nothing in years has stirred me quite so much as that brightest spot in Kentucky. M. T. P.

THE OLD CODGER

The old codger came to town with his son and his daughter-in-law—and at first nobody noticed him.

His son and that wife of his were the important people, and they made friends at once with other important people. Anyone could see that they would be an addition to the business and social life of the town. The son had drive and brains and vision. He talked well. He worked hard. He was a regular fellow and a good sort.

The wife, also, knew her business. She was popular with both the men and the women. She was nice to look at. She could sing. She could get up a good dinner.

So there was nothing wrong with her, either, and both son and daughter got by exceedingly well, considering that they were strangers who would not be really accepted as friends until they had been in town at least ten years.

"The Old Codger" lived with them, but you didn't see much of him. He went to bed early, he didn't play bridge, he wasn't up on current events.

A cheerful old fellow, who didn't bother anybody, and his son and daughter treated him nicely, but never pushed him forward. Every nice morning he'd take his cane and go down town; every afternoon he'd take another walk. Nobody bothered about him—father seemed happy, and that was enough.

And after the family had been in town four or five years, "The Old Coger" died—very suddenly, without any fuss . . . And what happened then? . . . Well, he had one of the biggest funerals our town ever knew.

It seemed that everybody in town knew father, and liked him. He had friends that son and daughter hardly knew at all.

The high school team showed up; it seemed that father always had gone to football practice. The high school principal came; father had helped him a lot with the boys.

The mayor was there in a silk hat; father had met him at the board of trade rooms, where "the Old Codger" played checkers on wet days, and the mayor respected father's judgment.

Half a dozen firemen and policemen attended the funeral and were solemn. A lot of people from the country, prosperous farmers, put on their best clothes and came to town for father's funeral; father had met them, somehow.

The rich old lady who was the town's dowager—even she came. She had met father in the town library several times, and they had talked pleasantly together, and she had liked him. Fifteen or twenty business men came, and all those people you always see at funerals were there, too.

"The Old Codger" would have been surprised and touched at the size of the funeral—and so were his son and his daughter-in-law.

And afterward the son was heard to boast—though he had not done so before—of the fine old father he had lost.—Anonymous.

THIS ENFORCING OFFICER KNOWS HIS LIMITATIONS

There is practically no open sale of intoxicating liquor in the United States. I do not mean to say it is not being sold. It is, but the purchaser must seek it out. In any just and comparative evaluation, the national prohibition law is much better enforced than the sophisticates realize. We hope that the friends of temperance or prohibition will see the necessity for education and grasp their opportunity. We can defeat the enemy's army, the traffickers in liquor, but the people who sustain that army are beyond the range of our guns. They are just as certain within the effective range of ideas and ideals. —A .W. W. Woodcock.

The church is a missionary instrument. When it ceases to function as such, its very existence may be called into question.—Trinity Church, Williamsport, Pa.

"I BELIEVE IN HELL"

By Robert Casper Lintner.

If I were choosing a text for a sermon on hell, I should choose one innocent of brimstone but unflinching as granite: "Between them there was a great gulf fixed." It is the inexorable word spoken of the chasm that separated Dives and Lazarus beyond death. On one side of the chasm was bliss. On the other, blisters, brimstone. On one side wealth and woe made company. On the other, righteousness in rags reaped a deserved reward. But between them there was a great gulf fixed.

God did not fix it. Dives did, in the moments when he spurned a beggar's need, in the hours when he luxuriated in indulgent softness, in the long days of self-centered choosing of gold above God. Lazarus fixed it, in long hours when, devoid of human sympathy, he learned to lean upon God and find succor in him. In days when hope lingered on in his heart as a dim candle flame, fanned by every fresh aspiration after things cleaner and finer and more enduring than the tatters he wore and the crumbs he fed upon and the indifference and condescension and loathing that were his lot.

It was a chasm not of geographical distance alone, but of mental attitude and moral outlook. It was widened by innumerable opportunities spurned and blighted, in uncounted moments of betrayal of self and God.

I am saying that here and now, in a world where we have sin and misery and heart-break and lust and wrath and a slimy train of innumerable ills, we have hell. It is closer than the other side of death. We read it in men's faces. We smell it in their lives. We taste it in our friendship and enmities and in the foods our fevered hands prepare for our jaded appetites. It is not so fragrant as brimstone, nor so gentle as fire. It is worse. It is hell. And we make it. If we do not like it, we should not drivel about God and his matchless love and his undying mercy. We do better to talk of our own indecencies, our own depravities, our own lusts, our own damnabilities. And then we should change our ways.

We do not build mountains with our own hands and then turn and curse God for heaping up the unsightly dirt. The dirt was his making, but the mountains we heaped are ours. We got wages enough for heaping them—the wages of wrecked homes, blighted lives, bitter remorse and shame and misery and death. We should be honest enough to admit the workmanship for which we were paid.

We have taken God's dirt, from which flowers spring in loveliness and fragrance, and we have struck off the flowers and with our own hands have fashioned the dirt into mountains—nay, into cesspools which stand open and unashamed, needing nothing so much as fire to cleanse them of their stench and their malign possibilities. Would that they were as attractive as fire and as helpful as brimstone, which at least brings cleansing and not pollution in the death it deals.

Hell is as real as sin and as indubitable. It is as real as pain and human anguish and perfidy. It is as real as remorse and unescapable. It is as real as the pigsty to which we betake our blistered feet in our far journey from the Father's house. It is the pigsty, lacking nothing of its stench and squalor, its shame and its swinishness and its segregation with its own kind.

For the story of the Lost Son is the story of a far trek from heaven to hell and back. If we insist on heaven we must believe in hell also. They are opposite sides of the same coin. The one is dutifulness and fellowship with the Father and is resultant rewards. The other is waywardness, forfeited sonship, blistered feet, tatters and stench and hunger and depravity and loathsomeness. The one is the glad comradeship of the Father's lighted house. The other is deliberate and self-appointed exile from the Father's face and the reach of his outstretched hands.



Dr. Henry Crane, one of the preachers during Religious Emphasis Week at Duke University

But a man may leave the hell his hands and his passions have made. He may come to himself and frame words of wisdom and humility with his parched lips: "I will arise and go." "I am no more worthy." "Make me." And One stoops down out of heaven to take his hand and help him back out of the hell to which he insisted on journeying.

My conviction is that we need to reassert the existence of the fact of retribution, deep-burning and unescapable and utterly terrible in all its consequences for us and for others, where in flames of our own lighting sear into our consciences the eventful conviction that God is God and good is good and sin, of any hue or fragrance, is sin.

Such a hell should be preached from every Christian pulpit by every prophet of God. It would not be popular preaching. But it would be most practical and extremely helpful. Folk should be warned of the climate whither they journey and the miasma let loose upon the way. Schedules could be righted and another journey planned, if they but knew.—Zion's Herald.

I WONDER!

Yes, I wonder what our vice president-elect has in mind, if anything. What can men of authority be thinking about when they put their little shoulders to the wheels of moral progress, in an attempt to turn them backward?

Let men and the demons of darkness do their worst; but let God and his people forbid that the most diabolical demon of them all, strong drink, shall again build his lair and make his den in the folds of our national flag; and hide his diabolical deviltry behind the stars and stripes of America's glorious banner! J. O. Ervin.

Many law enforcement officers stoop to means as illegal as the acts they seek to punish or suppress.—Chairman Wickersham Law Enforcement Commission.

ONE OF GOD'S ACRES AND ITS TRUSTEE

As per your request at conference, I am sending you the picture of one of our God's Acre farmers and his acre.

This picture is that of Thomas R. Alexander, standing in the midst of an acre of cotton he has grown for the Lord. On this dedicated tract of land he grew 1,000 pounds of cotton, the entire proceeds ($25) going to his church. The smile of satisfaction on Brother Alexander's face betrays the inward condition because of having achieved something worth while for the Lord. He testifies that he has never raised better cotton than he has this year—the first year that he has dedicated a portion of his land to the Lord.



While much credit must go to Brother "Tom," he is not the only one to receive credit for the success of this project. For his wonderful family, consisting of Mrs. Alexander, Cecil, Arnold, Ethel and Ruth, had a very definite "hand" in the plowing, cultivating and picking.

The God's Acre Plan of financing rural churches was something new to our two rural congregations of the Taylorsville charge. The plan was not therefore grasped as eagerly and willingly as the pastor had hoped it would be. Yet the results and fine spirit of co-operation manifested by these two congregations—Marvin and Carson Chapel—have not been discouraging, but much to the contrary, highly gratifying and encouraging. And while Mr. Alexander is one of our outstanding leaders of the Marvin church, and was also one of the first to signify his willingness to dedicate an acre of land as God's Acre, he was not alone in this willingness to give back a portion of that which rightly and truly belongs to the Lord, for six other families at Marvin and six at Carson Chapel made a similar dedication, and I am sorry that I cannot send a group picture of these "faithful stewards of the Lord."

I expect at least twice that number to join these "trail blazers" for the upbuilding of the Lord's kingdom in this part of his vineyard this year. We are not discouraged; we are not defeated; we are starting with the year, and we expect to report "infull" next fall.

You can count on the Taylorsville charge being this year, as it was last year, among the leaders in the Advocate campaign. R. L. Young, P. C.

BROTHER DULIN HAPPY IN HIS NEW WORK

We wish to say that it was with much regret that we left our many friends on the Bethel charge. Many of the good people there are a part of the salt of the earth and light of the world. The division of the circuit makes for progress. Each division is fortunate in getting such preachers as Freeman and Houck to lead them.

We have been graciously received as succesors to the Freemans in Franklin. We arrived Wednesday to find some good people here, a warm dinner, our truck unloaded, and the men ready to assist in getting things placed. We found ourselves at home among more of God's people, the salt of the earth and light of the world. We have already made many good friends here and are happy to be with these people in the great work of building the kingdom.

We find a convenient parsonage, close in to town—warm, lighted, watered, telephone service, well furnished, etc. Already there is talk of certain other improvements on the parsonage.

Several have called at the parsonage since our arrival, bringing good things for the pastor and his family, for which we are thankful.

We find the Freemans in high favor here—all speak well of them. We are glad to follow such a man again. We are looking forward to a great year here. G. N. Dulin, Pastor.

ELIZABETH CITY DISTRICT NOTICES

The district stewards, pastors, district and charge lay leaders, Sunday school superintendents, presidents of woman's missionary societies, and chairmen of the young people will meet at First church, Elizabeth City, in a district institute on benevolences and cultivation period on Thursday, December 15, at 10 a. m. Pastors please co-operate and notify all these officials and secure their attendance if possible.

A second district institute for the Elizabeth City district will be held in the First Methodist church, Washington, on December 16 (Friday), at 10 a. m. The following charges will constitute our Washington institute: Windsor, Williamston, Plymouth, Roper, Columbia, Washington, Bath, Pantego-Belhaven, Swan Quarter, Fairfield, Mattamuskeet, and Stumpy Point. Those expected to attend this institute are pastors, district and charge lay leaders, chairmen of young people, presidents of woman's missionary societies, superintendents and chairmen of our missionary committees, and any others concerned about the work of the district. Let every pastor see that his charge is well represented. J. H. McCracken, P. E.

DISTRICT STEWARDS HOLD MEETING IN STATESVILLE

The meeting of district stewards of the Statesville district, held at Broad Street Methodist church, Statesville, Wednesday, November 30, was attended by 65, including pastors of the charges in the district and district stewards.

Rev. J. S. Hiatt, presiding elder of the Statesville district, presided. The program included a presentation of the work at Chapel Hill by Rev. Dr. Albea Godbold of Chapel Hill; the cause of Christian education, presented by Rev. W. A. Kale of Greensboro; the women's mission work of the church, discussed by Mrs. A. D. Abernethy of Granite Falls; the Golden Cross (the church's hospital work), discussed by Rev. E. J. Harbison of Statesville, assistant director of the Golden Cross in the Western North Carolina conference.

The apportionments were made to the various charges for conference beenvolences.

Mr. E. F. Allen of Lenoir was elected secretary of the district stewards.

Despite the depression, the church work in the Statesville district has gone forward and has made definite progress during the past year. There were 1207 additions to the churches in the district during the year, and money raised for all causes (including missions) totaled $121,662.

After adjournment of the session Wednesday morning, the delegates and pastors were guests of Presiding Elder Hiatt and Mrs. Hiatt at a delightful luncheon served at the church. Contributed.

MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, January 11, 1933, at 9:30 a. m.

All applications must be approved by the conference board of church extension and be in the office of the general board on or before January 6, 1933. No application will be entered on the calendar after this date. T. D. Ellis, Secretary.

DISTRICT CONFERENCE DATES FOR NORTH CAROLINA CONFERENCE

By agreement among the presiding elders the district conferences will be held on the following dates:

Durham district, May 2-3.
Raleigh district, May 4-5.
Wilmington district, May 9-10.
Rocky Mount district, May 10-11.
Elizabeth City district, May 16-17.
New Bern district, May 18-19.
Fayetteville district, May 23-24.

ROCKY MOUNT DISTRICT

The district stewards, district trustees, lay leaders, presidents of woman's missionary societies, superintendents of Sunday schools, are called to meet in First church, Rocky Mount, December 14, at 10 o'clock. The district stewards and trustees will meet at the morning session. The meeting will adjourn about 3:30. L. B. Jones, P. E.

ANNOUNCEMENT

After January 1, I trust to have enough time off from the school here to assist in one revival each month this winter, and after May 1 we trust to engage in some larger campaigns for souls. Any pastor or others desiring my help address me, 720 Silver Avenue., Greensboro, N. C. Jim H. Green.

DURHAM DISTRICT NOTICE

We will have only one district meeting this year before the district conference. This meeting is called to meet in Duke Memorial church December 12, beginning at 10 a. m. We should have the pastors and at least four leaders from each charge. H. C. Smith.

FAYETTEVILLE DISTRICT NOTICE

The district stewards' meeting of the Fayetteville district will be held at Hamlet December 14. The commission on benevolences will meet at Sanford as announced, December 21. J. C. Wooten.

Good Japanese Stories From Korea

The district conference for our work among the Japanese in Korea was held last week in the church at Kanko, one of the churches with which I am connected. I heard two or three good stories which I think I'll pass on to your readers. I may say in passing, however, that we have some 15 churches for Japanese in all Korea. As there are said to be 500,000 Japanese scattered around in this country, one is inclined to ask, "What are these among so many?" But human resources and divine are two different things. The 11 pastors, three Bible women and three kindergarten teachers, though working under great handicaps, are still working heroically. The military classes and the small business men are not very anxious to hear the Christian message. But at Kanko it was good to see our little church full to overflowing for two nights—Sunday night when Bishop Akazawa spoke, and again on Monday night when the new general secretary for young people, Brother H. Kimura preached. And they were great sermons. Bishop Akazawa was asked by the prefectural governor and by the mayor of the city to speak to the men working in their offices. Brother Kimura was invited to speak to the railway men. So a door is being opened. The mayor said in his welcome address at a dinner which he and the governor gave to the members of the conference, that they were doing all they could in an economic way to help the people, but they, the officials all recognized that there are questions which economics cannot solve, which only religion can teach. I hear that there are many young people (mostly Koreans in these parts) being taken up by the police almost daily for their communistic leanings. It was probably to this and to the difficult racial problems that he referred. It was a fine conference and all received great blessing and inspiration for the coming days.

But now to the stories:

Mrs. Sakai of Suigen

She was baptized about 20 years ago in Osaka. Her husband was not a Christian. He went to Shanghai on business, leaving his sister and his wife. There was a little child about four years old, Japanese count, but during the father's absence the child died. It was a lovely child, unusually generous, giving half of any gift it got to some one else. The mother grieved sorely, but she believed the child had gone to be with the heavenly Father and her faith grew stronger. However, the husband's sister reported to her brother that his wife was doing nothing but going to church, so he wrote forbidding her to attend church, and being a good Japanese woman, she had to stop; but she didn't stop being a Christian. Five or six years ago her husband came back from Shanghai and they came to Korea. The wife is still very earnest and keeps praying constantly that her husband may yet become a Christian. Recently he has relented and occasionally give her permission to go to church when she is not busy at home.

Mr. Tatsuo Hamada

He was a shepherd in north Korea, but a few years ago he sold out and came to Seoul, living in a part of town called Kyu-Ryuzan. In a district near there some poor Koreans were living, but the Japanese wanted to develop that part of the city, so they moved the Koreans out, some 200 households. The Koreans are in dire poverty, living in mud huts, with only one hydrant for the whole village, and it is away down at the foot of the high bluff and the huts are up on top. Mr. Hamada goes out there and helps the Koran women carry their water. (Korean women, by the way, carry great jars of water on their head. It is wonderful to see them climbing steep pathways ,a baby tied on one hip and a big jar of water on their head. Both the water and the baby arrive in safety!) There is no doctor in the village, so Mr. Hamada visits the sick, and sometimes helps with giving them medicine. He is poor himself and he could not afford to pay for his wife's railway ticket. She had to go to Byen-yang on business and could not get back home. When the people of the village heard about it they collected two or three yen each from among themselves and gave it to Mr. Hamada to help bring his wife back. This shows how one Japanese Christian has found his way into the hearts of Koreans.

The Wife of a Carpenter

I didn't get her name, but she lives in Fusan, Korea. Her husband despised Christianity and made life so hard for his wife that she often thought she would run away, but she managed to hold on. She is just a little bit of thing and she has no education—cannot even read the newspaper—but she has faith that removes mountains.

Some three years ago the church people began raising funds for a new building, and she pledged 300 yen to be paid in three years. Now the building is being erected. Recently she came to her pastor, Brother Kobayashi, with the last payment to her pledge. She had made the money by taking in washing and sewing, and she had paid it all. Then to the pastor's surprise, she asked if she might be allowed to pay half of another person's pledge—one who had pledged 50 yen and had gone away without paying it. She said there were still three months before the money was due and she could make it. Her Christian life has borne fruit at last, for her husband came to the pastor not long ago and said he would have to capitulate, and that he, too, wanted to become a Christian.

Mrs. Stewart and I both keep well. We are getting settled in our new home, an old home which we have rented from the Canadian mission. It is on a hill, and we have the most wonderful view in all the city. The beautiful bay stretches out before us, and the shrubbery around us hides the roofs of the town. It is night just now, and seven lighthouses are winking at us. We are not five minutes' walk from the business district of this city, yet we enjoy the lovely quiet of a mountain top. Come to see us!

S. A. Stewart.

WHY THEY CALL IT PIN MONEY

This expression originally came from the allowance that a husband gave his wife to purchase pins. At one time pins were dreadfully expensive, so that only wealthy people could afford them, and they were saved so carefully that in those days you could not have looked along the pavement and found a pin that you happened to be in need of, as you can and often do today.

By a curious law the manufacturers of pins were allowed to sell them only on January and 2 of each year. When those days came around the women got pin money from their husbands and went out and got their pins.

Pins have become so very cheap in these days that we are rather careless with them, but the expression has continued to live.

Pins were known and used as long ago as 1347 A.D. They were introduced into England in 1540. In 1824 an American named Might invented a machine for making pins which enabled them to be manufactured cheaply. About 1500 tons of iron and brass are made into pins every year in the United States.—Selected.

A COLD REJECTION SLIP

I took an inventory
The other day
And found files were bulging
With splendid material
I had promised publication.
There is, you know,
An economic depression.
Advertising is hard to secure
And preachers are not paying their subscriptions,
As promptly as they should.
So the magazine is running
Much smaller than I had planned,
And this good material is on hand.
So a lot of new writings which
Come to the desk must be returned
With rejection slips.
I feel sorry for the men who
Put personality into a sermon or article which should have publication,
And all they get is a cold rejection slip.

But what can I do?
I didn't make the world.
Nor did I start the depression.

But if anybody has a story of how churches
Can beat the depression, and pay the preacher
What he deserves,
I'll make room for that.
—William H. Leach, Editor Church Management.

Golden Cross Report of Western North Carolina Conference, 1932

ASHEVILLE DISTRICT
D. M. Litaker, Presiding Elder

Acton—T. A. Groce	$ 16.00
Biltmore—R. H. Caudill	2.00
Central—W. A. Lambeth	46.30
Saluda-Tryon—O. L. Robinson	8.25
Total	72.55

CHARLOTTE DISTRICT
J. W. Moore, Presiding Elder

Bethel—F. W. Kiker	5.50
Dilworth—C. M. Pickens	5.00
First Church—W. W. Peele (1931)	18.50
Hawthorne Lane—J. W. Shackford	79.50
Spencer Mem.—F. B. Smathers	10.00
Matthews—J. M. Varner	5.00
Pineville—E. O. Cole	20.25
Wadesboro—W. B. Davis	13.55
Total	157.30

GREENSBORO DISTRICT
W. A. Newell, Presiding Elder

Battleground—W. C. Dutton	4.00
Coleridge—R. J. Barnwell	2.00
Farmer—W. H. Groce	3.00
Gibsonville—D. D. Holt	4.00
Greensboro—	
Centenary—J. C. Cornett	60.00
Glenwood—F. B. Jordan	2.25
Holt's Chapel—C. P. Bowles	8.00
Guilford—D. F. Tarver	6.00
High Point—Calvary—E. L. Kirk	19.00
Wesley Mem.—G. R. Jordan	20.00
Liberty—L. P. Barnett	3.75
New Hope—C. D. Brown	2.00
Ramseur-Frank.—A. C. Tippett	10.00
Ruffin—E. W. Needham	4.75
Summerfield—W. F. Cooley	1.00
Total	149.75

MARION DISTRICT
E. W. Fox, Presiding Elder

Avery—J. M. Green	5.00
Bostic—J. N. Snow	3.00
Burke—C. S. Plyler	1.00
Cliffside-Avondale—H. H. Robbins	6.50
Forest City—J. W. Williams	4.00
Gilkey—D. S. Richardson, dec.	5.75
Glen Alpine—A. G. Loftin	7.25
Marion—	
Marion Mills—J. W. Parker	3.00
Marion Ct.—W. J. Hackney	1.00
McDowell—T. B. Huneycutt	2.00
Mill Spring—T. T. Dixon	10.50
Morganton—	
North Forest—A. A. Kiles	6.25
Old Fort—J. L. Rayle	5.60
Rutherfordton—J. F. Armstrong	5.00
Rutherford Col.—W. G. McFarland	9.75
Spindale-Pleas. Gr.—W. R. Kelly	5.00
Spruce Pine—W. R. Harris	4.00
Table Rock—A. Burgess	1.00
Total	85.60

MT. AIRY DISTRICT
W. E. Poovey, Presiding Elder

Danbury—F. W. Hartsfield	2.00
Draper—G. E. White	9.75
Elkin—L. B. Abernethy	132.00
Helton—C. E. Murray	4.25
Jefferson—J. E. B. Houser	11.00
Jonesville—S. D. Schofield	15.00
Leaksville—R. G. Tuttle	20.00
Moravian Falls—J. E. Hipp	7.00
Mount Airy—	
Central—C. S. Kirkpatrick	35.25
Rockford St.—R. S. Howie	6.75
Pilot Mountain—W. B. Thompson	4.25
Spray—W. H. Willis	8.00
Walnut Cove—J. B. Fitzgerald	2.00
Warrensville—T. G. Williams	10.00
Watauga—G. C. Graham	9.00
Total	275.25

GASTONIA DISTRICT
R. M. Courtney, Presiding Elder

Belmont—W. M. Smith	4.25
Bessemer City—C. B. Newton	6.70
Cherryville Ct.—J. W. Bennett	2.00
Crouse—C. P. Goode	6.00
Dallas—J. W. Vestal	10.00
Gastonia—	
East End—T. J. Huggins	12.00
Main Street—J. B. Craven	80.00
Goodsonville—C. E. Williams	6.00
Lowell—F. H. Price	15.22
McAdenville—R. M. Varner	2.35
Mt. Holly—W. L. Scott	17.50
Shelby—Central—E. K. McLarty	14.00
South Fork—R. A. Taylor	18.70
Total	194.72

STATESVILLE DISTRICT
J. S. Hiatt, Presiding Elder

Ball Creek—J. M. Brandon	18.00
Catawba—E. D. Ballard	11.24
Cool Springs—D. A. Oakley	22.00
Davidson—W. S. Smith	6.50
Dudley Shoals—J. L. Ingram	10.00
Elmwood—R. L. Bass	10.00
Granite Falls—T. R. Wolfe	11.00
Hickory—First Ch.—A. C. Gibbs	33.34
Highland-Rhodhiss—I. L. Roberts	15.00
West View—I. L. Sharpe	14.00
Bethel-Fair Grove—L. L. Smith	3.75
Hiddenite—J. G. Winkler	15.00
Hudson—C. A. Morrison	14.00
Lenoir—	
First Church—C. E. Rozzelle—	25.00
Lenoir Ct.—R. T. Houts	9.57
Maiden—C. F. Tate	14.00
Mooresville—	
Broad Street—T. W. Hager	4.00
Central—N. C. Williams	20.25
Mooresville Ct.—D. R. Proffitt	2.25
Mount Zion—W. A. Barber	29.25
Newton—M. B. Woosley	19.24
Olin—W. Q. Grigg	8.00
Sheppard—G. L. Wilkinson	13.10
Statesville—	
Broad Street—M. T. Smathers	100.00
Statesville—	
Race Street—E. J. Harbison	53.55
Statesville Ct.—P. R. Rayle	15.00
Stony Point—C. M. McKinney	8.27
Taylorsville—R. L. Young	3.00
Troutman—J. H. Bradley	8.00
Total	516.31

SALISBURY DISTRICT
H. C. Sprinkle, Presiding Elder

Albemarle—	
Central—W. B. West	16.50
China Grove—E. H. Nease	4.75
Concord—Central—H. G. Allen	23.75
Forest Hill—Paul Hardin, Jr.	17.25
Harmony—J. C. Brown	3.20
Gold Hill—G. G. Adams	3.00
Kannapolis—	
Trinity—J. P. Hipps	17.00
Landis—Brooks Jerome	3.00
Mt. Pleasant—H. L. Powell	7.71
Norwood Sta.—R. A. Swarringen	21.65
Woodleaf—J. B. Tabor	2.00
Total	121.81

WAYNESVILLE DISTRICT
L. B. Hayes, Presiding Elder

Canton—G. A. Stamper	42.35
Cherokee—Wm. Hornbuckle	2.70
Sylva—D. H. Rhinehardt	1.00
Total	46.05

WINSTON-SALEM DISTRICT
L. D. Thompson, Presiding Elder

Cooleemee—G. W. Clay	13.75
Hanes-Clemmons—M. W. Heckard	5.25
Lewisville—G. W. Fink	1.00
Lexington—	
First Church—J. E. Abernethy	6.00
Mocksville—R. C. Goforth	24.00
Oak Ridge—W. M. Boland	3.00
Sedge Garden—H. C. Byrum	1.00
Thomasville—	
Main Street—W. L. Hutchins	8.00
Thomasville Ct.—John Cline	5.00
Walkertown—Seymour Taylor	1.50
Winston-Salem—	
Ardmore—M. F. Moores	8.00
Burkhead—J. F. Moser	13.50
Centenary—C. C. Weaver	302.09
Total	392.09

DISTRICT TOTALS

Asheville	72.55
Charlotte	157.30
Greensboro	149.75
Marion	85.60
Mount Airy	275.25
Gastonia	194.72
Statesville	516.31
Salisbury	121.81
Waynesville	46.05
Winston-Salem	392.09
Grand total	2011.43

SHORT SAYINGS OF ABRAHAM LINCOLN

"I'm nothing, but truth is everything."

"Let none falter who thinks he is right."

"Freedom is the last, best hope of the earth."

"Don't swap horses in crossing a stream."

"Let us have faith that right makes might."

"Nothing valuable can be lost by taking time."

"With malice toward none, with charity toward all."

"Faith in God is indispensable to successful statesmanship."

"When you have written a wrathful letter—put it in the stove."

"Be sure you put your feet in the right place, then stand firm."

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

OUR BOARD'S REPORT

After calling attention to the noteworthy progress made during the past year, our board of Christian education in its report to the annual conference had the following to say:

"Our board reports a reduction in its staff in June by the discontinuance of its office secretary. We are mindful of the increase in work which thus comes to our executve secretary, Mr. L. L. Gobbel, and to our extension secretary, Mrs. Blanche Barringer Brian, and we record our appreciation of their willingness to absorb this added responsibility. We would also record our appreciation of the services of the young men from the Duke school of religion.

Recommendations

1. We recommend that immediately after conference the presiding elders, in collaboration with the conference staff, proceed to set up a program and organization of Christian education in each district.

2. In view of the vital importance of organization in the program of the local church, we recommend continued attention to the setting up and functioning of local boards of Christian education.

3. We recommend vacation sessions, the observance of Childhood and Youth Week, and the plan for a volunteer district director of children's work in every district. We look forward to the time when we shall find it possible to have a conference director of childhood's work.

4. We recommend the continuance of district and group meetings of young people and suggest that similar meetings of children's and adult workers and administrative officers be held wherever practicable to deal directly with immediate problems involved in furthering the program of Christian education in the local church.

5. We are convinced of the value of our summer assemblies and recommend the holding of a Young People Assembly and a Christian Adventure Assembly.

6. We recommend that district-wide surveys be made to discover unchurched people and neglected areas and to ascertain where new schools should be organized and abandoned schools revived.

7. We recommend that conference and district staffs give attention to the enlistment of as many churches as possible in the support of the Home and Foreign Missionary Enterprise.

8. We recommend the observance of special days as set forth in the Discipline: (a) Sunday School Day; (b) College Day; (c) Young People's Day; (d) World Temperance Day and Prohibition Day; (e) Monthly Missionary Day; and call upon pastors and others in authority to see to it that offerings taken on these days be remitted as required by the Discipline.

9. We call attention to the fact that a trained leadership was never more urgent than now and recommend that wide use be made of corresponding courses, institutes, and local training classes, and that Cokesbury and Standard training schools be held wherever practicable.

10. We recommend the use of our own periodical literature and urge upon workers in local churches the taking of available courses in lesson materials.

11. We recommend a renewed emphasis upon temperance education in our church schools ,and we urge that our young people and adults make effective their organizations in the support of the eighteenth amendment and law enforcement.

Schools and Colleges

Believing that undergraduate courses in the Bible and religious education lay the foundation for effective service in the local churches, your board suggests that our educational institutions seriously consider the value of offering additional education courses for undergraduates.

Louisburg College

Louisburg is now well upon its second year as a coeducational junior college with a considerable increase in students over the past year. With a firm belief in the future of the institution and with a resolute determination to keep the college a going concern, Rev. A. D. Wilcox is giving his best in time, thought, and energy.

Unalterably opposing any high pressure campaign, this board looks with favor upon the request of the board of trustees of Louisburg College asking permission of the North Caolina conference for President Wilcox to make personal visitation to the various churches of the conference, where such visitation may be satisfactory to such churches, for the presentation of the work of the college and its financial needs; provided, however, that any solicitation for funds for the college be made only through private approach.

Greensboro College

Greensboro College goes ahead with her accustomed high grade work, even in the face of extremely difficult circumstances. In order that Greensboro College may move forward with her splendid enterprises not too greatly hampered, we recommend that the college be granted the privilege of borrowing a sum not exceeding $50,000, and that this sum be secured by a deed of trust on the college property in accordance with action taken by the board of trustees of Greensboro College on October 11, 1932.

The board of Christian education, having received from W. W. Peele, president of the board of Christian education of the Western North Carolina conference, a communication stating that the session of the Western North Carolina conference held in Winston-Salem action was taken by this conference looking to the merging of Greensboro College, owned jointly by the two conferences, and Dapenvoprt College, owned by the Western North Carolina conference, this board recommends to the conference that it approve the proposed merger of the two institutions.

Duke University

With aspirations to be a national rather than a sectional institution, Duke University has been launched not only as an educational adventure, but as a social experiment of far-reaching significance.

Indebted to the visionful philanthropy of Mr. James B. Duke for its very existence, Duke University is abandoned to the task of training preachers, lawyers, and physicians, and to instruction in chemistry, economics, and history. Through devotion to this twofold sacred trust, the university will continue to contribute conspicuously to the uplift of humanity and "help develop our resources, increase our wisdom, and promote human happiness."

ANNIVERSARY PROGRAM

An unusually interesting and inspiring address by Dr. W. M. Alexander, secretary of the department of schools and colleges of the general board of Christian education, featured the anniversary program of the board of Christian education at Rocky Mount. A very fitting incident in connection with this program was the baptizing of the granddaughter of Rev. and Mrs. N. B. Strickland, Rev. T. G. Vickers officiating. Dr. W. A. Stanbury, president of the board, presided and set forth briefly some of the activities, aims, and ideals of our conference program of Christian education. Brief reports also were made by members of the conference staff.

LOOKING AHEAD

Greatly heartened by the action of the conference at Rocky Mount authorizing the setting up of a program and organization of Christian education in each district, and encouraged by the disposition of the presiding elders to lead in the promotion of extensive work in Christian education, our staff looks forward to the new conference year with high hopes of great achievements for the cause. In some of the districts already, in collaboration with our staff, the presiding elders have made considerable progress in blocking out tentative programs and in selecting members of their volunteer staffs. Thus assured of the interest and co-operation of the presiding elders and their staffs and other interested preachers and laymen, our staff feels that the way is open for a greater service this year than ever before.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

DISTRICT ORGANIZATION

The executive secretary has within the past week visited seven districts and the extension secretary has visited six districts, the two having attended nine of the ten district meetings, the business of which meetings was primarily for working out the apportionment of the benevolences ordered by the recent session of the annual conference and the fixing of the presiding elder's salary. At a subsequent meeting with each of the presiding elder district organizations were arranged for. The representatives of the board were most cordially received in all these meetings. Indications now point to one of the best years that the board of Christian education has experienced. The plan for the promotion of standard classes instead of standard schools has received the enthusiastic endorsement of Christian education workers and all interested pastors in every district. Judging from the applications already received it now appears that the most extensive program of training ever put on in the conference will be projected this winter and spring, to be followed up during the fall months. The assembly program seems to be meeting increased favor throughout the whole conference. Reports from presiding elders and pastors show a much larger proportion of local churches that have already chosen local church boards of Christian education than had been considered possible during the past 12 months. It is very gratifying to report that several of these are already functioning effectively.

Organization as now set up:

Asheville District

District Director Christian Education, Rev. D. M. Litaker.

Associate Director, Rev. J. G. Huggin, Jr.

District Director Children's Division, Mrs. C. A. Huneycutt.

District Director Young People's Division, Miss Mary E. Myers.

District Director Adult Division. ——

Charlotte Division

District Director Christian Education, Rev. J. W. Moore.

Associate Directors, Carl King and C. C. Herbert, Jr.

District Director Children's Division, Miss Kate Crowell.

District Director Young People's Division, Monroe Landreth, Jr.

District Director Adult Division, Miss Ruth Gardner.

Gastonia District

District Director Christian Education, Rev. R. M. Courtney.

Associate Director, Rev. G. G. Adams.

District Director Children's Division, Mrs. Oscar Mason.

District Director Young People's Division, Miss Thelma Rhyne.

District Director Adult Division, Mrs. Joe Jacobs.

Greensboro District

District Director Christian Education, Rev. W. A. Newell.

Associate Director, Rev. W. A. Kale.

District Director Children's Division, Mrs. O. D. Nelson.

District Director Young people's Division, Miss Gladys Grubb.

District Director Adult Division, ——

Marion District

District Director Christian Education, Rev. E. W. Fox.

Associate Director, Rev. B. C. Reavis.

District Director Children's Division, Mrs. J. B. McLarty.

District Director Young People's Division, Mrs. Frank E. Johnson.

District Director Adult Division, J. S. Rogers.

Mt. Airy District

District Director Christian Education, Rev. W. E. Poovey.

Associate Directors: Eastern zone, Rev. R. G. Tuttle; Center zone, O. K. Merritt; Western zone, J. D. Rankin.

District Director Children's Division, to be appointed.

District Director Young People's Division, Miss Ruth Minick.

District Director Adult Division, Miss Ruth Colvard, resigned; vacancy to be filled.

Salisbury District

District Director Christian Education, Rev. C. S. Kirkpatrick.

District Director Children's Division, to be appointed.

District Director Young People's Diviison, William Clayton.

District Director Adult Division, Joe McEachern.

Statesville District

District Director Christian Education, Rev. J. S. Hiatt.

District Director Children's Division, Mrs. A. D. Abernethy.

District Director Young People's Division, Elizabeth Man.

District Director Adult Division, Earl Reese.

Waynesville District

District Director Christian Education, Rev. L. B. Hayes.

Associate Director, Rev. E. C. Widenhouse.

District Director Children's Division, Mrs. L. B. Hayes.

District Director Young People's Division, Miss Louise Stein.

District Director Adult Division, R. D. Coleman.

Winston-Salem District

District Director Christian Education, Rev. L. D. Thompson.

Associate Directors: Forsyth zone, Dr. Raymond Smith; Davidson zone, A. W. Honeycutt; Davie zone, R. C. Goforth.

District Director Children's Division, to be appointed.

District Director Young People's Division, Miss Blanche Gluck.

District Director Adult Division, vacancy to be filled.

HOW MANY CLASSES THIS YEAR?

The conference office is now ready to receive the application of pastors and Sunday school superintendents for standard classes for the coming conference year. In the December letter to pastors and superintendents, there will be included a return prepaid postal card calling for certain information which is vital to our training program for 1933.

Classes to Be Scheduled

The conference board, due to lack of funds, has limited the number of schools this year to five or six to be held in the larger centers of the conference. These have been scheduled. Instead of schools, the board has provided for standard classes, which are limited only by the number of weeks the members of the conference staff may spend in the field. It is hoped that 50 to 100 of these classes may be set up in the various churches where standard courses have been available heretofore, and where conditions seem to point to the desirability of the standard type of training rather than to the Cokesbury.

Why the Class, Rather Than School?

1. It enables the pastor to assemble his whole corps of workers into one discussion group, rather than to have them split into different groups studying different problems as is the case in a school with several classes.

2. The class is better adapted to a "problems" course than is the school. That is largely the type of courses we are offering this year. We are seeking to come to grips this year with the actual problems in the local situation. Not mere organization but the actual putting on of the new unified program is to be the aim. Several new courses are being offered this year with the above purposes in view.

3. The class gives opportunity for a less formal type of training, and we believe, a more practical and effective type than could be offered in the school with three to five classes.

4. The class is more economical to the conference board and to the local church than the school. In fact we believe this plan will reduce the cost per credit by 50 per cent.

5. The certificates of credit, in the case of classes, are issued by the Nashville office, instead of by the director as in the case of schools. This will delay the actual handing out of certificates about one week, otherwise there is no practical difference in the matter of credits earned.

6. Finally, by simply bringing together the workers **in one church,** instead of having only two or three workers from a half dozen different churches as is the case in a school, the instructor and the

(Continued on page 31)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The second name of an auxiliary superintendent for next year reported to your conference superintendent of publicity was written in the handwriting of Mrs. A. M. Gates, who is corresponding secretary of Memorial auxiliary.

Miss Jane Addams says: "I beg of you all to go back to the old temperance lectures, or to frame new ones that are better, to keep the people informed of the evils of alcoholism, and to take us out of this queer no man's land in which the prohibition movement at present is."

Mrs. A. M. Gates has been giving herself unreservedly to local and conference affairs during the past quarter. She has been in five districts and has met with 12 zones. During this period she has made 30 talks to different groups, not neglecting a belated guest meeting held in one of the smaller auxiliaries. On December 1 she was present at a meeting of the Legislative Council of North Carolina Women. The legislative Council of North Carolina Women, of which Mrs. Palmer Jerman is president, is composed of women from eight organizations, each organization being represented by leaders in the civic and religious life of our state. The Woman's Missionary Society of the North Carolina conference is represented by Mrs. A. M. Gates, Miss Vara Herring, Mrs. T. A. Cooper and Mrs. D. G. Brummitt.

Mrs. Flora Kendall has been going the length and breadth of the New Bern district, meeting the women in churches as well as in homes where various groups have been gathered. Recently she attended a zone meeting at Riverside and from there went to Dover, where she met the women there at night. On the day following she attended three meetings. At one of these meetings Rev. L. E. Sawyer was present and gave $25 to enroll his wife's name on the memorial list. Mrs. W. C. Chadwick accompanied her to Ayden, where Mrs. Chadwick spoke at night in the church. The pastor afterwards remarked it was the best sermon that had been preached during loyalty week. From Ayden they went to Grimesland for a meeting—two country auxiliaries having come in to get the opportunity of hearing these conference officers. Mrs. McKinne and Mrs. Kendall visited Pink Hill also, giving the women information and encouragement.

Mrs. R. A. Burt writes:

"The members of the Mary Pescud Missionary Society of Edenton Street Methodist church honored Mrs. J. L. Cuninggim of Nashville, Tenn., at delightfully informal tea at the home of Mrs. E. F. Pescud and Miss Sally Reese, in Cameron Park, recently. Mrs. Cuninggim (the former Miss Maud Merrimon of Raleigh) was for many years an active member of the Mary Pescud Society and it afforded her friends a great deal of pleasure to have her as their guest of honor.

"Mrs. Cuninggim spoke of a new movement in missionary circles to deepen the spiritual life of the membership of our church and urged that we take a vital interest in this matter which is of great import.

"In addition to Mrs. Cuninggim, specially invited guests were Mrs. Robert W. Bailey, Mrs. F. S. Love and Mrs. E. C. Few. Mrs. E. C. Few and Miss Bessie T. Brown poured tea, while sandwiches, nuts and candies were served by Miss Mattie Reese, Miss Sally Reese, Miss Daisy Green and Mrs. E. F. Pescud.

Mrs. D. H. Outlaw writes:

"The foreign mission study class of the Mount Olive auxiliary has recently completed the book, 'Lady Fourth Daughter of China,' by Mary Brewster Hollister. The class held four sessions of an hour and a half with Mrs. R. L. Cox as teacher. Members from each of the five circles assisted Mrs. Cox in presenting this interesting study. Papers, blackboard, posters and discussion were the methods used ,and quite a bit of outside material was used in preparing the lessons. Inspiring devotionals preceded each lesson period, these being led by various members of the class. Thirty-eight registered for the work with an average attendance of 20."

Miss Floy Leach writes:

"The Cary Missionary Society was very fortunate in being able to secure Mrs. F. S. Love, wife of our presiding elder, to teach the fall mission study class. It was conducted at an all-day session Tuesday, November 15. While we had been urged to have several class periods in preference to the all-day meeting, we felt that Mrs. Love could help us more in one day than any of our home talent could in several. We were not disappointed, for she pictured the problems of China in such a vivid manner that we could but realize how badly more Christians were needed in that vast country with its 450,000,000 people who are appealing to us with outstretched hands. Mrs. Love said that a study class which did not make its members more anxious to do something for missions was a failure. If we are not more anxious after hearing her portrayal of conditions, there is something wrong with us. During the noon hour buffet lunch was served in the Wesley Baraca class room. The afternoon program closed with a missionary solo by Mrs. C. B. Howard, wife of the Baptist minister."

SPIRITUAL LIFE PAMPHLETS

The Woman's Missionary Council requcsted the Publishing House to issue this series of pamphlets, and all editorial work was under the supervision of the woman's section of the board of missions:

The Ministry of Silence and Meditation, Herman, 25 cents.

Meaning of the Cross and Resurrection, Maltby, 25 cents.

Jesus Christ and the Meaning of Life, Maltby, 20 cents.

Coming to Christ in Modern Days, Weatherhead, 15 cents.

Power of Life, Dusen, 20 cents.

A School of Prayer, Furse, 20 cents.

The Presence of Jesus, Weatherhead, 20 cents.

Private Prayer, Gray and Barclay, 15 cents.

Real Prayer, Prosser, 25 cents.

Ways of Praying, Lester, 20 cents.

Great Souls at Prayer, De Bardeleben, 25 cents.

Any or all of the above books may be ordered at the given prices from Methodist Publishing House, 417 East Grace Street, Richmond, Va.

The publishers have also provided a metal rack with 11 pockets, holding 12 pamphlets each, and a money box, with lock and key. The rack may be hung on the wall or placed upon a table. It is properly lettered, indicating that it is self-service. The full retail value of the 132 pamphlets is $29.40, but a profit of five cents on each pamphlet sold is allowed to the person placing the order. The charge will be on a 90 day basis and books not sold may be returned. The steel rack is the property of the Publishing House and must be returned.

All spiritual life groups will find these books stimulating, and certainly each group should order some of these without delay. A little money invested in these books and time spent in following the thought of these authors will do much to enrich the soul life of the membership.

WEEK OF PRAYER SERVICE

Week of prayer was observed by the Woman's Missionary Society of Kenly church with one service, with Mrs. A. J. Broughton leader of the service.

Mrs. C. E. Blunt of Wilson gave a talk on prayer. Mesdames C. F. Darden and H. M. Grizzard sang A Beautiful Garden of Prayer. A number of women took part in the program, which made it very interesting, and being interspersed with music was greatly enjoyed. A solo by Mrs. Swinson of Wilson was very appropriate. Mrs. C. F. Darden told of the needs of McDonnell French Mission School. A playlet, Ewha College, was given by the high school girls. At the close of the program the social committee of the church served a delicious salad with hot tea. Altogether it was two hours very profitably spent.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 16 Woodvale Ave., Asheville, N. C.

MORE NEW ORGANIZATIONS

Mrs. J. L. Woltz, the secretary of the Mt. Airy district (woman's work), writes us of a recent organization at Salem church on the Mt. Airy circuit. She writes: "I went to Salem church near Mt. Airy with the pastor of Mt. Airy circuit, Rev. R. E. Ward, and his good wife, on the day before Thanksgiving and organized a missionary society with 12 members. I feel that I had something to be specially thankful for on Thanksgiving Day." The officers chosen are: President, Mrs. Frank Martin; vice president, Mrs. Claude Banner; secretary, Mrs. Harvey Colten; treasurer, Mrs. Ella Sparger; Supt. children's work, Mrs. James Matthews; Supt. local work, Mrs. Edgar James; Supt. supplies, Mrs. Jim Smith; agent World Outlook, Mrs. J. B. Banner; membership committee, Mrs. Charlie Hall, Mrs. John McKellar and Mrs. R. E. Ward. Addresses of all officers, Mt. Airy, N. C., R. F. D.

From Mrs. D. G. Smith of Denton, N. C., Winston-Salem district, comes the announcement of a new Woman's Missionary Society at Denton, with 14 members. This organization was made possible through the influence and co-operation of the pastor of the church, Rev. B. A. Sisk, and Mrs. Sisk. The officers of the new society are: President, Mrs. Howell Harrison; vice president, Mrs. B. A. Sisk; corresponding secretary, Mrs. D. G. Smith; recording secretary, Mrs. Baxter Carter; treasurer, Mrs. H. Val Badgett; assistant treasurer, Mrs. Vernon Cranford; Supt. literature and publicity, Mrs. C. Bishop. Address of all officers Denton, N. C.

MRS. MARIA BEALE FULLER

The Woman's Missionary Society at Azalea church, Swannanoa charge, Asheville district, mourns the loss of one of its most faithful and consecrated members, Mrs. Fuller. The following tribute of love and appreciation of her beautiful life comes to us from her co-workers:

Alice Maria Beale Fuller, daughter of Charles Henry and Maria Beale was born in Norfolk, Va., January 16, 1846. At 16 she joined the Granby Street Methodist church, and when the Woman's Missionary Society was organized in Norfolk she was one of the charter members. Several years ago she received a jubilee pin given her as a charter member.

Her married life was spent in southwest Virginia, where she was active in church work. For a number of years she was district secretary of the Woman's Missionary Society of the Big Stone Gap district of the Holston conference.

On coming to North Carolina about ten years ago she transferred her membership to the Azalea church, becoming at once fully identified with all the church interests, proving herself a most faithful and loyal member of the Woman's Missionary Society until April 25, 1932, when she quietly slipped away. Her daughter, Miss Ethel, left her sitting in her chair reading her Bible while she went to the postoffice, and on her return found her kneeling by the bed, her spirit having taken flight. As we meet together we want to think a while of her; of her gentleness and unfailing kinndness; of her friendship for all; her loving helpfulness to the less fortunate about her; and in so doing testify of our love for her and our appreciation of her life among us.

We commend to our Father's love and tender care her many friends, and especially her devoted daughter, Miss Ethel.

How do we think of death? In her going may we not think of death as a part of life, continuous, growing, expanding life? May we not think of death as the opening of a door into another room of our Father's house, and as going home where the great Friend has gone before us?

Mrs. C. E. Lewis,
Mrs. C. N. Levy,
Miss Mary Banner.

MISSIONARY BUDGET FOR 1932

What about our conference financial budget for 1932? Has your society met its obligations in full? If not, will you not make a desperate effort to secure the full amount pledged during this last quarter of the year? Did you read the letter from Mrs. Lipscomb, our Council secretary, in last week's Advocate, as she made that fervent appeal to us to meet all our obligations. Only one month and our record will be closed. May it be one of gratification to our missionary women and one that will show that our women are continuing to carry on in the face of discouragements and uncertain conditions!

CAMPAIGN FOR WORLD OUTLOOK

November, December, January and February are the months set apart for an intensive campaign to secure subscriptions to our missionary magazine —The World Outlook—and it behooves all of our Outlook agents, presidents and others interested in the success of this magazine to get busy and make every effort to place this splendid periodical in every home in Southern Methodism. "The World Outlook," says the Missionary Bulletin for December, "is the finest church periodical in this country. But during the past two years it has lost 20,000 readers. Twenty thousand homes—a hundred thousand persons who saw it two years ago do not see it now. What a loss of spiritual values!" For the first time the World Outlook last year failed to pay all its bills on its own income. That means we must have an intensive, energetic campaign this winter, such as we have never had before, for this magazine.

Upon the publicity superintendents and Outlook agents rests the responsibility. If our magazine is saved, you must save it. You can do it if you will. Suggested lines of activity are: Secure renewals from all subscribers; secure subscriptions from all Sunday school officers and teachers; sell subscriptions to be sent as Christmas presents to friends and relatives. To each recipient will be sent a beautiful Christmas card in the name of the sender announcing the coming of the magazine.

Organize an active committee and canvass every home; enlist the interest of the pastor; ask the missionary society to buy a number of subscriptions with the local fund and send to selected persons in the missionary society not receiving the periodical.

The Western North Carolina conference, for the third quarter, reported less than 2000 subscribers. Let us get aroused about this matter and see if we can not add a large number of new subscribers and renewals in the months of the campaign. A missionary woman said the other day, "I had rather do without any magazine that comes into my home than to do without my World Outlook. To me it is indispensable." She has expressed just what hundreds of other missionary women are thinking. Let's get busy and see if we cannot enlarge our subscription list before the campaign is over.

WRITE YOUR CONGRESSMEN AT ONCE

Superintendents of Christian social relations and presidents of missionary societies should begin at once to appeal to their own senators and representatives in Congress for the entrance of the United States into the World Court. You may have done this before, and it may have to be done again and again, for women who want world peace must speak their minds to those whom they have elected to Congress, letting them know in forceful terms their belief that the failure of the United States to take its place in the World Court is one of the greatest obstacles to the day when arbitration and adjudication will take the place of war in the settlement of international disputes. Let each woman take this message to herself and write her senators and representatives from her district.

See page 28, December World Outlook.

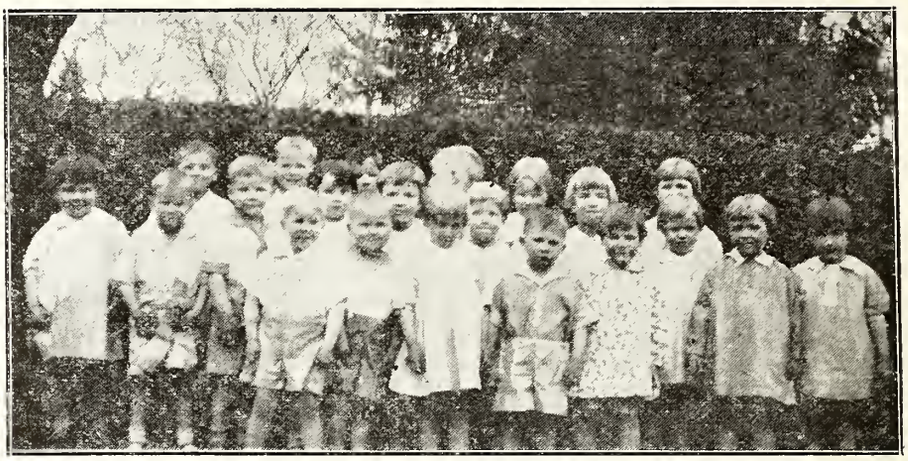
Mrs. W. A. Newell,
Supt. Bureau of Christian Social Relations.
Mrs. F. S. Parker,
Chm. Committee on International Relations and World Peace.

"The building of the institutions of peace is the most distinctive enterprise of our time."—Chief Justice Hughes.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.



These little youngsters believe in Santa Claus. Do you believe in them?

WILL HE COME?

There are 331 youngsters, little and large, at the Children's Home now wondering whether Santa Claus will visit the Children's Home this year, and if he does come, what he will bring with him. To some of these youngsters Santa Claus is a real jolly old person, whose pouch is filled with lots of nice things for little boys and girls. To others he is symbolic of sweet spirited persons who would like to share with others. Our big family has lots of faith in Santa Claus and its members are looking forward with much anticipation to his visit on Christmas Eve.

Santa Claus is looking to the men's Bible classes, the women's Bible classes and missionary circles and other sweet sprited souls for help in providing for the joy of a big family of orphan children. There will be no happier family anywhere than at the Children's Home on Christmas day. Members of Bible classes will be happier on Christmas day, if they have shared in making our children happy.

APPLES AND ORANGES

I don't believe it is possible for the Children's Home to receive too many apples and oranges. They just get away so very fast that even a very large supply does not last very long. Our kind readers will serve us mighty well if they will send us apples and oranges, and nuts, particularly peanuts.

A FINE GIRL

Last year just before Christmas, Florine Royal, one of our choice girls, a member of the 11th grade, was forced to leave the Home and enter a tuberculosis sanatorium for rest and care. We had hoped for Florine to return to us by the blossoming of our dogwoods, but she was not ready. News has just come to us that Florine will be able to re-enter the Home, enjoy Christmas with us, and return to her school immediately following the holidays. We shall take good care of Florine. Following her high school graduation in June she will enter training at the state hospital at Sanatorium, where she can not only be properly cared for, but can also learn to serve others. Florine is a fine girl.

AT ASHEVILLE

Early last week Mrs. Woosley and I hurried up to Asheville to do some case work and to attend a meeting of the Asheville district stewards. It was encouraging to note the spirit of confidence that permeated this body of men. Presiding Elder Litaker was lavish in his praise of his leaders and was glad to point with pride to the record they made last year. There was plenty of evidence that H. A. Dunham, district lay leader, and his associates will make even a better record this year.

AT GASTONIA

On the following morning a visit was made with the Gastonia district set-up meeting, so splendidly presided over by Presiding Elder Courtney. Every pastor, district steward, and practically every charge lay leader in that entire district was present. These brethren made up a most forceful meeting. When district lay leader A. J. Kirby presented the apportionments they were unanimously agreed upon with the spirit that the best thing had been done, everything considered. That Gastonia district bunch is loyal and diligent. If the cotton industry would revive the Gastonia district would walk about some.

AT SALISBURY

Hurrying away from Gastonia a visit was made with the Salisbury district brethren. This meeting overflowed the room in which it was being held, as co-operation and good fellowship overflowed the meeting. Presiding Elder C. S. Kirkpatrick was assured of a hearty welcome and cordial good co-operation throughout his first year on the district. The Children's Home received a good hearing at Salisbury, as it did at Gastonia and Asheville.

TEN PER CENT APPORTIONMENT

A resume of the total ten per cent apportionment payments into the Children's Home during last conference year is now being made. When this is completed it will be published. Records show that 22 charges in the conference failed to pay anything on this apportionment. Only three districts show every charge having paid something through this apportionment to the Children's Home, these being Gastonia, Greensboro and Winston-Salem. The Mt. Airy, Salisbury and Statesville districts show only one charge each failing to make a payment on the ten per cent apportionment. Some of the localities showing the most insistence for the intake of children show the least returns for supporting the children's needs.

GOOD NEWS

"I have a fine class of girls in their teens. The name of this class is the Faith-Hope-Charity class. They have been sending clothes to a girl up there at the Children's Home and at times they have helped clothe local girls who were unable to get sufficient clothing to go to school. Enclosed you will find a bill of lading for shipment of 600 yards of goods from the Wade Manufacturing Co. as a Thanksgiving offering from this class. Miss Miriam Beachum is president of the class and Miss Sadie Davis is secretary."—Paul J. Kiker, Wadesboro.

"It has been our custom on each Thanksgiving to share our blessings with some family in our city by giving them a basket of groceries. This year we decided to share with you, so are sending you a package of gifts. Although they are small and not near enough for all at the Home we hope what we are sending will be of some service to you. Several of our number brought money, which we are sending through our church."—Miss Carrie Smith, Primary Dept., Wesley Heights, Charlotte.

THE BIG PARADE

The dictation of these notes must come to an end, since it is about time for preparations to begin for the big Santa Claus parade through the streets of Winston-Salem. Our baby cottage children will view the parade from the singing class bus. A big Greyhound bus will be completely filled with our primary children, who will enjoy the ride in this beautiful bus as a part of the parade. Sixty of our juniors will march in the parade blowing trumpets. Other boys and girls will march with certain high school units. The rest of us will whoopee from the side lines.

The parade is being sponsored by civic organizations of Winston-Salem. Real reindeer will see that Santa Claus is properly transported through the streets of our city. Everybody is preparing to get a big kick out of this wonderful parade.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

I want to ask all Sunday schools and organized classes to take a special Thanksgiving offering for our Orphanage. Only a few have sent us an offering so far. I cannot urge the necessity for doing this too strongly.

* * * *

At the time of writing these notes, which is December 3, we have received scarcely anything from the churches, Sunday schools and individuals for Thanksgiving. Possibly this poor showing is due to the lateness of holding our annual conference. It is not too late for all to come to the relief of the Orphanage. We have three more Sundays left in this month. This will give all an opportunity to remember our fatherless children. Let's make Christmas Sunday a red letter day for our 332 children. We are facing the hardest situation in the history of our Orphanage. Unless all churches and Sunday schools rally to our support we shall have to beat a retreat at an early date.

* * * *

The ten per cent Orphanage assessment for the past conference year—1932—was $42,287. Our books show that we received $22,596. This left a shortage of $19,691 on the ten per cent Orphanage assesment for 1932. For the year 1931 we received $32,565 on specials. This conference year—1932—we received $20,037 in specials against $32,565 for the year 1931.

* * * *

Due to the financial conditions that obtain over the conference all salaries at the Methodist Orphanage for this conference year have been reduced considerably. This is the third time all salaries have been reduced within the past two years. The superintendent's salary was reduced materially along with all the rest. In addition to this some departments have been combined in the interest of economy. Frankly, I want all the friends and supporters of our home to know that the most rigid economy is being practiced by our workers and children. We must live within our budget and thus avoid an embarrassing debt which would seriously cripple our work.

TRUS' AN' SMILE

Honey, trus' der Lawd a bit, an' doan' fogit to smile!
Ain' no use a-frettin' an' a-mouin' all de while—
S'pose de rain does peppah down, an' s'pose de skies am gray;
Shuah de Good Lawd ain' gwine let it always be dat way!
He's jes' sendin' trials foh to put yuh to de tes';
Dat's His way ob tryin' out de ones He lubs de bes'.
Daon' yuh 'member Daniel in de fierce ol' lion's den?
He jes' smile an' trus' his Lawd, an' out he come again!
Doan' yuh 'member Jonah what wuz swallowed by de whale?
He jes' smile an' trus' his Lawd, an' lived to tell de tale!
When de Hebrew chillun in de fiery furnace lit
Dey jes' smile an' trus' de Lawd, an' didn't burn a bit!
When you'ah jes' plum scared to def an' doan' know what to do,
Dat's de time de helpin' han' reach down an' guide yuh froo!
Shuah He ain't a-fixin' to fogit yuh is His chile—
Honey, trus de Lawd a bit, an' doan' fogit to smile!

—B. Y. Williams, in Western Advocate.



A group of girls on the Methodist Orphanage Lawn, Raleigh

Sunday School Lesson

DECEMBER 11

The Christian's Rest and Recreation

Scripture Lesson—Leviticus 23:39-43; Nehemiah 8:9-18; Zechariah 8:5; Matthew 11:16-19; Mark 6:30-32; 1 Cor. 10:23-33.

Golden Text—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. 10:31.)

The serious question of our modern society is work and play. If we cannot find work to keep men busy we shall have to provide play to keep them occupied. The question of affording it will have to be settled by the rules of society. If men cannot have work so they can earn money they will have to have money so they can afford to play. Things provided by the machine age will have to be controlled by society. We cannot much longer be controlled by the machine or by the few who control the machine. Busy hands are not dangerous. The unemployed become a menace.

It is useless to kick at the progress of the machine. We cannot go back to the time when men lived to work and leisure was largely unknown. We are destined to go forward to the time when men will not be compelled to work or when the work of the world will be done with such ease that the working hours of the week will be very few. We shall have to learn to pay men more for doing less. They will never consent to going back to the time when we paid less for doing more. I have known men who in boyhood worked twelve hours a day six days in the week for less than fifty cents. There was no question of leisure with them; they had no leisure. There was no question of what they should do when not employed; they were employed all the time. The distance between the evening meal and bedtime was rather short.

The first task of our times is the task of finding enough pay for a few hours of work that will make it possible for folk to spend many hours at play. The golf course and the tennis courts will claim more hours than the factory or office. Men will look to their leisure, instead of their work, for the cultivation of their bodies. The important thing will be play, not work.

The Kind of Leisure

Our lesson is very timely. The Christian use of leisure means that leisure will have to be Christian. The time is already upon us when the task of Christianizing leisure is as imperative as Christianizing business. The notion that we know how to use leisure is a fiction; we just spend it. We give little heed now. It is no easier to learn how to play than to learn a trade, and the play is as character forming as the trade. People who do not know how to play usually find out how to go wrong. It is in vaction time that our young folks get into difficulties. Where they spend their summer is of far more importance than where they go to school. Our summer places reveal a great need of some kind of supervision over our vacations.

Certain things are essential, and our first reference brings one of these essentials to our notice. It will be noted that it links mirth with understanding and relates play to a knowledge of God. In renovating the houses of God they had found a forgotten book, the law of God as given by Moses. Hours were spent in reading this book to the crowds in the street and other hours in making its meaning clear so that the people came to understand the meaning of the book. The feast they were commemorating was not only provided by the law, but also its method of observance. What they had done compared with what they should have done was so far apart that when the people heard the law they wept. This their leaders forbade. The people were informed that this was a holy day as well as a feast day. They were not to mourn nor weep. They were sent away to "eat the fat and drink the sweet"; "they went their way to eat and drink . . . and to make great mirth, because they had understood the words that were declared unto them." Thus their leisure and merry making is linked up to the book of God and its understanding.

Any religion that does not oversee the leisure of its people will fail because character is largely formed in and by our leisure hours. The joys of life and the pleasures of human society must be founded on a knowledge of God and the discovery of his will.

Camping Out

Thus we find a nation going into the woods and cutting off branches from the trees. With these they made themselves temporary shelters and played camping out. That these shelters are built on the housetops is but bringing the woods to the city as they cannot take the city into the field. The book had informed them how the feast should be observed, and so they hastened to shape their merry making so it would accord with the book of God. This linking the leisure and play of a people to the will and law of God is not accidental, but revealing; that is how it will have to be done if we would not spoil our religious life by irreligious play.

Our second reference gives us a spoiled vacation. Jesus had seen the apostles out—two and two—giving them power over unclean spirits . . . "and they went out and preached that men should repent. They cast out many devils and cured many that were sick." When they returned to report their success to Jesus he invited them to come apart for a little vacation. They had earned one. The work was trying, and they had done it well.

—Christian Advocate (N. Y.)

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This sounds incredible and as if it might require the services of a Houdini or some other skillful worker of legerdemain. But, proclaimed by 34 of the leading pastors of the nation the plan is worthy of investigation.

Under the caption—"A Little Bit More"—a letter has gone forth to thousands of fellow pastors and churches of the country, calling attention to the ease with which additional funds may be raised by means of the Golden Rule Week, "Saving and Sharing" plan.

The method of raising "the little bit more" is through the familiar one of sacrificial saving on food or other expenses.

To make the [illegible]

financial, [illegible] than ever before, in the observance of International Golden Rule Week, December 11-18. Again, as in the past, each individual donor is at liberty to direct his contribution to any institution or agency in which he may be interested, but the special appeal this year is based upon those tragic needs that are incident to unemployment and the prevailing economic depression."

It is also pointed out that many of the needs lie outside community or denominational borders and it is suggested that at least a portion of Golden Rule gifts be made available through The Golden Rule Foundation for these nondenominational or interdenominational activities that are typified by the Unseen Guests introduced in the 48-page booklet issued free of charge by the Foundation.

In this era of self-centered individualism the moral effect of a week of simple living in the interests of those who have not enough food to sustain their bodies will be of inestimable value. Children are invariably eager to sacrifice when the object is explained to them and it is they as well as the beneficiaries who will gain by the sacrifice of luxuries to which they may have become accustomed but are not in any degree necessary to health or well being. The pleasure and satisfaction of having helped actually to save lives is one that should not be denied them.

EVERY ONE IS IN TROUBLE

A very wise and kind business man recently said: "Every one who is normal is in trouble now. If any one is not in trouble these days there is something wrong." The present business depression is universal. Its bad effects reach the laborer, the merchant and the millionaire. The banks, the churches, the cities suffer. Because we do not know how to pay our bills or where the supplies for the next day are to come from we are not exceptional. Our experiences are the common experiences of the human life of today. We will get through and the better day will dawn, but in the meantime we are sure to meet with [illegible]

[redacted]

geratand, his patience was quite beyond his comprehension; his sympathy for the natives was utterly beyond Stanley's grasp. There he was, patient, unwearied, eager, keen, spending himself, going on, all for the sake of living for Christ and men.

"When I saw that unwearied patience," wrote Stanley, "that unflagging zeal, those enlightened sons of Africa, I became a Christian at his side, though he never spoke to me about it." It is the witness of a loyalty unshaken, a love unfaltering, a patience untiring, through the second watch, that is going to impress the great world.—King's Business.

"How do you like your new French music teacher, Helen?"

"He's the soul of politeness. When I made a mistake yesterday, he said, 'Pray, mademoiselle, why do you take such pains to improve on Beethoven?" —Boston Transcript.

Bifocal Percy says the auto gets people almost everywhere these days—except to church!

Lost 20 Lbs. of Fat In Just 4 Week

Mrs. Mae West of St. Louis, Mo. writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

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WHAT MEN ARE NEEDED IN OUR TIME?

By Dr. S. Barton Sklar.

What men are needed in our time? I use the term "in our time," though I might have used the term, "in and for all time." The need of any one generation is in essence and in truth the need of every generation. Men pass, but the needs of man are eternal. The importance of the answer to our question lies in the truth that the outstanding men mold the life of our time, and youth generally fashions itself after those figures which are, or are believed to be, great.

Young people, through the keenness of their questioning and the multiplying of their doubts, move one to wonder whether standards may not be lifted too high as well as suffered to lapse too low. Great as were Washington and Lincoln, they were not wooden. Both were of flesh as well as of soul, with a goodly share of human frailties and shortcomings. But if there be peril of lifting human standards of greatness too high, the greater peril is that we be not exacting enough of those whom we rear as the mighty figures of our day. Nothing could be more hurtful to the hopes of human progress than to assume, as we commonly do, that men must be exactly as our fathers were. Any such doctrine, however implicitly held, is pessimistic, for it denies that gain and advance are humantly possible and maintains that the stature of men can never be greatened.

The first answer to the question "What men are needed in our time?" is men! The human species is supposed to be vertebrate, but so many humans are pitiably invertebrate. The men who are needed are men who are independent of the trappings of fame, or fortune, or office, with which they may temporarily be clothed. The way to test a man is to take away his temporary investure of circumstances and then see how much or how little is left.

The invertebrates roam about in many fields, in the field of politics and in the sphere of the church, and in the world of gainful commerce—invertebrate in so far as they are not men of truth, unbending and selfish.

Needed in our time are men ready to be pioneers in thought as well as in action, men as keen and ready to pioneer morally and spiritually as were the great pioneers of other days in all continents, men so possessed of and by the pioneering passion that they are scornful of popularity and as contemptuous of unpopularity, men who pioneer because the vision of God and of eternal things lays upon them the compulsion to be true interpreters of life.

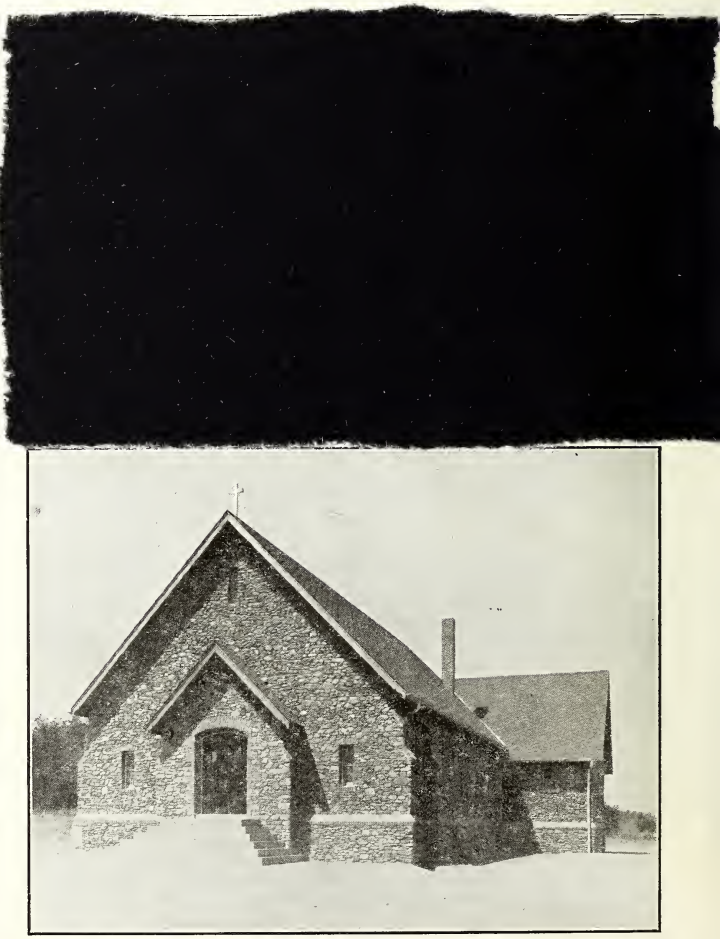
No men can truly pioneer who fail to treat the people with real respect, not with studied and stilted reverence, but as if they were what they can be helped increasingly to become—namely, reasoning beings. To play lightly upon and with people's emotions, prejudices and passions is not to treat them with respect. They must be regarded and dealt with seriously. There is no graver sin in our public life and among our so-called great than a trivial, uncomprehending and flippant attitude toward the masses.

Emerson, in his noble analysis of greatness and its uses, declares that it consists in "truth, reverence and good will." Truth is reverence for self and the heart of the universe. Reverence is the acceptance of the greatest in the least, and divine in man. Good will is the motif that roots in life and flowers in service. This truth becomes oneness with self. Reverence, oneness with the one, and good will, oneness with all. This and this alone is greatness.

In the course of a summer's journeying I came uoon three men, two of them outstanding figures; one of England, one of Hungary, one of Jerusalem. Two are needed in our time and are equal to its highest and most exacting needs, and the third is a show figure, who may suffer himself basely to be used for a time by his own kind, but there is no greatness in him. The other two are men of truth, reverence and good will. Their spirits are lifted up by purpose, their hearts are full of tender, wise sympathy and, above all, they are utterly selfless because utterly true—selfless with a vision so full of God and man that self is lost in its glory.—Supreme Council Bulletin.

ATHLEET NEVER SURRENDERED

I was asked how much of Palestine I saw. Answer: Went through territory of each of the tribes on both sides of Jordan in the north and through that of all the tribes west of Jordan in the south, and from Mount Olivet with my binoculars looked over the lands occupied by the other three tribes; then elevating the range of vision looked upon the mountains of Moab, on Mt. Nebo, where Moses stood to view the promised land, lay down and died and God buried him; saw the spot where Elijah stepped into the chariot of fire, disappeared and never came back; then starting in the region of Tyre and Sidon



Two typical churches in the open country aided by the Duke Fund. Above, Ebenezer church on South Fork circut; below, Nebo church in McDowell county



Rev. E. J. Poe



Rev. J. T. Ratledge

Two of the hundreds of superannuated preachers who are aided by the Duke Foundation

I came down the coast to Athleet, a castle that never surrendered.

When the Romans conquered Palestine they overran all the country save Athleet, which never surrended, and a dozen centuries later when Saladin swept the Crusaders out of the land, he cleaned up all the territory but Athleet and beseighed that.

My dragoman told the venerable priest who I was and what I wanted. He appeared in his white vestments, tall, handsome, intelligent, cultured, white hair and bare feet, showed me something and told all about it in his Samaritan lingo. I handed him a two piaster piece, to another place—another tip, the ancient cathedral, then the basement, where the Crusaders had their horses bridled and saddled, halters fastened to the iron rings still fixed in the stone wall.

The Crusaders selected a stormy night, left their lights blazing to impress the Saracens that they were still there; waited till the tide ebbed low, the waters going far out and leaving the shelving coast bare a great distance, then swam horses to the fleet waiting to take them home, and when the beseigers stormed the castle next day they found it deserted. They saw them no more. Athleet never surrendered.

Robah F. Bumpas.

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Madison	750	160
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Mt. Airy—Central	2100	400
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N. Wilkesboro	1500	320
Pilot Mountain	575	150
Rural Hall	600	160
Sandy Ridge	200	60
Sparta	300	80
Spray	800	200
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"MY COUNTRY, RIGHT OR WRONG" UNDER DISSECTING KNIFE

It is not a bold and militant statement defying the world; on the contrary, it is so very timid and weak a statement that it could not even be completely stated. The man who said it was not a hero; he was a coward who dared not finish his own sentence. Anybody who will try to finish that sentence will find that he has to think—a painful process. For the sentence will either end "My country, right or wrong, retains some rights," which is so true as to be merely a truism, or else the sentence must end "My country, right or wrong, must be treated as if she were right," which, being obvious nonsense, was generally what the jingo journalists did mean, so far as they meant anything.—G. K. Chesterton.

UPWARD URGE

Forward e'er our watchword be
Whatever be the call!
Onward be our battle cry
Where'er the task may fall!
Richer be our upward move
For all the coming days!
Higher be our every aim
Along the trying ways!
Never fail, our motto be,
In all our Master's work!
Hard the purer zest may be,
Press on, and never shirk!

—James Monroe Downum.

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Children's Storyland



A BOY'S FIRST BOOKS

Dr. Claudius B. Spencer of Kansas City, Mo., for many years editor of the Central Christian Advocate, gives this reminiscent sketch of the beginnings of that love of reading which has been one of his master traits:

I cannot remember my first book. I do see clearly my father giving me a pet lamb; it was at the age when such things happen; and that I took the wool and a little extra my mother gave me and sent to Harper's for Livingstone's Travels in Africa—a big book, but no bigger than my appetite.

In those days my mother took us two children to the county seat to see Van Amburg's menagerie; she paid a quarter to buy for me a book of the animals, in colors. What a world that book and Livingstone opened to me!

The Civil War was nearly over by that time, and a long saber with nicks in it became a possession of our family. I used to carry that saber over my shoulder as I drove the cow to pasture, and plunge the sword to right and left through the fog to puncture any lion that, like the one who leaped on Livingstone and gnawed his shoulder, might be leaping on me; or one of the tigers in that book on Van Amburg's menagerie that might be creeping through the fog on me. What days! What a world!

When I was eight or nine I spent a week in a little hamlet by a mill pond, with my mother's brother, who, like my father, was a physician, and just out of the University of Michigan. In after years he was destined to influence me most profoundly.

As we bumped along the corduroy road in his buckboard, in the setting sun above the great trees, he cut the willows with his whip and repeated verse after verse of Gray's "Elegy in a Country Churchyard."

How that poem fired me! In the glory of those sunsets—

"The curfew tolled the knell of parting day,"

but rang the matins of, to my child's imagination, a wonderful dawn. It—

"Left the world to darkness and to me."

Yes, but night hath her dreams! I was furious to memorize that poem; every line a picture. And on a day I pressed no little silver into the palm of the sextion of that "ivy-mantled tower," and dug me a competent root of that identical ivy, and wrapped it scientifically in moss that I might bring it home to Kansas City, to grow it up the side of our house.

I want a bit of it planted over my grave, because that poem and that ivy teach us that as God sees the undiscovered worth of things, so he, some day in the ample ages and the boundless creation, will help us, me, in self-discovery, in that life which bewildered me long.

As for Livingstone, from that early hour always my hero, I rose from my knees one golden afternoon at vespers in Westminster Abbey, and found a little ancient lady also rising from her knees. She spoke to me. She said she was from Africa, from the Veldt. She had just arrived in London the day before.

I: "Would you not like to see where Livingstone sleeps?"

She: "O, if only I might."

I gave her my arm. In a moment, down under the great nave, we stood by the slab that repeats Livingstone's great prayer for Africa and underneath which his body lies.

He died in 1873; in a year's time representatives of the race he died for had carried the body to the ocean and had deposited it in Westminster, the slumbrous, sacred, sublime Valhalla of England's great dead.

But for her hand clasping my arm I am sure the excited little lady would have fallen to the floor. In farewell she spoke of the message she would bear back to the Veldt, that Africa where Livingstone's heart is buried under the tree near which he died.

Livingstone's Travels in Africa was my first purchase of books. The second in importance was in 1868, when I was eleven years old. My father, physician of the old school, was nominated judge of the probate court of Livington(e) county, Michigan.

In the campaign I rode to the county seat pearched beside a famous lawyer, Edwin H. Uhl of Grand Rapids, presently to be ambassador to Berlin.

When he was on the platform and about to speak he beckoned me to him and slipped a silver dollar in my hand to pay for some dinner; likewise my father sent me, by my older brother a few minutes later, seventy-five cents. I had a few pennies in my pocket.

I found a grocery, invested three cents in crackers and two cents in molasses candy, and I pitied Queen Victoria and Napoleon Bonaparte that they couldn't sit beside me round that barrel head and get such a square meal. Then I hit the trail to the little drug store with its shelf of books. I didn't buy out the whole institution, but I did buy The Arabian Nights. Sinbad, the sailor, in the valley of diamonds, was not richer than I. I think I have that precious volume somewhere still.—Christian Advocate (N. Y.)

YOUR NAME

By Edgar Guest.

You got it from your father. 'Twas the best he had to give.
And right gladly he bestowed it—it is yours the while you live.
You may lose the watch he gave you and another you may claim,
But remember, when you're tempted, to be careful of his name.

It was fair the day you got it and a worthy name to wear:
When he took it from his father there was no dishonor there;
Through the years he proudly wore it, to his father he was true,
And the name was clean and spotless when he passed it on to you.

Oh, there's much that he has given that he values not at all,
He has watched you break your playthings in the days when you were small,
And you've lost the knife he gave you and you've scattered many a game,
But you'll never hurt your father, if you're careful of his name.

It is yours to wear forever; yours to wear the while you live;
Yours, perhaps, some distant morning to another boy to give;
And you'll smile, as did your father smile, above the baby there,
If a clean name and a good name you are giving him to wear.

—Selected.

THE MYSTIC SEVEN

By Richard Perry.

Seven is the number that has been invested with much that is mystical, sacred and symbolical. The principal nations of antiquity regarded it as mystical. It is a significant fact that this number appears on the first pages of the Bible, where we are told that the work of creation was completed in six days, and on the seventh the Creator rested. Throughout the Bible we find many groups of seven. In Proverbs 9:1, we read: "Wisdom hath builded her house; she hath hewn out her seven pillars."

Egypt's seven years of plenty were succeeded by seven years of dearth. For seven days the waters of Egypt were turned into blood. The golden candle-

stick in Solomon's Temple had seven lamps. In the New Testament occur many groups of seven, as, the seven churches of Asia, seven stars, seven spirits, seven horns, and seven eyes of the lamb; all these found in the Apocalypse.

The Greeks attached great importance to the number seven. It was sacred to Apollo and to Dionysius; and it occupied a conspicuous place in the teaching of Pythagoras, who gave it many distinctive appellations. Aeschylus wrote the tragedy, "The Seven Against Thebes." There are seven sacraments of the Roman Catholic Church, and in the same church the orders of the ministry are seven.

Down to modern times the number has retained its mystical and symbolical character. There are the Seven Dials, Seven Gods of Happiness, Seven Lamps of Architecture, Seven Sages, Seven Wonders of the World, the Seven Sleepers, and many other groups of seven.

This number is found in the legend of the Seven Sleepers. During the reign of Emperor Decius, seven noble youths concealed themselves in a cavern. The Emperor ordered the entrance closed. The youths fell into a deep slumber, from which they were awakened during the reign of Theodosius II, after having slept about two hundred years. After their long fast, they sent one of their number to the city for bread. He was surprised to see crosses planted over the city. His dress and obsolete language confounded the baker, to whom he gave an old medal for the bread. The citizens suspected he had found a secret treasure, and he was taken before the judge, to whom he related the miraculous story. The Emperor, Bishop of Ephesus, and magistrates hastened to the cavern, where they found the sleepers. They related the story of their persecution and long sleep to the multitude, gave them their benediction, and expired.

Various reasons have been ascribed for the peculiar regard had for this number. One reason is that seven is a symbol of completeness, being compounded of three and four, which are represented in space by the triangle and the square. In numerical symbolism three represents the spiritual (the Trinity, for example), and four represents the material (the four elements). The ancient reason seems to have been astronomical, or astrological, namely: the observation of the seven planets and the phases of the moon, which changes every seventh day. —intermediate Weekly.

THE GREAT DIPPED

By Alice Crowell Hoffman.

Here is a beautiful legend of the Great Dipper, which you can easily find in the starlit summer sky.

Once upon a time, much longer ago than any one can remember, there was a dreadful drought in the land. All the springs and streams and even some of the rivers dried up. The sun shone scorchingly, and no rain fell. The people everywhere suffered from thirst.

A woman and her little girl lived alone at the edge of a great forest. The mother became ill with a fever, and called in vain for water. At last the little girl could stand it no longer. Under the starlit sky she set out to find water for her poor mother, taking her dipper with her.

On and on she wandered, but everywhere the springs and brooks were dry. Weary and almost exhausted, she sank down on the ground, and prayed that God would give her water for her poor sick mother. As she lifted her dipper from the ground, she felt that it was much heavier. Her prayer had been answered. Her dipper was filled to the brim with life-restoring water.

Homeward she hurried, never stopping to take a drink herself, although she was very thirsty. Soon she met a dog, which begged piteously for a drink. "My mother would not want to have this poor dog suffer," she said to herself, as she poured out some of the water into her cupped hand, and let the dog lap it.

The child did not notice it, but a great change had taken place in her dipper. It was changed from tin to silver. And it was larger, and held much more water than before.

On she hurried once more to bring the water to her mother. Soon a tall stranger met her. He pointed to his parched lips and then to her dipper of water. "My mother would not want the stranger to be thirsty," she said as she offered him the dipper.

The child did not notice it; but, as the stranger drank, the dipper changed to gold, and was just as full of water as before.

On she hastened once more. At last she reached her mother's bedside, and offered her the life-saving water. The water revived the mother at once, and she shared the precious liquid with the child, who had not taken a drop for herself, although she was very, very thirsty.

As the two shared the water, another wonderful change took place in the dipper. It grew larger and larger, and sparkled as if set with diamonds. Then it went up, up higher and higher until it rested in the sky.

And the little girl and her mother heard a gentle voice saying, "Blessed is he that giveth a cup of cold water in my name."—Junior Christian Endeavor World.

The other afternoon a child went to the movies and returned looking less than pleased. Her mother asked her about it. "Was the picture good?"

"Perfectly terrible," said the child. "I could hardly sit through the second performance."—The New Yorker.

Arthur had been promoted to the position of monitor of his new class and he was anxious not to fall down on the job. "And please, God," he prayed that night, "wake me early in the morning. Shall we say a quarter to eight?"—Selected.

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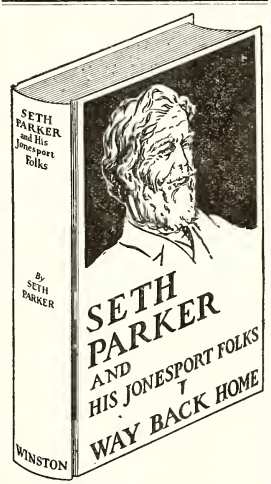
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Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C.
FIRST ROUND—IN PART

December

Pasquotank-Newbegun, 11 11
City Road, night 11
South Camden-Wesley's, 11 18
First Church, night 18
Hertford, 11 25

January

Edenton, 11 1
Chowan-Anderson, 3 1

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

December

Aberdeen-Vass, Aberdeen, a.m. 11
Laurinburg, p.m. 11
Piedmont, East Rockingham, a.m. 18
Rockingham, p.m. 18
Sanford 21

January

Person and Calvary, a.m. 1
Hay Street, p.m. 1
Hemp Tabernacle, a.m. 8
West End, Marcus, p.m. 8

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FIRST ROUND

December

Conway, Conway, 11 16
Garyburg, Garysburg, 3 16
Kenly, 11 18
Elm City, 7:30 18
Halifax, 3 21
Enfield, Whitakers, 7:30 21
Bethel, 7:30 28
Farmville, 7:30 29
McKendree, Pinetops, 7:30 30

January

Seaboard, 11 1
Littleton, 3 1
Norlina, 11 4
Nashville, 7:30 4
Northampton, Jackson, 11 5
Rich Square, 11 6
Robersonville, 11 8
Tarboro, 7:30 8
Clarke Street, Rocky Mount, 7:30 11
South Rocky Mount, Battleboro, 11 15
First Church, 7:30 15
Rosemary, 11 22
Roanoke Rapids, 3 22
Scotland Neck, 7:30 22
Spring Hope, 11 29
Rocky Mount Ct., 7:30 29

February

Wilson, 11 5
Stantonsburg, 3 5
Warren, Providence, 11 12
Warrenton, 7:30 12
Weldon, 7:30 15

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FIRST ROUND

December

Princeton, 11 4
Epworth, 7:30 4
Manners, Manners, 11 11
Lillington, 4:30 11
Zebulon, Wendell, 11 18
Millbrook, Pleasant Grove, 3 18

January

Selma, 11 1
Smithfield, 7:30 1
Newton Grove, Hopewell, 11 8
Dunn, 7:30 8
Central, 7:30 11
Creedmoor, 11 14
Oxford Ct., Bethel, 3 15
Oxford, 7:30 15
Jenkins Memorial, 7:30 18
Middleburg, Drewry, 11 21
City Road, White Memorial, 11 22
Henderson, 7:30 22
Cary-Apex, Cary, 7:30 25
Benson, 11 29
Four Oaks, Four Oaks, 3 29
Clayton, 7:30 29

February

Louisburg, 11 5
Tar River, Kittrell, 3 5
Franklinton, 7:30 5
Youngsville, Youngsville, 11 12
Garner, Ebenezer, 3 12
Bailey, 11 19
Edenton Street, 7:30 19
Erwin, 11 26
Fuquay, Holly Springs, 7:30 26

Western North Carolina Conference

ASHEVILLE ISTRICT
D. M Litaker, P.E., Asheville, N. C.
FIRST ROUND

December

Hot Springs, 3 8
Marshall, 7:30 8
Emma, Riverview, 7:30 9
Brevard, 11 11
Rosman, 3 11
Oakley, 7:30 11
Hendersonville, 7:30 12
Leicester, 7:30 13
Hillside, 7:30 14
Fairview, Parsonage, 3 15
Swannanoa, 7:30 15
Skyland, Skyland, 7:30 11
Candler, Mont., Sat., 11 17
Flat Rock, Flat Rock, 11 18
Saluda, 3 18
Fletcher, 7:30 18
Black Mountain, 7:30 19
Weaverville, 7:30 20
Weaverville Ct., 3 21
Acton, Acton, 7:30 21
Laurel, 3 22
West Asheville, 7:30 22
Sandy, Parsonage, 3 23
Central, 7:30 23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave, Charlotte, N. C.
FIRST ROUND

December

Waxhaw, Waxhaw, 11 11
Prospect, Bethlehem, 3 11
Hawthorne Lane, 7:30 11
Ansonville, Ansonville, 11 18
Stanfield, Love's chapel, 3 18
Bethel, Bethel, 7:30 18
New Hope-Bethel, New Hope, 11 25
Lilesville, Lilesville, 3 25
Matthews-Indian Trail, Matthews, 7:30 25

January

Polkton, Polkton, 11 1
Weddington, Weddington, 3 1
Big Springs, 7:30 1
Morven, Morven, 11 8
Peachland, Peachland, 3 8
Wadesboro, 7:30 8
Thrift-Moores, Pleasant Grove 15
Hickory Grove, 3 15
Homestead-Dunn's Homestead, 7:30 15
Trinity-Derita, Trinity, 11 22
Belmont Park, 7:30 22
Spencer Memorial, 11 29
First Church, 7:30 29

February

Marshville, Marshville, 11 5
Monroe Circuit, Grace, 3 5
Monroe, Central, 7:30 5
Pineville, Pineville, 11 12
Brevard Street, 7:30 12
Chadwick, 11 19
Wesley Heights, 7:30 19

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N C.
FIRST ROUND—IN PART

December

Stem, 2:30 8
Front Street, 11 11
Webb Avenue, 3 11
Hillsboro, 7:30 11
Leasburg, 11 Efland 14
Burlington Circuit (Mt. Vernon), 2:30 16
Durham Circuit (Bethany), 11 18
Massey-Andrews, 3 18
Calvary, 7:30 18
Chapel Hill, 7:30 20
Carr, 7:30 21

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Southfork, Plateau, 11 10
Shelby Ct., Sharon, 11 11
Belwood, St. Peters, 3 11
Park St., Belmont, Park St., 7:30 11
Smyre, 7:30 14
Main Street, Belmont, 7:30 15
Polkville, Clover Hill, 11 17
Goodsonville, 11 18
Lincoln Ct., Ivey's, 3 18
Stanley, Stanley, 7:30 18

January

Main Street, Gastonia, 11 1
Chorryville, 7:30 1

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First, Lincolnton, 7:30 4
Lowesville, Hill's Chapel, 11 7
Bessemer City, 11 8
Cherryville Ct., Mary's Grove, 3 8
Dallas, Dallas, 7:30 8
Rock Springs, Denver, 11 14
Shelby, Central, 11 15
Lafayette Street, 7:30 15

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

	December
Glenwood, Glenwood, night	8
High Point, Main Street, night	9
Jamestown, Jamestown, 11	11
West Greensboro, Muir's, 3	11
Calvary, Calvary, night	12
Ward Street-Archdale, Ward Street, night	13
Ramseur-Franklinville, Ramseur, night	14
Asheboro Ct., West Bend, 11	15
Coleridge, Coleridge, 3	15
Liberty, Liberty, night	15
Summerfield, Summerfield, 11	17
Battleground, Center, 3	17
Ruffin, Ruffin, night	17
Guilford, Lee's Chapel, 11	18
Cedar Falls, Cedar Falls, night	18
Highlands, Highlands, night	11

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

	December
Morganton, First Church, night	9
Micaville, Martin's Chapel, 11	11
Old Fort, night	11
Broad River, Kistler's, 2	14
Rutherfordton, night	14
North Forest, North Morganton, night	15
Burnsville, 11	18
Spruce Pine-Bakersville, Penland, 3	18
Rutherford College, night	21
Marion Mills, East Marion, night	22
	January
Bostic Grove, 11	1
Henrietta, Caroleen, 3	1
Forest City, night	1
Marion Ct., Pleasant Grove, 3	8
McDowell, Nebo, 11	8
Cliffside-Avondale, Cliffside, 11	15
Spindale-Pleasant Grove, Spindale, night	15
Gilkey, Gilkey, 11	22
Glen Alpine, night	22
Table Rock, Mountain Grove, 11	29
Morganton Ct., Salem, 3	29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.
FIRST ROUND

	December
Jefferson, Bethany, 11	11
Todd, Pleasant Valley, 3	11
Boone, night	11
Laurel Springs, Transou, 11 (Saturday)	17
Wilkesboro, Wilkesboro, 11	18
Moravian Falls, Beulah, 3	18
North Wilkesboro, night	18
Mt. Airy, Central, 11 (preaching)	25
Mt. Airy, Rockford Street, night (preaching)	25
	January
Mt. Airy Ct., Oak Grove, 11	1
Ararat, Hatcher's, 2:30	1
Dobson, Rockford, 10:30	7
Yadkinville, Prospect, Saturday and 11	7
Jonesville, Hanes' Grove, 3	8
Pilot Mountain, Pinnacle, 11	15
Rural Hall, Trinity, 3	15
Danbury, Bethesda, 11	22
Sandy Ridge, Delta, 2:30	22
Stoneville-Mayodan, Mayodan, night	22
Madison, 11	29
Walnut Cove, Stokesburg, 2:30	29
	February
Spray, 11	5
Draper, 3	5
Leaksville, night	5

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.
FIRST ROUND

	December
Norwood, 11	11
Norwood, Ct., Cedar Grove, 3	11
Concord, Central, night	11
Granite Quarry, Shiloh, 11	18
New London, New London, 3	18
Albemarle, Central, night	18
East Spencer, Long Street, 11	25
Spencer, Central, night	25
	January
Main Street-Rowan Mills, 11	1
Gold Hill, Liberty, 3	1
China Grove, night	1
Albemarle Ct., Union Chapel, 11	8
Forest Hill, night	8
Baden-Tabernacle, Tabernacle, 11	15
Albemarle, First Street, night	15
Epworth, 11	22
Harmony, night	22
Concord Ct., Mount Olive, 11	28
Mt. Pleasant, Cold Springs, 1	29
Kerr Street, night	29
	February
Salom, Salem, 11	5
Woodleaf, Woodleaf, 3	5
Park Avenue, night	5

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

	December
Taylorsville, 11	11
Hiddenite, Hiddenite, 2:30	11

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Troutman, night 11
Stony Point, night 12
Statesville, Race Street 14
Mooresville, Central, 11 18
Mooresville Ct., Centenary, 2:30 18
Mooresville, Broad, night 18
Statesville Ct., Trinity, 11 25
Cool Springs, New Salom, night 25

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

	December
Davie, Concord, 11	10
Advance, Cornatzer, 3	10
Cooleemee, 11	11
Davidson, Arcadia, 3	11
Sedge Garden, 7:30	11
Welcome, Midway, 7:30	14
Erlanger, 3	17
Trinity-Bethel, Trinity, 11	18
Thomasville Ct., Fairview, 3	18
Thomasville, 7:30	18
Kernersville, 7:30	21
Lewisville, Brookstown, 3	25
Forsyth, Pine Grove, 7:30	25

WAYNESVILLE DISTRICT
Leonidas B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

	December
Whittier, 11	11
Webster, Love's Church, 3	11
Junaluska, 7:30	14
Fines Creek, Pine Grove, 11	18
Crabtree, Davis Church, 3	18
Dellwood, 7:30	18
Canton, 7:30	21
Cullowhee, 11	25
Glenville, 7:30	25

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world
  Seem dull or bright to you;
Your mind may color all things gray
  Or make them radiant hue.
Be glad today, be true and wise,
  Seek truth amid the dross;
Waste neither time nor thought about
  The bridge you'll never cross.

There's useful work for you to do
  With hand and brain and heart;
There's urgent service, too,
  In which to take your part.
Make every opportunity
  Worth while and not a loss;
The best is yours, so do not fear
  The bridge you'll never cross.

If life seems drab and difficult,
  Just face it with a will;
You do not have to walk alone
  Since God is with you still.
Press on with courage toward the goal,
  With love your shield emboss;
Be strong, look up, and just ignore
  The bridge you'll never cross.

—Glenville Kleiser.

W. N. C. BOARD OF EDUCATION
(Continued from page 19)

class may center their attention upon the actual, concrete needs in the local situation.

Some New Courses to Be Offered

1. The Administration of Christian Education in the local church. This is primarily a "Problems" course. In this course we shall seek to bring forward for discussion the actual difficulties to be faced by the workers in the local situation. Also, it is hoped that at least a beginning may be made in the actual solution of the problems brought out in the local situation. Mere theoretical discussion will be avoided in favor of bringing out actual experiences in similar situations.

2. Building the Program for Seniors and Young People. This course will attempt to show just how to initiate and operate a successful program for young people. It is emphasized that this program should be initiated and operated by the young people themselves. Adults are supposed to give guidance and direction only as the young people realiize the need for such adult guidance and seek for such direction. The adult will best show the skill by inspiring the young people to seek his help in developing their own program. In other words, this course seeks to show that the young people themselves.

3. The Fourth Gospel. This is one of our more recently authorized Bible courses. We are able to offer it by instructors of our own conference this year for the first time.

4. Missionary Education in the Local Church. We desire to emphasize this course this year, as a means of stimulating actual missionary interest in our church schools.

We hope to be able to announce three more new courses later.

There ain't no use
  New laws to make—
We've got more now
  Than we can break!
—Cincinnati Enquirer.

When the new buildings of the Nellore, India, Woman's Hospital were completed last year, it was expected that they would accommodate all the patients for years to come. But the splendid work of the women doctors there has made the hosiptal so popular that already they are crowded. Forty-nine nurses are in training there. One of the most important phases of the evangelistic work at the hospital has been the spreading of the gospel among the caste people. "Hundreds have listened with the greatest interest and not a few have privately confessed faith in Christ," writes a worker.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSD[illegible]ER 15, 1932 Number 50

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DR. WILLIAM PRESTON FEW
President of Duke University

Special Offer Closes With December

The Advocate sent anywhere weekly at the special price of

FIFTEEN WEEKS FOR FIFTY CENTS

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This special offer meets the needs of those who can not send it for a whole year

Take advantage of this offer at the beginning of the conference year. Act at once!

INVEST A POSTAGE STAMP A WEEK FOR THIS GREAT PAPER

A LETTER THAT IS BETTER THAN AN EDITORIAL

Rev. W. L. Sherrill has written the editor requesting that we write an editorial. But his letter is better than an editorial and we give it instead. Secretary Sherrill writes:

"Upon examination of the report of our conference board of finance for 1931, the figures show that the amount paid on budget assessment for conference claimants was $22,314, and the amount turned in for the claimants from our conference superannuate endowment fund was $11,563.

This year's report (1932) shows that the amount collected on budget assessment for conference claimants fell from $22,314 last year payments to $17,761, being a drop from last year of $4,553, but the amount paid over this year from our conference endowment fund was $11,175, almost as much as last year. In other words, the whole conference this year didn't raise but $17,761 for conference claimants and if we had not the endowment fund to supplement this there would be a very much heavier drop in the amount paid this year to each claimant.

We should magnify the endowment and I am writing you to give careful study to these figures, and then write a ringing editorial and remind those who have money to give to worthy causes or to will to benevolent funds, that this endowment fund which is husbanded by conservative men who are the trustees, namely, James. A. Bell, J. B. Ivey, M. D. Stockton, Dr. W. C. Houston and Julian H. Little, is wisely and safely managed.

The idea of such an endowment was born in the brain of James A. Bell, who at the Charlotte district conference in 1915 proposed to contribute $1000 to such a permanent fund if 20 other laymen of that district would give a thousand each, or if the balance of the conference would add $99,000 to his $1000. Brother Bell not only made the promise but backed it up by working hard to carry it out, was the moving spirit in putting an agent (J. P. Rodgers) in the field, and today that fund amounts to about $180,000 and yields in good times and bad an income which holds up to an average of $11,000 to $12,000 a year. The superannuates owe a debt of gratitude to all who helped by gifts to swell that found, but James A. Bell who fathered the enterprise, we should appreciate as a friend, steadfast and true. W. L. Sherrill.

A CHRISTMAS SUGGESTION

To those of our readers who wish to send subscriptions to the church paper as Christmas gifts, the management of the N. C. Christian Advocate announces that there will be sent beautiful gift cards to reach each recipient on or near Christmas Day, stating that this yearly subscription is a Christmas gift and bearing the name of the giver.

A year's subscription to the N. C. Christian Advocate is a most appropriate gift. With every issue the good wishes of the sender are renewed.

If you follow the above suggestion—and we hope you will—do your Christmas subscribing early.

N. C. Christian Advocate,
Greensboro, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
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Volume 77 GREENSBORO, N. C., THURSDAY, DECEMBER 15, 1932 Number 50

Bishop Edwin D. Mouzon, LL.D., sends the North Carolina Christian Advocate for a year to each of three friends as a Christmas gift. We mention this with the hope that many of the Advocate readers will emulate the example of our Bishop Mouzon.

What does Christmas really mean to the world? Not in the paganism that has gathered about the day, but in its deeper spiritual meaning. Phillips Brooks tells the story in five lines as follows:

"The feet of the humblest may walk in the field
Where the feet of the holiest have trod,
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have peeled,
That mankind are the children of God."

To imaginative childhood the night before Christmas with toy-laden Santa madly driving his reindeers over the earth is the one great night of all the year. It is a wild night of fitful slumber when the morning cometh on leaden feet. But who would have it otherwise? When the children have older grown, they look back with joyful recollections to the baby years when the world of fancy was more real than the world of sense. We rejoice that Christmas is what it is to little children. Give them the full advantages of the early years at the Christmas time.

Wouldn't it be well at this Christmas season to remember the poor? Some folks live mighty hard. Many children never know much except to do without things, without the very things that gladden the heart of a child. For a little girl to have no doll when other little girls have dolls is an agony that none can know except a little disappointed child. Furthermore, comfort those that mourn. Out in the cemetery are buried many broken hearts in the graves of departed loved ones. For such earth hath no song. Remember these who dwell in the shadows of a bereavement which they cannot forget.

At Christmas time the world should become a sort of cathedral and every home should build an altar to the Prince of Peace. Even the evergreen branches of the Yuletide decorations should rest in censers whose holy incense, like Mary's spikenard, fills all the house. Then dumb lips would learn to sing praises to the Christ-child.

We are again approaching the great home festival. Holly, cedar and mistletoe hang in hall, parlor and dining room. The boys and girls are home from college; the son out somewhere in the big world toiling to establish himself in business takes a day or so off to return to the old roof-tree, and the daughter away at work among strangers and sometimes very lonely, is privileged to be a child again with father and mother whose tender love for their daughter never fails. The grandchildren carry laughter and glee into the lonely old hearts of grandfather and grandmother while Christmas joy reigns supreme. In fact Christmas is the home coming season.

At that first Christmas—the Christmas that God made—was no fanfare of earthly trumpets, for God is not much of a trumpeter. The Christmas bells were a later invention, for God is not a bell ringer. Neither was there earthly pageantry at the first Christmas; only the tapestry of straw and the fellowship and friendship of cattle. But motherhood and babyhood were there and through the crevices of the stable shined the rays of the pilgrim star while above Bethlehem's plains the heavens burst into song. The earth had no song, but the heavens broke into singing of peace and good will. Only God would have thought of the first Christmas and of the first step in world redemption. Marvelous are thy works, O Lord, and thy ways past finding out. Truly God's thoughts are not our thoughts nor the ways of God our ways.

What a Beautiful, Glad Day!

SUCH was the greetings heard on both sides of the Atlantic on Armistice day fourteen years ago. Men still recall the glory that rested upon land and sea. Reports from every land indicate that the turbulent and stormy elements of nature were largely wanting this notable November day. It seems that the God of nature saw to it that a beautiful calm and glorious sunshine rested upon the world.

Let it be told to generations following how glad were the greetings of all. Spontaneous gladness filled all hearts. Men said this was the year one of the new era. The war to end war had come to a finish. In Great Britain and on all the continent the desolation had touched every home. Over here we were looking for the boys to return—most of whom would get home. How beautiful, how glad the day!

But we do not escape the judgments of heaven and the retribution of the centuries so easily. Millions of men dead and billions of treasure wasted are more than an incident in the course of the centuries. The profiteers in America made their money at the cost of blood and broken families. Many of these ruthless marauders of humanity did their utmost to foster the war for the sake of gain. Now we are in the midst of this present material and moral and spiritual collapse with the militarists and the wet millionaires striving to profit at the cost of our humanity. A part of the new deal is for us to drink ourselves rich; and the cry is that it may begin with the orgies of the Christmas times.

Can we make this a time for fostering peace and good will, for making real human brotherhood?

For long centuries the world lay in darkness and in sin, with no assuring promise of a better day, until the star appeared and the angels sang a new song over the hills of Judea. Wise men then went to their knees at the manger throne; a new era dawned across the world. Shall we be able to take up the song the angels sang and dedicate ourselves afresh to the cause of the child and the mother of the child as we strive to make Christmas last all the year? Keep the children where Jesus put the child, then all the social reforms and the movements for human brotherhood are assured. Let peace and good will among men ring out across the land and the glee that breaks from every childish heart find echo in the soul of every one who longs for a world lifted out of darkness and sin and shame now made possible by human greed and man's inhumanity to man.

The Birthplace of the Prince of Peace

GIOVANNI PAPINI begins his Life of Christ with a very striking description of his birthplace. He says, "Jesus was born in a stable, a real stable, not the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt. And not the modern Christmas Eve 'Holy Stable' either, made of plaster of Paris, with little candy-like statuettes, the 'Holy Stable,' clean and prettily painted, with a neat, tidy manger, an ecstatic ass, a contrite ox, and angels fluttering their wreaths on the roof. A real stable is the house, the prison of the animals who work for man. The poor, old stable of Christ's old, poor country is only four rough walls, a dirty pavement, a roof of beams and slate. It is dark, reeking. The only clean thing in it is the manger where the owner piles the hay and fodder. This is the real stable where Jesus was born."

And it may be added that the very appearance of the shepherds harmonized with the stable. They are poor, lowly peasants, perhaps half clad. These first lowly worshippers belonged to the common people of Palestine. Such facts remind us that Jesus began his sojourn in the flesh at the bottom of the scale.

If Jesus had been born in a palace, amid marble porticos and pillars, where some artists of the nativity have placed him, no such story as recorded in the second chapter of Luke would have been possible, neither would the Christmas celebration have made the appeal it does to the poor and the humble of earth.

It has been said that when God wants to do anything in the earth, he prepares for it by sending a baby into the world. And we may add that these babies with amazing frequency first see the light amid circumstances of poverty. The darkness of Africa began to break when a baby was born in Blantyre, Scotland, whom the world came to know as David Livingstone. The doom of human slavery was sealed when Abraham Lincoln was born in that Kentucky cabin. Nazareth, a by-word, the stable, a part of the birth story of Jesus, and the cabins of earth, all figure mightily in the salvation of the race.

The Christmas Story

WHAT a story is the Christmas story—centuries old yet fresh as the coming of each spring time! Not only does it fire the imagination of each generation of little children and cause their little hearts to bound with joy, but the middle-aged and the old find it a festival more appealing than any other of the Christian year.

What a simplicity about the original story! Two weary travelers of Nazareth are sojourning in Bethlehem, the infant Jesus is cradled in a manger, shepherds in the garments of toil kneeling in adoration before the new-born babe, and wise men from the far off East present their gifts of gold, frankincense and myrrh.

But that story, simple and unpretentious, grips the heart and the imagination of the world and will continue so to do. The world is also at its best when face to face with the Christmas story.

Note how it stirred Phillips Brooks in his "Little Town of Bethlehem." When all his sermons are out of print and forgotten multitudes of worshippers will be singing each Christmas tide:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light!"

The Star in the East

STARS have always held a peculiar facination for men. Little children look up into the night sky and exclaim, "Twinkle, twinkle, little star, how I wonder what you are." But the star that excites the wonder of a child never loses its grip on the wisest and most learned of men. The stars have been the friendly guide posts to wanderers across trackless plains or through pathless forests. Lost amid the jungles of the wilderness or upon the wastes of the desert men have invariably looked to the stars for direction and guidance.

It is not strange that the star should appear in the Christmas story which would not be complete without the star.

"Where is he that is born King of the Jews? for we have seen his star in the east." Has the luster of that star dimmed with the passing of the years? No, a hundred times no. It shines with ever increasing brilliancy. But it is no longer localized in time or space. Wherever and whenever men make of their hearts a manger fit for the Christ Child, there he is born, and there his star shines.

O Star of Wonder, Star of Night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

What Will Christmas Mean to Me?

THAT is a timely question when people are burdened with debt, drudgery, and discouragement. Worry and perplexity harass many, as fear and want, like ghosts, stalk over the land. Amid such a state of affairs what will Christmas mean to me? Will it be "A Merry Christmas" or a sorrowful Christmas?

That depends largely upon one's attitude toward the material things of life. Fat turkeys on the table, and costly gifts spread out for the admiration of friends and to gratify one's personal vanity are not necessary for a "Merry Christmas." Some of our readers can recall the days of their childhood when a single toy and a little bag of apples made a delightful Christmas, for we had learned to get on well amid the poverty of those lean years.

Christmas was given for hard times, because it is a heavenly glorifying of common things, things like home, and drudgery, and simple food, and friendship, and neighborliness. It is a time when heaven comes down close to earth and to those of low estate. When the angels sing of peace and good will among men and hope springs afresh in the heart of the world.

The chief business of Santa Claus is to make children happy. The finest note in the angels' song of old was peace and good will. Why not blend all of these this coming Christmas time?

A Sun for Each Man, Woman and Child

IT IS reported that the latest telescopes have reached three hundred trillion stars, and somebody good in figures has estimated that is enough to give a sun apiece to each human being that has ever lived on the earth. Some figures those!

What would that Hebrew psalmist say, if here today, who when he saw the sun, moon and stars was led to exclaim, "What is man that Thou art mindful of him and the son of man that Thou visiteth him?"

People and Things

"Our hearts were sad when we left our friends at Matthews on November 23. But we have already found many friends at North Forest, Morganton. The people here have received us gladly. We are looking forward to a delightful and successful year."—J. M. Varner.

Rev. S. J. Starnes informs us that Mrs. J. H. Collier, one of the saints at Roanoke Rapids, has been reading the Christian Advocate ever since she can remember, and she is now 78 years old. "Mother Collier," as she is lovingly known, says the Advocate is now the best she has ever known. She looks forward to its weekly visits.

"Prayer and pounds are O. K. Somebody said that little towns had quit pounding the minister. Not so at Black Mountain. Seventy-five persons came to the parsonage for prayer recently and each had something edible for the pantry. Prayer and pounds make a good combination."—Herman F. Duncan, P. C.

"Again the Methodist parsonage here in Badin has been invaded and a sumptuous pounding administered, all to the delight of this Methodist preacher and his family. Everything one could wish for was included in the pounding. Yes, we have some young chickens now. Many thanks to the good Methodists of Badin."—F. J. Stough.

"Question: What should a preacher do when after prayer meeting he finds his car filled with good things to eat? Answer: He should take them home, enjoy them, be thankful for the kind hearts of the good people who were responsible—and resolve to serve them this year with all his heart."—J. G. Huggin, Jr.

"We have been serving the church for 17 years as supply. This year we have no work. To the presiding elders: If there should be an opening where you could use me in my humble way, I would be glad to have you communicate with me. I love to preach the gospel, the old story of Jesus and his love. My address is Kannapolis, N. C., Route 2."—J. C. Brown.

Merrimon Cuninggim, son of Dr. and Mrs. J. L. Cuninggim of Nashville, Tenn., and a graduate student of Duke University, has just been chosen Rhodes scholar from North Carolina. His father and mother are both North Carolinians. Dr. Cuninggim is a member of the North Carolina conference and president of Scarritt College, Nashville, Tenn. Merrimon Cuninggim is an honor graduate of Vanderbilt University and has spent two years in Duke University English department.

"After 38 years of active service in the ministry I have retired and moved my family to Rutherfordton, where we are to make our home. So now I am nobody's pastor, and so did not expect a pounding. But these fine Methodists remember that I served them years ago, and although I have retired they stormed our home last Monday night, and such a pounding they gave us will be in evidence for a long while. Yes, they told us when we moved here that they were glad to have us live among them; then they proved their words with the goods. Even the pastor, Brother Armstrong, came with his package, which added much to the gathering. This preacher and wife were so surprised that they did not know what to say. But finally said, 'I wish you all much joy.' Many blessings on these dear friends, and may we be able to do some service for them. One young woman entertained the crowd with some splendid readings."—E. N. Crowder.

Rev. Roy T. Houts has been graciously received at Walkertown. That is a fine community with excellent school and splendid church building and plant. Sunday, December 4, was the largest Sunday school in 35 years. Plans are under way and about perfected for a new parsonage to go up before spring. The people are in a fine spirit and the prospects are bright for a splendid year, according to reports from Walkertown.

"We are beginning our fourth year at Westford, Concord, and things are moving along very nicely. Our good people are very kind to us. They gave us a real welcome on our return. The Franklin concert band came to the parsonage and gave us a nice concert. Then later the people gave us an old time pounding. We appreciated this more than we can express. The ladies are also putting nice things in the parsonage, for which we are very grateful. We are praying for and expecting a good year. Pray for us."—H. E. Stimson.

Newton Methodists, writes one of the members, got off on the new year's program with a fine start Sunday, December 4. In a very impressive ceremony Brother Mark Woosley installed the stewards and officers of the church and church school, including a fine body of young people and the new junior board of stewards. The church school, which has been in a state of reorganization for the past year, has been growing in attendance and enthusiasm and is now running smoothly and doing good work in all departments. As evidence of this more than 90 men of the Killian Wesley Bible class met in the church hut on Monday night in a get-together meeting. As the grand old tune, "Blessed Assurance," rolled heavenward every one present seemed to catch a new vision of what a united class can do working together for "My Brother and I." Old Depression was forgotten as they sat down to oysters and old fashion chicken dumplings. Brother Woosley is truly carrying out the old saying, "He serves God best who serves man most."

"When Brother J. N. Cole, superintendent of the Methodist Orphanage at Raleigh, died Brother A. S. Barnes was chosen to succeed him as superintendent. I was taken from this charge, then Duke circuit, and sent to Beaufort, succeeding Brother Barnes there as pastor of Ann Street Methodist church. This was about 18 years ago, and the move cut short my fourth year as pastor of this charge. The recent conference at Rocky Mount sent me back to this work, and I was like Barkis, 'willing' to come. Of course there has been growth and development and with this growth and development many of our dearest friends with whom I was closely and most pleasantly associated are gone. Some have moved elsewhere and a few have died. But I find many of my friends of former days still here and carrying on the work of the church. These with those who have grown to manhood and those who have come here to live have given us a warm and most cordial reception. We came here last Friday evening and that night the Erwin congregation gave us a nice and substantial pounding, which we highly appreciate and for which we are grateful and most sincerely thank them. Brother Boone left things in good condition. The parsonage is being painted and will be put in tip-top shape every way. We are glad to be back and our aim is to make this a good year."—Frank Culbreth.

There can be no doubt about it. The more we delve into the intricacies of modern business, the more it resembles plain crap-shooting and the less it seems to depend upon work, thrift, and saving.—W. E. B. DuBois.

"In addition to my other duties at the Appalachian State Teachers' College at Boone, I have been chaplain for more than 20 years. It is a real joy to stand before the large student body each morning at the devotional hour and see the quiet reverence that is shown during the moments of prayer and scripture reading. I am happy and thankful to God to feel that I have been able to be helpful to the large number of fine students who have been here from all over North Carolina and many other states for all these years. It is our true purpose to strive to help these and others more. We desire your prayers." —J. M. Downum.

"We have been very cordially received on the Catawba charge, severely pounded, and have started off in high gear. It looks now like a very promising field. With eight or nine hundred members to locate and give something to do is no small task. We have seen several hundred of them and they seem inclined to be willing to do something for the kingdom. Most of our people seem willing to give old Hard Times a chase this year, so you can expect to hear from Catawba. Pray that we may be mightily used of the Lord this year. Mrs. Margaret Ann Setzer, one of our old and sainted members, slipped to her reward Tuesday, December 6, at the age of 87. She leaves to sorrow by her going seven children, 52 grandchildren, 22 great-grandchildren, three brothers and a large number of friends. May God bless the bereaved ones."—Geo. W. Clay.

"Mrs. W. C. Merritt and Mrs. U. Vaughan were beautifully entertained Tuesday, December 6, by the Woman's Missionary Society of Murfreesboro at the home of Mrs. I. A. Wiggins. Several contests were enjoyed. The guests were then invited into the dining room, where delicious refreshments were served. In the middle of the table was a beautiful birthday cake in honor of Mrs. Vaughan, who is one of the oldest and most loyal members. Mrs. Vaughan was given a year's subscription to the Outlook. Mrs. Merritt was presented a silver bread tray as a token of appreciation. For four years she has worked with the group with untiring energy. Those enjoying the lovely party were Rev. W. C. Merritt, Misses Sara Vaughan, Mary Parham and Ruth Merritt, Mesdames W. C. Merritt, U. Vaughan, W. C. Ferguson, W. R. Chitty, E. N. Evans, B. O. Watson, J. R. Evans, M. C. Matthews, J. B. Henson, G. M. Harrell, Sue Laurence and I. A. Higgins."

"On Tuesday night, the 6th of December, the quiet of our home was suddenly disturbed by the sounding of the door bell. On going to the front to ascertain the cause of the alarm, my wife was greeted by a beautiful young lady in distress. She did not need a Sir Knight to do battle for her, for which I would gladly have volunteered, but she needed some help, as representing the people of the Methodist church and friends of the community in giving their preacher a severe pounding. Our members and friends at large of the community have been most hearty in welcoming us back for the third year and this last act of kindness serves to emphasize their words of welcome. Friends, from the bottom of our hearts, we wish to thank you and as we eat the many fine things given us, our kind thoughts will be of you. May the Lord bless you with bounty and grace beyond measure."—Rev. A. E. Brown and Family.

"Last Wednesday evening, while the pastor was at prayer service the ladies by committee visited the parsonage and left a most generous supply of groceries for the preacher and family. These items were varied and useful. We are undecided as to whether these people want the preacher to get fat, or have a sweet spirit, or both, since the sweets seemed to predominate—ranging from jellies, preserves and sweet potatoes to about 70 pounds of sugar. If the above conclusions are incorrect it must be that the people just wanted to show that they have a sweet spirit. These expressions are deeply appreciated."—S. J. Starnes.

"We have just received the kindliest farewell of our lives at Rutherford College and the kindliest welcome at Andrews. It is a wonderful thing to be Methodist preachers' folk and get to know so many good people in so many places. These Andrews people did not want their friends, the Millers, to go a bit; but they have been no less hearty in their welcome of the McFarlands. Brother W. J. Miller has done a great work down there—it is down after you pass Topton—and we pray God to bless him at West Greensboro. Presbyterians, Baptists and Lutherans all came to our church Sunday night (November 27) to greet the new Methodist pastor; and Monday night our people gave us a much appreciated pounding. Send on your subscription list for Andrews."—W. G. McFarland.

The young woman's class of the First Methodist church, Oxford, has recently changed its name to the "Eleanor Winn Rees Class," complimentary to their teacher, Mrs. Eleanor Winn Rees. When Mrs. Rees came to Oxford four years ago as the "new pastor's wife" this class of young women was in its infancy, with about 15 members on roll. Now through the sacrifice, prayers and loyal work of their teacher the class numbers over 40. Not only has the class grown in numbers, but in spiritual strength it is proving a blessing to the church. Mrs. Rees has recently moved to Washington, N. C., to begin a new work in a new field, but her influence among "her girls" will live on as a benediction to them always, and the example of her consecrated life will ever inspire them to higher ideals for their homes, for their church, and for their God.

"'Yadkin and beyond' is our lot, and we are as happy as you please. We served a mighty fine people at West View, but I am fully convinced that we are in the midst of another mighty fine group. These folks are very appreciative. Enthusiasm and loyalty fill a large place in their lives. They are interested in the cause of Methodism. A very fine spirit of co-operation is evident on the part of all denominations throughout this splendid section. Large and attentive crowds have greeted us at every church. Yadkinville and Boonville churches have already pounded their new pastor in a very fine way. On the arrival at the parsonage we found several of the Yadkinville women busy preparing a hot dinner for the new preacher and his family. This very thoughtful act was highly appreciated and enjoyed. Not only have we been royally received here, but likewise in all the homes we have had opportunity to visit. Well, with three services each Sunday, and during the week, with 700 members to visit, scattered over the greater part of Yadkin county, not much time is left to while away in idleness. But we are just as happy as we are busy. We hope all pastors who received new appointments are just as well pleased as this one. Thanks, Brother Joe and Brother Ed, two of the finest P. E.'s in Methodism."—I. L. Sharpe.

The Launching of Duke University

By PRESIDENT W. P. FEW

Spoken Before the Historical Society of the North Carolina Conference at Rocky Mount, Friday, November 25, 1932

It has been with some hesitancy that I have accepted the invitation to speak here today on the launching of Duke University; and my hesitancy I am sure you can well understand. For the birth of such an institution is like the beginning of a planet; it gives form and direction to the lives of innumerable people. And the launching of an institution like this, in all its implications involves so many individuals that it is difficult for any single individual to speak for the whole. I can only undertake to deal with this subject from the standpoint of my own knowledge and experience.

As everybody knows, Duke University owes its existence to a charitable trust set up by the late James B. Duke by an indenture dated December 11, 1924, and to Mr. Duke's subsequent gifts and bequests; but he, as well as his father and brother, had already made gifts to Trinity College, around which Duke University was to be built. Mr. Duke had long had it in mind to render some signal service to humanity. Indeed, I believe that he had carried through life a purpose of this kind. He probably acquired it in his early years from his father, Washington Duke, in many ways an extraordinary man. Furthermore Mr. Duke, like his father, had a deep appreciation of the value of Christianity and the church. He loved his native state and, along with other members of his family he had come to have a special interest in Trinity College. All these elements entered into his thinking and prepared the way for his great philanthropies.

It was in 1916 that Mr. Duke first spoke definitely to me concerning his purpose to give during his lifetime a large part of his fortune to education and other causes. It is true that on two former occasions he had intimated to me such a purpose; and Mr. B. N. Duke had many years before told me that at some time his brother would be sure to become interested and would go far beyond what he and his father had been able to do. Mr. B. N. Duke once said to me, "When my brother does become interested he will do so much that he will eclipse what I have been able to do," declaring in effect: "he must increase, but I must decrease." Benjamin Duke was big enough man to realize this without regrets. It must always be remembered that his influence was powerful in bringing both his father into large giving to Trinity College and later on his brother into giving to a new and larger institution. He was a forerunner in a high sense of the word.

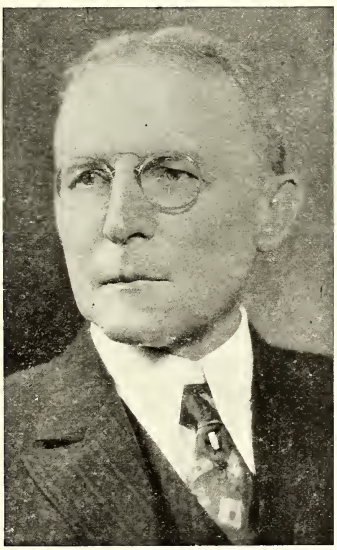
From 1916 on Mr. J. B. Duke and I had occasional and usually more or less incidental talks about his plans. America's entrance into the war intervened with many complications. He always had in mind to give his hydro-electric power property along with other property and he did not want to give this until it was in position to pay dividends. Meanwhile I had never laid before Mr. Duke any detailed plans for building a university. In March, 1921, I was recovering from pneumonia and had a good deal of free time to reflect. During these days of convalescence I developed in my own mind the plan precisely as I later on laid it before Mr. Duke. The first day that I was able to leave my house I went to his office and explained the plan to Mr. B. N. Duke, who happened to be in Durham at that time. He said at once that he was for it. As soon as I could go to New York I laid the whole plan before Mr. James B. Duke. Future developments made plain that the idea took strong hold on him, but he gave to me no clear evidence of it that day. It was at this time when I suggested that the new institution be called Duke University. There were both in North America and in Great Britain many colleges, some independent and some parts of universities, with the name of Trinity; and it seemed to me therefore to have too little individuality to be attached to a great university. But I was, of course, heartily for keeping Trinity as the name of the college, just as there is a Trinity college at Oxford, one at Cambridge, and one at the University of Toronto. Mr. Duke has sometimes been blamed for insisting that the institution be named Duke University. It is for this reason that I am here going to some pains to make it plain that this was not his suggestion but mine.

After it had been determined that a university was to be an important part of the foundation Mr. Duke had definite plans to establish, there were some difficult preliminary questions that first had to be cleared up. Foremost, of course, among these was the question whether there was in the southeastern states a public opinion that would sustain a great endowed university. This question received profound consideration at the hands of all of us concerned about the whole undertaking. Seven years have intervened and they have on the whole tended to justify the decision to undertake the building of an endowed university in the southeast. We have, I believe, turned the corners which at the time seemed to us to be most difficult. Perhaps there remains no uncertainty about it all unless it be a question whether the people themselves will, even in trying times like the present, exert themselves to protect and support an endowed university in its complicated educational pursuits and in its disinterested services to the causes of mankind. For much of the success of Duke University, as well as of the other causes which Mr. Duke included in the endowment, will depend upon the undertaking and co-operation of the people, and the people of North Carolina are those who will be particularly concerned. Here is a social experiment of the highest significance. Individual initiative and capital have developed and are utilizing natural resources for the economic benefit, as the revenues are made permanently to administer to the social welfare of the communities which they serve. Incidentally, so far as I know, to no other state was ever committed such a trust. The fair and even sympathetic co-operation of the state with this significant social experiment will be a constant challenge to the enlightenment and character of the people of North Carolina.

It was not difficult to discover that all of us concerned would prefer to have Trinity College become the center of our university. Mr. Duke and his family were already attached to the college, like thousands of others of

us. It had a rich heritage out of the past, with its long and creditable educational record, its traditions, its ideals, its thousands of graduates; but there were adjustments that had to be made and that required a great deal of thought. I believe that we worked out a plan by which we are building a university that rests upon moral and religious sanctions and that will not be liable to improper interference with its pursuit of university ideals in education or with its high and disinterested service to country, to causes, and to humanity.

Speaking for myself, I am most happy that the university is building around a good American college. I should have no confidence in the future of any American



DR. ROBERT LEE FLOWERS
Trustee of the Duke Endowment and Secretary and Treasurer of Duke University

university that did not have a good college at its center. There would be none to love it and care for it in the succeeding generations. People in general are not interested in ideas for their intellectual purity but for their moral power, and the college must be the moral center of a university. It is, as a rule, the graduates of the college that give to the university their lifelong devotion—their money and their influence in getting money from others for the support of the university. Graduates of the schools of arts and sciences, medicine, law, and theology, will do much for the fame and the influence of a university, but they cannot be depended on for its support in the same way as may be expected of the college graduates.

I have given a great deal of thought to this particular phase of university development, and I have found in American educational history some instructive object lessons. For example, some fifty years ago President Gilman at Johns Hopkins in Baltimore began the development of a new university. He did not have a great deal of money according to present day standards, but he had more than anybody else then had. He began with the idea of building a university closely modeled on the universities of Germany. As all the world knows, he did much for scholarship and for the cause of scientific and medical education, but there was no strong college in the university and no great constituency was built up in the run of years able to maintain the university when some of its original endowment was lost and its needs were constantly increasing.

On the other hand, about the same time President Eliot at Harvard set about the building of a university around Harvard College, and the graduates of Harvard College have been an ever-increasing source of strength to the university.

We had been for many years committed, in one form or another, to the education of women, and by this commitment and for other good reasons we felt bound to go on with provisions for their education. We decided that for us this could be better done through a plan of co-ordinate education rather than through co-education. Mr. Washington Duke's first large contribution to Trinity College was made on condition that women be admitted to the full privileges of the college; and he was probably thinking in terms of co-education. But before he died he wrote a letter in which he said that none of his other gifts had conditions and he desired to withdraw the condition attached to his gift of 1896. This left the new university free to proceed in this matter according to any plan that seemed best. Co-ordinate education seemed to us to have most of the advantages of co-education and at the same time to be free from some of the disadvantages of co-education. The rapid growth of the Woman's College these two years seems to justify the theory upon which we have proceeded. We are especially gratified with the appeal that the Woman's College has made to the people of North Carolina.

It seemed to us all to be appropriate to set up a division in the university for the special training of preachers, and the School of Religion was the first new unit to be organized in the expanding institution. This school has shown, so far as I can discover, more rapid growth than any other institution of its kind in this country. If the School of Religion is to fulfill the high hopes that many of us entertain for it, it must hold up worthy intellectual standards and worthy standards of ministerial efficiency and at the same time be equally committed to the actual tasks of practical Christianity. We are less concerned about an intellectual reformation than we are concerned over the relighting and the passing on again to others of those ancient torches that time and again in the past have kindled the hearts of individuals and nations, that have warmed them with great faiths, that have led them to aspire greatly and to achieve greatly, and have again and again produced mighty men and mighty generations of men.

Beginning, I think, in December, 1920, Mr. John D. Rockefeller, Jr., contributed amounts totaling fifty million dollars for medical education. These gifts served as a stimulus to medical education all over the country and interested us here in North Carolina. Through a period of more than fifty years unsuccessful attempts had been made in this state to build a well organized four-year medical school with adequate clinical opportunities. With the location of Trinity College in a community that had admirable hospitals and with my knowledge of Mr. Duke's purposes for a larger educational development here, it seemed to me that we had special obligations of service to public health. I therefore developed plans for a medical school in which I sought to interest others. But before

these plans could be carried out a movement for a complete school was started by the University of North Carolina. I felt sure that the state needed one medical school but not two, and it occurred to me that it would be wise to see if one strong medical school might not be assured by uniting the two movements. I immediately began to discuss this possibility with those most directly concerned and I met with considerable encouragement; but, as is well known, the whole movement fell through. This plan was not free from difficulties, and its failure may have been inevitable. But it was undoubtedly a move in the right direction. There is here in North Carolina at the present time a widely recognized need of adjusting and co-ordinating all our educational institutions, whether supported by philanthropy or by the direct taxes of the people, so that they may be used to the best possible advantage for our total educational task and thus put under the great common educational load which today is heavier than all of them working together and with all their power can possibly carry. The significance of the medical school episode lies in the fact that this sort of co-operation would have been easier if it had been begun in 1923 than it will ever be again. At any rate, it is a satisfaction to know that the forces that have made Duke University were then, as they are now, on the side of co-operation. And partly due, I think, to this spirit of co-operation the Duke School of Medicine and the hospital are already well established. They have won their way; and they alone would fully justify the founding of Duke University.

Legal education has been carried on too largely under the ideals of the trade school rather than the ideals of university education. There is a widespread feeling that legal education will undergo changes comparable to the reforms in medical education a generation ago. Our Law School is founded in the hope that it may help to blaze the way towards needed reforms. It starts free from hampering traditions and with an extraordinary opportunity. This school especially, but for that matter the whole university, will not be concerned about numbers. Our motto is "not more education but better."

The crown of a university is its graduate school of arts and sciences, in which scientists, scholars, and teachers are trained. We are especially concerned to develop this part of Duke University, for we clearly recognize that more than anything else here our graduate school will determine the sort of university we are to build and its standing in the educational world. The growth of this school has been gratifying and, indeed, surprising.

Through the possession of a considerable tract of land and by our location in Piedmont North Carolina we have come into an unusual opportunity to promote the cause of forestry. The protection and renewal of our forests will soon, I think, become a live question in this country. It has already been neglected too long. If we can help to stimulate an increasing interest in this vital question and render some actual service to the cause we shall thereby make a solid contribution to the welfare of this and future generations. We have already organized the Duke forest and we are developing this to serve for the graduate school of forestry later to be established the same sort of purpose that the hospital performs for the school of medicine.

It would be hard to over-estimate the influence that appropriate and beautiful surroundings may have upon students and even upon the character of the institution



HENRY R. DWIRE
Director of Public Relations and Alumni Affairs of Duke University

itself. In this our lot at Duke is a very happy one, for our plant in symetry and beauty is unexcelled and hardly equaled anywhere in the world. There have been those who, perhaps out of limited knowledge, have expressed the opinion that too large a proportion of our resources has been invested in buildings. When the buildings were projected Mr. Duke was still living and with his great wealth and his deep commitment to the cause, who could have had the temerity to advise him against putting in buildings whatever he wished to put? In recent years when stocks and all kinds of securities have been shaken to their foundations these massive buildings have been a solid comfort to us all.

But it is a fact that Mr. Duke died before he had finished the task to which he had set his hands; and this puts upon those who survive an added responsibility to promote the university and the causes it is set to serve. The building of a university is under any circumstances a gigantic task. This was going on prosperously at Duke; but unfortunately in the very midst of it all, the whole program of development was two years ago brought to a standstill by the hard financial conditions that are affecting the whole country. And further development must await a better day.

Through these years there have been discouragements, but there have also been exhilarating experiences. There has lain all about us in these early years a morning freshness like "the glory and the freshness of a dream." I am going to venture to mention a few of the bright spots. I can never forget when in early December, 1924, Mr. Duke called some of us to his residence in Charlotte. There were present a good many of the men who have been most directly concerned about the development of the university. We spent there two days and nights engrossed in considerations of great importance. We tried to isolate ourselves completely, but in spite of all we could do there

was a leak and the full text of the indenture had to be hurried to the press of the country. "Coming events cast their shadows before," and for two or three years prior to December, 1924, we had had great difficulty in keeping from the public premature information about our plans. Some of the experiences of this kind have been among the most difficult of all my life.

Plans for building on the Woman's College campus were rushed with the purpose to let the contract before Mr. Duke's death. During the rapid construction of those buildings and during the time we occupied them and were engaged in the organization of the university, life for those of us most intimately concerned was raised to its top capacity. The stateliness and calm of the buildings, the beautiful lights at night, and the enchantment of the place, particularly in its first years, who can ever forget?

The building program on the university campus was much more extensive and prolonged. In this there were many thrills. I was especially stirred by the sight of the great hospital as it approached completion, with all its possibilities for human service. There kept running through my mind a beautiful little story told me about Mr. Duke by one long associated with him. Once during the early years in the development of the Duke Power Company, Mr. Duke had parked his private car in a North Carolina town for the week-end ,and he and his party in the afternoon were sitting outside in the shade of the car. A mountain boy came up and said to him: "Mister, you have traveled a great deal, haven't you?" "No, I have done some traveling, but not a great deal." "You know a lot, don't you?" "No, I don't know very much, but is there something I can do for you?" "Yes, can you tell me how to cure fits?" Others in the party were disposed to smile, but not Mr. Duke. "Son, I can't tell you how to cure fits, but I will send you to a physician." Mr. Duke paid the bill though the physician could not cure the boy. The Duke Hospital could now probably cure him. More immediately perhaps than any other part of the university the hospital exists, in the stirring words of Lord Bacon, "for the glory of the Creator and the relief of man's estate."

But most of all I have been thrilled by the noble chapel, with its rare beauty, its organs, and its bells. I have been more and more deeply impressed with its meaning and its possibilities for good as I have gazed upon it by day and by night, as I have shown thousands of visitors through it, as I have listened to the music of the carillon an of the organ, as I have sat at morning prayers, and at the perfectly beautiful Sunday services. The chapel, hard by the library and laboratories and co-operating with the university in its every effort to promote truth and serve humanity, is not only central, but, with its stained glass, its vaulted roof, and lofty spires, will dominate the place. This is intended to be symbolical of the truth that the spiritual is the central and dominant thing in the life of man. Can this ideal be realized in our world and can religion and education in its highest forms ever engage successfully in a great formative, common undertaking to make this a better world than man has yet known? Duke University is founded in that faith.

There is no such thing as private judgment, simply because there is no completely private person: our judgments are to a great extent a reflection of the group to which we belong.—The Dean of Exeter.

TWO EXCELLENT DISTRICT MEETINGS

Last Monday Rev. H. C. Smith had his preachers and laymen together at Memorial church to consider the work of the Durham district. On Monday afternoon and Tuesday, Rev. F. S. Love gathered his workers together at Edenton Street to plan for the work in the Raleigh district. These two presiding elders and their people have every reason to be pleased with the start made. The full attendance, the fine spirit manifest and the plans laid augur well for the year.

Christian education, missions, orphanage, laymen's work, Chapel Hill and College Place, evangelism, collections, and religious life and literature were all stressed in both districts. J. M. Ormond, L. L. Gobbel, A. S. Barnes, E. C. Few, Professor W. K. Green and others assisted the elders in the work of the day.

The Durham district staff for promoting the program of Christian education in the district are the following:

Rev. H. C. Smith, district director.

H. N. Haines, associate director.

Mrs. E. D. Weathers, director of children's work.

Miss Virginia Bradshaw, director of young people's work.

Miss Reba Cousins, associate director of young people's work.

E. S. Yarbrough, director of adult work.

The Raleigh district appointed the following committee on evangelism: D. E. Earnhardt, J. L. Midgette, J. J. Boone, with the presiding elder as ex-officio member.

It was also agreed that wherever practical the benevolent collections be separated from the local budget by the church, and collected by the pastor and his committees.

We have dotted down a few things about these two districts in one story because they have so much in common. These two great districts in the heart of the state are largely one in type of people and in general characteristics. Whatever is true of one is largely true of the other. Such was the geenral spirit of these two assemblies at Durham and at Raleigh.

LOUIS R. WILSON NOMINATED FOR VICE PRESIDENT OF CHAPEL HILL UNIT OF THE GREATER UNIVERSITY

Louis R. Wilson for 30 years librarian of the University of North Carolina and who resigned last summer to become head of the graduate school of library science of the University of Chicago, has been unanimously nominated by a committee of the board of trustees of the university for the vice presidency of the Chapel Hill unit of the greater University of North Carolina. The committee also recommended that Dr. Wilson be elected director of libraries for all three institutions and of the library school of the greater university.

In this choice Dr. Wilson is signally honored and his friends in North Carolina will hope that he may accept. The committee of which Governor Angus W. McLean is chairman reports that the sentiment is overwhelming for Dr. Wilson. More than three-fourths of the faculty favors his election. In fact the choice seems to be practically unanimous.

That the full board will vote for the nominee of its committee goes without saying and if Dr. Wilson accepts he will take office July 1, 1933.

We hope to see Dr. Louis R. Wilson back in North Carolina to spend the remainder of his days where he has wrought so well.

Wet Rush Checked—America Constitutional Structure Assailed

By Harry Earl Woolever, Editor The National Methodist Press

The opening day of Congress witnessed one of the most alarming scenes that even the veteran members had ever experienced. Not so alarming in the fact that the question involved was national prohibition, although that is of a major character, nor in the closeness of the vote by which the wets were defeated for the time being, but rather in the fact that a great legislative issue involving the amending of the constitution was rushed to a vote by steam roller methods under the direction of Speaker Garner. Even before the customary notice had been forwarded to the Chief Executive announcing that Congress was in session and before the names of those members of the body who had died during the recess had been read, the Speaker by prearrangement immediately recognized Majority Leader Rainey for the purpose of introducing the following resolution:

"The eighteenth article of amendment is hereby repealed."

The proposed legislation also provided that ratification should be by state conventions and that repeal would be effected if so ratified by the necessary three-fourths of the states within seven years.

Despite the fact that against such unbecoming haste protests were expressed by experienced legislators on both sides of the House—and even on both sides of the issue—to the effect that all precedent was being broken, there was set in motion a program arranged by the Speaker whereby only twenty minutes for debate was permitted on either side of the question, with no chance allowed for any legislator to present an amendment or substitution or to make use of any of the usual deliberative processes which are considered part of congressional legislation. Even if it is felt that often there is too much red tape in governmental procedure, it must be recognized that the very nature of a representative body gives it responsibilities necessitating due deliberation, particularly on such vital and far-reaching problems as prohibition. The Speaker of the House, Vice President-elect Garner, who naturally would be expected to protect the interests and rights of the people dependent upon careful deliberation in fundamental legislation, seemed to have lost his sense of political decorum in his apparent exuberance over the dictatorial authority which he holds in such large degree.

At the same time that the Speaker was losing the respect of prudent lawmakers, the Republican leader, the Hon. Bertrand H. Snell, was showing a weakness and a lack of political sagacity that cost him the respect of many of his colleagues, even among those on his own side of the aisle. These latter looked upon him as a traitor to the platform of his own party in his abetting of his political opponents in a program which would tear down all safeguards against the vicious inroads of the liquor traffic. But not only did Congressman Snell lose considerable respect as leader of his party; it was also felt that he had been unfair, as he took partof the twenty minutes allowed the drys to tell how unjust and out of place it was to introduce an amendment to the constitution in a limited forty minute debate before the House was fairly organized, and than he announced that he would vote for this very resolution. His own partisans freely condemned his acts.

Courageous Legislators

While the vote showed that only a few additional votes would have given the wets the necessary two-thirds, the courage and stalwartness of the drys and of those having regard for the dignity and recognized processes of legislation, was most commendable. The wet propagandists had seized a psychological moment and were using all the clever tactics available to develop an atmosphere in the House which was quite uncongenial to those who were inclined to oppose the program initiated by the Speaker of the House and abetted by even the leader of the opposition party. While the vote was being taken and the wets were shouting their affirmatives with great glee, and there seemed to be the likelihood that the wets would receive not just a large majority but even the two-thirds vote necessary to carry the day, the drys, often surrounded by groups of ardent wets, had to shout their "nays" above a confusion which ill became the supreme legislative body af this nation. There were a number of them, however, who possessed sufficient conviction and the courage to do this and we believe that they have served their country far beyond the degree they may appreciate at this time. Their action gave check to the riotous and undignified haste of the anti-prohibitionists, who gave the impression that unless they rushed their will into legislation immediately, by steam roller methods, they knew their chances of winning eventually would be greatly lessened. To these representatives who opposed these hasty and undemocratic tactics praise is due, whereas Speaker Garner, Minority Leader Snell, and their allies, merit for their unprecedented methods of attempted legislation, words of condemnation from their constituents, irrespective of the wet or dry stand of those constituents.

What This Check May Mean

As one mingled among those legislators during the time when the vote was being taken, there was evidence of cowardice on the part of some of those who were voting on the wet side with the majority. This cowardice appeared when some who were personally opposed to the outright repeal method as proposed by Speaker Garner hesitated to vote their conviction, but at the same time expressed their belief that even though the House should pass an outright repeal resolution the Senate would check the mad rush and by deliberative measures defeat the repeal program or so modify the resolution as to make it of a quite different character. These men, if they had heard from more of their dry constituents, might have stood by their consciousness of what is best for the nation at this hour. However, the slim margin which prevented the passage of this measure not only saved these wavering ones considerable remorse, but also provided the delay which is of inestimable value to the end that men may get their bearings again before this matter comes to the point of division upon which may hang the saving of a great moral reform or the preservation of many of its benefits. The advantage which may

accrue from the failure to pass this resolution in the opening hour of the present session of Congress promises to mean inestimable good, as it gives to the citizens of the nation who are opposed to the wild return of the liquor traffic an opportunity to organize themselves and by a protest and by agitation build up again the morale so essential for legislators in these trying and unsettled times.

SHEEP-MINDED AMERICA

Rev. E. Scott Farley.

A teacher asked the pupils how many sheep would be left if there were twenty in a pen and one jumped out. "None," was the reply, "for if you know anything about sheep, you know that if one jumps out, they all will."

One peril of a push button age in which we have too much done for us, including our thinking, is that we shall become sheep-minded, easily stampeded, the man echoing the sentiments of the mob, the individual taking on the morality of the crowd; no distinction of character, no individuality of conviction, no independence of thinking; just a lot of sheep all scampering the way the crowd goes.

Fads and fashions scorch across the country like wildfire, until millions dress alike and eat alike, talk the same and think the same. But the standardized styles that intimidates millions into wearing the same garments and eating the same breakfast foods are not so lamentable as the brow-beating of the majority, which crushes all minds into the same mould of mass thinking and reduces a whole population to the same dead level of intellectual mediocrity, subservience and sterility of conviction.

Every month from Portland, Maine, to Portland, Oregon, millions of Americans drink in the same ideas of life from the same best sellers and devour the same thoughts peddled in the same magazine articles. Every week from Hollywood to Bunker Hill they see the same movies. Every night from the Bowery to the Golden Gate they tune in on the same network hook-ups. Every morning from Pittsburgh to Pike's Peak they bear the stamp of the same stereotyped editorials, the canned opinions of which are featured by chains of newspapers festooned across the states. Every Sunday from Chinatown, New York, to Chinatown, San Francisco, they build up their intellects by industrious exercise on the same comic strips of syndicated supplements.

Year in and year out millions of Americans, tucked away between the borders of Canada and Mexico, are spooned-fed by the standardized agencies tickling their intellectual palates in a simultaneous presentation of the same outlook on the world, the same attitude toward life, the same thought patterns, the same conduct codes.

With the news reel bringing the world to our doorstep, articles supplying us with second-hand convictions, editorials forming our opinions for us, the microphone introducing famous guest speakers into our living rooms, it is perilously easy to sit back and allow our minds to be made up by those who do our thinking for us, like the man who said to his wife, "I see by the paper the lecture we attended last night was a huge success," to which she replied, "Is that so? I had no idea at the time we were enjoying so much."

Americans are entitled to the prize for being the most gullible people on earth. We will believe anything, from local gossip to malicious rumor, and even embellish the tale with a few private flourishes and decorations to make it a better story. Trading on this gullibility, the liquor interests wherever possible subsidzes the press and insinuate into the American mind a propaganda aimed at suspicion of prohibition, and sheep-minded America swallows it willy-nilly. Our motto is that of the doctor who said as he handed the patient a bitter pill, "Don't think; just gulp."

Americans are intellectual sword swallowers who rarely choke on anything, from ridiculous hearsay and false assumption to studied misrepresentation and deliberate propaganda. No wonder the big army and navy men find us congenial and responsive to the psychology of their appeal. They stage their war manoeuvres on land and sea amid loud applause from handclapping headlines in the newspapers. They extend the picturesque pageantry of mock combat to the thrilling stunts of daredevil aviators, and sheep-minded America falls with a thud for this propaganda, engineered as a part of the program for bigger battleships and busier war preparations. Our motto is, "Don't think; just gulp."

Clever cynics dash off for sophisticated magazines smart articles fashioned to drive home the entering wedge of a propaganda against religion and the church. Sheep-minded America is convinced without a struggle. Millions accept the pronouncement of this propaganda as the latest bulletins fresh from heaven. Our motto is, "Don't think; just gulp."

When the New York World was on its deathbed it ran an editorial substantially as follows: "The deepest evil of the movies does not arise from the crooks, and the bedroom farces, and the bathing girls, and the passionate embraces, but from the vicious falsifying of human values. The movies reflect a pagan view of life which impresses the superficial notion that men will be happy if they have a Hollywood bungalow and a high-powered motor. This warping and twisting of the meaning of life into a falsity is by the movies invested with a glamor which makes it far more deeply degrading than the merely ribald, vulgar and physically coarse."

Of the twenty millions of Americans who are alleged daily patrons of the movies, how many possess the ethical discrimination to choose wisely between philosophies of life which have stood the test of centuries, and the cheap and tawdry views of life gorgeously enveloped in alluring splendor upon the screen? Or how many are wedded to the motto, "Don't think; just gulp."?

Heaven help America if sheep-mindedness makes ours a nation of wooden minds, with all our vitality of thought and zest for moral conquest flattened out by the regimented and monotonous processes of mass thinking. God pity America if mob-mindedness makes us a nation of intellectual goosesteppers who think in lockstep.

In an age of echoes, parrots, puppets, gramophones, rubber stamps and carbon copies America has supreme need of individuals who can resist the downdrag of standardized thinking, stand fast against the encroachments of intellectual domination and maintain their freedom and integrity.—The Watchman-Examiner.

"There is no social problem which is not seriously aggravated by the expenditure on liquor," says Phillip Snowden, ex-Chancellor of the Exchequer, Great Britain.

The beauty of symbols is that they mean everything and define nothing.—William N. Guthrie.

The social gospel is not socialism.—John McDowell.

BAPTISTS, PRESBYTERIANS AND EPISCOPALIANS HOLD FAREWELL SERVICE FOR MR. REES

At a union service held in the Methodist church, Oxford, the last Sunday that Mr. and Mrs. Edward J. Rees were in Oxford the mayor of the city read a paper of special interest. We have space for the following:

"The capacity for making friends, in my opinion, is one of Brother Rees' finest qualities. During the four years that he has been in our midst he has made scores of friends, and they are by no means limited to the members of his own church and denomination. His cheerful smile, his cordial hand-shake, and his sympathetic heart have drawn people to him.

He has spent his time while with us in serving and helping the people of this community of all faiths and beliefs. He has visited the sick; he has fed the hungry; he has clothed the naked; he has ministered unto the widows and orphans; he has called on those in trouble, and sympathized with and encouraged the broken-hearted. He has gone about and among us doing good as did Jesus of Nazareth.

Now that the time has come for him to leave us—or rather when we shall not see him quite so frequently—we say to him that we shall miss him as a citizen; we shall miss him as a man; we shall miss him as a friend; we shall miss him as a minister of the gospel; and we shall miss him as one who has set us a beautiful example of what a Christian's every day life should be.

We wish for Brother and Mrs. Rees long and useful lives in the service of their Master's cause wherever that service may take them. However far they may go from us, we are hoping that it will be possible for them to come back to see us frequently.

I believe I express the sentiment of every individual with whom Brother and Mrs. Rees have come in contact here in Oxford, whether he be Methodist, Baptist, Episcopalian or Presbyterian ,when I say we feel that we are better men and women and boys and girls on account of our association with him."

NEW PRESIDENT AND VICE PRESIDENT OF THE FEDERAL COUNCIL OF CHURCHES

In the election of Dr. Albert W. Beaven, head of the Colgate-Rochester Divinity School and former president of the Northern Baptist Convention, as president of the Council, there was unanimous satisfaction. Evangelical in spirit, winning in personality, social and international in his outlook, he won the confidence of all. There was still further gratification in the election of Dr. Lewis Seymour Mudge, stated clerk and formerly moderator of the Presbyterian General Assembly, as the vice president of the Council. This is a new office created under the plan of reorganization. Under the leadership of Dr. Beaven and Dr. Mudge, the practical changes effected in organizational structure and the dynamic enthusiasm generated at Indianapolis, there is a keen expectancy of a strong development of co-operative programs.

Still another advanced step was the extending of an invitation to the United Church of Canada to enter into some form of co-operation with the Council, the detailed arrangement to be worked out in conference.

The first meeting of the new executive committee of the Council, for the purpose of planning the organization of the Council and its departments during the coming biennium, is to be held in New York on January 27.

CHRISTMAS AND THE ORPHANAGE

The Methodist people of the North Carolina conference should not neglect the Methodist Orphanage at Raleigh these Christmas times. This institution is sorely pressed for funds. Were all to make a contribution, large or small, to this home the present situation could be greatly relieved.

Our earnest plea is that all who can will remember our children at Raleigh. A liberal Christmas offering, following the lean Thanksgiving offering, would greatly relieve the load that Brother A. S. Barnes is carrying at this time.

FUQUAY CHARGE

When we left the folks on Bailey charge last week, facing toward Fuquay Springs, we began to realize that our five years in sacred fellowship with the many dear friends in that country had fixed them in our affections perhaps more firmly than we thought. Their many kind contributions cheered us and helped us, and we think of them in love and gratitude sincere as we move along the way. Another group of true friends is stored up in our heart chambers and we hold to them as our own. As a climax to the many acts of kindness shown us by these friends, the people of Sims church gave to me, on my exit, a beautiful watch chain with the Masonic charm attached. To know by such tokens that one has the esteem and affection of those noble Sims people is far above rubies.

When we arrived in Fuquay we found a good parsonage home. Plenty of dry wood was left here by the thoughtful kindness of my predecessor. A delightful company of God's good women had put the touch of their hands on the home and waited to greet us. An ample and delicious supper awaited us. Our wants and comforts have been anticipated in a practical way, all for which we are profoundly grateful.

J. C. Williams, P. C.

AFTER CONFERENCE AND ELSE

W. H. Willis.

Swappin' days are over, and those steeds who escaped are back on their old pastures munching such tufts of lush grass as may be in sight—their shoulders conditioned for another long, strong, hard pull.

* * * *

But what a conference experience! An ordinary country Methodist preacher parks his Ford before the door of a reputed millionaire, and is entertained in the blue room of his elegant home for four high, happy days! The American apostle of the long road—not even the tent-maker from Tarsus—ever knew anything like it!

* * * *

Can you match this? A pastor coming to a new charge five years after one predecessor, sits down and writes the latter a letter. He has no reason for writing except to say how fond his new people seem to be of their former pastor. Refreshing, isn't it?

* * * *

Did I vote? Yes, and I included on my ballot all the county and state candidates with whom I had played croquet in the past. They were beaten. Now, not having a friend at court, and the legislature looking for money "where the money is," who knows but what they'll lay a special tax on our favorite sport.

* * * *

Those six "lame ducks" up Washington way are among the immortals. Let their names be chiseled in white marble and the tablet placed in the Congressional Library. And as to the sedgebrush statesman from beyond the Panhandle—he has probably caught a 'possum that's too big for the dog. Our own ten, they showed themselves a trifle "unsatisfactory."

* * * *

On my return from conference I preached a sort of "sugar stick" to my people, and some of them are saying they think they will like their new preacher better than the old one.

* * * *

The lame accupant of this six-room parsonage is on middling good terms with himself and the rest of the world. No, he is not "batching," but is an expert practitioner of culinary engineering. His two red hens are on the job, the local sausage crop is fine, his bin is piled high with $5 coal; and, says he: "Depression, you go hang."

REV. AND MRS. F. M. SHAMBURGER IN OXFORD

Rev. and Mrs. Frank M. Shamburger are spending the winter in Oxford with their daughter, Mrs. D. K. Taylor. They are receiving a most cordial welcome back into the community where they are already well known and greatly beloved by all, Mr. Shamburger having served as pastor of the First Methodist church for six years during a former pastorate.

Mr. Shamburger has been in the active Methodist ministry for nearly fifty years, where he has endeared himself to all with whom the influence of his godly life has touched. Known from mountains to sea he has served as an itinerant minister with his devoted wife a life of service and devotion. They are now returning home to spend their remaining years of service, rest, and vacation among loved ones and friends.

Mr. and Mrs. Shamburger will prove a blessing to the town not only in their own church, but to all with whom their consecrated lives come in contact. It is with open hearts that Oxford is claiming her own!

THE SUNDAY SCHOOL MAN

Forty years ago, and even less, some familiar lines went the rounds and were often quoted by the temperance workers who were amazed by men of hollow pretense. The first of these lines ran as follows:

"He's true to his church,
To his party he's truer,
He works for the Lord,
But he votes for the brewer."

WILMINGTON DISTRICT NOTICE

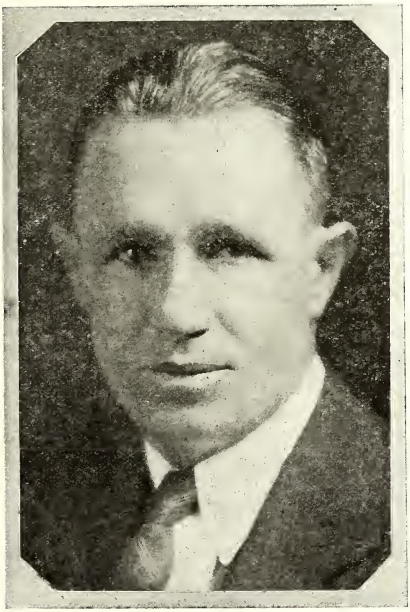
The pastors, district stewards, charge lay leaders, Sunday school superintendents and presidents of women's missionary societies are called to meet at Grace church, Wilmington, Tuesday, December 20, at 10 o'clock. This will be the only district meeting before the district conference.

W. C. Martin.

COACH WALLACE WADE IN GREENSBORO

Wallace Wade, director of athletics and head fooball coach of Duke University, was the speaker Monday evening, December 12, at the Duke alumni banquet of Guilford county. The Duke people numbering about one hundred gave the visiting speaker an enthusiastic reception and heard him with manifest interest and pleasure.

The Duke athletic director paid tribute to the faculty at Duke as one of the best in America; he also referred



COACH WALLACE WADE
Athletic Director of Duke University

to the student body as one that worked hard and deported itself admirably. This he attributed in a measure to the selection system in securing students. For example, only 500 last year were chosen from 1200 who applied, and these 500 were of high character and studious habits. He says that most Duke students are poor. Mr. Wade likes the present fraternity situation at Duke. There are no fraternity houses on the Duke campus, but the fraternities have their headquarters in the dormitories. He thinks that the present plan should not be changed.

Coach Wade stands for the best in scholarship, in student deportment and in athletics. When he speaks one feels that a sterling manhood is back of his utterances and there is a note of sincerity in everything that he says. He is a man who speaks with authority and the student groups over the country should have the benefit of his presence and addresses on every possible occasion.

This man who has sent three football teams to the Rose Bowl, was born in Trenton, Tenn., attended Brown University, playing in the Tournament of Roses for Brown University. He was a captain in the World War. First coached at Fitzgerald and Clark School, Tullahoma, Tenn. While there his boys were state football, basketball and baseball champions. Fall of 1921 he went to Vanderbilt; two years later to Alabama, where he remained for several years achieving nation-wide reputation as coach. He came to Duke two years ago and, besides coaching two notably successful football teams, has directed the establishment of a complete department of physical education, including a division of intramural athletics. Since he has been at Duke his teams have played 20 games and have only been scored on by opposing teams in six games. This year the teams have won the state championship both in varsity and freshman football. The varsity team has only lost three games this year, although the schedule included some of the strongest teams in the South.

RELIGIOUS EMPHASIS WEEK AT DUKE

Religious Emphasis Week at Duke University this year was an unusual success. The first four days of last week Dr. Henry F. Crane spoke each morning at the woman's college and also at the assembly hour on the new campus. Each evening he was heard in the chapel, with attendance from the old as well as the new campus. Over Sunday and on Monday of this week Dr. Frank C. Kingdon followed the same program, save on Sunday when he preached in the chapel at the 11 o'clock hour. Great crowds attended these services.

Few men can make such an appeal to students as Dr. Crane. His use of figures and his ability at story telling sets him apart; then, his humor and sprightly use of student slang keeps college youth on the alert and eager for more. All this, however, is used to fine advantage in teaching the needed lessons in inspiring to higher endeavor. Dr. Crane will be a welcomed visitor any time he may be a visitor on the Duke campus.

This is the third time Dr. Frank Kingdon has been at Duke in a series of services. He is no stranger to the college community. His sermon on Sunday morning was heard by more than fifteen hundred, largely the young men and women of the university.

These largely attended special services along with the great crowds that attended the regular Sunday morning worship in the chapel must do much for the general uplift of the entire college community. Song and prayer and sermon, joined with the fine fellowship of students and faculty, cause many to feel that it is good to go up to the house of the Lord.

THE SHUT-IN'S CHRISTMAS

Perhaps no others, children excepted, look forward with such hopeful anticipation to Christmas as do these patient deserving ones, to whom the hours drag and the days are long. If neglected or forgotten, complaints are few. They had rather "deserve and not receive than receive and not deserve." Mostly dependent and needy, gifts dispel the gloom, smooth the way, obscuring for the time earth's tearful scenes—that do not pause, while the more precious things of the heart—kindred ties, friendships, the faith of childhood, and memories of times all-golden yesterdays "come a-trooping through with whispering hopes, and loves, and you."

As heaven shares gifts to the whole round world, may not we, in common fellow feeling, share Christmas cheer with our shut-in folk, and thus be happy for the sharing. For if, out of our heart-treasures, we cease to give, we cease to have: it is the law of Love. Anyone who will assume to send a little present to one shut-in, drop me a card for such name and address. Will also mail free copy of the "Open Window" on request.

T. Richardson May,
Pres. Iowa Shut-in Society, Edgewood, Ia.

A VOICE FROM WELDON

By Euclid McWhorter.

We have been back on the work a week since conference, having preached twice and held one prayer meeting. Have made many calls. Our welcome has been warm and generous. No more loyal nor appreciative people can be found in the state than the saints of Weldon. They know just how to encourage their pastor, and to call forth the very best service of which he is capable. We have received two members. We are especially pleased with the progress our young people are making under the thoughtful direction of Prof. A. W. Oaks. The new plan of Christian education is much superior to the former order. The young people have taken over the evening choir and their singing is a delight.

We are pained to report that our district lay leader, our own princely William L. Knight, was stricken the last day of conference, and has since been confined at Park View hospital. He underwent an operation last Sunday and is reported as convalescing normally, but at the best will be out of the work for some time. We miss him and pray for his complete and speedy recovery.

* * * *

From the noise and furor coming from Washington, and from the haste with which our representatives flew to their ill conceived task of repeal, one would most likely conclude that the road to prosperity, which will procure jobs for the jobless, and relief for the multitudes of poverty reduced, is bound up in the success of repeal of the 18th amendment. You would suppose that such repeal and the ushering in of an era of wetness would stabilize all unrest and cure the "depression." Alas and alack, the stubborn of heart have for the time thwarted this era of happiness. Bah!

But to us the uproar sounds more like the plaintive wail of a herd of the long-eared quadrupeds, augmented by another herd of the bulls of bashan, rather than voices of sane and wise statesmen. They shot their bolt in haste the first day, but they made a fizzle, and it was not the fizzle of beer, it was purely hot air. So they will have to wait for further recruits, which have been promptly assured by the announcement of an extra session in March. Their conception evidently is that Americans are thirsty and not hungry. May the shades of Balaam, whose ass spoke for him, rise up and bless his offspring. May the great spirits of Webster and Clay look down upon their successors and weep.

We are told that the self-sacrificing distillers and brewers are cleaning up their old plants which have lain idle for the past generation, and are getting ready to provide plenty of booze for the thirsty the very day the law is repealed. Then, if all America could get on a unanimous jag at one time, we could imagine a period of prosperity had returned, and that everybody has suddenly attained wealth. But the trouble would be that if and when we get sober we would awake to an awful disillusionment. We have been told that drunken men often imagine such things, and see many visions, even of monkeys and snakes.

Now, Mr. Editor, what sort of psychology would you call that? We do not want to forget those wiser solons who stood true to their consciences, and we pay them highest honors.

* * * *

It is proposed to balance our budget and make the country prosperous from the tax money received from the sale of rum. Upon whom would this tax fall? The manufacturer must have his profits, for no man would embark upon such a despicable enterprise without good profits. Evidently then the cost will fall upon the consumer. And who would the consumer be? Mostly the thirsty ones who cannot afford such expense, and who are virtually wards of the government. It means that thousands of little children and unhappy wives and mothers will be forced to suffer hunger and rags, with the concomitant evils of disease and ill health, in order that their rum-crazed husbands may procure more rum.

That money will be diverted from the more worthy business of the country. The grocer, the butcher, the clothier will therefore suffer a reduction in business. According to the program, Uncle Sam is to suddenly become the biggest booze vender in the world. This will be humiliating. We will all be parties to the crime. Crime? Yes. For the good book pronounces a woe upon every one who puts the bottle to his neighbor's lips.

* * * *

And have you noticed how solicitous the crusty old wets have become in the welfare of temperance? They want more whiskey, and want it more accessible in order to obviate drunkenness. They would reduce the amount of liquid corn consumed by putting all the distilleries to work, making it easy for all to obtain it, thus making it unprofitable for bootleggers to ply their trade, forcing them to change their occupation in order to eke out a support. The theory seems to be that if whiskey selling and drinking are made respectable the thirsty ones will soon lose their thirst. How ingenious they have become! We had always supposed that it is the whiskey which degrades men. That it is not the man who sells it, but that if bought and consumed from any source the effect would be the same. How refreshing this new philosophy must be to the slick old distillers who are working overtime to rehabilitate their old plants so long idle!

And now that Uncle Sam is to be our big booze vender, let us be consistent; let us no longer cartoon him as a fine old country gentleman with towering, slender frame and flowing beard, clad in the colors of our liberty—red, white and blue, besprinkled with the stars of sovereign freedom;, let us rather present him as he will be—a whiskey vender. It would be appropriate to cartoon him as clad in a huge barrel, using beer bottles for legs, using a sizable still for a head, and a pair of wriggling adders issuing from his sides for arms, in one coil a beer mug, and in the other a rum flask, representing his hands. A dash of yellow, purple and green would be appropriate for eyes, symbolizing the flames of alcohol which will burn to ashes the love and purity and patriotic integrity of the young life of America. Of course the barrel should be red, corresponding to the red-rum he dispenses, and which if reversed in the order of spelling is murder. Better not give him any ears; he will need none, for the pandemonium raised by his victims will be too distressing for even satanic ears. Such a cartoon would be fairly descriptive and would properly reflect the statesmanship of those solons bent upon the proposed orgy of Bacchus.

* * * *

We have never been impressed with the mythical gods of Rome; especially the story of Janus, who was reputed to have possessed two faces, looking in opposite directions. But he has been transmogrified and is in evidence today. Plenty of people who have two faces, and they are looking in opposite directions. One face is turned to the church, while the other is toward the world. Such men talk glibly about temperance at religious assemblies, and even groan for the kingdom to come; they pray for sobriety, and for a pretense occupy places of trust; but they present the other face to political conventions, and perform the gastronomic feat of swallowing the political mule, which finds comfortable quarters in his capacious maw, while he shouts himself hoarse for a wet platform and goes forth leg and leg with bootleggers, distillers and rummies. One face nullifies the other. No man can serve two masters. God and mammon cannot be reconciled. Consistency is a jewel.

ESTABLISHMENT OF THE DUKE ENDOWMENT CELEBRATED IN CHARLOTTE LAST SUNDAY

The eighth anniversary of the Duke Endowment was observed in an elaborate memorial service at the First Methodist church, Charlotte, Sunday afternoon at 2:30 o'clock with Dr. W. W. Peele, pastor of the church, presiding.

The st ate governments of North Carolina and South Carolina, institutions of the two sister states devoted to education, religion, hospitalization, and orphan care, all joined with the friends of Mr. Duke everywhere in sponsoring the Duke Endowment Day celebration. Roy Erwin in Monday morning's Charlotte Observer gives the following excellent summary of the event:

"Others participating in the program included Dr. Walter L. Lingle, president of Davidson College; Dr. W. J. McGothlin, president of Furman University; Dr. Robert Wilson, dean of the Medical College of the State of South Carolina; Rev. J. B. Hurley, superannuate minister of Lexington; Rev. C. K. Proctor, superintendent of Oxford Orphanage; Bishop Edwin D. Mouzon, Dr. W. W. Peele, pastor of the church; Lawrence Clarke Apgar, organist and carillonneur to Duke University; and the double quartet of the men's glee club of Duke University.

Mrs. Duke and her daughter, Miss Doris Duke, are in Europe and were unable to attend. George G. Allen of New York, chairman of the board of trustees, could not come but sent a telegram expressing his deep interest in the service.

Members of the board of trustees of the Duke Endowment from New York and over North Carolina and South Carolina occupied seats at the front of the church, which was crowded to capacity by representatives of benevolent and educational institutions. Many orphanages, hospitals, schools, and social agencies had groups attending the service in separate bodies."

CHAPEL HILL-COLLEGE PLACE COLLECTION

May we remind pastors and laymen that the conference boards again appropriated enough money to pay the interest charges on the debts at Chapel Hill and College Place, so that all money raised in the churches during the year may be applied to principal. This was a fine thing for the boards to do in these hard times. The amounts they had for the causes which they foster in the conference were greatly reduced this year. Obviously by their appropriations they have shown their loyalty to these churches that minister to students; also, they have proved their sincere desire to help get these debts out of the way.

There is no better time to pay something on these debts than now. Resolutions adopted by both conferences make this collection the first special cause of the year for our churches. We are asked to take this collection by February 1 and send it to the conference treasurer. Putting it off may get it in the way of something else.

Remember that every dollar raised reduces the debts one dollar.

Albea Godbold.



A Group of Fine Young Men of the Methodist Orphanage, Raleigh, N. C.

NEWS FROM CONFERENCE

A gentleman who lives three doors above me on this street came to me yesterday for advice. Said he was in trouble; had just written a friend in Texas who was very much depressed and believed he would soon die. He gave him the very best he had in the shop, closing with, No matter which place you go to you will doubtless find a warm welcome from friends who have preceded. I told him it was true, and he seemed greatly relieved by my approval. He's a jolly boy, says he knew a toper who always gave this toast:

We go from this world we know not where;
We come into the world naked and bare,
If we're good fellows here,
We'll be good fellows there.

He carries a ball in the top of his brain put there when a sheep rancher in Texas sought to notify him that he was an undesirable citizen and must move on. Says from his head up and his feet down he's all right.

First authentic account I had of conference reached me in the Rocky Mount daily which some good friend was kind enough to mail me. It was like cold water to a thirsty soul.

How I miss those gatherings where we relax and have a good time. Bishop Fitzgerald said the colored bootblack on the steamer said, "I neither smokes, chaws nor cusses." Last time I saw the bishop was at a gathering of conference missionary officers Dr. Lambuth had called, and he said, "Have you any of that N. C. mud on your brogans?" And that was the last word I ever heard him utter. He keeled over unconscious.

Dear Ben Hall, how I loved him; knew him from a boy. No elder entered more sympathetically into my affairs—and John, may I hug you as hard as I love you? No, indeed, you are worse than a bear; you broke Amos Gregson's ribs. Well, I'll meet you in heaven.

On the sweet fields of Eden, where the tree of life is blooming,
There'll be rest for the weary over there.

R. F. Bumpas.

DR. ELAM F. DEMPSEY RETIRES

Just about the time I came to Atlanta to edit The Christian Index, Dr. Elam P. Dempsey was elected editor of The Wesleyan Christian Advocate, Georgia Methodists' state paper. It was a joy to have this neighbor and fellow Christian worker of former years near enough to feel the warmth and the charm of his great personality. At lunch in a cafeteria, in a conference with an advertising manager and a hearty handshake on a street corner, is the extent of our personal contact over a period of three years. But I knew he was at the Advocate's helm, and I enjoyed the awareness of this love and co-operation.

But he is returning to the pastorate. It is no longer Editor Dempsey of The Advocate, but Pastor Dempsey of the First church, Madison. Religious journalism loses a knightly soul and the North Georgia Methodist conference returns to the pastorate a princely preacher. Before leaving his office he wrote us:

"I am saying goodbye to you as your fellow-editor. Herein is my 'swan song,' as such. I have a quiet moment and seize it to say how much it has meant to me that my confrere on The Index was a long-time friend in whom I trusted at all times. I go now into some other work—pastorate, I suppose. Let me continue to have your prayers and brotherly love."

As Aunt Amanda, our servant in Brunswick, used to say to her white folks when they journeyed inland or over the bay: "I wish you a prosperous voyage," knowing that I shall not have between this moment and the sunset a more loyal friend or a more sympathetic fellow-worker.—Editorial in The Christian Index, December 8, 1932. Dr. O P. Gilbert, Editor.

NEW BERN DISTRICT NOTICE

The district stewards, lay leaders, and pastors are called to meet at Centenary church, New Bern, December 19, at 10 a. m. Plans will be made for the new year, and a full attendance is urged.

T. M. Grant.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

NOTABLE INCREASES IN 1932

It is gratifying to note that the statistics for the conference year just closed reffect real increases in the number of Sunday schools, number of Epworth Leagues (young people's divisions), number of officers and teachers, and number of pupils.

We have now in the North Carolina conference 686 Sunday schools—15 more than a year ago, 7754 officers and teachers—140 more than last year, and 90,626 pupils enrolled, an increase of 802.

The record shows 354 Epworth Leagues with 11,986 members—an increase of 76 groups and 3,559 members.

There is every reason to hope that there shall be still greater increases in 1933.

SCHOOLS AND COLLEGES

According to reports made at conference, the three colleges and universities in which the North Carolina conference is interested — Louisburg, Greensboro, and Duke—have a faculty of 313, students (including summer school students) numbering 4,916, property valued at $26,392,624, endowment in the amount of $25,726,224, and indebtedness of $204,000.

MRS. DOWDY ON WORSHIP

Mrs. W. F. Dowdy, nee Miss Georgia S. Keene, who rendered a distinct service to the childhood of the North Carolina conference during her tenure as conference elementary superintendent, is continuing to serve well her church, Centenary, New Bern. Mrs. Dowdy is chairman of the Centenary board of Christian education and otherwise makes use of her excellent training and wide experience in the work of the church.

An extensive account of a splendid address on worship made by Mrs. Dowdy at a recent meeting of the workers' council was published in a recent issue of the New Bern Sun-Journal, from which we quote briefly:

"Two things of importance took place at the regular monthly meeting of Centenary Sunday school workers' council Monday night, a splendid address on Sunday school worship by Mrs. W. F. Dowdy and the naming of a special committee to plan and execute a Christmas celebration for the Sunday school. Twenty of the officers and teachers met at a supper session in the social rooms of the church, with Supt. J. M. Shields presiding.

"Mrs. Dowdy made a most instructive and entertaining talk on Sunday school worship, stressing reverence and concentration on the devotional part of the school hour outlining many plans and ideas for the guidance of the superintendents of the different departments."

WOMAN'S COUNCIL CREDIT

The following statement, prepared jointly by Mrs. B. W. Lipscomb of the Woman's Missionary Council, and Rev. J. Fisher Simpson of the general board of Christian education, is another evidence of the working of the spirit of good will and co-operation between the general boards of the church. It is good news to many of us who have sought to work in unity with all the forces of our Methodism. Here is the statement:

"The Woman's Council of the general board of missions will give credit for five points each toward the standard of excellence for a mission study course or a Bible study course to a woman's missionary society when as many as six members receive credit on standard Bible or mission courses."

RALEIGH DISTRICT STAFF

The Raleigh district, under the leadership of Rev. F. S. Love, presiding elder, is the first to complete its organization for the promotion of Christian education in the district. Other districts are in the process of organization, and their staffs will be announced in the near future. This is one of the matters receiving attention at the district meetings now being held over the conference.

The Raleigh district Christian education staff is as follows:

Rev. F. S. Love, district director.

Mrs. F. S. Love, associate director and director of young adults.

Miss Eugenia Herring, director of children's work.

Miss Lois Frazelle, associate director of children's work.

Rev. P. H. Fields, director of young people's work.

Rev. R. W. Bradshaw and John O. Evans, associate directors of young people's work.

Dr. James E. Hillman, director of adult division.

This staff is now busy studying its task, and we may be assured it will achieve real and lasting results in the Raleigh district. The first meeting of the staff was held at the ditrict parsonage in Raleigh Thursday afternoon, December 8, with the conference executive secretary present. At this meeting plans for the year were discussed.

Young People's Division

ROCKY MOUNT DISTRICT NEWS

Howard Dickens is the president of the young people's division of Ebenezer church, Halifax charge. Other officers of this division who have recently been installed for the new year's work are as follows: Vice president, Lonnie Hux; secretary, Alma Gray Dickens; treasurer, Sarah Arrington; agent, Austin Dickens; committee chairmen: Mercer Dickens, William Arrington; Miriam Dickens, and Enoch Dickens. Miss Clyde Hux is the adult counselor of this division which has at present a membership of 40. During the last quarter 22 Cokesbury credits and two Christian culture credits were earned by members of this division, and $10 has been pledged to the young people's mission special.

The following interesting report comes from the Pleasant Grove division: "On last Monday evening Rev. R. R. Grant, pastor of Seaboard charge, who has just completed his fourth year, was invited by the young people of Pleasant Grove church to speak at their evening meeting. He made a very impressive talk in which he told us how young people can change conditions. When he went to his car to leave, he found that he was the recipient of a very generous pounding, the gift of the young people. Our division is hoping to do more practical things next year than it has previously done."

In spite of the cold weather a fine group of young people met in McKendree church, McKendree circuit, last Sunday evening, at which time Mrs. Brian was present and talked with this newly organized division concerning their work for the new year. Mrs. M. R. Gorham is counselor of this division.

ALAMANCE COUNTY UNION

The Alamance county young people's union met Friday night with the young people's division of West Burlington church as hosts. In fact, Alamance county's two unions met, for they now have both a young people's union and an intermediate union. Six young people from Durham, including the Durham union president and the conference publicity superintendent, were guests at the meeting. Every one of them thoronghly enjoyed it and congratulate the Alamance county young people on the fine work they are doing.

The two unions met separately for their devotional and business sessions, and then came together for a presentation of "Hands Around the World," the missionary pageant which was given at Louisburg last summer.

One of the most interesting features of the meeting was the presentation of a beautiful gold watch chain to Rev. Garfield Evans, who has been the pastor at Graham and one of the mainstays of the Alamance county union, and who is this month transferred to the Florida conference. In presenting the gift Miss Netta Cook Robertson, president of the union, expressed on behalf of the entire group their great appreciation of his splendid help and co-operation and their regret at his leaving them.

Following the meeting, Lewis Campbell, president of the West Burlington division, led the group in a number of games and contests, after which the members of the division served delicious refreshments to the 150 or 160 young people present.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

CHURCH SCHOOL STATISTICS FOR 1932

We have just received from the printers a proof sheet of the recapitulation of Table No. 2 of the conference minutes.

Christian education workers of the Western North Carolina conference will be pleased to note that the report shows a decided increase in the total enrollment of 1932 over that of 1931, the exact increase being 5,051. The report also shows an increase of six in the number of Sunday schools in the conference, an increase of 369 in the number of officers and teachers. We note that there is also a very fine showing in the matter of pupils joining the church, the total being 5,682, an increase of 873 over the number reported last year. If these increases are in any way indicative of the efficiency of our new program, the conference is to be congratulated on the showing this year. I know of no criterion by which we can better judge the results of our Christian education work than by the number of pupils joining the church. It is true, of course, that there is always room for improvement, but certainly the results shown in this preliminary report of the conference minutes is most encouraging.

Following we give the totals on the items with reference to the work of Christian education in our conference:

No. Epworth League chapters	458
Members	14,698
Raised for missions	$1,437.00
Raised for Anniversary Day.	$133.00
Raised for all other purposes	$73.84
No. Sunday school	839
Officers and teachers	10,051
No. on cradle roll	6,024
No. home department	3,387
No. in all other departments..	120,989
Total enrollment	140,451
No. pupils joining the church	5,688
No. taking training courses..	3,689
No. Wesley Bible classes	473
Raised on S. S. Day	$1,800.00
Raised for missions	$12,127.00
Raised for all other purposes..	$138,886.00

Young People's Division

GREENSBORO UNION HAS CHRISTIAN CULTURE INSTITUTE

The young people of Greensboro are not only doing things in a fine way now, they are planning for the future. And as they plan they are seeing guidance and inspiration. Recently the city union held a Christian culture institute at Centenary church. Beginning on Monday evening, November 28, and running for four nights the institute offered three courses: (1) Department Leadership, (2) Worship, and (3) Missions and World Friendship. The instructors for these courses were: Rev. Fletcher Nelson, Rev. Frank Jordan, and Rev. W. A. Kale.

Mr. Walter Mears, president of the Greensboro Union, was in charge of all arrangements, and was the manager of the institute. He was assisted by Miss Gladys Grubb, district director of young people's work. Mr. Everette Neese had charge of the sale of literature and text materials. Mr. George Roach was the chairman of the local entertainment committee. W. A. Kale served as dean.

Thirty-five young people from six churches of Greensboro attended the institute. Twenty-nine of these earned Christian culture certificates.

GREENSBORO DISTRICT UNION MEETING

A very interesting session of the Greensboro District Young People's Union was held at Muir's Chapel, Thursday evening, December 7, with J. Everette Neese in the chair. There were 125 young people present, with 10 or 12 churches being represented. Two of the pastors were present, Rev. W. J. Miller, who gave a very inspiring devotional talk, and Rev. W. T. Albright, pastor of Ward Street, High Point, who brought a large number of the Ward Street young people with him.

J. Everette Neese was re-elected president, being a member of the young people's division of Bessemer. Robert Byrum, Ward Street church, High Point, was elected vice president. Miss Ollie Brady, Lee's Chapel, was elected secretary. Fielding Kearns, Main Street church, High Point, was elected treasurer. Miss Katheryn Turner, Muir's Chapel, was elected publicity superintendent.

Plans were announced for a district banquet to be held at some date in February, probably at one of the churches in High Point. Miss Gladys Grubb, who is district director of young people's work, urged the divisions to send to her reports of the activities of the work in the local churches each quarter.

At the close of the business session the new officers were installed. The High Point City Union reported plans for an institute to be conducted at some date later in the winter.

A social hour was held at the hut after the rendering of the program.

Adult Division

THE FIRST DISTRICT FEDERATION

The first district Adult Bible Class Federation to be held within the bounds of the Western North Carolina conference met at Main Street church, Gastonia, Friday night, December 9, with A. J. Clemmer, the president, in the chair. The district director, Mrs. Joe Jacobs, and Mr. Clemmer had been very busy for the past month promoting this meeting. These young adults had held an organization meeting last September at Belmont, with representatives from three churches present. At the meeting Friday night there were 14 churches represented, with 72 in attendance. Rev. G. G. Adams of Cramerton, led the devotions. Special music was one of the features of the opening program.

The president called upon Rev. R. M. Courtney, presiding elder of the district, who in a brief speech brought out very forcibly the place of importance occupied by the yonng adults in the church. He pointed out that this group could and should be one o fthe most active and one of the most effective agencies for putting over the program of the church in each age group working in the church.

The conference director, Rev. Chas. P. Bowles, then delivered the main address of the evening. He called attention to the fact that this is the first district Bible class federation held within the bounds of our conference. He believed that this indicated a new spirit in the conference. He pointed out that the young adults in the Gastonia district were doing pioneer work and expressed the hope that the other nine districts in the conference might at a very early date emulate the example set by the Gastonia district and set up active federations in each district.

Rev. John F. Kirk was next called on for an address on the practical aspects in the young adult program. He emphasized the obligation of the young adult group to give major emphasis from the very first to a spirit of loyalty to the local church's own program. He pointed out that organization is only an end in itself, but that the young adult group should be organized specifically to aid the pastor in carrying out the church's own program in the local community. Loyalty to the pastor and loyalty to the local church is to be made fundamental in any young adult program. Sunday sessions and week-day programs are definitely provided for in the program for this group.

The roll was called by the secretary of the federation and it was found that the presiding elder and seven pastors were present and participated in the meeting. The president of the federation announced that a banner would be awarded at the next quarterly meeting of the federation to the local church young adult organization showing the largest percentage of attendance at the meeting, this to be a permanent feature for the future. He also announced that the objective as set by the district workers is to have a young adult organization in each of the 85 churches in the 32 charges of the district.

The goal announced is a very ambitious project, but if it should in any wise be realized it would make of the Gastonia district probably the outstanding district in Southern Methodism in the work of the young adults.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

AND THE ANGEL SAID UNTO THEM, FEAR NOT; FOR BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE UNTO ALL PEOPLE.—Luke 2:10.

I can wish nothing better for all the readers of the woman's page and the larger circle of our membership than that they may have a larger share in carrying the "good tiding of great joy" unto all people. E. S. P.

SILVER ANNIVERSARY OF REV. AND MRS. J. C. WILLIAMS

The Bailey auxiliary was hostess to the Bailey circuit, honoring Rev. and Mrs. J. C. Williams on the occasion of their twenty-fifth anniversary October 8.

The guests were welcomed at the door by Miss Sue Vick and Mrs. M. H. Griffin. Little Josephine Griffin and Hollie Haskins, dressed as bride and groom, received the gifts. The guests were then taken to the music room by Mrs. Ira Smith and presented to the receiving line composed of the president of the auxiliary, Mrs. J. P. Underwood, Jr., Rev. and Mrs. J. C. Williams, and also the Rev. Mr. Dixon of High Point, who officiated at the nuptials, Mr. and Mrs. L. H. Neeley of Wendell, and the children of Mr. and Mrs. Williams, Misses Jay and Estelle Williams and Jack Williams.

Mrs. W. T. Gibson presided at the guest table, where a beautiful guest book had been arranged, and each guest was presented a silver bell by Miss Ida Pearl Eastman.

The dining room was artistically decorated with pot plants and cut flowers. Mrs. B. M. Farmer, assisted by Miss Rachel Bissette, Jessie Strickland, Wilhemena Smith and Katherine Gibson served delicious refreshments.

Miss Helen Privette and her group of assistants furnished appropriate music.

The guests concluded that the bride of twenty-five years could not have looked more beautiful on her wedding day than on this occasion, being gowned in a lovely black evening dress and wearing a corsage of pink roses.

Mr. and Mrs. Williams were the recipients of many beautiful and useful gifts.

At the close of a most delightful evening the guests were bidden good night by Mrs. J. W. Christian.

Mrs. E. G. Jordan.

Mrs. Geo. L. Pate of Rowland writes: "Our November meeting was of unusual interest, since we had as our guest our district secretary, Mrs. G. J. Jones. Several interesting talks were made on our woman's work in China. Mrs. Jones gave a summary of the work of the district for the year. At the close of the meeting a social hour followed, when 30 or more of our members had the pleasure of meeting our district secretary."

CALVARY CIRCLE IN SESSION AT CABIN

The I. C. U. circle of Calvary Methodist church, Durham, met at the church cabin on Monday evening. Mrs. George Tyson, chairman of the circle, led the devotional and presided over the business session.

Mrs. O. I. Hinson, the co-chairman, made an inspiring talk, using as her subject, "Am I a Stepping Stone or a Stumbling Block?" The members were divided into different groups to work together during the new year. Mrs. Hinson outlined the work to be undertaken. A delightful social hour was then enjoyed with Mrs. Hinson in charge.

The cabin was most attractively decorated in colors appropriate to the Christmas season. There was a Christmas tree and stockings filled with Christmas delicacies hanging from the mantle, adding to the festive atmosphere. Attractive packages covered the table near the tree. The winners of the prizes were Mrs. George Gilliam, Mrs. D. H. Lyon and Mrs. Merrell Knight.

At the close of the social hour delightful refreshments, consisting of French Souffi, fruit cake and coffee, were served.

OUR ORGANIZATION

Now that every auxiliary has officers elected for 1933, let us think a few moments of the tasks attached to some of the offices.

The president is the chief executive, whose responsibility is to see that all departments of the work are functioning and that each member has an opportunity to use her talents.

The recording secretary must be punctual at all meetings and keep a neat and accurate record of the proceedings.

The treasurer should enjoy juggling with figures and take peculiar pride in keeping a good balance. She should be able to make a good estimate of the financial possibilities of the auxiliary and work to make proper collections, and see to it that the funds are forwarded promptly each quarter to Mrs. F. B. McKinne, Goldsboro.

The corresponding secretary through correspondence links the auxiliary with the conference and Council.

The superintendent of publicity should furnish the information necessary to keep the auxiliary alive, alert and hustling. She should bring in missionary news from the outside world and keep the activities of the local auxiliary before the community. She should promote every department through posters and other methods of getting inspirational material to the congregation. She must remember that she must allure women and attract them to the beautiful task of serving world-womanhood.

E. S. P.

FROM THE LAND OF VIRGINIA DARE

The Dare county zone meeting was held at Wanchese church November 2. In the absence of the county chairman, Mrs. Pete Daniels, the meeting was led by Mrs. B. H. Davis. The morning devotional was conducted by the pastor, Rev. J. P. Bross. He used the 67th Psalm as the basis of his talk. The welcome was extended by Mrs. B. H. Davis, to which Mrs. W. F. Walters gave the response.

A vocal selection, "For You I Am Praying," was rendered by Mrs. I. P. Davis and Mrs. H. A. Crey of Manteo.

We call it such a wonderful opportunity for Dare county to have been blessed with the presence of our beloved conference president, Mrs. A. M. Gates. Even wind and waters no longer keep our conference leaders from us. Mrs. Gates was at her best this morning, using the first verse of fourth chapter of Second Corinthians as the subject, from which she gave us a most vital message. Hers linked with that of Mrs. H. B. Baum, our district secretary, gave food for thought of all those present.

A short consecration service was also conducted by the local pastor, Rev. J. P. Bross.

Lunch was served in the Sunday school annex, after which an earnest devotional, led by Mrs. W. L. Waters. She gave us such comfort in her message—"Jesus our unfailing path finder."

A short program by the primary children added much to the service.

One of the outstanding phases of the day was a short memorial service for a departed sister, Mrs. Eliza Meekins, the last charter member of the Wanchese auxiliary. Roses were placed in a basket by her co-workers, later to be placed on her grave in memory of one who so long and so faithfully gave of the best she had to her beloved society.

Brief talks on mission study, stewardship, our duties at large and how best to meet them consumed the remaining time.

Officers for the coming year were elected as follows: Mrs. Pete Daniels, chairman; Mrs. A. J. Willis, vice chairman; Mrs. A. H. Drinkwater, secretary; Mrs. Dallas Tillett, treasurer.

ROPER CIRCUIT AUXILIARY HONORS PRESIDENT

The Roper circuit missionary society gave a surprise shower for Mrs. J. Bascom Hurley at the M. E. parsonage on Wednesday evening in appreciation of Mrs. Hurley's faithful services rendered as organizer and president of the society.

The society assembled at the home of Mrs. Jack McAllister, thence to the parsonage, where they entered in pairs. At the end of the procession Miss Jennie Knowles entered carrying a tray filled with many useful gifts, which were opened by Mrs. Hurley.

Many games were enjoyed by all, after which refreshments consisting of fruits, home-made candy and salted nuts were served.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

Is this the time, O Church of Christ! to sound
Retreat! To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nations, never wont
To play the laggard, when God's will was found?

No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose love sublime.
—From Annual Report of Conference President.

MESSAGE FROM CHAIRMAN OF CONFERENCE COMMITTEE ON SPIRITUAL LIFE

Mrs. C. E. Exum.

As the year draws rapidly to its close and the time of stock taking is near my heart's keen interest is in knowing how the work of the spiritual life groups is progressing in our conference.

It is hard to measure the good accomplished, but if we truly believe in the work that we are projecting we know that failure is impossible. We know that the success of our work does not depend upon the number of groups, or members, but on the earnestness of those who are members. Whether large or small, our groups can be creative in influence and in power. The possibilities are wonderful and the need urgent.

One very effective service we can render is to have as many people as possible use the eleven pamphlets which have been prepared for our groups and individual members. In order to help the groups in promotinb the use of the booklets, the publishing house has prepared a special plan which is now ready. The December Bulletin of Missionary News carried the following articles relative to this project which clearly outlines the plan:

"One of the most important projects suggested by the spiritual life committee of the Woman's Missionary Council is the dispersing of literature on the spiritual life. In order to make this possible for the auxiliary spiritual life groups, pamphlets have been printed that may be sold at a minimum price.

The Publishing House at Richmond, Va., was asked to take responsibility of publication and prepare a self-help rack to be used in churches. The rack and 11 splendid pamphlets are now ready. We give below a description of the rack and the conditions upon which it and pamphlets may be secured:

The display racks are made of heavy steel sheeting and in a form which may be hung on the wall or set on a table. It is provided with 11 pockets and a money box with lock and key. Each pocket will hold 12 pamphlets. The rack is lettered stating that it is a self-service device and money is to be deposited in the money box.

The loaded rack is packed in a heavy carton ready for shipping. The pamphlets will be charged to the treasurer or other person designated by the spiritual life group. As the pamphlets are sold remittances should be sent in, the group retaining five cents per pamphlet as profit. When it is found that certain pamphlets sell slowly while others are popular, the slow-selling pamphlets may be returned in exchange for the more popular ones. Of course, if the pamphlets cannot be sold with conscientious effort the Publishing House will accept them back for credit. We hope, however, that they will sell steadily and the display racks will be continued indefinitely.

Pamphlets to replace those sold should be ordered frequently and will be billed at five cents less than price on each. The retail price is plainly stamped on each."

Please write me the leading facts about your groups and stories of some of the definite things accomplished by them. The Council committee of spiritual life and message is expecting to get an account of our work early in the coming year, and I am depending on you to give me this information. Let us pray daily for God's power and guidance in our work.

(Mrs. Exum's address is, Mrs. C. E. Exum, 2018 Dilworth Road West, Charlotte, N. C.—Editor).

WHAT THE BREAK-DOWN OF THE LAW WOULD MEAN

Mrs. Onilee Rodman Brown, conference superintendent of Christian social relations, sends us the following to be passed on to our readers, taken from a leaflet by Deets Picket headed, "What the Break-down of the Law Would Mean":

Everything that is in and of America —everything that is worth while in the life of every individual in the United States—rests squarely upon the basis of law and order.

You can't destroy the prohibition law, you can't ridicule and oppose the enforcement of that law without striking directly at the safety of your wife and daughter, the security of your children and the stability of your property interests.

Prohibition is a part of the basic law of the United States. It is a stone in the foundation. There is only one way in which it can be gotten out of that foundation without wrecking the structure, and that is by the due process of repeal. The fathers who gave us this glorious country—George Washington, Thomas Jefferson, Madison, Ben Franklin, John Hancock—determined how the prohibition law should be put into the constitution. They said "if certain thing are done in certain ways, they must be accepted by the entire people." They made it hard to make changes and they expected their children to accept the changes that were made according to the agreed plan of making them. That plan is the bond of our union, the only thing that holds our people and our states together. Destroy it and convince the nation that the people no longer believe in the rule of the majority and the rule of the ballot breaks down in this country with unlimited possibilities of chaos in prospect.

There are enemies of the American constitution, of American law, of American society at work today. The Bolshevik, the anarchist, the man who wants to destroy all social compacts, if they prevail—what will the consequences be? Remember what the break-down of the law will mean to us personally. Don't stop. Now that the election is over, this is the time to fight. Prohibition must not be lost.

"THE WORD BECAME FLESH"

The Missionary Review of the World tells of a poor Armenian who, in speaking of a great medical missionary, said, "I have never seen Jesus, but I have seen Dr. Sheppard," and then recalls another story of God revealed in the life of one of his followers:

A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished, someone said:

"Ah, you know him; he used to live here."

Somewhat surprised, the missionary said: "No, he lived centuries ago in another land."

The man still insisted that he had seen Jesus, saying, "Not so; he lived in this village, and we knew him." Whereupon the crowd conducted the missionary to the village cemetery and showed him the grave of a medical missionary who had lived, served, healed, and died in that community.

"Christ's spirit taketh breath again
Within the lives of holy men.
Each changing age beholds afresh
Its word of God in human flesh."

First tourist (gazing at the statute of Venus de Milo): "Sakes alive, Bill, when them Greeks said 'disarm,' they mean disarm."—Selected.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

OPENING THE MAIL

On opening the mail this Monday morning the first envelope gone into contains two checks written by Mrs. John W. Hanes, one of the Children's Home's most liberal and choice friends, one for $50 as a Christmas donation and another for $111.70 to cover some repair work done in the Anna Hanes cottage, erected by Mrs. Hanes several years ago and occupied by 34 primary boys, in addition to their helpers. Mrs. Hanes never grows weary in helping those in need. She is one of the most remarkable women I have ever known. She and her talented family mean a great deal to the children now at the Home and also to those seeking higher education after leaving the Home. As the years come and go many will continue to rise up to bless the memory of Mrs. John W. Hanes.

DO YOUR BEST

We think we are doing our best to provide a homey home for as many of the deserving orphan boys and girls seeking admission into the Children's Home as can be accommodated. There are yet many on the outside who ought to be inside the fostering care of the Methodist Children's Home. Less than three years ago there were 240 resident children here. We now have 331 children enrolled. In the same period of time the mothers' aid department has increased from 20 to 120 children, these being additional children to be provided for.

During this period of time our total annual income has decreased rather than increased. Let every friend of orphan children do his very best to provide for the needs of these children during these perilous times.

WELCOME VISITORS

Driving through a cold rain Mrs. H. G. Hardin, accompanied by Mrs. Lloyd Thompson and Miss Elizabeth Lowdermilk, members of her young woman's class in West Market Street Sunday school, Greensboro, came over to the Children's Home last Saturday afternoon to select one of our little boys for this class to clothe and be interested in. Mrs. Hardin's class has recently increased in number from 13 to 37, and these fine young women are anxious to be doing something worth while. One of our choice little youngsters now has some choice "ladies."

A GOOD MEETING

Through oversight I failed to report last week a good district stewards' meeting held in Centenary Methodist church for the Winston-Salem district. This meeting was the best attended of any I have seen in this district in quite a long while. Presiding Elder Thompson had everything in good shape and gave ample time for the emphasizing of all good projects whose representatives were present. Brother Thompson's district led the conference last year in many meritorious enterprises. It proposes to keep going.

A LEAP YEAR PARTY

"Yes, Miss Apperson, we will be mighty glad to have your class of girls visit the Children's Home and stay just as long as your convenience will permit." Such was the answer made to Miss Annie Apperson, teacher of a class of teen age girls at Mt. Tabor church, Forsyth circuit, as she inquired whether



Santa Claus will bring Mary a new doll

or not she could bring her girls to the Children's Home some evening for a social visit. At my suggestion she agreed to take her girls to the John Neal cottage, where our larger boys live, and so they came. The evening was very inclement on the outside, but on the inside a jolly and wholesome bunch of youngsters were enjoying an unusual event. Our boys are telling me that the leaving time came all too soon and that next time such a thing happens to throw the clock away.

THE LONG SCHOLARSHIP

Mrs. Charles F. Long of High Point has recently endowed to the extent of $1,000 the "Charles F. Long Scholarship Fund" to be used for the higher education of promising boys as they go out from the Children's Home. Mrs. Long has created this scholarship in honor of her lamented husband and it comes through Wesley Memorial Methodist church, High Point, so devotedly and loyally served by this good man. We are ever so glad to have this donation and have assured Mrs. Long of our heartfelt thanks. As the years unfold promising boys will be greatly indebted to this choice woman for a chance to make good in life.

OUR CHRISTMAS TREE

Each year one of the beautiful and stately spruce trees on the Children's Home campus is elaborately decorated by various colored lights, thus making it a beautiful sight to behold and an intense joy to our children. The annual lighting of this beautiful tree is attended by the singing of Christmas carols by our Children's Home family. This year Rev. J. T. Mangum, acting president of our board of trustees, will speak to our family and to the large number of friends who will be present on the subject, "Christmas and the Christmas Tree." We will be glad to have our friends with us as these ceremonies begin at six o'clock next Sunday afternoon.

LITTLE MARY

The likeness of little Mary Gaines is presented on this page this week. Mary and her two sisters, slightly older, were the first children admitted into the Home after I arrived here. I have a particular interest in them for this and other reasons. Mary is claimed and clothed by the Wegfaf class of Liberty Sunday school.

GOOD NEWS

"We, the members of the Mecklenburg County Young People's Union, are happy to send to the Children's Home this Christmas offering of $22.05. Though it is not as large as was hoped for we know you can put even this amount to good use. As our thoughts and fondest hopes are always with you it will bring us great joy if you will accept this gift as a token of our love. With it comes our kind wishes for a Merry Christmas to you and the little ones."—Celia M. Reeves, Charlotte.

"I enclose herewith money order for $15, $5 of which is a fifth Sunday offering and $10 a Thanksgiving offering from Clark's Chapel Sunday school on the new Clyde charge."—Kate Williamson, Canton.

"The Gaston County Young People's Union is sending $8 to you as our Christmas gift to the children. With it comes our best wishes for a Merry Christmas."—Lela Brown, Belmont.

"I have a class of 20 or more mothers of small children and we want to help with your little "tots" Christmas. Of course our nursery and beginners' department are going to send their donations of fruit, etc., but we thought perhaps we could get small dolls for the girls and something for the boys. Maybe this spring as we make little pants, waists and dresses for our own children we can make a few extra for yours.

(Continued on page 31)

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Sup.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

Here is hoping that our many friends will gather up all the Octagon soap coupons that may be scattered about over the conference. We have two more weeks left this month. During these remaining days we can accomplish wonders in gathering up coupons.

* * * *

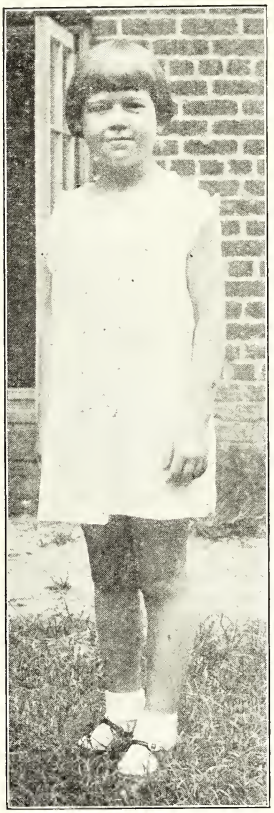
Christmas comes on Sunday this year. Could there be a more appropriate way to observe the day than to present gifts to our Orphanage in the name of Him who was born nearly two thousand years ago? Only a very few churches have sent us a Thanksgiving offering this season. May I ask and urge all the pastors who have not taken a Thanksgiving offering please to do so on the following two Sundays in this month? Christmas Sunday ought to be a grand climax to our Thanksgiving offerings from the churches and Sunday schools which have not responded to the urgent appeal which has gone out from our three hundred and thirty-two fatherless children. By embracing this opportunity our orphanage will be relieved of a most embarrassing situation.

* * * *

Only a small number of Sunday schools have remembered our Orphanage so far. I cannot believe that they are going to turn a deaf ear to the urgent appeals which have gone out for immediate help. I am profoundly grateful to those Sunday schools, organized classes, missionary societies, churches and individuals which have remembered us with contributions. I am not expecting large amounts this year from any one, but if all will do a little it will amount to a great deal in the aggregate. Let me again urge all Sunday schools, organized classes, churches and friends to get busy and do their best for our beloved Methodist Orphanage. We have two more Sundays left in December in which we can do something to make our orphanage children happy.

* * * *

By this time all the preachers who had to move are settled down and are ready to begin the new conference year in dead earnest. It is sincerely hoped by our board of trustees that they will, along with the rest of the pastors, present the claims of the Methodist Orphanage to all other congregations. The Thanksgiving returns are the most discouraging I have known them to be during my administration, covering a period of nearly 18 years. In order to reach all churches we have from now till the fourth Sunday in this month which is Christmas day. It will require the whole month of December for charges which have as many as four churches to give all the congregations an opportunity to take a special offering for our three hundred and thirty-two children. Pastors on stations have a better opportunity to present at an early date the cause of the fatherless to their members. Since the annual conference was held so late, I want to urge all pastors to set apart the month of December as orphanage month.



Eva Mae Peacock, Methodist Orphanage

Many of us, whether we are farmers, merchants, preachers or even editors of church papers, will find a kindred feeling toward a negro merchant in Kansas who found his business dragging in the mud because he could not collect what was due him for goods he had sold. When his patrons came in one morning seeking still more favors without any money they found the following telling sign tacked to his door and staring them in the face: "Kwitting the Credick Business Till I Gits My Outs In."—Richmond Christian Advocate.

"IF" KIPLING HAD WRITTEN IT LIKE THIS

If you can see what some folks call "depression"
As nothing but a spin of Fortune's wheel;
If you can keep your poise and self-possession
No matter what you think or how you feel;
If you can rise above the mess and muddle,
If you can glimpse a rainbow through the clouds
When Doubt and Dread and Fear are in a huddle
And Hope is being measured for a shroud;
If you can keep a saving sense of humor
For stories that are slightly inexact;
If you can disregard Report and Rumor
And not accept a statement as a fact;
If you can spread the gospel of successes,
If you can stir the spirit that instills
The latent lift in lathes and looms and presses
And lift the stream above a thousand mills;
If, briefly, you can spend an extra dollar;
If you can pry the sacred Roll apart
And buy another shirt or shoe or collar
And act as, if it didn't break your heart;
If you have faith in those with whom you labor,
And trust in those with whom you make a trade;
If you believe in friend and next-door neighbor
And heed examples pioneers have made;
If you expect the sun to rise tomorrow;
If you are sure that somewhere skies are blue—
Wake up and pack away the futile sorrow,
For better days are largely up to you!

—Georgetown (Ill.) News.

WHEN A SCHOOL IS THIS, IT IS WORTH KEEPING

The next time you pass a school pause a moment to think what that school means to humanity. Recall the long dark centuries when the masses were kept in ignorance—when greed and oppression ruled the world with an iron hand. From the very beginning of man's struggle for knowledge, self-respect and the recognition of his inalienable rights, the school has been his greatest ally. We refer to the school as "common" because it belongs to us all; it is ourselves working together in the education of our children. But it is a most uncommon institution. It is relatively new. It is democracy's greatest gift to civilization. Throughout the world, among upward struggling peoples, wherever parents share in the aspirations of their children, the American common school is being copied.

Let us cherish and improve our schools.—The American Journal of Education.

Sunday School Lesson

DECEMBER 18

By Henry W. Tiffany.

Christian Standards of Life: Review

(Philippians 3:8-14)

Prayer and Bible study are essential to the Christian's devotional life. The Christian prays for the extension of the Father's kingdom, the hallowing of the Father's name, and the doing of the Father's will. Then he prays that the members of the Father's kingdom have daily food, daily strength, and daily sustenance, prays that they have provisions, protection and pardon. God should be first and man second in prayer.

It is harder to be a Christian in the home than elsewhere, because it is easiest to let down in the home and let human nature have freer play. Jesus lived a simple life in the home of Joseph and Mary. He grew as other boys in strength, wisdom and grace. There was nothing premature, unbecoming or objectionable in Jesus as a child, yet there was a wisdom and an interest in things spiritual that designated him from other youths. In the home life of Martha, Mary and Lazarus Jesus delighted. Would he find much joy in staying in our homes?

Christians must develop the home life. Parents should guide and guard their children ,and should exercise reason and restraint that the child know God's will and walk in God's way.

Parents should exercise common sense and pray for tact in directing the child. Fair wages for the servants and fair work for the master are required. Employer and employee are to treat each other as brothers in the Lord.

Law observance is a practical problem of every day life. Paying taxes is as much a matter of principle as praying.

Whatever interfers with world peace should be opposed by the Christian. The churches of Christ must create an atmosphere of peace to replace the atmosphere of war.

Right ways of getting money, of keeping money and of giving money are vital to life. The Christian should know how to get, to save, to spend and to give money.

Man is accountable to God for the trust of life. The four disciples and Paul, whose lives are studied in this lesson, were real stewards of God, prompt in performance, fearless in fidelity and undeviating in devotion. They counted not their lives dear unto themselves.

Christians must learn to live with people of other races, and to live with them in Christian relations. The spirit that should characterize race relations is illustrated in Christ's dealing with the woman of Samaria, and Peter with Cornelius and his household.

Our fathers were untroubled by the problems of leisure. The multiplication of machinery and the inventions of labor saving devices have lessened the hours of labor and given leisure hitherto unknown. The increased leisure is testing our wisdom and putting new strains on our integrity and our institutions.—Watchman-Examiner.

A CANADIAN CATECHISM

Mr. Gifford Gordon of Philadelphia wrote the editor of The Globe, Toronto, asking various questions as to the operation of so-called government-control in the Province of Ontario. These questions and answers should be found highly interesting to any student of the liquor problem:

Question: Is it your opinion that government control makes for real temperance?

Answer: No.

Question: Does government control decrease or increase the consumption of liquor?

Answer: Liquor consumption has doubled in Ontario in two years.

Question: Does government control decrease or increase the number of drunken drivers of automobiles?

Answer: Drunken drivers have multiplied by ten, while cars doubled.

Question: Have deaths from accidents due to drunken drivers increased under government control?

Answer: Yes—enormously.

Question: Have industrial accidents decreased under government control?

Answer: No. Increasing seven per cent faster than payrolls.

Question: Has government control eliminated the bootlegger?

Answer: Large bootlegger eliminated, but small bootlegger multiplied.

Question: Has government control proved any benefit to the young people?

Answer: No.

—(Signed) Elmore Philpott, Editorial Dept., The Globe, From the Christian World.

BURNING BUSHES

I saw the sun slant past a tenement
And splash its gold against a dingy wall
As though God stopped to give love's sacrament
To that one home. . . . I watched the last light fall
Upon the lacework of a lofty tree
Consuming it with fiery lavender.
I doffed my hat before the mystery
Revealed to me by God's gay messenger.
One burning bush by Sinai's rugged way
Arrested Moses like a brigand chief,
But this gold glory I have seen today
Transcends my grandest dreams of majesty,
Surmounts the limitations of belief,
And changes this dirt earth to heaven for me.

—Harry Elmore Hurd.

"It is very hard to drive a bargain," said the fellow who had bought an old flivver for $10.—Princeton Tiger.

Mothers, Mix This at Home for a Bad Cough

Saves $2. So Easy! No Cooking!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made costs no more than a small bottle of ready-made medicine, yet it is the most effective remedy that money can buy. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

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MOTHER'S CHRISTMAS GIFT

It never comes to Christmas but I think about the times
We used to save our pennies and our nickels and our dimes;
And we bunched them all together, even little baby brother
Put in something for the present that we always gave to mother.

We began to talk about it very early in December.
'Twas a very serious matter to us children, I remember.
And we used to whisper nightly our suggestions to each other,
For by nothing cheap and tawdy could we show our love for mother.

Her's must be a gift of beauty, fit to symbolize her ways;
It must represent the sweetness and the love that marked her days.
It must be the best our money, all combined, had power to buy,
And be something that she longed for; nothing else would satisfy.

Then it mattered not the token, once the purchase had been made.
It was smuggled home and hidden and with other treasures laid.
And we placed our present proudly in her lap on Christmas Day,
And we smothered her with kisses and we laughed her tears away.

It never comes to Christmas but I think about the times
We used to save our pennies and our nickels and our dimes;
And the only folks I envy are the sisters and the brothers
Who still have the precious privilege of buying for their mothers.

—American Boy.

"RECENT TRENDS" TELLS STORY OF NEGRO PROGRESS

Did you know that the five greatest centers of Negro population in the United States are all north of the Mason and Dixon line? Did you know that in the last ten years the incrase of Negro populatioin at the North was twice as great in actual numbers as in the South, and many times as great in percentage of gain? Would you like definite information as to the remarkable educational gains which have been made by the race in recent years, its improved health and increasing life span?

These facts and many more relative to Negro welfare are found in a booklet just issued by the Commissiion on Interracial Co-operation, entitled "Recent Trends in Race Relations." While setting out at some length the encouraging gains which have been made in this field, including court justice, the decrease of mob violence and the increase of co-operative relationships between the races, the survey presents also the darker sides of the picture, such as inadequate health facilities, educational inequalities, economic exploitation, decided economic losses of late, and the prevalence still of a vast amount of misunderstanding and potential hostility at the level of "the mass mind."

After presenting in condensed form a comprehensive survey of the more important conditions and trends affecting Negroes, particularly in the South, the book devotes several pages to a look at the various activities carried on by the Commission on Interracial Co-operation and its affiliated state and local committees. This commission has a membership of 116 outstanding men and women representing 13 Southern states. The commission, with headquarters in the Standard Building, Atlanta, offers to mail a copy of "Recent Trends" to anyone sending four cents in stamps to cover postage.

HUMBLE HOMILIES

By Rev. H. C. Kottler, Mont Alto, Penn.

"Spot Fires"

"I will take heed unto my ways, that I sin not with my tongue."—Psalm 30:1.

Some time ago a forester was entrapped by a forest fire and severely burned. In conversation with him afterward he told me that while he was fighting the main fire, at the same time he was being surrounded by "spot fires." Being unacquainted with the language of fire wardens I asked for an explanation.

"'Spot fires,'" he said, "are fires started in various spots by embers being blown from the main fire line. Soon these 'spot fires' unite and a new fire menace is formed, necessitating the hurried removal of the fire fighters to this new line."

Forming a new line of defense is not always an easy matter. It may mean a dash through the blaze without a second's notice, for forest fires burn rapidly. In this incidence the forester was burned because he, like the captain of a sinking ship, was the last to leave the danger area. He left only after his assistants were out of danger, and received as his reward severe burns on the face, ears, arms, and hands.

"Spot fires" are found in other phases of life than forestry. Moffatt says: "What a forest is set ablaze by a little spark of fire! The tongue is a fire, and proves a world of mischief . . . setting fire to the round circle of existence with a flame fed by hell, . . . plague of dis order that it is."

Gossip and talebearing, telling all that one knows and much he does not know. Fiction writers who write only the worst. Newspapers which glorify crime and paint the bootlegger as a hero. "Reds," who create friction between nations and individuals. Persons, who in social contacts play loosely with the names of others. Parents who criticize schoolteachers and ministers before their children. These many types of mud-slingers cannot engage in their pastime without getting some of that which they sling on their own hands and hearts.

All these start "spot fires," and soon someone is burned seriously. It will be not only the one, who like the Psalmist, "takes heed unto his ways," but it will alse be the one who starts the fires.

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REMINISCENCES OF REV. J. E. MANN

By Zadok Paris.

I wonder who remembers J. E. Mann. When I joined the conference in 1886 he was one of our leaders. He was born in Chatham county, N. C., in 1832, one hundred years ago. I do not know where he was educated, but he was one of the most prepossessing men I ever saw in the pulpit, and one of the ablest preachers I ever heard. His sermon on the Resurrection was a masterpiece. He was presiding elder on the New Bern district from 1882-1885. The quarterly conference licensed me to exhort in 1883. Rev. W. H. Call, an uncle of Mrs. H. C. Sprinkle, was my pastor, and he vouched for my examination. In 1885 the quarterly conference licensed me to preach, but I was examined by the presiding elder. He seemed to know my frame and remembered that I was dust, and so he passed me up. In 1886-1889 he was stationed at West Market, Greensboro. The annual conference of 1889, which convened in West Market, Greensboro, elected Dr. J. E. Mann a delegate to the General Conference, which met in St. Louis in 1890. This was the General Conference that set off the Western North Carolina conference. I do not remember whether Dr. Mann favored the division or not. But he attended the conference, and was taken sick and died in St. Louis. He was brought back to North Carolina and buried in Winston-Salem.

When a young man he served the Madison circuit, and within the bounds of that circuit Major Anderson and his good wife lived. When I was on that circuit 35 years ago every boy called Mrs. Anderson "Aunt Pat." Aunt Pat was a friend of all the preachers and their families. She gave me as many as two or three country hams at one time. She was very fond of the Mann family and told me all about them. Dr. Mann's daughter, Miss Pattie, who afterward married the late Charles A. Wood, a member of our conference, was named for Aunt Pat Anderson. This is written from memory; I have no records. This is a sketch of a man whom I regarded as one of the greatest preachers I ever heard. I had just returned from Trinity College with only $1.25 in my pocket, and when he concluded one of his great sermons on missions he took a collection, and before I thought of where my next dollar was coming from I had given him the last dollar I had in the world. I love to hear good preaching, and we have some fine preachers; but big preachers are no new thing—we have always had them.

A PRISONER IN CHAINS

When a boy preacher I was one of the chaplains of the state penitentiary; went out on Sunday afternoon once each month at three and preached.

One Sunday I saw two officers bring in a man manacled, having ball and chain. After service I said, Who was that man? One of the worst criminals here. He tried to escape an nearly succeeded; that's why he's manacled. His name? It was given, and I said, What, we were schoolmates and playmates. Then I thought if that boy had been reared by a mother like mine, and I brought up under conditions he encountered, we might have exchanged places, he in the pulpit, I in chains.

His father was the most wicked man I ever contacted. He came to my mother for milk for a sick child; my mother spoke to him about religion. He said he hated God; he was cruel; didn't believe there was a God.

I saw that man die. He was already suffering the tortures of the lost; you felt the presence of the devils he was struggling with. I believe my mother took me that I might see where sin would lead. I never saw such a sight, trust I never shall.

"The wages of sin is death; but the gift of God is eternal life."

R. F. Bumpas.

RESOLUTIONS

Whereas, the Rev. Ellsworth Hartsfield, pastor of the Danbury charge, having served four consecutive years among us, deems it wise to take up his work in another field, we, the members of his church, do offer the following resolutions:

First, we would express our deep appreciation for the pastor's many acts of kindness, sympathy and love.

Second, We are grateful that he has been a great influence for good upon the childhood and youth enrolled in our Sunday school and has been instrumental in bringing many into a saving knowledge of Jesus Christ.

Third, We would express to him our thanks for the interest he has shown in organizing the Sunday schools, working councils, and Epworth Leagues and in the training of the officers of the same. He has proven that he is vitally concerned with the whole task of religious training.

Fourth, we say in the simplest words, but with the deepest feeling, "we thank you."

C. L. Lester,
Lay Leader.
Mrs. Tom Preston,
Asst. S. S. Supt.
Mrs. H. J. Duncan.

DIAMONDS AND CHRISTIANS ARE NOT PERFECTED EASILY

A diamond is a piece of crystallized carbon which nature has placed under great pressure. Cutting enhances its value, reveals its refractive and dispersive powers, and its facts show a remarkable brilliancy and play of prismatic beauty.

When a man brings his life under the pressure of sacrificial devotion to Jesus Christ, under that restriction it becomes rich and full of inherent beauty. And Christ reveals its greatest possibilities, enhances its value, clarifies its vision, and makes a radiant witness of its reflected beauty and color.—William Orville Ecklor.

Beware the Cough or Cold that Hangs On

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Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (Adv.)

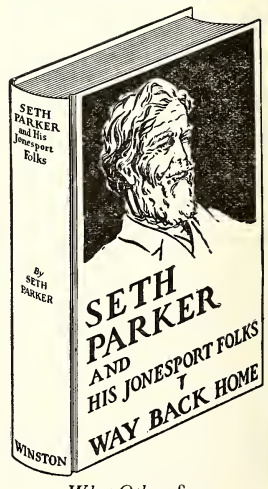
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N. C. CHRISTIAN ADVOCATE

The Completed Task

By C. W. Hunt

To speak or write of a completed life and the matter of passing into another life holds little of interest to the average young person, but to those passing middle life and entering or already into old age, most anything on this subject is of real interest. For a number of years this writer has been reading after Dr. Paul W. Horn, president of the State Technical College at Lubbock, Texas, who wrote on the International Sunday School Lessons for the Southern Methodist Church under the heading: "The Lesson in Everyday Life." Few people could read what this practical man wrote without admiring the fairness and his ability to illustrate any position he took with an incident in his own life or with what he had seen in some other life. He was a student who knew how to work; even after he was confined to his bed he worked on these lesson topics, and was more than seven months ahead with the work when he died. So closely did he work to the end he dictated a comment to his daughter one night and the next morning he passed on.

He lived in a house the state of Texas had built for the president of the college, after plans that were worked out by his family. Once in his lesson comments he illustrated some thought by describing that house, but after his death his daughter produced what Dr. Horn once dictated to her as he described the living room of the home, which must have been more than a mere house, under this title:

"The Lingering Glance

"It is a rather handsome living room in which I sit for a while in the evening and read and sometimes study. At least it seems so to me.

"When time for retiring comes, I switch off all lights except one and glance back at the room for a moment.

"There are the chairs and the rug and the high mantel with the picture of the ship over it. There are the brass candlesticks containing the never-lighted tapers. There is the tall, shaded reading lamp standing by the big chair. There are also a few books and magazines. There is the dark sheen of the grand piano and the reflection of the white piece of marble above it. There is also the radio cabinet. Sometimes there is the smoldering glow of the coals in the grate. I like to glance back for a moment at the warmth and light and love that beautifies the room. Then I switch off the light and turn my steps upward on the stairs toward sleep and rest.

"I think when the time comes to leave familiar scenes for the last time, I shall do the same thing. When most of the lights are turned out, I glance backward with love and a tinge of regret for the grass and the flowers, and many beautiful things, and especially for the light and warmth of love that has beautified the home.

"After all it has been a rather beautiful old world; and the best of us might at least have a touch of regret at leaving it.

"But when the light is out, I think I shall, with more or less of readiness, turn my back upon it with the hope of rest and sleep—and a new greeting of friends in the morning."

To be able to sit and dictate to a stenographer a sentiment like the above showed the greatness and the grandeur of the man. Read that again with me: "But when the light is out, I think I shall, with more or less readiness, turn my back upon it with the hope of rest and sleep—and a new greeting of friends in the morning." That almost came true in his passing. And cannot the reader feel that such a man had, right then, a premonition that his time was near, and that fact made him compare the leaving of that beautiful living room for sleep with the laying down of the life he had lived in good deeds and high ideals? This writer can think that this was true.

Following the thought of the ending of life here and passing to another, not of flesh and blood, calls to mind an incident that was related three years ago, which has lingered awaiting opportunity for expression. Dr. Robert S. Truesdale, when pastor of Hawthorne Lane Methodist church, Charlotte, told of the conversion and later the death of his own father:

"My father, a noble man, had not come into the church up to the time I entered the ministry. In the changes that comes to the life of all itinerants, I came to Bethel at Spartanburg, and during my stay there my father was converted and joined the church under my ministry; a thing that meant much to me, for few ministers have the honor of having an earthly father make a profession of religion under his ministrations. He lived a consistent Christian life, and came to the end of that life conscious that the end was near. I approached him and asked him how it was to know full well that the end had come and he was passing to the great beyond? He looked at me and said: 'I had not a thing to do with my coming into this world, but there were tender hands ready to receive me. Now, as I am about to pass out I know there will be the same all wise hands there to take me as I go.'"

Did the reader of this ever read anything just like it? That was the kind of faith William Hily Bathurst had in mind when he wrote:

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

All achievement is the outgrowth of a parnership between man and his world.

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for 1933
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Children's Storyland



A CONTAGIOUS CHRISTMAS

By Rose Brooks.

Old Jim Daly, sitting at the window of the tiny house where he lived alone on the edge of a crowded suburb, suddenly realized he was lonely.

"It's the Christmas crowds," he muttered to himself. "They're enough to make anybody uneasy, hustling and bustling till late evening, like ants scurrying around an ant hill."

Determinedly he switched on a light, rattled open a newspaper, and adjusted his spectacles. "Never a thing to interest a man in the paper!" he grumbled, two minutes later, as he snapped off the light, let the newspaper fall to the floor, and put his spectacles back in their case. "Three days to Christmas!" Jim had fallen into the habit of talking to himself, since there was nobody else in the house to talk to.

How gay the lighted street did look, windows blazing, snow glittering as it fell, happy crowds hurrying in all directions!

"Suppose they've all got kids," said Jim gloomily. "Suppose the kids are all expectin' trees and stuffed stockings. Turnin' the world topsy-turvy to please the kids—"

"Paper! Paper!" rang a shrill young voice above the street's din, and Jim turned his lonely eyes to the corner where Tom stood—Tom, his one child acquaintance.

"Paper!" Tom, bare hands stuck into his old coat pockets for warmth, hopped up and down behind his pile of papers, piled on a box on the sidewalk.

"Wonder, now, if Tom's expectin' a tree," said Jim, and, to his own great surprise, he got up from his comfortable chair, hunched himself into his old overcoat, pulled on his cap, and went out the door.

"Paper, Mr. Daly?" asked Tom, beaming on Jim as he beamed on everyone who crossed his path.

"Yes," said Jim. "And Tom, when you're sold out, could you come over to my house a minute? Something special I want to ask you."

"Of course!" said Tom. "I'll be over, well, in ten minutes. I've had great luck tonight. 'Most sold out half an hour ahead of time."

So Jim went home, or all but home. Passing the little grocery store on the corner, he found himself going in.

"Might as well give the kid something to eat while we're talking," he excused himself, as, five minutes later, he opened his own door, set two red apples on the table and emptied a little bag of candy beside them. "Funny to be waiting for a kid," he said, sitting down by the window and looking anxiously out.

He hadn't long to wait, for in less than ten minutes he heard running feet, and there was Tom racing to the door.

"Cold?" asked Jim, surprised at his own anxiety, as he pulled off Tom's snowy coat and cap. "And no rubbers!"

Tom stared his amazement. "Rubbers!" he scoffed. Then seeing the apples and candy, he softened to ask, "What'd you want to see me 'bout, Mr. Daly?"

"You eat those apples and candy while I'm tellin' you," directed Jim, pulling two chairs sociably to the table.

"Now, what I want to ask you, Tom," he began, "is whether every kid you know is expectin' a tree."

For a second time Tom stared his amazement. "Every kid I know expectin' a tree, Mr. Daly? What kind of a fairy tale are you givin' me?"

Does that mean yes or no?" went on Jim so anxiously that Tom instantly knew that he was in earnest.

"Means no, of course," he said, settling to his apples and candy as well as to this surprising interview. "Where'd you think the money was comin' from?"

"Look at the crowds," said Jim. "Don't they act as if they had money enough to buy out the world?"

"Oh, well, in this neighborhood maybe they have," said Tom so simply that Jim, though he had always considered his neighborhood, and his own tiny house, of the shabbiest, suddenly felt himself a king.

"What kind of a neighborhood do you live in?" he asked with interest.

"Nothin' like this," said Tom, warmly. "I guess, livin' in a whole house by yourself, if you had a boy, you'd get him a tree, wouldn't you, Mr. Daly?"

"Just what I was thinkin'," said Jim, knowing in his guilty heart he had never thought of anything of the kind. "You say you know a few kids, friends of yours, who won't be having trees and stockings and more jimcracks than they know what to do with this Christmas?"

"A few!" exploded Tom. "I know morne'n you'd ever get in this house, Mr. Daly. 'Course they'll get something, but if you think all the kids I know are lookin' for trees and stockings and—

"Then maybe we'd better have it outdoors," said Jim; and as Tom did nothing but gape astonishment, "You said you knew more'n I'd ever get in this house."

The two red apples were gone, as well as the last piece of candy, when at last Tom got up to go.

"A secret, now, mind you," Jim said sternly, getting his visitor's small coat and cap.

"A secret, Mr. Daly!" shouted Tom, eyes dancing, cheeks scarlet. "See you tomorrow, after work!" And out of the door he shot, on winged feet.

So it came about that next evening, "after work," Tom and Jim went to market and picked out the tallest, the most altogether beautiful Christmas tree they could find. Together they carried it home to Jim's house, and together, in the tiny ground plot between Jim's house and the bustling sidewalk, they set it up, and, as Jim was a carpenter by trade, they made a good job of it.

"There!" said Tom, when the tree stood as steady as if growing in the forest.

"There!" said Jim, in great content. "Now, what'll we trim her up with?"

"Snow looks pretty good on her," said Tom, hopefully, and, at that minute, both turned to find a quiet crowd on the sidewalk watching them.

"I've just been to the Five-and-Ten," said a young woman, stepping up quietly. "Mayn't I give you half my trimmings? I've twice too many. You wouldn't tell me, would you, whom the tree's for, out on the sidewalk, like this?"

"Could we take em, Mr. Daly?" Tom eyed the opened box of glittering baubles in unconcealed excitement. "The tree? We don't know, 'zactly. I mean, it's for all the kids that haven't got one that I know and want to come, or that just happen to come along." Tom's grammar, though not his meaning, could be questioned.

In the quiet, gathering crowd came the rustling of paper, as of parcels unwrapped.

BLESSING THE APPLE TREES ON CHRISTMAS EVE

By Frances M. Frost.

The apple trees are bare and sere
This longest evening of the year.
With orchard whimsy, slant and twist,
They each a sky of amethyst
When looking north. But lifted lines
Of somber, dark, hill-climbing pines
Protect them from the south. This night
They must be blessed: there must be sight
Of snowy petals in the spring,
There must be April blossoming.

The orchard slumbers bare and sere
This longest evening of the year,
But bless each tree, dear Child, oh bless
Its coming springtime loveliness!

"Can this hang on your tree?" asked a man, handing Tom a gay little wind-up horse and cart.

Tom stared at Jim for advice.

"But we don't know who it's for!" stammered Jim in confusion. "Tom and I just thought—"

"Do you know whom it's for—the whole tree!" laughed the man. "And I'd like to have a hand in thinking what you and Tom thought."

"So should we!" came in a chorus from the crowd. And faster than they could hang them, came toys and candy and "jimcracks" for Tom and Jim to hang on their tree.

"We thank you, we do thank you," said the two Christmas conspirators as steadily as though they were phonograph records.

Such a Christmas Eve party as never was come to Tom and Jim's tree. Not a dress-up party, because everybody was bundled up against the snow, which fell gently, to make the whole glistening street look like a Christmas card. Nobody cared how many guests came, because whenever presents threatened to run short, more presents appeared, as a part of Christmas magic.

"Did you ever think, when we first began—" Tom whispered excitedly into Jim's ear, when the merriment was at its height.

"That's it," Jim cut him short. "I never thought a thing when we began—and see what's come of it!"

"Why yes, you did, too," insisted Tom. "You asked me, didn't you, if all the kids I knew were expectin' Christmas trees?"

"That was an awful small question to get this kind of an answer," said Jim, his eyes, still unbelieving, as if beholding miracles, on the huge, happy Christmas party eddying round the tall, snow-covered tree.

"But all these kids, and more, too, will be expectin' a tree next year," said Tom. "You don't suppose, do you, Jim—"

"Just what I do suppose," said Jim heartily. "Why, anybody could get up this kind of a Christmas party anywhere any time. You didn't think this was our first-and-last, did you? This is just our first. I don't look for there to be a last." —The Congregationalist.

THE TINY BEAR

Once, when it was Christmas Eve in a Little Town, there was a Tiny Bear right up in the top of a Christmas Tree, in a Shop Window. He could look out of the window, and see all the snow on the road, and on the roofs of the houses across from the Shop. They looked strange to him, because he was hanging from the tree by his left hind foot, and because of that he saw everything upside down.

The Tiny Bear was made of a grizzly sort of cloth, and had black shoe-buttons for his eyes, sewed on a little piece of red cloth. He looked Very Tiny, up there, and Very Fierce. He growled as loudly as he could, every time any one shook the Christmas Tree. But it was pleasant in the Shop, and the Tiny Bear was warm and comfortable, so he didn't mind being upside down, very much.

Outside, all the people in the Little Town hurried by, laughing and calling to each other, because it was Christmas Eve, and cold, and they had their arms full of Christmas parcels. Some of them stopped and looked at the Tiny Bear, and laughed at him.

"Oh, look at the Tiny Bear! Isn't he lovely?" they said.

The Tiny Bear growled back at them, looking Very Tiny, and Very Fierce.

A little girl named Louise came by, and stopped, and put her nose right flat against the window.

"Oh, look, Uncle Bill!" she exclaimed, "See the darling Tiny Bear!"

And Uncle Bill said, "Do you like him, Louise?" And he winked, secretly, at the Tiny Bear.

The next morning (being Christmas), when Louise got up, there right on top of her own Christmas tree, was the Tiny Bear. He was hanging by his left hind foot, too, just like he did in the Shop Window.

"Oh!" squealed Louise, "Is he really my own Tiny Bear?"

And ever after that, although Louise had plenty of other toys, she always liked Tiny Bear best. Everywhere Louise went, out walking or visiting her grandparents, or even to bed at night, Tiny Bear went too. And he still looked Very Tiny, and Very Fierce.

When Louise was old enough to go to Real School, instead of Kindergarten, her mother said, "Really, Louise, I think you're too big a girl to play with Tiny Bear any more. Let me give him away to some poor child."

But Louise said, "Oh, mother, give away by Mamma Doll, or the Doll Carriage, or the Toy Piano, or the Best Picture Book, but I still want my Tiny Bear."

So Louise's mother didn't give the Tiny Bear away, although by now his legs were wobbly in the middle, and his elbows turned the wrong way. He still looked Fierce, but he could't growl ferociously any more.

Louise couldn't take him away with her to the Real School, of course, so her mother put him away in a Chest of Drawers, with a good many moth balls.

Louise began to play with more grown-up things than Tiny Bears then, and for years and years and years the Tiny Bear stayed with the moth balls in the Chest of Drawers. Sometimes he felt rather lonely in there, but he was very tired and didn't mind resting.

Then one day it was Christmas Eve in the Little Town again. All the roofs of the houses were covered with snow, and although he was hidden away in the Chest of Drawers, Tiny Bear thought he could hear the sleigh-bells.

By now it was years and years and years since Tiny Bear had seen Louise, although her mother took him out every spring to see that the moths weren't eating him. Louise wasn't ever there then, because she had gone to live in another city, and had a little boy of her own, three years old, called Richard.

All the people in the house where Tiny Bear was hidden in the Chest of Drawers were very excited, because Louise was coming home for Christmas, and Richard was coming with her. It was going to be a lovely Christmas, they thought, because Louise came, and Richard came, and Richard's Daddy came, and they were all very happy to be there.

When it got to be night on Christmas Eve, and Richard was in bed, Louise said to her mother,

"Mother, where's my old Tiny Bear?"

"In moth balls, in the Chest of Drawers," her mother said. "Why?"

And Louise said, "I'd like to give him to Richard for Christmas."

Tiny Bear was immensely delighted to hear that; and when Louise hugged him, saying, "You sweet old thing, I still love you," he said, "Gr-r-r-h."

Everybody was astonished. It was the first time he had growled for years and years and years. Although he still looked Tiny and Fierce.

On Christmas morning, right on the top of Richard's Christmas Tree, hanging by his left hind leg, was Tiny Bear.

When Richard saw him he said, "Oh, Mummie, look at the darling Tiny Bear!"

And although Richard had a Golliwog, and a Rubber Cow and a Red Wheelbarrow, and a Blue and White Jumping Rabbit, and many other things besides he always loved Tiny Bear best.

And the Tiny Bear continued to look Very Tiny, and Very Fierce.—The New Outlook.

THE UNBROKEN SONG

I heard the bells on Christmas Day,
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!
—Henry Wadsworth Longfellow.

Archie's deaf aunt was paying them a visit, and her affliction greatly impressed the little fellow. As he and his small sister were getting ready for bed, he remarked: "Isn't it awful to be deaf, Nancy? Just think of having to wash your ears every day and never getting any good out of them at all?"—Boston Transcript.

"It's been a long and tiring journey," said an Englishman to a Scotsman, as the London-Aberdeen express neared its destination.

"Aye," agreed the Scotsman, "an' so it ought to be for the money."

Aunt (at home party): "Whatever is the matter, Tommy?"

Tommy (indignantly): "There's one cake short ,and they made me have it." —Montreal Star.

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N C.
FIRST ROUND

December

Burlington Circuit (Mt. Vernon), 2:30 16
Durham Circuit (Bethany), 11 18
Massey-Andrews, 3 18
Calvary, 7:30 18
Chapel Hill, 7:30 20
Carr, 7:30 21

January

Orange-Carrboro, 11 1
Branson, 7:30 1
Memorial, 7:30 3
Lakewood, 7:30 4
Person, 11 7-8
Brooksdale (Brookland), 3 8
Roxboro, 7:30 8
West Durham, 7:30 11
Milton, 11 15
East Roxboro, 7 15
Yanceyville, 11 21-22
Mebane, 7:30 22
Swepsonville, 11 29
Graham, 7:30 29

February

Siler City, 11 5
Haw River, 3:30 5
Trinity, 7:30 7
Bahama, 11 12
Mt. Tirzah, 3 12
Pittsboro, 11 19
Duke's Chapel, 7:30 19

ELIZABETH CITY DISTRICT
J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C.
FIRST ROUND—IN PART

December

South Camden-Wesley's, 11 18
First Church, night 18
Hertford, 11 25

January

Edenton, 11 1
Chowan-Anderson, 3 1

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

December

Piedmont, East Rockingham, a.m. 18
Rockingham, p.m. 18
Sanford 21

January

Person and Calvary, a.m. 1
Hay Street, p.m. 1
Hemp Tabernacle, a.m. 8
West End, Marcus, p.m. 8

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

December

Greenville, 11 11
Centenary, New Bern, 8 11
Mt. Olive Ct., Pucketlive, 11 17
Mt. Olive Ct., Providence, 11 18
Mt. Olive-Calypso, Mt. Olive, 7:30 18
Jones Ct., Trenton, 11 25
Riverside, Bridgeton, 7:30 25
Ocracoke, 7 35
Straits-Harlowe, Tabernacle, 11 31

January

Straits-Harlowe, Tabernacle, 11 1
Beaufort, 7:30 1
Atlantic, 11 8
Morehead City, 7:30 8
Pink Hill, Webb's, 11 15
Dover, 3 and 7:30 15
LaGrange, Institute, 11 22
Kinston, 7:30 22
Goldsboro Ct., Daniels, 11 28
Goldsboro Ct., Daniels, 11 29
Goldsboro, St. Paul, 7:30 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FIRST ROUND

December

Conway, Conway, 11 16
Garyburg, Garysburg, 3 16
Kenly, 11 18
Elm City, 7:30 18
Halifax, 3 21
Enfield, Whitakers, 7:30 21
Bethel, 7:30 28
Farmville, 7:30 29
McKendree, Pinetops, 7:30 30

January

Seaboard, 11 1
Littleton, 3 1
Norlina, 11 4
Nashville, 7:30 4
Northampton, Jackson, 11 5
Rich Square, 11 6
Robersonville, 11 8
Tarboro, 7:30 8
Clarke Street, Rocky Mount, 7:30 11
South Rocky Mount, Battleboro, 11 15
First Church, 7:30 15
Rosemary, 11 22
Roanoke Rapids, 3 22
Scotland Neck, 7:30 22
Spring Hope, 11 29
Rocky Mount Ct., 7:30 29

February

Wilson, 11 5
Stantonsburg, 3 5
Warren, Providence, 11 12
Warrenton, 7:30 12
Weldon, 7:30 15

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FIRST ROUND

December

Zebulon, Wendell, 11 18
Millbrook, Pleasant Grove, 3 18

January

Selma, 11 1
Smithfield, 7:30 1
Newton Grove, Hopewell, 11 8
Dunn, 7:30 8
Central, 7:30 11
Creedmoor, 11 14
Oxford Ct., Bethel, 3 15
Oxford, 7:30 15
Jenkins Memorial, 7:30 18
Middleburg, Drewry, 11 21
City Road, White Memorial, 11 22
Henderson, 7:30 22
Cary-Apex, Cary, 7:30 25
Benson, 11 29
Four Oaks, Four Oaks, 3 29
Clayton, 7:30 29

February

Louisburg, 11 5
Tar River, Kittrell, 3 5
Franklinton, 7:30 5
Youngsville, Youngsville, 11 12
Garner, Ebenezer, 3 12
Bailey, 11 19
Edenton Street, 7:30 19
Erwin, 11 26
Fuquay, Holly Springs, 7:30 26

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

December

Tabor-St. Paul, 11 18
Chadbourn, Chadbourn, Q. C. 3, ... 18
Whiteville, 7:30 18
Garland-Antioch, 3 25

January

Wallace-Rose Hill, Rose Hill, 11 1
Burgaw, Jordan's Chapel, 3 1
Epworth-Wesley, Epworth, 8 1
Grace, 8 2
Faison-Kenansville, Kenansville, 11 4
Warsaw-Magnolia, Warsaw, 3 4
Southport, Trinity, 11 8
Shallotte, Concord, 3 8
Trinity, 8 11
St. Paul, St. Paul, 11 15
Lumberton Ct., 7:30 15
Fifth Avenue, 8 18
Clinton, 11 22
Stedman, Bethany, 3 22
Roseboro, Bethel, 7:30 22
Elizabeth, Clarkton, 11 29
Bladen, Deens, 3 29

February

Burgaw, Rocky Point, 11 5
Scott's Hill, Seagate, 7:30 5
Lumberton, Chestnut Street, 11 12
Fairmont, Bethesda, 3 12
Carver's Creek, Bolton, 11 19
Hallsboro, Waccamaw, Q. C. 3 and 7:30 19
Swansboro, Midway, 11 26
Jacksonville-Richlands, Jacksonville, 3 26
Maysville, Maysville, 7:30 26

Western North Carolina Conference

ASHEVILLE ISTRICT
D. M Litaker, P.E., Asheville, N. C.
FIRST ROUND

December

Fairview, Parsonage, 3 15
Swannanoa, 7:30 15
Skyland, Skyland, 7:30 16
Candler, Mont., Sat. 11 17
Flat Rock, Flat Rock, 11 18
Saluda, 3 18
Fletcher, 7:30 18

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Black Mountain, 7:30 19
Weaverville, 7:30 20
Weaverville Ct., 3 21
Acton, Acton, 7:30 21
Laurel, 3 22
West Asheville, 7:30 22
Sandy, Parsonage, 3 23
Central, 7:30 23

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave, Charlotte, N. C.
FIRST ROUND

December

Ansonville, Ansonville, 11 18
Stanfield, Love's Chapel, 3 18
Bethel, Bethel, 7:30 18
New Hope-Bethel, New Hope, 11 25
Lilesville, Lilesville, 3 25
Matthews-Indian Trail, Matthews, 7:30 25

January

Polkton, Polkton, 11 1
Weddington, Weddington, 3 1
Big Springs, 7:30 1
Merven, Merven, 11 8
Peachland, Peachland, 3 8
Wadesboro, 7:30 8
Tirift-Moores, Pleasant Grove 15
Hickory Grove, 3 15
Homestead-Duncan, Homestead, 7:30 15
Trinity-Derita, Trinity, 11 22
Belmont Park, 7:30 22
Spencer Memorial, 11 29
First Church, 7:30 29

February

Marshville, Marshville, 11 5
Monroe Circuit, Grace, 3 5
Monroe, Central, 7:30 5
Pineville, Pineville, 11 12
Brevard Street, 7:30 12
Chadwick, 11 19
Wesley Heights, 7:30 19

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

December

Main Street, Belmont, 7:30 15
Polkville, Clover Hill, 11 17
Goodsonville, 11 18
Lincoln Ct., Ivseys, 3 18
Stanley, Stanley, 7:30 18

January

Main Street, Gastonia, 11 1
Cherryville, 7:30 1
First, Lincolnton, 7:30 4
Lowesville, Hill's Chapel, 11 7
Bessemer City, 11 8
Cherryville Ct., Mary's Grove, 3 8
Dallas, Dallas, 7:30 8
Rock Springs, Denver, 11 14
Shelby, Central, 11 15
Lafayette Street, 7:30 15

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

December

Asheboro Ct., West Bend, 11 15
Coleridge, Coleridge, 3 15
Liberty, Liberty, night 15
Summerfield, Summerfield, 11 17
Battleground, Center, 3 17
Ruffin, Ruffin, night 17
Guilford, Lee's Chapel, 11 18
Cedar Falls, Cedar Falls, night 18
Highlands, Highlands, night 11

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

December

North Forest, North Morganton, night 15
Burnsville, 11 18
Spruce Pine-Bakersville, Penland, 3 18
Rutherford College, night 21
Marion Mills, East Marion, night 22

January

Bostic Grove, 11 1
Henrietta, Caroleen, 3 1
Forest City, night 1
Marion Ct., Pleasant Grove, 3 8
McDowell, Nebo, 11 8
Cliffside-Avondale, Cliffside, 11 15
Spindale-Pleasant Grove, Spinndale, night 15
Gilkey, Gilkey, 11 22
Glen Alpine, night 22
Table Rock, Mountain Grove, 11 29
Morganton Ct., Salem, 3 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.

December

Laurel Springs, Transou, 11 (Saturday) 17
Wilkesboro, Wilkesboro, 11 18
Moravian Falls, Beulah, 3 18
North Wilkesboro, night 18
Mt. Airy, Central, 11 (preaching) 25
Mt. Airy, Rockford Street, night (preaching) 25

Jaauary

Mt. Airy Ct., Oak Grove, 11 1
Ararat, Hatcher's, 2:30 1
Dobson, Rockford, 10:30 7
Yadkinville, Prospect, 3 Saturday and 11 8
Jonesville, Hanes' Grove, 3 8
Pilot Mountain, Pinnacle, 11 15
Rural Hall, Trinity, 3 15
Danbury, Bethesda, 11 22
Sandy Ridge, Delta, 2:30 22
Stoneville-Mayodan, Mayodan, night 22
Madison, 11 29
Walnut Cove, Stokesburg, 2:30 29

February

Spray, 11 5
Draper, 3 5
Leaksville, night 5

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

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SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.
FIRST ROUND

December

Granite Quarry, Shiloh, 11 18
New London, New London, 3 18
Albemarle, Central, night 18
East Spencer, Long Street, 11 25
Spencer, Central, night 25

January

Main Street-Rowan Mills, 11 1
Gold Hill, Liberty, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Forest Hill, night 8
Baden-Tabernacle, Tabernacle, 11 15
Albemarle, First Street, night 15
Epworth, 11 22
Harmony, night 22
Concord Ct., Mount Olive, 11 28
Mt. Pleasant, Cold Springs, 1 29
Kerr Street, night 29

February

Salem, Salem, 11 5
Woodleaf, Woodleaf, 3 5
Park Avenue, night 5

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

December

Taylorsville, 11 11
Hiddenite, Hiddenite, 2:30 11
Troutman, night 11
Stony Point, night 12
Statesville, Race Street 14
Mooresville, Central, 11 18
Mooresville Ct., Centenary, 2:30 18
Mooresville, Broad, night 18
Statesville Ct., Trinity, 11 25
Cool Springs, New Salem, night 25

January

Lenoir, First, 11 1
Lenoir Ct., South Lenoir, 3 1
Whitnell, night 1
Granite Falls, 11 8
Dudley Shoals, Grace Chapel, 3 8
Highland-Rhodhiss, Rhodhiss, night 8
Mt. Zion, 11 15
Shepherds, Vanderburg, 3 15
Davidson, night 15
Catawba, 11 22
Balls Creek, Mt. View, 2:30 22
Statesville, Broad Street, 11 29
Olin, 2:30 29
Elmwood, night 29
Elmwood, night 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

December

Erlanger, 3 17
Trinity-Bethel, Trinity, 11 18
Thomasville Ct., Fairview, 3 18
Thomasville, 7:30 18
Kernersville, 7:30 21
Lowisville, Brookstown, 3 23
Forsyth, Pine Grove, 7:30 25

January

Centenary, 11 1
Forsyth, Mt. Tabor, 7:30 1
Denton, 11 8
Walkertown, 7:30 8
Farmington, 11 15
Mocksville, 7:30 15
Lexington, 11 22
Linwood, Oak Grove, 3 22
Grace, 11 29
Central Terrace, 7:30 29

WAYNESVILLE DISTRICT
Leonidas B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

December

Fines Creek, Pine Grove, 11 18
Crabtree, Davis Church, 3 18
Dellwood, 7:30 18
Canton, 7:30 21
Cullowhee, 11 25
Glenville, 7:30 25
Waynesville, 7:30 25

January

Webster, Wesleyanna, 11 1
Sylva, 7:30 1
Cullowhee, Cullowhee, 11 8
Glenville, Glenville, 7:30 8
Murphy, 11 15
Murphy Ct., 7:30 15
Macon, Union, 11 22
Franklin, 7:30 22
Hayesville, 11 29
Andrews, 7:30 29

February

Jonathan, 11 5
Bethel, 7:30 5

The district missionary meeting will be held at Waynesville at 10:30 of January 5, 1933. Lunch will be served and the afternoon meeting will be devoted to ways and means for carrying out our missionary program.

THE CHILDREN'S HOME
(Continued from page 22)

They were a precious bunch when I saw them up there this fall."—Mrs. L. Herbin, Greensboro.

"I am writing for Mrs. Sloan to say that the 400 jars of fruit are packed and ready for your truck. Part of this fruit is at my home and the balance at our church. Mrs. Sloan had to go to the hospital for an operation, but I am glad to report she is progressing nicely towards an early recover. Hope your big family is well."—J. L. Sloan, Statesville.

"I am enclosing check for $8.75 covering Thanksgiving offering from Pleasant Grove Sunday school, Crouse circuit. I have just been appointed superintendent of our Sunday school and I want to do everything in my power to build up the Sunday school and to help deserving causes. Please write giving a few needs of the Children's Home."—R. G. Mullen, Crouse.

A young wife, wishing to announce the birth of her first child to a friend in a distant city, sent this telegram:

"Isaiah 9. 6."

Her friend, not familiar with the Scriptures, said to her husband:

"Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

Garage man: "How much gas do you want?"

Driver: "A gallon!"

Garage man: "Oh, weaning it, huh?"

IN MEMORIAM

BAILEY—Mr. James Oliver Bailey died November 5, 1932, at the age of 89. For 50 years he was a faithful member of the church. He belonged to that fast vanishing group who did not mind, when a church was needed, to go to the woods, fell timber and cut it into lumber, sleeping out under the stars while the work was in progress. He enjoyed the esteem and good will of the whole community, because " he gave of his strength to the weak, of his substance to the poor, of his sympathy to the suffering and his heart to God."

Jesse G. Wilkinson, P. C.

MURRAY—James Murray was born in Haywood county April 14, 1877; departed this life October 28, 1932, at the age of 55 years, six months and 14 days. Survivors include his widow, who before her marriage was Miss Cannie Evans; four daughters, Mrs. N. T. Blaylock, Mrs. Reagan Wells, Mrs. Burder Wells and Miss Pearl Murray; two sons, Van and Lenn; three brothers, Ben, Ed and Tom; and three sisters, Mrs. Jont Long, Mrs. Ira Mann and Mrs. Lester Wells. The deceased was a member of Long's Methodist Church, South. In converse with his pastor several months before death came he testified to his experience and assurance. Then, it is not death to die, for death is only a dream.

G. N. Dulin, Pastor.

RAGAN—George F. Ragan was born January 29, 1865, and pased from earth November 30, 1932. He leaves his widow, Mrs. Nettie Norris Ragan, and three children: I. C. Ragan of Lenoir, B. T. Ragan of Marion, and Mrs. J. F. Garner of Thomasville; also eight grandchildren. He was a faithful member of Pine Woods Methodist church, Thomasville, for over 30 years, and for a number of years taught the men's Bible class. He was always dependable and interested in the church. The funeral service was conducted by Rev. John Cline, his pastor, and Rev. Seymour Taylor of Wilkesboro, former pastor, and was attended by a large assembly of friends who honored him in their hearts.

John Cline.

FULMER—Mrs. Nancy Hayes Fulmer, generally known as "Aunt Nan," was born in Cherokee county, May 6, 1853, and died at Tomolta, N. C., at the home of her brother, J. T. Hayes, October 31, 1932. She lived to a ripe and useful old age of 79 years, five months and 24 days. She was converted and joined the Methodist Episcopal Church, South, in childhood. She was married to Jacob Fulmer in October, 1892, who preceded her to the grave several years before.

Aunt Nan was devoted to her church, a friend to the friendless, and lived a rich, courageous life, true to her ideals, faithful and submissive to her God. By her death earth is made poorer and heaven richer, and hence we bow in Christian submission to the divine will and hope to meet her in the great beyond.

Miss Addie Leatherwood.

CAPPS—One year ago today, the 22d day of October, 1931, God called my dear husband, G. W. Capps, to live with him. Today my heart is overflowing as if he had just passed away.

He was a kind and loving husband and father. A member of Red Oak church, he remained faithful to the end. He loved his church, attended every service and took his family also. Much of his time was devoted to Sunday school work. He not only talked religion, he lived it. Truly he was a man of God who loved his neighbors. Devoted to his family and friends, his life was a blessing to all. The beloved husband and father is missed so much in his home. At church, it seems to me I can hear him singing his favorite song, "I Am Bound for the Promised Land."

May God bless us and help us to meet him—he has gone to live with Jesus.

His wife, Mrs. G. W. Capps.

FLETCHER—Brother J. D. Fletcher, who walked the angel guarded way for over 87 years, passed November 22, 1932.

Building for God's kingdom both spiritually and materially, it is only for a little while that God takes from us our redeemed loved ones. We shall have them again made into immortal beauty. The hopes we mourn as having perished are yet in Christ's hands. He will keep them safe for us, and at length will give them back to us in radiant and imperishable loveliness. In this life we see only through a glass darkly the beginning of the Christian's good things—we see them only in bud and blossom; the full fruit, the ripeness we shall not get till we enter the other and better life. One of the surprises of heaven will be our finding there the precious hopes, joys and dreams which seemed to have perished on earth—not left behind—but all carried forward and ready to be given into our hands the moment we get to our home in heaven.

J. R. Morris.

DAVIS—Percy L. Davis was born September 21, 1870; died November 3, 1932, age 62 years, one month and 12 days. He professed faith in early life and joined the M. E. Church, South, and lived a faithful member of Ebenezer church until the Master called him home. He had been an invalid for three and a half years, but he bore his affliction like a faithful Christian whose anchor to the soul was sure and steadfast. It was a great pleasure for his friends and neighbors to visit him, as he seemed to enjoy it so much. He will be sadly missed not only by his family, but by every one who knew him, especially his church, as he was one of the main pillars. He leaves a devoted wife, one daughter, two sisters, two brothers, besides a host of relatives and friends to mourn his loss. I believe we can all truthfully say that he is resting in the arms of Jesus.

C. D. Brown, P. C.

INMEMORIAM

The passing of L. M. Sullivan removes from the community a highly esteemed citizen, from the church a faithful servant, from the Sunday school and choir a faithful and active member. Real service to the home and fellowman was his motto. High ideals in every walk of life, with an unshaken faith in the Bible as his guide.

"No man liveth to himself, and no man dieth to himself." His life in the community will still live on, while green grass tangles and flowers wither and die; his work shall follow him.

In sorrow and sadness we're here to-night,
The soul of a comrade has gone, a brother has taken his flight;
The toil and labor of life well done,
He rests in the land of Unsetting Sun.

So let us all be ready for the call—
It's coming some day to one and all;
If faithful to duty, service, and song,
We lay down this mortal for the starry crown.

Geo. T. Lane,
S. E. Calhoun,
Mrs. Earl A. Cain,
David Tarvel, Pastor.
Committee.

RESOLUTIONS OF RESPECT

Whereas, in God's good time he has removed one of the oldest members of our Bible class and Sunday schools of Canton M. E. Church, South, Mr. Robert E. Hipps. We bow in meek submission to his wise and tender providence. Strong to the end his faith as out of strife he passed, and at evening came triumphant to the last.

He for some purpose was suddenly removed from our midst on Tuesday night, November 15, 1932. Our hearts are sad and we bow our heads in humble prayer to the Father who saw fit to take him from us for himself alone. His place among us and his tender ways and his voice which he alone could bring so clear before his friends and loved ones will be greatly missed by every one. His idea of the Bible was ideal and his comparison in knowledge of it one has yet to surpass. His place in every one's heart, in the Sunday school, the church and the community is vacant. Yet his influence over everything will live forever and every one who knew him will treasure a wonderful life in their memory of him.

His kindness and loyalty to all people regardless of rank was an outstanding trait in his life's work. Some of his other traits were such as helping others, seeing things on the sunny side of life, and living for others and not himself alone.

While we grieve the loss of our friend and companion in the Sunday school, church and community, we do earnestly believe that he passed away happily and has gone to rest in a glorious home to live with his Lord eternally.

Resolved, That in the passing of Brother Hipps the Bible class and church of Canton M. E. Church, South, has lost one of its most beloved members, and that we extend the grieved family our sincerest sympathy and pray that they may be comforted by the assurance that the end of a noble Christian life is but the merging into a better life beyond.

That a copy of these resolutions be spread on our minute book and a copy be sent to the family of the deceased.

J. J. Martin, Pres.
W. F. Sarrells, Sec.

IN MEMORIAM

In sad but loving remembrance of our little darling Katherine Mae Fearing, who departed this life one year ago today, November 24, 1931.

One year ago you left us;
God called you to his throne,
Took our little treasure,
Which broke our happy home.
Oh, my darling, how we miss you,
And it fills our hearts with pain,
But your sweet voice seems softly saying,
Grieve not, we shall meet again.
How we miss you, Cassie darling,
Mortal tongue can never tell;
Home has been so sad and lonely
Since you left with Christ to dwell.
We know you are an angel
And with angels stand,
A crown upon your forehead,
A harp within your hand.
And right before your Saviour
So glorious and so bright,
You are making the sweetest music
And praising him day and night.
Your toys are where you left them—
Books and clothes are put away,
And our eyes with tears are dimmed
When upon your vacant chair we gaze.
Day by day to your grave we journey,
Hands laden with flowers fair,
And on the little mound we place them
To show just how much we care.
Your last words are fresh today,
And how in our ears they do ring
When we seem to hear you say,
"Mama, sing."

Daddy, Mother, and Mama.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 77 GREENSBORO, N. C., THURSDAY, DECEMBER 29, 1932 Number 52

Duke Univ Library
1 Oct 32

To Be and to Do Is the Question

PRESIDENT WILLIAM DEWITT HYDE made in the following a summary of what a man should be and do that, so far as our information goes, has not been surpassed by the great and useful men of the present generation. Read what he writes and form your own judgment of its worth. Dr. Hyde says:

"To weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I can do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thoughts of another which I would be unwilling that others should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do no wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and persons that help men to love one another."

Personals Connected With Advocate Campaign

Reid Wall

Reid Wall, who will next summer receive his Ph.D. degree from the University of Chicago, his work being in church history, has taken Bethel-Grace in Greensboro by storm. The people say they have not seen it on the same order before.

At the Christmas exercises he used a signal bell that was hand wrought in the city of Damascus. A friend traveling in the East brought it to Mr. Wall. T. C. Hoyle, superintendent of the Sunday school, in telling about the bell, said it came from the same city from which the three wise men came to Bethlehem. One of the sinners in the congregation at the time declares that Hoyle said the bell was made by one of the wise men.

Reid Wall has sent in 27 new subscribers to the Advocate and is taking new members into the church every Sunday. If every charge in the Greensboro district would send as many subscribers in proportion to membership as has Bethel-Grace the total increase for the district would be 1782.

L. B. Hayes

Most of the pastors who have sent in new subscribers in recent weeks from the Waynesville district give the presiding elder credit for the work, and there appears to be some animating spirit amid those tall peaks of the mountains that gets results. But we have learned long ago from experience that an elder cannot do much if the pastor will not join with him in the work. In fact the sharpest thorn that drives into a presiding elder's flesh is a pastor who through incapacity or indifference fails to do his work even when the elder is eager to assist him.

There seems to be a sort of perpetual love feast in the Waynesville country between the presiding elder, the pastors, and the people. And love never fails to win.

Johnson and Hayes

Wade Johnson and L. B. Hayes have gone in partnership at Waynesville for the Advocate. They sent in nine new subscribers. To be perfectly accurate the elder sent them in with the instructions that Brother Johnson be credited with this list coming from Waynesville.

Rev. G. N. Dulin

This young pastor, who at last conference completed three successful years on the Bethel charge, was transferred to the Franklin circuit in the same district. And the man who wrought so well at Bethel has taken hold with vigor and intelligence at Franklin.

It is Dulin's method to provide his people with good reading. He sowed down his former charge with the Advocate and he plans to continue the same policy in the new charge.

G. C. Ervin

This is one of the Ervin boys we are talking about in another paragraph. Clifton Ervin is one of the keen young pastors who preaches the gospel and ministers to the flock at Hillside Street, Asheville. We thank him for the six new subscribers that he sends us.

F. W. Kiker

F. W. Kiker begins his second year at Bethel in Cabarrus county by sending in nine new subscribers. That is a good beginning. We learn that this hard working young pastor is in great favor with his people and that he is delighted with his charge. We thank you for your good work for the Advocate.

Bryan Shankle

Bryan Shankle is beginning his second year at Fines Creek by sending in 12 new subscribers to the Advocate. He is a wise pastor who begins the year by making provisions for an increase of intelligence among his people. Brother Shankle is one of those undergraduates in the conference who believes in work that will count through the years. That is fine work, brother, that you are doing on Fines Creek.

J. E. Hipp

Jonathan is a charge of limited membership, but the pastor sends in seven new subscribers. He is prompt to give his elder credit for valuable assistance. We do whatever we are advised to do and will leave the honors of this affair to be settled by those most deeply interested. But we return thanks for the new names.

G. F. Houck

G. F. Houck sends 17 new names from Bethel. He is inclined to give the elder credit for valuable assistance. But we are inclined to say that the Advocate is well known in the Bethel section and that should have made the work easier. Anyhow we hope the alert servants of the church did not find the work more difficult.

C. C. Herbert, Jr.

Whenever any good work is to be done look to C. C. Herbert, Jr., for a report that puts this fine young minister in the forefront. He gives a good account of himself wherever the church places him to serve. Wesley Heights, Charlotte, is no exception. We expected him to get in on this Advocate campaign for he never fails. He sends 18 new names from Wesley Heights, where he is doing admirable work. Good for Herbert.

J. O. Ervin

Rev. J. O. Ervin is not one of the boys any more, but he has the spirit of youth hot in his veins and he can run with the best of the boys. Just now we offer as evidence nine new subscribers from Paw Creek. These red headed fellows are fine on football teams, as pastors of Methodist churches and anywhere else that hard work is to be done, if one would succeed. J. O. Ervin has done good work as pastor, but his greatest work has been in rearing that family of boys who shine as stars of the first magnitude.

H. C. Freeman

Rev. H. C. Freeman completed four eminently successful years of constructive work on the Franklin circuit and at the recent conference moved to Clyde prepared to continue his work as a faithful builder of the kingdom of God. This new charge is composed of three churches from the Bethel charge and Clyde from the Clyde-Junaluska charge and the right man has been sent to do the work. Freeman like Dulin believes in printer's ink and in making intelligent Methodists.

C. F. Womble

Somehow wherever we find the name Womble in Methodist circles we have come to look for effective work without any blare of trumpets. C. F. Womble at Highlands, High Point, prompts the above observation. Brother Womble is beginning his fifth year in that charge and there has been progress all along the way. He sends 17 new subscribers to the Advocate and this is but an incident in the life of this highly effective young pastor. Three cheers for Womble!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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What is uppermost with our coming General Assembly? For the next two months the people of the state will eagerly await the news from Raleigh. An overburdened people in these hard times are in no mood for men to play politics when they should give themselves to the burdens of taxation. That the legislature should set about repealing our prohibition laws, such as the Turlington act, is unthinkable.

* * * *

Forty years ago before we began in earnest to legislate against liquor our poverty was a disgrace. Churches and schools and banks and business houses were naught as compared with what what we have today. School houses have taken the place of still houses; cotton mills, the place of wholesale liquor houses; and savings banks are in every town instead of the corner saloon. A decent and industrious people, with comfortable homes for their children, are found in every town and countryside. No man or woman, save some who would profit by liquor, wants to go back to the conditions of three or four decades ago. None except those who listen to the mandates of northern politicians will work for such.

* * * *

Hold on now, they say! We are against bar rooms and the former conditions of liquor days. Be not deceived! All who are frank and honest in the wet sections do not hesitate to talk otherwise. The designing falsifiers in dry territory are set to deceive the people. All who demand repeal know that the ultimate end is the liquor trade, with all the horrors known of old. Those who would repeal our state laws are making a start for the days when the XVIII Amendment is no more. Could there be a bigger outrage than for the solons at Raleigh to set themselves for the return of liquor in this hour of needed relief from burdens too heavy to be borne?

* * * *

How glorious the prospect! With the coming of beer the people are going to drink themselves rich and lift all the burdens of poverty. We were brought up on the doctrine that drink tends to poverty and ends in clothing a man's family in rags. But now we have a new economical doctrine. The more a people drink the richer they become. This is much as though a farmer would burn his barns and roast his livestock to get ashes for his fields. What matters it here in North Carolina though our farms are sold and taxes cannot be paid, just so we can get liquor? It is bad enough for the good people of the state to be misrepresented at Washington; how terrible will it be for us to suffer a like fate at Raleigh. To be disgraced at both places would be more than an honest, upright, sober people should be called upon to endure. Surely those who have not forgotten the work of Aycock, Jarvis, Glenn and a hundred other noble patriots that struggled to free their people from the curse of liquor will give ear to the politicians who want to stand in with the liquor forces of the land. We cannot believe the work of years will go for naught.

* * * *

No, our people are not drunk. The great mass of them do not care for beer or for hard liquors. The older people know the curse of the liquor trade; the younger generation does not know. Yet, the few rather than the many drink to excess. We are not for drink. Some of our representatives at Washington are not drunk on liquor, but they are drunk on political power. They amagine there is no day of reckoning ahead. What care they for the men and women who are not willing to surrender to the wet millionaires and to listen to the distillers who would heap up vast fortunes as they put rags on the backs of helpless women and innocent children? Unless the people of North Carolina have fallen to depths of which the past generation never dreamed they will not suffer a backward step in dealing with the liquor business. We have won our freedom at too great a price. Once whiskey dominated our politics; some would have that day to return.

Rest for a Thousand Years

A DEAR old brother of sluggish temperament and slow gait was accustomed to say, "My sweetest thought of heaven is a place of rest; I hope to be able to rest the first thousand years I am there." Such a view of heaven must not be far removed from the view cherished by many others whose final state is one dominated by physical sense. But this does not coincide with what we know of our earthly career.

Life is a struggle from the cradle to the grave. The struggle begins pior to birth, continues through infancy and youth, increases during the marvelous years of adolescence and the fierce conflict of maturer decades, becoming more and more insistent even down to the infirmities and ills of old age. This struggle and conflict is physical, mental and spiritual. Soon the sense of insufficiency crushes some. For those weak and sick in body, the struggle is too fierce. They shrink from it. The same is true of those sick in mind and sick in soul. They are not able to keep up the struggle. They can not endure the shell-shock of life. Many of these seek artificial stimulants, such as alcohol and narcotics, that this disposition to shrink from the conflict may give place to a feeling of wealth and strength and superiority. But, alas, how short-lived and how disappointing! The big pretense and fine exhilaration ends in humiliation and hopeless insufficiency.

The normal man, on the other hand, is one who can keep vigorous, fresh and strong, sufficient to sustain the conflict and able to win success, and thus to know the joy of achievement. Along this way lies real happiness. "For the joy set before Him he endured the cross, despising the shame."

How strange then is the false notions cherished by so many who make the chief end of man to be the good fortune to avoid toil and struggle, and they measure their religious success by their ability to escape the demands of serving, of sacrifice and of service. They put power and prestige and profit above the well known Christian virtues. Most of us remain pagans in our conceptions of life and of religion. So when the world deals severely with us and the church makes heavy demands of us we become soured and embittered. Cynical and faultfinding we end our days in the depths of despair instead of with rejoicing on the mount of transfiguration. Even ministers of religion find fault with the more favored when they have to endure the cross and its shame, forgetful that the servant should not be above his lord.

To rest for a thousand years is not a Christian conception of time or of eternity.

Moral Flabbiness in a Crisis

CAN we be stung into new activity by the onslaughts being made upon our moral order? Have we enough moral sensibility left to resent the attacks being made upon our habits of life and the traditions of generations won at great cost? The last decade has seen a collapse that few ever dreamed of at the close of the World War. That was indeed the end of an age and the beginning of an era of moral flabbiness and spiritual decline.

Men right here around us are in favor of moral hurts and social evils that startle. Some in positions of honor and trust are in favor of enthroning the liquor traffic. No one would have dreamed of their present collapse; they themselves must be astonished at their great fall. Crusaders for prohibition twenty-five years ago have parted company with their ideals and have proven untrue to their moral convictions. Now they are dumb as oysters in an hour that calls for brave and heroic speech. Nothing is more tragic than such a collapse as this. For five years lone voices of warning have been lifted up against the designs of the liquor forces of this land, but little heed has been given. The politicians insisted that all is well. Let the preachers and the women keep their mouths shut. We are safe here in North Carolina. Yes, prohibition and our laws against liquor are secure. Every one knows that these men were ignorant or false deceivers of the people.

What has become of our convictions and moral standards in this crisis? Are we so morally flabby as not to be aroused? Have we enough of the old Puritan heroism left to make ourselves heard. The churches are being put to the test. The pews are filled with men and women who are incapable of moral indignation and the pulpits have men who never even dreamed of becoming crusaders in the hours of a people's collapse. The politicians promise bread and beer, while the churches call home their missionaries and become more and more immoral in life and formal in their worship. They expect to thrive on bread and beer and pious pretense.

A Lopsided Methodism

A YOUNG man who joined the North Carolina conference a few years ago says that when he came in during the Centenary he heard nothing but money and education. He is glad now, however, that more is being said about evangelism. Whether his observations are correct or not does not concern us just now. Our purpose is to insist that we do our best to avoid a lopsided Methodism.

If one is to judge by the Methodist press of England, our American Methodism is far gone from British Methodism in two respects; the one is the Methodist witness, and the other is the Methodist ability to sing. Testimony and the power of song have a large place in the conferences, the synods, the circuit meetings, the young people's gatherings and in the missions of our brothers across the sea. Among them enthusiasm becomes contagious.

We have been in hundreds of Methodist gatherings of one kind and another in the last few years. In these, testimony is never heard and the old hymns are rarely sung. We have known fully three hours to be filled with talk without a note of song. A Methodism of this stripe will never sing itself around the world. It has little of the swing of conquest. Have we lost the power of massing the folks and can we no longer use testimony and song to stir the enthusiasm of the people?

Pausing on the Threshold

WHAT has the new year in store for us? This will be determined largely by the way in which we have used the years of the passing decades. The fidelity with which we have completed our task is always an index to the way in which we will enter upon the next undertaking. Even for those who have fallen short of their former ideals cherished, the new year has much to offer. Not what one does but what one would do is the real test of life. It is always possible to improve on one's actual achievements. "Not what I do, but what I would do comforts me," to use the words of Robert Browning.

In this sense the new year should be a big improvement over any that have gone before. A new seriousness has taken hold of all serious workers who are trying to make the most of this present age. For many the sense of helplessness and of personal insufficiency is appalling; they know that in God alone can they find that power which will enable them to win. Those who have relied on self and put their trust in riches are of all men the most miserable. Riches take wings and self-sufficiency proves a snare. A fresh reliance on God will make glorious the threshold of the new year.

To begin the year on the dead level of the commonplace, with no fresh thrill and no new determination to leave the low vaulted past, is to continue the dull, dead struggle of life. For the Christian the best is yet to be and for the man of faith heroic daring is the lot of life. For us Methodists, in this high hour, the call is for us not to be satisfied with the commonplace or content to live on the level of the years gone. All such would do well to know that failure and black despair awaits them. The pall of death hangs too heavy over this land for any relief save in the power of the resurrection. Only those who have felt this power and know the thrill of the Easter anthem can sound a note of triumph on the threshold of 1933.

But for those with a new experience and a fresh sense of God, the new year will sound a glad jubilee. Such can shout: "Ring out the old! Ring in the new!"

Congress and Beer

THE only news coming out of Washington since Congress assembled has been saturated with beer. We have not been there, but the old town must smell like a brewery. The name should be changed. Why should the capital of the nation bear the name of the "father of our country?" Let's call it Milwaukee.

When the politician is on the stump he pities the poor. His tears are the tears of a weeping prophet as he tells how he is going to serve the poor folks. But when he gets to Washington its beer, beer, beer. And everybody knows that the beer drinkers in the main are poor people. Little children will go hungry and naked, poor mothers will suffer need while the money spent for beer will go into the pockets of the brewers. It is a case of millionaires seeking to escape taxes by selling beer to the poor.

When people cannot pay their taxes and are crushed by debts, and the cry is for bread, Congress is thinking of taxing beer. Nothing like it has occurred in the history of this country.

People and Things

Report of Advocate campaign on page 2 will be continued next week.

"First church, Lexington, paid $888 on the conference collections. The total amount raised for all purposes was $10,401.90."—J. E. Abernethy.

The postoffice address of Rev. T. J. Rogers, who last conference took the superannuate relation, will be Greensboro, N. C., R. 3, Box 499.

"The work begins well on the Bethel-Grace charge. Seven have united on profession of faith at Grace and five more will be received at the Christmas service."—Reid Wall.

Bakersville raised $13 for the Golden Cross last year. This, the largest amount from the Marion district, was omitted by mistake from the published report in the Advocate. Rev. J. C. Gentry is the pastor.

Rev. W. E. Poovey, presiding elder of the Mount Airy district, has been elected Master of the Masonic Lodge, and will preside over the monthly meetings of the lodge in the beautiful temple recently dedicated.—Mt. Airy Times.

A postal addressed to Christina Publishing Company, Diamond Bank Building, Pittsburgh, Pa., will bring the applicant an assortment of cards and leaflets of a most desirable class, conveying attractively wholesome truth and free of charge.

Rev. C. E. Murray begins his fourth year on the Helton circuit by sending in five new subscribers to the Advocate. That is a growing charge under the leadership of this young pastor and he obviously intends that the growth shall continue. Murray is literally on "the high place of the field" at Helton.

"Have been on the field here for three Sundays at Tarboro, and the work has started off well in spite of the rough weather in this part of the state for the last two weeks. Large congregations at all services, and a lot of interest manifested in the Sunday services. We are all looking forward to a fine year of work here."—J. Vincent Knight.

"Our revival at Greenwood, where Brother C. F. Tate was doing such splendid, earnest preaching, finally closed because of the heavy snow. In spite of the rain, cold weather and snow, however, his visit among us was profitable. Some were reclaimed, others strengethened spiritually, and Sunday school attendance increased."—C. E. Murray, P. C.

"Too much praise can not be given to the state and county organizations for the speedy and efficient action in clearing the recent snow from the roads. Though seven inches of snow fell last Friday night, all state highways were open Saturday before noon, and all county roads made passable for churchgoers Sunday. Honor to whom honor is due."—W. E. Poovey, P. E.

"We would like to say we are settled in Newport and like our new work and people fine. The women of the ladies' aid society had the parsonage clean and warm as well as supper ready for us. Two generous poundings from Riverdale and Newport churches added to the hearty welcome the people gave their 'new' preacher. We are hoping and praying that we may have a great year working with these people who are surely of the 'salt of the earth."—E. H. Measamer, P. C.

"We were glad to be read out for Fairmont for the third time, notwithstanding our shortage last year. Our people did well. We are starting out with new courage and optimism for the coming year. The people are thoughtful of their pastor and we are happy in the work."—J. W. Bradley.

"The pastor and his family at Bryson City have had a delightful pounding, and liked it. It is surprising how many things so small a church membership can bring to fill a preacher's pantry. There have been numerous tokens of appreciation shown the parsonage family as they begin their fourth year here. They have resolved that they are going to exert themselves more than ever for the promotion of the kingdom this year, as they labor with so appreciative a people."—O. J. Jones, Pastor.

"Next day after close of our conference some dear good friends in our block in South Rocky Mount had a ton of coal put in our shed. Last week Brother Charlie Gorham, near Battleboro, supplied our pantry with a generous lot of fresh meats and other fine farm products. This morning Misses Sudie and Bettie Powell, with the perennial kindness of 'The Powell Sisters,' brought to our door a choice Christmas turkey and other select food for the holidays. Goodness and thoughtful kindness, did you say? Indeed! Our love and lasting gratitude to every one!"—W. F. Craven.

"Just a note to say we have been warmly received at Troutman. When we arrived a number of the good people were at the parsonage to welcome us, and there was a superabundance of good things to eat. Good congregations have met us at almost every service in spite of the three extremely bad Sundays. The reports about the fine people at Troutman and St. John were no exaggerations. Yes, we have been pounded and we are still being pounded. The parsonage has been made more comfortable, too —druggets and furniture. We are enjoying ourselves."—Robert E. Hunt.

"Rain and snow and muddy roads have not prevented the people of the Roberdel charge from calling at the parsonage to show their interest in their new pastor. The people of the Ledbetter church and many of the members from the other churches have already showered the new preacher with friendly greetings and many good things to eat. The people of this charge seem to have the habit of looking after the needs of their pastor. I have not only turned over a new leaf, I have also opened a new book as with hope and optimism I have begun a new pastorate with these good people."—E. C. Crawford.

Rev. John R. Church of the Western North Carolina conference has been chosen to conduct revival services this winter in Asbury College, Wilmore, Ky. This is quite a distinction coming to our young brother, for Asbury gets the best of the country to lead the revival services in that college which maintains in its faculty and student body the genuine spirit of early Methodism. There is no finer type of pure Wesleyanism than at Asbury. But John will measure up to the demands of the occasion. He several years ago conducted revival services in Greensboro College and no man in the last decade has given greater satisfaction than John R. Church did in these services at Greensboro College. We venture to predict that he will render fine service at Asbury.

"I was reading in the Advocate this morning and saw where one Mrs. Collier was 81 years old and had been a reader of the Advocate since she was a child. I am 86 and have been taking it since I was 11 or 12, and just can't do without it. Look forward to its coming. I still have a faithful pastor, Rev. G. T. Hood, and look forward to his visits this winter time when I can't go to church. I live 12 miles from church; don't try to go except in summer. Wish I was able to send it to my church, so many wanting it and just not able to take. Please send me a few copies to give out. I have been taking subscriptions for it all my life. Mt. Hermon, Sandy Ridge circuit, is my church."—Mary H. Price.

According to annual custom February 12 has been designated race relations Sunday and will be widely observed in churches throughout the country by special sermons, addresses, and programs. For the use of preachers and others interested in putting on such programs, the Commission on Interracial Co-operation, with headquarters in Atlanta, has prepared a selection of pamphlets dealing with various phases of this subject, together with suggestions as to how they may be used most effectively. This selection includes "The Racial Situation in America," "The Negro in the New South," "Negro Progress Since Emancipation," "Recent Trends in Race Relations," "Southern Opinion," "America's Tenth Man," "The Bible and Race Relations," "Southerners Impeach Judge Lynch," and other interesting titles.

At the Sunday morning assembly period in the Forest City Methodist church Sunday school a special program honoring Mr. Charles C. Moore was given. Letters of appreciation from the various classes were read and presented to Mr. Moore, several classes presented gifts, while Dr. C. S. McCall, newly elected superintendent, presented on behalf of the Sunday school a beautiful gold badge inscribed "C. C. Moore, Sheriff, Rutherford County, N. C." Mr. Moore was recently elected sheriff of Rutherford county, and has moved his residence to Rutherfordton. Mr. Moore recently gained state-wide publicity when, on the day following his inauguration, he opened recorder's court with prayer, and announced his intention of following this procedure during his term of office, and of keeping a record of church and Sunday school members appearing before the court.

"On Friday afternoon while the pastor and his family were seated by their own fireside not bothering anybody, some cars were seen to be circulating about the parsonage in a rather suspicious manner. They were finally parked in front and alongside the parsonage. The occupants of the cars from Bethel church came in and spent a while in a very pleasant visit with the parsonage dwellers. Then they began talking about leaving, but 'wondered if the preacher would help get the cars unloaded.' If there is any one thing a Methodist preacher excels in (eating excluded) more than another it is in helping his parishioners unload a pounding at the parsonage. Well, we unloaded the cars—and a load it was of many nice and good things for the Christmas time. Yes, there is a Santa Claus—he came in broad open day time and ahead of his time. We are indeed thankful for these supplies and for the splendid spirit in which they were given. May we be able to render some service in return that shall build the kingdom and hasten the salvation of those for whom the Babe was born and in the name of the One who received gifts on that first glad Christmas."—G. N. Dulin.

Paul R. Rayle completed four eminently successful years and at last conference was sent to the Welcome circuit near Lexington. He was in the Advocate office this week while visiting the old home in Guilford. He reports that he has received a great reception on his new charge and is greatly pleased with prospects for the year. He left 11 new subscribers. We thank you.

"On Tuesday, December 6, Mrs. Fisher, our little daughter and I moved from Gibson to Mt. Gilead. Upon our arrival at the parsonage we found a large number present to welcome us. A delicious supper had been prepared, and that night we were visited by many kind friends who gave us a splendid pounding which we shall enjoy for a long time. The congregation welcomed the pastor at the first Sunday morning service, and that night all of the denominations of the town joined in a union service of welcome, at which the Methodist pastor preached. We left a fine, loyal group of people at St. John's-Gibson, and we feel that we are among a splendid group at Mt. Gilead. We are happy in our new home and work."—Edgar B. Fisher.

"Our Christmas services at Highlands, High Point, were observed this past Sunday. In the morning, by 'the white gift service' in which every member of the Sunday school brought a gift of edibles that would be of use to the Children's home. These were placed on the altar as the members of each class passed from their class rooms to the church auditorium. There we were entertained for a short time with a musical program given by the 'We Need You Class,' along with recitations, readings, etc., by different members of the Sunday school. At the close of this service each one present received a treat, this being an annual treat from the mill to the Sunday school. At the evening hour the 'Lend a Hand Club,' under the direction of the Y. W. C. A., presented a very beautiful pageant, which was enjoyed by a congregation that more than filled the auditorium. The first Sunday after conference the Woman's Missionary Society gave the church a very beautiful morocco bound pulpit Bible. We as a church are grateful for a people who know the real joy that comes from giving as these people do."—A Member.

Mr. Z. W. Evans was advised by wire Sunday morning, December 18, of the death of his oldest daughter, Clarissa Belle Evans Pardee, at her home in Ravinia, Ill. Her body was brought home and interred in the family cemetery at the Evans home place. Funeral services were conducted at Evans M. E. church Thursday, 11 a. m., December 22. Interment followed immediately. Mrs. Pardee was the oldest child of Z. W. and the late Etta Hudgins Evans, and was born May 12, 1887. She was graduated from Littleton College, Littleton, N C., and Faltton Pianoforte School, Boston, Mass. She was married to Harvey Sabin Pardee of Minneapolis, Minn., September 6, 1910. Music was her chief interest. She was especially noted for her skill as an accompanist for both vocal and archestral selections. Her last performance was one of her most brilliant. For a number of years she was treasurer of Ravinia Opera Club. She is survived by her husband; two daughters, Ruth Evans Pardee, who is a student in Chicago University, and Etta Evans Pardee of Ravinia; her father, Z. W. Evans; one brother, B. W. Evans, both of Edenton; five sisters, Mrs. John G. Small of Edenton, Miss Willietta Evans of Gulfport, Miss., Miss Esther Evans of Hertford, Miss Frances Evans of Edenton, and Miss Helen Evans of Raleigh.

Historic Bath, With an Interesting Story of North Carolina's Oldest Church—The Bible and Bell

By H. Leroy Harris

On the east bank of Bath creek, on a beautiful sunny elevation a short distance removed from the Pamlico river, lies Bath, the oldest town in North Carolina. Bath, in addition to being a landmark of early North Carolina history, is a lively little town with approximately four hundred inhabitants. It has wide streets, attractive and comfortable homes, some of which date back to early colonial times. And now that the sanctity of this quaint place has been invaded by a modern hard surface road, there are the inevitable signs of the gasoline and motor-oil sales station.

The first settlement made in what is now North Carolina was in the Albemarle region, that strip of land north of the Albemarle Sound and south of the Virginia line. The wilderness to the south, which included Bath and its environ, remained largely untouched until some uncertain date between 1629 and 1663. The first trail to be opened by the early pioneers extended from the mouth of Kendrick's creek in old Tyrrell county to a point along the Pamlico river later known as Bath. This area consisted of rich farming lands and, what was probably more important, the convenient fishing waters of the Albemarle and the Pamlico. Hence the suitableness of the site of the first town.

In 1663, the beginning of the proprietary regime, the population of this new region had reached several hundred. But the hunger for land and "elbow room" kept the settlers widely scattered. It would seem that they remained scattered for quite a while as the largest and only town in North Carolina in 1709, having been founded in 1705, was Bath with twelve houses and no churches. At the end of the proprietary rule in 1728 the population had reached the 10,000 mark with the towns of Edenton, New Bern, Elizabeth City and Beaufort added.

Some of the most important figures of the colony resided in Bath. Governor Eden, the last landgrave of the province, resided here during much of his term. He maintained a residence on the opposite shore of the creek from Bath, where he is reputed to have negotiated many a clever deal with the notorious Blackbeard. Tradition has it that his castle was connected with the water by means of an underground passageway through which the valuable booty garnered off the coast by the notorious Blackbeard was carried to be divided with the governor in turn for his protection. A huge kettle built of brick in which it is asserted the pirate boiled tar for his ships was visible on the banks of the creek until a few years ago. Other relics remain of those fierce, piratical days, among which are the skeletons of several ships, supposedly Blackbeard's, deep in the sands along the brink of the creek. Parts of these may be seen at that season of the year when the winds have removed the thin covering of earth which engulf them.

Bath is perhaps more interesting today because of its early connection with the religious life of our state. The old St. Thomas church in which regular services are still being held is the oldest church building in North Carolina. While not the first church built within the province, this honor seems to belong to a wood structure erected near Edenton, it is one of the very few structures in this country that dates back to the early eighteenth century. This church was erected in 1734, twenty-nine years after the founding of the town. The cost of erecting a brick structure of this type must have been very great at that time and would seem to indicate that St. Thomas Parish was of considerable size and importance. The correspondence of the Rev. Alexander Steward, one of the early missionaries of the Established Church in this province, shows that this was probably true. In a letter written from his headquarters in Bath in 1765 he states that there were about 1100 souls in the St. Thomas Parish "besides a number of blacks."

Practically all of the building as it stands today is the original structure. The door to the main entrance, the window and door frames as well as the badly worn door sill, are of pine material and although original materials they are still in an excellent state of preservation. While the bricks composing the walls and the pavement of the church were brought from England, the wood material was probably manufactured locally of Carolina pine. It seems that a saw mill of some description was operated in the town as early as 1731. The shingle roof and the white glass windows form a striking contrast with other parts of the building and would seem to be the only tokens of modernity that are visible from the exterior.

On the right of the front entrance in the exterior wall there is a memorial tablet bearing the names of three men who founded the town of Bath in 1705; they are: John Lawson, Joel Martin and Simon Alderson. In a corresponding position to the left is one to the memory of Thomas Boyd, which bears what might be considered a unique epitaph, "An Honest Man."

Just above these tablets immediately over the door there is a rather odd looking brick which has what might be called an interesting history. This brick, about eight inches square, is of the same texture and tone of the other bricks. It has carved upon its face two words and two dates: "Bath 1705—Church 1754." There is no doubt but that this brick is originally a part of the historic building and as such it must have caught the passing fancy of some irresponsible visitor, for therein lies the story that is told about this brick.

In 1905 a dignified yacht from New York docked at Bath where, it remained for several days. Its appearance as well as its departure excited no great interest among the people, as they have more or less grown accustomed to such things. It was about six months after this when a lady of Baltimore city who had some time previously visited Bath, saw and recognized this little marker in the Metropolitan Museum in New York. She communicated with the secretary of state in Raleigh, informing him of her discovery. She wanted to know if the marker which she fortunately remembered having seen was missing from over the door of the St. Thomas church door in Bath. Contact was soon made with the right parties in the Beaufort county town and the fact of the missing brick, which prior to this time strangely enough seems not to have been missed, was definitely established.

After an extended negotiation between the authorities of the two states, as the story goes, the much prized little marker was restored to its original resting place. The new mortar which now holds it securely in place bears mute testimony to the truth of the story. The residents somehow believe that the brick was secreted away by some person aboard the yacht.

Within the interior of the church there might be upon first inspection little to remind one of the antiquity of his surroundings. A wide center isle with a pavement of large, square, red bricks might be the first attraction. These bricks were brought from England. They constitute a substantial base for the two rows of crude, handmade pews. These pews while quite old are said not to be an original part of the early church.

That the early churchmen in this province conformed to the old custom of burying their dead, at least a part of them, within the crypt of their churches is well attested by the number that rest beneath the crude pavement of the St. Thomas church. The number so buried in this church is estimated to be about sixty.

This custom of burying the dead within the churches, an interesting one for us today, is said to hark back to the early centuries of the Christian era and is said to be closely related to the custom of praying for the dead. Burials within the churches and on adjacent grounds was the original solution of providing consecrated ground for the purpose. The crypt of the churches were first appropriated, and when this was no longer ample adjoining ground as near the church building as possible was procured and used by the particular people entitled to attend divine services in those churches.

There are many customs observed by the English colonists in connection with their religious life that are interesting to us. Custom decreed a certain seating arrangement with the church and that according to age, social position and estate. This custom was perhaps more rigidly adhered to in staid old Virginia than in many other colonies. One family of the Old Dominion is reputed to have displayed its disregard for the "commoners of the community" by having them wait outside the church until their superiors were duly seated in the pews especially provided for them. So strict was one member of a Virginia family in keeping the vulgar lot in their places that she suffered because of this great remorse of conscience just before her death. In the confidence that some atonement was necessary she gave orders that her body, as an act of abasement, should be buried beneath the pavement in that part of the church reserved for the poor.

In the northeast corner of the St. Thomas church, beyond the chancel rail, there is a slight marble slab to the memory of Margaret Palmer. The stone is a beautiful tone of gray, highly polished and artisically engraved in the conventional style of lettering and spelling of that period. The inscription reads:

"Here lies the Body of Mrs. Margaret Palmer, wife of Robert Palmer, Esq., one of His Majesty's council & Surveyor General of the Lands of this Province who departed this life Oct. 19, 1765, age 44 years After labouring ten of them under the severest Bodily Afflictions brought on by Change of Climate, and tho' She went to her Native Land received no relief but returned & bore them with uncommon Resolution & Resignation to the last."

Those who have read Edna Ferber's "Show Boat" will doubtless recall, with a few minor changes, the whole of this inscription. Miss Ferber spent several days in September, 1925, in Bath and vicinity collecting local color for her book. The scene as she presents it in this connection is laid in Tennessee. The old church, as she describes it, is covered with vines and the haunting atosphere is pervaded with odors fragrant and mysterious. The doorsteps, as she truly says, are worn, but the pillars are not visibly sagging as she romantically suggests.

Miss Ferber's interest was also captured, as many others have been through the years, by the old English Bible to be seen within this church. It was published in England in 1703, and is a rare example of the early bookmaker's art. With heavy, substantial covers the volume is surprisingly well preserved. The thick, heavy leaves are of excellent texture and in spite of their great age show little signs of discoloration. The printing is in a bold, clear type of beautiful old English. In recent years the Bible has rested securely in a glass-covered case beyond the touch of curious spectators. The attendant, however, who is on duty every day, is very obliging and is glad to open it for the inspection of any who may request it.

The volume is the gift of John Baptista Ashe, who wills in a few well-phrased words on a faded, typewritten sheet attached to the cover pages of the book, that it be kept within the St. Thomas parish. He mentions the fact that the volume was printed in 1703 "contemporaneously with the founding of Bath." He adds further that the Bible may "well have been used in the first services" held in the town. He continues: "In presenting it to the Wardens & Vestry of the St. Thomas Parish, I beg it may serve as a remembrance of Baptista Ashe and his wife Elizabeth, who were among the few residents of Bath from their marriage in 1719."

Besides the deed of gift of Baptista Ashe the old volume also contains the last will and testament of the donor, bearing the date of 1718, in which he disposes of his slaves and estate among his several children.

The old volume is of great historic value and is rendered the more interesting because of the wide publicity it has received in Miss Ferber's "Show Boat." The Bible as she describes it, contains the will of the hero of her story, a "time-yellowed document" clear and legible, hid away within a tattered and leather-bound Bible a century and a half old. There follows at this point in Miss Ferber's story an extended quotation which obviously enough comes from this "time-yellowed document."

The attendant upon the day of my visit recalled vividly Miss Ferber's visit and her exasperating inquisitiveness which was prolonged over a number of days. Discounting in no uncertain fashion the subtle art of fiction, he expressed his regret that the description was not more accurately and justly done.

Resting upon the altar before which officiating ministers have bowed for well nigh two centuries may be seen today the candelabra which were given by King George II of England. These relics of silver upon a copper base, have been greatly admired by many thousands of visitors and widely sought by museums.

The church has at more than one time been the hapless victim of vandalism. In 1924 when Bath was celebrating its bicentennial anniversary, two of the little drip-cups were removed. One other had disappeared sometime previously, so only one still remains.

The structure as it stands today presents what might be considered an unusual appearance for an Episcopal

church. The distinguishing mark of the cross is nowhere in evidence. A tower which was originally a part of the building was blown down during a storm in 1811. Doubtless upon its summit at one time the cross could be seen, but after its destruction it was never replaced. The bell after the havoc of the storm was provided less conspicuous quarters in the rear of the building, where it may be seen today.

This bell is one of the oldest church bells in America. It was given by Queen Ann in 1710. It had been in service for more than half a century when the historic Liberty Bell of Independence fame was rung in Philadelphia in 1776.

A roster of visitors to the St. Thomas church is faithfully kept and dates back many years. The long list contains many names of widely known men and women. Last year more than three thousand visitors were attracted to this historic shrine. A few years ago the number went well over the five thousand mark.

THE MAJESTY OF PRAYER

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near. And this, wherever you are; it needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find "Jehovah Shammah," "The Lord hath been here," inscribed on many a cottage hearth and many a dungeon's floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Gennesaret, and in the upper chamber where Pentecost began.

And whether it be the field where Isaac went out to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Jacob wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hillsides where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet down from heaven, the landing-place of mercy because the starting point of prayer.

And all this, whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah or a lisping Samuel. It needs but a blind beggar of a loathsome lazar. It needs but a penitent publican or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation to bring you to the mercy seat—or rather I should say it needs the costliest of all. But the blood of atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and intantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege? W. A. Betts.

Industry, individually and as a whole, has washed its hands of a certain group of the unemployed—the old, the injured, the irresponsible. We might as well face the fact that for years to come they will be a liability to their community and a permanent load upon public and private agencies.—Percival Dodge, Detroit Com. Fund.

MEN AND HOGS AND THE STILL HOUSE

Frank and I used to hunt together and we usually went out by the still house. His father worked at the still —he was the government taster. His job paid him good money because the government paid him for licking the revenue stamps and the still owners paid him not to stick them on. Frank argued that his daddy's job was just as honorable as my daddy's job. Frank is now in the penitentiary. I remember that there were two streams flowing from that still—one stream was used to fatten hogs and the other one was used to make men poor. Three weeks ago the men who misrepresent North Carolina in Congress voted to reopen that still. But their idea is to swap those streams around so that the men can drink from the one that used to fatten the hogs and let the hogs have the other. Why did not we poor simps think of that before we passed the affliction of prohibition. All because we had to depend on the thinking of such men as Aycock and Glenn and Jarvis and did not have this modern intelligencia who could so skilfully and advantageously get up a trade between men and hogs.

Ed Earnhardt.

ANOTHER JOB FOR THE SOPHOMORE

There is a sophomore in the mountains of western North Carolina whose chief recreation is eldering on the Waynesville district, but who has added to his accomplishments the study of natural history with wild animals I have heard about as his specialty.

This young sophomore, who delights to associate with sages, has found that a real panther (perhaps the last of his tribe) ranges about Hooper Bald in Graham county. (Read the story "Sage and Sophomore" on another page of this paper).

What we demand of this young elder who represents Bishop Mouzon over in the Cherokee country is that he secure the scalp of this lone panther. We have heard those "old wives fables" about the animal near the edge of the woods that cried like a woman and that caused the dogs to come in whining and lie down "between my legs." But what we demand is the scalp of the "painter" that Captain Frank Swan thinks makes his habitat about Hooper Bald.

BISHOP JOSEPH BLOUNT CHESHIRE DIES AT 82

For more than fifty years a priest and bishop in his church, the son of a minister who for more than half a century was rector of Calvary church, Tarboro, this good man spent his long years among his own people. A man more truly a North Carolinian by heritage and training and sympathy could not be found among us. Six years a lawyer, fifteen years a rector and thirty-nine years a bishop tells in broad outline the story of a long life spent primarily in the service of his church; but not confined to ecclesiastical affairs.

Few men knew so well the history and traditions of the state as did Joseph Blount Cheshire. His birth, associations and interests were all favorable. He was fully at home in every period of our state's history and was ever ready to put on the right track historians who had gone astray. In him was found one of the best products of this commonwealth and of the Episcopal Church. He has greatly enriched the life of the state by a noble career of more than four score years.

THREE DISTRICT MEETINGS IN A SNOWY WEEK

Last week all Piedmont and western North Carolina were wrapped in a blanket of ice and snow; in places it was fully six inches thick. Eastern Carolina fared better, though it did not escape. The district meeting at New Bern and the one at Wilmington escaped with little hurt, but the Fayetteville at Sanford suffered a severe chill. Not even the close proximity to South Carolina could save the day for the Scotch in the sand hills. These Scotchmen know little of the endurance of their ancestors in the highlands.

The New Elder at New Bern

Monday, Rev. T. McM. Grant met for the first time his preachers and district stewards in a district meeting. He started well and wound up in fine favor with all.

A feature we have seen in no other district meeting was made possible by Rev. R. E. Brown of Kinston. At the request of the elder, he had mimeographed copies for each preacher of his plan for the year's work at Queen Street, Kinston. Some of the features of the year were worked out in detail. We have seen no finer presentation of the plans for the entire year's work than this.

Brother Grant insisted that he did not intend for this Kinston plan to be copied by any one, but he did hope that each preacher would have a plan of his own for the entire year's work which would be forwarded to him and then he would send this on to the bishop. This would guarantee a definite line of work for each one.

Following the presentation of the various causes of a connectional nature, such as orphanage, the benevolences and Christian education, the district stewards did their work.

At the luncheon hour Brother C. S. Wallace of Morehead City gave a stirring address on church loyalty and urged the need for each one, preachers and laymen, to do their best this new year. Fifty men and eight women gathered about this board in spite of the ice and the snow.

The presiding elder closed the day by conferring with his preachers as to the year's work. All went away highly pleased with the new elder and his plans.

Wilmington District

Rev. W. C. Martin used much local talent in presenting the causes in his district. Following A. S. Barnes, who spoke for the Methodist Orphanage, Rev. H. C. Smith, formerly pastor of Trinity church, most effectively presented the various benevolent causes. Mr. W. A. McGirt, lay leader, spoke with deep feeling of the present demands upon the laymen.

Rev. L. M. Hall made a stirring appeal for evangelism in the district during the coming year.

The effectiveness of the woman's work was disclosed by the illuminating words of Mrs. E. R. Clark, district secretary. Brother H. C. Smith had made reference to the wonderful showing made by the women in the Durham district. Somehow a disclosure of the work done by the women always puts to shame the rest of the church in the work undertaken. Mrs. Clark succeeded in her effort.

Presiding Elder W. C. Martin still has one arm in a sling, due to a serious automobile wreck two months ago, but his enthusiasm has suffered in no wise. He and his preachers, with the large number of laymen present, separated, determined to do one of their best year's work. The attendance was large and the spirit fine.

No, there was no snow at Wilmington. The sun shone bright and clear and the air gave promise of the spring time. Rarely does it snow in the "the city by the sea"—possibly on an average of once in five years. Such is this fine semi-tropical climate of our chief seaport.

Before set of sun, with Rev. Albea Godbold at the wheel, Revs. H. C. Smith, A. S. Barnes and this scribe were once more in the midst of ice and snow, fearful lest we would be piled by the side of the road in the heaps of winter.

The Meeting at Sanford

The week previous the district stewards had done their work. About half of the pastors reached Sanford last Wednesday for the district institute.

Rev. J. C. Wooten led the devotions and indicated the nature of the demands upon all for the year.

Rev. Albea Godbold presented the claims of Chapel Hill and College Place churches, and Rev. A. S. Barnes spoke for the Orphanage. In this present round of district institutes his setting forth of the urgent needs of the children at Raleigh has made a profound impression. Did all the people know, the situation would be quite different.

Rev. H. C. Smith presented the benevolences and Prof. H. E. Spence spoke for Christian education. The job was finely done by each of these. Spence spoke with much seriousness; Smith set out in a concrete way the urgent demands upon us all.

At each of the eight meetings held in the conference during December the utmost consideration was given the needs of the Advocate. If the promised co-operation is given by all good results should follow. Our thanks for all the courtesies shown us on this round.

"GEMS OF TRUTH IN STORIES OF LIFE"

The purpose of this volume of stories is both to entertain and to instruct. The author says in the Preface: "Only clean and clever stories have been selected for this book. They have been gathered from many sources; quite a number have been recalled from memory. No originality, however, is claimed for any save three or four."

This volume of 148 pages is divided into two parts, with a complete table of contents. Professor Robertson, teacher, educator, author and lecturer, has gathered a wonderful variety of stories that have passed current among the people of the "Old North State" and elsewhere. People of the older generation who read this book will have something of the feeling of the man who when he saw Hamlet for the first time, said: "It was good, but made up mostly of quotations." "Gems of Truth" to many will be as familiar as the quotations from Hamlet, for these stories are really a cross section of our life. Some will be interested in their humor and touches of life, but we are inclined to think the highest value of this volume will be in its preserving the stories and the humorous incidents that interested the country people, especially of a former generation.

"Georgia Scenes," by Augustus Baldwin Longstreet, published in 1835, preserved scenes, characters and incidents peculiar to Georgia in the first half century of the Republic. Some of these are ludicrous, others are excruciatingly funny—they are a good cross section of early Georgia life—a colony noted for wit and humor all its own.

"Gems of Truth" is not in a class with "Georgia Scenes" at all. The stories current in a North Carolina countryside are too far removed from the life of Georgia with its wealth of wit and fun for any such. Professor Robertson has dealt more especially with North Carolina and not with Georgia, presenting much that has gone into making the average Tar Heel in the early days of the republic. These stories, new and old, will enable many to gain a better appreciation of the elements that went into the life of our people and stories that made appeal to them.

Judge Buxton Robertson graduated from the University of North Carolina and has lived close to the people of North Carolina. He writes with knowledge and alert interest in his subject. Orders may be sent the author at Burlington, N. C.

Note: "Gems af Truth in Stories of Life." Short stories and anecdotes, old and new, all clean and clever, for parlor, pulpit and platform. Edited and sold by Judge Buxton Robertson, Burlington, N. C. $1.00 postpaid.

Theological Students Render Valuable Service to Country Church

By J. M. Ormond

Eight years ago yesterday Mr. J. B. Duke attached his signature to an indenture which provided for the formation of The Duke Endowment and the setting aside of large sums of money for many types of social service for the people of the South and particularly of the Carolinas. At this time it is quite suitable, along with the celebration of that event which was held in Charlotte on yesterday and with the Duke alumni meetings held in several countries and many states as well as practically all the area of North Carolina, to point out a few of the visible results of one aspect of this benefaction.

In accordance with a provision made by Mr. Duke's indenture, The Duke Endowment board of trustees has year by year distributed such amounts as were available for the purpose of supplementing the salaries of underpaid country ministers in the Methodist conferences of North Carolina, and in rendering additional ministerial service in special enterprises in the circuits where there was need by the use of specially equipped young ministerial students who might be available for church work in the summer.

During the months of June, July and August, the children of the country circuits are not in school and hence have more time for religious training and instruction, the homes of the country people are more accessible for pastoral visitation, food is more plentiful for entertaining preachers and group meetings of various sorts, weather is more favorable, transportation easier, and the general work of evangelism and other forms of church activity can be done more effectively. For these reasons many country preachers have found need for additional ministerial service.

Realizing the possibilities of using ministerial students in training for such service, The Duke Endowment, through the local committee at Duke University with President W. P. Few as chairman, began the experiment in 1926 by sending out five student pastors to as many circuits. The results of the work were gratifying and the requests for such summer service increased so that the plan has continued each year with an increasing number of student helpers. In 1932, sixty-seven such students were sent to rural charges in the two North Carolina conferences of the Methodist Episcopal Church, South, at the request of the pastors in charge on the field.

The student assistants are in no sense imposed on the churches nor do they dictate the type of work done. They go with the distinct understanding that they are to render service to the people in the country during the period of ten weeks immediately following the annual North Carolina Pastors' School. They are under the direction of the pastors in charge and are subject to their orders.

In making these assignments, however, the local committee has exercised great care and as much judgment as possible in an attempt to assign only such men as are qualified to give efficient service and also to distribute them in the areas which are in great need of additional help, because it so happens that the requests from the preachers in charge are more numerous than the men selected for such service.

Three types of work have been done by these students. Some of them give the full time to evangelistic work; others are engaged for the ten weeks in teaching Cokesbury classes; and others are privileged to engage in all the duties of the usual country pastorate. Before teaching Cokesbury courses the young preachers are required to study the subjects under accredited instructors and to pass successful examinations on the subjects. The courses offered are those which are duly prepared and set up by the General Board of Christian Education of the Methodist Episcopal Church, South, and especially designed for rural churches.

The students are required to make weekly reports to the Rural Church Section of The Duke Endowment at Duke University, and the preachers in charge who are directing the work are also requested to make weekly reports of the character, attitude, and effectiveness of the student helper.

The primary motive for this experiment is that actual service may be rendered to the congregations of the country churches, but of course there are experimental values to the students themselves—which is no small remuneration for the time and service given—provided the pastors in charge who are their supervisors are able to use them effectively and to guide them in their service.

It is impossible to enumerate here all the results of this service to the country church, but a few outstanding achievements of the summer of 1932 will be indicated. Eight hundred and eleven persons were received into church membership as a result of evangelistic meetings conducted by or with the aid of our summer workers, 698 of whom were received on profession of faith. One hundred and eighty-eight training courses were offered with 4,250 pupils enrolled and 2,917 certificates of credit issued. The men preached 1,426 times, made more than 5,892 pastoral visits, conducted eleven surveys, supervised 64 vacation church schools with 3,967 pupils enrolled, and participated in many other forms of church activities.

In addition to the tangible results above recounted, those of us who are closely watching the experiment have noted with much gratification a decided tendency on the part of many country churches to readjust their activities and program to suit the modern and religious social needs of the country people. The number of isolated churches that have been marking time is growing smaller and there is observed throughout the state an increase of active, zealous, rural congregations.

We ask the way to escape and find, after twelve years, that realism does not offer it. Realism in art has given us "Suicide in Costume"; in literature, Theodore Dreiser's "American Tragedy"; in politics, the Japanese aggression upon China. Realism, in short, chooses the stark and the ugly and emphasizes it, but leaves us stranded in a desert of cynicism, despair and defeat, because it draws no lesson from its emphasis.—President Henry Wriston.

Humanity, in order to pay for the war, has drawn a check for which there are no funds.—Gabriel Hanotaut.

THE SMALLEST GIFTS OF LIFE ARE GREAT

By James A. Glover.

Can any gifts be called small when they have been touched, hallowed and energized by the spirit of God? The divine spirit gives the dullest intellect strange brightness, fires stammering lips, make the weak as David, and the house of David as the angel of Jehovah.

The world is always glorifying its great men. According to its estimate the great men are everywhere and do everything. They build the palaces, win the battles, write the songs, electrify the crowd, paint the pictures, rule the nations, make and unmake the world. The great men are **the men,** and the rest are of little consequence. Ten-talented men are the splendidly gifted men, the great souls at whom we wonder. "The dear immortal few." How marvelous these extraordinary men seem! The grandeur of their conceptions, the sublimity of their heroism, the skill of their execution, an the eloquence of their utterance astonish us. We bind their writings in morocco and gold; we go thousands of miles to see the domes they hung in the air; crowds stand through centuries gazing in dumb wonder at the canvas they touch into glory. We treasure the very fragments of their glorious work. Their table-talk we garner, the scratch of their pen, their hasty pencil scratch. We preserve the house in which they happened to be born, we cover their ashes with marble, we covet their originality and masterly ease. We glorify their work and mark their footprints with reverence and preserve the things they touch as immortal. In the light of the world, they are great mountains, bathed with the gold of the upper air, while we are the level plain or the obscure valley. They are thought of as seas full of mystery, music and treasure, while we are just village streams going softly and barely noticed. Great men have made nations, shook nations, illuminated nations, made nations proud and happy, and at their death it was only like a sunset.

Their endowments are the "few things." This gives a glimpse into the future with all its grandeur. This world is not God's best world, this life is not man's highest life; the things of the present are not the final things nor the greatest. I solicit you to press on to higher and nobler heights. The beauty of Absalom was an eyesore; the knowledge of Lord Bacon alphabetical; the imagination of Shakespeare a spark of nature's fire; the sculptures of Michael Angelo a schoolboy's effigies in snow; Newton was a child with a few pebbles; the sceptre of Caesar was a reed; the music of Handel, as Emerson says, "chiefly of the tin kettle order." I declare unto you that God alone knows what the possibilities of human nature are. Keep your goal beyond your grasp or you will become stagnant. Remain faithful at the task and the reward or appraisal is certain to be yours. The world has been upbuilt by the faithful service of commonplace people, so do not despise yourself because you are dull, poor, slow, or undistinguished. Men greatly gifted are tempted to vanity, respectably gifted people generally have a sufficient sense of personal importance, the slightly gifted man is tempted to despise himself and his mission. Do not yield to this temptation. Take heed and remember that the lowest gift of reason is far beyond the grandeur of worlds and the narrowest mission of any human life is as wide as eternity. Know, yea, that mental and moral powers, even in their lowest expression, have a value quite mysterious.

SAGE AND SOPHOMORE

The oldest man and the youngest elder have had a talk. His name is John Crawford, sage of Shooting Creek, Clay county, and he is 103 years old this Christmas. On December 25, 1829, he came as a Christmas present to his mother. I suppose, like the little girl who grew tired of her doll, she wanted a "real meat baby," and what a piece of human flesh he has proved to be! His eye is not greatly dimmed, his humor abides and his mind is as clear as a bell. He is the celebrated father of a large and honored line of good citizens in Clay and other counties.

The sophomore learned many things from the sage. I learned after years of investigation that the panther was really in these mountains 60 to 75 years ago. It has been a hobby of mine to see the man who saw the panther. I have heard "painter" tales all my life, seen men who heard them "scream" and when a school boy tramping through the Horse Cove, I spent the night with an old settler who almost saw the great cat "come to the edge of the clearing and squalled until my dogs come sneakin' and bristlin' in the house and whined between my legs." Uncle Jeff Hayes of Tomotla had one to serenade him when a young man, and Captain Frank Swan thinks there is one left on the Hooper Bald in Graham. Many others have testified, but Uncle John settled the matter for me. He saw the beast, and he knows his varmints.

The panther had killed a deer and covered it up with leaves and trash. When the dogs struck his trail he ran into a cave in the Nantahallas, from which the hunters finally dislodged and shot him. Uncle John gives the credit for the shot to another man.

He was an eager hunter and often followed the chase with the Cherokees. He modestly boasts he never saw an Indian who could beat him in the woods. They were his friends. He even made friends with the "Yankees" while a prisoner for a long time at Johnston's Island. His word is, "I have found out that it is about as easy to make a friend as an enemy." His philosophy shines in this remark: "I used to wonder what I would do when I had to give up hunting, but you know that leaves you like it comes to you." All the Nimrods who read will understand that. There was a time when we would have traded our hope of heaven for a second-hand shot gun. Indeed, where is the thrill like the whirr of pheasant wings, the thunder-thrashing of a wild turkey on the rise or a buck crashing the brush?

Recently on the Pisgah Ledge of mountains an old-timer told us with a twinkle in his weather beaten eye about "the biggest buck with terrible horns" jumping out in front of him. Some man said, "Why didn't you shoot?" He replied, "I didn't want to be caught in the woods with an empty gun when that thing was around."

L. B. Hayes.

My faith is in the church within the churches, the two per cent, the germinal seed, the spiritual leaven, the inner group of men and women who have been genuinely kindled by Christ's spirit, and they are today living and thinking above the average, and ahead of the times. Always the real church has been not the dough of the mass but the leaven of the few.—Harry Emerson Fosdick.

Why wouldn't it be a good idea to pay the bonus with the foreign war debts?—Ogden L. Mills.

ROCKY MOUNT AND ELIZABETH CITY DISTRICT MEETINGS

As we entered the church at Rocky Mount, Rev. L. B. Jones, presiding elder, and Rev. D. M. Sharpe, secretary, were in the chancel ready for a full day's work. Two such were sufficient guarantee that all would go well. The program was so well worked out that little remained but to make needed adjustments.

The number present and the spirit shown gave great satisfaction. Though the clouds hung heavy and the rain came down no one seemed to care.

The hour spent around the table proved to be a fine respite from the more serious discussions of the morning. Brother Sharpe has given such an excellent report of the day in another column of this issue of the Advocate that we will not go into detail. We do feel, however, that the fine lay program for the afternoon should have a place. It follows:

Statement by District Lay Leader, Mr. W. L. Knight.

Address, Dr. W. K. Greene.

The Lay Leader Behind the Benevolences, Mr. L. L. Gravely.

The Pastor Behind the Benevolences, Rev. S. J. Starnes.

The Necessity of Regular Payments in Church Financing, Rev. W. V. McRae.

When and How to Raise the Benevolences, Rev. W. C. Wilson.

Round table discussion.

Our Task. Presiding Elder.

Immediately following lunch we turned our faces toward the Albemarle country via the Eden House bridge that spans the Chowan at Edenton. F. S. Love and his Buick knows how to leave behind the concrete, even though the air is wringing wet and the roads are streaming with water. Just one year ago four of us made the same trip on just such a day. We have learned to expect water in the low lands in December. L. L. Gobbel was full of reminisences and A. S. Barnes let us profit by his past experiences. This "old stager" in eastern Carolina found little out of the ordinary. One who had spent four years "eldering" all the way from Hatteras to the Virginia line back in the romantic days of travel in that land of wind and water finds little to startle in these days of motor car and the concrete highway. It is all very tame.

In the deep shadows of the night time we found elder J. H. McCracken hoping that the clouds would lift before ten of the next day. This elder believes in fair weather and good religion.

Well, without further words we may say that the meeting in Elizabeth City next day and the one in Washington the day following—these for the 12 charges south of the Albemarle Sound—were both all that could be desired. The spirit of high devotion at both places were especially fine. At the very beginning the presiding elder called all around the chancel for a period of consecration to the work of the year. The day started in such away as to to augur well for the year.

The discussions at Elizabeth City this day as well as the one at Washington were remarkably direct and effective. Brother McCracken won the hearts of all, for they felt a great concern weighed upon him. The pastors and the laymen present pledged themselves to give their best. Following all that has gone before these past years of trial, there is no reason why this Elizabeth City district should not have one of the best years at all. Some are getting a new hold on God. Secretary J. H. Lanning furnishes an excellent report of the day in detail.

NEW BOOK BY G. RAY JORDAN

"Courage That Propels" is the title of a new volume by Rev. G. Ray Jordan, pastor of Wesley Memorial church, High Point. The book will be brought from the Cokesbury Press, Nashville, Tenn., the first of the new year.

The various chapters of the book have as their purpose the helping to inspire morale by pointing out the spiritual resources of men and women, the true values of life, and the source of strength for all the situations people have to face. It is particularly apropos to the present situation economically speaking and was written by Mr. Jordan with just that in mind. The chapter topics indicate somewhat the course the author follows: 1. Courage. 2. Sunrise at Midnight. 3. Riches You Cannot Lose. 4. What Is Left? 5. Faith That Counts. 6. America's Greatest Need. 7. Conquering Fear. 8. God's Greatest Encouragement. 9. Your Real Hero. 10. Worry Free. 11. A Living God. 13. Power to Do the Impossible. 14. Prepared for Crises. 15. Finding Adequate Power for Life.

The first chapter is to appear in the Christian Century Pulpit ,also, probably just about the time of publication of the book. About that chapter on "Courage" Dr. Thomas Curtis Clark, associate editor of the outstanding pulpit journal, says: "It is a message which much needs to be given forth." Another chapter has appeared already in Church Management, well known ministerial journal. Two others have appeared in the Nashville Christian Advocate. About the entire manuscript which has been read by Dr. W. P. King, author and formerly book editor of the Southern Methodist Church and now editor of the denominational Advocate, says: "I think it is the best you have done." Mr. Jordan's previous books have been well received and have enjoyed a good demand among laymen as well as church workers.

The author is not only one of the outstanding younger members of the clergy of the Southern Methodist Church but also one of its most gifted writers.

IN MEMORIAM 1932

Bowing in humble submission to old Father Time at midnight, December 31, we shall submit to the rank and file of memories of the past our existing claims on the year 1932. Yes, we all accept it as a year of "depression," but should not we say prosperity? Why?

We know how to wear last season's clothes with a broad smile. And these clothes are respected in public because others wear them too. We are not too busy to engage in a romp with the baby, which is his education. Ninteen thirty-two is leaving us wiser—more sympathetic. Our hearts now readily go out to those who are in trouble, because we have experienced misfortune too. Heretofore we did not know our brother was suffering. We passed by on the other side.

Old 1932 has been a wonderful, fruitful year—a blessing. Let us bow in humble reverence at its passing and pass forward to greet 1933 with a heart of joy and hopefulness.

Some of us have actually gotten acquainted with our families. If the depression doesn't soon stop more and more of us are going to be seen attending religious services and loving our fellowmen more than ever before.

James Herbert Smith.

A WORD FROM SECRETARY SHERRILL

The first copies of the 1932 minutes of the Western North Carolina Conference came from our Advocate press December 14—just one month after our conference adjourned—and I commend the Advocate force, not only for this early completion of the task, but also for the splendid quality of mechanical work they did. Shipments were made daily from December 14 to December 21, when the last package was mailed. This is a heavy task, for there are more than 300 packages to wrap and ship, but I trust each preacher has received his quota without delay in the mails.

It is my wish that peace and joy may abide in every parsonage home at this Christmastide.

William L. Sherrill, Secretary.

"PUSSYFOOT" JOHNSON

"Pussyfoot Johnson, next to A. J. Volstead, is probably the best known dry in the world. Mr. Johnson began his career as a newspaper man working on a number of prominent dailies in the middle west. As a reporter he developed an unusual talent as an investigator, and when President Roosevelt was looking for a go-getter to round up the brood of bootleggers and blind-piggers who were criminally peddling booze to the Indians, he found in Mr. Johnson a man distinctly to his liking. Swiftly, but quietly, Mr. Johnson "turned hell loose and set the woods afire." He drove the human jackals who were debauching the Indians off the field. Many unsuccessful traps were set to kill him. It was in this service that he acquired the name "Pussyfoot," which has gone 'round the world.

FINDINGS OF WILMINGTON DISTRICT MEETING

We, the committee on findings and recommendations, desire to set forth certain objectives that should receive special consideration in the Wilmington district during this new conference year. It is our desire to train our people in the fine art of living together and to express in every possible way, in all our human relationships, the spirit of good will that lies at the very heart of our gospel message. Our hope for the future lies in a new discovery of the spiritual resources of the church. The imperative need of this distressed and fear-stricken world is God. We must have the vision to see beyond many of the superficial incentives upon which we have relied in times past to carry forward the program of the church. We desire to set forth briefly some of the special causes that should be faithfully cared for by the preachers, the laymen, and lay women of the district.

First, Orphanage. Recommendation is made that a Christmas offering be taken in every church for the orphanage, this to be applied on the apportionment, or sent in as a special as the church may desire. Let the remainder of the apportionment be secured by a systematic effort during the new year.

Second, Specials. We suggest that an opportunity be given the members of each church to contribute to the support of the Chapel Hill and College Place churches, the cause of kingdom extension, and the support of the preacher at Oteen.

Third, Benevolences and Missions. We recommend that every available means be employed to acquaint our people with the urgent needs that are being met through their offerings. The people who are informed will give and make sacrifices.

Fourth, Christian Education. We recommend that the preachers of this district give to Mr. L. L. Gobbel and Mrs. Earl Brian their fullest co-operation in setting up the new program of Christian education and in the holding of training schools wherever practicable.

Fifth, Christian Literature. We recommend that the cause of the North Carolina Christian Advocate be kept constantly before our people and that each pastor work faithfully with the committee on Christian literature in each church of the district.

Sixth, Evangelism. We further recommend that special revival services be held in every church and that the preachers make arrangements to assist each other without making any financial appeal.

Seventh. Lastly we would stress the need for a program to be made out covering the different interests of the church to be followed as far as possible during each month of the new year. Plan your work and then work the plan. This will help in preventing congestion at the close of the year, and the results are sure to be more gratifying to the preacher in charge.

(Signed) L. C. Larkin, B. L. Daniel, B. B. Slaughter.

ABOUT ENTERTAINMENT OF THE GENERAL CONFERENCE

Please permit me to correct the statement used in my communication a few weeks ago with reference to the entertainment of the next General Conference. I should not have used the sum of $5,000 as being the amount the entertaining city or churches would be expected to raise covering the local expenses in connection with the handling of the session of the General Conference. This sum may be no more than $1,000, all depending upon local conditions such as expenses in arranging for meeting places; proper equipment such as tables, chairs, etc.; proper markers for delegations and committee rooms; the installation of three or more telephones; also telegraphic service in church; three or more stenographers with typewriters; furnishing transportation as may be needed during conference for bishops and distinguished guests from hotels to churches, etc.; and such other local and incidental expenses as may be incurred.

Your publication of the above correction will be helpful to those churches contemplating extending invitations and I will greatly appreciate your kindness. Fred N. Tate.
Temporary Chairman.

A FEW WORDS FROM HAYESVILLE CIRCUIT

We were happy to return to the Hayesville circuit for the second year. Our associations with the good people of Clay county were very pleasant last year and we anticipate even greater things this year.

We have been given a very warm reception, which is a good start in the new year. Upon our arrival at the parsonage the next day after the adjournment of conference, we were welcomed by some of Hayesville's choice ladies, who had a warm house and a nice dinner prepared for us, which was very graciously received by the preacher and his family.

We began the new year with a very helpful union Thanksgiving service.

Last but not least, on Tuesday evening before Thanksgiving we were given a very generous pounding by the fine young people of Hayesville church. We have had quite a few poundings in the past, but I must confess that this was different from any we have yet witnessed. It was sponsored entirely by the young life. Sure, we can count on the young people of today. They are still interested in the church and things spiritual. Put responsibility upon them and they will put it across.

May the good Father above richly reward all for their kindness, and enable us to lead them on to victory through Christ which strengthens us. H. R. Cornelius.

FAYETTEVILLE DISTRICT APPORTIONMENTS 1932-1933

	P.E.	Benv.	Dist.	Orph.	Ch.H.
Aberdeen-Vass	$ 194	$ 1134	$13.50	$ 270	$ 100
Biscoe	115	672	8.00	160	64
Caledonia	108	630	7.50	150	60
Carthage	130	756	9.00	180	72
Ellerbe	108	630	7.50	150	60
Hay Street, Fayetteville	215	1260	15.00	300	120
Person Street-Calvary	86	504	6.00	120	48
Fayetteville Circuit	144	840	10.00	200	80
Glendon	86	504	6.00	120	48
Goldston	93	546	6.50	133	56
Hamlet	194	1134	13.50	270	108
Hemp	86	504	6.00	120	48
Jonesboro	144	840	10.00	200	80
Laurel Hill	86	504	6.00	120	48
Laurinburg	162	945	11.25	225	90
Maxton	130	756	9.00	180	72
Mt. Gilead	151	882	10.50	210	48
Parkton	158	924	11.00	220	64
Piedmont	130	756	9.00	180	72
Raeford	151	882	10.50	210	72
Red Springs	130	756	9.00	180	60
Rockingham	215	1260	15.00	300	120
Robérdel	122	714	8.50	170	68
Rowland	144	840	10.00	200	68
Sanford	215	1260	15.00	300	120
St. John-Gibson	144	840	10.00	200	60
Troy	144	840	10.00	200	60
West End	130	756	9.00	180	48
Wadeville	86	504	6.00	120	40
	4001	23373	278.25	5568	2054

J. D. Phillips, Secretary,
Board of District Stewards.

APPALACHIAN STATE TEACHERS' COLLEGE, BOONE, N. C., WINTER TERM, 1932-33

Those who desire to know where the large body of our students enrolled this year are from may read the record as indicated below:

No. in freshman class	463
No. in sophomore class	286
No. in junior class	129
No. in senior class	85
No. students from west of the Blue Ridge in N. C.	250
No. students from east of the Blue Ridge in N. C.	666
No. students from other states	47
No. of young men students	341
No. of young lady students	622
No. counties west of the Blue Ridge in N. C. represented	12
No. counties east of the Blue Ridge in N. C. represented	59
Increase over number of students at this date last year	161

ENTERTAINMENT OF ANNUAL CONFERENCE

The conference committee on entertainment held a preliminary meeting in Charlotte on December 6. At this meeting it was decided to meet again in February to select the place of meeting of the next annual conference. Any church desiring to entertain the next annual conference will please send a written invitation to Mr. J. B. Ivey, Secretary of the Committee, Charlotte, N. C., not later than February 1. J. B. Craven.

WAYNESVILLE DISTRICT MEETING

The district missionary institute will convene at Waynesville, January 5, at 10:30. An afternoon session will be held following lunch at the church. General and conference representatives will be welcome. Each charge is expected to have at least four good men and women present in addition to the pastor. L. B. Hayes.

STATESVILLE DISTRICT NOTICE

The Statesville district kingdom extension institute will be held at First church, Hickory, Tuesday, January 10, at 1:30 o'clock. Pastors, charge and church lay leaders and presidents of the woman's missionary societies are urged to attend.
J. S. Hiatt, P. E.

EXECUTIVE COMMITTEE MEETING OF BOARD OF CHURCH EXTENSION

The executive committee of the Board of Church Extension will meet Monday, January 2, 1933, at Centenary church, Winston-Salem, 11 a. m. All applications to the conference and the general boards should come before this committee.
M. B. Woosley, Secretary.

LIQUOR'S DEADLY WORK

One day Mr. M. Morrill's attention was called to a little pale, thin bootblack who had a bunch of bluebells in his button hole. The gentleman let the boy black his boots, then balancing a quarter on his finger, said:

"Here is ten cents for the shine and fifteen for the flowers," pointing to the bluebells. The lad put his small hand over the flowers.

"No, sir, I can't sell them. If I was starving I wouldn't sell a bluebell." And why not, little man?" The lad looked at Mr. Morrill so piteously that he was almost sorry he had asked him. He put his hand on the boy's head and said: "Excuse me for asking; you need not tell me unless you wish, and you can keep the quarter besides."

"I like you and I'll tell you. Just a year ago this month, and it has been such a long year I thought the bluebells never would come," and then he stopped and put his hand over his eyes as if to shut out some horrible sight. Presently he took down his hand and said abruptly:

"My father was a drunkard. We once owned some property, I've heard mother say, but that was before I was born. We got so poor mother had to go out and wash to get food for Bess and me. We lived in a little house, a quarter of a mile from town.

"On Friday morning there was only a plate of cornmeal and about two spoonfuls of molasses. Mother baked the meal into bread, and told me to feed the baby when she awoke, and to keep a sharp lookout for father, while she was away washing that day. She kissed me at the door. 'Be a good boy, Willie, and take care of little sister,' she said.

Bessie slept a long time and I passed the time sitting by her and going to the door to w atch for father. When she woke up she said: 'Baby is so hungry, Willie, get something to eat.' Get up Bessie, and let me dress you and then we will have some breakfast.' I had not eaten a mountful, nor had mother before leaving home, and I was dreadful hungry. She got up and I dressed, washed and combed her, and when we sat down to the table Bessie just dropped her curly head right down on the table and sobbed out, 'O Willie, I am so tired of cornbread and molasses; I can't eat it. I want some meat and butter.'

"'Don't cry baby,' I said, stroking her curls, 'mother will bring home something tonight.'" "But it is so long to wait."

"Try to eat," I said, and put a spoonful of molasses on her plate, and she did try, but she only swallowed a few mouthfuls and then left the table. I ate a small piece of dry bread. I thought she would eat the molasses, so I did not touch it. All day she kept saying she was hungry, but refused to eat. It was a long day to both.

"Father had not come home, and it was nearly dark; we were both sitting on the doorstep. Bessie had laid her head against my arm and began to cry, 'I'm so hungry, Willie, mother stays so late tonight.'

"Don't cry, baby, mother will soon be home." 'Of course she will!' exclaimed George Anderson. He lived a mile beyond us, and as he spoke he tossed a bunch of bluebells into Bessie's lap.

"'Oh, how pretty!' she exclaimed, while the tears dropped from her sweet blue eyes on the pretty bluebells.

"'Come Bessie,' I said, 'let me fasten them among your curls.' She stood up on the doorstep with her face toward the house. I stood behind her and tied the bluebells in her golden curls. I had just fastened the last one, when some one jerked me off the step. It was father; he was almost crazy with drink. He caught Bessie and said, 'You have been crying; what did Willie do to you?'

"She was so white and scared that I thought she would faint. 'Willie didn't do anything,' she gasped out. Father let her go and grasped me; he commenced to shake me awful. You rascal, what did you do to Bessie. Tell me or I'll shake the breath out of you.' He shook me so I could not answer. Then little Bessie caught him by the arm. 'Please, father, don't hurt Willie; I was so hungry it made me cry.'

"He looked at the table and saw the bread and molasses. 'You little white faced liar, you are not hungry, look at the table; there is plenty to eat, and good enough for such a brat as you,' and he shook her roughly.

"She began to cry and I tried to put my arms around her, but father pushed me away. 'If you can't eat anything I can give you something to drink,' and started down the path that led to the pond. Bessie hushed crying, but she looked awfully scared. 'I'll give you something to drink,' he said, when he reached the edge of the water, and I followed scarcely knowing what I was doing, I was so frightened. He waded in about knee deep, then took Bessie and put her little curly head down under the water. She threw up her little white hands and cried out, 'Oh, Willie, take baby out!' as her curly head went down.

"I waded around father and tried with all my strength to raise her little head outof the water, but father held it down. I begged father to take her out, but he would not listen. She threw up her hands wildly, there was a gurgling sound, then all was still. It seemed hours to me, but father at last lifted up Bessie's white dripping face. I called her name wildly, but her blue lips didn't move; she was dead.

"Father carried her and laid her down on the green grass. 'I guess she won't get hungry for awhile,' he said.

"I was so stunned I never moved nor spoke, until I saw the bluebells that I had twined in Bessie's hair floating out on the w ater. I could not bear to see them drift away, so I waded out after them. The water was deep and on I went. It was up to my armpits now, now over my shoulders, still the bluebells were just beyond my reach, but I must have them. The water touch my chin, another step and I caught them, and just as I did I heard mother call: 'Willie! Oh, Willie! where are you?'

"I looked for father. He was seated on the ground by Bessie. 'Willie! Oh, Willie!' came mother's voice again.'

"I was out of the water now, but so weak I could scarcely stand. 'Bessie! oh Bessie!' I called, 'Here, mother, at the pond.'

"Father gave one mad leap into the water—he plunged in head down. I was so terrified I did not know what to do. I heard mother coming. I trembled so I could not walk, so crawled up to Bessie, and took father's straw hat, put it over Bessie's dead face to keep mother from seeing it. In a moment she came in sight. She saw I was dripping with water. 'Willie, Willie, what is the matter?' I could not speak.

"She lifted the hat from Bessie's face. She stood for a moment as if turned to stone. 'Tell me how it happened, Willie, tell me quick.' Then I found voice and told her everything. She heard me through without a word, but when I had finished she stood with clasped

hands over Bessie and shrieked such unearthly cries that soon the nighborhood flocked to the spot.

"Father had drowned himself, his body was taken from under the beautiful water and buried in the cemetery alongside of Bessie. Mother was a raving maniac. I put the bluebells in a little box and hung them around my neck. After the funeral I lay in the hospital, sick for weeks with brain fever, but when I came to myself the box was still around my neck; here it is," and he drew from his bosom the small box containing a few withered leaves.

"They speak of sweet baby Bessie," he said as he closed the box and slipped it back under his shirt bosom. Then he looked Mr. Morris straight in the eyes and said:

"Please, mister, don't ever vote for whiskey. It killed my father and dear little baby Bessie, and locked my mother up in the mad house. Please don't vote for rum." —Selected.

A WEDDING OF INTEREST

The wedding of Miss Johnsie Pauline Lookabill of Winston-Salem to Rev. James Ernest Younts of Charlotte was solemnized in a ceremony of impressive beauty and solemnity Saturday evening, December 3, at the Grace Methodist church, with Rev. J. A. Baldwin, the pastor of the bride and a former teacher of the bridegroom, officiating, and using the beautiful ring ceremony of the church.

The church, which lends itself particularly well to decorative effects, was elaborately decorated for the occasion with the choir loft banked with pines, cedar and ferns, thus forming a beautiful background for the bronze floor vases filled with lovely golden chrysanthemums.

A graceful arch covered with soft ivy was erected on either side of the chancel, and tall cathedral candles were used to softly light the whole.

Mrs. Younts is the attractive daughter of R. J. Lookabill of Southmont. She is a graduate of the Southmont high school and of Mrs. Crim's Business College of this city.

She has made her home in Winston-Salem with her sister, Mrs. Walter Surratt, for several years, and has many friends who are interested in her happiness.

The bridegroom is the son of Mr. and Mrs. C. H. Younts of Southmont. He is an alumnus of Duke University, where he received his A.B. and B.D. degrees.

He is the popular pastor of Big Springs Methodist church, Charlotte.

Immediately following the ceremony Mr. and Mrs. Younts left by motor for Washington, D. C., and other points north, and upon their return will make their home at 516 West Park Boulevard, Charlotte.

RALEIGH DISTRICT APPORTIONMENTS, 1933

	P.E.	G.W.	C.W.	Dis.	Orph.
Bailey	149	409	384	18	183
Benson	97	334	314	15	150
Cary-Apex	152	417	390	19	187
Clayton	98	267	252	12	120
Creedmoor	147	401	376	18	180
Dunn	147	341	336	18	180
Erwin	172	443	415	21	210
Four Oaks	143	390	367	18	175
Fuquay	159	435	408	19	195
Franklinton	143	390	365	18	175
Garner	123	335	314	15	150
Henderson	270	736	693	33	330
City Road	90	241	230	11	110
Lillington	82	203	190	10	100
Louisburg	98	335	314	15	150
Mamers	102	278	260	13	125
Middleburg	155	423	397	19	190
Millbrook	106	289	271	13	130
Newton Grove	123	335	314	15	150
Oxford	246	670	630	30	300
Oxford Circuit	147	402	376	18	180
Princeton	65	178	167	8	80
Raleigh—Central	221	602	566	27	270
Edenton Street	469	1152	1105	45	450
Epworth	73	161	139	9	90
Jenkins Memorial	98	334	289	15	150
Selma	147	401	376	18	180
Smithfield	164	446	419	20	200
Tar River	143	389	365	18	175
Youngsville	73	201	188	9	90
Zebulon	98	334	314	15	150

J. D. Spiers, Secretary.

ELIZABETH CITY DISTRICT MEETING

The pastors, district stewards, and a goodly number of other church officials from the Elizabeth City region of the Elizabeth City district met in the First Methodist church in Elizabeth City on Thursday morning, December 15, at 10 o'clock. Rev. J. H. McCracken, the new elder for the district, with Rev. H. I. Glass, the new pastor at First church, led the devotional. Brother Glass gave a word of welcome to those present. The chairman then introduced the guest speakers: Rev. A. S. Barnes, Rev. F. S. Love, Dr. M. T. Plyler, and Mr. L. L. Gobbel. J. H. Lanning was elected secretary. Brother McCracken spoke of some things that were in his mind and upon his heart for the new year. Brother Barnes then spoke with reference to the needs and hopes for the Methodist Orphanage at Raleigh. Dr. Plyler spoke of the needs for the church at Chapel Hill and at College Place, Greensboro. Then referring to the North Carolina Christian Advocate he stated that these are extraordinary times and that those connected with the Advocate were trying to make the paper count for most just now by working day and night. He stated further that the paper belongs to the people and he hoped they would prayerfully and diligently support it.

Rev. H. I. Glass spoke briefly, emphasizing the benevolences—the meaning and significance and need for raising them in full.

The roll of district stewards was called. Then the district stewards' committee, composed of E. E. Bundy, L. E. Olds, W. H. Burgess, J. W. Evans and T. B. Elliott ,was appointed.

Then Mr. L. L. Gobbel, conference secretary for the board of Christian education in the church and its challenge to the church.

Rev. F. S. Love, presiding elder of the Raleigh district, spoke of the kingdom extension and benevolences and presented the cultivation literature.

At this time lunch was served by the good people of the First church. They served well and those present did not fail to show that they appreciated.

A brief afternoon session was held, at which time evangelistic needs and methods were emphasized and discussed. The district stewards, having met and adopted their committee's report, made their report to the meeting.

Throughout the meeting the new elder showed his ability and deep interest and acted as though he had some things in mind for the year and intended to do his best to accomplish them.

When the meeting was over all seemed agreed that "it has been good to be here." Jesse H. Lanning, Secretary.

ROCKY MOUNT DISTRICT MEETING

On last Wednesday the preachers and laymen met at the First Methodist church at Rocky Mount, in response to the call of the presiding elder, to consider the work of the Rocky Mount district for the year.

The presiding elder, L. B. Jones, conducted the devotional service, introduced the new preachers in the district, and outlined the purpose of the meeting.

Brother E. H. McWhorter had been chosen for an inspirational address. He emphasized the importance of understanding the terms on which Jesus launched his missionary program, and emphasized the statement of Jesus, "I am the light of the world," and stressed the fact that it is our privilege to transmit that Light.

Brother F. S. Love spoke in the interest of the missions of our church. He made a great appeal for an understanding of what we are doing and for confidence in an informed laity.

M. T. Plyler got up to speak about our Christian literature, the North Carolina Christian Advocate in particular, but before he was through he had preached a great sermon on "God Our Sufficiency." Those who read the Advocate or hear Plyler preach know that he always rings clear.

Missions, orphanage, benevolences, Christian education, evangelism, Chapel Hill and College Place, and Christian literature were all stressed at the meeting.

L. L. Gobbel, A. S. Barnes, M. T. Plyler, W. V. McRae, S. J. Starnes, W. C. Wilson and Brother Graveley assisted the elder in carrying out the program of the day.

An objective for the year is Loyalty Week. That during one week of the conference year we are to observe Methodist loyalty week, with a sermon in every church on every charge, using the following subjects for discussion:

1. Loyalty to the Methodist doctrine.
2. Loyalty to the Methodist emphasis upon Christian experience.
3. Loyalty to the Methodist way of living as laid down by our General Rules.
4. Loyalty to our educational program.
5. Loyalty to our missionary program.
6. Loyalty to the church.
7. Loyalty to Jesus Christ.

It was an inspiration to all who attended to see the seriousness and deep consecration that registered on the faces of the men who feel the responsibility of leadership in this work. We cannot tell all that happened at the meeting, but this kind of meeting is a trail blazer and gives promise for a good year on Rocky Mount district. Daniel M. Sharpe, Sec.

BOARD OF CHRISTIAN EDUCATION
North Carolina Conference

L. L. GOBBEL, Executive Secretary, Durham, N. C.

DISTRICTS MAKE PLANS

Christian education came in for careful consideration at each of the district meetings recently held over the conference. The executive secretary attended five of them and received the most hearty co-operation of the presiding elders and their district staffs. Illness prevented his attendance upon the New Bern, Wilmington and Sanford meetings. The presiding elders saw to it that Christian education was well represented at the New Bern and Wilmington meetings, and Professor Spence represented our board at Sanford.

Perhaps the most significant thing discussed in this regard was the plan for district program and organization. In some of the districts the details of the program, including emphases, meetings, etc., have been worked out, and district workers have been appointed. In the other districts these matters have been initiated and are in the process of being worked out. Following is a more or less typical district program:

I. Survey (discovering neglected peoples and areas).

a. District-wide.

b. Simultaneous.

II. Emphases other than survey.

a. Discovering and training leaders.

1. Quarterly conferences as Christian education institutes.

a. Second quarterly conference given over largely to Christian education.

b. Superintendents' reports called for and discussed fully at each conference.

2. District and sub-district training conferences.

a. District conference on Christian education—may be combined with district conference.

b. Sub-district conferences at strategic points.

3. Local church visitation.

a. Workers' council meetings.

b. Meetings of boards of Christian education.

4. Cokesbury training schools.

5. Standard schools and classes.

6. Young people's unions and temperance meetings.

b. Organization (emphasized in all meetings listed above).

1. Integrated with the total education program and process.

2. Missionary materials used regularly.

3. Missionary day observed monthly.

4. Missionary offering sent monthly to the Home and Foreign Missionary Enterprise, Rev. C. K. Proctor, Treasurer, Oxford, N. C.

5. Shares in the Home and Foreign Missionary Enterprise assigned to classes, departments, divisions, and schools.

d. Evangelism.

1. Continuously emphasized, especially in young people's division.

2. Special seasons, including decision day and revivals.

e. Special days and occasions.

1. Sunday school day observed in every church and offering sent to Rev. C. K. Proctor, Treasurer, Oxford, N. C., for support of conference and district program of Christian education.

2. College Day last Sunday in May.

3. Young People's Day annually.

4. Missionary Day monthly.

5. World Temperance Day and Prohibition Day.

CONFERENCE COUNCIL JANUARY 17

District workers from all over the conference are being called together at Goldsboro Tuesday, January 17, for a meeting with members of our conference and general board staffs. Miss Mary Skinner, director of children's work, and Rev. Walter Towner, director of young people's work of the general board of Christian education, will assist us at Goldsboro.

A number of sub-district meetings will be held immediately following the Goldsboro meeting.

RALEIGH DISTRICT SURVEY

The Raleigh district is going to make a complete district-wide survey. This decision was reached at a meeting of the preachers and laymen of the Raleigh district recently. The plans for this and other emphases are set forth in the following section of the committee's report adopted at the meeting:

Christian Education

We note with pleasure the creation of a district staff for the promotion of the work of Christian education. We will gladly co-operate with them in the leadership of this work in our several charges. The following is set as the ideal to which we will work this year:

The organization in each local church of the local board of Christian education and the three divisions—children's, young people's, and adult.

As a basis for the more effective work of Christian education and evangelism it was decided that a simultaneous district-wide survey should be made at a time to be designated by the district staff. This survey to include every family in the district; and be made by each pastor and his people; and is to reveal the location of the home, the relation of each member to the home, to the Sunday school and church. The survey cards are to be kept on file at the parsonage in each charge, and a duplicate copy is to be sent to the presiding elder to be used by him and the district staff in studying the question of mission territory. We believe the county should be the unit of organization for this survey, and ask the district staff to designate one pastor in each county as chairman, who will call together all the pastors in the county, and effect an organization for the division of territory, and any other plans that may be deemed wise in carrying out the survey.

We recommend the use of the second quarterly conference as a Christin education institute, at which time the pastor and presiding elder, with the aid of the district staff, will arrange an interesting and helpful program on Christian education as it affects the local church.

We urge that a monthly missionary program and offering be observed every fourth Sunday in each Sunday school and that the money be sent immediately to C. K. Proctor, treasurer, for use on the Home and Foreign Missionary Enterprise.

We desire to stress the observance of S. S. Day in every school, and that the offering be sent to C. K. Proctor.

We suggest that the survey be followed up in the Sunday schools, with evangelistic efforts culminating in decision day.

Young People's Division

NEW CHARTERS

Seven charters were issued to newly organized divisions in our conference during the month of October, according to a report recently received from the Nashville office. The newly chartered divisions are as follows:

Mt. Zion, Currituck charge, Elizabeth City district. President, Otto Bateman, Poplar Branch.

Plank Chapel, Tar River charge, Raleigh district. President, Wayne Woodleaf, Route 1, Kittrell.

Morehead City, New Bern district (2). President intermediate department, Grace Freeman; president young people's department, Billy Chalk.

Helena, Mt. Tirzah charge, Durham district. President, Margaret Pearce, Timberlake.

Camp Ground, Fayetteville circuit, Fayetteville district. President, Surles Butler, Fayetteville.

Cary, Raleigh district. President, Leslie Mayton, Cary.

CLASS IN WORSHIP

Under the direction of the leadership training committee of the Duke Memorial young people's department, of which Miss Esther Ruth Jones is chairman, a standard training class in "Worship in the Young People's Division" has been held during the past two weeks. Mr. Gobbel did a splendid job of teaching this class. which was made up of 22 enthusiastic young people from Branson, Trinity, and Duke Memorial churches. Among others taking the course were two of our conference officers, Miss Reba Cousins and Mr. Charles T. Thrift, Jr., and Mrs. Brian. There was a total attendance of 22, 16 of this number being enrolled, and 13 receiving standard credit. The members of the class would take this method of expressing their appreciation of the excellent service thus rendered by Mr. Gobbel.

BOARD OF CHRISTIAN EDUCATION
Western North Carolina Conference

JOHN F. KIRK, Exec. Sec., Office 2504 Berkley Place, Box 315, Greensboro, N. C.

VERY IMPORTANT ANNOUNCEMENT

Your executive secretary is making one of the most important announcements of the year, in a letter to the pastors and Sunday school superintendents of those church schools interested in the Standard training program. We are printing on this page a copy of that letter, and also a copy of a blank information card, on back of a prepaid "Business Reply Card," which it is urged that the pastor fill in and mail to the conference office at once.

The extension secretary will send out a similar letter to pastors interested in Cokesbury training program at some time in the month of January.

Board of Christian Education
Western North Carolina Conference
Methodist Episcopal Church, South
John F. Kirk, Executive Secretary
P. O. Box 315,
Greensboro, N. C.,
December 21, 1932.

Dear Fellow Workers:

I am addressing you in the interest of the Conference Standard Training Program for 1933. You will find below the announcement of the year's training policy and a brief description of some of the more important new courses offered for the conference year 1932-33.

The conference board announces that, due to lack of funds, it has limited the number of schools this year to five, to be held in the larger centers of the conference. These have already been scheduled as follows:

Greensboro, February 26-March 17.
High Point, February 26-March 17.
Winston-Salem, February 26-March 17.
Charlotte, March 19-24.
Asheville (tentative), March 26-31.

In addition to the above five regional schools the board authorizes standard training classes to be conducted by instructors accredited for standard class work. The board places at the disposal of the conference the time of the three full-time members of the staff available after their necessary promotion work has been attended to. It is hoped that a total of fifty to seventy-five weeks will be available to local churches for work in these standard classes. In addition to the above a limited number of classes may be arranged through the conference office with other available instructors. This would probably bring the number of communities that may be reached with a standard class up to a possible number of one hundred.

The advantages of classes over standard schools have been listed in the North Carolina Christian Advocate, issue of December 8, briefly as follows:

1. It enables the pastor to assemble his whole corps of workers into one discussion group.

2. It is better adapted to a consideration of the actual problems existing in that particular local field.

3. It gives opportunity for a less formal type of training, less theoretical and more practical, than can be offered in the old type schools.

4. It is more economical both to the conference board and to the local church than the school.

5. Certificates of credit are granted on practically the same conditions as in the school, but the certificates will be issued from the Nashville office instead of at the close of the class sessions.

The Nature of the Courses Offered

1. "The Administration of Christian Education in the Local Church." This is primarily a "Problems" course. In this course we shall seek to bring forward for discussion the actual difficulties to be faced by the workers in the local situation. Also it is hoped that at least a beginning may be made in the actual solution of the problems brought out in the local situation. Mere theoretical discussion will be avoided in favor of bringing out actual experiences in similar situations.

2. Building the Program for Seniors and Young People." This course will attempt to show just how to initiate and operate a successful program for young people. It is emphasized that this program should be initiated and operated by the young people themselves. Adults are supposed to give guidance and direction only as the young people realize the need for such adult guidance and seek for such direction. The adult will best show the skill by inspiring the young people to seek his help in developing their own program. In other words, this course seeks to show the young people themselves.

3. "The Fourth Gospel." This is one of our more recently authorized Bible courses. We are able to offer it by instructors of our own conference this year for the first time.

4. "Missionary Education in the Local Church." We desire to emphasize this course this year, as a means of stimulating actual missionary interest in our church schools.

5. "Teaching Children." This is a new course interpreting the principles of teaching children in the church school. It seeks to help the teacher and parent to understand the new approach and emphasis in Christian education for children and to use more wisely the teaching materials provided for children. Parents, officers and teachers working with children under 12 years of age will be interested in this study.

In addition to the above five we hope to be able to offer later on a newly adapted course, "Administration in the Young People's Division." This course is similar in its treatment and problems within the young people's division to the course listed under item 1 above, "Administration of Christian Education in the Local Church," a problems course in the general situation. We hope also to be able to offer in a few weeks "The Christian Education of Adults," for the adult age group, and "Children's Work in the Small Church." These eight courses are either entirely new or newly adapted and present a well rounded and almost complete series of courses covering the entire range of age groups from the standpoint of actually putting on the unified program of Christian education in the local church.

Meeting the Need Today

In the judgment of your board we have scheduled for this year courses to be offered as above outlined that should fit into almost any church in the conference desiring the standard type of training.

Information Urgently Desired

You will please look over the above named courses offered for 1933 and fill in as early as possible the enclosed prepaid reply card and mail to the conference office. This information is necessary before dates can be assigned in order that we avoid conflicts of dates and in order that we may give to the schools desiring such service as nearly the dates asked for as possible.

Act Immediately

We hope to begin our standard class program around the first of January and it will be necessary that pastors and Sunday school superintendents get this information to the conference office at the earliest possible date.

Cordially yours,
(Signed) John F. Kirk.

Name of Church .....
Name of Pastor .....
Do you desire a Standard Class this year for your Church? .....
Your choice of course .....
Preference of date .....
Signed .....
P. O. Address .....

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

GREETINGS FOR THE NEW YEAR!

Up! Face the future! Whatever the past has been,
Let it move you to spend your remaining days
In faithfulness and loyalty to your better-self.

—Dr. Frank Crane.

God give me joy in the tasks that press,
In memories that burn and bless;
In the thought that life has love to spend,
In the faith that God's at the journey's end.
God give me hope for each day that springs,
God give me joy in the common things.

—Thomas Curtis Clark.

Thank God every morning that you have something to do, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness, contentment and a hundred other virtues the idle never know.—Chas. Kingsley.

THE WARRENTON AUXILIARY

Mrs. N. M. Palmer writes: "A program on Wednesday afternoon, December 14, closed our work for the year. Our auxiliary has worked in harmony with all Council recommendations, using the program literature and the World Outlook; holding study classes, and observing the week of prayer. The president, Miss Amma Graham, and Mrs. John Burwell, superintendent of young people, conducted the last service of the week of prayer, using the Retreat program. Our women have greatly enjoyed the privilege of having our own missionary with us. Miss Josephine Dameron has made many interesting talks on Korea and her work there."

The Roper circuit auxiliary has elected Mrs. Jack McAllister president and Mrs. R. C. Chesson superintendent of publicity for 1933. Mrs. McAllister has served several years as one of the best superintendents of publicity in our conference. We shall expect her consecration, her zeal and her resources to do wonderful things in cultivating the work on the Roper circuit.

Mrs. A. L. LaGarde of Cary writes that her auxiliary has forwarded resolutions to their represenatives in Congress using them to use their influence to retain the 18th amendment to our constitution.

Mrs. Seth Atkinson of Washington writes: "The December meeting was the best of the year in attendance, it being the best meeting under the presidency of Mrs. H. I. Glass. On this occasion, on behalf of the auxiliary, Mrs. Clay Carter presented Mrs. Glass a lovely silver vase as a token of the love and esteem of the auxiliary.

January and February are the months for superintendents of publicity and agents of the World Outlook to bend every effort to increase the subscriptions to the Outlook and the North Carolina Christian Advocate. To keep step with conference activities read the N. C. conference woman's page; for inspiration and world news on the mission fields read the Outlook.

RESOLUTIONS

Resolutions adopted by the Woman's Missionary Society of the Methodist Episcopal Church, South, Morehead City, N. C., December 5, 1932:

We are most fortunate in having with us for the past five years Mrs. B. B. Slaughter, wife of our beloved pastor. Her work in all the church activities and particularly in the missionary society has been most helpful. Her unselfish devotion to the upbuilding of the cause which she represents has been very fruitful in results. Our contact with her has created in each of us a stronger desire to carry on in a more efficient way our missionary activities. Her Christian life has been a spiritual benediction to us, and we feel that we are richer in our experiences by this association. At the session of our recent annual conference held at Rocky Mount, Brother Slaughter was transferred to another charge;

Therefore be it resolved: That in the going of Mrs. Slaughter from us we are suffering an irreparable loss. We shall miss her wise council, her untiring efforts, and her sweet companionship. Our love and prayers will go with her to her new fields of labor, and our sincere wish for her is that the people to whom she goes will love her as much as we do, and that her association may be most pleasant and happy.

Resolved further, that a copy of these resolutions be spread upon the minutes of the society, a copy given to Mrs. Slaughter and a copy sent to the North Carolina Christian Advocate and Carteret County Herald for publication.

Mrs. W. G. Oglesby,
Mrs. Burns Smith,
Mrs. Chas. S. Wallace,

Addressing the Wesleyan Methodist conference in England, the president, Dr. Ryder Smith, said to the preachers and representatives of the churches: "If a thing is impossible, it is our business. When it becomes possible, the politicians will take it over."—Christian Register.

A MISSIONARY TOUR

The Woman's Missionary Society of Edenton Street Methodist church, Raleigh, recently conducted a missionary tour to the countries where the Woman's Council is at work. Each country was represented by a home, automobiles furnished transportation from one country to another, curios and facts about each country were exhibited, and a silver offering was taken at each country. About 100 women went on the tour, and besides realizing a nice little sum for the missionary budget, there was great educational and inspirational value in visiting these countries.

The first country visited was Brazil, home of Mrs. J. W. McGee. Here was exhibited many things from Brazil which had been brought to relatives by the late Miss Mary Pescud. Miss Sallie Reese told interestingly of the work being done in that country. Coffee and wafers were served in Brazil by Miss Emma McGee and Mrs. E. C. Few.

From Brazil the company was taken to Mexico, home of Mrs. W. A. Myatt. Here, too, were rare curios, and something of the fine work being done by the Methodists in that country was told by Mrs. Milton Howell. Chile con carne was the refreshment in Mexico.

From Mexico the route lay to China, Japan, and Korea, home of Mrs. John Park. Most interesting displays there were of these countries, valuable curios from Korea brought by one who had lived in Korea, hand work from China and Japan. Mrs. John Park, Mrs. Bridgeforth and Mrs. Numa Turner represented the work being done. Tea was served appropriate to the Orient.

Next the company was taken to Africa, home of Mrs. E. G. Cothran. Here we saw most interesting accounts of the work done by Rev. and Mrs. Glenn Barden, and saw many unusual curios. Miss Vara Herring told of the going of Melville Cox, and that he had the call to Africa while pastor of Edenton Street. In Africa oranges and cocoanuts were served by Mrs. Harvey Maness.

Cuba was the next stop, home of Mrs. E. C. Brooks. Miss Alice Laidlaw told something of the country, and many interesting things about our schools in Cuba, and the work being done by Methodists.

The trip ended with a visit to our own United States, home of Mrs. N. E. Edgerton. Here Mrs. F. S. Love told of the many types of mission work in our own country, where these works were located, and something of what was done. Ice cream and doughnuts were the refreshments for America.

All who went on the tour reported a greater knowledge of the work Methodist women were doing to bring in the kingdom of God in the world, and a greater interest in it.

Last year this society had as a special feature "Vanishing Teas" at different homes.

Look on the bright side of life and you will look brighter to others.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATIONS

Both Asheville and Greensboro district secretaries report new organizations this week and we congratulate them on these new accessions to our conference societies.

Swannanoa Society, Asheville district. Reorganized December 7, 1932, with 25 members and the following officers: President, Mrs. J. D. Plemmons; vice president, Mrs. Ray Holbert; secretary, Miss Dulalah Merrill; treasurer (name not given); Supt. mission study, Mrs. Jess Mills; Supt. Christian social relations, Mrs. M. S. Bridges; Supt. supplies, Mrs. Harmon Stroupe; Supt. local work, Mrs. J. L. Lyda; Supt. children's work, Mrs. S. H. English; agent for World Outlook, Mrs. J. H. Green.

Randolph Society on Liberty circuit, Greensboro district. President, Mrs. Hurley Staley; secretary and treasurer, Miss Hazel Johnson; Supt. mission study, Mrs. Maggie Fields. Address of all officers Liberty, N. C., R. F. D.

Bethany Society, Liberty circuit, Greensoboro district. President, Mrs. Lee Barnett, Liberty; vice president, Miss Eva Katrine Williams, Liberty, R. F. D.; Supt. publicity, Miss Hazel McMasters, Liberty, R. F. D.; agent World Outlook, Miss Donnie Ferguson, Liberty, R. F. D. Mrs. Hunt, district secretary, writes us that there is now an organization in every church on Liberty circuit, making seven circuits in the Greensboro district with 100 per cent organization. She is also anxious that credit be given Mrs. Barnett, the pastor's wife, for these organizations. We appreciate very greatly the fine work that many of our pastors' wives are doing in our missionary societies and find that where the pastor's wife is interested the congregation is also interested.

INTERESTING MEETING

Mrs. Harry L. Kerr.

December 6, 1932, the Woman's Missionary Society of Brevard Street church, Charlotte, had a most interesting and enjoyable meeting at the home of Mrs. R. H. Atkinson, president, with about 40 members in attendance. A very interesting business meeting was held. The society has had a successful year in which we more than raised our quota for the missionary work and enrolled 18 new members. We organized a business woman's circle with 15 members, making a total gain of 33 new members for the year. We have also 18 members in the baby division. We observed the week of prayer, which was led by our president, Mrs. Atkinson. Each circle gave its report of the year's work, which was very gratifying.

The impressive devotional for the afternoon was conducted by Mrs. Atkinson, who used as her theme, "Jesus, the Light of the World." A vocal solo by Mrs. George Lott, and "Silent Night," sung by Master Leon Atkinson, were both much enjoyed. Rev. E. E. Snow gave a talk on "We Are Laborers Together With God." The program was concluded with a song, "Blest Be the Tie That Binds,' 'after which a delightful social hour was enjoyed.

PARK PLACE SOCIETY IN FINAL MEET BEFORE MERGER

From the Greensboro News we get the following concerning a recent meeting of the Park Place Society in Greensboro:

"The circles of the Woman's Missionary Society of Park Place church, which the first of the year begins its affiliation with West Market Street church, held their final meeting in a joint session Monday afternoon at the church.

Mrs. J. Ed. Albright, first president of the Park Place society, was made a life member, which is a signal and deserved honor. Mrs. Albright, who has been ill for several weeks, was remembered yesterday with a basket of flowers.

The meeting was largely social, 40 or 50 women gathering for an informal time together before merging with the larger society. Hostesses were Mrs. H. P. Ilman, Mrs. J. B. Walker and Mrs. M. R. Banner, and during the afternoon served a dessert course.

During the brief business program the Christmas cheer work was discussed and details left with a committee. Mrs. W. R. Butcher gave a resume of the foreign mission study book, 'Korea, the Land of the Dawn.' The group sang a Christmas hymn, 'There's a Song in the Air,' with Mrs. W. P. Christian at the piano."

MESSAGE OF APPRECIATION

Miss Marion Brincefield, superintendent of the Bethlehem House at Winston-Salem, sends the following message of thanks and appreciation for recent gifts:

"We are asking space in the North Carolina Christian Advocate (Woman's Page) to thank the ladies who sent us supplies and those who visited us during the recent annual conference here. We appreciate their gifts and their kindly interest in us. We thank you."

EPWORTH CHURCH HAS MEETING

News comes from Mrs. Z. B. Readling of a most interesting and profitable meeting of the Woman's Missionary Society of Epworth church, Concord, with Mrs. E. Myers as hostess at the parsonage on the evening of December 6. All the circles of the society submitted their reports and the officers gave yearly reports of their work.

The subject of the program was Christmas and it proved most interesting. People of different ages, from the children to the older people, took part in the program and several readings were given on the theme, "The Light of the World." Those taking part were Dorothy and Eugenia Junker, Gleen Baker and Mrs. Myers. After the program officers for 1932 were elected.

MESSAGE FROM SUPERINTENDENT OF CHRISTIAN SOCIAL RELATIONS

Dear Friend:

I want to express my appreciation of the splendid service and co-operation you have given me in the department of Christian social relations. While I have not heard from all the societies every quarter, the general tone of our activities and studies assures me that you are interested in the advancement of this phase of God's plan for a closer relationship of all mankind. The people of the world, all races and color, are more dependent upon each other today than ever before. "If one suffers all suffer" inspires us to study circumstances and conditions as well as individuals, with the desire to Christianize ourselves and all with whom we come in contact.

Anticipating this need, our council bureau, under the capable leadership of Mrs. Newell, has arranged to guide us through these committees and commissions: International Relations and World Peace, Christian Citizenship and Law Observance, International Co-operation, Industrial Relations ,and Rural Development. Have we not a wonderful opportunity?

In order to save postage, the regular literature pertaining to this work will go to the president of your society with the other quarterly material, from our conference superintendent of literature, Mrs. A. L. Thompson, 801 Simpson Street, Greensboro. Please see that your president's name and address are sent to her. Then if you fail to receive your literature, ask your president for it.

A review of our standard of efficiency will suggest study and activity. Will you kindly check the requirements and advise me before the year closes if you have met them and won council recognition and a blue ribbon? This is very important and the duty of the 1932 superintendent. The 1932 superintendent, be she new or old in office, should study this standard carefully, prayerfully, and appoint a committee to meet with her regularly to help develop this work. I hope she will consider the five departments as named above. Please get a copy of the Adult Year Book of Programs, free for the asking, Literature Headquarters, 706 Church Street, Nashville.

Be sure to study the report of our annual conference committee on temperance and law observance. Many encouraging and some discouraging facts are mentioned. If we are to serve well, we must familiarize ourselves with the recommendations adopted by this body.

Quoting Mrs. Newell: "Our department aims to change conditions, to in-

(Continued on page 31)

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

LATE BUT WELCOME

Well, the Advocate finally did come; two days late to be sure, but it had the news just the same. Fifteen copies come to the Children's Home and fifteen groups of interested readers awaited its arrival. Suppose we didn't have an Advocate! That would be bad, mighty bad, nearly as bad as if we didn't have a Children's Home. It may be well enough for the Advocate to be late every once in a while to remind us of what we would miss if it didn't come. Let none of us take it for granted that such a valuable asset can continue without our help.

WHAT A BOY!

"My little boy, Kennedy Sharpe, just passed two years of age, was turning through last week's Advocate and came to the picture of the group of children from the Children's Home. He took the paper and ran to his mother saying, 'Tell me about them.' After she had told him what the paper had to say about giving nuts, especially peanuts, he slipped down off her lap, went into another room and came back with a bag saying, 'Send them some peanuts.' When I reached home that night he met me at the door with the same request. So by today's express I am sending for him one 40-pound bag of peanuts, express prepaid."

Thus writes R. V. Sharpe, Stony Point, and it might further be said that Brother Sharpe enclosed $2 to be applied to our Santa Claus fund. I would like to have a picture of that little two-year-old boy and run it in the Advocate. He is a go-getter. Any boy who is such a good friend of the Children's Home at two years of age will be mighty valuable by the time he is as old as the Children's Home, 21 years of age.

KEEPING WARM

A few nights ago when it was very cold I rambled through several of the boys' dormitories where the boys lay in their little single beds sleeping away under the covering sent us by friends from throughout various areas of our conference. The call for covering has been insistent, but we are mighty glad to say that we have been able to supply every request, thanks to our friends. Let those who have sent us quilts and blankets, some of them very old in years, remind themselves that every effort they have put forth has been used in keeping precious little youngsters warm during the cold nights which have been upon us. Doubtless our Saviour is still saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

JUNIORS FOR A JUNIOR

The telephone bell rang and the voice of Mrs. Fred Ingram, at High Point, warm with interest and helpfulness, came over the frost bitten wires. She was inquiring if her junior department at Wesley Memorial might have the joy and satisfaction of clothing one of our junior boys over here. So now another one of our fine lads is assured of clothing and interested friends, real High Point friends.



Clifton is looking for something

INTERESTED HELPERS

In walks Charles T. Weatherly, Pleasant Garden, who up and says, "My young peoples' classes in Pleasant Garden Sunday school want to clothe two of your little youngsters." "Well, Brother Charlie, that's fine, but I hope this won't break into your usual good record of giving liberal fifth Sunday offerings and paying your ten per cent apportionment." "Oh no, this won't hurt that, it will help it." So the young men's class, headed by Guy Ross, and the young women's class, headed by Mrs. Lynn Hunt, are sponsors for two of our fine youngsters. Hurrah for Pleasant Garden.

WHAT DO YOU THINK?

A friend suggested to me last week that it was a very poor policy to report in the Advocate instances of liberal help to the Children's Home, that such might influence someone else to not give to its needs, thinking that a plenty had already been received. The purpose of reporting fine instances of help is to encourage others to do likewise. Kind reader, do you think this is a wise policy? Certainly the Children's Home has no funds in excess of its needs. We are always anxious as to whether or not we can live within our income. Instances of help encourage us greatly and we want our friends to know about them.

COMING HOME

Our boys and girls away at college are beginning to come in for the Christmas holidays. When they all arrive there will be 15 of them. We do not know just where we will find beds for them to sleep in, but we will give them a hearty welcome, even though we have to make pallets for them on the floor. Our boys and girls away at college must have a home to come to at Christmas time, and so we welcome them.

BOONE COUNTY

Our good friends at Boone, headed by Rev. J. H. Brendall, Jr., continue to be mindful of our needs. Recently Brother Brendall called over the 'phone asking us to send our truck to Boone, that there were sufficient supplies in his basement, placed there by his congregation, to fill our truck and he hoped we could come for them right away. Mr. Ellis and our truck were soon on the way and now we have apples, cabbage, potatoes, pumpkins and other "goodies" from our Boone friends. Brother Brendall instructs us not to count this on the ten per cent apportionment. Whoopee!

IT'S BASKETBALL NOW

Our boys and girls played double-header basketball games with the National Orphans Home boys and girls of Lexington here last Friday night, our girls winning by a score of 18 to 14 and our boys by a score of 23 to 15. We were mighty glad to have Supt. W. M. Shuford, Coach Bruton and their fine youngsters with us. Mr. Murray tells me that soon after Christmas our teams will go to Lexington for return games. We like to play with our Junior Order orphanage friends.

CLAIMED AND CLOTHED

The picture this week is that of Clifton Weaver, one of our Anna Hanes cottage boys. Clifton is claimed and clothed by the junior department of Dilworth Sunday school, Charlotte. Clifton's Dilworth friends are continually remembering him with instances of thoughtful kindness.

POSTSCRIPT

The news notes appearing on this page this week were written for last week's Advocate. Since no issue was published last week they are being warmed over for this week. Play like they are good.

We hope our readers had a happy Christmas. Our children here had a most happy time, thanks to our friends. Let us hope that the new year is not only going to be happy but fruitful. Let's help the Lord all we can.

THANKS, KIND FRIENDS, FOR PROVIDING A HAPPY CHRISTMAS FOR OUR CHILDREN

THE METHODIST ORPHANAGE

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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina.... ..... (here designate the bequest) .....

The Octagon soap campaign has been extended through 1933. This extension of time will enable us to obtain two or three thousand dollars which we would othewise miss. I am profoundly grateful to all who gave us a helping hand during the past year. Here is hoping that I shall have the same beautiful cooperation for 1933 that was given during the year that is now closing.

* * * *

In making the rounds to the district meetings I was entertained by Rev. and Mrs. J. H. Lanning, who gave me a warm welcome to their home in Elizabeth City. Brother Lanning is pastor of City Road church. Since I was a guest in his home Wednesday night, he invited me to talk to his people about the Orphanage—which I gladly did. His church gives me its loyal and generous support. Brother Lanning is one of our best equipped young men and has a most charming wife. City Road church is to be congratulated on having as their leaders these highly trained workers.

* * * *

While attending the Washington district meeting I was guest of Mr. and Mrs. Edgar Rowe. Edgar was reared in the Methodist Orphanage and has made good in the world. He is a successful business man in Washington. He has always maintained a keen interest in the Orphanage. Last year Rev. H. I. Glass asked him to raise the Orphanage apportionment for Washington and he was successful. It was a real joy to be in home again where I have stopped on previous occasions.

* * * *

I had the privilege of visiting all seven district stewards' and preachers' meetings. To do this it took nearly two weeks. The Elizabeth City district had two meetings—one in Elizabeth City one day and the other in Washington the following day. In making these meetings I had ideal company—Dr. M. T. Plyler, Revs. F. S. Love, H. C. Smith, Albea Godbold, and Mr. L. L. Gobbel. These brethren represented the various interests of our conference. At each of these meetings I spoke in the interest of the Methodist Orphanage. A warm welcome awaited us at each district and the preacher and laymen gave us a good hearing. All realize the magnitude of our task. Our only hope of succeeding in a time like this is by an unquestioning faith in the all sufficiency of our Christ. This great truth has been brought home to us in these latter days as never before. Old plans will not work in these times. It is going to take a daring faith and a new consecration to make the church effective.



Three Fine Methodist Orphanage Boys

HAVE YOU THOUGHT?

Have you thought today of that home far away? Have you thought of those less fortunate than yourself? Have you thought of the little bare feet and thinly clad forms that are shivering with cold today? Whose children are they? Are they yours? If not, have you thought of them today? Have you prayed for them? Are you acquainted with the pangs of hunger?

Do you know those who live on "Poverty Row"? Have you ever thought of that little boy or girl who once was accustomed to receive goodies and presents about this season of the year? Have you thought of their destitute condition today? Have you thought of the vacant chair; the sad and lonely home? Have you thought of the orphans? Have you ever thought of that dear sweet smile on those babyish lips, as a pale face is upward turned in anxious expectancy to receive from daddy's empty hand some candy, nuts or toys? Can you visualize the disappointment depicted upon the dear face of such a little one?

Have you thought of a set table? How does it compare with yours? O me thinks I can see two tables set before the children of men today! One, oh how beautiful! Surrounded with happy little boys and girls, while daddy and mother smile their pleasure as the little ones express their joy and pleasure over the many good things set before them. But alas! there is another table set. Around it is asembled the family. No choice delicacies are on it. Is there a sufficiency of plain food? Shall we describe the scene, or turn away awhile, blinding tears obscure the vision.

Dear faces, yes, 'tis true,
Surround the scanty fare—
The saddest scene of all—
You find a vacant chair.

Have you thought of such scenes? Does self alone our thoughts employ? Have we thought of that home where no love-light reigns supreme, and where all is darkness and the sun of righteousness has never arisen to shine therein? Have you prayed? Have you thought of this perishing world in a land of plenty? Have you thought, not of duty alone, but the privilege you have of helping to make some dear heart lighter? There are ten thousand things we might ask, "Have you thought" about, but let these be first: Have you thought of God, your own soul, poor little boys and girls—those who know not the Son of Righteousness—and as another has said of the three sweetest words ever uttered, "mother, home and heaven"? Have you thought? Yes, have you thought?

Have you thought, yes, have you thought
On all these passing things;
Kindly deeds we could have wrought,
And pleasures sweet it brings?

C. B. Wall.

Sunday School Lesson

JANUARY 1

By William G. Chanter.

Preparing the Way for the Christ

Scripture lesson: Mark 1:1-11.

Golden Text: "Make ye ready the way of the Lord. Make his paths straight." —Mark 1:3.

The beginning of the gospel of Jesus Christ, the Son of God.

You will notice that it is only the beginning that St. Mark has to tell. His story was the account of the beginning, not the end, of an age-long process of conquest that was not to end until all the kingdoms of this world were the kingdoms of the conquering Christ.

There is a challenge in that idea, meeting us as it does at the beginning of a new year. It tells us that if we are to read aright life's meaning, it must be done in the light of the news that the Son of God is continually coming to live among men and to lead them in the great adventure that is called the Kingdom of God. It insists that if our standards of thought and action are to be in accord with reality, they must be grounded in the acceptance of Jesus as Lord and Master. The kingdom of heaven is at hand.

Compare this great news with the stuff that fills the front pages of our newspapers, and notice how shallow and foolish it sounds, how clearly it indicates a blindness to the really important elements of life, and how those elements are the very heart of the great good news that St. Mark has to tell. Our newspapers are filled with stories of the accumulation of wealth or of the lavish use of it, of the conquest of power over the material world.

But the gospel makes it clear that wealth is nothing in itself, that the real world is the world of motive and ideal. This is news about reality and its nature, not about the shadows that it costs. For the accumulation of a fortune is the visible result of forces of energy and character that are themselves much more important than the things that spring from them, without the knowledge of which their meaning cannot be discerned.

The gospel is news about this inner and final reality, and it comes always with a fresh challenge to the mind of men, always with a fresh inspiration to the heart. Or the headlines tell us of a world-wide dearth, of the frustration of human leadership. But the gospel is more important news than that, for it deals with the reasons for this strange paralysis of the world's energies and of the way out. If Jesus is indeed the Christ, the Son of God, then the good news about him gives the clew to the reason for the failure of the selfishness that is the wisdom of the world. It fails because it is opposed to the divine rule of the world that is revealed in the Son of God. The world needs to know that only as love rules can there be any permanence in well-being, that power alone is self-destructive.

Or again, the newspapers tell us of the world's richest nation demanding that its creditors pay, while at the same time it shuts out the goods with which alone payment can be made. Evidently it is still good news, news that the world needs to hear, that it is better to give than to receive. The gospel tells the world of today that there is a plain and a noble way out of our dilemmas.

Always in times like ours there comes sweeping in the flood of doubt as to whether human life has any great value. How much we are tempted to accept the despairing belief that after all it is nothing but

"a tale
Told by an idiot, full of sound and fury,
Signifying nothing"!

The gospel is the news of all news for an age like ours, for it tells us that the tabernacle of God is with men, and that human life is the story of a great companionship with a God whose high purpose includes the life of man. For Jesus is the Son of God, coming to show us God. Such a gospel must always be good news and the story of such a coming is not to be summed up even by an inspired evangelist in the tale of three brief years in Palestine. St. Mark knew well enough that he was but making a beginning.

John came, who baptized in the wilderness, and preached the baptism of repentance unto the remission of sins.

The figure of John the Baptist has never lost the interest that it aroused in his first great days in the wilderness. And indeed it is not hard to understand the reason for the high praise that the Lord Jesus gave his predecessor.

There is a vigor of insight in John's message that stamps him at once as a prophet. He saw at once that the coming of the kingdom meant repentance. This meant a realization of the nature of God and his kingdom, a fresh and vigorous awakening to the shabbiness and sordidness of the petty standards of living which men build up and by which they are too often and too long content to live. No man can be prepared to receive God as long as he is satisfied with the things of this world, and dissatisfaction means repentance, means disgust with the half-gods. Think, said John, the kingdom of God is upon you. Think what it means and repent.

Of course he was right. There must be repentance if once his message is taken seriously. The coming of the kingdom means direct confrontation with the ideal. On the one hand there is the tissue of easy-going compromise that makes up the life of the world in which we find ourselves, of which we are citizens. And on the other is the flaming majesty of the divine order.

Just the other day in one of our lead-

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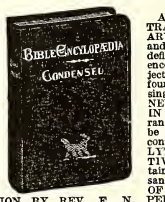
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ing Connecticut papers appeared an item discussing the organization of the next assembly. There were various items of "patronage" to be given out as rewards, not for public service, but for party loyalty. And one of them was—it is incredible, but the truth of baseness is stranger than the fiction of crime—one of them was the post of chaplain of one of the houses. A man of God was to pray for the legislators and his pay was one of the "plums" with which party leaders reward their henchmen. At least the disposal of the post was discussed along with that of the doorkeeper! Well, any man who prays for that precious assemblage will earn his money. That is the kind of a world we live in. And then comes John the Baptist—and says that the kingdom of God is at hand. No one could believe that and not be led to repentance.

But John went on to call for a public confession of repentance. It is about time we had another John. Most of us are altogether too fond of the opinion of our neighbors to admit that the world in which they and we live is so bad that the coming of the kingdom of God means repentance. But that is because we do not believe in the kingdom of God. If we did see in it something more than an ancient Biblical phrase, we should be going forward for prayers in crowds.

And John knew that any man that did not want mightily to turn his back on the shallow respectabilities of the world and face anew towards the mighty realities of the kingdom could never be ready for its coming. The people who rushed to be baptized had a mighty self-disgust and a profound longing for the coming of the Messiah whose fiery Spirit would sweep away all sham and purge away the last relic of pettiness in their own lives. Baptism was filled with meaning for them because it was a means of expressing the passion of their souls, a passion aroused by the emergence in their own minds of the kingdom of God as a grand reality instead of the shadow it had been.

Baptism meant, you see, not merely the putting away of a world that had grown pale and old and dull and base, but the consecration of life to the service of the kingdom that could never lose its freshness, its color, its gracious beauty, its high nobility. It was the expression of a mighty decision, an overpowering enthusiasm. It was the way in which men burned their bridges behind them.

He shall baptize you in the Holy Spirit.

John knew, too, that the coming kingdom would be a matter not of outward pomp or inspiring miracles. But it was nevertheless the kingdom of God, not a merely human movement. Those who gave themselves to it would find their hearts cleansed as their bodies had been cleansed by the waters of the Jordan. And as their bodies had been revived and refreshed by the cool plunge into the river, so their souls would find themselves refreshed by the fiery baptism of the Divine Spirit. A power not their own would seize upon them and they would face the world not in their own strength but in the inspiration of a divine companionship with the God who would come to dwell in their hearts. There is the part that men must act, the unreserved opening of life to the coming of God. But once they have done that they can count upon him as filling them with a new joy and a new power.

Jesus came . . . and was baptized of John . . .

A leader in all things, Jesus was also a leader in this. Setting his face against all the half-truths of life, turning his face towards all the truth of God, opening his life as no other life ever was opened to the coming of God, he bowed his unstained soul in consecration and felt the heavenly baptism of divine power and divine approval. He set us in this as in all else that high example that is found in the realization of the ideal.—Zion's Herald.

APPRECIATION OF OUR PASTOR

This now being the end of a conference year, completes the term of four years' continuous service by Rev. H. C. Freeman, pastor of Iotla Methodist church.

We, the members of the church, wish in some way to express our appreciation of the valued and valuable Christian service Brother Freeman has rendered not only our church, but to the other churches of the entire circuit.

It is our desire that he accept and take with him to his new field our very deep and profound appreciation for the splendid Christian service he has rendered us during his stay, for his high ideals, the broad spiritual influence he has yielded and hisnoble example of Christian fellowship and service. We sha l ever hold in loving remembrance his kind and loving ministration, which has helped direct our footsteps along the way that leads through life up to God.

Mr. and Mrs. R. L. Poindexter.

GOLDEN CROSS REPORT

Marion District—E. W. Fox, P. E.

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Marion Mills—J. W. Parker	3.00
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WHAT THE MINUTES SHOW

I mean the financial table. It is not that there are deficits. That old well worn term "depression" furnishes a passable alibi for them. But it looks like too many of the strong charges are neglecting the benevolences. What sort of a conscience has the pastor and the laymen of a charge that will send several hundred men and women to China, Japan, Korea, Africa, Brazil, Cuba, Mexico, and the home fields, and then furnish not a dollar to support them, while the pastor of the same charge is paid from $3,000 to $4,000?

The following show nothing at all on the conference collections:

Asheville district: Flat Rock, Rosman.

Marion district: Burnsville.

Salisbury district: Baden-Tabernacle, Norwood Station, North Main Street.

Waynesville district: Murphy Station, Waynesville Station.

Winston-Salem district: First Church, Lexington.

Some of the charges, not all of them the weaker ones, paid next to nothing for these causes, as follows:

	Ass'd	Paid
Charlotte district—		
Dilworth	$3172	$130
Brevard Street	600	25
Morven	620	20
Gastonia district—		
Kings Mountain	850	100
Marion district—		
Bostic	992	69
Cliffside-Avondale	948	58
Marion Ct.	504	28
Spruce Pine	292	11
Mount Airy district—		
Jefferson	650	20
Madison	950	65
Wilkesboro	760	15
Yadkinville	665	22
Salisbury district—		
Albemarle Ct.	570	15
East Spencer	300	12
Winston-Salem district—		
Kernersville	475	45

There are many others, the deficits of which on the benevolences are about as bad. Have our leading laymen and pastors lost their faith in the extension of the kingdom of Christ? What has come over us? I used to tell my people that I would join with them in a covenant to do without one meal a day for six months of the year if we could not raise the conference collections in any other way. What kind of conscience have the laymen who will apply all that is raised in the budget to pay the pastor from $3,000 to $4,000 (or any other amount) and let those on the other side of the earth have nothing? Let's all go to our knees over this vital matter. E. J. Poe.

TRUE TO LIFE

I sat the guest of honor on a cushioned seat in a sheltered place. There was a Christmas anthem by the vested choir supported by famous soloists. The chilled air from the ice outside penetrating my frail frame reinstating the arrested neuritis, throwing me into a fever. The beautiful girl, daughter of our first citizen, standing close to my side, throwing her warm wraps to disclose her delicate skin, the cold going to her heart and lungs and shortly in the hospital, unconscious, skilled doctors and nurses working to avert immediate death.

In the disreputable quarters lay a poor girl, deserted by the man who had taken a selfish advantage of her innocent trust, no one to rescue her, on a bundle of rags, bringing into this world an infant, unsought, undesired. She was unattended, no doctor, no nurse. Perhaps I ought to have a forgiving spirit toward the black villain who desolated her life. The angels of God may have come for her in her last moments, the anthems of the redeemed and joy unspeakable greeted her ransomed soul, the ugly past wiped from memory, lost in the bliss of eternity.

The unwelcomed child may be made a messenger of mercy to uncounted millions. God pity the world!

R. F. Bumpas.

A CHALLENGE FOR ALL

These trying times especially should impress us that we have failed in our service to God and that we should come back to him with a high purpose and ask his guiding hand.

We have been impressed that we should strive to bring many back to God, and that all of us should be more earnest and sincere in our service to him.

The following is an obligation that none of us should be unwilling nor fail to assume an faithfully heed, for it is our plain duty:

"I hereby sincerely desire and purpose to give myself whole-heartedly to God and his service in whatever way I may, and to be helpful to all people in every way that I may. I thus become a member of The Service League."

This does not in any way obligate one to any designated service, but fully to God and the service that you may thus be able to render. Of course it is the privilege of preachers and laymen, men and women, boys and girls, and all people to assume this pledge.

J. M. Downum.

A LESSON IN GIVING

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into small coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday."

And when Sunday came she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one gingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to him, and I can't give to the Lord what is his own. So if I give him anything, I have to give him what is mine."—Selected.

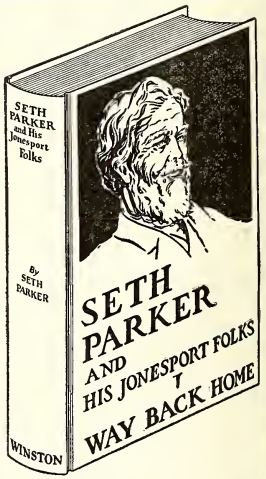
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A TRIBUTE TO "MOTHER" BRIDGERS

A. Burgess.

I proudly take the honor of thus relating myself to this godly and remarkable woman. For next to her own children and grandchildren I was held in her interest and affection. This acquaintance ran over a stretch of thirty-four years, dating from my conversion in August, 1898, to the time of her death. During that time it was my privilege to have her written message full of interest and concern, and always addressing me as her son, and writing in the spirit of a mother. About the only honor that has ever come to me, or certainly that I esteem most, is the fact once I was numbered with her household and shared with the children her counsel and prayers. Three things in the religious life of this woman made a lasting impression upon me. About these I want to say a word.

First, that of praise. I have seen many good people who were spiritual and joyful and lively, and could help much in creating an atmosphere of worship; but I have never quite seen her equal. Hers was a singing religion. Whatever of a poetic gift or nature she may have possessed, her singing did not reveal a gift so much as it did an intense desire to "bless the Lord at all times, and his praise was continually the fruit of her lips. I remember her in test and trial; in sickness and darkest sorrow; under weight of domestic care and burden that was almost crushing, but her song failed not. I saw her rapturous soul burst into praise at the graveside of a daughter. I met her soon after she had buried another. Both stricken when life was at its best; both beautiful, intelligent and loveable. In all this she was more than conqueror.

Again, hers was a glorious testimony. I never saw her when she could not give reason for the hope that was in her. If you would know her you must know about her Saviour. No matter who, nor when, nor where, conversation must soon turn upon the all absorbing theme. The older I grew the more I'm convinced that silence on my part has not been always tactfulness. Better make some now and then feel ill at ease than to miss an opportunity of ministering to a hungry soul. The hundreds brought to Christ by her were hand picked. Nor did it stop there. She didn't take it for granted that you had joined the church, therefore it is all right. She seemed to know if it wasn't. How better can one find out than to go face to face and heart to heart? One thing I know, the results justify the act.

Lastly, the ministry of intercession. What a ministry this is. Alexander Whyte says, "The greatest and best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when he comes to reckon with them at the end of this world is a life of prayer." This is made clear by the words of Bounds, "The possibilities of prayer are the possibilities of faith. Prayer and faith are Siamese twins. One heart animates both of them. Faith must have a tongue by which it can speak. Prayer is the tongue of faith. Faith must receive. Prayer is the hand of faith stretched out to receive. Prayer must rise and soar. Faith must give the wings to rise and soar. Prayer must have an audience with God. Faith opens the door, and access and audience are given. Prayer asks. Faith lays its hand on the thing asked for."

Prayer then is more than an act or a performance, it is a life—a ministry. Who could estimate the good that was brought to this world through the life of this one woman? How many of us are what we never would have been but for the importunate, persevering, prevailing prayer life of this saint? "I never pray that God does not bring you before my mind," are her words in our last conversation. And because I have shared this, and because my life and ministry has been sustained and blessed, I gratefully submit these lines. But I wonder on whom this mantle will fall. Certainly some one will pick up and bear the torch through their generation. It is a task only for the noble. No mere theorizing of the doctrines of her faith will suffice. The conditions are fixed: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

HEAVENLY PEACE

By Mrs. R. M. Law.

Still was the night, the darkness all
around me;
Deep and velvety thick, mixed with
shuddering fears;
Grew till it came, with bleak despair and
found me
Softly mumuring prayers, softly murmuring prayers
Over my babe, where death so plainly
hovered;
While the clustering curls brushed her
beautiful brow;
Sweet, tender lips that smiles so often
covered;
Cold and quivering now, cold and
quivering now.
Then to my heart—the while my soul
was kneeling—
Came these comforting words: "Let
your misery cease."
Into the night sweet melodies were pealing:
"Sleep in heavenly peace, sleep in
heavenly peace."

THE TWIGG FAMILY

This is a large family, and many of them are Methodists. We sometimes think that, while other denominations may have some of their relatives, that the bulk of the Twiggs are Methodists. Do you know any of their kith and kin? Listen to this about them:

John Twigg
Gave nothing big,
His wife gave nothing small;
And so between them both
They never gave at all.

—Arthur Guiterman, in The New Yorker.

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Children's Storyland



THE STORY-BOOK HOUSE

By Helen Gould Mitchell.

As true as can be, here is the house of pictures straight from the pages of your favorite copybook. This house may be found at the foot of the mountain, just where the green crystal river finds its way 'round the curve and stretches out for its long glide across the meadows into the little town of Oberammergau, Germany.

The sun shines upon the face of this picture house almost all day long, for the, brown, blue and other colors of the story book pictures must be made beautiful for all the wondering travelers to see. Then, too, the village children love this interesting house for a very special reason, which I shall tell you later on. Ten large windows, protected by quaint window shutters, show pretty white curtains drawn across their sparkling surface; a huge chimney tells us of the old-fashioned fireplace within the house. In the winter the high, slanting roof helps the billows of Alpine snow slide off into the garden below.

There is a sort of side entrance-way that is jealously guarded by a very real-looking dog, named Nero; but ,of course, he and his little brown dog house are only painted there.

But now about the story-book pictures above each of the lower eight windows. Here the fairy tale of Hansel and Gretel is told in most beautiful colors and beneath each scene an old German saying or a few words of advice are painted. In this interesting country we find that the people are very fond of having these proverbs and sayings printed in many places—on their cups, plates, over their doorways, upon dining room walls ,and even upon the shining tiles of the large stoves built especially for each room. So we were not surprised to see the story of these two famous little German fairy children painted with such sayings as I shall tell you of beneath them; these help us in remembering the lesson told in the story, and this is the very same reason why the fathers and mothers of long ago told the fairy stories to their eager little listeners.

The first picture shows how Hansel and Gretel left home, excited and gay over their first journey into the world of adventures. Their poor, dear little mother is crying bitterly into her apron, and the father looks unhappy and perplexed. But "Trust in God and happy spirits will bring us luck and victory" is the saying we see below this picture as we begin the story.

Then we see the children after they have walked and walked all afternoon and are lost in the woods at evening. Hansel is sitting under a pine tree with Gretel's sleepy head cradled in his lap. A silvery new moon is their only company. In the long-ago days our mothers used to sing us a lullaby song of the Babes in the Woods, and this picture makes us think of the bases in that song. "Do not forget the prayer at night, then the angels will hold guard o'er you." These are the words for the second picture.

And the third is the gingerbread house. Now, some say that this was just a sweet cooky house, but my friend, a plump little village frau, tells me that this was a most wonderful kind of gingerbread house. Its roof was made of chocolate frosting and its windows edged with currants and raisins. The house itself was of spicy gingerbread made from the honey which the bees gathered from the sweet-smelling linden-tree blossoms. Fragrance of the linder trees all about us at this season of the year makes it easy for us to believe what she says, and easy to excuse those two lost kiddies for forgetting their manners enough to bite off the corners of the shutters and the edges of the doors of a stranger's house. Oh, yes! My friend also tells me that the chimney was made of squares of sugar set one upon the other. In the picture there are just enough green pine trees around this house to keep the sun from melting the chocolate roof and letting the sugar chimney slide off its steep sides. If bakers would only make such gingerbread houses these days, how happy we'd be! "Knusper, knauscher, who is knawing on my little house?" says the person inside, according to the words printed below.

But such good things always come to an end. You know the story of how the old woman, who afterwards turned out to be a terrible witch, came to see who had been near her house, and how she pretended to be a friend to the two hungry children. In this picture she appears to be trying to smile, but she is not succeeding at all. Even now, "in your day and age," as the grown folks say, you know how hard it is for a frowner and a scowler to make a pretty, natural smile come over his or her face. Behind the old witch is her coal-black cat—a really wicked-looking old fellow. Hansel and Gretel look so happy to have found a friend after their long night in the woods that they are not properly careful what they say and to whom they tell their troubles. And the lines below this picture tell us that "not every one who is friendly with you means good toward you with all their heart."

Then, in the next picture, as soon as the black cat sees what the witch is about, he springs upon her shoulder and watches her catch hold of Hansel. Gretel looks very frightened, and the words here say, "Beware of witches, you see what one is doing to Hansel!" The two pictures which follow are exciting ones. Hansel is in a cage, and the wicked old woman is feeling through the bars to see if he has grown fat enough for her to eat. Clever Hansel is holding out a bone for her to feel—you know her eyes are very poor—and her cat looks on with arched back and every hair a-bristle. Gretel's face is streaked with tears, and she sweeps and works much harder than she ever had to work at home. Things look gloomy indeed for these children, who started off from home so sure of finding happy adventures. However, the artist is kind enough to cheer us by saying, "Ne'er let courage and hope sink as long as God's little stars o'er you blink."

Then he says, "Every one sees from this (next) picture that badness never can win," and he paints a picture of a glowing hot oven, with only a shoe of the old witch sticking out of one corner of the door through which Hansel and Gretel have just pushed her. You may be sure that Hansel is bolting the oven door quickly and securely. How the old cat scampers away! He seems to know

SOMEBODY'S BIRTHDAY

This is somebody's birthday,
Just as sure as fate;
Some little boy is six years old,
Some little girl is eight.
Some little boy is three today,
Some little girl thirteen,
Some little twins are exactly two—
Two apiece, I mean.
Some one is eating his birthday cake
And laughing over the plums;
Sone one is counting her birthday dolls
On all her fingers and thumbs.
Some one is bouncing his birthday ball,
Or winding her birthday watch,
Some one is not too wise or tall
For birthday butterscotch.
Think of the beautiful birthday books,
Think of the birthday cheer,
Think of the birthday happiness
Every day in the year.
Every day in the year, by dear,
Every day we're alive,
Some happy child is one or two
Or three or four or five.

—Ethelwyn Wetherald, in The Methodist Protestant.

exactly what would happen to him if the children catch him.

As in the story, the last scene is a happy one. With glad faces, the little wanderers are home again, running toward the outstretched arms of their mother and father. In the children's hands are large cookies which they found in the gingerbread house after the old witch was gone. Gretel is holding a heart-shaped cooky almost as large as her head and Hansel has two—one shaped like the gingerbread boy of one of the other fairy stories in your book, and the other a large square dotted with nuts and currants. And these are the words with which the pictures end: "Often our good Lord turns our unhappiness into joy and our burdens into good for us."

A picture of a great singer, Marie Mattfield, who first thought of the house, and who also asked her friends for money enough to start building it, is the center between the rows of windows. It is fitting that she should be remembered for her happy thought.

"Who lives in this unusual house?" you ask. Well, about fifty little Hansels and Gretels of from three to eight years of age. Sad to say, they have all lost their fathers and mothers. Here they have found a happy home under the roof of the house of pictures. Their gingerbread, milk, and honey is paid for by the good people of the city of Munich who love little children.

Yesterday, when we paused to look again at their interesting home, they were all out under the linden trees having their bread and milk on the little square tables made for them by the good men, wood-carvers, of Oberammergau. Later they played ring games, laughed and sang, and seemed quite happy as they were lined up in a row to have their noses wiped by the sweet-faced nurses. One by one they danced merrily into the house; the curtains were drawn, the shutters closed, and night settled down o'er the Hansel and Gretel Home.—Zion's Herald.

A JOB FOR PHYLLIS

"What are you so busy with, Phyllis? Every time I see you you're snowed under piles of cotton flannel."

Phyllis looked up from her sewing and flushed a little. "What I'm doing will seem funny to you, I'm afraid, Uncle Alec," she replied. "You accomplish so much for people. I don't believe I ever knew any one who did as much as you do." For Phyllis had great respect for this young doctor uncle, home for a short vacation from his work in India.

"I don't believe I'd think it was funny. Anything that calls for that quantity of pink-and-blue-striped cotton flannel must be serious," returned her uncle, his eyes twinkling.

"Well, then, I'll tell you," said Phyllis, looking very serious, "there are a lot of folks in our town who haven't any warm clothes this winter, and I promised Mrs. Maze, down at the settlement house, that if she'd give men patterns and measurements I'd buy some materials and make all the clothes I could find time to make."

"And where did the money come from for the material?" asked her uncle, his face full of respect as he examined the small garments.

Phyllis flushed again. "Oh, I get a little allowance every week, and I thought these things were more necessary than ice cream sundaes and movies," she said hesitatingly. "I do want to do all I can to help, Uncle Alec, and this seems such a small thing to do. It must seem awfully little to you when you do so much al lthe time to make people more comfortable and happier." She thrust her needle in and out of the cloth as she added, "I thought maybe if I started with this, perhaps I'd think of other ways, too."

Uncle Alec nodded in quick approval. "You have the right idea, Phyllis," he said. "If every one would start doing the thing nearest at hand, not waiting until some big thing came along to be done, they would be performing true service. Then when the big things do come to us, we know how to go at them."

"Do you suppose," asked Phyllis wistfully, "I'll ever be able to do big things like you do, Uncle Alec?"

"I do, indeed," replied her uncle, "because you have the spirit of true service. And let me tell you something, Phyllis." The twinkle had come back for a moment. "I started in a very small way—smaller than you suspect. I used to run down the hill every morning and saw wood for old Granny Hudson. And it was when I saw what the doctor did for her crippled grandson that I decided to become a doctor, too."

"Really," Phyllis went at her work with new interest. "And now you're head of a hospital in India!" She laid down her work and looked out at the brightly lighted street.

Her uncle's eyes followed hers. "But don't forget Phyllis," he said, "that one electric light bulb shows just as much the wonder and power of electricity as the whole street lighted up, just as one act such as yours shows the wonder and power of true service."

"But my part seems so small," said Phyllis wistfully.

"Perhaps," said her uncle, smiling, "each electric light bulb could say the same thing. But it's because each one does its own job efficiently that we have our well lighted streets."—Girls' World.

She was very proud of her son's prowess. "He must be a very fast runner," she said, "showing a paper to a friend. "It says here that he fairly burned up the track under his record-breaking speed, and it's true because I saw it this morning, and the track was nothing but cinders."—Christian Observer.

A clergyman, on hearing someone remark that liberalism was creeping into the churches, made the comment: "If that is so, I hope it will soon strike the contribution boxes."—Boston Transcript.

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Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion. (adv.)

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Greensboro, N. C.

North Carolina Christian Advocate

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Presiding Elders Appointments

North Carolina Conference

DURHAM DISTRICT
H. C. Smith, P.E., Durham, N C.
FIRST ROUND

January

Orange-Carrboro, 11 1
Branson, 7:30 1
Memorial, 7:30 3
Lakewood, 7:30 4
Person, 11 7-8
Brooksdale (Brookland), 3 8
Roxboro, 7:30 8
West Durham, 7:30 11
Milton, 11 15
East Roxboro, 7 15
Yanceyville, 11 21-22
Mebane, 7:30 22
Swepsonville, 11 29
Graham, 7:30 29

February

Siler City, 11 5
Haw River, 3:30 5
Trinity, 7:30 7
Bahama, 11 12
Mt. Tirzah, 3 12
Pittsboro, 11 19
Duke's Chapel, 7:30 19

ELIZABETH CITY DISTRICT
J. H. McCracken, P.E., 713 W. Church Street, Elizabeth City, N. C.
FIRST ROUND—IN PART

January

Edenton, 11 1
Chowan-Anderson, 3 1
South Mills, New Land, 11 and 2 7
Moyock-Memorial, Moyock, 11 8
South Camden, Sign Pine, 3 and 7 8
Manteo, 11 15
Wanchese, 7 15
Hatteras, 11 15
Kennekeet, 7 15
Dare, 11 and 7 16
Washington, 11 22
Bath, Asbury, 3 22
Pantego-Belhaven, Belhaven, 7 22
Fairfield, 7 23
Stumpy Point, 7 24
Mattamuskeet, Amity, 11 25
Swan Quarter, Providence, 2 and 7 25
Columbia, 11 and 2 28
Plymouth, 11 29
Roper-Creswell, Roper, 7 29

February

Williamston, 11 5
Windsor, 3 and 7 5

FAYETTEVILLE DISTRICT
J. C. Wooten, P.E., Fayetteville, N. C.
FIRST ROUND

January

Person and Calvary, a.m. 1
Hay Street, p.m. 1
Hemp Tabernacle, a.m. 8
West End, Marcus, p.m. 8
Raeford, night 8
Jonesboro, a.m. 15
Sanford, p.m. 15
Laurel Hill, Snead's Grove, a.m. 22
Caledonia, John's, p.m. 22
Biscoe, Star, a.m. 29
Troy, p.m. 29

February

Ellerbe, Concord, a.m. 4
Wadeville, Hebron, a.m. 5
Mt. Gilead, p.m. 5
Fayetteville Ct., p.m. 6
Parkton, a.m. 7
Maxton, p.m. 7
Red Springs, p.m. 12
Rowland, a.m. 12
Goldston, a.m. 18
Carthage, a.m. 19
Linden, Cool Spring, p.m. 19
Piedmont, a.m. 26
Roberdel, Ledbetters, 3 p.m. 26
Rockingham, p.m. 26

March

Hamlet, a.m. 5
St. Johns-Gibson, St. John's, p.m. 5

NEW BERN DISTRICT
T. M. Grant, P.E., New Bern, N. C.
FIRST ROUND

December

Straits-Harlowe, Tabernacle, 11 31

January

Straits-Harlowe, Tabernacle, 11 1
Beaufort, 7:30 1
Atlantic, 11 8
Morehead City, 7:30 8
Pink Hill, Webb's, 11 15
Dover, 3 and 7:30 15
LaGrange, Institute, 11 22
Kinston, 7:30 22
Goldsboro Ct., Daniels, 11 28
Goldsboro Ct., Daniels, 11 29
Goldsboro, St. Paul, 7:30 29

ROCKY MOUNT DISTRICT
L. B. Jones, P.E., Rocky Mount, N. C.
FIRST ROUND

January

Seaboard, 11 1
Littleton, 3 1
Norlina, 11 4
Nashville, 7:30 4
Northampton, Jackson, 11 5
Rich Square, 11 6
Robersonville, 11 8
Tarboro, 7:30 8
Clarke Street, Rocky Mount, 7:30 11
South Rocky Mount, Battleboro, 11 15
First Church, 7:30 15
Rosemary, 11 22
Roanoke Rapids, 3 22
Scotland Neck, 7:30 22
Spring Hope, 11 29
Rocky Mount Ct., 7:30 29

February

Wilson, 11 5
Stantonsburg, 3 5
Warren, Providence, 11 12
Warrenton, 7:30 12
Weldon, 7:30 15

RALEIGH DISTRICT
F. S. Love, P.E., Raleigh, N. C.
FIRST ROUND

January

Selma, 11 1
Smithfield, 7:30 1
Newton Grove, Hopewell, 11 8
Dunn, 7:30 8
Central, 7:30 11
Creedmoor, 11 14
Oxford Ct., Bethel, 3 15
Oxford, 7:30 15
Jenkins Memorial, 7:30 18
Middleburg, Drewry, 11 21
City Road, White Memorial, 11 22
Henderson, 7:30 22
Cary-Apex, Cary, 7:30 25
Benson, 11 29
Four Oaks, Four Oaks, 3 29
Clayton, 7:30 29

February

Louisburg, 11 5
Tar River, Kittrell, 3 5
Franklinton, 7:30 5
Youngsville, Youngsville, 11 12
Garner, Ebenezer, 3 12
Bailey, 11 19
Edenton Street, 7:30 19
Erwin, 11 26
Fuquay, Holly Springs, 7:30 26

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

January

Wallace-Rose Hill, Rose Hill, 11 1
Burgaw, Jordan's Chapel, 3 1
Epworth-Wesley, Epworth, 8 1
Grace, 8 2
Falson-Kenansville, Kenansville, 11 4
Warsaw-Magnolia, Warsaw, 3 4
Southport, Trinity, 11 8
Shallotte, Concord, 3 8
Trinity, 8 11
St. Paul, St. Paul, 11 15
Lumberton Ct., 7:30 15
Fifth Avenue, 3 18
Clinton, 11 22
Stedman, Bethany, 3 22
Roseboro, Bethel, 7:30 22
Elizabeth, Clarkton, 11 29
Bladen, Deems, 3 29

February

Burgaw, Rocky Point, 11 5
Scott's Hill, Seagate, 7:30 5
Lumberton, Chestnut Street, 11 12
Fairmont, Bethesda, 3 12
Carver's Creek, Bolton, 11 19
Hallsboro, Wananish, Q C. 3 and 7:30 19
Swansboro, Midway, 11 26
Jacksonville-Richlands, Jacksonville, 3 26
Maysville, Maysville, 7:30 26

Western North Carolina Conference

CHARLOTTE DISTRICT
John W. Moore, P.E., 915 Central Ave, Charlotte, N. C.
FIRST ROUND

January

Polkton, Polkton, 11 1
Weddington, Weddington, 3 1
Big Springs, 7:30 1
Morven, Morven, 11 8
Peachland, Peachland, 3 8
Wadesboro, 7:30 8
Thrift-Moores, Pleasant Grove 15
Hickory Grove, 3 15
Homestead-Duncan, Homestead, 7:30 15
Trinity-Derita, Trinity, 11 22
Belmont Park, 7:30 22
Spencer Memorial, 11 29
First Church, 7:30 29

February

Marshville, Marshville, 11 5
Monroe Circuit, Grace, 3 5
Monroe, Central, 7:30 5
Pineville, Pineville, 11 12
Brevard Street, 7:30 12
Chadwick, 11 19
Wesley Heights, 7:30 19

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FIRST ROUND

January

Main Street, Gastonia, 11 1
Cherryville, 7:30 1
First, Lincolnton, 7:30 4
Lowesville, Hill's Chapel, 11 7
Bessemer City, 11 8
Cherryville Ct., Mary's Grove, 3 8
Dallas, Dallas, 7:30 8
Rock Springs, Denver, 11 14
Shelby, Central, 11 15
Lafayette Street, 7:30 15

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

January

Wesley Memorial, Wesley Memorial, 11 8
Battleground, Center, 3 8
Ruffin, Ruffin, night 8
Summerfield, Summerfield, 11 15
Cedar Falls, Cedar Falls, 3 15

SECOND ROUND

Randleman, Naomi, night 15
West Market, West Market, 11 22
Stokesdale, Mt. Carmel, 3 22
Bessemer, Bessemer, night 22
Reidsville, Central, 11 29
Reidsville Ct., Wentworth, 3 29
Bethel-Grace, Grace, night 29

February

Randolph, Trinity, 11 5
Asheboro Ct., Mt. Shepherd, 3 5
Asheboro, Central, night 5

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

January

Bostic Grove, 11 1
Henrietta, Caroleen, 3 1
Forest City, night 1
Marion Ct., Pleasant Grove, 3 8
McDowell, Nebo, 11 8
Cliffside-Avondale, Cliffside, 11 15
Spindale-Pleasant Grove, Spinndale, night 15
Gilkey, Gilkey, 11 22
Glen Alpine, night 22
Table Rock, Mountain Grove, 11 29
Morganton Ct., Salem, 3 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mt. Airy, N. C.

January

Mt. Airy Ct., Oak Grove, 11 1
Ararat, Hatcher's, 2:30 1
Dobson, Rockford, 10:30 7
Yadkinville, Prospect, 3 Saturday and 11 8
Jonesville, Hanes' Grove, 3 8
Pilot Mountain, Pinnacle, 11 15
Rural Hall, Trinity, 3 15
Danbury, Bethesda, 11 22
Sandy Ridge, Delta, 2:30 22
Stoneville-Mayodan, Mayodan, night 22
Madison, 11 29
Walnut Cove, Stokesburg, 2:30 29

February

Spray, 11 5
Draper, 3 5
Leaksville, night 5

SALISBURY DISTRICT
C. S. Kirkpatrick, P.E., S. Main St., Salisbury, N. C.
FIRST ROUND

January

Main Street-Rowan Mills, 11 1
Gold Hill, Liberty, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Forest Hill, night 8
Baden-Tabernacle, Tabernacle, 11 15
Albemarle, First Street, night 15
Epworth, 11 22
Harmony, night 22
Concord Ct., Mount Olive, 11 22
Mt. Pleasant, Cold Springs, 1 29
Kerr Street, night 29

February

Salem, Salem, 11 5
Woodleaf, Woodleaf, 3 5
Park Avenue, night 5

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

January

Lenoir, First, 11 1
Lenoir Ct., South Lenoir, 3 1
Whitnell, night 1
Granite Falls, 11 8
Dudley Shoals, Grace Chapel, 3 8
Highland-Rhodhiss, Rhodhiss, night 8
Mt. Zion, 11 15

Shepherds, Vanderburg, 3 15
Davidson, night 15
Catawba, 11 22
Balls Creek, Mt. View, 2:30 22
Statesville, Broad Street, 11 29
Olin, 2:30 29
Elmwood, night 29
Elmwood, night 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FIRST ROUND

	January
Centenary, 11	1
Forsyth, Mt. Tabor, 7:30	1
Denton, 11	8
Walkertown, 7:30	8
Farmington, 11	15
Mocksville, 7:30	15
Lexington, 11	22
Linwood, Oak Grove, 3	22
Grace, 11	29
Central Terrace, 7:30	29

WAYNESVILLE DISTRICT
Leonidas B. Hayes, P.E., Waynesville, N. C.
FIRST ROUND

	January
Webster, Wesleyanna, 11	1
Sylva, 7:30	1
Cullowhee, Cullowhee, 11	8
Glenville, Glenville, 7:30	8
Murphy, 11	15
Murphy Ct., 7:30	15
Macon, Union, 11	22
Franklin, 7:30	22
Hayesville, 11	29
Andrews, 7:30	29
	February
Jonathan, 11	5
Bethel, 7:30	5

The district missionary meeting will be held at Waynesville at 10:30 of January 5, 1933. Lunch will be served and the afternoon meeting will be devoted to ways and means for carrying out our missionary program.

W. N. C. WOMEN

(Continued from page 21)

fluence thinking, change attitudes in regard to our relations to human beings, and to work for social and civic reform. Some do not like our present report blanks. I wish you would make out the kind of blanks you think would do good for our auxiliaries to fill out." Please do this at once and send to me with a statement of the best thing you and your committee have done this year. This is for her information and the good of other missionary societies.

Now, dear co-workers, may we be led by God to accomplish that for which we are called in 1932.

Onilee R. Brown,
Conf. Supt. C. S. R.

IN MEMORIAM

The following were called to their reward during our last year of ministry on the Bethel charge: Mrs. Harbin, Miss Scott, Mrs. W. T. Williams, Mrs. M. D. Kinsland, James Murray, and Mrs. M. I. Allen.

"Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away."

"No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near—
Dear, how surprised you were to go,
With little to suffer, little to know."

To one who is living aright no death can be sudden and no place unfavorable. One step and all roads meet. Death is but the place at which the little stream of life merges into the vast ocean of eternity. Death is but the turning point in the endless path of existence. Then—

"Let faith exalt her joyful voice,
And now in triumph sing:
O Grave, where is thy victory?
And where, O Death, thy sting?"

G. N. Dulin, Pastor.

IN MEMORIAM

We, the members of the Mt. Olivet Woman's Missionary Society of Manteo, N. C., wish to express our sincere appreciation of the life of Mrs. D. W. Etheridge, who passed away November 4, 1932.

Mrs. Etheridge was for many years a faithful member of the local branch of our society and was always ready to lend a helping hand to any good work. Her devotion to her home and family stands out as an example to us all.

We wish to extend our deepest sympathy to the members of her bereaved family.

Mrs. H. B. Hoyle,
Mrs. A. W. Drinkwater,
Mrs. Carrie Casey.

IN MEMORIAM

In loving memory of our dear husband and father, J. T. Flythe, who left us December 8, 1921.

We shall forget you when the day
Forgets to light her lamp at noon;
Or when the blackness of the night
Forgets the beauty of the moon.

We shall forget you when the dew
Forgets the velvet of the lawn;
Or anguished hearts that long for day
Forgets the trumpets of the dawn.

We shall forget you when the sea
Forgets the calling of the shore;
Or when the April of the year
Forgets the lilacs at our door.

Wife and Sons.

Blood Is Purified By Kidney Action

To Maintain Vigorous Health the Kidneys must Remove Poisonous Waste Matter and Acids from the Blood

A widely experienced physician recently said: "Most people do not realize how vital is kidney action in maintaining health and vitality.

The Kidneys are absolutely vital organs, which have made possible the evolution of higher forms of life. Most peopeople think that all the kidneys do is to eliminate water from the system, but this is not true.

The Kidneys really have a three-fold function: 1, they filter and remove poisonous waste matter and acids from the blood; 2, they eliminate water; 3, they maintain the alkalinity of the blood and regulate the salt content of the blood. Incidentally, for health the blood must contain six-tenths of one per cent of salt.

Now then if the kidneys slow down in any one of their three functions, we have a disturbance and upset of the functional mechanism of the entire body, resulting in tired, worn-out, drowsy feeling, nervousness, irritation, getting up nights, leg pains, backache and many other troubles.

Thus it will be seen that the kidneys and their proper functioning are very vital in our lives. It is further known that colds, exposure and excesses of eating, also strain of work and worry place a heavy burden on the kidneys so at times they need help in maintaing their proper functions."

Probably one of the finest medicines in the world to help the kidneys function more normally is the Doctor's Prescription called Cystex (pronounced Siss-tex). Since its development a few years ago, Cystex has proved so successful that it has gained almost world-wide popularity, and may now be obtained at any of the 50,000 better drug stores in the United States under a positive Guarantee of complete Satisfaction or money back on return of the empty package. Any one who suspects that their kidneys are not functioning properly will make no mistake in putting Cystex (pronounced Siss-tex) to the test, because the Guarantee protects them.

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IN MEMORIAM

JONES—Mrs. Mary Jones, formerly Mary Louise Stone, w as born March 19, 1859, and passed away from earth July 6, 1932, at the age of 78 years. She was the mother of seven children, four of whom survive, also ten grandchildren. She was a member of the Methodist church through nearly all her life, and at the time of her death a faithful member of Pine Wood schurch, Thomasville circuit, where her body was laid to rest as many loved ones and friends stood with bowed heads and reverent hearts. She was a praying, shouting Christian woman. We shall see her beyond.

John Cline.

FOUTS—Mary Kate Fouts was born September 3, 1897, and passed to her reward December 5, 1932, at the age of 35 years. She was the daughter of Mrs. Maggie Myers Fouts and the late Addison Fouts. She leaves her mother, two brothers, L. M. and W. C. Fouts, and three sisters, Mrs. E. J. Jarrett, Mrs. Leon Blue, and Miss Helen Fouts. She left us rather suddenly and unexpectedly. She had been a member of Fair View Methodist church, Thomasville, since childhood, five years president of her Sunday school class, and several years recording steward of the Thomasville circuit. Her funeral was attended by a great congregation of friends. Her pastor, Rev. John Cline, was assisted by former pastors, Rev. Seymour Taylor and Rev. D. R. Proffitt. John Cline.

GARNER—Mrs. L. A. Garner, wife of T. R. Garner, was born in Clinton, N. C., August 19, 1853, and went to her heavenly home November 4, 1932, being 79 years, two months and 15 days of age. She was the daughter of Dr. E. L. and Margaret Perkins. She was happily married to T. R. Garner on November 29, 1882. Had she lived three weeks longer they would have celebrated their golden wedding. This union was blessed with one daughter, Mrs. Glenn Parker. Her beautiful, consistent, consecrated life was like a ray of sunshine in the home, community and the church of Christ. For her to live was Christ and to die was gain. In all of her intense suffering she did not complain, but bore it with remarkable patience and fortitude. All who knew her believed in and loved her. It was a real benediction to visit her during her last illness. Having lived her life worthily and well, death had been robbed of its sting so she could face the "last enemy" without a fear. Our sympathy goes out to the bereaved family, the husband, daughter, granddaughter and a host of relatives and friends.

Alfred Leland Stanford, P. C.

PRATT—On the morning of October 14, 1932, the spirit of little William Gerald Pratt winged its way from earth and was transplanted in heaven. The next day his tender body was laid to rest, and to await the resurrection morn, in the cemetery at Shady Grove Methodist Protestant church, near Verbena, Chilton county, Alabama. The funeral service was conducted by the writer, with Rev. P. A. Lynch of Clanton assisting.

Gerald died at a Birmingham hospital after a very brief illness. Mortal beings cannot understand the Father's designs. Perhaps God needed just such a bright, happy little spirit in heaven, and called Gerald for the place. To be sure, God needs both the "flowers and the bearded grain."

William Gerald was born December 28, 1927, at Newport, N. C., the son of Rev. and Mrs. W. G. Pratt of the North Carolina conference, M. E. Church, South. He leaves, besides his parents, a sister eight years of age, his grandparents, and many other relatives in Chilton county. His sickness and death came while residing temporarily with his grandparents, Mr. and Mrs. Jones, near Verbena.

To the grief-stricken parents and relatives, we extend our love and sympathy and pray the blessings of our Holy Father upon each and all. D. M. Metcalf.

LEE—Rev. J. A. Lee, a member of the North Carolina conference, honored and beloved, died in Shelby, N. C., October 19, 1932, at the home of his daughter, Mrs. J. T. Beason. Brother Lee was 76 years old. His was an unusual record of 55 years in the ministry. Many charges in the bounds of both conferences can bear testimony to the efficiency, zeal and faitfulness of this man of God. Five years ago Brother Lee took the superannuate relation and came with his wife to Shelby to live with his daughter. Some two years ago he suffered a stroke of paralysis from which he never fully recovered. He died in the rich faith and experience of a Christian.

He was married to Miss Sarah Grigg of Cleveland county more than 50 years ago. She shared faithfully in all his labors and contributed much to his successful ministry.

Brother Lee was buried at Sharon Methodist church near Shelby. The funeral was conducted by Dr. E. K. McLarty, assisted by Dr. Zeno Wall, Rev. R. M. Courtney and Rev. J. W. Ingle.

He is survived by his wife and three daughters, Mrs. J. T. Beason of Shelby, Mrs. Ida Andrews of Mount Gilead, and Mrs. James Blue of Parkton. Two sisters also survive, Mrs. H. E. Freeman and Mrs. Sallie Whisnant.

BROWN—A veil of sadness spread over the town of Sparta last Sunday morning while the churches were engaged in worship, when the gentle spirit of Mrs. M. M. Brown passed into eternity to join her sainted husband, the late Rev. S. W. Brown.

She had lived to the ripe old age of 78 and one-half years and had shared with her husband the joys of a life well spent. She, in large measure, was responsible for the success achieved by her husband in his untiring efforts to develop this community socially, morally, educationally and spiritually, and there can be no doubt concerning the great loss this community has sustained in her passing.

She was a devoted member of the Methodist church, of which her husband was for many years pastor and she attended regularly until she was forced to be confined to her home on account of failing health.

She was a kind and loving mother and an excellent neighbor and held in the highest esteem by all who had the privilege of knowing her.

The funeral was held at the Methodist church on Monday by Rev. C. W. Russell, pastor, and Rev. Seymour Taylor, who was once presiding elder of the Sparta charge an who lived in the home for several years and attended school under Professor Brown.

A beautiful tribute was paid to the noble lives of Mr. and Mrs. Brown by Rev. Mr. Taylor and Judge J. C. Padget of Independence, Va., and a beautiful prayer was made by Professor Wampler of Galax, Va., who had learned to love the family through his personal acquaintance while principal of the Sparta high school several years ago.

A large crowd attended the funeral to pay their last tribute of respect to this noble character, this esteemed woman and devoted Christian.

She is survived by four children: Greek of Galax, Va., Misses Hattie and Alice, and Sam of Sparta.

RESOLUTIONS OF RESPECT

On June 15, 1932, the sweet spirit of Mrs. Martha Munger suddenly took its flight to be at home with her Lord. Her Pilot was with her as she crossed the bar, having lived in close fellowship with him with a strong faith and devotion through the years.

She was a loyal member of the Elizabeth Hendren Missionary Society of Centenary M. E. Church, South, of New Bern, N. C. She was interested in missions and contributed liberally to that cause. We loved her and she will be sadly missed. Therefore be it resolved:

First, realizing that our loss is her eternal gain, we accept this dispensation in accordance with the divine will in perfect submission.

Second, That we commend her family and loved ones to the care and protection of her Lord and their heavenly Father, and that we extend to them our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy be sent to the North Carolina Christiain Advocate and a copy be spread upon the records of the auxiliary.

Mrs. J. H. McCracken,
Mrs. Mary Hargett,
Mrs. S. H. Scott.
Committee.

McKETHAN—The value of life is not measured by the number of years, but by kindness of deeds. On Friday morning, December 2, God called the youthful spirit of Myrtle McKethan, daughter of Mr. and Mrs. W. J. McKethan, to be with himself.

Myrtle had ofen said that when life was over she just wanted to go to sleep. She did this very thing. In the midst of sorrowing loved ones, her head pillowed in the hands of her sister Mabel, she quietly fell asleep—a sleep that knows no earthly waking.

Her father was building a splendid home. They were expecting to occupy this home by Christmas. Myrtle had chosen her room and was looking forward to the happy day when she should take possession of the same, but only a few days before her earthly home was ready God sent an angel to accompany her tender spirit to that mansion not made with hands in the land of perpetual joy and sunshine.

Myrtle has gone from us. Death has claimed her mortal body, but the death of the mortal has brought freedom to the immortal. She is not dead, but gone where she no longer needs earth's poor protection.

"Safe from temptation, safe from sin's pollution,
She lives whom we call dead."

J. W. Autry.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Bessemer Methodist church, wish to pay our tender tribute to one of our oldest and most beloved members, Mrs. M. C. Elwell (grandma, as she was known to all), who passed to her heavenly reward on July 29, 1932.

Her place in church was never vacant when health permitted her to be present. Therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That we hereby extend our sympathy to the family and friends who mourn her passing and resting assured our loss is heaven's gain.

Third, That we send a copy of these resolutions to the family, one to the N. C. Christian Advocate and a copy be kept in the minutes of the missionary society.

Mrs. Boyd Pickard.
Mrs. Hal Fields,
Mrs. Joe Webster,
Committee.

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